

CHRISTIAN SCIENCE



SENTINEL



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

Vol. XVI No. 15

Boston, December 13, 1913

Contents of This Number

Items of Interest (Brief Mention of Important Events)	282
Entertaining Angels Blanche Hersey Hogue	283
Value of Right Thinking . Robert W. Sage	284
Taking up the Cross . Ida L. Baker	284
Perception and Advance . Jane L. Vilas	285
Reason for Rejoicing . Ernest C. Moses	286
A Reading from Nature (Poem) Warwick James Price	286
Selected Articles	287
Editorial	
Board of Lectureship	290
"Speaking boldly in the Lord"	290
"Abundantly satisfied"	290
Limitation Overcome	291
Among the Churches (Current Notes)	
Melbourne, Australia	291
The Lectures	
Hobart, Okla.	292
Waupaca, Wis.	292
Natick, Mass.	293
Columbus, Ind.	293
Testimonies of Healing	294
From Our Exchanges	297

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

A NOBLE TYPE OF
GOOD HEROIC
WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS BOSTON MASS U.S.A.

Christian Science Sentinel

Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Falmouth and St. Paul Sts., Boston, Mass., U. S. A.

ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT, Associate Editors.

Subscription Price

Payable in advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, \$2.00; six months, \$1.20. For Canada add 45 cents and for all other countries 95 cents annually for postage. For subscriptions in quantities please refer to our catalogue.

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numeral XIII indicates the year 1913; XIII is used for the year 1914. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

Bound volumes: Current year or two years previous, cloth, \$3.00; half calf or half morocco, \$3.50. On earlier volumes write for prices.

Terms of Sale

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	\$.05	\$.06	\$.07
Twenty-five copies	1.00	1.15	1.30
Fifty copies	1.80	2.05	2.40
One hundred copies	3.00	3.50	4.25

Equivalents of United States money

	£	s.	d.	Marks	Francs
\$.60 equals	0	2	6	2.55	3.15
1.25 "	0	5	2	5.30	6.57
1.30 "	0	5	5	5.50	6.75
1.52 "	0	6	3	6.43	7.98
1.67 "	0	6	10	7.00	8.76
2.40 "	0	9	14	10.15	12.50
2.65 "	0	10	10	11.20	13.90
2.95 "	0	12	12	12.50	15.50
4.25 "	0	17	5	17.95	21.31
4.50 "	0	18	6	19.00	22.62
8.00 "	1	12	11	33.85	42.00

Make all remittances payable to The Christian Science Publishing Society.

Postage required for remailing this copy: 1 cent domestic and Canada; 2 cents other countries.

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

Items of Interest

NATIONAL

Conferences have taken place between the United States attorney-general and the chairman of the board of directors of the New York, New Haven & Hartford railroad, with the probable result that a basis of dissolution which would restore competition in New England transportation and meet the government's demands will be reached some time in the near future without a court fight. An agreement to meet the demands of the attorney-general would provide as follows: For a separation of the New Haven and the Boston & Maine railroad; for a separation of the New Haven and its trolley lines in Massachusetts, Rhode Island, and other states; for a relinquishment by the New Haven of its control of steamship lines, some of which are held by the department to compete for the New York-Boston traffic; for the nullification of the New Haven's agreement with the Boston & Albany railroad.

On recommendation of Secretary Lane, President Wilson has withdrawn from entry forty-five thousand seven hundred and twenty acres of public land in southern California, believed by experts of the geological survey to be valuable for its oil contents. The reserve thus created includes more than two thousand acres in the Sunset district, located in the foothills of the San Emigdio mountains, forty miles west of Bakersfield, and nearly forty-four thousand acres in the Belridge-Lost Hills district, directly between two already well-developed oil fields. The President has restored to entry one hundred and twenty thousand acres of supposed coal lands in western Montana. Only a small part of the land was found to contain coal, and that was of a low character.

Additional suits were filed in the federal court at New Orleans, La., against the American Sugar Refining Company, by Louisiana planters, manufacturers, and dealers. They charge the company with being a monopoly under the Sherman antitrust law, and that it manipulated the sugar market to depress raw sugar. The new suits ask for \$16,457,023 damages. All similar suits now pending there ask for damages aggregating approximately fifty million dollars.

The new municipal group at Springfield, Mass., consisting of auditorium, tower, and city offices building, built at a cost of more than one million five hundred thousand dollars, is now in complete service. There are two large buildings of Greek architecture, between which is a campanile tower three hundred feet high. One building is devoted to auditorium purposes, containing a large exhibition hall, the main meeting hall, which seats five thousand persons.

Congress is asked to appropriate \$1,108,680,777 to operate the government of the United States during the fiscal year 1915, according to the estimates prepared by each department and sent to the House by Secretary of the Treasury McAdoo.

The navy estimate which Secretary Daniels has sent to the House appropriations committee asks Congress to vote one hundred and forty-five million dollars for the naval establishment during the next fiscal year.

One hundred and thirty-five deer hunters have been fatally injured, and one hundred and forty others have been injured, several probably fatally, in twenty-one states this fall, according to a press tabulation.

New York city has succeeded in its campaign to raise four million dollars in the interests of the Y. M. C. A. and the Y. W. C. A.

The date of the official opening of the Cape Cod canal has been set for July 4, 1914.

