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# CHRISTIAN SCIENCE SENTINEL

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

*JESUS*

## COERCIVE GOVERNMENT IN RELIGION AND MEDICINE.

HON. CLARENCE A. BUSKIRK.

IN order that the American citizen may discharge his duty in helping intelligently to preserve inviolate the blessings of our free institutions, it is necessary for him to understand certain fundamentals of government, as the history of this country shows that attempts are made with frequency to procure legislation which is in plain violation of such fundamentals, and that these attempts are made sometimes from selfish and unpatriotic motives and sometimes through ignorance and narrow-mindedness.

Examples of the first class occur when any set of persons seek to procure laws which will confer special privileges or benefits upon one class at the expense of the remainder of the people. If, to illustrate, an effort should now be made to obtain legislation under which a powerful monopoly for the manufacture of breadstuffs could be built up and maintained, it would at once be recognized to be an unmistakable crime against good government. Any false pretenses and plausible sophistries which might be put forward as arguments for such legislation would not now be able to deceive the country. Such an attempt would be foredoomed to failure because American citizens have already suffered too terribly from the disastrous laws procured under deceptive pretexts in the past, which have fostered greedy and insatiable monopolies to gnaw at the vitals of this land and to become a great menace to the purity of our government.

An illustration of the attempt to procure legislation which would confer special privileges or benefits upon a certain class is found in the effort made by the clergy during the last quarter of the eighteenth century to secure the passage of laws for the maintenance of churches by general taxation. This brought on a battle of the giants,—Madison, Henry, Jefferson, and others. It was argued by the clergy that such paternalism on the part of the government would be very useful in checking the increasing immorality of the people which had followed the war period through which the United States had just passed; that there could be no instrumentality so efficacious in counteracting the vicious tendencies of the time as a church supported in its good efforts by the federal government, and this plausible but sophistical argument won to its side for a time a powerful support. Even the great patriot and statesman, Patrick Henry, at first was deceived by it. But others, like Madison and Jefferson, were able to detect the very serious dangers inevitably lurking within all such laws. They were fresh from the Revolutionary war, and this had been not only a conflict of bayonets but also a most useful school for the education of the American people in the old-world evils of paternalism on the part of governments and the unjust and perilous discrimination by law between different classes of citizens.

It was a momentous intellectual battle; the lessons from the tyrannies and mistakes of the past were the mighty weapons of its patriotic logic; and the battle was patiently

and sagaciously fought out to a grand conclusion,—a conclusion which ought to establish forever in this land the priceless safeguards of religious liberty. All American citizens, whatever their nativity and whatever their religion, ought to know that any attempt which may be made, directly or indirectly, under any pretext whatsoever, to bring about any union between church and state, smells rank of treason to our free institutions. So profound became the conviction of this truth in the minds of our government fathers, after the question had been thoroughly discussed and weighed, that they were not content merely to legislate upon it at the time, but they carefully embodied their jealous regard for the religious freedom of our country in all its constitutional provisions.

The wise words of Madison (afterward President) cannot become too well known: "The religion of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an inalienable right."

Let us suppose that our government fathers had neglected to provide constitutional guarantees of religious freedom. Let us suppose that some religious sect of preponderating influences at the polls be engaged in a persistent and aggressive attempt to obtain special favors and privileges in the way of paternal legislation. Would the absence of constitutional guarantees render such an attempt any less deserving of the sternest opposition on the part of the free American citizen than it is now? Certainly not. It would serve to demand of our law-making bodies a more alert and thoughtful guardianship of our liberties.

It is within the last few years that a particular school of drug practitioners has sought to monopolize the business of attending the sick. At the time our constitutional safeguards of the liberty of the citizen were established, such an effort could not have been dreamed of. History furnished no warning examples, as in the case of religious despotism. The question involved in the menace of religious tyranny is, however, the same as in the menace of medical tyranny. The pretexts employed to obtain legislation are also alike in character. These pretexts in the one case insist that such legislation is needed to promote good morals as well as spiritual salvation. In the other case the pretexts are that such legislation is needed to promote and protect the health of the people. They have a certain sophistical plausibility which renders them the more dangerous when the government is democratic in form.

It is useful in this connection to quote from two great thinkers. Herbert Spencer, for instance, in one of his essays writes: "The enthusiastic philanthropist, urgent for some act of parliament to remedy this evil or secure the other good, thinks it a very trivial and far-fetched objection that the people will be morally injured by doing things for them instead of leaving them to do things for themselves. He vividly realizes the benefit he hopes to get achieved, which is a positive and readily imaginable thing; he does not realize the diffused, invisible, and slowly accumulating effect wrought on the popular mind, and so does not believe in

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it; or, if he admits it, thinks it beneath consideration. Would he but remember, however, that all national character is produced gradually by the daily action of circumstances, of which each day's result seems so insignificant as not to be worth mentioning, he would see that what is trifling when viewed in its increments, may be formidable when viewed in its sum total."

It is to be observed that Mr. Spencer refers to those instances where the end in view is unmistakably good when considered by itself alone. Even then, however, the good which might be accomplished by the desired paternal legislation, as Mr. Spencer points out, is more than counterbalanced by the evil. This is upon the ground which is recognized by the courts when they even prefer an exceptional instance of injustice resulting from the operation of a general law which is a good one, to a ruling which would be a bad precedent for future rulings and so lead to a sum total of pernicious consequences far outweighing the exceptional instance of injustice. It is plain that Mr. Spencer's reasoning applies with very great force to those cases when paternal legislation is sought to achieve some result which is either of doubtful good or unmistakably bad. This was illustrated when the clergy sought the union of church and state in our early national history.

In De Tocqueville's "Democracy in America" (a classic in our law colleges as well as in our courts) is to be found a very useful chapter, mainly devoted to the consideration of the dangers from the tyranny of the American majority, which ought to be pondered by every citizen. Space permits only a brief excerpt: "I hold it to be an impious and execrable maxim that, politically speaking, the people has a right to do whatever it pleases. . . . It has been asserted that a people can never entirely outstep the boundaries of justice and of reason in those affairs which are more peculiarly its own; and that consequently full power may fearlessly be given to the majority by which it is represented. But this language is that of a slave. . . . If it be admitted that a man possessing absolute power may misuse that power by wronging his adversaries, why should not a majority be liable to the same reproach? . . . Unlimited power is in itself a bad and dangerous thing. Human beings are not competent to exercise it with discretion. God only can be omnipotent, because His wisdom and His justice are always equal to His power. But no power on earth is so worthy of honor for itself that I would consent to admit its uncontrolled and all-predominant authority. . . . In my opinion, the main evil of the present democratic institutions of the United States does not arise, as is often asserted in Europe, from their weakness, but from their irresistible strength. I am not so much alarmed at the excessive liberty which reigns in that country as at the very inadequate securities which exist against tyranny."

It is apparent that the tyranny to which De Tocqueville refers is the tyranny of an unrestrained majority. It would be well if every American citizen, and especially every American lawmaker and judge, would most carefully read and ponder the solemn words of warning on this subject in "Constitutional Limitations," the authoritative law book to be found in nearly every lawyer's library in this country, which was written by the late profound jurist, Justice Cooley.

The tyranny of an autocratic ruler is no more execrable than the tyranny of an American majority. And the efforts, including the means employed in those efforts, of the allopathic school of *materia medica*, in the last few years, and still persevered in, to procure coercive medical legislation which will aid its business in attending the sick for compensation, in the various states and in our federal government, serve to illustrate and to emphasize the warnings of such thinkers as Spencer, De Tocqueville, and Cooley. When these efforts are scrutinized, they are seen to be arrogant, shameless, unprincipled.

That hand is unholy which puts its grasp upon the capricious lever of politics in the effort to repress the activities of human thought, in religion, in therapeutics, in philosophy, in science. If allopathy were the true and best theory and practice, it would have proven itself to be such, and would not need to be knocking for help at the doors of our lawmaking bodies. Let it stand the tests of competition with other systems, and let mankind get the benefit of such competition. The centuries are forever buried when governments can control the lawful opinions of mankind through coercive legislation under any cunning pretense whatsoever.

If a congressman or state legislator is considering whether he ought or ought not to vote for some proposed medical law (not a law which legitimately provides for sanitation, such as no schools oppose), is it not plain that, according to the genius of our American government and institutions, it will be well for him to consider that human opinions cannot be arbitrarily divided into classes by calling some of them philosophical opinions, some of them social opinions, some of them medical opinions, some of them religious opinions, and so on; and that in repressing by the strong arm of the law and penalizing therapeutic opinions and practices, for example, he is very liable to penalize those convictions of religious conscience which ought to be held inviolably sacred? When the religionists imprisoned Galileo they were guilty of punishing him for his astronomical opinions, and were obstructionists of scientific inquiry. When the materialistic physicians joined in the mob which persecuted Jesus and his followers because of their works in "healing the sick" by methods that were spiritual, they interfered with religious opinions and obstructed religious progress as well as therapeutics.

"Eternal vigilance is the price of liberty!"

To enter the wedge in establishing government coercion in medicine is to enter the wedge for establishing government coercion in religion. To educate the people to tolerate the one is to educate them to tolerate the other, for both are fundamentally akin and both are, and for the self-same reasons, invasions of the most priceless liberties of American citizenship.

Christian Scientists, as a basic part of their religious opinion, belief, and conscience, rely upon all the teachings of Jesus found in the New Testament as statements based on eternal and therefore immutable truth, applicable to all mankind and all the centuries alike. They therefore believe this promise of Jesus to be true and dependable now: "He that believeth on me, the works that I do shall he do also;" and his command to be true and binding now: "And he sent them to preach the kingdom of God, and to heal the sick." They believe that the Master's method of healing the sick and the sinning, according to his example and teachings, is efficacious and trustworthy, as proven in their own lives and homes most abundantly, and that to follow the way pointed out by Jesus is an imperative part of their religious duty.

Christian Scientists religiously and firmly believe that they can be delivered from sickness and sin at the same time and by the self-same process, like the early Christians, not only through their own prayerful efforts to attain the truth which Jesus taught and exemplified would make men free, but frequently through the assistance of those who are called Christian Science practitioners; just as the sinning and sick were assisted in the day of Jesus and his earlier followers; hence they feel fully justified in looking upon any law which would restrict their own efforts in overcoming sin and sickness, or their opportunities for seeking help for their families and themselves according to their religious convictions, to be a most serious invasion of their sacred right to their full and free enjoyment of religious conscience and their pursuit of happiness, as guaranteed by the federal and state constitutions.

## "OUR DAILY BREAD."

R. ETELKA HOLT.

WHILE reading in the first epistle of John, the writer came across the familiar verse: "Let us not love in word, neither in tongue; but in deed and in truth;" and was reminded of an experience which not only proved the practicability of the above Scripture, but also showed her that "whatever blesses one blesses all" (Science and Health, p. 206).

