

# CHRISTIAN SCIENCE SENTINEL

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# CHRISTIAN SCIENCE SENTINEL

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

JESUS

## "THE PROBLEM OF POVERTY."

MABEL S. THOMSON.

It is being daily borne in upon Christian Scientists, very largely no doubt through the instrumentality of the *Monitor*, that the Christian Science movement is inevitably destined to take a leading place among the forces which are shaping the development of human thought in its emergence, socially and economically, from the restraints of the past into a better conception of liberty and freedom. On page 97 of Science and Health, Mrs. Eddy draws a vivid picture of the conflicts which must arise during this transitional period, and states that Christian Scientists "will maintain law and order" among these chaotic conditions. This being so, it is essential that Christian Scientists should be prepared to undertake this work, and the first step in this preparation seems to be to gain some knowledge of the nature of the problems which are being brought forward.

It appears, to the writer at least, that, roughly speaking, Christian Scientists may be divided into three classes,—those who give themselves wholly to the work of healing, and who see no direct relationship between Christian Science and the problems of "the world without;" those who are inclined to allow their interest in these problems to become of the first importance, Christian Science being relegated to the second place, and those who recognize that the demonstration of Christian Science is the only method by which the increasing difficulties of the social, economic, and industrial world can be settled.

In a recent issue of a well-known weekly newspaper there appeared an article headed "The Problem of Poverty," which suggested very pointedly the fact that a man makes his own conditions far more than the conditions make the man, and that the moral solution of the question is of infinitely greater value and importance than the merely economic one. The writer of the article makes it quite clear, however, from his point of view, that the moral remedy is quite apart from the economic remedy, and in this view agrees with most other writers on this subject, who are generally, if not entirely, far more concerned with discussions on various methods of state aid than with any moral aspect of the case, and it is here that the Christian Scientists, whom the present writer has placed in the second of three divisions, become confused in their conception of the attitude of Christian Science toward all methods of reform, for unconsciously they accept the statement that there are two distinct fields of operation; or, to get at once to the root of the matter, that the mental and physical factors are separate and should so remain.

It is well just here to acquire some definite idea of the nature of the evils which cry aloud on every hand for reform, and the general consensus of opinion is, that while no doubt moral qualities are ingredients in the whole, the principal and prevailing trouble is external to the individual, and therefore that the remedy must also be external. Indeed many will go farther and say that the moral defects are also due to an external cause, the lack of education, and that better education will eradicate them. Thus we have at

once a multiplicity of suppositional causes and an interminable procession of proposed cures.

For the purpose of this article it is legitimate to explain that the underlying cause of much of the unrest and trouble affecting every civilized country today is the fact that the world is divided into two classes, Dives and Lazarus, rich and poor; and many of the efforts at reform are impelled by the desire to "level up," or to "divide up." A glance at this point into the methods hitherto pursued in the effort to right wrongs, will bring us to the crux of the whole matter. The history of civilization is the history of the gradual uprising of Demos, of the conviction that a man has no right to tyrannize over his fellows, religiously, socially, or economically; but, although the general tendency has been toward greater freedom, one form of tyranny has only been broken to give place to another. The French revolution affords the most dramatic illustration of this truism, for the tragedy was carried through in so short a space of time,—from the taking of the Bastille to the close of "the last phase" on St. Helena; but it does not need the eye of a prophet to foresee that rabid assaults upon the existing order of things, in spite of much sincere desire to advance the good of humanity, would, if carried to their logical conclusion, follow the same course. Now for the student of Christian Science the reason for the failure of all these efforts in the direction of the elimination of class and property distinctions, lies in the fact that the world has believed in the reality of evil and has fought it on that ground, and so long as evil is fought as a reality it will never be destroyed, it will only change its forms.

Here, then, we come to the parting of the ways. The Christian Scientist who has gained through practical demonstration at least some small understanding of metaphysics, realizes that no real headway can be made at all in the emancipation of the human race, unless it is fully recognized that the conditions against which he is contending are entirely mental,—that poverty and riches, slums and palaces, luxury, inequality, oppression, greed, license, lawlessness, one and all, are only different phases of that state of mind which insists that there is more than one Mind, more than one power, and that the name of this mental state is fear. Once this fundamental truth becomes a conviction, the Christian Scientist understands that, however much may be done toward the improvement of external conditions in the question of wages, housing, extending the franchise, and so on, these efforts can in the very nature of things only be dealing with effects; and that, if he can bring genuine Christian Science healing to one individual who is bound by any of these forms of evil, and the sickness resulting therefrom, he has done more to advance the cause of reform than all the combined attacks upon evil as a reality have ever done, and this for the reason that he has opened a way in individual consciousness for the activity of the Christ, which alone uncovers and destroys the root of all evil, through what St. Paul called the "renewing" of the mind.

Some little time ago a man out of work applied for help to a Christian Scientist, and the latter, knowing that the appli-

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cant professed some knowledge of Christian Science, asked him some questions as to his method of setting about finding work. He soon found that, whatever the man's intentions may have been, actually his whole attention had been concentrated for weeks on finding employment, with no result. So the Christian Scientist reminded him that one who knew more about life than any other man, said that the first thing to be done was to seek the kingdom of God; and he added, "Now, I understand that you have not been looking for the kingdom of God at all; you have only been looking for work." He then advised the man to go forth and, instead of thinking about himself and his own needs, to try to supply some one else's need. This advice was followed, with the result that work was soon found. The present writer was lately discussing these questions with an employer of labor on a large scale, and asked his opinion on the subject of women's wages. The reply was, that if women were paid at the same rate as men, he should cease to employ them, as their health was so uncertain as to make them unreliable workers; a state of things which instantly shows the Christian Scientist where the reform needs to begin, and that when through a more general understanding of Christian Science a better standard of health prevails, the settlement of the question of the wage of women will have begun.

The scope of an article of this kind does not of course permit of more than a brief attempt to indicate some of the most obvious points which occur to one in thinking about these matters, nor is it offered as anything more than the result of some individual conclusions drawn from observation and the study of the Christian Science text-book, and with the hope that others, better qualified to do so, may be induced to add to the general knowledge of the field on this most important subject. Whatever may be accomplished by legislation and general education for the improvement of human conditions and the administration of justice (in all of which every one should be interested), the healing of the individual, whether in health, in morals, or in business, and the consequent regeneration of character, alone can reform the community. The objection is of course raised that such a method must be slow. But is it so? Compared with the spread of other systems of religion or reform, the active influence of Christian Science is increasing at a phenomenally high rate, and will, if Christian Scientists are faithful, not only "test all mankind on all questions," as Mrs. Eddy says in "Miscellaneous Writings" (p. 114), but will speedily regenerate them. And from Matthew Arnold comes this reassuring word:—

Nor will that day dawn at a human nod,  
When, bursting thro' the network superposed  
By selfish occupation—plot and plan,  
Lust, avarice, envy—liberated man,  
All difference with his fellow-mortal closed,  
Shall be left standing face to face with God.

#### AN APPRECIATION.

W. STUART BOOTH.

ONE of the most common complaints heard from students of Christian Science is that of lack of time. All too often is this argument of error used as a cloak to cover our negligence in reading and studying, not only our text-book, Science and Health, but the regular publications of the Publishing Society. Christian Scientists are awakening more and more to the fact that a knowledge of God and His unchanging laws is the one "pearl of great price," to obtain which our Master advised us to sell all that we have and purchase it.

In reply to the question as to how to progress most rapidly in Christian Science, our revered Leader tells us on page 495 of Science and Health, to "study thoroughly the letter and imbibe the spirit." As aids to our study of the letter, as set forth in the Bible and Science and Health, our wise spiritual guide has given us the *Journal*, with its German

sister, *Der Herold*, published monthly, the weekly *Sentinel*, and the daily *Monitor*. These publications, each filling different spheres and answering different needs, cover the field most completely. The comprehensiveness of our literature is an added proof of the divine guidance of the Discoverer and Founder of Christian Science in her God-appointed labor. It seems almost a necessity that we be supplied with the news of the day, and this is given us in the carefully edited columns of the *Monitor*. The *Sentinel* comes to us filled with bright and helpful thoughts for our daily work, while the stately *Journal*, the official publication of The Mother Church, is laden with the fruits of its contributors' lives and study. It is probably the well-nigh universal custom among students of Christian Science, upon receiving the various publications, to turn first to the editorial columns. As the editorials in the *Monitor* deal in an intelligent, impersonal, and therefore instructive manner with matters pertaining to the world's social, civil, and business relations and affairs, so do the editorials in the *Sentinel* and *Journal* meet the same needs in regard to problems in connection with our church and all other duties and activities. There is encouragement for us likewise in the extracts "From Our Exchanges," since these indicate clearly the change which is going on in the theological thought of the world, a transition from the old-time narrowness of creed to the more liberal ideas with which Christian Science has leavened the thought of men.

Again, even though we ourselves are fully convinced that we have found the way to God and His heaven,—yea, though we are daily proving this in the healing of sickness and the destroying of sin,—still we often find inspiration for this healing work in the perusal of the pages devoted to "Testimonies of Healing." Gratitude is the open gate to God, and the overflowing of gratitude in these columns is meant for and will bless the older student of Christian Science as well as the one yet to be persuaded. The "Selected Articles" are well named, for they are select, indeed, and contain much of real practical value to the working Scientist—and there is no other kind.

Our literature is complete in its work and expression, and we can ill afford to miss any part of its message.

#### FINDING REST.

R. M. STROTHER.

WHEN the Master said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he spoke for Christ, Truth, as he declared, "I can of mine own self [the corporeal Jesus] do nothing." Christ Jesus gave to mankind the right idea of God, man, and the universe, the truth about substance, law, power, and action, the right idea about everything. To gain the true idea is to find our true selfhood, which Paul says, in his epistle to the Colossians, is "Christ in you, the hope of glory." To come into the understanding which reveals the fact that God and His thoughts, Mind and its ideas, constitute the sum total of being, enables us to see that it is good, wholly spiritual, perfect, complete, imperishable, and harmonious. It is this spiritual understanding, or right knowledge of God and of His universe, which lifts the burden and destroys the belief of being heavy laden, by establishing in our consciousness a sense of harmony and of the ever-presence and all-power of God, good. God does not impose burdens upon His offspring, for man's God-given inheritance is liberty, peace, joy, and other fruits of the Spirit.

"Mind is God" (Science and Health, p. 469); and the one infinite, all-inclusive Mind which is the source and primal cause of all that is actual and real and good, includes and animates nothing unlike itself, nothing that is not eternally good, eternally perfect, eternally harmonious and indestructible. It then follows, that whatever presents itself as something which is not good, or which is not included in the one Mind, is necessarily unreal, and through this spiritual

or right understanding of God we find escape from false belief, and rest.

