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CHRISTIAN SCIENCE SENTINEL

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

JESUS

TRUTH IS ENTHRONED.

CLARENCE W. CHADWICK.

LATE one night, while waiting for his train in the crowded waiting-room of one of our large depots, a humble seeker of Truth was conversing with a Christian Science practitioner. The man was desirous of receiving present treatment in Christian Science, but there was not time to go to the practitioner's office. It was agreed that the treatment could be given immediately, right where they were. There was the usual confusion incident to such places,—conversation was going on, people were passing in and out, and some practitioners might not have thought it advisable to treat a patient under such conditions; but in this instance treatment was given, and no one save the two individuals mentioned knew what was taking place. When the treatment was concluded, the patient remarked, "My brother, I am healed." The man was well.

The lesson to be derived from this experience should prove helpful to all. Too often, "amid the jarring testimony of the material senses" (Science and Health, p. 306), one is prone to forget that Truth is enthroned, and almost unconsciously he begins to argue on the side of discord, and possibly to yearn for "a lodge in some vast wilderness" where no discordant note can reach him. The plea of false or negative environment is allowed to displace the conscious recognition of God's presence and power. Discord is admitted to be in the ascendancy and the harmony that should prevail is barred out.

What was taking place in the consciousness of this practitioner? He was humbly acknowledging God's omnipresence and omnipotence, allowing thought to rise above sense testimony to the conscious recognition of the fact in metaphysical Science that "the Lord God omnipotent reigneth." The secret of his success lay in his refusal to take in the suggestion of confusion about him, or to argue for it. He was firm in the conviction that "God is not a God of confusion, but of peace" (Revised Version). The problem that confronted him was to "be still, and know that I am God." He agreed to disagree with the adversary of personal sense, and thus allied himself with the harmonious activity of divine Mind, which is unceasingly operative for peace and harmony, and in so doing his consciousness became a transparency through which Truth could shine. He remembered that God is "of purer eyes than to behold evil," and cannot be conscious of iniquity or discord of any kind whatsoever. He recognized the great spiritual fact for time and eternity, that Truth is and therefore error is not.

Here must be our mental departure for all spiritual growth. If God is, evil or error is not, and our daily lives must conform to this fact of being if we would succeed in the practical demonstration of Christian Science. If right is, wrong is a mere negation or counterfeit which can be corrected and destroyed in individual consciousness. If good is, evil in its myriad phases of supposititious belief is but the seeming absence of good and can be and must be obliterated from human consciousness. If health is an

established fact in and of Mind, disease in all its forms is but the resultant of a mistaken sense which must and will yield to the touch of Truth. If Life is the divine Principle of man's being, what is termed death is a negation and will be swallowed up of Life. In other words, if "the Lord God omnipotent reigneth,"—and no one would dispute the truth of this assertion,—nothing else reigns or has power, or ever will have. To believe this statement and to know or understand it are two widely different things. Christian Science demands that we shall understand its meaning and be ready at all times, no matter what the physical senses may argue to the contrary, to prove through "signs following" the all-inclusive supremacy of good, God.

Since good reigns, evil does not and cannot reign. This gives the Scientist divine authority for refusing to think evil or to believe in it, and just to the extent that he exercises this authority will he be able to "overcome evil with good" and to enter the kingdom of mental harmony on earth. There is no other way to escape "from the bondage of corruption into the glorious liberty of the children of God." Blind faith may admit that Truth is enthroned, that God reigns in the realm of Spirit, but not understand in the least degree God's omnipresence and omnipotence. This admission of the human mind would deny God's actual presence on earth and give full sway to the belief in an evil power and presence, while Christian Science teaches that "immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so called, as well as in the spiritual" (Science and Health, p. 427); and on page 445 we read: "You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit in any direction of thought the omnipresence and omnipotence of God." These statements clearly express the radical but reasonable stand that Christian Science takes upon this subject, the only stand which makes it possible to bring out the practical demonstration of control over disease and sin and to prove the truth of the Scripture, "The Lord reigneth: . . . he shall judge the people righteously."

If Christian people, professing as they do to believe in an all-powerful God, would stop to consider the real meaning of omnipotence before accepting the dictum of the material senses, they would readily rid themselves of a multitude of worries and aches and pains to which they are now in bondage, for they would be compelled to acknowledge that Truth is enthroned, and that "where the Spirit of the Lord is, there is liberty." This is all that Christian Science is contending for,—that good is already enthroned; and the time is coming when all denominations will agree with Mrs. Eddy that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174). Then will be fulfilled the prophecy of Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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"ALL THINGS COMMON."

MYRA EMMONS.

IN no respect is the divine wisdom which is reflected in the work of Mrs. Eddy more manifest than in the absence of arbitrary rules based on human concepts. The sublime self-abnegation which said to students of Christian Science, "Follow your Leader only so far as she follows Christ" (Messages, p. 78), reflected too clearly the infinite and eternal to be shackled by narrow human limitations. In the establishment of man-made religions many a sect has been founded on some one sentence contained in the Scriptures or on some material interpretation of a single phase of truth, and such sects have benefited mankind only in proportion to their reflection of the Christ, Truth.

The founders of some of these sects have given much thought to the statement in the New Testament that the early Christians "had all things common." This statement has seemed to picture a desideratum. The picture has appealed to the yearnings of the human heart for the breaking down of cruel barriers which material sense imposes. Mankind has felt that there must be a great fundamental truth underlying this experience which the early Christians enjoyed, but mankind has itself put up the very barriers against which the ages have flung themselves in vain, and has at times hopelessly given up the struggle, saying, "Such conditions are not for our days;" or, "We must have competition," or some other makeshift of material sense, which ever seeks to evade its problems. Again the struggle has broken out in some new form, because the voice of our brother's blood must forever cry from the ground until all injustices and inequalities of material sense give place to the infinite divine justice, equality, and freedom which constitute the reality of man.

Noted thinkers have urged the claims of "all things common;" political economists have promulgated many theories and offered many possible solutions; Count Tolstoi devoted his life to the effort of illustrating his view of the demands of Christianity; rich men have surrendered vast fortunes in a supreme desire to show forth the Christ-love for mankind and bring about the millennium; great organizations of earnest men and women have garbed themselves in uniform, lived communistically, tried to divest themselves of their individuality and even of freedom in order to speed that glorious day when the brotherhood of man shall be firmly established. Not one of these sacrifices can be in vain, but a clear understanding of the truth of being alone offers the perfect fundamental solution of every human problem. By the spiritual interpretation of the Bible, as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures" and her other writings, we perceive that we already have "all things common;" that is, all things which are real and eternal.

The desire for possession—yes, for individual possession—seems to be fundamental and inseparable from individual existence. The Scriptures sustain this desire. Do they not promise, over and over, to him that overcometh, the inheritance of "all things"? When spiritually understood, then, this desire is legitimate. Moreover, every promise implies a command; therefore we are not only encouraged to wish for all things, but commanded to attain them. In matter, the attainment of an object or an ambition has often the result of depriving a brother of that identical object or ambition. Only "in the infinite calculus of Spirit" (Science and Health, p. 209) can each individual attain all things without depriving any other of the full privilege of also attaining equal possession; and since the eternal activities of man must forever and righteously be directed toward attainment and possession, is it not of vital importance that we should understand what constitutes intrinsic value?

At one time in the history of Holland some of her florists began the development of extraordinary varieties of tulips.

The competition was taken up by other florists and private individuals throughout the country, and high prices were paid for new bulbs producing fancy varieties of blossoms. The mesmerism spread until all Holland turned to the growing of tulips, prices ran riot, men sold their homes and gave the money for a single bulb and the condition became known as "the tulip craze." Other business was damaged and vast sums were paid for the control of some wonderful new variety of the flower. Outsiders preyed on this weakness. They cultivated tulip bulbs and sold them to the Hollanders for extravagant prices. Looking on in amazement, these people were too canny to become victims of this craze. They were willing to sell to Holland, but they did not buy her bulbs in return. Then one day the country awoke. Many of her people were bankrupt and tulip bulbs were decaying in the ground. They had no value in themselves to contribute to the welfare of mankind, and the error was wiped out only with years of toil, hardship, and deprivation. A true sense of intrinsic values would have prevented this calamity.

Even material sense discriminates carefully between that which seems to have some permanent value and that which is obviously ephemeral and fleeting. We have the term "real" estate, to indicate what mortals consider of permanent worth. It may be remarked in passing that many a man who has bought a piece of ground and then seen the town grow in the opposite direction has subsequently entertained grave doubts of the reality of even the solid ground, and has perceived that all valuation rests on something invisible. What, then, constitutes true intrinsic value? Mankind is forever seeking to establish an ownership of something that shall be safe and enduring. Thus comes the government bond, based on the government's ownership of its domains and its ability to pay in full; based on the impossibility that any circumstance can ever arise which would make the government unable to pay. But is not this, also, an invisible basis? It rests on law, and, as one of our Christian Science lecturers has cogently said, "Law is not visible. Only its results are visible."

It seems, then, we must turn to "the things which are not seen" for true value. Is it not apparent to every thinking being that the only real possessions are those which can never be taken from us? Mrs. Eddy has defined substance as "that which is eternal and incapable of discord and decay" (Science and Health, p. 468). This instantly places possession outside the realm of matter. Two small children were playing on Riverside drive in New York. Each had a tin spoon and was shoveling with it a small mound of earth. One mound grew larger than the other and became an object of immediate envy. This envy so hampered the movements of one small builder that the opposing mound builder had an increased advantage and gained rapidly. Then followed an attempt to take away the larger mound. "This is my dirt," protested the owner vigorously, "you get your own dirt." A belligerent infant wrangle had to be brought to a sobbing close by the respective nurses of the tiny mound builders and a harmonious adjustment effected; while a Christian Science observer knew that the babies had but manifested that "mortal mind" which puts up its claims to govern us all when we are seeking possessions in matter.

The Bible tells with great simplicity the story of the mess of pottage which seemed, for the moment, to have to Esau a greater value than the spiritual birthright "which is eternal and incapable of discord and decay." The true understanding of God is all that can save us from "discord and decay." This understanding, then, must be our spiritual possession, by which we are to manifest His image and likeness; that is, to manifest the possession of Godlike qualities. In Science and Health (pp. 115, 116) Mrs. Eddy has told us how to make the scientific translation from mortal mind to the manifestation of the immortal, divine Mind.

She states that with the disappearance of evil beliefs the moral qualities of "humanity, honesty, affection, compassion, hope, faith, meekness, temperance" will appear; and that the spiritual image of God appears reflected in the qualities of "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness," which constitute the reality of man.