One evening, after having suffered all day from a sense of physical inharmony, as I got on the car to go home I was rejoicing that at last I would be alone and have the opportunity to realize the truth about my seemingly inharmonious condition. I did declare the truth as we are taught in Christian Science, but seemed to get no benefit. There was a great sense of confusion on the car, people were coughing and babies crying, and at first it annoyed me, for I had so wanted to be where all was quiet.

I then began to repeat silently the Lord's Prayer, that prayer which seems to embrace every possible need. I repeated the first line, and was thinking about how it began, "Our Father," and also that Jesus gave the instruction, "After this manner therefore pray ye." One was not to pray for himself alone, but for all mankind; and for this reason we were taught to say, "Our Father," not "My Father." We must pray in the spirit of unity and fellowship, desiring for our brethren what we desire for ourselves, for we were given the command to love our neighbor as ourself. I realized then that "our Father which art in heaven" is omnipotent good and is ever present, and that all the confusion and coughing was but a manifestation of the common belief in evil, in a power apart from God, and that it was absolutely impersonal. It did not belong to one particular person, nor was the sense of confusion caused by any one in particular, for evil is impersonal and impersonal evil has in reality no power, for God is all power. I also saw that He is omnipotent, omnipresent good, and so right where the confusion and annoyance seemed to be, right there good was.

Jesus tells us, "Ye shall know the truth, and the truth shall make you free," and so in this case, as in many others, I saw the sense of discord and inharmony disappear before the truth. The whole atmosphere of the car changed, the coughing stopped, the physical inharmony from which I had previously suffered entirely disappeared, and a wonderful sense of peace and quietness reigned. Then the last line of the Lord's Prayer came as a sort of benediction, "For thine is the kingdom, and the power, and the glory, for ever." The Master said, "I can of mine own self do nothing;" and again he said, "All power is given unto me in heaven and in earth," for "with God all things are possible." I realized as never before that Christian Science has indeed opened to us the door of opportunity, and that what we have gained is for the good of mankind, for it is only by giving that we receive.

Christian Science gives us something really worth living for, while material pleasures give no real joy and confer no lasting benefit. Mrs. Eddy tells us that "man's genuine selfhood is recognizable only in what is good and true" (Science and Health, p. 294), and I daily rejoice that we have a religion which thus teaches us to "make channels for the streams of love." When we learn to look on all discord, whether in ourselves or others, as an opportunity to prove the truth, when we strive to think no thoughts but thoughts that bless, we are daily rising into a higher sense of Life, and see before us a glorious future, a life filled with opportunities to prove the omnipotence of divine Love, and our earnest desire is expressed in the words of the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

## "THERE MAKE READY."

DAISY BEDFORD.

It is interesting to note that nearly every student of Christian Science will, when describing how he first became interested in this subject, use some such words as these, "I remember the first Wednesday evening meeting," or, "At the first testimony meeting I attended," and then go on to describe the particular testimony or feature of the service which arrested his attention and caused him to look more closely into the teachings of Christian Science. Such being the case, it is surely important that every one shall, to quote the words of our Leader, bring to "this banquet of Christian Science . . . what they possess of love and light" (Miscellaneous Writings, p. 149), that no weary and heavy laden one be turned empty away. In Christian Science we know how necessary it is that every detail in its observance should be carried out as perfectly as possible, and we need also to realize the great privilege which is ours in being able to voice at these Wednesday evening meetings our gratitude for all the benefits which we have received through the understanding of Truth.

It has been said that we give our best testimony when we have no testimony to give, but this may prove misleading to the inquirer, and needs explanation. As the healing power of Christian Science unfolds more and more in each individual consciousness, the mists of sickness, sin, and disease begin to dissolve, and eventually they will melt away into their native nothingness. This exemption from discord of every kind should draw from us an unceasing psalm of praise and the glad acknowledgment of God's goodness, inasmuch as God's hand has led us away from the rocks of evil-speaking, self-will, envy, and malice, as well as from so many physical ailments which cannot find entry into the consciousness that is filled with Truth and Love. Could we not give testimony at any moment of the day to the beauty of holiness, the goodness and loving-kindness of God, and the innumerable proofs of His all-protecting care? for sorrow overcome either in ourselves or others, for the illumination of some passage of the Bible hitherto meaningless, or the privilege of hourly offering the cup of cold water to those desiring spiritual regeneration and healing? Indeed, one sometimes wonders what holds him back from carrying out the psalmist's exhortation: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness."

People will oftentimes ask a practitioner why such and such a discord does not yield to the touch of Truth, and one may sometimes be led to feel that the explanation lies in the failure to acknowledge what has already been done for them. In Science and Health (p. 3) we read: "If we are ungrateful for Life, Truth, and Love, . . . the only acceptable prayer is to put the finger on the lips and remember our blessings." It is well to find out, if possible, what is preventing us from giving thanks. Most frequently it is a fear of criticism, the fear of what others may say about it; in short, personal sense. We need to remember that we are speaking to our Father in heaven, and that mortal mind criticism cannot touch those of whom it may be said: "Their angels [pure thoughts] do always behold the face of my Father which is in heaven."

If our thoughts are dwelling in the high and holy place, then indeed shall we rejoice evermore and be willing at all times to give thanks. Then like St. Stephen our faces will shine with the radiance of those who have seen the Son of man (the spiritual idea) standing at the right hand of God. Love, humility, meekness, and gratitude,—these should be the foundation upon which to build our testimony.

Many come to these meetings, week by week, to enjoy the good things prepared, and yet fail in their turn to minister to

those who have so bountifully dispensed hospitality to them. In the pause which sometimes follows a testimony Truth may ask of us, "Can ye not watch with me this hour?" If we are asleep—lost in the lethargic dream of fear, pride, or personal sense, it may be we shall lose forever the opportunity which has been given us of feeding one of His little ones. Sometimes the one voicing gratitude may be overcome at the seeming impossibility of putting into words the deep overflowing thankfulness which wells up in his heart; the phrases seem faltering, perhaps scarcely heard, and we need to be very careful to recognize the motive which prompts it, and not to criticize the manner in which it is given. Of one thing we may be sure, that no testimony is voiced without meeting some one's need. Our part is to know that the voice of gratitude can never be silent.

### EXPERIENCE THE BASIS OF FAITH.

W. H. MC KERRAL.

THE discoveries of physical science are readily accepted because they find corroboration in experience, and the tendency of the times is to demand like confirmation for every theory offered for the acceptance and guidance of mankind. When the question of religious faith arises, the intelligent man of the world is likely to say: "I cannot accept the record of the life of Jesus as historically truthful, because it presents as facts a series of events which find no corroboration in my experience and observation, but which are wholly discredited thereby. This test also informs me that to follow the teachings of Jesus as to the conduct of life and affairs would be to invite disaster. The idea of an overruling 'Father' who is both good and all powerful, I regretfully reject because it is not consistent with such knowledge of creation as enters my experience."

From the materialistic view-point these statements seem so reasonable that one may wonder they have ever been challenged at all. Yet, in spite of their insistency, the gospel record has been a living power in each succeeding century. Men in whom the heart leads the intellect have said, "These things are what should be, and therefore, though experience disowns them, they must be true." Others, likewise unable to reconcile the facts of the gospel to human experience, have in spite of this perceived that, though apparently consistent with nothing else within their knowledge, the life of Jesus was throughout consistent with itself. The thinker knows that such consistency does not arise accidentally or by human invention, and he therefore recognizes the overawing presence of a fact for which his theories must account or be found wanting. In all ages, by such paths as these, the heart and the intellect separately have sought their Lord. Sometimes they have met in the darkness, and from their contact has sprung experience consistent with the gospel story; and sometimes, too, the heart alone has ripened the fruits of faith. But such experiences have been sporadic; their authenticity has been accepted by only the few, and by even these they have too often been regarded as representative of the suspension of law rather than of its fulfilment.

It was the mission of Mrs. Eddy, through the revelation of Christian Science, to interpret the heart to the intellect, that together they might recognize the consistency of the life and teachings of Jesus with the things that are; and that together they might labor to the bringing forth, in certainty, continuity, and order, of experiences consistent with his. The necessity of our times is that Christianity shall find its support, not in theories but in such experience. Christian Science authenticates beyond controversy the story of the life of Jesus by teaching men how to set in motion in present experience the same sequence of cause and effect that constitutes the unique feature of the gospel record. It recognizes the all-powerful, loving Father-Mother God as the single cause, as the one source of all that is or can be

permanent in the consciousness of man and in the universe. And it justifies, in the experience of its devoted followers, the wisdom of Jesus in thus honoring God and in teaching that every seeming effect which does not proceed from the one cause is sheer error, which must yield before the word of Truth.

The fact that, now as in Jesus' time, the unlikeness of God does pass from human consciousness and from the realm of visible phenomena when confronted by man's recognition of and obedience to Truth, is the one all-satisfying and altogether necessary evidence of the mission and potency of Christianity.

### THE FAN.

CAROLINE GETTY.

IN John the Baptist's announcement of the forthcoming Saviour, he says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." These words are truly prophetic of our daily paper, *The Christian Science Monitor*. Mrs. Eddy refers to fan as the "separator of fable from fact" (*Science and Health*, p. 586), and does not this outline precisely what *The Monitor* is doing? It is sifting the evil from the good, garnering the good men do and rejecting the evil, and showing us that this same work must be done in our own consciousness. Christian Science is the truth which is baptizing us with the Holy Ghost, the Comforter, and it not only separates fable from fact on our present plane of consciousness, but "gives action to thought" (*Science and Health*, p. 586), sets the world to thinking in the way of righteousness, prepares it for the kingdom of God and His Christ.

Every man, woman, and child can demonstrate the Christ-power today by spreading abroad our periodicals, working prayerfully for them, subscribing to them, distributing and reading them. No one can read our daily paper without gaining a sweeter, saner outlook upon the affairs of the world and a higher sense of his brother man. All honor and gratitude for the far-seeing wisdom that set in motion this fan which is separating from human consciousness all that does not minister to human need and express the nature and activities of the perfect man.

[Written for the *Sentinel*.]

### SEARCHING AND FINDING.

WILLIAM SYMONDS.

LONG years I spent in searching after God!  
I found Him not in pleasure or in strife;  
Perceived Him not behind the chastening rod,  
For I believed that matter harbors life.

I thought this human frame contained a soul,  
Imprisoned there till death should set it free.  
Some future state regarded as the goal;  
Nor thought of what I am, nor what shall be.

But now I know man's source is all divine,  
And knowing what he is, a son of God,  
To voice His will the privilege is mine;  
To tread the path that Jesus Christ has trod.

Canst thou, by constant searching, find out God?  
Search not; but know that God is ever here.  
Unto the hills lift up thine eyes: the road,  
By His own revelation, shall appear.

To know that pain and death cannot appall;  
To see the nothingness of sin:  
This is to learn that God is All-in-all.  
Mortal, awake! the kingdom is within!



## SELECTED ARTICLES.

[Frederick Dixon in *Sevenoaks Chronicle*, Sevenoaks, England.]