INTERNATIONAL

The federal government of Canada is considering legislation to deal with Hindu immigration in British Columbia. A radical measure, it is said, will be presented at the next session. Formerly Hindus were barred from Canada under a regulation compelling them to travel by direct steamer from India, there being until a few months ago no such service in existence. Now, however, certain steamers make the direct voyage, and Hindus are entering the province in large numbers.

A Belgian delegation composed of technical experts, accompanied by an English engineer, traversed the region of the falls of the Congo river some months ago in order to make a thorough study of the question of the canalization of the lower Congo. According to the tenor of their report, if an adequate system of canalization is carried out, steamers of one thousand tons can be navigated as far as Stanley pool by means of a series of suitable locks.

By a majority of 21 in the House of 561 members, the demand of the French government for a loan of one billion three hundred million francs for purposes of armament and defense was accepted after a bitter debate in the Chamber. At a later debate on the subject, the government was defeated and the ministry resigned.

So much progress has been made with the electrification of the suburban lines of the London & South Western railway, England, that it is almost certain that by next year a good service of electrically propelled trains will be running on the Kingston roundabout line.

During the last seven years South Australia has paid approximately two million five hundred thousand pounds of the public debt out of surplus revenue.

The French Chamber of Deputies has rejected the proposal for women's suffrage by a vote of 311 to 13.

INDUSTRIAL AND COMMERCIAL

The value of fuller's earth mined in 1912 in the United States was \$305,522, and Florida was the principal producer. The principal use of fuller's earth in this country is in the bleaching, clarifying, or filtering of fats, greases, and oils. The common practise with mineral oils is to dry the earth carefully after it has been ground to thirty or sixty mesh, and run it into long cylinders, through which the crude, black mineral oils are allowed to percolate slowly. As a result, the oil that first comes out is perfectly water white and much thinner than that which follows. The oil is allowed to continue percolating through the earth until the color reaches a certain maximum shade. With the vegetable oils the process is radically different. The oil is heated beyond the boiling point of water in large tanks, from 5 to 10 per cent of its weight of fuller's earth is then added, and the mixture is vigorously stirred and then filtered off through bag filters. The coloring matter remains with the earth, the filtered oil being of a pale straw color, provided the operation has been conducted with sufficient care.

The Chicago, Burlington & Quincy railroad is planning the elevation of its trackage between Chicago and Aurora, a distance of about forty miles. If the plans are finally ratified, work will begin next spring. The elevated portion will be four-tracked and electrified, and the cost of this work is estimated at something like twenty-five million dollars, the expenditure of which will be distributed over several years.

Despite a decrease of seven hundred thousand tons during November, 1913, as compared with November, 1912, ore shipments from the Northwest for the season have again broken all records. From the seven docks at Duluth, Superior, Two Harbors, Minn., and Ashland, Wis., vessels carried 40,533,413 tons to eastern lake ports.

The sawing season of the lumber mills of Bangor, Maine, and vicinity, is now practically complete. Between eighty-eight and ninety-five million feet of spruce, pine, and other lumber has been sawed in this vicinity since April 1.

The greatest grain shipments ever known at Port Arthur, Ontario, are in full swing. Before navigation closes it is expected that one hundred and seventy million bushels of grain will have left the elevators at the head of the lakes.

San Francisco recently received its first cargo of lumber from the Tongass National forest, Alaska. The shipment consisted of one million five hundred thousand feet of Sitka spruce.

Sawmill waste of Douglas fir, of which an enormous quantity is found in the Western forests, is being used to make paper pulp by a mill at Marshfield, Ore.

One hundred acres in the Florida National forest will be sown to maritime pine seed this fall. Maritime pine is the source of the French turpentine industry.

The value of imports into Chili by parcel post during 1912 amounted to \$1,992,334.

British customs revenue last year aggregated \$175,870,520.

Christian Science Sentinel

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

Vol. XVI

December 13, 1913

No. 15

Entertaining Angels

BLANCHE HERSEY HOGUE

CENTURIES ago a good and devout Israelitish king declared, "The angel of the Lord encampeth round about them that fear him, and delivereth them." So long as we think of angels as personal celestial beings, distinct from God and separate from man, we gain little from this statement save its poetic value and the religious feeling it may nourish. When, however, we learn through Christian Science that angels are "God's thoughts passing to man" (Science and Health, p. 581), we become conscious of the spiritual law concerning salvation. As we read the Bible we find both in the Old Testament and the New that the holy men of olden time were saved from direst danger by angels, but Christian people have too long been accustomed to think that these were personal visitations which belonged to a bygone period, and that they are not available for us today. There is therefore great need that we lay hold anew upon the Scripture promises, which are so wonderfully illumed in Christian Science, and find that "God's thoughts" do deliver all those who trust Him.

In Christian Science we are taught that God is divine Mind. This Mind is infinite, everywhere present. It is wholly and only good, knowing no evil. It is the only power. Man, the spiritual, eternal, real man, the original which mortal mind claims to counterfeit in a fleshly man, exists as an idea in the divine Mind, and as such has no relation to the material counterfeit falsely called man; knows, in truth, only spiritual things. Divine Mind supplies to its ideas its own qualities—wholly good, spiritual thoughts, spiritual understanding. The real man, the true consciousness, is the spiritual understanding of God, man, and the universe, while mortality, with its belief in matter, in sin, sickness, and death, is the false sense of God, man, and the universe. Whenever, therefore, any one of us individually lays aside a wrong belief about existence and receives spiritual understanding into his thinking, an angel straight from God has come to him; a spiritual idea lights his mentality and puts out mental and moral darkness, and brings healing and strength now and always.