Through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, we learn that all being is consciousness, not matter; therefore man is consciousness, not matter. Consciousness includes the activity of right ideas, of right thoughts, and these thoughts are always externalized in right conditions, socially, physically, and otherwise. Everything of which we can conceive existed first as thought or in thought; all that we see is simply thought externalized, and thought being the fruit-bearer, every thought bearing fruit after its kind, it is optional with us whether we shall "toil along the climbing way with painful step and slow," heavily laden with the product of erroneous thoughts, or seek the Christ and find rest here and now. In our Hymnal we read,—

Look now, for glad and golden hours  
Come swiftly on the wing;  
O rest beside the weary road,  
And hear the angels sing.

### SOUL NOT IN BODY.

EDITH FULLERTON SCOTT.

THE current theological conception that death sets free a man's soul from his body, and that this soul then awaits the judgment day to determine whether it is to partake of the joys of heaven or be banished to the tortures of hell, often haunts those who are beginning to study Christian Science, for we cannot at once rid ourselves of our old, hampering beliefs. Even when we have apprehended that heaven and hell are states of consciousness, not definite localities, we still have some uncertainty as to just what does happen at death. We may say, glibly enough, that death is an illusion, that it neither gives us anything, nor robs us of anything; we are very ready to admit this, yet we have a lurking suspicion that it does at least strip us of our bodies of flesh and blood and that our souls are thus set free of earthly trammels and are in a clearer spiritual atmosphere which is better adapted to our aim, namely, the purification of the soul.

But then, in our reading, we come across this statement: "Soul is sinless, not to be found in the body" (Science and Health, p. 288), and we begin to feel hopelessly at sea. What is the body without a soul? Then we read on until it dawns on us that man has not a soul imprisoned in matter, neither has he a material body in which it can be confined for a term of years, and from which it is liberated by death. If this were the case, death would be a friend, not an enemy to be destroyed. No! man reflects the infinite Soul, God. Man is the idea of Mind, and it is this, and not a material sense of personality, which confers upon him true individuality. Man has not a material body. If he had, and it was to be separated from him by death, what would be gained by the demonstration that Truth can heal the body? Why trouble to perfect that which is not eternal? We might just as well patch it up with drugs and ointments to keep it together until we are ready to discard it.

Man's being is spiritual and of God's creating. What it is like we do not know, for, since "no man hath seen God at any time," it follows that no one has seen the divine image and likeness, man. But we do know that that which is laid in the grave and returns to dust is only the false human concept termed matter, and not something which at some remote period "is raised a spiritual body." As well might one expect to sow tares and raise wheat! That wonderful fifteenth chapter of first Corinthians loses its force if materially interpreted. It is quoted at funeral services to bring comfort to the mourners—to show in what a blessed state are the dead, for the resurrection awaiteth them. But is this what Paul meant to convey? Let us see. To the question, "How are the dead raised up? and with what body do they come?" his reply, commencing with the epithet,

"Thou fool," betokens scorn. He goes on to say, "That which thou sowest is not quickened, except it die;" that is, until sin dies, the consciousness remains material, and death, being "the wages of sin," cannot give place to the resurrection. It is only when sin is overcome that the perfect man appears, and as one is not advanced spiritually by yielding to sin, so is the consciousness not quickened (made alive) by submitting to death. Mrs. Eddy says, "Death is not the result of Truth but of error, and one error will not correct another" (Science and Health, p. 486).

There is but one Spirit and there is but one body. This we have on the authority of Paul: "By one Spirit are we all baptized into one body," and this one is revealed only as mortal man grows in understanding. In Christian Science we are taught that mortal mind and mortal body are synonymous, and Paul bears this out when he bids us "put off . . . the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness." Paul knew that this is the way that this corruptible puts on incorruption and that this mortal puts on immortality, for "now is the day of salvation," and thus it is that "death is swallowed up in victory." Again Mrs. Eddy says, "Not death, but the understanding of Life, makes man immortal" (Science and Health, p. 485).

The real man is one with the Father. Material belief cannot separate him from God, and death cannot reunite him with the Mind that made him, for he always has his being in that Mind. Let any one try to imprison a sunbeam under a flower-pot. Let the sun represent God, the sunbeam represent man, the flower-pot, mortal mind. When the flower-pot is inverted the ray is not imprisoned under it, it is not separated from the sun; it continues its course, irrespective of the flower-pot. Likewise, mortal mind cannot affect God or His reflection, man. It can only for a time thrust its material beliefs of a mind in matter in the place of the spiritual and eternal fact that Mind and its idea are inseparable and that they are to be found only in infinity. Mortal mind cannot confine spiritual sense in a mortal body, it has no effect upon the real man, it merely is itself without light or understanding. Raise the pot a little, and the sunbeam dispels some of the empty darkness. In like manner, do away in a measure with false beliefs—sin, disease—and the body is proportionably less material. Shatter the flower-pot, and the sunbeam dances over the spot that was hidden. Overcome the belief in death, and man, unclouded by this material belief, is seen never to have lost his perfection. But until the belief in materiality and death is overcome—the ultimate reached—man on the other side of the grave as on this will continue to be shackled by a belief in a dying material body. It is only when the Mind that was in Christ Jesus reigns in us that we are numbered among those upon whom "the second death" hath no power. Surely, it behooves us to begin to know Truth now, so that we may the sooner fully grasp man's divine possibilities and, being set free from every limitation, enter upon "the glorious liberty of the children of God."

### THE TRUTH ABOUT ERROR.

HARRIETTE HILTON FISH.

WE read in the first chapter of Genesis that God created the earth and everything upon it, and that it was "very good." It stands to reason that a perfect God could have none but perfect ideas, and could make no mistakes in His work which would need rectifying. There is no record of any other creative power, hence everything must still be what it was originally—that is, good, perfect, like its divine creator.

What, then, is all the evil and discord which, according to our senses, surrounds us on every side? Logically, from

the Bible record, everything that is, is good. Then if evil is real, it must be good. What a paradox, to think of good as evil! Since this is impossible, the only alternative is forced upon us, namely, that evil is unreal and that our senses bear false evidence. In Christian Science we prove this to be a fact. We thus see that throughout eternity the good is the only real. We cannot alter this fact, and there is no other power which can do so, for God, good, is the only power. All the evil which seems to exist in this world is merely the result of forgetfulness of God, good, or lack of realization of His allness, and when we each let the light of Truth into our individual consciousness, the darkness of error must and will vanish into its native nothingness. The sooner we learn this fact, the better for us, for it is the only way in which lasting health, happiness, and holiness can be attained.

I have been much encouraged, at times when error seemed especially stubborn and slow in yielding to the truth, by acknowledging that it was myself who was at fault, and not the divine Principle of all harmony. I have invariably found, upon analysis, that, consciously or unconsciously (usually the latter), I have been making a reality of error and trying to bring Principle down to my erring thought. That, however, would be impossible, since infinite Spirit is unchangeable in its sphere of action. Spirit recognizes no error to agree with. Mrs. Eddy says, "Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable" (Science and Health, p. 19). To be in accord with divine Love and receive its endless benefits, we must raise our thought above the clouds of error into the radiant sunlight of Truth, and when we have done this we shall find that the error has disappeared.

### LEST WE FORGET.

THOMAS B. GARST.

To attempt to embody in words the beneficial effect of Christian Science on mankind today, seems futile; it needs the inspired thought to grasp even in a slight degree the works accomplished by those loyal students whose lives have been and are consecrated to the healing and to the uplifting of humanity. The burdened sufferer from some secret sin finds strength to overcome the temptation and is freed from his enslaved condition. The person who despairs of ever mastering an ungovernable temper which is driving him to destruction, gains dominion over it. The doubter is taught the truth about God, and his fear is destroyed. The materialist has the spiritual creation unfolded to his thought, and his belief of life in matter is corrected. The revelation of God as omnipotent Mind rectifies the viewpoint of the atheist, and a loving desire to affirm the omnipresence of God, good, replaces his denial.

Christian Scientists have witnessed these reformations in different individuals, and such results of prayer, as taught in Christian Science, do fulfil the promises. The command of Jesus, that heaven-born utterance, "Heal the sick," which has been silenced for centuries, is again proclaimed, and has become a clarion call which is reverberating throughout the world, assembling the sons and daughters of God: in witness whereof stand their mighty works. The reading of the Word alone, imbued with the spiritual understanding given in "Science and Health with Key to the Scriptures" by Mrs. Eddy, is healing thousands; and in obeying this command of Christ Jesus the entire universe has been unspeakably blessed by the Christian Science churches and reading-rooms, and enriched beyond compare by the literature.

This religion is philanthropic in that it embraces within its all-inclusive love the means whereby the wretchedness of poverty and the poverty of pride are alike led to exclaim with the psalmist: "The meek shall inherit the earth; and

shall delight themselves in the abundance of peace." Considering the frailty of mortal man and the vanity of all human effort, it is with an overpowering sense of the goodness of God, the compassion of the Christ, the sustaining presence of His grace, and the revealed rule given us by our divinely directed Leader, whereby we may become partakers of the triumphs of Christ Jesus, that impels the writer to express his gratitude to the workers who have done so much for humanity, and for the spiritual regeneration which has come into his own life, enabling him to add his efforts to the ultimate healing of men.

### THE EVER-PRESENCE OF GOOD

FRANCES M. GORRELL.

In the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we find this statement, "God is everywhere, and nothing apart from Him is present or has power" (p. 473). Many times since my first healing in Christian Science these words have come to me, bringing health, harmony, and contentment in place of sickness, discord, and discontent. I recall one instance, when teaching, that these words were particularly helpful. Things were not going on well in the schoolroom; the children were restless, consequently mischievous, some even to the point of being disagreeable. I had done everything of which I could think—employed all my pet devices for restoring harmony, but all had miserably failed. Then this message came, "God is everywhere, and nothing apart from Him is present or has power." In an instant, as these words flashed through my thought, I knew that because God is everywhere, nothing but love, nothing but obedience, nothing but right action could be expressed, and almost instantly the room was in perfect order.

At another time this understanding of God as ever-present Love cleared the atmosphere of the classroom. A class of young children was given a certain task to perform in a specified time. One little fellow made no move to begin his work, and soon, as nothing was said to him, he became sulky, and after a while book, paper, and pencil all were thrown to the floor with an angry exclamation. My first thought was to treat his conduct sternly, but Truth whispered, "God is everywhere and God is Love." Once again he spoke, refusing to do the work, but over and over again the thought of Love as ever-present was given out silently, and without a spoken word from me the little fellow gathered together his materials and went to work. His task was accomplished on time and his paper was the neatest he ever submitted to me.

I can only echo the words of Mrs. Eddy in "Miscellaneous Writings": "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (p. 307).

[Written for the *Sentinel*.]

### THE FATHER'S LOVE.

STELLA E. SAXTON.

DEAR little bird, lie still, lie still,  
O fear-hushed, wounded, broken thing,  
That beat against the tempest's rage  
And fell to earth, all quivering.

'Tis Love that holds thee in His hand,  
To soothe, to heal, to bid thee sing  
A sweeter song—for splendid flight  
Above the clouds, to guide thy wing.



## SELECTED ARTICLES.

[Alfred Farlow in *State Journal*, Madison, Wis.]