In my previous letter I was compelled to select, out of the vast area of Christian doctrine, some touchstone, to borrow a phrase from the text of the New Testament, by which to test the soundness of a critic's assertion that Christian Science was not Christian. I deliberately chose the healing, because the healing was the sign or proof demanded by Christ Jesus himself, of the right to the name of Christian. Another critic who takes up the argument, asks me four questions, questions on every one of which not books only, but libraries have been written, and asks me to reply in a few words. These questions take no less than twenty-two lines of print to state, and I am asked to reply in four words, a yes or no to each. Only a few days ago, one of the most brilliant of English politicians explained how easy an astute or practised heckler found it to frame questions to which it was impossible to reply in monosyllables, and then attempt to gain a cheap advantage through failing to obtain a monosyllabic reply. I do not for a moment wish to compare this clergyman to an astute or practised heckler, but I do wish to point out that he has unconsciously adopted the method.

Now I am not sure that this critic's statement of the fundamental doctrines of Christianity would prove entirely acceptable in his own church. We have most of us seen the Athanasian creed fall into disrepute, and gradually disappear from the liturgy ordinarily used. I remember once hearing a clergyman declare that if the bishop of London insisted on its being read, he would not only read it, he would explain it. I never heard that the bishop did insist on the reading; I am certain he was willing to waive the explanation. I think it was Sir Isaac Newton who declared that if any one else would like to affirm that the Father is infinite, the Son is infinite, and the Holy Ghost is infinite, he was willing to add, yet there are not three infinite, but one infinite.

Then, let us take the phrase in which the critic sums up his conclusions, in the declaration that for nearly two thousand years his propositions have been accepted by all who call themselves Christians; and examine it in the light of the history of the doctrine of the trinity. The trinitarian idea is not a peculiarly Christian one. It was a common idea in the religions of the east long anterior to the Christian era. Egypt itself has been called the land of the trinities, of which the most popular was Osiris, Isis, and Horus. Nor is there anything to prove that the doctrine, as it is popularly promulgated today, had any existence in really primitive Christian theology, beyond a mere process of deductions from disputed premises. One of the most learned authorities on ancient Christian art has gone so far as to argue that not a trace of it is to be found in such pictorial representations as have survived.

I have no intention whatever of plunging into the Arian controversy in the columns of a newspaper, except to point out that the trinitarian dogma was not definitely accepted by the church until after the decision of the council of Nicæa, that is to say, until the beginning of the fourth century of the Christian era (A.D. 325). Even then the majority was still divided between the claims of the tritheists and the Sabellians. The Arians in the council had striven to confine the discussion to the use of Biblical terms and definition. The trinitarians had repudiated this. They fell back on terms which could not be found anywhere in the Scriptures, and closed their own ranks over the adoption of the mysterious word, *homoousian*. Perhaps they were wise in their generation, for some of the phrases on which they would certainly have relied have gone the way of all glosses.

The famous seventh verse of the fifth chapter of the

first epistle of John: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one;" a verse, the inclusion of which caused such compunction to Erasmus, has been ruthlessly eliminated by the revisers of 1885. While the equally well known verse, in the first epistle to Timothy: "Great is the mystery of godliness: God was manifest in the flesh," is scarcely recognizable as "Great is the mystery of godliness: he who was manifested in the flesh." It cannot, however, be pretended that the revisers were always as frank as this.

Now, having explained, in the most fragmentary and inadequate way, some very few of the innumerable difficulties which beset one alone of the critic's questions, let me proceed to state, with necessary inadequacy, what Christian Science teaches on the subject. Christian Science at the outset absolutely repudiates anthropomorphism in any shape. It insists that the only possible definitions of Deity are those we can take from the New Testament, such as Spirit, which Jesus used in speaking to the woman of Samaria, and Love, which John uses in his first epistle. "What the person of the infinite is," Mrs. Eddy writes, on page 19 of "No and Yes," "we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." God then is Spirit and is Love, and He is also Life and Truth, for to know Him, Jesus declared, is life eternal; and this knowledge is again and again admitted, in the Bible, to be a scientific knowledge. Therefore, Mrs. Eddy is perfectly justified in writing, on page 331 of *Science and Health*, "Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one—the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter." And this statement is put with equal clearness and equal simplicity on page 497 of *Science and Health* in the words of the second tenet of Christian Science: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness."

The Bible is the record of the gradual unfoldment of what the New Testament calls the scientific knowledge of God in the human consciousness. This unfoldment is the ever brightening perception of the Christ, first dimly realized by Abraham in his repudiation of polytheism and Moloch worship, alluded to by Jesus when he said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad;" and blazing into the splendor of its zenith in Jesus' own realization and demonstration of Truth, which made him truly Jesus the Christ. Jesus, however, never claimed for himself anything he did not claim for humanity. Speaking of his own understanding of the truth, his own vision of the Christ, he said, "I and the Father [not my Father] are one." He spoke to Mary Magdalene of "my Father, and your Father;" and in the one prayer which he bequeathed to humanity he taught the world to say "Our Father which art in heaven." Was it not precisely this to which Paul alluded, when he pleaded with the Philippians to let that Mind be in them which was also in Christ Jesus? and is there any other way in which a Christian may say, "I and the Father are one," except through taking up his cross daily, walking in the footsteps of Christ, and so striving to let the Mind of Christ dwell in him?

It was precisely because Christ Jesus' knowledge of God was, as the Bible declares, so scientific, that Mrs. Eddy was able to write on page 313 of *Science and Health*, "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." This knowledge of spiritual causation taught him to realize the absolute unreality of evil, no matter how real it may have seemed relatively to human sense. This unreality he demonstrated in his

various works, commonly known as his miracles, especially in that which Mrs. Eddy has so fitly termed, on page 117 of *Science and Health*, "his mighty, crowning, unparalleled, and triumphant exit from the flesh." It was through these miracles that he proved himself to be the Christ, as is made quite clear in his reply to the disciples of the Baptist, when they came to interrogate him on the subject: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

There is, however, no hope whatever for the reasoners who attempt to give a supernatural glamour to the miracle. It was simply, what the Scriptures declare it, the divinely natural object-lesson in proof of the gospel of Christ, the sign which Jesus demanded from all those who, in any circumstances, at any time, claimed the name of Christian. Shorn of demonstration, religious theories are dead, faith without works. What made possible the success of Jesus' three short years of ministry was the miracle; what has made Christian Science a possibility again today is the miracle. The world demands the proof Jesus demanded.

This critic will be the first, I think, to recognize the difficulties incidental to attempting to speak of the Science of Life in the limits of a letter. He will also, I think, admit that I have tried to answer his questions clearly, and that, if I have had to question his statements, it has been with a reverence for all that he holds reverent.

[Willis D. McKinstry in *Chanute* (Kan.) *Tribune*.]

From a report of Evangelist Mahood's meeting we note that he continues his attack upon Christian Science by calling names. This is no proof that what he says is true, and misrepresentations will not help in reforming the sinner or aid those who are in need of spiritual help. One might call his doctrine Mahoodism, but this would offer no proof that his teaching was true or false. It is not this kind of teaching the people want; they are demanding that which is true, and there is a saving truth to impart to those who are hungering and thirsting after righteousness. The Science of being is knowable—it is demonstrable—we are living in a day of scientific Christianity.

The Christ-healing as taught by Jesus is a scientific fact—a demonstrable fact when spiritually understood. A spiritual knowledge of the teachings of the Bible enables one to be obedient to the precept of the Master: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." When there arose a doubt in John's mind whether or not Jesus was the Son of God, he sent two of his followers to make the inquiry: "Art thou he that should come?" and Jesus' reply was: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The Christian Science text-book, "Science and Health with Key to the Scriptures," by Mrs. Eddy, is a Bible commentary; it illumines the Scriptures and interprets them spiritually. This spiritual understanding regenerates the human consciousness, whereby the divine energy of Truth is made manifest and heals the sick.

[James D. Sherwood in *El Paso* (Tex.) *Herald*.]

In a recent issue of the *Herald* appeared some extracts from a sermon delivered in your city by an evangelist, in which unfriendly mention is made of Christian Science and of its Discoverer and Founder, Mary Baker Eddy.

Christian Scientists are today doing the works that were required by the Master of his followers. They are healing the sick and reforming the sinner without the use of drugs

and by purely spiritual means. Christ Jesus said: "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Our critic errs in believing the devil has any part in the healing work effected in Christian Science practice. The devil is not a source of good, nor a doer of good works. The devil (evil) is not a healer. Evil thoughts make a man sick, while righteousness, right thoughts, restores health.

Some theologians in the time of Christ Jesus said of his healing work: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." When the bitter antagonism of the Pharisees toward Christ Jesus is remembered, the Christian Scientist should not feel discouraged because some theologian today uses the same epithet in decrying Christian Science. The Master said: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

Christian Science is growing rapidly. Its gospel is spreading all over the civilized world. The sick are being healed by it; the sinner is being reformed by its means. Those who have been restored agree in giving God thanks for their recovery. St. James says: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

[M. I. Whitcroft in *Clifton* (Bristol, Eng.) *Chronicle*.]

When a certain clergyman speaks of Christian Science as a "new fad," as reported in a recent issue, and classes it with other "new fads" of the time, he quite overlooks or else is ignorant of the fact that Christian Science has been an established religion for nearly forty years. Its growth has been phenomenal, and today there are hundreds of thousands of persons throughout the civilized countries of the world who bear grateful and heartfelt testimony to its healing and regenerating power.

Christian Science has been the means of bringing health, joy, and peace, and a great spiritual uplifting and awakening into the lives of a great company of those who faithfully follow its teachings. If this critic would study "Science and Health with Key to the Scriptures," the text-book on Christian Science, by Mrs. Eddy, he would find that it is founded solely and entirely on the Bible from which he is daily preaching, and that far from being a "new fad," it is but a restatement of the practical truths which were taught by Jesus and practised by his disciples and all those who obediently followed his commands.

[Eugene R. Cox in *Buffalo* (N. Y.) *Times*.]

In a recent issue appears a report of the speech by Dr. James Ewing before a gathering of physicians and surgeons in this city. Dr. Ewing is reported to have inquired, "Doesn't Christian Science rest upon a medieval ignorance and distrust of the efficiency of medical science?"

There are two answers to this question. First, Christian Science is based solely upon the Bible, and is a manifestation of the most spiritual and intelligent application of the life, doctrines, and directions of the Founder and Exemplar of Christianity. The dual command to preach the gospel and heal the sick is literally accepted, though the preaching is rather by living than by word of mouth.

One does not need to go back to medieval times to find distrust of medical science or a reason therefor. In fact the present day shows a more intelligent questioning than ever before. Within the short space of twenty years, the medical profession has turned almost completely from re-



medial drugs to preventive therapy. Twenty years ago no layman dared to doubt the remedial effect of drugs. Today no physician dares assert it. In those days, however, doctors were as dogmatic in their assertions and as intolerant of questioning as they are today, although now experimenting with new and untried preventive projects.