A personified concept of "angel" has usually seemed vague and uncertain, a being we might or might not believe in, but one with whom we could not affiliate. The angel of spiritually right thinking, however, is something which can come inside our own mental borders and abide with us. We can keep thought receptive to the divine idea through the sincere desire for good and by abandoning evil as soon as we see it to be evil. Standing mentally at this point of receptivity, we truly pray; and this is the open doorway through which angels crowd. Then, as these luminous thoughts, God-given, multiply righteousness within the secret place where motive and purpose are born, protection, too, is vouchsafed to growing pureness of heart, and the encamping angels do deliver us from trouble.

God gives; man receives. Divine Mind sustains; man and the universe are thereby sustained. This great activity is wholly mental, purely spiritual. Mrs. Eddy defines it as divine Mind reflected by man. It is an infinite thought-process

in which God, Truth, Life, Love, infinite, divine, all-knowing, all-seeing Mind, nourishes and cherishes His own ideas, contains and maintains them, protects and preserves them. This activity of Mind is surely the infinite mode by which man exists. Mortal mind declares that man has a material personal existence apart from God, and all the discord of human experience bases itself upon this belief; and this mortal mind may ask how spiritual reality is going to help material trouble when they are such direct opposites. Christian Science answers that God-given thoughts enter individual consciousness to correct wrong thinking. The angels that inspire right thinking have an office, a work to perform in saving mankind. This Mrs. Eddy defines on page 581 of the text-book, "Science and Health with Key to the Scriptures," in declaring angels to be "the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." Such angels change our thinking. Encamping with us, they expel wrong thought. They enrich, bless, uplift, and purify, in fact transform individual thinking; they are the saving power in human consciousness, that "mind of Christ" which the apostle tells us is available for all mankind. Surely for every wrong thought there is a saving "angel." Truth always saves from error, and Christian Science has come that we may find the truth as Christ Jesus lived and taught it, and receive its angel hosts of pure, true thoughts.

In her 1901 Message to The Mother Church (p. 8) Mrs. Eddy says: "We have the authority of Jesus for saying Christ is not God, but an impartation of Him." Again upon page 10 she writes, "Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material." Her use of the words impartation and emanation applied to Christ as the Son of God is akin to the statement, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (Science and Health, p. 332). Here we can understand God as having sent Christ, who was exemplified in Jesus, to save the world; divine Mind imparting itself through its highest idea, uttering itself to men, and entering human thought-processes as a divine "emanation" to pierce and scatter the darkness of wrong belief. God thus imparts His angels to him who stands cleansed and receptive to them; and the clustering company of them bring holiness for sin, health for sickness, joy and light for distress and darkness.

Christian Science as theory does little for us; practised it does much. These angels of God must be entertained. Unwelcomed at the threshold of our mental courtyards, they cannot reach our need. Given entrance, they save and heal. Meek desire to know God, and patient obedience to His law, open wide the doors of thought to God; and we must be instant and constant at this doorway, seeking Him. "Round about them that fear him," reads the psalm, "the angel of the Lord encampeth." So when fear hath torment, when sin tempts, when sickness and grief and loss and worry threaten us, we turn straight to the angels of God's presence and let them in. Always we bid them enter, and always we cherish them if we are obeying Truth. Nothing keeps us so busy as this business of watching our thoughts and seeing that only

Copyright, 1913, by The Christian Science Publishing Society

Christian Science Sentinel

the angels encamp with us. Evil would strike its tents at our doors, perchance would rush its pretentious hosts upon our domain of thoughts; but knowing that Truth steadfastly sets a watch of angels, we may reasonably expect them to deliver us if we trust and serve God through right thinking, not half-heartedly, but wholly and entirely.

Not "unawares" are angels entertained in Christian Science, but with alertness, with fixed purpose, with keen, quick responsiveness to the divine demands.



Value of Right Thinking

ROBERT W. SAGE

It is obvious to any observer that successful endeavor must necessarily have as its mainspring a normal mentality, and it therefore behooves those who seek success to watch their thought-processes and to know that as surely as they lapse into disorderly thinking so surely will this eventually be manifested in a lack of harmony in their business affairs.

There is no lack of advice supplied from time to time along these lines, but mankind is constantly appealing for the wherewithal to profit by this advice. A man finds his efforts to think right beset with what seem to be insurmountable difficulties, and like the apostle of old he exclaims, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Mrs. Eddy, the Discoverer and Founder of Christian Science, has exposed the fallacy of seeking the rule of right thinking and therefore of right living, among the mutable and ever-changing phenomena of the material world. She shows very plainly that it is impossible to gain permanent results by building upon false foundations. In conjunction with this she exposes the fallacy of depending for guidance upon the material sense which she names mortal mind.

No one ever worked more intelligently and brought out more certain results than Jesus of Nazareth. In the face of the seemingly impossible he manifested an ability to furnish supplies in the wilderness of human belief for the needs of mankind, by constantly referring to the Principle of life which was not to be found in matter or among the evidences of the material senses. He said, "I can of mine own self do nothing," and on another occasion he explained, "I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak." It was the understanding of divine Principle which he came to give to the world that others also might work the works he exemplified.