In a recent issue you reported a discussion before the Saturday Lunch Club which contains the complaint that state legislatures refuse "to enact laws guarding the health of the people, because the Christian Scientists and League for Medical Freedom object to them." The writer is thoroughly familiar with the history of the Christian Science movement up to the present time and is therefore prepared to assure your readers that Christian Scientists never have opposed legislative enactments which could properly be construed as in the interest of public health. Their opposition has been confined exclusively to efforts which have been made by the political portion of the medical fraternity to monopolize the treatment of the sick. We use the term "political portion" advisedly and for the reason that we are aware that the broad-minded and philanthropic portion of the medical fraternity does not favor any such monopolistic methods. In some states attempts have been made to weave into the state laws a definition of medical practice that is sufficiently broad to include all sorts of non-medical practice, and then to exact from those who they insist are not regular practitioners the qualifications of a regular medical practitioner. This amounts to an indirect method of insisting that no one shall have the privilege of treating the sick except the drug practitioners.

Many business institutions have sought legal sanction and protection, but it seems to have been left to the political faction of the medical fraternity to undertake the monopoly of treating the sick by asking the government to give them the entire field by legislating out of the field those whom they believe to be their competitors. If the medical fraternity will confine itself to efforts in behalf of those particular interests upon which the general public agrees, it will find the Christian Scientists ready to cooperate with it. That is to say, Christian Scientists are in favor of sensible sanitation, they are in favor of any measure which will tend to remove the fundamental causes of disease. It cannot be denied that cleanliness of mind and body are the essentials of health, that the morality of the community must be uplifted, that dissipation of every sort must be eliminated in order that health may be assured. But when it comes to the question of how the sick shall be treated, there is no universal agreement, nor at the present time even an approximation thereto, and it would be decidedly unfair to hamper the right of experimentation by legislative enforcement. It has been said by statisticians who have made a special study of the subject, that from one fourth to one fifth of the entire population of this country does not believe in the use of drugs at all but belongs to what has been termed the "non-drugging" classes, and that this number is rapidly increasing, while the numbers of those who rely upon drugs as a means of curing the sick are rapidly decreasing. If we may judge from their action, no doubt some of our doctor friends also are aware of this fact, hence their haste to regulate the public faith in medicine by legal enactment.

Your report declares in substance that the chief executive of our country "has recently opened the isthmus of Panama to Christian Scientists for the supposed cure of disease." As a matter of fact, the Christian Scientists have always had the privilege of treating the sick in the Canal Zone. It was not necessary that the President should create such a privilege, since it already existed. What he did was to refuse to uncreate it. He refused endorsement of an order which was so framed as to prohibit the practice of Christian Science, and we are sure that an overwhelming majority of the public commended his broad-mindedness when he refused to assume the stupendous responsibility of establishing state medicine.

In conclusion I desire to say that Christian Scientists do

not oppose quarantine. The isolation of the sick is in strict accord with their practice. As to this practice, Christian Scientists have not needed to receive orders from the government or the municipality. It is a rule of the Christian Science church that all contagious cases shall be reported to the proper authorities and that they shall not be allowed to mingle with others.

[Frederick Dixon in *South London Press*.]

Spiritual healing is healing through the power of the divine Mind; therefore to limit this healing to functional disease is itself undertaking to limit the power of God. As a matter of fact, the medical profession is being driven to recognize more and more every day that all disease is organic, and that all disease originates in the human mind. Whether this is so or not, to argue that functional disease could be healed by an appeal to prayer, and that organic disease could not, would be to take up the position of Stephen Paget, who calmly declares, as a Christian doctrine, that prayer cannot reach the cells of the liver.

The claim of Christian healing is made by Christian Scientists solely in obedience to the demand of the Founder of the Christian religion; and any one will search the gospels, from first to last, without finding any limitations to that command. Jesus himself made no distinction between organic, functional, or nervous disease, and he stated his commands to his followers in the distinct order to preach the gospel and to heal the sick, declaring that those who believed in him, obviously who understood his preaching, would be able to do the works he did, obviously to demonstrate their understanding of that preaching.

The clergyman may begin by working with doctors, but he will very soon find that his patients are relying quite as much upon the doctor as upon prayer, and gradually he will begin to perceive what this means. If prayer can heal the sick, if an understanding of Jesus' teaching can do the work Jesus did in the first century, there is no necessity for the intervention of a doctor today.

Finally, the gentleman explained that while Christian Science patients had to place themselves in the hands of paid practitioners, he would help his patients for nothing. Again I think that he will discover, as he goes on, that there is a metaphysical reason he has not yet begun to suspect for causing patients to pay for treatment. Anyway, there is a very good Christian one, and that is obedience to the directions of Jesus. Again and again, Jesus himself dwelt on the fact that those who preached the gospel and healed the sick should receive recompense on the basis that the laborer was worthy of his hire. He bade the disciples, in the first century, to enter into the houses of those to whom they preached and dwell with them, and shake the dust off their feet on the thresholds of those who refused this hospitality. Paul makes the same claim in asking why he should not reap the material things of those to whom he had ministered spiritually, and it is recorded of Jesus himself that certain women ministered unto him of their substance.

The case, therefore, for payment of Christian healing is irrefragable, and if the gentleman will permit me to say so, he is himself in receipt of payment as a minister of the church, which pays him a regular stipend. If Christian Science practitioners were in receipt of endowments, it would perhaps be fair to expect that they should give their services freely to the sick; but even if it were fair, it would not be wise. Little by little the gentleman will learn that the sacrifice on the part of the patient is a part of the healing which has to come to him, and it is always better that the patient should pay for his healing than that somebody should pay for him. This does not prevent the poorest man from receiving the same attention as the richest. The richest man is only permitted to pay a fee which to him is really

nothing at all, while the poorest can get all the attention he wants for an infinitesimal fee, or, if necessary, for nothing at all. Curious as it may seem to the gentleman, the fact that the rich man is not allowed to pay more than a certain amount has the same effect as the requirement that the poor man should, if it is possible, pay an infinitesimal fee.

Our clerical friend is setting out on a much greater work than he has begun to suspect. The good wishes of all Christian Scientists are with him in his effort, for Christian Scientists have learned long ago that every effort for good is an effort toward the attainment of the Mind which was in Christ Jesus, and Jesus himself said: "He that is not against us is on our part."

[William J. Bonnin in *Rochdale* (Eng.) *Times*.]

If drugs are sent by God, why did not Jesus use them? Or did he not heal in the way God intends disease to be healed? Dr. Mason Good has declared that the effects of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined. The fact that the use of drugs by the medical profession is so steadily decreasing is evidence that the belief of there being any actual inherent virtue in the drug itself is evaporating, and that there is an increasing recognition that the only curative influence lies in the common belief in its power to heal. Christian Science shows that just as the human, mortal mind may delude itself into a belief of sickness, so it may delude itself into a belief that salvation from sickness is to be found in matter; but this will not lead any one to a better knowledge of God. The study of Christian Science, on the other hand, reveals sickness as a falsity of sense, negative in nature, and that the only scientific healing is a casting out of such a false belief by a knowledge of the truth about our being, the truth that Christ Jesus came to reveal.

A negation of existence is perhaps the best or nearest way to describe evil. It is positive in appearance, but negative in reality. Like darkness, it is nothing seeming to be something. The way in Christian Science to heal or destroy it is to introduce the corrective at the operative point, as it were, at the point where this "seeming" occurs. "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know," wrote Paul; and just as we are able to know as we "ought to know," so are we able to comprehend the truth that shall make us free. Now it will be obvious that such an understanding of the truth and reality of things spiritual, and the consequent unreality of things material, must come by a gradual transformation, a gradual putting on of "the new man, which is renewed in knowledge after the image of him that created him." The material beliefs that present themselves as most readily disbelieved in and seen as falsities, are those that are seen to be to the human sense abnormal, useless, and evil. And so Christian Science has begun at the point of least resistance, as it were, and Christian Scientists do not waste time in endeavoring to go without food, or trying conclusions with brick walls, but direct their energies to attacking and destroying evil wherever they can see that good will ensue from such a destruction.

To any one with vision beyond the mere "letter that killeth," the question whether any one believes or not in the Christology of the apostles' creed involves the question. What is that Christology? What, for instance, is sonship of omnipresent Mind, Spirit, which we call God? And what is "coming down from heaven" if the kingdom of heaven is at hand and within us? These and the many kindred questions that are involved are the real points that have to be decided. And so the demand for a plain yes or no to a set of words is a mere rattling of the dry bones of dogma. I will not commit the impertinence of asking the gentleman

to which of the innumerable Christologies he subscribes, but it would have been rather more reasonable for him to have indicated which particular one he conceives the apostles' creed to be the expression of. Of course Christian Scientists believe that Christ is the Son of God. They do not believe the human Jesus to have been divine, but they do know that the Mind that was in him was divine and constituted his divinity, and they do know that it is the reflection of the one divine Mind which constitutes sonship of God.

The other critic's second letter seems to reach no higher level than his former attempt. One can forgive him a good deal on his confession to have read only a few pages about the subject he elects to hold forth on, even his failure to recognize the fact that Christian Science is chiefly occupied in healing cases of sickness that have been pronounced to be hopeless by the medical profession. Perhaps it will suffice to quote one sentence. "It is a bad form of tempting God, to expect Him to heal without using every medical aid," says this critic. It would be difficult to compose a sentence conveying a fainter expression than this does of the meaning of omnipotence.

I would like, in conclusion, to remark that Christian Scientists know that attacks upon and misrepresentations of Christian Science are invariably the outcome of misinformation on the subject, and so they are not very much disturbed by them. They are, however, impelled by their own experience of the blessings that this new light on the Bible has brought to their lives, to do what they can by every legitimate means in their power to carry to their neighbor, in bondage to misery or sickness or sin, the means to prove the truth of Paul's declaration, "Where the Spirit of the Lord is, there is liberty."

[W. D. Gordon in *Beaumont* (Tex.) *Journal*.]

Every well-informed physician knows that the drug system is not a science. It has been in vogue for thousands of years and it is today nothing more or less than a system of experimentation. A cure which is heralded as a scientific discovery today finds its way to the scrap-heap tomorrow. This alone should condemn it as a system seeking to be entrenched with all the power and force of law in authority in this country.

A sneer is made in the remarks of the learned doctor whose address I quote from, as to those "who do not believe in anything, especially drugs." Many people do not believe in drugs. As I have stated, I do not believe in drugs for myself. I used them for more than twenty years for chronic stomach trouble, sometimes obtaining temporary relief, but the trouble was never overcome. During this time, in full accord with the system in which the doctor believes, I thought that it was foolish to suppose there was any other cure except through this system. I was finally led to try Christian Science treatment, and was completely healed. Since that time I have never taken drugs for any physical ailment, and I am sure that I do not want to be forced to do so. I do not believe in them and I do not want any system of medicine established in the legislation of this country that will make criminal every other system of healing but drugs, any more than I would want to outlaw that system of healing by legislation. It is a matter of individual liberty and freedom. The other fellow has a right to take all the drugs he wants in trying to get rid of his diseases. He should also have the right to refrain therefrom and to try any other system which can relieve him, and that privilege should be as inviolable as his right to serve one God or a hundred. He can worship his ancestors if he wants to, and no law can lay its hand upon him, under the pretext of conserving his spiritual welfare, and say that he shall worship one God or three.