Is it any wonder, then, that there is doubt in the intelligent public mind on the subject, and can it properly be referred back to medieval ignorance and superstition?

[Algernon Hervey Bathurst in *Occult Review*, London, England.]

The control of one human mind by another, or anything in the nature of such practice, is the reverse of the teaching and practice of Christian Science, which declares, as did the apostle James, that the same fountain cannot send forth both sweet water and bitter. It requires no explanation from me to show that the human mind, admitting as it does that evil is as real and powerful as good, must be as capable of doing evil as it is of accomplishing good: surely a house divided against itself. On the other hand, Christian Science, based entirely on the Bible, affirms and proves that good alone is real, is, in fact, the only power. Jesus the Christ taught this, and proved the truth of what he said by healing sickness and destroying sin, declaring also that all who understood his teaching would be able to accomplish the works he did.

Now, Christian Science maintains that those commands are just as practical and just as much to be obeyed today as when first taught and practised by Jesus and his disciples. It becomes obvious, then, that the teachings of Christian Science can only be demonstrated to the extent that we are willing to have the Mind of Christ; willing, that is, not to accept evil as a power equal to, or frequently more powerful than, good, but to take our stand upon the declaration of St. John, that "all things were made by him [God, good]; and without him was not any thing made that was made," and to understand, at least in some measure, the unalterable truth that in the perfect creation of God there can be and is no evil, no discord. Sickness is healed and sin destroyed through the realization of this great truth alone, and in no other way.

As, however, the teaching of Jesus was misinterpreted and rejected by those who were unable to discern the true spiritual meaning of his words, so today it is sometimes asserted that the works accomplished by Christian Science are the outcome of some operation of the human mind. Christian Science is, however, a tree known by its fruits, and can be judged only by the results it accomplishes. Because, therefore, its fruits are good, because of the incalculable benefits accruing to humanity through the practice of its teachings, Christian Science will, as Mrs. Eddy has written, on page 383 of "Miscellaneous Writings," "go on with the ages, go down the dim posterns of time unharmed, and on every battlefield rise higher in the estimation of thinkers and in the hearts of Christians."

[H. L. Conger in *Racine (Wis.) Journal*.]

We are taught in Christian Science that "the same power which heals sin heals also sickness" (Science and Health, p. 135). Failures in practice are not due to Christian Science, but to the want of it. If our critic wants statistics "showing the percentage of failures to successes," they can be furnished. According to comparison in two states, one in the extreme north and the other in the extreme south, seventy per cent of those who applied for Christian Science treatment during a period of one year had already failed to recover or to receive permanent benefit through medical

treatment. Of these, ninety per cent recovered or received permanent benefit under Christian Science treatment.

Our critic might refer to the November, 1907, *Broadway Magazine*. My memory is that it showed that about eleven thousand cures had been wrought by Christian Science in the Empire state, and that most of them were organic, according to diagnoses made by physicians. Our critic also admits our "successes are enough to show that they can banish pain." This admission from a Presbyterian pastor is encouraging and shows that we are headed toward the goal of greater success, if we are content with small beginnings and do not allow our minds to be swayed by unjust and unfair criticism, but hold firmly to Truth (God) and daily be about our Father's business.

Christian Science is founded upon Truth; its only foundation is the Bible and the teachings of Jesus and his apostles, which were absolutely scientific in that they were capable of demonstration. Adverse statements from the pulpit cannot undermine this foundation. The finger of scorn pointed at one of God's "little ones" cannot reverse his knowledge of God's power to heal.

[Frank Bell in *Norristown (Pa.) Herald*.]

The author of the sermon partially reproduced in a recent issue so frankly acknowledged the good that is being accomplished by Christian Science in leavening popular thought on subjects of vital importance to mankind, that it is difficult to believe he intended to say that the church and Christian Science have "divided the ministry of faith from the ministry of healing," or that "Christian Science has materialized the ministry of healing;" for if there is anything that Christian Science has not done it is those two things.

"Jesus healed sickness and sin by one and the same metaphysical process," writes Mrs. Eddy in Science and Health (p. 210); and Christian Science is a living protest against trying to heal either sickness or sin in any other way. On page 135 of the same volume, which is the text-book of Christian Science, Mrs. Eddy declares that "the same power which heals sin heals also sickness;" and Christian Science holds that the only real power is God, Spirit. It will be seen, therefore, that instead of attempting to separate faith and healing or to materialize the latter, Christian Science does exactly the opposite.

If, as the good pastor says, the existence of the Christian Science movement is a rebuke to the church, the occasion for rebuke lies not in the failure of the church to work with the drug physician (it is manifestly trying to do that), but in its failure to discern in the teachings of the Master and the lives of himself and his disciples and early followers that the true priest and the true physician are one and the same, both in individuality and in office. The Founder of Christianity was himself the "great Physician." He healed the sick by purely spiritual means and declared that all who believed on him should do likewise. For three hundred years thereafter the preaching of the gospel and the healing of the sick were identical, and Christian Science today is bringing about a revival of this complete ministry.

[From *Franklin (Ind.) Star*.]

Some one has kindly subscribed for and is having sent to the *Star* editor for this month the daily *Christian Science Monitor* of Boston. We write this just to let our unknown friend know how much we appreciate it. It is a welcome relief to read the clear, intelligent information in the *Monitor*, to study the advertisements from all world points put together in real typographic art, and to see that a daily newspaper can be interesting and yet eschew publication of murders, suicides, crimes, and alleged "human interest" tales.



### A RESTORER OF HEALTH.

WE note in the January *Twentieth Century Magazine* a short article by Dr. Richard C. Cabot, in which he frankly admits that Christian Science is doing a vast deal of good as a restorer of health. As this has not always been the opinion which Dr. Cabot expressed, we can only assume that some comparatively recent experience or observation has tended to change his views. If such is the case, we should be very pleased to have from him the facts which led up to this change. Be that as it may, no one appreciates more keenly than do we the evident high sense of right and duty which prompted this public acknowledgment. The article in the *Twentieth Century Magazine* is as follows:—

Doctors are human—like the rest of us. Their faults sometimes drive us into forgetting that they have any uses. Then we become Christian Scientists or medical skeptics or osteopaths. That Christian Science has done and is doing a vast deal of good, not only as a religion, but as a health restorer and a protest against the short-sighted naturalism of the doctors, we are firmly convinced. Its affirmations are helpful to thousands.

Its occasional and unofficial denials and denunciations of doctors, diseases, and health work outside its own denomination, are its weak side. That's true of all of us, isn't it? We are strong and helpful when we affirm; weak and misleading when we deny.

I believe that there is plenty of room in this country for Christian Science and for scientific medicine; no room for impostors and fanatics of any kind. When doctors try to crush out the practice of Christian Science, we should protest. When Christian Scientists or any other body of people try to obstruct the progress of public health work, and especially of preventive medicine, we should protest.

There need be no conflict. There is opportunity for all sincere, humble-minded effort. Let us have no persecutions and no interference with the spread of truth and light from any source. Indictments against movements as powerful and sincere as Christian Science and preventive medicine are anachronistic. Let us all get busy along our own lines. "With malice toward none, with charity for all," let us bind up the nation's wounds.

In the sense that sanitation means cleanliness, Christian Scientists are in sympathy with sanitation, and not only are they advocates of it, but they consistently practise it. As to so-called "preventive medicine," Christian Scientists make not the slightest objection to its practice by those who desire it for themselves. To make such objections would be to violate the rights of others, and we can say without hesitation that the record of Christian Scientists individually and collectively is free from anything of the kind. They do object, however, to the forcing of preventive medicine, or any other kind of medicine, upon those who do not want it. Dr. Cabot says that Christian Science heals the sick, yet he would, we assume, strenuously (and rightfully) object to its being forced by law upon him or upon any one else whose desire is otherwise. If it is right to do the one, then certainly it would be right to do the other.

As to the legitimacy of Christian Science and the sound reasons which actuate its followers in their adherence to it, the story is a very simple one. Christian Science is scarcely a generation old, and its followers are almost exclusively those who have been healed by its practice, many of them of diseases pronounced incurable, some of them after reputable, learned, and conscientious physicians had given them but a few days or even a few hours to live. These experiences have proved to them the availability of Christian Science as a healing system, and in nearly every instance they have also had proved to them that it is the best "preventive medicine," because it has kept them well.

Christian Scientists neither deny nor denounce the efforts of the physician to ameliorate sickness and suffering, and respect his intention. They only regret that medical prac-

tice is so bound down by tradition and custom that its adherents are apparently unable to recognize that possibly there may be a better and more comprehensive system,—the system which Christ Jesus taught and used and bade his followers do likewise; that it is possible, through the enlarged power to heal conferred by Christian Science, to make men "every whit whole,"—sound physically, mentally, and spiritually; and that much more could be accomplished for the general uplift of mankind under these conditions.

Neither do Christian Scientists desire or seek any conflict. They simply ask for themselves the privilege of exercising the freedom of choice which is guaranteed by the federal constitution, nor do they desire to interfere with or prevent the exercise of a similar right by others. If the practice of their religion brings to them health and happiness, they could not, even if they would, refuse to share with all who will accept it the truth that makes free from every phase of the asserted power of evil, for in so doing they are but striving to be obedient to the Master's command to his disciples: "Freely ye have received; freely give."

ARCHIBALD McLELLAN.

### THE TRUTH THAT SAVES.

CHRIST JESUS effectively portrayed both the privilege and the need of mankind in his teaching that freedom and well-being are to be gained by increase of knowledge. His panacea for every human ill is found in his commanding utterance, "Ye shall know the truth."

The moment, however, one begins to think of the saving significance of the educational process, he is impressed with the seriousness of the handicap imposed upon us by belief in the universality and naturalness of that capacity to forget which is constantly wasting our laboriously garnered store. He remembers, too, that whatever the acquired wisdom of his parents, every child has to begin without capital, and learn every simplest thing for himself, so that in a sense human advance must pause and retrace a long, long distance of its course with the passing of every generation. Regardless of all this disability, however, the compass of human knowledge has so wondrously widened in these later centuries, that ground seems to be given for the assumption that racial redemption, the millennium, is rapidly drawing near, in fulfilment of the declaration of the Master that true knowledge is the universal emancipator.

We all know, however, that the spiritual advance of the race has not been coincident with its advance in learning; indeed, the scholastic life has in large part seemed to make its votaries characteristically indifferent to spiritual things. It therefore becomes apparent that the freedom-bringing truth to which Jesus referred is not the wisdom of the schools, and Job must have realized this when he voiced that most suggestive interrogation, "Canst thou by searching find out God?" Subjection to the rule of sin, sickness, and death is, as a whole, no less characteristic of the cultivated than of the ignorant, and this very noticeable fact accounts, no doubt, for much of the pessimism of the erudite.