A knowledge of this Principle is obtained only as we cease to grope among the phenomena of material belief, cease to accept as final the evidence of the five senses, and thus are able to comprehend the import of Jesus' words to his disciples, "I have meat to eat that ye know not of." This is the secret of all right action and of all truly logical and successful thinking. We must have meat, sustenance, of which the material world is not cognizant. Only as we constantly turn aside from the mesmeric influence of oft-recurring material effects, and depend upon a divine cause in spite of this evidence, can we really bring out success and stand in calmness and confidence amid whatever difficulties the material man would present. Dwelling in the "secret place" which cannot be found while we are living in conformity to the ways of this world, mankind will reach a permanent basis of thought and action undisturbed by the shifting winds of mortal opinion.

It is necessary to observe here that such a condition of harmony is not to be obtained by force, that is, will-power,

for the "kingdom of heaven" is not to be so reached, but is found only as mankind becomes loving, unselfish, and pure. It is not possible for a man swayed by passion and appetite to gain quiet and refreshment amid the green pastures which can only be found beyond the evidence of sense dreams.

Christian Science has brought to the world the means whereby we may understand the words and works of Jesus and ultimately know what was the Mind or Principle that animated him. Without some degree of understanding of this Principle, our best intentions may result in uncertain effects. What is successful today fails tomorrow, and we find ourselves faced with the problem of changing effects resulting from changing causes. As the builder requires a standard and rule in order to bring about reliable results, as the mathematician is constantly referring to certain results already obtained and demonstrated in order to prove the more advanced problem before him, so does mankind in every walk and in every hour require a vitalizing knowledge of the Science of Life practised by Jesus and again brought within the reach of mankind in this present generation.

On page 494 of the text-book of Christian Science, "Science and Health with Key to the Scriptures," are these words: "Divine Love always has met and always will meet every human need;" and again, "To all mankind and in every hour, divine Love supplies all good." Love is reflected in obedience, and in living in conformity to the rule of life our Master taught, we come into a realization of the truths of being, although they contradict the evidence of the seen world. It is a well-known fact that persistence wins the prize in all branches of human endeavor. Success is not given away, it is to be earned; likewise, in order to attain success in the fullest sense of the word, it is necessary first persistently to seek the kingdom of God and the righteousness pertaining to it, familiarize ourselves with the Science of Life taught by Jesus, and so benefit by the results of such knowledge. Thus in the consciousness of humanity will the angelic message, "On earth peace, good will toward men," be renewedly fulfilled.



Taking up the Cross

IDA L. BAKER

Now and then one hears expressions of disappointment from those who have taken up the study of Christian Science, but who have not immediately realized the peace and harmony which they had expected. They looked for discordant conditions to vanish as a mist in some undefined and miraculous way, but they have had to awaken to the fact that Christian Science demands of all who appeal to it for help, the practise of the highest virtues, combined with a degree of mental activity to which they have heretofore been comparative strangers. The Scriptural text, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," states clearly the divine requirement by which harmony is to be secured. In the endeavor to keep thought stayed on God and to realize only the presence of good, much genuine mental work is needed, and this work is immediately and insistently demanded of every Christian Scientist. The call for daily watchfulness and prayer is imperative.

Advancing in the understanding of Christian Science, the student discovers many habits and mental tendencies which must be destroyed, root and branch. Every plant which God hath not planted, must be eradicated before one can enter into that peace "which passeth all understanding." One is often tempted to relax his vigilance and to drift along with the tide of mortal belief; but this submission to error's claim only

Christian Science Sentinel

delays the coming of harmony into thought and life. Ultimately there must be, on the part of the student, an unswerving devotion to Truth.

Christian Science teaches that, unless the motive has its source in divine Principle, the deed itself profiteth nothing. Motives arising from selfish aims and purposes, separated in belief from the one infinite God, have neither power nor reality, and are therefore barren of good results. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "It is the spirit that quickeneth; the flesh profiteth nothing." To yield to the temptation to credit or identify self with goodness apart from the one universal good, to desire to confine or limit goodness to one's own personality,—this can have but one outcome, namely, inharmonious experience.

The tendency to drift along with the stream of human error, the error of the ages, calls for so much less exertion on the part of the worker, that he often succumbs to evil, instead of exerting himself to take a firm stand for Truth and righteousness. In the work of purifying consciousness, the separation of true thoughts from false beliefs, Christian Science demands of us ceaseless watchfulness and obedience to these words of our Leader: "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (The First Church of Christ, Scientist, and Miscellany, p. 210). Any secret longing to hold some attribute or quality of Mind as one's own personal possession, is often quickly dispelled when, by a more direct focusing of thought upon the seeming right desire, we discern its subtlety and selfishness.

At different epochs of the world's history there have arisen prophets and apostles who have gone about, not clothed in their own righteousness, but in the righteousness of God, good. Moses, Elijah, and the other prophets, lifted up their voices to stay the tide of evil, to dispel the mist of materialism. These Old Testament heroes ever associated righteousness with God, and never identified it with finite personality. The prophet Micah, in his endeavor to arrest the ungodliness of Judah and Israel, proclaimed these words to the people: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" He thus taught that men must receive and express the divine attributes of infinite Mind, and only to the degree that this is done is harmony manifested, and they are blessed with peace and prosperity. Isaiah beheld the divine ideal, the redeemer, and stepped forth with this prophecy upon his lips, "A man shall be as an hiding place from the wind, and a covert from the tempest; . . . as the shadow of a great rock in a weary land." This inspired prophet had caught a vision of the ideal man, of him who could say in regard to sin and unrighteousness, "The prince of this world cometh, and hath nothing in me."