These spiritual qualities are our eternal possession. Are they not attainable by all? Is there any way whereby one individual can crowd another out of his heritage in God? Is there anything in these qualities which is capable of "discord and decay"? Can any of them, once understood, be taken away from us throughout all eternity? Do we not, in understanding, have "all things common"? Two essential points, kept clearly in thought, will aid in taking the forward human footsteps. One is that immortal man is already in full possession of this heritage, as reflection of God, and that the omnipotence of God sustains every effort to "put off the old man" so that the reflection may be clear. Another is that we are now living in eternity. Our possession of Godlike qualities is not relegated to some vague hereafter. It is present. God is not "a God afar off," but is as fully present now as He will ever be.

One thing is greatly needed to spur endeavor. It is the eternal fact that we have something to do. "Stretch out thine hand" should ring ever in our spiritual ears. The Red sea was not driven back until Moses stretched out his hand. God was present and the operation of Mind was His, but obedience was required of Moses. God's manifestation was made to all the people after the obedience of the man Moses. Each individual has work to do, for activity and progress are the law of God. This work is never the competition and contest which are manifested in the seeming field of matter and mortal mind, but is the individual overcoming of the false beliefs of the flesh. In this work the individual is blest and all mankind is blest. In this work we have "all things common." Christian Scientists are truly the owners of government bonds—the bonds of Truth and Love—the government which "shall be upon his shoulder." God Himself is the owner of His domain; He has full ability to pay, and no circumstances can invalidate His promises.

Our deepest gratitude is due Mrs. Eddy for her life-work of explaining to us the revelation that only the spiritual is real, and for her demonstrations of this truth in the marvelous spiritual activities which have overcome multitudinous false beliefs of sin, sickness, and death and which made her our beloved Leader in the path of Truth and Life.

PRECISION AND PATIENCE.

CAMPBELL MAC CULLOCH.

THE statement has been made that the measure of the understanding of a Christian Scientist is his ability to reflect God's thought and to put the truth thus realized into practice in the overcoming of evil. To some who are still groping in the tangled mazes of orthodoxy, such a test or requirement may seem calculated to restrict individual development and to be wholly subversive of spiritual growth, but comparatively little thought is needed to show that true individual spiritual progress can be obtained in but one way, and that by obediently following out the precept of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," for it is obvious that only by patterning after the perfect can perfection be obtained. It must not be forgotten that this mandate carried with it the correlative requirements of exactitude and patience, for the Master thoroughly recognized the need for accuracy in speech, thought, and action, and this recognition is abundantly emphasized throughout his teachings. Thus it follows that only by carefully and painstakingly following the rules laid down by Jesus, and so thoroughly

and clearly restated by Mrs. Eddy, can we hope to gain even a modicum of this perfection.

For the moment no better illustration of the result of such practice of precision comes to mind than the manner in which the needle of the talking machine so patiently and exactly follows the varying intricate track that has been graved for it upon the surface of the record. Here is a path outlined which must be traveled without departure by even a hairsbreadth if satisfactory results are to be obtained, and in the exact ratio in which this requirement is heeded is the original music reproduced with all its attendant harmony. Let the needle vary ever so slightly from the true course, however, and instant and even painful discord is the inevitable result; and this analogy may here be carried a step farther, for it is now seen that the resultant discord becomes the signal that issues a clamant call for immediate rectification of the error.

It becomes evident, as we progress in our understanding of Christian Science, that there is but one perfect mold in which all our thoughts must be cast if we are to approach the glory of spiritual reflection; that as there is but one Mind, all real thoughts must be the emanation of that Mind. Thus we are forced to the conclusion that in reality there are no thoughts but God's thoughts for us to reflect, just as there was but the one narrow way for the talking machine needle to follow, and but one series of accurate indentations over which it must travel.

Too much emphasis cannot be placed upon the need for absolute precision of thought and faithfulness in following the divine mandates. Not infrequently one may hear something like the following evasive reasoning: "I don't think hairs should be split in that way. I know what I mean, and I get close enough to the facts; anyway, even if I cannot always express just what I have in mind, it does not really matter. I know, and that ought to be enough." The fallacy of such statements, of course, lies in the obvious certainty that if a thought is clearly formulated there exists no valid reason why it cannot be clearly expressed; and it is equally obvious that if it cannot be so expressed, there is reasonable ground for believing that confusion and inaccuracy exist. Very little consideration is necessary to realize that the human consciousness stands greatly in need of clear understanding in order that the transition from mortal sense to clear spiritual discernment may be accomplished without wreck, and that this understanding can be obtained only through constant and painstaking effort.

It is well enough to say that God is Love, but wherein lies the benefit of such a statement if there is no clear comprehension of the attributes of God or the quality of divine Love? Such inexactitudes come perilously near the Master's classification of "vain repetitions," and persistence in such loose thinking will eventually rob the thinker of the spiritual animus with which the thought was originally clothed. Ambiguity in thought and expression has no place in metaphysics, and it should be borne constantly in mind that exact thinking in the way of God's appointing is the only certain method of approach to Him. In Science and Health we read that "the spiritual man's consciousness and individuality are reflections of God" (p. 336). Jesus said that he was "the way," and he bade mankind follow in his steps. He never faltered in his clear perception of the straight line of God's thinking, and in the numerous manifestations of that perception he made plain the results which would certainly accrue.

Coupled with the need for exactitude is patience, and patience is the expression of the calm, unhurried, enduring demonstration of the truth of being. There can be no speedy assimilation of the divine plan, for that plan only unfolds itself in the proportion in which God's thoughts are understood and mentally restated, and there need be no hurry in that labor, for all eternity awaits its accomplishment. To know God is a process and not a feat, and

here, perhaps, becomes apparent the gulf that, separating knowledge from belief, marks the advance of Christian Science beyond the wavering pales of scholasticism. Belief, in the majority of cases, is either an emotional product or an inheritance, while knowledge is the offspring of reason and research. It is these qualities that Christian Science demands of its adherents, for its first requirement is a desire to know God.

Accurate knowledge, then, enjoins unlimited patience and precision for its attainment and demonstration, and in so far as these are brought forward and made a part of the daily thought processes, so will the infinite unfold the majesty of the spiritual creation. The knowledge of God, as Mrs. Eddy has so beautifully expressed it, requires its seekers to "emerge gently from matter into Spirit" (Science and Health, p. 485), and in this gentle emergence it will be found that the handmaidens of Spirit are precision and patience.

THE ABSOLUTE.

L. WILL WELKER.

THE term "absolute" has found its real meaning in Christian Science. Outside of this teaching the true signification of absolute cannot positively be cognized, for all material theories must fall short of the absolute in some degree at least, since materiality means finity, imperfection, at some point. Absolute in Christian Science is not relative nor in any sense limited, for God is the Principle of the Science of Mind, or Christian Science, and He is omnipotent, infinite. One realizes the strength that is in and of Mind alone, when one attains to that spiritual consciousness, the Mind that was also in Christ Jesus, through the unity of understanding.

The Christian Science practitioner is daily meeting error in its numerous manifestations called sickness. Some mortal mind law transgressed, knowingly or unknowingly, has resulted in seeming physical inharmony. What is our refuge? How shall this evil belief be cast out? How joy-filled is the assurance that God is absolute good, therefore eternal in harmony; and since the divine mandate, "Let us make man in our image, after our likeness," means reflection of the infinite good, the fact stands, that what was made in God's image is still God's image, for infinity cannot be less than infinite. Knowing this truth, we base all on the one absolute Principle, which can be applied as definitely and as unfailingly as any mathematician applies his rules in mathematics.

One unlearned as to what man really is, may query, "Do Christian Scientists never get sick?" When we have reached the true consciousness of being we can no more experience sin, disease, or death than God can know these errors. But so-called mortal experiences will continue so long as belief in man as a creator exists, or so long as the belief of life in matter remains. Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven;" and he thus taught us that man is "born of the Spirit," not of matter. It was because he saw through matter and realized its nothingness,—since God, the source of all being, is Spirit and one,—that he healed all manner of diseases instantly. Had he known matter as an entity at any point, to that degree he would have known limitation and consequent failure; but because he knew Principle as absolute, and man perfect as the Father is perfect, he became the master Metaphysician. To the degree that we also know this truth which Christ Jesus demonstrated, we can bring the sick to know that "divine Love gives them all power over every physical action and condition" (Science and Health, p. 420).

Knowing God as perfect Principle, we must know man—God's idea—as perfect and individual. A sick or sinning mortal never did express in any degree sonship with Christ,

for the immutable cannot know imperfection or sin and therefore is not expressed by aught that is less than perfect. It remains, then, for us to come into a realization of our true selves by righteousness, by the right thinking which lifts us out of the physical seeming into the spiritual real; and thus we begin to find heaven within us here and now. The promise is "to him that overcometh."

"THE FARMER'S OPPORTUNITY."

DENNIS L. ROGERS.

SOME time ago there appeared in the *Sentinel* an article entitled "The Traveling Man's Opportunity," which prompted me to say that, while I agree entirely with the sentiments expressed in that article, I wish to testify also that in Christian Science the farmer finds his staunchest help. The fact that so many of Jesus' parables are taken from rural scenes and employments has raised in some minds the question whether his early training was not agricultural rather than mechanical; and that he was quite familiar with such matters is apparent from his reported discourse.

To the farmer, and especially the farmer's wife, separated as they are by distance from neighbors, Christian Science brings an ever-present sense of companionship, which takes away all sense of that loneliness or isolation which is so oppressive and which is responsible more than anything else for the migration of the young people from the farm to the city. Realizing his own capacity to reflect omnipotent power and intelligence, a consciousness which in itself is constructive and life-producing and sustaining, the Christian Science farmer is able to overcome and destroy the plagues, pests, and diseases which so often seem to infest the animals, poultry, and crops, in a manner that seems indeed miraculous to those who do not understand the Principle of Christian Science.

Its teaching also gives the farmer that patience and kindness which are greatly needed in the care of the young and tender of the flocks and herds; he loves them and they soon learn to love him and to reflect upon each other the love they receive, so that instead of kicking, biting, or otherwise hurting each other, they live in such harmony as makes the prophecy of Isaiah, "They shall not hurt nor destroy in all my holy mountain," a reality in every-day experience. In overcoming the sense of heat and dust as he goes about his labors in the fields, the farmer who accepts Christian Science demonstrates the truth of the "scientific statement of being" (Science and Health, p. 468), and thereby rejoices in a freedom from discomfort which only those can realize who know it through experience.

Again, he has the benefit of the quiet, restful, and satisfying Sunday service in the cool parlor, with the refreshing breezes blowing through; and he may have also the helpful presence of a good neighbor or two, the sweet familiar hymns, some of them by our Leader, the feeling of the actual presence of God that comes with the silent prayer, the impressive reading of the always helpful Lesson-Sermon, with its life-giving message,—surely Christian Science is the farmer's opportunity for health, happiness, and prosperity here and now.

O mighty sea, that mightily doth roar,
Against yon boulder all thy fury tossed
Can harm it not; thy waves now dash it o'er
Unheeded, and thy vaunted strength is lost!