This program of the "medical trust" is doomed to failure. It is un-American. That is why denunciation is



taking the place of argument. It is already defeated. When this measure was before Congress last year, a great many of the best citizens of this city sent telegrams to their representatives in Congress, protesting against this bill. They are not "criminals," "renegades," "charlatans," "humbugs," nor "cranks." They are healthy, normal, and respectable citizens, and are intelligently opposing a scheme hatched by a coterie of political doctors who got control of the American Medical Association, and are using it as an instrument of political, rather than of scientific, agency.

Now, in conclusion, let me say: I am the friend of every good and faithful physician who is seeking to alleviate human suffering. We have here in Beaumont a grand and noble body of doctors, members of the medical society whose president has allowed his zeal and enthusiasm to lead him too far; they are devoting themselves honestly to the work of relieving humanity's ills. Some of them are among my warmest friends. They are doing a good work, and I would not deprive the people of their services nor would I take from those that believe that way the drug-stores or the legal protection which guards the purity of the drugs. They all have my respect and I wish them Godspeed in all their good works. But when a political proposition like that of compulsory medicine begins to shape itself into a menace to individual liberty, we part company. I would not impose on them by mandate of law any system in which I believe, and I claim the same consideration from them.

This matter did not originate with the honest, conscientious physician working for the health and welfare of his patients, but from the political doctor seeking monopoly and special privilege and seeking to exterminate all competitive systems. It is avarice and greed cloaking itself in the guise of conservation of the public health. To establish a state religion would be to plunge the world into spiritual degeneration and darkness, and it is equally true that state medicine would lead to thralldom of science and arrest the progress of the race.

[Robert Love in *New Orleans* (La.) *Picayune*.]

In a late issue of your paper I find that the president of the state board of health, in commenting on some opposition which his force has experienced in trying to get certain people to clean their premises, takes the opportunity to say that "the situation is not one to be met with absent treatment or Christian Science." There is nothing in the teachings of Christian Science to warrant the assumption that its followers are in sympathy with or encourage any violation of the law, but on the contrary, they lend every effort to assist in carrying out any requirement which is of benefit to mankind, and especially are they in favor of anything which tends to uplift and promote better and cleaner living. Christian Scientists take a reasonable, rational view of all things, and realize that it is as essential to have clean surroundings, fresh air, pure water and food as any other requisite of right living—for in the degree that we are mindful of those things pertaining to our physical welfare can we hope to enjoy that which affects our spiritual well-being, knowing that "cleanliness is next to godliness."

[H. Farmer Hall in *Hastings and St. Leonards* (Eng.) *Observer*.]

In a recent issue a sermon on the subject of "Divine Healing" is reported. In the course of the clergyman's remarks he refers to Christian Science as being neither Christian nor scientific, and follows up this statement with a plea for the use of drugs as divine agents in the healing of the sick.

I would not desire to commence a discussion on Christian healing, but seeing that our critic has satisfied himself that healing by drugs is undoubtedly the divine method, and in coming to that conclusion found it necessary to condemn Christian Science, it would be interesting to hear from him

which of the present schools of medicine the teachings of Jesus the Christ point to as being the correct one for us to employ. There is certainly endless disagreement among those who prescribe drugs as to their effect and efficacy.

If the clergyman is correct and Jesus would have recommended drugs as a means of health, it is unfortunate, to say the least, and bewildering to his followers, that he never used drugs himself, and left no indication as to the school in which men should pursue their studies in order best to carry out his definite commands to "heal the sick." Jesus and his disciples healed the sick and the sinning on the basis of spiritual law, and in a manner apart from all material methods, and Christian Scientists have found this Christian and scientific method of healing able "to save them to the uttermost" when all other means have failed. Christian Scientists, while recognizing and honoring the noble efforts of the medical fraternity to relieve sickness and pain, have reason to believe they have found a better way, which they are daily demonstrating.

[Ernest Stewart in *Portland* (Ore.) *Oregonian*.]

The recent controversy over the merits and demerits of healing, engendered by sermons from a local pulpit, would perhaps not justify any further comment, as it has been profitably considered in communications and editorials from many angles.

One phase of it might be capable of a little elucidation, however. In an endeavor to fulfil Christ's undisputed commands, one church heals the sick with noticeable success, notwithstanding many other churches denounce the practice and emphatically aver it is not of Christ. If healing is not of Christ, could it not with equal propriety be asserted that the characteristic present-day sermons are likewise not of Christ? People used to go hungry for a couple of days or so and walk miles and miles to hear Christ's sermons. What proportion of the modern church-goers would "pass up" a single meal, or walk a single mile, to hear their modern pastors decry the alleged unchristian methods of a sister church? The average reader will draw his own inferences as to how this kind of question would be answered. With an equally forceful trend of reasoning, then, should we not place in the same category with those who "do not heal as Christ did," sermons such as are incapable of attracting under conditions parallel to those delivered by Christ Jesus; in other words, sermons not preached as Christ preached them?

[W. H. Penfield in *Oklahoman*, Oklahoma City, Okla.]

I am not a Christian Scientist, but a reader of everything that claims to be instructive, and some years ago I read Mrs. Eddy's book called "Science and Health with Key to the Scriptures." I do not know about the science and health, but as to the key to the Scriptures I wish to say that it is to me a key indeed. I had for many years given up Bible reading as to me not understandable, which now appears clear and profitable reading, and it appears to me that the orthodox world is in the same condition I was. This is evidenced by the acknowledged ignorance of Bible instruction through the formation of innumerable sects and creeds, together with the weekly Bible classes, and yet all acknowledge that they have hardly commenced to fathom its mysteries.

Mrs. Eddy has shown that the mysteries in the Bible are not in the Bible itself, but in the student; that a false conception of God lies at the bottom, and when one finds God and His kingdom, which is plainly within us, the door has been opened and we may enter. I wish to say that I have found this true. I now enjoy reading the Bible. What was to me bewildering now is clear, and I can say that I can think of Mrs. Eddy as one of the greatest benefactors to the world.



### UPHELD BY SUPREME COURT.

THE question of the validity of Mrs. Eddy's will has been decided by the New Hampshire supreme court, and that the decision sustains the will should come as no surprise to the public, which must have understood the fallacious and unfounded nature of the sensational charges upon which the suit was based. The purport of this decision is, that in making her will as she did, Mrs. Eddy acted entirely within the law, and that the court finds no reason for interfering in the slightest with the great humanitarian purpose which she endowed. Further comment on the decision at this time is withheld, because similar litigation is pending in other courts, and under such circumstances a discussion of the case might be looked upon as an impropriety.

The following brief report of the decision of the New Hampshire court is taken from *The Christian Science Monitor* of May 7, the full text of the decision being printed in the editions for May 8:—

The New Hampshire supreme court in a unanimous decision today [May 7] upheld the will of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, giving to the Christian Science Board of Directors for the cause the bulk of her property; declared that Christian Science was not against public policy, which was one of the contentions of counsel for those seeking to break the will; that the New Hampshire statute regarding bequests churches may receive does not limit testamentary capacity, and applies, if at all, to churches in that state, and that the residuary bequest is not indefinite. The decision was in the suit of George W. Glover and others against Gen. Henry M. Baker, the executor of Mrs. Eddy's will, and others. The object of the suit was to have the will set aside in favor of Mr. Glover and E. J. Foster Eddy, who had made binding agreements, because of settlements, not to contest any bequest that might be made by Mrs. Eddy.

The court in the decision, occupying forty-five pages, holds that the plaintiff, not occupying any position of trust, cannot maintain the bill for advice as to his rights, but that, since all parties have concurred in arguing the questions of the validity of the trust, the court will treat the matter as if the executor were petitioning for advice, and decide the question. The opinion then takes up the various questions regarding the validity of the trust.

The court first holds that the questions of fraud and undue influence are not open in this proceeding, but only in a probate appeal. It says, "The decree of the probate court allowing the will is a judgment establishing the document to be the will of Mrs. Eddy. That judgment is not open to collateral attack."

Taking up the church income statute, the court then says: "It is unnecessary to determine whether the Massachusetts statute prevents this church from taking, because, even if it does, other trustees in sympathy with Mrs. Eddy's purpose would have to be appointed if this church could not act, and the trust is otherwise valid." The court holds that the New Hampshire statute does not limit testamentary capacity, but is merely a regulation of corporate holding power, and that if it incidentally affects the testator's capacity to give to the church, it only affects the capacity to give to New Hampshire churches, and therefore does not apply to this case.

Relative to the charge that Christian Science is a private business, they say that the fact that some profit may be made by the denomination is immaterial, because many

public trusts, for instance Dartmouth College, require some compensation for what they do. "It is not alleged that any persons as stockholders or private owners of The First Church of Christ, Scientist, are entitled to personal profit from its alleged business. The allegations all point in the opposite direction: that as a voluntary religious organization its property is all held for the charitable purpose of the association." The court declares, however, that if this claim of the plaintiff means that Christian Science is owned by certain private individuals like the stockholders of an ordinary business corporation, the plaintiffs can amend their bill so as to state this fact.

In deciding the question of public policy and the residuary clause the court said:

"Whether the extension and promotion intended is of a religion or a system of therapeutics or a combination of the two, whether it aims to benefit mankind by insuring their happiness in a future state or by rendering their existence more tolerable in this world, it is equally a gift for a general public use. . . . What is the law of the state as shown by specific enactments or the general course of legislation, as to the prohibition or regulation of the practice of Christian Science? March 16, 1897, the Legislature passed an act to regulate the licensing and registration of physicians and surgeons, with stringent provisions providing for the examination and regulation of persons proposing to practise medicine or surgery. By the eleventh section of the act persons practising 'Christian Science,' so called, were expressly excluded from its restrictions. It thus appears that the practice of Christian Science was brought to the attention of the Legislature fifteen years ago and that neither at that time nor at any time since has the Legislature considered the public good required its practice should be prohibited or regulated. No inference can be drawn except that in the opinion of the Legislature restrictive legislation is not required. This conclusion of the Legislature binds the court. . . . The plaintiff has not called attention to any statute which the practice of Christian Science contravenes.

"The truth of Mrs. Eddy's Science or religion is not to be determined by the court. As a religion she had the right to believe and teach it. If the scientific principles she believed in ran counter to the general belief of the time, she had equal right to believe and teach them. In the absence of legislative reprobation found in express enactment in the legislation of the state, action in accordance with her teaching is not illegal. As neither her beliefs nor the acts under them are necessarily illegal, the trust to promote the principles she attempted to inculcate is not illegal.

"Upon the facts before the court, the residuary clause creates a valid trust. Unless the plaintiff amends his bill as hereinbefore suggested, the executor should be advised to pay over the balance of the estate to trustees found duly qualified and appointed by the probate court. With this decree the plaintiff's petition should be dismissed. Case discharged."