Because of his purified consciousness, his freedom from any desire to claim for self what belonged to God, Jesus of Nazareth, the prophet of Isaiah's exalted thought, was able to bring to needy men glimpses of the divine harmony of Spirit, God. With selfless love he declared, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This great Exemplar of mankind also said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Again we hear his invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

In this day and age, Mrs. Eddy, the Discoverer and Founder of Christian Science, following the example of Jesus, took up her cross, and went forth on the Christ mission "to preach deliverance to the captives, and recovering of

sight to the blind, to set at liberty them that are bruised." In the spirit of the prophet she has written, that to all who long for freedom from suffering, here and now, and for a state of bliss and happiness, "there remaineth, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example" (Miscellaneous Writings, p. 216).



Perception and Advance

JANE L. VILAS

THE statements that God is omniscient, and yet that He is "of purer eyes than to behold evil," seem contradictory to the novice in Christian Science who still clings to the old sense of the reality of evil. The altars of such a one were erected to an unknown God whom he ignorantly worshiped. To him God still seems far away, and over and over again comes the question, If God knows no evil, how could He have sent His Son into the world to save His children from evil?

One of the first essentials in the study of Christian Science is the exercise of discernment between reality and unreality, between the true and the untrue, the error which cannot be found in the realm of Truth. We are admonished to "try the spirits whether they are of God," and taking the divine character and manifestation as the only standard of absolute good, it is necessary for him who would enter the kingdom to leave behind the old materialistic concept of God, and grow into the understanding of Him as the one all-inclusive Mind.

Herein lies the gracious boon conferred upon tired, sin-sick humanity by our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, in that it shows how to discard the old belief in a God made in the image of man, seated on a suppositional throne somewhere far off in space, whence He governs a universe which is apart from Himself. This wonderful book, so compassionate in its message, presents God to awakening human thought as the loving Father-Mother who never created evil, but who in Christ reaches out through unnumbered avenues to save from illusion of every kind, to bring men to a realization of their divine inheritance. As aspiring consciousness opens its windows to the light of Truth, there comes a better understanding of God and of His Son. The "milk of the word" is first assimilated, then its "strong meat," until the full realization of the absoluteness of good is reached, doubts vanish, and all problems are solved.

Up to this point the student has pictured himself as sinful, sick, and helpless, needing a Saviour who would come to him and lift him from his fallen state. But now he begins to realize that a mortal sense of life, with all its pain and disappointment, struggle and failure, is not true being, is not God. Evil he recognizes as an illusion, the "imagination of the thoughts of his heart" spoken of in Genesis; and in every manifestation of error he sees nothing more than the twisting and writhing of the old serpent in the process of its own undoing. In its lawlessness it is without law; in its transitoriness it is without substance, and in its unreality it is without truth.

At this stage in his progress the student faces the absoluteness of the statement that God is All-in-all; and if faithful and honest of purpose, he takes perfection as his goal. Like St. Paul, "forgetting those things which are behind, and reaching forth unto those things which are before," he presses "toward the mark for the prize of the high calling of God in Christ Jesus." Perfection is the origin and nature of man's true being. It alone expresses the one absolute God, the source of every good and every perfect gift. It characterizes the only Mind, whose activity is the law of righteousness;

Christian Science Sentinel

which is in turn the process by which the universe is sustained. It is manifested through the Christ, "the only begotten of the Father," the perfect idea; not sent to a benighted world at a specified time or through a single specially favored personality, but by virtue of its perpetual and uninterrupted activity operative at all times and at every point in the universe. It maintains harmony, for it is harmony's self, and corrects all error, since it expresses the very nature of divine Truth.

When one acquires, even in a small degree, this understanding of the immanence of God, this realization of "Emmanuel, . . . God with us," he offers up a pæan of praise and thanksgiving. He is ready to accept the gracious invitation of Love, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."



Reason for Rejoicing

EENESE C. MOSES

IN the tenth chapter of St. Luke it is related that Jesus appointed seventy students to go among the various communities of Judæa to preach the gospel of Christianity, and to give practical evidence of its power by healing the sick wherever they should find the people receptive of the Christ-healing. These students departed on their mission of good will, health, and holiness, and shortly thereafter they returned to the Master in a very happy mood, saying, "Lord, even the devils are subject unto us through thy name." The record by Luke indicates that these students were so elated over the destruction of sinful and sickly conditions among the people, that Jesus recognized in their attitude of thought a grave error, and promptly rebuked it. After assuring them that through the spiritual idea of God which he presented they had dominion over all the alleged "power of the enemy," and that nothing should by any means harm them, the Master said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." This we might understand to mean that they were to rejoice not because the beliefs of sin and sickness were subject to those instructed in the truth, but to be happy because they knew and were abiding in the conscious power of Truth.