So 'gainst Truth's stable rock the threatening sea
Of error's seeming power doth vainly break;
And there indeed our refuge sure shall be,
When loud the storms their frightening clamor make!
CHARLES C. SANDELIN.

SELECTED ARTICLES.

[Algernon Hervey Bathurst in *Surrey Comet*, Kingston, Eng.]

Will you allow me to refer to the report to the effect that, at a meeting of the Kingston-on-Thames town council, it was decided that the question of the acceptance of the presentation copy of "The Life of Mary Baker Eddy" should be "sent back for further consideration," because the doctrines of Mrs. Eddy were "dangerous to health and life." It appears from the report that the book was originally accepted because "the committee felt that nobody would be likely to read it." This would surely imply that the library committee of the Free Public Library, an institution maintained I presume by the ratepayers, take it upon themselves to accept a book presented to the library on the ground that they believe the public will not read it. As soon, however, as there is a demand for the book, or it is considered that there may be a demand for it, the book in question is "sent back for further consideration," a form of procedure which will scarcely commend itself to the residents in Kingston.

The reason given for this action is also frankly surprising. The teachings of Christian Science are based on absolute Truth, the knowledge of which Jesus emphatically declared would make men free. The teachings of the Master were proved to be scientific, and therefore demonstrable, by the innumerable cases of the healing of sickness and the destruction of sin and discord accomplished by Christ Jesus himself and his disciples. Referring to these works, the Master said, in language which it is impossible to misunderstand, "He that believeth on me, the works that I do shall he do also." He, that is, who not only accepts the theory of the teachings of Jesus the Christ, but understands them, will be able to demonstrate the same, apply them to his every-day needs. This is the message Mrs. Eddy has given to humanity, and she has shown mankind in the Christian Science text-book, "Science and Health with Key to the Scriptures," that those same teachings which were proved to be so practical not only while the Master was explaining them to his disciples and the multitudes, but also for some three or four hundred years after the ascension, are in every way as practical and as much to be demonstrated today. Since, therefore, she is simply reiterating what Jesus himself declared, it is hardly credible that a body of men can be found who can say with all seriousness that such doctrines are "dangerous to health and life."

Mrs. Eddy's name is known throughout the world, and that she was loved equally as a personal friend and as a public benefactor is evident when we remember that, shortly after her passing away, Alderman Cressy of the Concord, N. H., city government, referred to her as "one of Concord's most distinguished citizens," and as "an honored, respected, and beloved benefactor." "Mrs. Eddy," he added, "was distinguished by public spirit, deep generosity, wide charity, and tender, thoughtful helpfulness." Her motto, he also pointed out, was "To injure no man, but to bless all mankind" (*Christian Science Sentinel*, Jan. 7, 1911). Again, one who knew Mrs. Eddy well has written, as the result of his own experience and conviction, that "no one ever entered Mrs. Eddy's study who did not leave it, not only a braver, but a better man."

The above gives but a faint idea of the character and life-purpose of this noble woman, the story of whose life is to be found in the great majority of public libraries, and, if I may venture to express an opinion, there is not a single library that can afford to be without an authentic biography of one who has made such a deep and indelible mark in the history of the world.

[Charles K. Skinner in *South Haven* (Mich.) *Daily Gazette*.]

After reading the Rev. —'s uncalled-for attack upon other Christian workers and their religion, I am led to quote the speaker's words against Christian Science which have appeared in recent issues of your paper. The gentleman claims to be a devout student of the Scriptures and a follower of the great Teacher. He tells us that he has lived with the Bible in several languages all his life, and that he once read the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, some sixteen years ago, and hence considers himself qualified to pass upon its value for the general public. We have met persons who had been through college (in what manner was not stated), and they even claimed to have studied mathematics, and yet were unable to compute a simple problem in compound interest; but there was no criticism on their part of the science of mathematics nor of the author of the text-book. It is not so many years back that the opponents of the telegraph scoffed at the practical uses of electricity, but they have lived to see their wise sayings brought to naught. What a man does not know proves nothing, and to deny the truth of what others are demonstrating daily to the world is worse than folly.

Our critic says that "the heart of Christianity is love." We are wondering if he has read the passages, "Judge not, that ye be not judged," and "Love one another, as I have loved you." The strange thing about it, and which must impress the thinking person, whether a church attendant or not, is this: When there is so much discord, strife, sorrow, and evil of every kind being expressed in our midst, should any one who has enlisted to lessen these unfortunate conditions waste valuable time in attacking other honest Christian workers because they do not look through the lens which he uses? Is it not a sad commentary on such so-called Christianity?

Christian Scientists are not found assailing other people in their efforts for humanity; they do not proselyte, for they believe every person has a right to his own individual opinion in every direction. They remember Jesus' words to John: "Forbid him not: for he that is not against us is for us." If "the heart of Christianity is love," of what value is love if it is not expressed in kindness and good deeds? St. James says very plainly: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" There is no argument in the speaker's reference to hospitals and asylums, for while Christian Scientists do not build such institutions, they as individuals and societies are most liberal respecting the needs of humanity. It is a matter of record that in the various extraordinary disasters throughout the world, the contributions sent by Christian Scientists to the general treasurer of the fund in New York exceeded those of any other denomination. Mrs. Eddy herself was always a most generous supporter of worthy causes outside of Christian Science work, and this is also a matter of record in her home city.

This critic takes offense at Mrs. Eddy's position that all causation is in Mind. He evidently confuses her use of the word "Mind" with the mortal or carnal mind, although the statement is made very clearly in the text-book that the terms Mind, Spirit, Life, Love, Soul, and Principle when capitalized refer to God only. Mrs. Eddy uses the word "Mind" in the same sense as the apostle did when he said, "Let this mind be in you, which was also in Christ Jesus." She realized that "the carnal mind is enmity against God," as the Scriptures state, and could do nothing good of itself. It does not require a Christian Scientist to admit the correctness of Mrs. Eddy's statement: "Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation . . . were it not for mortal mind" (*Science and Health*, p. 393).

A moment's thought will convince the reader that matter of itself has no life, intelligence, no power of expression. The indisputable fact is that there must be a mentality to cause either good or bad action of the body. Mortals have been living all down the ages in the thoughts of fear, worry, hatred, sensuality, and sin of every sort, and these evils are constantly expressing themselves in the forms of mental, physical, and material disorders. Everything is thought before it is acted, be it good or bad, and Mrs. Eddy realized this in her injunction to "stand porter at the door of thought" (*Science and Health*, p. 392). Hence it is important to make sure that the right thought shall rule in us at all times.

If the priests of India taught, as the critic asserts, that God is all, they must have gotten the spirit of the teaching from inspiration, and to this extent such teaching honors God and is in advance of the materialism of the age that denies Him this honor. Mrs. Eddy says that for three years after her discovery of the divine Principle of healing she "searched the Scriptures and read little else," and she says further, "In following these leadings of scientific revelation, the Bible was my only textbook" (*Science and Health*, pp. 109, 110). It is very evident from the results of her teaching that she grasped "the spirit that quickeneth." Not a country on the globe but has the proofs of the truth of Christian Science in the life and health of those who have experienced its blessings.

The critic is fond of quoting the text from Ezekiel, "The soul that sinneth, it shall die," but he fails to quote the following, also from Ezekiel: "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, . . . he shall surely live, he shall not die." He will tell you of John's words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," but he does not mention another verse in the same epistle: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." John recognized very clearly in the one instance that mankind, under control of the carnal mind, are incapable of doing good, and in the other that the perfect man cannot sin.

In conclusion let me say that if Christian Science did not prove the truth of its teachings by its daily deeds, it would long since have passed away. Christian Scientists claim no monopoly of the Christ-healing; it belongs to every one who will obey Jesus' words: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

[Alfred Farlow in *Army and Navy Journal*.]

Commenting upon the President's recent modification of his order regarding the practice of medicine in the Canal Zone, you say that "the demand to practise medicine without the proper permit, our medical contemporary maintained, aimed at the 'surrender of the wonderful results obtained by the toil and sacrifice of devoted, clear-headed, scientific men.'"

It should be noted that the stipulations of the President's modified order, which provide that "such sanitary laws, orders, rules, or regulations as now or hereafter may be enforced in the Zone" shall be complied with, maintain and safeguard that which is generally conceded to be real achievement along the lines under consideration. Christian Scientists have never opposed the most extreme measures of reasonable sanitation. They believe in the absolute cleanliness of both body and mind. They believe that if the people were as clean as they should be, morally and physically, there would be little sickness in the world.

However, as to the question of administering drugs, that is quite another thing, and it is with this proposition that the President's modification deals. No class of practitioners has thus far even approximated to a sure cure or has demonstrated a sufficient degree of efficiency to claim

the sole guardianship of the public health. The practice of medicine is still experimental. Even among medical practitioners there is no general agreement, but on the contrary wide divergency. While this Science has been demonstrated with a large measure of success in all climates and under a great variety of conditions and circumstances, the unswerving adherence to it in time of sickness is not only a matter of religion, on the part of those who believe in it, but a matter of scientific practice and satisfactory results. Their faithfulness to Christian Science is not a matter of fanaticism, not merely a matter of being loyal to specific religious faith, but a deliberate adherence to that which they have proved by experience to be the best known remedy for human ills. The most rigid scientific rules and regulations which deal with the matter of cleanliness will meet the hearty approval of Christian Scientists. Such practice constitutes an application of Christian Science teaching, since the purest and best in the material most nearly approaches the spiritual.

[*"B"* in *New York (N. Y.) Globe*.]

It should be said that real Christian Scientists would never send children to school knowing they were suffering from a contagious disease, and that they are particular to obey the laws of the land in regard to quarantine, etc. Christian Science has proved its worth, and is here to stay. It certainly cannot be suppressed by persecution or prosecution while it is doing good work and obeying the laws of the land. Those who have been healed by Christian Science after death sentences had been pronounced upon them by medical doctors, cannot in fairness be compared with insane criminals for going to such a sure help for future ills. They are insured this right by common sense and by the constitution and American freedom. So long as these exist, the right of the individual to choose the particular method of healing he believes best suited to his needs cannot be abrogated.

[John H. Wheeler in *Hannibal (Mo.) Courier-Post*.]

The *Courier-Post* of recent date reported a discourse of an evangelist, in which he takes the Christian Science doctrine severely to task for its teachings concerning sin. We regret that the reverend gentleman is so entirely mistaken in his estimate of the mission of Christian Science and the moral and spiritual force of this teaching to reform the lives of those who are weary and heavy laden with a sinful sense of existence.

It is true their religious convictions may seem to differ materially from those of the critic, yet Christian Scientists view with great concern the problems of sin confronting humanity, seemingly a serious hindrance to their march toward spiritual manhood and womanhood. We know full well that all the law and gospel must be fulfilled to attain this blessed state. The following "daily prayer," as set forth in *The Mother Church Manual* (p. 41) for the guidance of its members, verifies this and stands forth as the polar star in the profession of our faith: "Thy kingdom come; let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!"