The opinion of the court was written by Chief Justice Parsons.

ARCHIBALD McLELLAN.

### DENIAL AND AFFIRMATION.

STUDENTS of Christian Science are sometimes asked by others who are interested in the subject, whether they place greater emphasis upon denial or upon affirmation in their Science work. This question is hardly a proper one, as it seems to indicate a belief that a certain method may be followed in all cases, irrespective of the conditions to be dealt with. Some even argue that the denial might be dispensed with altogether, on the ground that affirmation or declaration of the all-inclusiveness of divine Truth covers every question which may present itself. This is of course true in the final sense, but its full import is not reached without

many earnest strivings to rise above the human belief in the reality and inevitableness of material conditions. It is therefore unwise to expect that the same method can be followed in every case in the working out of our human problems, as this would lead to dependence upon a formula, and give the letter of Science precedence over the spirit. This should not, however, be taken to mean that the letter is unimportant; indeed a better acquaintance with the letter of Science and Health would in most cases prevent the mistake of substituting one's partial and immature views for the comprehensive statements of our text-book, which are carefully drawn from the teachings of Christ Jesus.

It is true that at certain stages of the student's own unfoldment, the denial of error may seem more effective than the affirmation of the truth, and it is equally true that in the treatment of some cases, even by an advanced worker, the denial will to a large extent be the best weapon, but one individual's practice should not be made the basis of another's work. Each worker should go direct to Principle, and then study carefully the broad and impersonal teachings of Science and Health in conjunction with the Scriptures. It should never be forgotten that a denial of error, if rightly understood by the one making it, is in substance a declaration of God's allness, of the supremacy of good, while an affirmation of the allness of God, made with spiritual understanding, is a two-edged sword to every phase of error.

The mental and moral state of the one addressed must, however, be taken into account, as well as that of the demonstrator of the truths of Christian Science. We should "examine" ourselves, as St. Paul counsels, and see whether there is not in our mortal consciousness a large element of belief in materiality. If this is so, it must be denied and cast out. We read that Peter once took offense at the uncovering of error by the Master, and that he received a merited rebuke, which was followed by the general statement, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

In line with this Mrs. Eddy says, "The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses" (Science and Health, p. 91). Many similar statements are to be found in our Leader's writings, and we have the warrant of our Master's example for the denial of error in whatever guise it may present itself. In the presence of death itself he said, "The maid is not dead," and then he bade her arise, in proof of the allness of Life; while his question to the disciples who dreaded shipwreck, "Why are ye so fearful?" was a virtual denial of the seeming power of wind and wave.

The form which our declarations of the truth should take ought to be determined by the human need, and we have the promise of divine guidance at all times. Though we do not always know how to pray "as we ought," yet if we truly seek to be "led by the Spirit of God," we shall learn to make our declarations "according to the will of God," and this cannot fail to bring the best results.

ANNIE M. KNOTT.

### THE BETTER WAY.

THE history of human suffering has been a continuous narration of hope and disappointment, of struggle and defeat. The instinct for freedom from pain has always been insistent; even those who have been taught to believe that suffering is a divine agency for good have never been able to resist the urgency of the illogic of their longing to escape its toils. Meanwhile, impelled by the desire to help poor humanity, many earnest men have labored heroically to discover some panacea for human ills, with the result that, as freely conceded by them, no unfailing drug remedies have ever been found.

The recognition of the inability of medical research and

practice to bring surcease of suffering has recently been expressed by a physician of international reputation, a member of the Royal Academy of Medicine of Naples, Italy, in a published protest that patients should not be harassed by "the doubts that beset the minds of their physicians," to whom, he says, "the empirical nature of treatment is only too obvious;" and a sufficient reason for this plea may be found in his statement that "in these days of the impersonality of force, men know that there is no power which can resist that fiat of omnipotence, natural law."

It is not surprising that one who manifestly regards disease and death as the phenomena of laws which express the "fiat of omnipotence" should be unable to offer pain-stricken men anything more encouraging than the suggestion that "when the organic chemistry of the body is understood, and missing ingredients can be supplied and noxious ones expelled; when dangerous germs are filtered from the air, etc., etc., . . . then medicine will become exact, and cease to be uncertain"! It is surprising, however, that professed Christians should accept what upon its face is a practically hopeless point of view, and limit their expectations of good, their hopes of freedom, to the fruitage of a philosophy which thus entirely ignores the saving Christ. To the Christian Scientist a most significant feature of this mental status is its reaction on Christian faith, its enforced thought of God as having causally to do with the multiplication of disease through the asserted laws of heredity, contagion, etc., and then hiding His ordained specifics for mortal ills so effectively that after centuries of seeking they still remain undiscovered, while the cry of suffering innocency awakens an undying echo in the heart of every philanthropist.

Noting the number of dust particles disclosed when a ray of light enters the most sanitary darkened room, and remembering that according to prevailing belief each particle may be the seed-bearer of some insidious disease, he who accepts the dictum of the doctors is surely brought face to face with despair, if there has not come to him through Christian Science a gladdening sense of the present significance of these words of the Master, "And nothing shall by any means hurt you"! Those who think that the freedom of the sons of God which the gospel declares does not mean exemption from the forebodings of material sense must be tempted to conclude that the psalmist was mistaken when he wrote: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

To their great and abiding joy Christian Scientists know that these fateful mandates of mortal belief are without divine authority, and hence without power; that "the law of the Spirit of life in Christ Jesus" does make free today; that the Christ-minded man is sovereign and therefore safe. This is "the better way," the way of Christ Jesus and his disciples, which unnumbered thousands are again proving to be practical in time of need, and which they therefore lovingly commend to the victims of suffering and fear.

JOHN B. WILLIS.

### 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.

## THE LECTURES.

### NYACK, N. Y.

On the 25th of February a lecture on Christian Science was delivered by Virgil O. Strickler. He was introduced by C. L. Plunkett, whose remarks were in part as follows:—

Christian Science teaches a demonstrable knowledge of God. All knowledge, all truth is demonstrable, but we can believe that which is not true, and the great need of the world is to do away with our beliefs about God and supplant them with understanding. We cannot worship or love God unless we understand God. We cannot work out our own salvation unless we understand God. We cannot "prove all things" and "hold fast that which is good" unless we understand God. We cannot accept that loving invitation of the great Wayshower, "Come unto me, all ye that labor and are heavy laden," unless we understand God, because we must come in understanding.

The kingdom of God or the understanding of God can be gained here and now, but let us become as a little child, laying aside for the moment at least whatever beliefs we may have entertained or cherished but which we have never been able to prove. And let us remember that we are dealing with divine Principle. While we do not need to know higher mathematics to prove addition, we must know addition to prove higher mathematics.—*Correspondence.*

### GUERNSEY, CHANNEL ISLANDS.

A lecture on Christian Science was delivered on Friday, March 1, by W. D. McCrackan, M.A., in the New Market Hall before a most attentive audience. The chairman, Charles W. Bennett of Bristol, opened the proceedings by saying that it was his privilege and pleasure, on behalf of the local Science church, to welcome the audience to the lecture. These lectures were no inconsiderable part of the Christian Science work, inasmuch as they were intended, not only to bring before the public some of the more salient points of this teaching, but also to correct extravagant and erroneous ideas which from time to time gained currency regarding it. Mr. McCrackan was a member of The First Church of Christ, Scientist, Boston, U. S. A., therefore anything he would have to say should be reliable. Mr. Bennett then proceeded to relate briefly that Christian Science had found him, some eight years ago, at a very distressing period of his life, with darkness closing in on every side. Broken in health, his wife very sickly, they had both come into touch with this teaching, with the result that their outlook on life immediately improved, health steadily returned, and happiness had since reigned in their home in a way they had formerly thought impossible.—*Guernsey Advertiser.*

### NEW YORK, N. Y.

Judge Clifford P. Smith lectured on Christian Science for the Society of the Bronx, March 31. He was introduced by James B. Turner of Second Church, who said:—

It can safely be said that the most important question before the world during the last nineteen hundred years has been Christianity. Its advent was of so great importance indeed that the term Christian era has ever since been used in designating time. During the first four centuries of this era there was nothing that so convulsed the world as the gospel of Jesus Christ. This gospel during the first three centuries had so thoroughly impregnated the life of the Roman empire that it overthrew paganism and became the religion of state of one of the greatest governments the world has ever seen. The wonderful change thus wrought in the affairs of the world of that date was due to the marvelous growth of the Christian religion among the common people.

It is a fact established by secular history that this growth was founded upon the healing and regenerating power of Christianity; this healing and regenerating power was the vital factor, and when it was lost the world passed into what is known as the dark ages. So soon as the spiritual import and purport of the Scriptures disappeared from the activities of the church, nothing remained but the lifeless conventionalities of materialism. It seems incredible that the vitalizing truth of Christianity could have so long been lost to the world, in view of the important relation it sustained to the growth of the primitive church; nevertheless, such is the case. We can rejoice, however, that in Christian Science we find a return of the true gospel, and we are met here today to listen to a lecture on this important subject.

*Correspondence.*

### INDIANAPOLIS, IND.

A lecture on Christian Science was delivered for Second Church of Christ, Scientist, by Frank H. Leonard March 24. He was introduced by Clark E. Mallery, first reader, who said:—

Nineteen hundred years ago Jesus commanded his disciples to go into all the world,—“to preach the gospel, and to heal the sick;” and in pursuance of this divine command they healed both the sick and the sinning by the correct knowledge and application of God’s word. This manner of healing was followed and practised, in a degree, for nearly three centuries after the beginning of the Christian era, until the material thought succeeded the spiritual in the hearts of men and material means for healing were sought in place of spiritual. All down the ages there have been cures wrought by prayer,—by “an absolute faith that all things are possible to God” (Science and Health, p. 1), but the Principle of these cures was never understood until late in the last century, when the divine Principle of God’s healing word was discovered by Mrs. Eddy, and by her given to the world in the Christian Science text-book, “Science and Health with Key to the Scriptures,” that all who would might receive the benefit of her discovery.

Gamaliel said, as we read in the fifth chapter of Acts, “If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it;” and surely this religion of Christian Science must be of God, for from a church of twenty-six members established in 1879 it has grown until now there are churches and societies in all quarters of the globe and its adherents are numbered by the thousands.—*Correspondence.*

### SWANSEA, WALES.

If Bicknell Young, member of the Christian Science board of lectureship of The Mother Church, First Church of Christ, Scientist, Boston, U. S. A., be a fair example, the board is fortunate in its lecturers. Mr. Young has a quiet, businesslike, and at the same time insinuating manner, which goes far.