The same reason for rejoicing should be recognized today by all students of Christian Science who find that a willingness to be governed by the divine Principle of this Science enables them to obey the command of the Founder of Christianity to "heal the sick" as well as to preach the salvation of God in overcoming sin. We may indeed be grateful for the destruction of every sickly and sinful thought through the application of the divine Science which Jesus expounded and illustrated in his life-work; but our rejoicing must find its sure basis in a conscious realization that our true individuality or character is in God, Spirit.

The obligation resting on Christians to rejoice in the consciousness of heaven within their thoughts, is based on this positive command of the Master to rejoice in their understanding of reality rather than in the mere overcoming of that which is unreal. Unreality does not contain or present anything in which to rejoice, since there is nothing in its destruction, as such, to make us glad; for rejoicing is a spiritual quality, proceeding from divine Love, the one and only cause and creator. There can be no true rejoicing in any man's heart, unless he knows God through His eternal Christ, the consciousness of Truth which every man possesses, albeit many seem asleep to this priceless inheritance. Only Truth can make us happy; certainly error can offer us no basis whatever for rejoicing.

Jesus made this plain in the parable used to illustrate his statement that "joy shall be in heaven over one sinner that repenteth." The Master did not intimate that heaven rejoiced because a sinner had lost his sin, but because heaven is always a state of bliss, and because as each human being finds his true character to be spiritual, not material, he finds an inner well-spring of rejoicing, heaven within him. Jesus raised this query: "What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" This query the Master answered by saying that when the lost piece was found, the woman would call the neighbors together and say to them: "Rejoice with me; for I have found the piece which I had lost." The woman did not rejoice because of overcoming her sorrow over the loss of her money, but because she had found that which was supposed to have been lost. The rejoicing of the woman would arise from the positive side of the experience, from her own more complete sense of substance, undiminished by the passing belief of loss.

This is a good symbol of the experiences of Christian Scientists; for, in our acceptance and application of the truth, our realization of the Christ with us, we find, as did Jeremiah, that because God has loved us "with an everlasting love," He has with that same loving-kindness drawn us irresistibly to Him, to a conscious realization of the eternal power and ever-presence of divine Love, and that is indeed enough to make one rejoice with every passing hour.

In accepting and acknowledging salvation through Christian Science, those who enter this sure but narrow way of redemption may hear today the inspiring words of the tender, loving Shepherd spoken centuries ago through the prophet, and realize their fulfilment. "Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. . . . and my people shall be satisfied with my goodness, saith the Lord." Moreover, if we are faithful in wisely spreading the good news of the reestablishment of the healing religion of Christ Jesus in Christian Science, and faithful also in doing its healing work, we shall surely realize the precious fruition of the still higher promise of the Master: "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."



[Written for the *Sentinel*]

A Reading from Nature

WARWICK JAMES PRICE

DRIFTING in from the moaning sea,
Over the beach and the tide-pooled lea,
The gray fog shuts down drearily
On all my world;
Till the outer bar is a distant sound,
And the children's tent but a misty mound,
And the trees dim sentries set around,
Their standards furled.

Yet once the sun shall his sword-rays wield,
All things that old ocean's wraith concealed
Will reappear, as the haze veils yield;
I know this true.
How plain the lesson they taught me then:
That the mist-bred troubles befogging men
Shall fade into empty nothings when
Truth's light breaks through.

Christian Science Sentinel

Selected Articles

[Frederick Dixon in *Birmingham Gazette*, Birmingham, England]

It is perhaps a pity that "A Christadelphian" has written to request that he be informed on what Christian Scientists base their claim to be faith-healers, because it so happens that in adopting the name of Christian Science, Mrs. Eddy repudiated any connection with faith-healing as it is commonly defined. I am not going to criticize faith-healing; I am merely going to point out that the description of Christian Science healing given by your correspondent is simply a travesty of the fact. This critic says that miraculous power to heal was conferred on the apostles and their immediate contemporaries and then withdrawn. Now, the Bible does not say that the healing was miraculous, and does not say it was temporary. There are two words in the Greek Testament translated miracle, and that only in certain places. One of these words means an act of power, and the other a sign, and neither of them ever had any supernatural significance. The word miracle was introduced into Christian literature by Jerome in the fifth century, and it had then no more supernatural meaning than the Greek words.

It is no use attempting to argue about this. The miracle was simply the proof, or object-lesson, of the truth of Jesus' teaching, and he made it an obligatory proof when he declared that those who believed on him would be able to do the works he did. In those words he himself made the power to perform so-called miracles the test of any one's right to the name of Christian. Unless you are going to alter the meaning of the Greek and English languages to make the Bible fit your own theories, it is equally impossible to maintain that healing was a temporary gift to the church. Your contributor says, "The power having been withdrawn from the church since the death of the apostles and their immediate contemporaries (for good and sufficient reasons), are we not justified in rejecting Christian Science faith-healing?" As a matter of fact, not a single statement in this will hold water any more than the statement about miracles. First, there is nothing in the Bible, as has been shown, to say that it was withdrawn. Second, there are no reasons at all given in the Bible, good or sufficient or otherwise. Third, who are to be defined as the immediate contemporaries? Like all the critic's other statements, these are nothing but a string of unsupported "ipse dixit."

Finally, Christian Scientists have never excluded leprosy, or anything else at all, from the operation of Christian healing. Every man, they insist, is a Christian in proportion to his power to repeat the works of Jesus, and to do greater works. At the same time, to say that no one who has not raised the dead is a Christian healer would be just about as sane as to say that no one but a senior wrangler is a mathematician, or no one but Grace a cricketer. The most unfortunate part of the argument, however, is the reference to leprosy, for Christian Science has healed leprosy, and, to give one instance, the patient was a medical man who had been in practise for a quarter of a century.