Upon this vital problem, as upon so many others, Christian Science throws a clear, revealing ray. It enables us to see that the truth of which the Master spake is not an understanding of the facts of material sense experience, nor yet of the abstract truth which is forever wedded in our thought to materiality, however significant such a knowing may be to the betterment of belief, the elimination of the grosser states and superstitions of mortal life. On the contrary, it is that knowledge of real being, of Spirit and its manifestations, which gave Christ Jesus his preeminence and power. It is that scientific understanding of divine metaphysics which he declared to be apprehensible to the childlike in heart. The knowledge of the world has to do only with phenomena and it is always based on hypotheses, while the truth that saves is based on revealed Principle.

There was nothing theoretical back of Christ Jesus' teaching and demonstrations, and it is this apprehension of ultimate truth of which Mrs. Eddy has said that it "involves intuition, hope, faith, understanding, fruition, reality" (*Science and Health*, p. 298). The channels through which transforming truth is gained may or may not be collegiate, but they are always and wholly Christian.

This we all much need to realize, that the saving truth is the gift of heaven. It is a revelation whose light may be reflected in right thought and right living, but its source is that Sun of all being, whose rays enter and illumine every truly aspiring heart. All men may be savingly taught of God, and they alone are freemen who are thus made free.

JOHN B. WILLIS.

### THE LORD'S PRAYER.

THERE are no Christian people who give greater prominence to the Lord's Prayer in their devotions than do Christian Scientists, and respecting it their Leader says that it "covers all human needs" (*Science and Health*, p. 16). This prayer with its spiritual sense, as given on the page just indicated, is included in the "first lessons" which form such an important part of the study of all the pupils in Christian Science Sunday schools, as provided for in the Manual of The Mother Church. Occasionally some outsider asks why any interpretation is necessary, why we do not take the prayer "just as Jesus gave it," quite forgetful of the fact that every one must strive to reach and interpret its meaning, unless he is content with a mere repetition of words.

Certainly nothing could be more important than to grasp the meaning of this prayer as the Master gave it, but do Christians in general do this? It is very significant to find that when little children who have not been taught in Christian Science are asked where heaven is, they almost invariably reply that it is up in the sky, and when they are asked how we can get to heaven, they are likely to say that we shall go there after we die. Now this is surely not what Christ Jesus meant when he taught his followers to say, "Our Father which art in heaven." The infinite Father is forever present, and a clear sense of His omnipresence and omnipotence constitutes heaven, which in Christian Science means "harmony; the reign of Spirit" (*Science and Health*, p. 587). No one can deny that it must be heaven where God is, and in the Bible we read, "Do not I fill heaven and earth? saith the Lord." It is therefore of the utmost importance that both child and adult should keep constantly before thought the ever-presence of God, and of heaven as taught by Christ Jesus and insisted upon in Christian Science as the great truth which heals sickness and overcomes sin.

It is admitted by nearly all thoughtful people that worry is the source of a large percentage of the diseases which afflict mankind, but why this worry? It certainly never helps to work out any of the problems of human existence, but rather tends to paralyze the energies which should be given fair opportunity to overcome every difficulty that may present itself. Does not all worry spring from the false belief that man is separated from God; that he is held down by material laws and discordant conditions, and that God manifests His power chiefly in afflicting His children for some supposedly good reason which is wholly unknown to them? Under the pressure of such a belief, is it any wonder that worry is intensified and that disease is so often chronic?

Here let us turn for a moment to the spiritual interpretation of the opening address of the Lord's Prayer, "Our Father-Mother God, all-harmonious" (*Science and Health*, p. 16), and rise to the altitude of our Master's teachings. In Isaiah we are told that an earthly parent might forget

the needs of her child, but God says, "Yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." The psalmist also tells us that this loving Father heals all our diseases, yet long after these words were written Philip said to Jesus, "Shew us the Father, and it sufficeth us." Jesus then told him that it was the Father who did all the wonderful works which they had witnessed, and he went on, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Then he said that the Comforter would come and would make clear all his teachings, a promise which is being fulfilled in the spiritual illumination that makes practical the Lord's Prayer and all else that the Master taught. Can any day be darkened by fear or anxiety if we realize the perpetual presence of "our Father-Mother God, all-harmonious"? This infinitely wise and loving parent knows all our real needs, and is ever ready to supply them when we draw near to divine Love, realizing the truth of the apostle's words, "God hath sent forth the Spirit of his Son into your hearts."

ANNIE M. KNOTT.

### AMONG THE CHURCHES.

#### CHICAGO, ILL.

Probably the most impressive structure devoted to religious uses erected in Chicago in present years is the edifice of Eighth Church of Christ, Scientist, just completed at the northeast corner of Michigan boulevard and Forty-fourth street. One of the most impressive features of the building is the dome, filled with twenty-four beautiful golden windows and a novel indirect lighting system which floods the building with light without exposing the means to the audience. The windows are glazed with opalescent glass. There is a great organ, an echo organ and chimes, the combination representing a cost of eleven thousand five hundred dollars. The church has a seating capacity of twelve hundred and fifty and the land and building cost one hundred and forty-seven thousand dollars, including furnishings and organ.—*Examiner*.

#### VIRDEN, MAN.

A goodly number of visitors and members attended the first services held last Sunday forenoon and evening [Dec. 3] in the new edifice of First Church of Christ, Scientist, Virden, at the corner of Ninth avenue and Queen street. The harmony and beauty of color and outline which characterize the exterior of the church are well maintained in the interior. The walls above the dado are tinted in medium buff, and all the woodwork, as well as the dado, is finished in warm ivory enamel. The pleasing effect of the light color scheme is further enhanced by the abundance of light from the large amber-colored arched windows. In the evening the auditorium was brilliantly lighted by numerous gas brackets around the walls and one pendant over the readers' desk.—*Empire-Advance*.

#### GREAT FALLS, MONT.

With the regular Thanksgiving day service [Nov. 30] of the Christian Science church the new edifice of First Church of Christ, Scientist, was opened to the use of that congregation. The new building, which has just been completed, is located at First avenue north and Eleventh street, the same having been finished at a cost of three thousand dollars exclusive of the cost of the site. The building is of frame structure, containing a main auditorium with a seating capacity of one hundred and fifty, a directors' room,

and a readers' room. The interior is very handsomely decorated, the color scheme being old ivory and brown. The rooms are carpeted in brown and the chairs are of golden oak. The new house is looked upon by the congregation as a temporary church, it being the expectation of the organization to erect a stone building at some time in the future.

The church was organized in December, 1904, and for a time held its services in the Conrad Block. Later the meeting place was changed to Conrad Hall, later to Carnegie Hall, and then to Valeria Hall, where meetings were conducted up to the time of the completion of the new church.—*Great Falls Tribune*.

#### NEWARK, N. J.

Second Church of Christ, Scientist, is building a church and Sunday school at Second avenue and Garside street, ground having been broken on Oct. 25. The building will be of brick and concrete construction, one story high. It will measure sixty-two feet on Garside street and sixty feet on Second avenue, though a portion of this will be only thirty feet deep. The plot of land measures ninety-six by one hundred and twenty-five feet, which the building committee was authorized to purchase April 17. The interior is finished with a mission effect. There is an entrance on Garside street and another on Second avenue.

The first services of this church were held in Berkeley Hall, 516 Clinton avenue, on Feb. 26 last. The first steps toward erecting a church for the exclusive use of the congregation were taken at a meeting held the following April. Approximately six thousand dollars will be invested in this church and the site cost in the neighborhood of seven thousand two hundred dollars.—*Newark Sunday Call*.

#### RENO, NEV.

With the purchase of a site at the corner of Granite and Court streets yesterday [Nov. 21], First Church of Christ, Scientist, took the first step toward securing a permanent home in this city. A building is to be erected that will be a credit to the city. The purchase price of the lot, which is one hundred feet square, was six thousand five hundred dollars. This lot is an ideal location for the church, being centrally situated and on one of the best residence streets of the town, just a block from the car line and opposite the Washoe county court house. About six months ago a committee was appointed to look over the available lots in Reno, and after careful consideration it reported to the church at a special meeting of the members Monday night, Nov. 13, that this lot could be purchased. At that meeting the church voted unanimously to buy this lot at once.

The present Christian Science organization in Reno was started in May, 1906, when a few people interested in Christian Science began to meet every Sunday in a private residence for the purpose of reading the weekly Lesson-Sermons. In a few months the attendance had increased to such an extent that a hall had to be secured for the meetings. Harmony Hall on Sierra street was rented and services held there for several months. Meanwhile, on Aug. 5, 1907, a regular church was perfected and incorporated, taking the name of First Church of Christ, Scientist, of Reno. In the fall of this year, the church moved to the Century Clubhouse, where services were held until the completion of the Odd Fellows' Temple. Then the church again moved to the large hall in that building, where it still holds its services.

Although the population of Reno is constantly shifting, the attendance has steadily increased, until now the hall is filled at every service. Many of those who have left Reno have recently sent in contributions to the building fund.

*Nevada State Journal.*

## THE LECTURES.

### PARIS, FRANCE.

Bicknell Young lectured on the subject of Christian Science Nov. 9, at Washington Palace, 14 rue Magellan. He was introduced by Captain Génisset in French, the substance of his remarks being as follows:—

I am greatly honored in having the privilege of introducing to you our lecturer and friend, and it gives me much pleasure to do so. I wish to tell you first, since the opportunity is afforded me, how grateful I am to God for leading us here tonight to listen to the religious teachings of Christian Science; for Christian Science is both a religion and a science. It is a religion because it is the practical application of Jesus' teaching, and can be applied at all times and under all circumstances. It is a science because it is demonstrable knowledge. It teaches us the means of obtaining both physical and mental healing, and operates for the regeneration and the salvation of the human race. During the few months that I have had the opportunity of attending the meetings held here every Wednesday evening, I have heard numerous testimonies of gratitude for remarkable cases of healing. I can myself testify to the healing of my dear wife, and wish also to say that I have been much benefited by Christian Science, physically, morally, and spiritually. We owe this, first to the daily reading of the translation from English of a few pamphlets which we read together with great earnestness, and then to the faithful study of the text-book written by Mrs. Eddy, which we strive to understand and which I at present study with the help of the dictionary.

We are very happy today to express to God our deepest gratitude for our health, our life, and for the joy of living contented and in the prospect of seeing God's infinite goodness extended to all those who are dear to us. You can understand, therefore, with what thankfulness we come to church, and with what pleasure we meet there good and sincere friends upon whom weakness can have no hold.

*Correspondence.*

### NEWTONVILLE, MASS.

Prof. Hermann S. Hering delivered a lecture on Christian Science Monday night, Nov. 13, in Temple Hall, Masonic Building, under the auspices of The Mother Church. He was introduced by Congressman John W. Weeks, a member of the national monetary commission, who said:—

This meeting is called to consider one method of following a religious life, and as a preliminary to an introduction which I am to make, I wish to refer to the trend of public thought in such matters. For hundreds of years after the beginning of the Christian era wars were fought, national boundaries were changed, dynasties rose and fell, and mankind was tortured and burned, not because of unbelief, but because there were differences in the views held by men relating to the course to be followed in preparing for future life. Many of these differences were not in any way essential in what goes to make up the Christian man, and could not have had any material influence in determining his final salvation.