The capacity to understand Truth aright, unerringly marks the true Christian, and no professor of Christianity who has not gained this spiritual understanding is safe in his or her warfare against evil, the sole enemy of Christ. The strong claim of Christian Science upon the affections and faith of humanity is its revelation of the nature and actual mental cause of all the ills which the flesh is heir to, together with the specific teaching concerning the mental resistance and warfare to be waged against sin's power to tempt one to indulge its falsehoods. The most forceful

statement of our Lord and Master in his sermon on the mount was: "Blessed are the pure in heart: for they shall see God." The pure in heart, then, are those who are mentally pure and above the temptation to sin. They understand the divine nature and spiritual law of cause and effect, and cannot be deceived by a false, sinful suggestion concerning any event in human experience. Christian Science unerringly proves that one and all may enjoy this freedom, just to the extent that they grasp this truth; even as the schoolboy understands that two times two does not make three, but always four; so he is never deceived by a false suggestion about this simple expression of a mathematical truth.

It is the possibility of learning a correct and exact method for the treatment of sin in any of its forms, afforded by the revelation and teachings of Christian Science, which insures its disciple eventual freedom from all sin. Through this attainment in human experience the fulfilling of the prophecy is realized that the Comforter does teach us all things, as promised by Jesus; even the fulfilling of his statement concerning salvation: "And I, if I be lifted up from the earth, will draw all men unto me."

For Christ to become supreme in the affections of mankind and enable them to resist successfully the tendencies to sin, requires unremitting toil, watchful care, and consecrated obedience to the rule of life prescribed by our Master. Christian Science has uncovered the subtlety of evil's activity in human thought, generally styled "the devil," which deceives mortals so continually, becoming, as they do, voluntary and involuntary sinners, and it has also given them the method of procedure by which they may eventually escape the deception of sin, through growth in grace and spiritual power. Mrs. Eddy says: "The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will toward men, health, and holiness" (Pamphlet, *What Our Leader Says*).

Any alarms that may be felt over mistaken views concerning our teachings on this subject are not justified, for it is not borne out in the experience of those who have taken shelter in the Christian Science teachings from the storms of sin and woe in human life. Contrariwise, almost untold numbers today bear witness to a remarkable freedom from sin and suffering, together with a new-born love for God's holy Word which they have gained through a knowledge of Christian Science.

[From *La Porte* (Ind.) *Herald*.]

One of the features of Dr. ———'s sermon last night was an attack on Christian Science. The language used was . . . wholly out of place in the Tabernacle. It was not an argument against the belief of the Scientists, it was simply a vile expletive against Mrs. Eddy and her followers. *La Porte* has a large and prosperous Christian Science congregation. Its members may be found in nearly every walk of life from the humblest to the highest, and they are among the city's best and most highly respected citizens. In this free land they are privileged to believe as they see fit, and even the people who in no measure share in the Christian Science doctrines will not for one instant approve such an attack. Intemperate language, without reason or argument, is not convincing and does more harm than good.

[Charles D. Reynolds in *Granite State News*, Wolfeboro, N. H.]

Jesus came to make men free from the material by instructing them in the spiritual. "My kingdom is not of this world," and "I speak to the world those things which I have heard of him [the Father]," were his words. Evidently "the people were astonished at his doctrine," and many opposed because his teachings contradicted the testimony of the mortal senses. When asked what his authority

was for his teachings, he referred them to his works. His works established the truth of his teachings, proved his words, and there can be no other way of establishing the truth. We judge of the correctness of a teaching by its practical import, by what can be accomplished for mankind by it. Authority is established in no other way. It is the recognized scientific way.

The rapid growth of the Christian Science movement is entirely due to the fact that Christian Scientists are successfully doing the healing works which Jesus did, and assured his followers that, if they understood and obeyed his teachings, the same works would follow. For more than a thousand years the teaching of the Founder of the Christian religion, as given in the Bible, was without visible influence upon the lives of the greater number of his followers, but in these later centuries there has been a strong desire on the part of many sincere Christians to go back to primitive Christianity, to the pure teachings as recorded by those who heard them uttered and saw them applied to the solution of human problems.

Christian Scientists are not hoping for salvation through intellectual beliefs. Theories about the Christian religion have too often been substituted for Christianity itself. Even if one should accept the abstract doctrine that Christ Jesus was Jehovah Himself, that is to say God, instead of God's perfect manifestation, the spiritual image and likeness of Himself, as Christian Science teaches, it is valueless unless it can be proven to have some connection with freeing men from evil. That Mrs. Eddy's teachings have taught thousands of people to free themselves from temptations and sins, as well as sickness, from which they had previously striven in vain by other systems to free themselves, is too well established to need defense; organic diseases included, notwithstanding the critic's unbelief. Within Jesus' figurative language lies a spiritual meaning.

If so-called mortal existence were divine and real and good, the creation of God, these works could not be done and Jesus could not have performed them without abrogating the divine order. His instruction to his students to continue these works for all time, and the present proof of them ought to make his professed followers glad instead of stirring them up with hostile opposition and denial. Christian Science is teaching the world how to do these works on the basis of the unreality of evil. Humanity has too long believed in the reality of the things of the mortal senses, and this unbelief has weakened faith in spiritual power, the understanding of God's omnipotence.

[Written for the *Sentinel*.]

TRUTH.

MINNA MATHISON.

THE heart that knoweth Truth is free!
Then I will shrink no more at earth's alarms,
For over all is God's infinity,
And under all His arms.

Whate'er the guise assumed by fear,
Truth in its strength sublime the day shall win;
The touch of Love will banish every tear,
Will break the bonds of sin.

No pain can rend, no loss assail
The child of God, since God is Love and All;
By Love surrounded, how can blessings fail,
What evil can befall?

Look up, my heart, and fear no wrong,
No more with mortal weapons warfare wage!
Go forth, then, armed with Truth, lips set with song,—
Love is thy heritage!



"UNCONTAMINATED AND UNFETTERED."

THERE are doubtless many of our readers who will recall that previous to 1895 the services in Christian Science churches included sermons composed and preached by the pastors of these churches. The new-old teaching was making its way even against great odds, but the splendid organization which was destined to do such great work for humanity was then being evolved under the guidance of Mrs. Eddy, and her innate keenness of judgment soon detected the parts of the structure which should be effectively strengthened. Loyal and devoted as were these shepherds of the various flocks, it was quite natural in those early days that the sermons should consist very largely of the personal views and opinions of the respective preachers, and that these views and opinions should sometimes differ widely. As this tended to bring confusion of thought to the seekers for Truth, there could but be rejoicing, when in 1895 Mrs. Eddy announced through the *Journal* that she had ordained "the Bible, and 'Science and Health with Key to the Scriptures,' to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land, and in other lands" (Miscellaneous Writings, p. 313), for the resultant uniformity of service was most welcome.

It was about the same time, too, that Mrs. Eddy caused to be adopted a by-law which specified the qualifications and duties of the readers who henceforth were to conduct the services. In this by-law (Church Manual, Article III, Sect. 6) it is stated, among other regulations, that the readers "shall make no remarks explanatory of the Lesson-Sermon at any time," thus clearly indicating that personal opinion is to be kept out of the services. It is easily seen that without these safeguards it would be impossible to speak of the sermon as "uncontaminated and unfettered by human hypotheses," as is set forth in the "explanatory note" which is read at each Sunday service.

Probably no other of the wise provisions made by our Leader for the orderly conduct of the Christian Science movement has so greatly contributed to its unity and harmony as has this one; therefore the spirit as well as the letter of this rule should be closely followed not only by the readers but also by the members of the congregations. The reason for referring to this matter at this time is that we occasionally hear of some one who takes advantage of the Wednesday evening meeting to "explain" either the current Lesson-Sermon or some other portions of the Bible and Science and Health, thus contaminating the sermon with the forbidden "human hypotheses," and attempting to place dominant opinion above individual study and demonstration. Mrs. Eddy has warned Christian Scientists against the dangers of personal domination, and the fallacy of one human being trying to superimpose his own opinion as a guide for the thoughts and actions of another.

As in her own experience Mrs. Eddy proved that the wisdom which is "from above" is the only safe guide in "the straight and narrow way," so she was insistent upon the necessity for her followers likewise to seek divine guidance—the rule of infinite Mind. Throughout her writings is found the same yearning for a constant realization of the divine ever-presence and omnipotence which finds expression in the daily prayer on page 41 of the Manual: "Thy kingdom come; let the reign of divine Truth, Life, and Love be established in me." When we are able to offer this petition understandingly and to demonstrate its marvelous possi-

bilities, we are entering upon that "kingdom within" which the Master declared to be the possession of his followers; we have become partakers of that wisdom which is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy."

Endued with this wisdom "from above," each individual Christian Scientist is capable of understanding the Bible and Science and Health in proportion to his faithful study of these books and an equally faithful endeavor to demonstrate the teachings they contain. It may therefore be said frankly, though with no intent to offend, that it is presumptuous for any one to attempt to thrust his personal opinions upon others, especially when in so doing he takes time which should be devoted to the legitimate purpose of the Wednesday evening meeting.

ARCHIBALD McLELLAN.

AWAKENING.

IN both the Old and the New Testament we find many calls to awake to the truth of being, a beautiful passage in Isaiah bidding those "that dwell in dust" to "awake and sing." Paul summons earth's sleepers to "awake to righteousness," and in his epistle to the Ephesians we read: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Now sleep is always more or less associated with dreams, and these shadows of the night are very apt to linger until dispelled by the light of day. Mrs. Eddy answers in the negative her own question, "Is there any more reality in the waking dream of mortal existence than in the sleeping dream," to which she adds the statement that "the spiritual, real man is immortal" (Science and Health, p. 250). In other words, he is not a dreamer; and the psalmist says, "I shall be satisfied, when I awake, with thy likeness."

In Luke's account of the transfiguration we are told that the disciples were "heavy with sleep," but when they were fully awake they saw the glory of immortal manhood, reflected by Christ Jesus. Even after this, however, a cloud overshadowed them, and Matthew tells us they were "sore afraid" until their Master aroused them, saying, "Arise, and be not afraid." Their experience prefigured that of many who come to Christian Science. At the call of Truth they go up into a high mountain, far above the mists of mortal belief, and there they have a vision of spiritual reality, a glimpse of the deathless man of God's creating. It is little wonder that they desire to remain in that same mental state forever. They would fain make tabernacles for their yet imperfect concepts of the divine ideas, and when they would thus limit the manifestation of Truth a cloud seems to separate them from the divine presence and they begin to be afraid, although one of the first lessons in Christian Science is that fear is needless, since God is All and governs all.

Those who accept Christian Science no longer admit that disease can be communicated to them by infection or contagion, but they are not always as scientific in holding to the eternal fact that there can be no mental contagion, since evil has neither principle nor reality. Our text-book tells us that "divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). This being admitted, the student of Christian Science must guard against stopping at the statement that things are thoughts; he must see to it that material thoughts—thoughts of fear, disease, and sin—are all replaced by spiritual ideas.