[Paul Stark Seeley in *The Oregonian*, Portland, Ore.]

The orthodox minister who has found time to deliver a series of sermons denunciatory of what he believes to be Christian Science, could direct his efforts to a much better purpose. In choosing to attack the religious beliefs of a large number of his fellow men who are endeavoring, with a gratifying degree of success, to reduce the sum total of the world's load of sickness and despair, he displays not only his lack of knowledge of the subject which he assumes to discuss, but a regrettable spirit of intolerance which would, if it could, tear

down that which has given to many thousands health in place of sickness, joy instead of sorrow, and peace where discord was before.

In *The Oregonian* of today the reverend critic is quoted as saying that those who come to Christian Science do so because "they are looking for physical benefits and have not investigated its merits as a religion." Just what the gentleman may regard as the merits of a religion we will not presume to say. He will, we trust, not dispute the truth of the apostle's statement, that "faith, if it hath not works, is dead," or the fairness of that law of evidence applied by the Master to prove the divine origin of his teachings, "The . . . works that I do, bear witness of me;" a thought emphasized again in his Sermon on the Mount, where he showed what he regarded as the test of true Christians, in that pointed verse: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Christian Scientists ask to have the merits of their religion judged by no lesser standard than that established by Jesus. They hope the critic is willing to apply the same test to his religion.

Until the theologians of the present are able to prove their faith by their works, and so fulfil the unconditional command of the master Christian to "heal the sick," they can gain nothing by attacking a religious system that is willing to accept the Master's every command and to rest the future of its growth not on dogma or creed, but on its ability to bring to the individual, and so to society, better health, better morals, greater happiness, and a clearer and more scientific understanding of God and man.



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

In a recent issue an evangelist is reported to have said, while conducting a revival service in Beaumont: "Mary Baker Eddy believed there is no hell." Inasmuch as the statement in the paper is separated from its context, we have no means of knowing just what the speaker's concept of hell is, and consequently what thought he meant to convey to his hearers. To say that Mrs. Eddy believed there is no hell, is unjust to her and to the Christian Science movement; it is wholly false and untrue; and one informed as to her life history and teachings would not have delivered such an utterance. A number of references to hell are made by Mrs. Eddy in her writings, and her position is always Scriptural. The hell she pictures is the same miserable, sinful mental state mentioned in the gospels and elsewhere in the Bible.

In an address in 1904 on the occasion of the dedication of the church in Concord, N. H., Mrs. Eddy says, "I am asked, 'Is there a hell?' " And her answer in part is, "Yes, there is a hell for all who persist in breaking the Golden Rule, or in disobeying the commandments of God" (*The First Church of Christ, Scientist, and Miscellany*, p. 160). Mrs. Eddy, with the Bible, teaches that hidden, unpunished sin is hell,—even the hell of a "guilty conscience waking to a true sense of itself, and burning in torture until the sinner is consumed, his sins destroyed." On page 196 of *Science and Health* we read that "sin makes its own hell, and goodness its own heaven," and on page 266, "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right," while the Scripture says, "Whatsoever a man soweth, that shall he also reap."

The leading thinkers and scholars of today, both among theologians and scientific men, hold that hell—the effects of wrong thinking and wrong doing—is mental torment, anguish; and that one can be in such a state here as well as after the transition called death. If the critic believes in a place where a flame of literal fire is fed by material sub-

Christian Science Sentinel

stances, and in which the souls of the departed who failed while here to make peace with God, are burned eternally; if this is what he means when he says, "Mary Baker Eddy believed there is no hell,"—he is correct; for the writer is quite sure Mrs. Eddy had no such conception of hell. She taught that the sinner is punished—is in hell—so long as he sins or believes in sin. "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Mrs. Eddy was a gentlewoman, cultured, highly intellectual, and spiritually-minded. Her whole life was spent in the close study of the Scriptures, from which she drew the inspiration of a life filled with usefulness and good deeds,—thus living up to Christ's commands to love one's neighbor as one's self.



[H. M. Mason in *Nashville (Tenn.) Banner*]

It is reported that "Miss Millar, the Australian evangelist, denounced in specific terms the 'fallacies' of Christian Science," and that "Miss Millar has challenged 'false religions' and 'false doctrines,' chief among which she places Christian Science." If Miss Millar is entitled to be called an evangelist, her mission in Nashville, and wherever she may speak, is comprehensively set forth in Webster's definition of evangelist, the principal clause of which is, "A bringer of the glad tidings of Christ and his doctrines." The Biblically acknowledged exemplary evangelist James said: "Speak not evil one of another, brethren." "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Judging, criticizing, and denouncing a religion is an action strictly in violation of evangelical ethics.

All Christian religions are necessarily represented by the Young Women's Christian Association. If I were to attend an occasion under the auspices of this association with the understanding that the Christian Science religion was to be expounded, and the speaker devoted his time to denouncing another religion, I would naturally feel that I had been imposed upon. For several years I was a business man, and learned through experience that a man with a good business, making a success, has neither time nor inclination to advertise another's business through any kind of spirit or means, denunciatory or otherwise. I believe that rule is a good and safe one to follow, and would serve as a reliable indicator in connection with religions and professions of all kinds. Any one who speaks disparagingly of a religion making the history throughout the world that Christian Science is presenting, is palpably "intruding into those things which he hath not seen."