To doubt many of the dogmas which were not taught by Christ, but which were the result of evolution, was to be damned, at least by those who did not include those special dogmas in their creed; but we live in better times, religious and other thought is broader and more liberal, and while there are still strict constructionists who take a narrow view of the course to be followed to be saved, and while very many will question the value to be placed on some particular creed or form of worship as a means of salvation, still nearly all men are inclined to minimize form and look



to works as the only basis from which to arrive at a correct conclusion as to the value of a life.

The old expression that all roads lead to Rome was not literally true, and yet the final goal in the travels of many people was that center of civilization; and most roads, either by direct course or by many devious and circuitous routes, finally reached that place. It is possible that all denominational roads with which we are familiar may not lead to that goal which all Christians desire to reach, but I have faith to believe that in the eyes of the all-provident One there is very little difference in what way one follows to reach the desired end, provided there is a fixed purpose to reach it by following the well-known rules of morality, with an eye single to living up to a standard which will bring the desired result.

My reason tells me that if salvation is worth having, it must be based on character and works, not on dogmas or beliefs. We differ in our views as to what course should be followed in some functions relating to our social life. We have different ways of providing for our daily wants and the future needs of our families, and even when we adopt the same way our methods may greatly differ. We argue and dispute about our political courses, although it is fair to assume that most men wish only one result, and that is good government; yet in none of these affairs of life do we persecute those who do not agree with our views, nor do we even deny to them the right to think and believe what they see fit, although in most of these affairs we know what experience has taught, and can mathematically demonstrate what the result of any particular action may be. How much more tolerant, then, should be the position we take relating to the views of others in all matters pertaining to the future life, about the determination of which we cannot bring to bear the same rules of cause and effect which regulate the worldly affairs in which we are engaged.

Briefly, these are my views of our relations to one another in the religious life of a community. I am connected with a church in which I was brought up, with the practices, methods, and beliefs with which I am in sympathy; but that does not make me blind to the virtues of others, or to the good work they are doing for the community, as well as for their individual adherents and communicants. I welcome all agencies for good, including the Christian Science church. It presents in a new form some of the great fundamental truths, and reaches many who might not be reached in other ways. It is for this reason, and because I have many dear friends allied with it, that I came here tonight to take part in this meeting and to listen to one who has earned a right to be called eminent among you.

*Correspondence.*

#### SANTA ROSA, CAL.

An able exposition of the meaning and teachings of Christian Science was embodied in the lecture at Woodmen's Hall on Thursday night [Nov. 9] by Bliss Knapp. Despite the heavy rain of the evening there was a large audience present. The Hon. John Tyler Campbell was the chairman of the evening. In his introduction of Mr. Knapp he said:—

We meet this evening to hear a lecture upon a subject that appeals to all. It is apparent that the earnest, thoughtful, and intelligent people of this community are interested in Christian Science, and I am pleased to assure you that you are privileged to hear a correct, authentic, and instructive statement of the simple yet profound truths of a doctrine now no longer a theory, but a well-established fact. Christian Science is a scientific truth that has been tested and proven. Its teaching is as old as Christianity and is the message of the Saviour of the world: Heal the sick, heal all manner of sickness and all manner of diseases; and the assurance is given, in the words of the Saviour, "He that believeth on me, the works that I do shall he do also."

Christian Science was first promulgated by him who spoke as never man spake, and was taught and practised by the Saviour and his disciples in their mission on the shores of Galilee. In the hundred years following the tragedy of tragedies, it is estimated that more than fifty thousand followers of the meek and lowly, the "man of sorrows," were put to death for promulgating and practising the religion of Jesus. In Gibbon's "History of the Decline and Fall of the Roman Empire," it is stated that in the second century the followers of Jesus taught and practised divine healing. Through the dark ages we have no account of it, and it lay practically dormant until Mrs. Eddy formulated the doctrine of Christian Science as we have it today. While Mrs. Eddy is the undoubted Founder of Christian Science as we have it, it is not a new theory, as she expressly follows the teachings of Jesus. The doctrines she sets forth in the Christian Science text-book, "Science and Health with Key to the Scriptures," are as old as Christianity, and the book is one of the most wonderful collections of living truths in all literature, excepting only the Book of books.

*Press Democrat.*

#### VANCOUVER, B. C.

A lecture on Christian Science at the Opera House yesterday [Nov. 12] was delivered by Virgil O. Strickler to a great audience, scarcely a seat being vacant. J. E. Bird, chairman of the meeting, in his opening address said that the audience which was present, despite the inclemency of the weather, was a testimony to the prevalence of religious feeling, a sentiment which was the greatest and strongest thing in the world in all times and in all ages. There was an increasing tendency today to seek for an interpretation of a creed more nearly in touch with the ordinary man's intelligence. It seemed impossible that an all-wise God could allow the laws of nature to be set aside in a moment at the whim of a mortal being, in the view of a large section of thinking people regarding those phenomena which have received the name of miracles. Hence had arisen many doubts and fears to disturb religious life. He had pleasure in introducing the lecturer, who was a deep student of matters touching the spiritual life, and who would expound to them what many believed to be the solution of such doubts and fears.—*Province.*

#### LECTURES TO BE DELIVERED.

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

Birmingham, Ala.—William R. Rathvon, Bijou Theater, 3:30 p.m., Feb. 4.

Cocoanut Grove, Fla.—Virgil O. Strickler, Congregational Church, Feb. 8.

Harvey, Ill.—Frank H. Leonard, Coliseum, Center avenue, Feb. 1.

Independence, Kan.—Bliss Knapp, Beldorf Theater, Feb. 6.

Jackson, Miss.—William R. Rathvon, Church Edifice, North State and Fortification streets, Feb. 8.

Jacksonville, Fla.—Virgil O. Strickler, Duval Opera House, 3 p.m., Feb. 4.

Kingston-on-Thames, Eng.—Bicknell Young, Assembly Rooms, Surbiton, Surrey, Feb. 2.

Lincoln, Neb.—Bliss Knapp, Oliver Theater, Feb. 4.

Los Angeles, Cal. (Churches and Societies).—Prof. Hermann S. Hering, Third Church Edifice, 734 South Hope street, Sunday afternoon, Feb. 4; Second Church Edifice, West Adams street, Feb. 5 and 6.

Manchester, Eng. (First and Second Churches).—William D. McCrackan, M.A., Free Trade Hall, Peler street, 7:30 p.m., Feb. 6.

Miami, Fla.—Virgil O. Strickler, Fair Building, Feb. 5.

Mobile, Ala.—William R. Rathvon, Battle House Auditorium, Feb. 5.

Superior, Wis.—Frank H. Leonard, Grand Opera House, 3 p.m., Feb. 4.



## TESTIMONIES OF HEALING.

These words of Christ Jesus, "Ye shall know the truth, and the truth shall make you free," were proved true by my healing eleven years ago in Christian Science. I was said to have been very ill in infancy and was never considered very strong. Upon graduating from school I was taken to Europe to study art, and at the end of a year of hard work my eyes began to fail. I consulted an oculist who had the reputation of being one of the best in Europe, and was told that I had defective vision. He ordered glasses, which I wore continually while studying, but received no benefit. After three years I returned to America, and again had my eyes examined. My glasses were changed many times, but no improvement resulted. I would often be obliged to go to bed on account of very severe headaches, and my eyes grew gradually worse, until finally I became almost helpless unless I had my glasses on. I then decided that the only way in which I could obtain relief at all was to be operated upon; but no cure could be guaranteed.

My general health at that time was steadily failing. I was unable to walk more than a few blocks at a time, unless under the influence of a drug. The many physicians to whom I went did their best to help me; I tried various kinds of treatment, but all to no avail; the attacks of suffering came more frequently and lasted longer each time. As I received no benefit from medicine, it was deemed best that I should undergo an operation. My father wished me to try Christian Science, but I was not inclined to do so as I was much opposed to what I believed this teaching to be. I was a member of an orthodox church, but did not feel satisfied. There were so many denominations, so many conflicting opinions as to what is right and what is wrong, that the question arose in my mind what God is. I read many religious books, hoping I might find an answer, but not until I read "Science and Health with Key to the Scriptures" by Mrs. Eddy did I understand God aright.

While in this condition a friend invited me to spend a week with her. She said, "I have a book, Science and Health, which I have not read and do not know anything about; will you read it?" I replied that I would do so. She did not know, nor did I, that by reading this book I might be healed. I went on a Monday morning to visit her and had taken my medicines with me. I read the book that afternoon, but did not seem to understand it; still I could not leave it alone.

After spending three days reading this book, and other Christian Science literature which had been loaned to my friend, on the fourth day a Scientist called, and I talked with her for several hours. During the conversation I learned that the teaching of this book is true, that God is Mind, and man, made in the image of Mind, must therefore reflect Mind and not matter. It all became very clear to me then that I had believed man to be something which he is not, and I exclaimed, "I see; my real self never was sick, therefore I am well." With this realization conditions changed immediately, and I knew that I was healed. The coming of Christ, Truth, to consciousness awakened me from this mortal dream, illusion. I had touched the hem of the garment of Truth, and was made whole. "This awakening," Mrs. Eddy tells us, "is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick" (Science and Health, p. 230).

I asked the Scientist for treatment, as I thought this necessary in order to remain healed, and she replied, "You do not need it," but upon my insisting, she complied. I took off my glasses and found that I could see without any difficulty, which proved to me that sight is mental and that I had been groping in mental darkness, which was my blindness. St. Paul said to those of his day that their minds were blind, not their eyes; and my mental confusion,

or the confusion of human doctrines, had darkened my vision, but I began at once to apply my understanding of Christian Science to every problem. Not long after a boil formed on my finger. I had had this trouble before, and usually it was several days before I could use that hand, but this time I overcame the difficulty through my understanding of Christian Science. I took the text-book and declared the truth, and while making the declarations I did not look at my finger. When I did examine it later, no boil was there; it had disappeared, and only a slight redness remained to mark the place where it had seemed to be. Again Christian Science had proven the supremacy of Mind, also the truth of Mrs. Eddy's teaching that what the truth heals never returns.

I have not worn glasses or taken any kind of medicine since my healing; I have relied upon Christian Science only, and it has never failed me. To gratify my friend I sought Christian Science for physical healing, but deep in my heart I sought it to find God. Every other teaching had failed—Christian Science did not! My healing was so pronounced that it attracted other seekers after Truth to me, asking for help through my understanding of the Word. My time was soon fully occupied in the God-given work of healing, and I never resumed the study of art. My gratitude to our Leader, Mrs. Eddy, is great. I thank her for leading me to the Wayshower, Christ Jesus, and for showing me how to know what Life, Truth, and Love are.

LILLIAN M. BARTELS, Chicago, Ill.

[Translated from the German.]