S. A. Henry of London presided over the fairly large meeting last evening [March 4] in the Central Hall, Swansea. On behalf of the meeting, he welcomed Mr. Young. Christian Science, he said, was now arousing attention throughout the world. The rapid and phenomenal growth in this country was due to the fact that it met the needs of humanity in sickness as well as in health. He knew several who had been healed of diseases which were ordinarily considered incurable. The purpose of those lectures was not to proselyte, nor did Christian Science people desire to take away from people anything they felt was of value to them in their lives. But, realizing how much it had helped them, they desired that others should have the opportunity of receiving similar benefits. Probably there were some who had heard or read in the papers criticisms of Christian Science, and might have been prevented from look-



ing into the subject because they did not realize that such criticisms were based on misconception, and were generally written by those who had not studied the subject. They were there to remove erroneous impressions.

*Cambria Leader.*

### LECTURES TO BE DELIVERED.

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

- Benton Harbor, Mich.—Judge Clifford P. Smith, Bell Opera House, May 21.  
 Cincinnati, Ohio (Second Church).—Judge Clifford P. Smith, Emery Auditorium, 3 p.m., May 19.  
 Columbus, Ind.—William R. Rathvon, Crump's Theater, May 21.  
 Dayton, Ohio (First and Second Churches).—Francis J. Fluno, M.D., National Theater, 3 p.m., May 19.  
 Delavan, Wis.—Willis F. Gross, Church Edifice, May 21.  
 Des Moines, Iowa.—Bicknell Young, Princess Theater, May 19.  
 Escanaba, Mich.—Frank H. Leonard, Peterson's Opera House, May 24.  
 Fort Smith, Ark.—Clarence C. Eaton, Church Edifice, May 16.  
 Fort Wayne, Ind.—Judge Clifford P. Smith, Minuet Hall, 121 E. Washington street, May 20.  
 Highland Park, Ill.—Bicknell Young, Church Edifice, Hazel avenue near St. Johns, May 20.  
 La Fayette, Ind. (First Church).—William R. Rathvon, Dryfus Theater, May 23.  
 Lawton, Okla.—Bliss Knapp, High School Auditorium, May 17.  
 Little Rock, Ark.—Bliss Knapp, Majestic Theater, 3 p.m., May 19.  
 Mansfield, Ohio.—William R. Rathvon, Memorial Opera House, 2 p.m., May 19.  
 Milwaukee, Wis. (First Church).—Bicknell Young, Church Edifice, Prospect avenue and Keene street, May 23 and 24.  
 Monticello, Ark.—Clarence C. Eaton, Court House, May 21.  
 Mt. Vernon, Ind.—Francis J. Fluno, M.D., Court House, May 21.  
 Nashville, Tenn.—Bliss Knapp, Church Edifice, Seventh avenue and Commerce street, May 21.  
 Ontario, Cal.—Judge Septimus J. Hanna, Masonic Hall, May 20.  
 Owosso, Mich.—Judge Clifford P. Smith, May 23.  
 Pittsburg, Pa. (First Church).—Prof. Hermann S. Hering, Soldiers' Memorial Hall, Fifth avenue and Grant boulevard, 3 p.m., May 12.  
 Quincy, Ill.—Bliss Knapp, Empire Theater, May 24.  
 Racine, Wis.—Bicknell Young, Danish Brotherhood Hall, Seventh street and Grand avenue, May 21.  
 San Bernardino, Cal.—Bicknell Young, Opera House, 3 p.m., May 12.  
 Seattle, Wash. (First Church).—Virgil O. Strickler, Moore Theater, 3 p.m.; also Church Edifice, 16th avenue and East Denny way, 8 p.m., May 19.  
 St. Louis, Mo. (Third Church).—Francis J. Fluno, M.D., Church Edifice, 3524 Russell avenue, May 24.  
 Terre Haute, Ind.—William R. Rathvon, Central Christian Church, Seventh and Mulberry streets, May 20.  
 Tiffin, Ohio.—Judge Clifford P. Smith, Grand Opera House, May 24.  
 Toledo, Ohio (First Church).—William R. Rathvon, Valentine Theater, May 24.  
 Vancouver, B. C.—Virgil O. Strickler, Dominion Hall, May 21.  
 Victoria, B. C.—Virgil O. Strickler, Victoria Theater, May 20.  
 Watertown, S. D. (First Church).—Willis F. Gross, Church Edifice, 3 p.m., May 19.  
 White Plains, N. Y.—William D. McCrackan, M.A., Newell Theater, May 16.

### TESTIMONIES OF HEALING.

"Joy to the world, the Lord is come!" We rejoice with exceeding joy and gladness at the coming to us of a nearer and dearer sense of God and His Christ, through the divine word as brought to us by our beloved Leader, Mrs. Eddy. Fear, like a great serpent, is ever biting at the heel and gnawing at the heart of mortals, but as we rise to the true consciousness of being we can overthrow and destroy even the "great red dragon" and be free, for Jesus said, "Ye shall know the truth, and the truth shall make you free." When I look back over the past year and realize the manifold blessings which we have received through the manifestation of the healing power of Truth by myself and family, words fail to express my gratitude to God.

One case of healing I wish to speak of especially. My son while playing ball had his leg badly injured. The ankle and foot were thrown entirely out of place, and this kind of fracture was considered one of the most severe known in surgery. A gentleman at the park called a surgeon at once, to whom my son announced that he was a Christian Scientist. The surgeon said, "That is all right, but the bone must be set before you can be moved," which was done. A Christian Science practitioner was at the house when the boy was brought home, and after consulting with the surgeon it was decided to take him to the Chicago hospital. For one hour he was on the operating table with three surgeons working over him, undergoing this ordeal without taking an anesthetic and without the slightest pain. The Christian Science practitioner was at his side working for him during this time. There were also four nurses and myself in the room at the time. According to medical opinion the bone would not begin to knit for nine days, and the surgeon said he would not be able to be out for three months, and that it would probably be six months before he could walk without crutches. In about twelve hours he spoke to the nurse of some pains which he had, and she said, "Nonsense, those are knitting pains, and not due for nine days yet." However, these pains were "salutary" (Science and Health, p. 265), for in nine days they stopped and the work was finished. In three weeks he walked with crutches four squares to a park concert and back. In four weeks he walked to Sunday school and back, without using crutch or cane, a distance of half a mile each way. He had been absent only three Sundays. In eight weeks he was playing tennis. Almost every known law in *materia medica* was annulled in this case and results were watched with great interest by all who were connected in any way with it.

I rejoice daily in Christian Science, for what it has done and is doing for myself and family. My prayer is that I may so live as to show forth my gratitude to God in working for and helping my fellow man, ever growing in wisdom and knowledge and having that Mind in me which was also in Christ Jesus.—JOHN EDWARD HARPER, Chicago, Ill.

Christian Science has done so much for me that I cannot find words to express my gratitude. It healed me of locomotor ataxia after I had exhausted every material means known and available. Christian Science was then given a trial and in a short time it was proved to me that God is all powerful.

The practitioner who treated me said to me that it was only fear and doubt of God's power to keep me from falling that prevented me from walking. While thinking of what she had said I happened to read in Science and Health these words: "The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body" (p. 227). I there and then made up my mind to trust God, so I asked my husband to help me to go to a tree in front of the house. He said I was insane to propose such a thing. (He did not believe in



Christian Science then, but, thank God, he does now.) I finally persuaded him to do as I had requested, and after he had placed me against the tree I requested him to go into the house and not watch me. I stood there for a few moments and repeated some words spoken by my practitioner to the effect that the arms of divine Love were underneath and around me. I then started for the next tree, which was about ten feet away, and just before reaching it I thought I was going to fall, but I reached the tree safely. I started for the next one, and a neighbor who saw me seemed frightened at seeing me there alone, having been used to seeing me in a wheeled chair, but I begged her not to look at me as I was trying to learn to walk again.

I started for another tree, feeling stronger, and convinced that I could lean "on the sustaining infinite" (Science and Health, Pref., p. vii). This brought me to the corner, and the tree was about twenty feet distant, but I reached it all right. This brought me to the practitioner's home. When she saw me she said, "Oh, thank God!" We passed an hour thanking God, and remembering to be grateful to our dear Leader, for it was the realization of the truth of her words in "Science and Health with Key to the Scriptures" which had enabled me to assert my dominion over physical law. I walked home and I never used a wheeled chair again.

This healing took place in 1896, and I have continued to enjoy good health ever since. I was living in Elmira, N. Y., at that time. Christian Science not only healed my physical ills, but raised my thought to higher and purer things, thereby bringing me peace and happiness.

MRS. E. DELLA WOOD, New York, N. Y.

I have received so many benefits from Christian Science that I feel it a duty as well as a pleasure to send my testimony to our periodicals, and by this to make a little of my gratitude known to the world, that some one who sees it and who may be suffering as I was, can still have hope and help. I feel that I am in a new world, for I am in a new consciousness. My physical healing seemed from the standpoint of material sense nothing short of a miracle, it was so speedy and perfect, but the spiritual was even greater than this; it filled me with the most sincere and profound gratitude to God; also to our beloved Leader, Mrs. Eddy, for bringing to mankind the Science which enables us to understand God and man and the Bible better as we read the precious text-book, "Science and Health with Key to the Scriptures."

Seven months previous to November, 1910, I had measles for the second time, followed by lung trouble and a severe cough, but with the help of Christian Science, or at least some understanding of it, I was able to be up though not well. I seemed to be in a weakened state for some time, especially after a fit of coughing. The trouble apparently extended all over my body and I suffered greatly. I was then influenced by some to have our old family physician come and diagnose my case, thinking this would help the practitioner to meet the trouble. The doctor came and was very kind, but said I would have to be operated on, and he gave me little hope. This so increased my fear that I was unable to help myself at all, and I found I would have to call for help. In accordance with Science and Health (p. 420), I called "an experienced Christian Scientist," to whom I explained all that the doctor had said, that she might better understand how to destroy the error which seemed to be eating away my strength. Within five days after she had received my first message I was well! All pain, inflammation, swelling, fever, was gone, and I was normal. I was overjoyed and happy, and my gratitude again went out to the author of our text-book for giving us this redemptive apprehension of the Christ, Truth, which delivers us from sickness as well as sin.

I also wish to tell of my little boy, four years old, who fell and injured his leg very seriously at the same time that

I was having so severe a trial. I called the same practitioner, and in one week he was able to move his leg when he turned over on his bed. The bone had united, although it was never bandaged, neither was it necessary to restrict him. Divine Love wrought a "perfect work," as in my own case.

I want to thank the workers at headquarters, and would say as did the Master, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."

MRS. HATTIE SHAFER, Amarillo, Tex.

I have received so many benefits from Christian Science that I feel impelled to tell others, that they too may come to this fountain of "living waters" and drink. I have only one regret, namely, that I did not know of it sooner. I was very antagonistic to what I believed it to be when I first heard of it, but "man's extremity is God's opportunity," and when the physicians could do no more for me I called in one of my neighbors, knowing she was a Christian Scientist, and asked for help. She helped as well as she could with her understanding, but advised me to call an experienced practitioner, which I did. I was a great sufferer from neuralgia and a bowel difficulty for many years. I also had an abnormal growth and a skin disease, while one eye was very abnormal and difficult to close. I went to New Mexico because I was told I could not live long in the climate of Texas. I was also told by the most reputable physicians that my stomach was in the worst condition of any they had ever treated. They were very kind and did all they could for me, but I was not helped.