The process of awakening mortals from the dream of life in matter sometimes involves a shock to the mortal sense. Those who would cling to material theories of disease laws must be shown that there are no such laws, and that belief in them causes needless suffering. The next step is to know that mortal mind has no power to impose its delusions upon

the one who accepts the truth,—that mental contagion has no more power to produce suffering than has a physical condition. We must, however, be fully awake to the spiritual fact and alert to Truth's demands. Although we have risen above the fear of "germs," we value absolute cleanliness more and more, because it better expresses the spiritual idea. For the same reason we should strive after absolute purity in the mental realm. That which defileth "or maketh a lie" must be rigorously excluded, also all belief in disease. Our revered Leader says, "Neither sympathy nor society should ever tempt us to cherish error in any form" (*Science and Health*, p. 153). If we are faithful in this respect, we need never fear the assaults of malice or the shafts of ignorance, for Christ Jesus gave assurance of the complete defenses provided by divine Love and wisdom.

In Paul's second letter to Timothy he expresses the desire that those who are taken captive "may recover themselves out of the snare of the devil;" or, as another translation has it, "may awake themselves." His words in the epistle to the Romans may well be pondered by us today, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed."

ANNIE M. KNOTT.

THE SIMPLICITY OF SCIENCE.

ONE not infrequently meets with those who say that they would really like to understand Christian Science, but have found it quite beyond them, and who thus explain their indifference to it, though they acknowledge their need of help. When this state of mind is analyzed, one is sure to come upon an abnormal sense of self-depreciation, a love of the material life which is inherently opposed to the spiritual demands of Science, or else an unfamiliarity with religious questions which, when found in professed Christians, offers a sad commentary upon the failure of their past religious teaching to awaken and stimulate vital individual thought respecting the deeper issues of life.

In considering this subject, it is well to remind ourselves that since all truth expresses the rule of unvarying law, the logical relation of cause and effect, it is apprehensible to intelligence; nevertheless, only that truth which is clearly understood can seem simple. Moreover, the comprehension of spiritual truths calls not only for their exact statement, but for that alert open-mindedness, that honest application of thought to which the many are not accustomed. Christian Science recognizes that Truth is infinite, and hence that its totality is beyond human embrace. Jesus taught, however, that if we have the spirit of a little child, we may savingly know that which we cannot fully explain; and it is therefore probable that in the instance of any sincere truth-seeker confusion has resulted not because of incapacity to grasp the truth, but because of a possibly unconscious prejudice which will not hear, or hearing will not understand. It may also result from the effort to make error true. When we try to coordinate opposites, such as light and darkness, truth and error, we enter upon a hopeless undertaking.

The simplicity of Christian Science teaching inheres first of all in the fact that it follows the Master's order of thought. Beginning with God, whose spiritual nature and perfection none can question, it neither declares nor consents to any statement of belief which is not in harmony therewith. The "leading tone" of the Old Testament is this, "The Lord he is God; and there is none else beside him." To this sublime truth Christ Jesus was ever referring, and this may be said to be the single theme of Christian Science. The declaration made by Mrs. Eddy, that "perfect God and perfect man" is "the basis of thought and demonstration" (*Science and Health*, p. 259), leaves nothing more to be said. The perfect realization of infinite being calls for an eternity of spiritual growth, but the simplest wayfarer cannot fail to see that the teaching of Christian Science is the logical and necessary outcome of the perfection of the

divine nature. There is much in the opening of the tiniest flower that is beyond our present comprehension, and yet how sure we are of the fact of its bloom, and how perfectly simple it seems.

That Science is simple to all those who truly receive it is further accounted for by the fact that it brings into ever-increasing activity that divine faculty known as intuition. In speaking of the order of her own advance Mrs. Eddy refers to the place which revelation as well as reason had in the unfoldment of the demonstrable truth. Our embrace of truth may be enlarged by mining the logical content of the proposition that infinite Spirit, Life, Truth, Love is the source of all being. It may also be enlarged yet more immediately and more satisfyingly by the inner illumination of thought, the appearing of the divine ideas in consciousness. The truth that spiritual things must be spiritually discerned is convincingly clear, and when thus perceived the teaching of Christian Science is found to be not only simple, but to be practically related to life, and it is thus that every healing work of Science becomes an irrefutable proof that this teaching is comprehensible even to such commoners as were the Galilean fishermen, and more, that because it is the simple truth, and available to all, it is and ever shall be the power of God unto salvation.

JOHN B. WILLIS.

SCIENCE AND HEALTH TRANSLATED.

On March 31, 1910, Reverend Mary Baker Eddy wrote her publisher as follows:—

"Please take immediate steps to have *Science and Health* translated into the German language. This new edition shall be printed with alternate pages of English and German, one side to contain the divinely inspired English version which shall be the standard, the other to contain the German text, which shall be a translation.

"This work must be done by a committee of not less than three persons who are thorough English and German scholars and good Christian Scientists."

Pursuant to these instructions, "*Science and Health with Key to the Scriptures*" has been translated into the German language. The book is now in process of publication, but orders should not be sent to the publisher until after announcement is made in the May *Herold* of the date when they can be filled.

This edition of the text-book will be printed on fine Scotch paper and bound in cloth similar to the cover used on the English edition. Price, one to five copies, \$3.50 each; six or more copies, to one address, \$3.25 each. It will also be printed on Oxford India Bible paper and bound in leather, in the same style as the regular pocket edition of *Science and Health*. Price, one to five copies, \$5.50 each; six or more copies to one address, \$5.25 each. The quantity price will be made on six or more books of the German translation, including the two styles of binding.

SPECIAL ANNOUNCEMENT.

For some time the postage required for subscriptions outside of United States territory has exceeded the amount added to the regular subscription price for this purpose, and an increase in rates sufficient to cover this deficiency is now deemed necessary.

Beginning April 1, 1912, therefore, the rates on new subscriptions outside of United States territory will be as follows: For Canada, *Journal* \$2.25, *Sentinel* \$2.45; for all other countries, except those to which the domestic rate applies, *Journal* \$2.65, *Sentinel* \$2.95.

Renewals for all subscriptions terminating before April 1, 1913, and received by us prior to July 1, 1912, will however be accepted at the old rates.

THE LECTURES.

BOSTON, MASS.

Bicknell Young of London, England, a member of the Christian Science board of lectureship, delivered Thursday evening [March 21] a lecture on Christian Science, under the auspices of The Mother Church, The First Church of Christ, Scientist, Boston, Mass., in the church edifice, at Falmouth, Norway, and St. Paul streets. There was an audience of about five thousand persons present when the lecturer was introduced by the first reader of The Mother Church, John C. Lathrop. Mr. Lathrop said:—

The splendid audiences which frequently gather in this and hundreds of other Christian Science churches throughout the world to listen to authoritative statements of the teachings of Christian Science furnish unmistakable evidence of the growing interest in the subject on the part of the public. To understand the teachings of Christian Science, much depends upon the attitude of the seeker. A lecture on this subject is best comprehended by those who are most open-minded, most attentive, and most desirous of gaining an increased understanding of God and His laws, whereby the great problem of human salvation may be successfully solved. The one who is to address us this evening has for a score of years, by example and by practice, successfully demonstrated, step by step, the truth of the teachings of Christian Science.

The Christian Science Monitor.

BRIGHTON, ENGLAND.

That Christian Science has attracted an unusual amount of interest in Brighton and Hove recently, has been made manifest in several ways, and further testimony to the hold it has upon many people was afforded last evening [Nov. 30], when a very large audience at the Hove Town Hall listened to an exposition of its fundamental truths by William D. McCrackan, M.A., who spoke for over an hour. With one exception no voice of protest was raised during the evening, the address being followed closely and with evident interest.

Algernon Hervey Bathurst of London, who introduced the lecturer, said if they looked back nineteen centuries they found Christ and his disciples teaching and practising pure Christianity, and proving the truth of what they taught by healing the sick and reforming the sinner. Christian Science taught exactly the same. It was no mere theory; it was itself a tree known by its fruits, and he was able to say that by his own experience. It was as interesting as it was instructive to study the progress of human thought, and especially to notice the change which had taken place in that connection during recent years. He recalled to their mind how Christ Jesus was greeted with great contumely, and remarked that there was a time when Christian Science was quite misunderstood. Today, however, it was more generally recognized than ever as a great power for good in the world. He remarked upon Mr. McCrackan's qualifications to speak to them, and expressed the view that they would hear him with great interest as well as profit.

Sussex News.

RIVERSIDE, CAL.

Before an assemblage that practically filled the main and balcony portions of the Loring Theater, Frank H. Leonard delivered a lecture on the subject of Christian Science Friday evening [Jan. 5]. Mayor W. L. Peters made the opening remarks, saying:—

From time immemorial, the human race has instinctively yearned for two things, the healing of a sick body and the

healing of a sick and sin-scarred soul. Our Saviour practised and taught the healing of both body and soul. Most latter-day Christians believe that our churches should administer to sick souls only and leave the medical profession to look after the sick bodies. Between thirty-five and forty years ago, a new religious belief, now called Christian Science, had its inception in the mind of Mrs. Eddy. It boldly claimed as its object the teaching of a religion that healed both soul and body, and its growth has been most marvelous.

One of the original fields of the Christian Science church is the publication of a daily paper, *The Christian Science Monitor*. Through the courtesy of some kind Riverside friend, I occasionally receive a copy through the mail. It is broad in its scope, clean in its news, clear and fair in its views, and it is classed by eminent authorities as one of the best newspapers in the United States. Another field of educational effort is the lecture field, thoroughly covered by a number of eminent and clear-headed men, one of whom we are to have the pleasure of hearing tonight.

These facts all point to the interest that the people of our country are taking in this movement. While many of us do not agree with all of the Christian Science beliefs and teachings, still we should not be so narrow as not to wish to listen or refuse to learn, and I am sure that is why you are here tonight. Many of my friends are ardent and sincere Christian Science believers, and they live up to their professions as well as or better than the average Christian believer.—*Riverside Press.*

KANSAS CITY, KAN.

Prof. Hermann S. Hering delivered a lecture on Christian Science Dec. 10. He was introduced by H. E. Dean, who said in part:—

It seems to me that as we observe the signs of the times there is something in the statement that men and women are getting away from the old ruts worn through the centuries, and are getting out where they think for themselves; that they are beginning to climb the heights on which truth is said to be enthroned and to discover for themselves its beneficent influence in the affairs of men; and in their struggle upward we can but have observed that the two things which have proven more than all else the stumbling-block of the people in these things that promise good to them, are prejudice and superstition.