Sincerest gratitude impels me to testify to the rich blessings which have come to me through Christian Science. In 1906 I was taken ill with a severe lung trouble. Although I consulted various physicians, the affliction steadily grew worse, so that it became impossible for me to attend to my household duties. Besides having a terrible cough, I was afflicted with asthma.

When this ailment was at its height and I had given up all hope of ever improving, a friend called my attention to Christian Science, and I immediately went to see a practitioner in Hannover. After the first treatment I felt so much better that I was able to sleep quietly, and in the measure of the growth of my trust in God, my cough disappeared, until I acquired the unshaken certainty that our only help is in God, who heals all our diseases, for the psalmist assures us that he who dwells in the secret place of the most High, abides under the shadow of the Almighty—sin and disease cannot touch him. After four weeks' treatment I was able to resume my work, and in three months' time I was completely healed of the lung trouble. The physicians had also told me that I would have to submit to an operation after childbirth, but in this experience, too, Christian Science has been my help.

After I had received such quick help, my husband applied to the practitioner who had shown so much loving-kindness in my case. He had been suffering for ten years with a very painful stomach and bowel trouble, accompanied by great loss of blood. Many were the physicians whom he had consulted without success. Although he had not been allowed to eat other than soft food for five years, his condition was such that at times he would be laid up for weeks. We now knew that with God all things are possible, and my husband set his hope on the great Physician. The disease gradually disappeared through treatment, and my husband now is not only able to eat any kind of food, but is also completely healed of this disease of years' standing.

Our little daughter also has experienced great help. At the age of nine she was taken ill with measles, accompanied by cramps which sometimes lasted for hours and were so severe that we expected death at any time. In our great need we asked the practitioner through whose ministration

so much good had already come to us, to give the child treatment. She responded to our call for help, and the divine power became manifest again; the child became quiet immediately, the cramps did not return, and she now is strong and healthy.

I am thankful to God with all my heart for what has come to me through Christian Science, and grateful to Him for the Leader who has shown us the way to Truth.

KAROLINE BUSSE, Steinförde (Hannover), Germany.

My gratitude for Christian Science is very great, far greater than I can put into words. Over three years ago a copy of Science and Health was placed in my hands, and as I read the book I knew I had found what I had long been searching for. I shall never forget the joy I experienced as the truth dawned on my consciousness. I began to realize what Jesus meant when he said, "Your joy shall be full." Later I proved the truth of his other words, "Your joy no man taketh from you."

I was brought up by good and loving parents, and I often thank God for that upbringing and for the high ideals which were upheld in that home, but when the burden and heat of the day came, the old teaching seemed inadequate to give me the peace and help that I longed for. But from the day I gained that peace through Christian Science teaching, our text-book has been my constant companion, a daily help and comfort. Fear, anxiety, worry have been in a large measure destroyed, and now when trouble of any kind arises it is such peace to know that "in the secret place of the most High" there is a panacea for all ills, a help which never fails. No need now to turn to any human personality for sympathy, when the God whose name is Love has proved so sure a friend.

I have had many satisfying proofs that the law of healing which Jesus demonstrated nineteen hundred years ago is still in operation. Our youngest child, aged three, had been subject to convulsive attacks, which caused us much fear and for which we always called in a doctor. Not very long after we commenced the study of Christian Science, she had the usual symptoms, but the attack was slighter. I held to the truth of being through the night, but in the morning she was still in a high fever. I left one of the other children with her, reading the ninety-first Psalm, and went down to my work. Presently I picked up the New Testament, and came across these words, "Fear not, believe only: and she shall be made whole." Soon afterward I went upstairs and found the child quite recovered; the fever had gone, and she was bright and smiling, instead of dull and unnoticing. She was dressed and came downstairs, declaring she was quite well, and has never had an attack since.

Another time our eldest girl was brought home to me, having received a severe fall from the breaking of a rope while she was in a hammock. From her appearance I judge that she had received a severe shaking up, and she also complained of her back; but I do not remember having the least feeling of fear. I put her to bed and sat beside her reading aloud the week's lesson, which I had been studying at the time they called me. In about five minutes she told me that her head felt all right. I went on reading, and she presently interrupted me again to tell me that her back felt better. She said, however, that she could not sleep, and I advised her to lie still and just thank God for the relief she already had. Ten minutes or so afterward she was quietly asleep, and awoke in the morning bright and well. She suffered some pain from her back for two or three days, and seemed unable to lift anything, but after that no more was heard of it. This experience gave me a wonderful sense of God's immanence, an actual proof that He is a very present help in time of trouble.

If I were asked by any one what I feel most grateful for, I should answer that it was for the larger knowledge of

God which the teaching of Christian Science has given me. This is worth more than all the physical healing and bodily well-being which I have experienced since becoming a Christian Scientist. Many times have I been brought into a fuller light, when clouds gathered round me, by a practitioner's faithful help. The periodicals continually cheer and encourage, while the Lesson-Sermons seem well-nigh priceless. Words fail me when I would express my gratitude for the Leader who was commissioned to awaken this generation to the truth which long lay concealed, and who has so faithfully fulfilled that commission. My only ambition is humbly to follow her as she has followed Christ.

EVELYN M. CARR, Virden, Manitoba.

About twenty-two years ago, while living out West, I was in a railroad accident. I was conductor at the time, and the train was running at the rate of fifty miles the hour when we went down the embankment. I jumped off and the result was an injury to my leg, so that I suffered terribly from varicose veins for twenty years. In 1901 I was in another accident, this time receiving a fractured skull. A surgical operation was considered necessary, but it was followed by the wreck of my whole nervous system. I had rheumatism and bowel trouble the entire twenty years and in the last eight years stomach trouble was added. Truly I was in a dreadful condition. My family were instructed never to leave me alone. I became unable to do work of any kind and could walk only a very short distance, because of the pain and swelling in my leg. I had the best medical attention that could be had, and took large quantities of medicine, yet I was not benefited and was waiting to go on the operating-table as soon as my regular physician came home from his vacation.

I had given up all hope of ever being well, but I had a sister who had been healed of lung trouble through Christian Science, so I commenced to think of it, and as a last resort and with the least faith possible I called on a Christian Scientist for help. I was greatly benefited by the first treatment, slept well that night, and for the first time in years forgot my tobacco. In four days I walked five miles, and my leg did not swell or pain me. In ten days I went to work in a large wholesale grocery, and have since then worked harder than I ever did in my life. My leg never swells, I do not get tired, there is no pain, and I can walk like a boy and sleep like a baby. The rheumatism has vanished, also the stomach and bowel trouble, and last but not least I have been healed of intense hatred.

I feel that the very stones would cry out if I withheld my gratitude to God, and to His faithful messenger, Mrs. Eddy, for I have been lifted from the very depths of misery into health, happiness, and good will toward men.

M. W. MARTIN, Lexington, Ky.

It is with a heart filled with gratitude and love that I tell of my experience in Christian Science healing. Over two years ago I was bound fast in chains of disease by a peculiar throat and lung affection. I had tried numerous physicians and changes of climate, but the only relief obtained, and that was temporary, was when in a much higher altitude. As soon, however, as I returned to a lower elevation I would lose my voice and even breathing was a great effort. I had not been able to speak aloud for some months past, had lost weight, and my courage was fast going, as doctors gave me little if any hope and *materia medica* failed to relieve me even for a short time; so the days seemed very dark to me.

One day a dear friend told me of a wonderful experience in Christian Science healing. His appearance substantiated all he said, and he asked me, as a personal favor, to try Christian Science just once. I consented, and he at once

telephoned to a practitioner for an appointment the next morning. I went merely to please this friend, also several other friends and business associates who had for some time past urged me to try Science. As I had heard a great deal against Christian Science, I asked this practitioner many questions, all of which she answered to my entire satisfaction. I then asked her to treat me. When I left her home I could speak as clearly as I do now and my breathing was perfectly natural and without effort. I fear that had I not received healing immediately, I should have cast Christian Science aside and have been deprived of the joys which I now receive. This healing occurred over two years ago, and I have never since had a return of the affliction.

I am a business woman, and have been able to go to my office every day since that time, and while I am so truly grateful for my physical healing, I am even more grateful for my present understanding of Truth and Love. I have found Christian Science to be practical Christianity. It helps us in business and in all our dealings with our fellow men. It gives us the blessed understanding of God as ever present help, and shows us that Love gives us abundance,—spiritually, physically, and financially. I hope this testimony may help some others to see the way in which we may enjoy all the blessings that are for us. I thank God for all these things, and am grateful to Mrs. Eddy, who has shown us the way to apply this truth as demonstrated by Christ Jesus.

MINNA M. GLEASON, Los Angeles, Cal.

With deepfelt gratitude I send this testimony of healing. The evening following Thanksgiving day, 1909, I had a fall which seriously injured my hip bone. The condition was at once so very critical that it seemed impossible for me to realize the truth myself, so a practitioner was sent for who faithfully stayed at my side all night. When morning came I was so far improved that I could realize the almighty healing power of Truth and Love, and I did not cease to declare this.

Although the condition grew better each day, it was at first most difficult and painful for me to move at all when trying to stand on my feet, and the same when lying down, but daily I could move better. I however became somewhat disheartened when at the end of the second week the improvement was not more marked, for the nights were very distressing. The practitioner was constantly doing very faithful work for me and no doctor or surgeon was assisting on the case. One night I was awakened with pain which it seemed almost impossible to bear. When at last it ceased, I knew that the healing was accomplished, and I improved rapidly.

I can hardly tell how grateful I am to God that He has again sent this healing truth to mankind through our beloved Leader, Mrs. Eddy; also to her for having made it known to us, for which we owe her endless gratitude.

EMILIE HERGENROEDER, Baltimore, Md.

Over two years ago I came in touch with Christian Science. My first visit to a practitioner made me feel like a new being. Several years before this time I had fallen and injured my hip, and had seven different doctors treat me. They helped me somewhat, but I had to keep right on taking their treatment in order to be able to get around at all. Besides this injury, my back was in a bad condition, and for ten years I had had headaches during the warm weather and was very nervous. I had Christian Science treatment for five weeks, and was healed of all these ailments. Since then a baby boy has been born to us, and Christian Science was a great help at that time. The child is strong and

healthy, and since my healing I have had many proofs that a realization of the allness of God causes sin and sickness to vanish.

Words cannot express my gratitude for all the help which myself and family have had in Christian Science. I am thankful to God, also to our Leader for the healing, also thankful for the *Sentinel* and the *Monitor*, and grateful to all who have helped me to a clearer understanding of this wonderful truth.—MRS. MINNIE BROCKMAN, Vassar, Mich.

I came into Science through the healing of a relative, for whose sake I read "Science and Health with Key to the Scriptures" by Mrs. Eddy. Although I had never belonged to any church, I had for a number of years attended churches of different denominations, assisting with the music, and had often been urged by friends to become a member. I had tried to feel that I really wanted to go to some church, and to believe what was taught, but somehow to me there was always something lacking for which I was seeking. When, however, I read Science and Health I found what I longed for, and it was a revelation indeed. All my questions and doubts were answered, and I knew that God is ever present and not so far away and inaccessible as He had always seemed to be.