My neighbor then wrote to a Christian Science practitioner and I began to improve at once. I am now a well woman and rejoicing daily in Christian Science. I am more thankful for the spiritual uplifting and a knowledge of God, good, than for anything else. I have become acquainted with divine Love, and the Bible is a new book to me and is my daily companion. I am so grateful that I can now "preach the gospel" of Love to others and am able to help others, as I have been helped and made perfectly whole. I want to show my appreciation by doing the works of Christ and living the truth as near as I am able. I feel that there is no security in being a Christian only as we bring forth the signs which Jesus said should follow them that believe. My heart is full of gratitude to God, also to Mrs. Eddy, the author of "Science and Health with Key to the Scriptures," for the blessings I have received.

MRS. SARAH A. WAGONER, Hagerman, N. M.

I wish to express my gratitude so that others may know what Christian Science has done for me. For eighteen years I suffered with my throat, and the last eight years I was a physical wreck, being very wasted and weak. My throat was in such a condition that it was with difficulty I could breathe, eat, or drink. I was continually catching cold, until my lungs became affected. For three years I was under the treatment of the best physicians; the remaining fifteen I went to them only at intervals, but there was no time when I was not taking medicine for my trouble. Some of the doctors said part of the vocal cords was gone, and the last five years I could scarcely speak above a whisper. I had about given up, and told my wife that I would take no more medicine. About this time Christian Science was recommended, and to please my wife I consented to try it. With the help of a practitioner and the study of the Christian Science text-book I was, in a few months, a well man. There is no soreness in my throat, my voice is as strong as it ever was, and I have regained flesh and strength.

I am truly grateful for the physical healing, but it fades into insignificance when compared with the spiritual blessings and enlightenment that have come with it. The Bible is a new book to me. I have learned what is meant by Jesus'

words, "Ye shall know the truth, and the truth shall make you free." All the beautiful promises of the Bible have taken on a new meaning. I now know how to strive, why to strive, and what to strive for, and I know that each day will bring me one step nearer the perfect man of God's creating. My heart rejoices to know that I have found this truth and that by constant seeking I can gain more and more of divine light and Love.

Not only have I been benefited, but each member of my family has received untold blessings through this spiritual interpretation of God's word. I would like to tell of the healing of my son, thirteen years old, of defective vision. He wore glasses three years, and was told by an oculist that he must "make them part of his face," but after the first treatment by a Christian Science practitioner, his glasses were discarded and he has not worn them since. This was five months ago and his eyes are clearer and stronger today than they ever were. Since coming into Christian Science it has been our only medicine, it has met our every need, and we are all better, happier, and healthier than before; for all of which I am sincerely grateful to God, also to Mrs. Eddy.—T. R. MOODY, New Orleans, La.

God has been so good to me in unnumbered ways that I feel I must tell the glad tidings so that other seekers for the truth may know its healing power. A little over two years ago I took my first treatment in Christian Science for an illness from which I had been under medical care for two or three years. Divine Truth, however, healed me in a short time, and the joy, peace, and comfort which accompanied my healing cannot be expressed in words. Since then I have had innumerable demonstrations for myself and others in cases of colds, throat trouble, headaches, etc. Never, when I have done my work honestly and in accord with the teachings of our text-book, have I failed to prove that "whatsoever ye shall ask in prayer, believing [knowing], ye shall receive."

I am very grateful for this understanding of the truth which makes us free, and I trust my life may prove the gratitude which words cannot express.

MRS. INA P. MOSER, Blue Rapids, Kan.

I wish to express my gratitude for Christian Science. I have received help physically, but the mental freedom to me has been far greater than the physical. No one but those who have been under such bondage can begin to know what it means to be bowed down by timidity. Lack of confidence and fear so hampered me that it seemed impossible for me to progress or to take up any line of work, although I desired to do so very much. I could not put this aside, but through Christian Science it has been overcome to a great extent, and this truth is certainly a source of joy to me.

My mother and other members of the family have also received help through this teaching. I am very grateful to God, and also to Mrs. Eddy for Christian Science.

MISS MARTHA WALSH, Lincoln, Neb.

I am truly glad of the opportunity given us in bearing testimony to the wonderful benefits of Christian Science. In October, 1909, I was loaned a copy of Science and Health by a lady whom I met in the mountains, where I had gone in hope of bettering my health. For about fifteen years I had suffered from many ailments, until my life seemed to be a heavy burden. Female trouble, nervousness, a serious heart affection, catarrh, etc., were some of my daily trials, besides defective vision, which was said to be responsible for severe headaches. I had heard of Christian Science very little (mostly by way of ridicule) until I met the lady above mentioned. When she loaned me her copy of Science and Health I disliked to take it, but I decided to read it anyway and see what it was like, for I really wanted help if it contained any, though I had no faith in it.

Well, this was the outcome. My husband was working nights at the time, so after he had gone I took up the book and before I laid it down, to go to sleep, it was nearly twelve o'clock. So enwrapped had I been in the wonderful truths it contained, that I had taken no notice of the time. It seemed to supply a long-felt want, something for which I had been hungering all my life, although I had been a faithful church-member and strove with all my might to live up to its requirements. Many of my ailments, in fact all of them excepting catarrh and a bowel disorder, disappeared after a few days of study. These ills, however, seemed to stick persistently to me, but there is much improvement and I know that I have but to continue in the path that I have entered and I shall be free in good time. I wish also to state that I have never used my glasses since the first night I began to study, nor have I needed them.

To me the physical healing has been a source of endless gratitude, but the spiritual uplift means much more. The Bible has been opened to me and I can see so much in it, while before I took up the study of Christian Science I could get comparatively nothing from it. I used to read it faithfully, and then had to reread it to see what I had read, so I was still in darkness; but I kept on in the church and worked all that my ill health would allow, because I feared eternal punishment if I did not do my best. I never can be grateful enough to Christian Science for relieving me from the awful fear, which I had carried with me all my life, of death and the grave and the awful consequence if we were unfaithful. I can now see that this fear had much to do with my ill health, for I had always had the evil side held up to me instead of God and His love. Through Christian Science has also come a much more contented feeling; my disposition has much improved and it is such a comfort to laugh and be happy and to know that God is not frowning at me.

Especially do I wish to express my gratitude for this healing truth. A sense of prejudice against Mrs. Eddy has gone, and with its disappearance has come increased understanding. I love her now as I think she wanted us to, simply as a spiritual guide. My hope is to gain little by little, until I can be worthy to be called a Christian Scientist.

MRS. ETTA HELFER, Lemoore, Cal.

I did not take up the study of Christian Science for physical help, but was attracted to it through the healing of my wife. Some three and one half years before beginning the study I had joined a church and endeavored to the best of my ability to live a Christian life. I made no pretense of trying to understand the step I was taking. I simply wanted to lead a better life and had been led to think this was an all-important step to take. I could not understand the Bible and could not interest myself in it, but I always believed in doing unto others as I would be done by, and that was about all I could see in it.

Since taking up the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and reading the Bible under the increased light which it throws on the Scriptures, I am beginning to think as did the blind man of old whom Jesus had healed, "Whereas I was blind, now I see." Christian Science has made a great change in my life. It has changed it from a mere existence to a life worth living. Discord has been exchanged for harmony in many ways, and I can see as I advance and gain a more correct understanding of God, brighter prospects than would have been my lot otherwise.

I have been greatly benefited physically, but the spiritual help has meant much more to me. I thank God for His ever-present help, and for His messenger Mrs. Eddy, who has so plainly shown us how to follow Jesus' teachings and to know the allness of God, good, and the nothingness of evil.—W. H. HELFER, Lemoore, Cal.

I was suffering from what the physicians termed a severe form of rheumatism, together with kidney trouble of long standing, but was healed of both by Christian Science and able to go to work in a week. Also my son, a lad of fourteen, had a bad attack of throat trouble besides an abscess in the head causing great suffering, but he too was healed in about a week.—CARMIA A. CHANDLER, Brattleboro, Vt.

[Translated from the German.]

Deep gratitude impels me to tell of the wonderful healing which my son experienced in 1908. While playing on the street, his right hand was caught between two carriages and very badly injured. The child, however, declared the truth for himself at once, and I immediately treated him in Science. He had no pain, neither was there any swelling or inflammation; but on the fourth day the teacher at school looked at the finger and said it would have to be sewed, as otherwise the hand might have to be amputated.

I then asked a Christian Science practitioner to give the boy treatment, which she did, and after a very short while the wound healed. One of the sinews appeared to have been injured, for he was unable to stretch the finger; but I had no fear, for I knew that God's work is perfect. With two treatments this trouble was overcome, and the finger is perfectly normal and as straight as before. We are deeply grateful to God for this new proof of His omnipotence and love, also to our beloved Leader, Mrs. Eddy.

FRAU ANNA MOGWITZ, Berlin, Germany.

I came into Christian Science about a year ago, and am very thankful for all that it has done for me. Not long ago, when I was threatened with an attack of fever, a practitioner was called, and after one treatment I was very much better. The next day I was entirely healed. I hope to learn more of the truth, and cannot say enough in gratitude for even the little that I do know of Christian Science.

JAMES VAN LOGAN, Folsom, Cal.

With a deep sense of gratitude for the teachings of Christian Science and for its publications which come to us daily, weekly, and monthly, laden with instruction from those who are laboring diligently for the good of humanity, and with messages of love and gratitude from those who have been awakened to the facts of spiritual existence and are thereby being liberated from the bondage of material sense, I am impelled to send the following testimony. During the year 1898 I was healed through Christian Science treatment of what is known as milk-leg. I had been unable to walk for some time previous to the healing, but have never known any inconvenience in that way since. I have also been healed of severe throat troubles in various forms.

For over fourteen years Christian Science has been my only physician. Through the application of its teachings I have been able not only to destroy sickness for myself but to help others out of suffering; and I rejoice that the teachings of the Bible, through the light thrown upon them by the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, have been found practicable in every-day living.

MRS. EDITH B. ROCKWELL, Portland, Ore.

On reviewing my last eight years in Christian Science, I wish to tell others through the *Sentinel* of an experience which stands out as the one for which I am most grateful, trusting it may help some one to "stand still and see the salvation of the Lord." I was busy one day dressing my little ones when the door-bell rang. Being alone in the house I answered it, leaving the baby, under a year old, sitting up in the tub and the older one watching her. I had done this before, and had no fear. The messenger delayed

me, and on hurrying back to the bathroom I found the little one lying at the bottom of the water and apparently lifeless. I wrapped a towel around her and paced the floor, declaring the truth and reaching out to God as her life for help. Turning away, as our Leader tells us, from the sense testimony, I felt alone with God and the child safe "under the shadow of the Almighty." After a while I laid her down and attended to the older child, who said, "I am helping you know God is baby's life, mother." Returning to my room after a glance at the still form of the child, I sat down and read aloud from "Science and Health with Key to the Scriptures" by Mrs. Eddy, for what seemed a long time; then turning again to divine Love I realized that the little one was God's child, that life never was dependent upon the body, and I knew that God was caring for her right now and knew her only as spiritual and perfect. On again looking at the little one I saw a tremor pass over her, and the dark color was fading somewhat. I rejoiced and thanked God. As I stood looking at her I saw a little flutter, and low breathing started. I took her up, and going to the telephone I called for a Christian Science practitioner, who arrived in about half an hour to find the baby dressed, in my arms and conscious, with nothing to show her recent experience beyond being quiet and pale.