I do not understand that there is anything more claimed by the organization in whose name we are gathered today than an opportunity to present the facts concerning this new faith. I remember when I was in law school, one of our lecturers on evidence was accustomed to say to us, and I think I remember his having repeated it a great many times: "Young men, there are three kinds of evidence, direct, circumstantial, and real." Real evidence was by him defined to be the production of the thing itself of which the controversy exists, so that the triers of fact might get first-hand that which would enable them to reach right conclusions in the determination of the issues submitted to them. That testimony which most impressed me concerning Christian Science has been of the kind above referred to as "real evidence," the power of this new faith to change a life and the practice of its tenets to adorn and embellish character.—*Gazette-Globe.*

WATERBURY, CONN.

A lecture was delivered in Buckingham Hall, Jan. 15, by Virgil O. Strickler. The speaker was introduced by Representative Seth D. Bingham of Naugatuck, who said:—

Realizing from experience and observation the doubt and uncertainty existent in human thought, concerning man's nature and destiny; conscious of the misapprehension and confusion so widely prevalent relative to the character, attri-

butes, and power of God; believing as I do in the general earnest desire of mankind for a better, more comprehensive understanding of this all-important problem, it gives me pleasure to welcome this audience tonight, who have come for the purpose, I hope, of learning something of the sublime teaching of Christian Science regarding this theme.

Born, reared, and educated in a theologic atmosphere which taught the dual nature of man; that "in Adam's fall, we sinned all;" that torment and flame awaited the sinner, and heaven, glory, and bliss awaited the righteous; taught rather to fear than love God, naturally and logically resulted in gravest doubt and distrust as to the wisdom, justice, or mercy of such a ruler. This message of Christian Science comes to you tonight in obedience to the Master's command "to preach the kingdom of God, and to heal the sick." It comes to obliterate the prejudice and misconception of erring human thought and conclusion regarding God and His Christ; to make plain the will and purpose of the one God toward His creation; to eradicate the fear and error in mortal thought; to inaugurate harmony, health, and happiness, and to declare the gospel of "the glorious liberty of the children of God."—*Correspondence.*

PASADENA, CAL.

Judge Septimus J. Hanna lectured in the Christian Science church last evening [Feb. 2] before an audience of fifteen hundred people. The lecturer was introduced by C. P. McAllaster, first reader of the church, who spoke in part as follows:—

Christian Science has come to the world with a simple message, pointing humanity back to the real Christ-teaching, "I can of mine own self do nothing,"—but with a message of mighty import, for it points insistently to the correlative of that statement: "He that believeth on me, the works that I do shall he do also." Christian Science declares that this is Immanuel, or "God with us," through the understanding of which is to be realized that dominion over the whole earth which was the original gift of God to man; and Christian Scientists are thankful that they are, in a small measure at least, proving their faith by their works.

Pasadena News.

FARGO, N. D.

A large and deeply interested audience filled the Orpheum Theater yesterday afternoon [Jan. 21] to hear the lecture on Christian Science delivered by Bliss Knapp. The Hon. George E. Perley of Moorhead introduced the speaker, and said in part,—

I believe that the great call of humanity today, the world over, a call more insistent and pervading than aught else, is the call for a religion at once simple, natural, reasonable, practical, workable, demonstrable, spiritual; a religion not deeply involved in mysticism, and which does not cling solely to blind faith; a religion the faith of which is founded on understanding and spiritual conception; a religion not so much concerned with getting men to heaven when they die, as in bringing heaven down to men while they live; a religion which teaches men to realize that the splendid vision of St. John in the Apocalypse, with the holy city descending from heaven to earth, is a continuing vision and a glorious reality, and that the tabernacle of God is indeed with men, and that He dwells with them; they are His people, and He is their God.

I know that the age is intensely materialistic, but materialism never has satisfied, never can satisfy, the ultimate longings of the human heart; and above the rattle and rush and roar of industrial activity, in the midst of the wild dash for wealth and fame and power, amid the crumbling creeds and the loosening hold of the church on the masses, I be-

lieve there are more people than ever before who are saying down deep in their hearts, "Oh, that I knew where I might find him," who are listening and waiting for the "still small voice" of God, and are prepared to answer when it comes to them, "Speak, Lord, for thy servant heareth."

To such an age as this and to such an attitude of mind, Christian Science comes with healing in its wings, proclaiming the allness of God, His all-power, all-presence, all-intelligence; that He made man in His own image, and endowed him with dominion over all the earth; that He is the Principle and source of all life; that He is Life, Truth, and Love, and that because God is all this, there is no other power, no other mind in the universe, and sickness, sin, and death have no real principle or law, but are merely beliefs of a mistaken consciousness; that our God is He who pardoneth all our iniquities and healeth all our diseases, and that He cares not only for our souls, but for our bodies.

Fargo Forum.

LECTURES TO BE DELIVERED.

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

- Albion, Mich.—Virgil O. Strickler, W. C. T. U. Hall, April 9.
- Austin, Minn.—Judge Clifford P. Smith, Church Edifice, 133 Maple street, April 8.
- Batavia, N. Y.—Frank H. Leonard, Opera House, April 9.
- Burlington, Kan.—William R. Rathvon, Wolfe's Opera House, April 12.
- Charles City, Iowa.—Judge Clifford P. Smith, April 7.
- Charlotte, Mich.—Virgil O. Strickler, Church Edifice, Washington and Lovett streets, April 8.
- Chicago, Ill. (Second Church).—Bliss Knapp, Church Edifice, Wrightwood and Pine Grove avenues, April 11 and 12.
- Chicago, Ill. (Third Church).—Bicknell Young, Church Edifice, Washington boulevard and Leavitt street, 8 p.m., April 6; 3 p.m., April 7.
- Davenport, Iowa.—Judge Clifford P. Smith, Grand Opera House, April 11.
- Exeter, Neb.—Judge Clifford P. Smith, Auditorium, April 12.
- Greeley, Col.—Hon. Clarence A. Buskirk, Greeley Opera House, April 2.
- Hoboken, N. J.—Frank H. Leonard, Gayety Theater, 1013 Washington street, 3:30 p.m., March 31.
- Lime Springs, Iowa.—Judge Clifford P. Smith, Opera House, April 9.
- Mankato, Minn.—Virgil O. Strickler, Mankato Opera House, April 11.
- McGregor, Iowa.—Willis F. Gross, Sullivan Opera House, April 9.
- Moline, Ill.—Willis F. Gross, The Barrymore, April 8.
- Mt. Clemens, Mich.—Prof. Hermann S. Hering, Presbyterian Church, April 1.
- Newton, Kan.—William R. Rathvon, April 11.
- New York, N. Y. (Society of the Bronx).—Judge Clifford P. Smith, Masonic Temple, 1931 Washington avenue, 3:30 p.m., March 31.
- Peoria, Ill.—Willis F. Gross, Mohamed Temple, 207 North Monroe street, April 5.
- Red Wing, Minn.—Virgil O. Strickler, Sheldon Memorial Auditorium, April 12.
- Rochester, N. Y.—Virgil O. Strickler, Lyceum Theater, 3 p.m., April 7.
- Titusville, Pa.—Frank H. Leonard, Woman's Club Auditorium, April 11.
- Warren, Pa.—Frank H. Leonard, Woodard Theater, 3:30 p.m., April 7.

TESTIMONIES OF HEALING.

While living at a hotel in Chicago in July, 1910, my little girl, two years old, was taken with a high fever. As she became alarmingly ill, we called in a doctor, who said she had bronchitis. I was not satisfied, so another examined her, but said he could not tell. We were greatly worried and a friend recommended a third doctor, who said measles. We began to look about for more comfortable quarters and quiet, and found a suitable place in the suburbs, the good woman being a Christian Scientist, although that meant nothing to us, as we did not even know that it was a religion, having heard it ridiculed by those of different creeds, although these were opposed to each other. Now we were to live in the home of Christian Scientists when in trouble. We had made arrangements to go in a few days, but meanwhile the baby suffered and the fever rose. We called in the last doctor again, and an ambulance was sent which took the child to the contagious hospital and we could not see her for three weeks. When the time came to take her home, we were very thankful, but on undressing her we found a condition so serious that we returned with her. The doctor said it was just a cold and gave us several prescriptions to be filled; but we were not satisfied and called in the doctor who sent her to the hospital. He made a thorough examination and said that it was a most serious case and was due to neglect on the part of the nurses. She was under treatment with this physician for three months with no sign of help. We were told the disease would not go away under two years, and should we be in the least careless she might become blind.

In the mean time the Christian Science family whose house we were occupying came home, and I told the lady all the facts. Like the good Samaritan she was, she said we should stay on, and concerned herself with what appetizing things she could prepare for baby. How much suffering we would have been spared had we only trusted to God and Christian Science; but we would not—could not, even after this awful experience; on the contrary, we tried many material remedies—anything that any one would tell us. While at this Christian Scientist's home, however, I read parts of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I tried hard to grasp it, but could not. I did not know how to begin to "declare the truth" as I was told.

Later we went to California, and there the wonderful healing was done. My little girl became ill again, and we called a doctor, who said she had fever symptoms. She became delirious, and while attending to her and my five-weeks-old baby, who had a cold on his lungs, I was taken ill myself. I thought this was more than I could stand and I scribbled a note to a Christian Science practitioner. From the time she came conditions improved, and by night there was a decided change for the better and we had the first sleep in a week. When I think of the awful bondage we were in, and that through this understanding of a God who is Love, who is all-powerful and always present, all the misery passed away, I cannot be too grateful for this healing truth. My little girl is now a picture of sturdiness—a real sunbeam. I had suffered with stomach trouble for four years, and when the doctor told me there was no cure for this ailment, only relief, I did not take the medicine he prescribed, although I grew steadily worse. When my little girl and the baby were healed, I, too, was healed in one treatment in Christian Science.

To say that I am grateful for all these blessings cannot express my feelings. I am grateful to God, and also to Mrs. Eddy for this wonderful book, *Science and Health*, which tells us that "it is essential to understand, instead of believe, what relates most nearly to the happiness of being" (*Science and Health*, p. 285). She tells us how to live and think right thoughts so that sin, sickness, and death

cannot find entrance. I no longer cry out to God, "My punishment is more than I can bear," knowing that He does not send disease in order to discipline us, but that it is He who heals all our diseases. In the words of the psalmist, "O give thanks unto the Lord; call upon his name; make known his deeds among the people."

MRS. GRACE FORD, San Francisco, Cal.

The testimonies in the *Sentinel* and *Journal* have been such a great help and encouragement to me in my struggle out of material bondage into "the glorious liberty of the children of God," that I wish to express in this way my gratitude for Christian Science. It has brought to me many blessings, and I desire to attest to the healing power of Truth. In the fall of 1909 my little boy, while playing at the home of a friend, met with a serious accident. He dropped a lighted match into a can of powder, which caused an explosion. Not only was his face badly burned, but the eyelashes and eyebrows were completely burned away and he could not see at all, while the suffering was intense. I immediately took him to a Christian Science friend, and I cannot express the relief and thankfulness which I felt when in about an hour from the time of the accident the little fellow was sleeping peacefully, and never from then to the present time has he experienced any pain. His eyes are clear, bright, and perfect, while his face has no mark or scar as a result of the experience. In all kinds of weather the boy played indoors or out, and was so unconscious of pain or discomfort that he wished to go to school the next day.