Since then I have had many proofs of the efficacy of divine Science as applied to any problem which may present itself. Not only have I been healed of physical ailments, such as severe attacks of headache, stomach trouble, catarrh, etc., but Christian Science enables me daily to do more and better work, both mentally and physically, and it has given me a peace of mind and happiness which can only be found as we grow into the fuller knowledge and understanding of the fact that God is the only creator and all that He creates is good; therefore evil is not real and has no power.

For all this, and for the privilege of church-membership and class instruction, I am truly grateful to God. I also feel that we, as Christian Scientists, must be thankful indeed, every minute of the day, to our dear Leader, Mrs. Eddy, for her untiring labors in behalf of suffering humanity.

MRS. F. J. MALEY, West Bend, Wis.

I have long felt a desire to show my sincere gratitude for the many and great blessings which Christian Science has brought me. About twenty years ago I was confined to bed for over three months with a spinal fever, partial paralysis, and St. Vitus' dance. I was under the care of doctors all the time, and they said there was but little hope for me; that if I ever did get up from my bed, I would have no use of my spine, as it was so seriously affected. I had about lost all hope in material means, and felt as if God was my only help.

One day a dear friend came to visit me and asked me why I did not try Christian Science. I asked her what it was, and she related to me how she had been healed of a malignant disease through the help of Christian Science, and she said she knew I could be healed. I asked where I could find a Christian Science practitioner, and when she told me I was taken to one for treatment. In less than a week I was healed of my afflictions, one and all. I read Christian Science literature, but did not then understand it and never took any interest in it. I had been healed, and with that I was satisfied! A short time afterward I was taken with a severe stomach affection which troubled me for more than four long and weary years. I continually took treatment from different doctors, some of whom said that an operation would have to be performed before any relief could be had.

At this stage Christian Science was again brought to my notice, and I took treatment for about six or eight weeks

and was healed once more. I have never taken any material remedies from that day to this, nor had any in the house. I have made Christian Science my daily study ever since, and I have been able to demonstrate the truth for myself and family for the past eight years. Over a year ago I had a severe attack of a throat and lung trouble. I called in a Christian Science practitioner, and in two weeks I was all right and was able to attend the services. Words cannot express my feelings of gratitude to God for the wonderful healing power of Christian Science. I am also thankful to our dear Leader, Mrs. Eddy, who has shown us the way to health and a more spiritual life. May many others see the great light as I have seen it.

MRS. SALLY A. BUELL, Mexico, Mo.

I wish to express my gratitude for what Christian Science has done for me. I have received many benefits from this teaching, but realize I have by no means risen to its highest possibilities. Christian Science enables us to discern the real, it gives us moral courage, and the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, contains explicit rules which, if understood and properly applied, will overcome all the ills that can enter into human experience. I have found that the way in Christian Science is the easiest way; truly its ways are pleasantness, and its paths are paths of peace. To me all other literature fades into insignificance before it, all desires fade before the paramount one to know the truth which makes us free.

I am very grateful to God, also to our Leader, Mrs. Eddy, through whose teachings I have gained an understanding of life in Spirit, which had been to me heretofore a mystery. Gratitude wells up in my heart like an ever sparkling fountain, and I humbly trust that now, "forgetting the things which are behind," I shall press on to a higher demonstration and understanding of Christian Science.

MRS. E. B. SUMMERS, New Orleans, La.

[Written for the *Sentinel*.]

### THE DAUNTLESS HEART.

ISABELLE W. PEMBROOK.

DEEP in my consciousness I feel a pulse  
Of energy undying,  
That beats in ceaseless rhythm to the law of Life,  
And bids me up in arms to meet the strife,  
While from my inmost heart of hearts there comes  
A strong replying.

I would not sluggish be, but forward move  
Along my path;  
And joyfully I'd enter in upon the strife  
To do a valiant battle on the field of life,  
Till I might know, at last, that full reward  
Obedience hath.

"To him that overcometh," Truth has said;  
A watchword fit!  
No idle dreamers they who gain the height,  
But those who conquer wrong and win the right,  
While for reward upon their Lord's right hand  
In heaven they sit.

So would I keep unswervingly the great command:  
No gods but Thee;  
True to the pulse of Truth that beats within,  
Strong in the power of Love that conquers sin;  
Nor lay my armor down till I shall win  
The victory!

### FROM OUR EXCHANGES.

[*Christian Work and Evangelist*.]

Mayor Gaynor talked very frankly the other night at a dinner of the Congregational Club of New York. He wonders how much good the ministers are really doing. They expect the mayor to shut up the saloons, close the gambling-houses, and stop every vice and social evil within twenty-four hours, and they criticize him if he does not do it. But, he says, they have been preaching thousands of years to get the Ten Commandments obeyed, and they have not succeeded very well yet. "How far," said the mayor, "does your influence extend? Do you reach out among the people? You can preach intellectual discourses, but how far does your influence in the community extend? Do you reach out among the unfortunate and the lowly and those who want to be lifted up? Or are your churches so finely decorated and cushioned and carpeted that a poor man will stand at the door and be afraid to go in? Does the great heart of Jesus throb in you—the one who took all the lowly by the hand and said, Come unto me and I will help you? You must answer that question for yourselves. When I go to the churches, one quarter filled, in this city, and look at the fine pews and carpets and cushions and the absence of anybody who has on his hand the signs of toil, I wonder whether all this is a failure after all. We meet in our little coteries and think we are very good, but is the spirit of Jesus among us? In the last analysis of everything we have to answer that question. How much good are you doing? Are we growing in spirituality and virtue, or not?"

[*Christian World*.]

Plainly the activities of the external life, however fast and furious, however magnificent their apparent result, do not satisfy the human problem, do not fill the human soul. And this seems to carry with it the conclusion that they were not meant to satisfy. And it is precisely here that the cosmic order appears once more to show its hand. It hints at depths of life to which our surface labors do not reach; at objects of our being that are beyond their sphere. We pause in our rush to ask, "Where, after all, is the reality which is our true possession?" Then we are reminded of another push which nature gives us in that direction; that of what we call evil, sorrow, suffering. Sorrow is one of the universals. Joy is a perhaps; suffering is a certainty. The world's evil has been the corner-stone of skepticism, the rock on which atheism builds its church. To us all it is the everlasting perplexity. . . . But is there no solution that is not confused, or contradictory, or despairing? The suffering, the weariness, the decay, the oncoming death, which beat through all our successes, find their way behind all our outside achievements: have they no meaning but a cynical one? Are we not rather pushed to the conclusion that their purpose lies in the deepening of life; nature's further thrust at us to push us back from the surface things; to compel us upon some center within?

[*Living Church*.]

The brotherhood of Christians has hardly been realized in fact, and the principle of love has not sufficiently dominated the Christian nations to enable them to dispense with huge standing armies, or to beat their spears into pruning-hooks. International and even domestic peace seems still to be a conquest of the distant future. Has, then, Christianity been a failure? It is useless to hide from ourselves the seriousness of the inquiry.

The gospels give us no certain indication of the length of the probation period which is granted the church for the conversion of the world. The superficial view of the first Christians was that their own generation would witness the end of all things. Again and again, in later history, has the

time for the end of the world been proclaimed, now by one and now by another; yet the old order has not changed. In some ways—so little has been accomplished—it would seem as though the Christian dispensation has hardly commenced. The nations have not been converted to Christ. The Christian nations, so called, have hardly received more than a veneer of Christianity. We are yet discussing what is the kingdom of God and where it is to be found, and Christians have not learned to love one another.

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

This is an age of machinery; but it will have to be finally judged, not from the standpoint of increased and easier production, but from the kind and quality of human beings it develops. The final test of a civilization is not its fabrics of cloth or steel, but its men and women. If machinery binds upon us additional fetters, it is evil; if it releases more time for the higher pursuits of life, as it ought and as it might, it is a blessing. If it narrows the horizon and holds us more closely down to the material, it is doomed; if it opens the gateway of larger and nobler opportunity, it is vindicated. After all is said and done, after every monument of material grandeur shall have been laid prostrate as the temple at Jerusalem, not one stone remaining upon another, the only things that will survive from the activities and industries of earth, from its railroads and mines and mills,—will be the results they have wrought in the human soul.

[*Western Christian Advocate*.]

The cry of "back to Christ" for reality in religion has resulted in such a scrutiny of the records which concern Jesus as has never been given to any other prophet. And however men may view the church, Jesus stands today as real, and his views of truth, of God and man, are as satisfactory to the intellect as to the soul of man. Not only is this true, but somehow despair is lifting. With God alive and Christ real, there seems to be hope for the brotherhood of man. Our problems are still many and solutions are exceedingly so—but there is a changed attitude toward all these problems which concern the soul and the related life of man. Hopelessness has changed to hope. The first tenth of the new century should cause every man to face the new year with unbounded gratitude that he lives in an age of triumphing democracy, of growing knowledge and unbounded hope.

[*Standard*.]

Happily, the old spirit of exaggerated exclusiveness has passed away. Our tents—they are still individual habitations, not promiscuous dwellings—are placed nearer those of our brethren of other denominations, the same source of Bible truth serves as the well into which our buckets side by side are plunged. More frequently this supply is now brought right into different homes by the same pipes, although we shall still continue to use our own filters, and our own particular make of faucet, for certain kinds of filters still admit germs of error. This spirit of cooperation is lending itself more frequently to the use of the word "kingdom" where once we would have insisted upon "denomination."

[*Christian Advocate*.]

We would have a great many more prophetic preachers if we had more homes where the sense of God and His presence and His purposes possessed the minds of fathers and mothers. The men and women who have seen the vision and the splendor of the purposes of God for men, are sure to talk with wondering eyes of these things to their children, and eyes filled with wonder will look back again into their own. So the light never seen on sea or land will shine on Christian childhood, and from such childhood men of prophetic fire will rise up to bless the world.

## SPECIAL ANNOUNCEMENTS.

### FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

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

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

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

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

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

### FROM THE EDITOR.

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

### FROM THE SOCIETY.

The lecture entitled "Christian Science: Its Principle and Method," by Bicknell Young, has been translated into both Swedish and French and is now ready for sale in pamphlet form. Another French translation recently made is the lecture "Christian Science: The Comforter of Promise," by Frank H. Leonard, which is also printed in a new pamphlet in French only.

A new pamphlet has recently been issued entitled "Christian Science vs. Finite Sense," a lecture given by Francis J. Fluno, M.D. 32 pages.

A lecture by Willis F. Gross, entitled "The Gospel of Freedom," has been published in pamphlet form. 32 pages.

These pamphlets will be found listed on the opposite page, with prices for single copies and quantities.

### FROM THE CLERK OF THE MOTHER CHURCH.

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

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

### FROM THE CHURCH TREASURER.

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