For days it seemed I could hardly tell what it had meant to me, all alone,—the lack of fear and suggestion of any material aid, just waiting on divine Love to do the work. Daily I rejoice for the help Christian Science is in my life; and the children, now respectively eight and five years old, are growing up to know no remedy but Truth. I send this with heartfelt gratitude to our beloved Leader, who has shown us how we can rely on God at all times and under all circumstances.

MRS. LORINA J. NILSON, Fort Wadsworth, Staten Island, N. Y.

It is now over three years since I was healed by Christian Science, and during that time my family and myself have had many proofs of Truth's healing power. Several years ago a missile was violently thrown at my head, and the constant pain which resulted from the blow made me nervous and depressed. A friend told me of her healing by Christian Science, and offered to take me to a practitioner for help. I went with her and was perfectly healed and have never had a return of the old trouble. Besides this, a toe which had been doubled over by the drawing of a cord was straightened.

In addition to my own cure, a son has been healed of an ear trouble which had lasted through a period of sixteen years, and a daughter has been healed of acute lung trouble, help coming within ten minutes after the practitioner received the telephone call. I have also seen, in our home, hemorrhages, nervousness, toothache, headache, and other ills disappear, for which I am very grateful; but I am more grateful for the healing to a great extent of a severe temper, jealousy, pride, and hatred, through Christian Science. A sense of much sorrow has been overcome, and I am now filled with joy and happiness, which is an entirely different condition than before I had Christian Science treatment. Our home has within it less discord and more harmony, and for the past three years Christian Science has met every need in our family of eight. Financially we have been greatly helped through Christian Science.

For all the peace, happiness, and health that has been restored in our home, I am truly thankful to God. I am also grateful to Mrs. Eddy, and to the many friends who have lovingly and patiently helped me during many dark hours.—MRS. AMANDA H. WALLIS, Medford, Mass.

With a heart full of gratitude I wish to express through the columns of the *Sentinel* my love and appreciation of this glorious truth revealed to us through our beloved Leader,

Mrs. Eddy. My heart goes out in love and gratitude for the Board of Directors of The Mother Church, for the *Monitor*, the *Sentinel*, and the *Journal*, which bring us so much good. My earnest desire is to prove my loyalty by works instead of words.

I have had many proofs of the power of Truth over error of every sort, and have not used material remedies for fifteen years. My daughter, who is seventeen, has never had any medicine in that time and is a specimen of perfect physical womanhood. She also is striving to be a good Christian Scientist. We have found that God is indeed a "present help in time of trouble," and even with our small understanding of Christian Science have overcome sickness for ourselves and others. Truly, as our dear Leader tells us in the Preface of Science and Health, "to those leaning on the sustaining infinite, today is big with blessings." The Bible becomes more luminous each day as we study it with our text-book.—MRS. GRACE H. CRAWLEY, Clarksdale, Miss.

With a grateful heart I wish to thank God for my healing. I was healed of the whisky and tobacco habits and everything that goes with these evils. I have been able to overcome, through the teachings of Christian Science, headache, toothache, deafness, and many other ills with the aid of practitioners. A short time ago I felt very sick, but I called in a practitioner and was healed in a few minutes. I went to sleep and was all right the next morning.

Words cannot express my gratitude to God for Christian Science, also to our dear Leader, Mrs. Eddy. I am striving each day to gain a better understanding of the truth.

L. D. WILLIAMS, Atlanta, Ga.

I feel it a duty to add my testimony to those of many others who have been benefited by Christian Science. I began the study in July, 1910, and at that time was in a very bad way, both mentally and physically. I had several different ailments, but worst of all was my suffering mentally. I was always wishing for death, as I thought that the only way of obtaining relief. I had suffered so much that I had almost lost my faith in God. I had become very thin and weak, and could not have lived long had not a friend told me of Christian Science. I became interested, attended services when I could, and took up the study. In October I began treatment and continued it about a month, and although I was not healed physically in that time I was very much relieved in different ways, and mentally I was like a different person. I gained in weight and can eat and sleep better than I have in years. The spiritual quickening is, however, best of all, and I now feel as though I want to live and praise God every day for His goodness and mercy. I am very thankful, and know that God will give me strength and understanding to overcome all that is not like infinite good. I would not be back where I was two years ago for all the world. I am able to overcome many ailments and do not have to call a practitioner so often. I expect to keep up the study of Christian Science the rest of my life, and I thank God for it.—MRS. JESSIE ABER, Norwood, Ohio.

[Translated from the German.]

It seems almost impossible for me to express in words my deep sense of gratitude to God for the treasure which He has led me to find in Mrs. Eddy's teaching. Christian Science has not only healed me of a stomach trouble, but my spiritual healing is going on steadily, although slowly. I am profoundly grateful to God, and next to Mrs. Eddy I feel greatly indebted to my aunt, who helped me to walk in the way of Truth.

VERENA BOSS, Meiningen, Ct. Bern, Switzerland.

## FROM OUR EXCHANGES.

[Rev. W. H. Fitchett, LL.D., in *The Southern Cross*, Melbourne, Aus.]

God stands not only at the end of prayer, to answer it, but at the beginning of prayer, to inspire it. This is why every true prayer has in it a prophetic element. It is a revelation of divine purpose. And it is the worst sort of atheism to imagine that God would inspire prayer only to mock it by leaving it unanswered. Moreover, the end of prayer is not to bring the pure eternal law of God down to the level of our ignorant human will; it is to lift up our will to His. The wedlock of our will with God's will, so that we love what He loves, hate what He hates, choose what He chooses, so that every pulse of our human will beats in a golden rhythm with His will—this is the end of all prayer. Its office, it might be said, is not to change God's will, but to change ours. But what casts a shadow on prayer for many good people is their uncertainty as to what is God's will. Now, as to one set of facts, we know absolutely what is the purpose of the divine Mind. God, by the very law of His character, is pledged, through the whole range of His resources, to help us in the attainment of all spiritual good.

[*New York Observer*.]

The shortest and surest way of knowing the goodness of the Lord is personal experience. How do we know that God is intelligent? Because we are intelligent and can see and interpret the marks of intelligence in His world. In the same way we know that God has a sense of beauty because we have an esthetic sense which finds beauty in His world. We see things as we are. Turner showed a visitor his painting of a sunset, and the visitor, looking at it, said that he had never seen such a sunset. "Don't you wish you could?" replied the painter. He had the sunset in his soul, and so he could see it in the sky. So if we are good we can see the goodness of the Lord reflected from every aspect of the world. Nature will be saturated with it, our human world will glow with it, and we shall be sure it is concealed in the darkest facts and deepest mysteries. Where we cannot see it we can say with Jesus, "Even so, Father, for so it seemed good in thy sight." Let us get God's goodness in us, and then we shall see it or be sure of it in all the experiences of life.

[*Universalist Leader*.]

We all believe in God in a misty sort of way, and we wonder why we are not sustained and strengthened and inspired by the belief. The reason is that it is all so indefinite, it lacks reality; we have no genuine sense of the presence of God in our own hearts, even while we are telling others that that is what they should have. Some of us are afraid in no small measure of sensing this very reality of which we have such need. The greatest thing in this universe is God; we all know that, but there is something better to know, and that is, the best thing in this universe is God; the best thing for you and me individually. As Dean Hodges says: "If God is a vital reality to us so that our life is in His life and our will is His will, and with our hand we will hold His hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into His light and joy perpetual. And that faith will interpret all the days of the year, begun, continued, and ended in the name of God."

[*Zion's Herald*.]

The larger creed means more freedom to think and more power to work. The soul that has found a roomier house is able to range more widely and welcome more guests. The way into freedom of thinking is to think more freely; the way to gain more strength is to use what we have today.



No creed is true that does not open the way into the discovery of more truth. No creed carries any warrant with it unless it inspires to conduct and gets greater deeds done. The creed-builder is under the common law that he shall justify his creed by his deed. He who has the best creed must live the best life. It is out of the materials furnished by the better life that he will draw the materials for his growing creed. So the reaction goes constantly on; the creed inspires to conduct, and the conduct warrants the creed. This is only another way of saying that creed-building is a part of life and the task of every one who would live truly.

[*Christian Register.*]

There is another kind of house-cleaning which is applicable at any season. The houses do not fill up with dust and litter so badly or so easily as people's minds become confused with all sorts of prejudices and stray dislikes and bits of ill-will. These are the worst of invisible microbes. We all need repeatedly, and perhaps every morning, however chilly the air seems, to open our doors and windows and to let sunlit oxygen drive through our dwellings and clear out every vestige of a thought or judgment or emotion that is unworthy of kindly men and women. We need to test ourselves by the free air and make sure that we are not harboring any kind of conceit or egotism or arrogance or enmity against any one. We ought to stand at the open window and be satisfied that our minds are totally open to take any kind of truth.

[*British Congregationalist.*]

The eternal life of the Christian revelation is the completion and perfection of the individual self in the open fellowship of God. The type is set for us in the risen Christ. The promise is set up for us in the words, "Because I live, ye shall live also." The reality of it all is guaranteed in his eternal reality, and the joy of it flames forth for all who know his love and rest in his power. "We know that, when he shall appear, we shall be like him; for we shall see him as he is."

The religion which so reveals God, as He deals with human nature, belongs to mankind. There is no mode of human thought, no form of historical criticism, nor even any wildness of the human will which can finally prevent it from becoming the one religion of the world.

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

The great day of the church is before it. It is soon going to forget its ancient quarrels, and, allowing full liberty of thought and belief concerning the lesser things, is going to unite on the simple basis of the acceptance of Jesus Christ as the Lord of life, and his teaching as guide for conduct and his mind toward man and nature as the true philosophy of life, and is then going forward with an undivided front and an irresistible appeal and an unconquerable majesty to sweep the old evils from the world and build here the new city of God. Happy that young man who leads in this divine and not far off consummation.

[*Watchman.*]

It is not the bare literal and blind following of the words of Christ which reveals their blessing, but a comprehension of their hidden wisdom and a fulfilment of their spirit. First of all it is necessary to dispel the notion that they are absurd and to accept them as containing divine wisdom, though not seen at first. This will lead to a search after their meaning and an effort to realize their value in practical experience. They open a door of unique and new life.

[*Independent.*]

It may be that this generation may add something to and take something from the creeds of the past; and those who hold back may be no truer disciples than those who move forward.

## 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.

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 all 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 pamphlet "Causation" by Frederick Dixon has been translated into Swedish—"Kausal-lagen"—and is now on sale; 40 pages and cover at the prices of the regular pamphlets.

### 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. DITTEMORE, 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.