This was proof to me that we must keep close to spiritual reality, no matter what may be the mortal evidence. While my heart was filled with gratitude and I thanked God that through Christian Science my boy's sight was restored, I did not then know the belief regarding the danger of inhaling the flame and that I owed to Christian Science a deep debt for the saving of the child's life. A few weeks after this experience I read in the *Journal* of September, 1898, a testimony of a case similar to that of my boy, but in this case because of the father's disbelief in Christian Science a physician was called. The testimony states that after four days of intense suffering the physician said that the boy might lose his sight and advised the parents to take him to a hospital. Instead of doing so word was sent to a Christian Scientist. The message reached her in the afternoon, and the next morning the boy opened his eyes, the first time since they were hurt. Upon reading this a deep sense of gratitude and thanksgiving came to me for the wonderful healing which had come to my little boy, and that I had been spared so much in "trusting Truth, the strong deliverer" (*Science and Health*, p. 226). It was also proven to me that God is a very present help in time of trouble, for there was no medical assistance to be obtained at that time, had I so desired, as there were only two physicians in our small town, one of whom was absent and the other physically unable to answer any call.

Words are inadequate to express my gratitude, and only in living the truth can I pay my debt to God for Christian Science. My one desire is to know more of this blessed truth which makes us free, and to rise each day in the service of Truth and Love.

EMMA L. CAMPBELL, Kalispell, Mont.

I feel impelled to write to the *Sentinel*, stating the great benefits I have received through the study of the Bible and *Science and Health*, as given in the *Quarterly Lesson-Sermons*. Christian Science found me, about twenty years ago, a semiinvalid, also very much of a sinner. I was greatly distressed by sleeplessness, and would go a week or more without sleep. My physician informed me that I had

malarial fever, an enlarged liver, a disease of the blood, etc. For these ills I tried *materia medica*, also electricity, etc., but without much benefit.

After receiving treatment in Christian Science I was entirely healed of the sleeplessness and very much helped in every other way. For about twenty years I have relied entirely on this truth for the healing of all the ills that flesh is heir to (with one exception, where surgery was applied), and have been in better health than before I knew of Christian Science. For more than ten years I have been a continuous student of the Lesson-Sermons, and am most grateful for the regenerating process which the study of the Bible and Science and Health has brought to my consciousness. I can truly say that nothing gives me such joy and satisfaction as to be able to follow the leadings of Truth, which tend to right living. For these and many other blessings which have come to me and mine through Christian Science, I am most grateful to God, the giver of all good; to His Son, Christ Jesus the Wayshower, and to our dear Leader, Mrs. Eddy.—H. H. MERRICK, St. Louis, Mo.

I gladly testify to my baby's healing in Christian Science with the hope that I may help some other despairing mother. At the time when I sought Christian Science treatment for my baby I knew not what it was nor how my child would be helped, but I had despaired of her life and had lost all hope that medicine or food could help her. I was willing to try anything, as she had been suffering from a stomach and bowel disorder for three months. I had tried almost every kind of prepared food, but not one agreed with her and she was slowly starving. Only a loving mother can know with what anxiety I prepared every spoonful of food according to the doctor's directions, as he had warned me time and again to be careful how I fed the child, as she was so ravenously hungry that if I fed her all she wanted it would kill her.

At last, when my baby was dreadfully wasted, at five months old weighing only an ounce more than she did at birth, kind friends told me of Christian Science. Treatment was given her, and the result was that she got well in less than a week, gaining in weight over a pound the first week, and at the same rate for four weeks afterward. She is now a picture of health and happiness. I followed the Christian Science practitioner's advice with the same precision that I had followed the doctor's rules, and as the light grew a little brighter each day we learned to trust God in sickness as well as in health. Since then we have had several beautiful demonstrations of Christian Science healing in our family.

ALICE ROSE WEAVER, Hereford, Tex.

I am glad to tell how grateful I am for the blessings which have come to our family through Christian Science. At the time I became interested in it, we were living in Los Angeles, and my husband being away on business I was alone with my children, but knew that God was with us and would protect us. It had been raining for two or three days, and early in the morning I felt myself impelled to move to the foot of the bed. I did so, and instantly a large piece of plaster fell on my pillow. I realized at once the protecting power of Truth, which makes our thought alert. I have also been healed of headaches and other ills of over twenty years' standing.

I will also tell of the healing of my mother. Six years ago she was given up by the physician, the case being diagnosed as appendicitis. The doctor said her age was against her or he would take her to the hospital, but he knew she could not stand the operation, so could do nothing more. I however had no fear, and knowing that man's extremity is God's opportunity, I sat down at her bedside and declared

the allness of God. In a short time she was asleep, and the next morning she got up and sat in her chair. She then wanted something to eat, and two days later was about the house attending to her work. She is now eighty years old and in good health. I feel thankful to God, and grateful to our dear Leader, Mrs. Eddy, who has taught us this truth.

MRS. AMERICA BENNETT, Dalton, Mass.

It is over six years since I became a student of Science and Health, and I can truly say that I have no language to express the love and gratitude of my heart for the understanding of God which I have thus gained, or the many, many blessings that have come to me through its study. I came to Christian Science for physical healing, not knowing that with it I would get the spiritual awakening and regeneration. Christian Science does bring to the body "the sunlight of Truth, which invigorates and purifies" (Science and Health, p. 162). My progress was slow but sure, and now I would not have had it otherwise. What I learned in those weeks of study and seeming struggle I never can forget. It has given me a truer knowledge of God, and I now know Him to be our Father-Mother, because of the many proofs of His loving, tender care. I know that in proportion to my purity, obedience, patience, and faithfulness I shall receive more of these blessings, and I am striving daily to show my gratitude to God by following in our Master's footsteps, so far as I understand the truth.

Words are inadequate to express my love and loyalty to our dear Leader, Mrs. Eddy, but I can say with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name."

MRS. IRENE C. RATCLIFFE, Indianapolis, Ind.

[Translated from the German.]

I too wish to join the host of grateful people in testifying to my healing through Christian Science. I feel that all I am and all I have I owe to this truth as brought to us by our revered Leader, Mrs. Eddy. Several years ago I suffered with severe stomach trouble for a couple of years. I consulted several physicians, and they stated that it was a chronic disease and very difficult of cure. Finally the condition became such that it was impossible for me to do my work. I then applied to a Christian Science practitioner for treatment, the power of divine Truth was explained to me, and I was healed of the disease in a short time. I am grateful to God for having led me upon the way of truth.

OTTO HEINRICHS, Hannover, Germany.

Since I have realized that God "is All-in-all, and that there is no other might nor Mind" (Science and Health, p. 275), I have been able to overcome much discord, both mental and physical, and I thank God for His loving-kindness and tender mercy. I am also grateful to Mrs. Eddy for reminding us of Christ's commands. In the few years that I have known of Christian Science I have been healed of a severe nervous illness, throat and stomach trouble, appendicitis, and many minor ills. I was recently healed of a condition which a dentist pronounced very serious and insisted that I go to a surgeon and have an operation performed, as otherwise blood-poisoning might result, I would be disfigured for life, and other unpleasant consequences might ensue. I would not consider this proposition at all, but depended wholly on Christian Science, and with the help of a practitioner the unpleasant conditions were speedily overcome. I am free and, like Job, "I know that my redeemer liveth."

Christian Science has illuminated the pages of the Bible for me, so that daily I receive strength and comfort, and whereas I formerly suffered from a sense of grief and

loss, I have now learned to look up and not down. I am sincerely grateful to our dear Leader, Mrs. Eddy, for the great uplift which I have received since I have known of Christian Science, and I trust that as the days go on one and all will come to know this glorious truth and realize their God-given freedom from sickness, sin, and death.

MRS. ELLA J. DUNCAN, Indianapolis, Ind.

I wish to express my gratitude for the many blessings received through Christian Science, as it has removed many inharmonious conditions which have presented themselves. Two years ago, as I was passing a Christian Science church in a little town in New Jersey on a Wednesday evening, I saw a friend leaving the church, and she told me all the good that Christian Science had done for her. I had had a lame leg for about forty years, and doctors had told me I would always be lame. At times I suffered very much and had tried everything to get relief, so I made up my mind to try Christian Science. I went to a practitioner, and she told me to take the bandage off the knee. I did so, and after a few weeks' treatment the leg was all right. I am now without any trouble and I walk two hours almost every day. My life is different, since I know that God helps us in every trouble, and I am trying to get the right understanding of Christian Science. I am very thankful to God for my healing, also grateful to Mrs. Eddy for showing us the way to Him through Christ Jesus.

MRS. E. DATHE, Englewood, N. J.

[Translated from the German.]

Gratitude impels me to testify to my having been entirely healed in one treatment through the kind assistance of an adherent of Christian Science. In the latter part of last summer a poisonous fly bit me on the face. I took no notice of it at first, but soon my face was badly swollen and I suffered intense pain. Still I waited, until the pain became so severe that I hurried to a Christian Science practitioner with whom I am acquainted; and as soon as she began to treat me, the pain, which had been almost unbearable, ceased. The swelling soon abated, the abscess opened, and in a few weeks' time the condition was entirely removed. I never had pain, even for a moment, after the first treatment, and am happy and contented in knowing that I experienced God's help. I am also striving to familiarize myself with the teachings of Christian Science.

ALFRED VON KELLER, Atlantic City, N. J.

Christian Science came to me in the darkest hour of my life, and for eleven years its light has never failed. From early childhood I had suffered with a severe stomach trouble, rheumatism, sleeplessness, and extreme nervousness, which had reduced me to a hopeless wreck. I had tried numerous physicians, electric massage, dieting, and many other material remedies without avail; and was using a drug in large doses for the only sleep I had. At that time I lost my mother (which to me meant the loss of home as well), and when the members of my church told me that I "must not rebel, or God might do something worse," I decided I did not want a God who would do such cruel things. I could not love Him, so I ceased trying to pray or to read the Bible, though for thirteen years I had been an active member of a church.

I had been for three months in this dreadful state, without God or hope in the world, when one day a Christian Science friend who had been a great comfort to me during my grief, asked me if I would go with her to a practitioner and get well. I replied that my mother had prayed all her life for me to be well; that she was a good woman, and I did not see why the practitioner's prayers should be answered when my mother's were not. I, however, said that I would go, but did not think it would help me. My friend asked me if I would drop the medicine, and I was willing to do so, as I

had about lost faith in the remedies. I shall never forget that first visit to the practitioner—the sense of peace and rest I experienced. I could sit quietly for the first time in years. From that time I knew I would be well, though I believed it ought to take a long time as I had been sick so long; but in less than two weeks the realization came that I was healed; I felt it all through my being; I ate a hearty meal, slept like a babe that night, and thus the long nightmare came to an end.

We have used Christian Science for the solution of every problem during the eleven years since my healing, and it has not been found wanting. The physical healing, however, is only the first round of the ladder from sense to Soul, for the illumination of the Bible—the understanding of our relation to God and of His character as Love only—mean far more to us than bodily health.

Since writing the above testimony I have passed through what to mortal sense seemed a heavier cloud of bereavement; but with the realization that God is the only Life, and that death is but a mortal experience, in no wise touching the individuality of our dear ones who pass from human sight, the sense of sorrow and separation was triumphantly overcome. This blessed truth is indeed the Comforter when it destroys the sting of death! I am fervently grateful for a religion that proves its teachings in the hour of deepest need. I love Christian Science, and shall continue to live it and thereby repay in some measure my debt of gratitude to our dear Leader, Mrs. Eddy.

MAE SEAY STAPLETON, Memphis, Tenn.

I have long felt that I must express my gratitude for Christian Science. I did not come to it for physical healing, although I have been healed of many complaints. About six years ago (at which time I was in school), my aunt, who had raised me, became interested in Christian Science, and while visiting her she told me of her interest in it. I knew nothing of its teachings, but I encouraged her to try it, for she needed help, as she had been sorrowful and sick for some time. She purchased a copy of *Science and Health*, began to read, and found in it the truth for which she had been longing. When I again returned from school there was such a change! My aunt's face was bright and happy, and the home also seemed full of peace and joy. My aunt told me about her healing and the spiritual uplift she had gained through the study of Christian Science. I knew then it was the truth that makes all men free.

One of the greatest blessings this great truth has brought to me is a clearer understanding of the Bible. The daily study of our Lesson-Sermons is such a pleasure, and I learn that "the Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death" (*Science and Health*, p. 140). I have had many glorious proofs that divine Love destroys sin and disease. My daily prayer is to know God and serve Him in His way. I thank God that I was shown this truth, and I am truly grateful to Mrs. Eddy for making plain to us the way.

MRS. AGNES PIERPOINT SANDERS, Wichita Falls, Tex.

In reading the *Sentinel*, from which I receive so much help, I feel that I too must give thanks to God for the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. As my thought goes back to where I was when I first heard of Christian Science, I think I have much to be thankful for. We were living on a ranch in Oklahoma, and at that time houses were very scarce, so we were compelled to live in tents. We had been there only a short time when my brother-in-law was taken severely ill with acute lung trouble, and was confined to his bed for some five or six weeks. After he began to recover his wife was stricken down with the same disease, and as there seemed to be much fear in her thought she asked us to write

to her mother to come to her. At that time her mother resided in Kansas, and while en route to Oklahoma, she stopped over night at Arkansas City. At the hotel she met a lady to whom she related the story of her daughter's illness and expressed her fears regarding the case. The one to whom she related all these troubles was a Christian Scientist, and she talked to her about divine power, declaring the truth to her about her daughter, and also offering the loan of a copy of *Science and Health* and a *Christian Science Journal*, telling her she could return these books on her way home.

This mother gladly accepted the books, and after she arrived at our house I noticed that all the evening and the next day she seemed more interested in reading a book than she was in trying to take care of the sick ones. Some other members of the family also noticed this, and remarked about it, but on the third day while she was reading I caught the words on the outside of the book: "With Key to the Scriptures." This interested me, and I at once asked her about the book. She told me it was all new to her, and then gave me the *Journal* to read. The fourth day, late in the evening, she gave me *Science and Health* to read and said she intended to start home next morning, taking her daughter with her, as she was so much better it seemed as if she could make the trip safely. This she did, and later her husband joined her there.

I had time then to read only a few pages of *Science and Health*, just enough to cause a desire to know more about it; but four months later I came to Wichita, and here I have been led step by step to know more about that wonderful book. My experience has proven to me that it makes no difference where we are, if we are seeking the truth. God makes a way for us, and He has many ways to bring us to a knowledge of His truth. When we loan our literature with the thought of helping and giving the message of the Christ-healing to needy mortals, we cast our bread upon the waters, and it does not return unto us void. We do not know what kind of homes it may enter, or what weary ones may be "waiting and watching for rest and drink" (*Science and Health*, p. 570).

It was so in my own case. I was in deep darkness, without chart or compass by which to find my way out of gloom and despair. I could find no good in any person or thing, but *Science and Health* has been a lamp unto my feet, directing me and lighting my pathway. Now I know I have found the right way, for I have proven to myself many times and in many ways God's infinite, tender love and protecting care for His children. I am better satisfied and happier than I ever was before I knew of Christian Science. The Bible has become a new book to me, and I feel I have found just what I had always longed for—the truth that satisfies. I am in perfect health, and have relied on Christian Science for everything in the past nine years. I have been benefited in many ways through the understanding of God gained from "Science and Health with Key to the Scriptures."

MRS. SARAH M. DAVIS, Wichita, Kan.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH.

The next admission of candidates will be May 31, 1912. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before May 13, 1912.

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

Those who have made application for membership prior to Nov. 3, 1911, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

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

FROM OUR EXCHANGES.

[Frederick Lynch in *Christian Work and Evangelist*.]

The minister for today must believe in his own times. He must have faith that our time is as holy as was olden time. He must believe that the great movements sweeping through the heart of society are as much the operations of the Spirit of God as the leading of Israel out of the oppression in Egypt. Our time is full of wonderful quickenings of the human conscience, deep stirrings of the human heart, passionate enthusiasms for humanity, growing determinations to rid the world of some of its age-long cruelties, highly organized warfares against lingering crimes. There has been a new birth of the social consciousness, which is manifesting itself in a sense of the oneness of humanity. A new society and a new world is rising upon the vision of select souls in every nation. The preacher of today must see in this the revelation of God's will and purpose as of old the prophets saw it in the operations of Israel's national life. He must be able to discern the secrets of the times and lead men in the building of the city of God. He must believe that the final purpose of God for this world is, as Christ declared, the founding of the kingdom of God in the earth, and he must see that these enthusiasms of our time are his methods, as well as revelations of the nature of the kingdom. And, above all, he must believe in the Messianic character of his own nation. He must believe that God has raised up and ordained his own country to teach the world some eternal truth just as he ordained Israel. The truth Israel taught was the righteous God demanding righteousness in His children. He has ordained the United States to teach the world the real brotherhood of man. This must be an article of faith with the preacher for our times, for it is the great truth of the twentieth century. God has sent to us fifty nationalities—millions of men of every race, language, temperament, ideal, and habit. He has jumbled them all up together in one great melting-pot. In Europe they have hated, fought, and slain each other. Here our nation must transform them into brothers of each other and servants of the Lord.

[Observer.]

"Japanese statesmen have called a conference of Shintoists, Buddhists, Mohammedans, Christians, and other creedists, with a view to formulating a new religion that will fit into the scheme of a nation moving from oriental passivity into occidental activity, from impersonality to individuality."—*News Item*.

Would it be cynical to hold a convention of the leaders of the warring Christian sects to formulate a religion in some degree responsive to the psychology of our own nation? We have ceased to be Christians in the old sense. The facts of our complex modern civilization call for a translation of the Christian spirit into the day's work. The church must emerge from the past and enter militantly into the life of the present. It must prevision the future. In the spirit of the Master it must be in the van of science, consecrated to the true service of humanity. Its monks should be those who renounce the material gifts of the world, that disease and poverty and the crime they breed may be abolished by self-sacrificing research, and the brotherhood of man revealed by the light of clearer understanding. The church has been too aloof from modern humanity; it needs revitalizing.

[Rev. W. C. Richardson as reported in *Philadelphia (Pa.) Ledger*.]

Theology does not stand a chance in the mind of any thinking man against the simple truth as preached by Jesus Christ. Theology is simply man's way of looking at God; and, as men always differ in their views, we have disagreements among the theologians. Men differ intellectually as

well as spiritually. They classify their thought, and that classification is their theology. But those thoughts about God do not have the authority of the simple faith as put forth in the apostles' creed.

We churchmen have the thirty-nine articles in our prayer-book. In revising the book they have been edged along until they are now next to the cover, and there are some churchmen who hope that at the next revision they will be edged outside of the cover. Once we brush aside these systems of thought, we will be startled to find how much alike are Presbyterians, Lutherans, Episcopalians, and the rest, in their religion.

[Rev. J. Bruce Gilman in *Watchman*.]

The soul cannot grasp any spiritual truth without being the nearer to him who is the fountain of all truth. "I am the way, the truth, and the life," are his words. He is more than the way to the Father. He is the Father revealed. He is eternal truth brought within the grasp of all men. The quest for truth is satisfied in him. He is man's only salvation. Consequently he says in another verse, "Every one that is of the truth heareth my voice." In him the earnest man recognizes that which his soul has so steadily craved.

As ministers we are preachers of truth. I have no patience with the man who insinuates that the minister of today dares not preach what he really believes. If he believes in Christ he will preach Christ. He will find that only the truth will permanently satisfy men and finally prevail. Neither the philosophy of Pilate's time, nor theory, nor speculation, however new and fascinating, will successfully take the place of truth.

[*Universalist Leader*.]

"Thou shalt give account for each word," said one of old. Today we are learning about "atmosphere," "mental seas," "thoughts are not mere inert things, they are forces," and so we are better appreciating the effectiveness and persistency of spoken words, and even of unspoken thoughts. Each man makes a contribution to the world's sum of good or evil. This contribution is not always consciously made. The poison is sometimes ignorantly dropped into the teacup. It kills just the same. So when a startling disclosure of iniquity—like the dynamite outrages—comes to light, one or two men are not the only perpetrators. They ride upon a sea of spoken or unuttered approval and sympathy. One mighty mountain never rises out of the plains of soft soil, it is but one peak of a world ridge. This is paralleled in the moral landscape. Let each man take heed what he thinks and says. The day of judgment may come in an hour that he thinketh not, and he shall receive his portion with the condemned.

[*Advance*.]

One reason why the times are out of joint and society is at war with itself, is that science has put the great forces of nature into the hands of men faster than the Christian religion has tempered human nature to their unselfish use. But in time Christianity will do its perfect work, for it addresses itself to the spirit in man. It applies its truth to this spirit, operates upon this spirit with its power of redemption, and lays upon this spirit the mighty motives of its own immortality. It is therefore the hope of human brotherhood on earth and of the redeemed brotherhood in heaven. Christ came into the world and made himself our elder brother, and by transforming us into his own likeness he makes us brothers to one another.

[*Christian Register*.]

The inertia of the mass, the passive way in which the indifferent good accept what is, is the despair of the reformer. If goodness without courage does not amount to much, certainly goodness without thoughtfulness is about as useless as no goodness at all.

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.