Miss Millar said: "Recently I said to a woman in New York city, 'Do you know there are sixty thousand girls living in one section of the city in the blackest and vilest of degradation?' The woman replied simply, 'It does not exist in reality.'" I have no means of knowing that this woman to whom Miss Millar refers is a Christian Scientist, or that her thought in regard to the unreality of evil was not further elucidated during this interview. I can say, however, that the reliable witnesses to the fact that Christian Science is liberating people from evil conditions—degradation of all kinds—are numerous everywhere, and present conclusive evidence of the merits of this teaching. The influence from which these results come forth, emanates from the reasoning that if "all things were made by him [God]; and without him was not any thing made that was made," and that "the lust of the flesh, and the lust of the eyes, . . . is not of the Father," and "passeth away," then, in the scientific sense, there is no reality in evil. Proceeding in this way by no means tends to make a benefactor unmindful of another's needs, or in any way uncharitable. No Christian Scientist pretends to prove evil

conditions to be unreal except through an educational process somewhat after the manner in which a musician demonstrates all music to be based upon a principle, which absolutely proves the unreality of all discord.

As mathematics, music, all sciences, when demonstrated, dispose of all that is unlike their immutable harmony, should not the truth about God, the science of Life, establish the perfection of being, in answer to the Lord's Prayer, "Thy kingdom come . . . in earth, as it is in heaven"?



[George A. Law in *The News*, Danbury, Conn.]

Inasmuch as, even at this late day, it is unusual for a so-called orthodox clergyman to pay such a tribute to Christian Science as to acknowledge it "accomplished some good," an incident of this kind is well worthy of comment. In a recent issue this statement was reported to have been made in the First Congregational church by the Rev. Benjamin W. Bacon of Yale Divinity school. Such a manifestation of the present-day tendency to consider the subject of religion from a broader view-point doubtless received the deserved commendation and approval of your readers. Due, more or less, perhaps, to the brevity of the published account of his remarks, while stating that the practise of Christian Science results in "an unusual amount of cheerfulness" and that it "accomplished some good," this gentleman is also credited with saying that, at the same time, it brings a number of "attendant evils in its trail." This proposition is at once seen to be inconsistent, for it is apparent that the same activity cannot possibly bring forth two results which are direct opposites, one good and the other evil. Unfortunately it is not stated what he thinks these evils are.

Christian Scientists endeavor to follow Jesus' example, who said, "It is the spirit that quickeneth; the flesh profiteth nothing." He paid little or no heed to the physical, turning the attention away from the body toward the moral and spiritual, teaching with emphasis that a proper and full recognition of the spiritual was necessary to experience health. To those whom he healed he said, "Sin no more, lest a worse thing come unto thee," clearly indicating sickness to be the result of sin, evil, and that freedom from disease comes as a natural result when sin is forsaken. Jesus also characterized evil as a lie, for he called the personification of evil "a liar," and "the father" of lies. In this manner he declared evil with its resultant conditions, sickness, discord, etc., to be unreal to the spiritual, true man, God's image and likeness, and he taught how to dispose of these inharmonies by treating all evil as unreal, having no rightful place in man's experience.

By adopting Jesus' method of distinguishing between the true and the false, the real, legitimate, and the unreal, thus discarding the error in consciousness and accepting Truth, the works of Jesus are today being repeated in the healing of all manner of diseases and restoring harmony where discord formerly existed.



[John W. Doorly in *The Leeds (England) Mercury*]

In a recent issue H. Waller speaks, as "a lay reader of the Church of England," of "the old Platonic nonsense which Christian Scientists propagate." He goes on to suggest that this nonsense is based on ignorance of the Bible. Now, he is only a lay reader in his church, but it is not so long ago that no less a person than the Archbishop of York felt himself called upon to state that Christian Scientists were among the keenest students of the Bible that he knew. Of course the critic will appreciate the archbishop's opinion.

Your correspondent seems to be under the impression that Christian Scientists do not believe in a resurrection, and it will

Christian Science Sentinel

perhaps relieve him when I tell him that they undoubtedly do, but they believe that the resurrection is a continuous process, to be adopted here and now, of resurrecting mortals from the belief in sin, disease, and death, and making them understand that the redeeming Christ which saves from sin, disease, and death is the "Lo, I am with you alway." Why wait until you die to be resurrected, if that Christ is ever available, and is "the same yesterday, and today, and forever"? Christian Scientists not only read the Bible constantly, but they understand and utilize its teaching in their every-day experience, and they do not try to postpone the practical results of its teachings through a worn-out theological platform. "By their fruits ye shall know them." Today there are many people alive and well who would have been in their graves many years ago had it not been for the practical understanding of the teaching of the Bible which Christian Science gives. This is indeed a practical view of resurrection through Christ.

✧

[Henry Deutsch in *Minnetonka Record*, Excelsior, Minn.]

In considering the questions proposed by your correspondent, we must of course remember that they are simply a repetition of those interrogations which have agitated the world from the beginning of time, and which have never been answered,—nor can they be answered, from the standpoint of material philosophy or purely human logic. God being infinite, it is impossible for finite comprehension to apprehend Him in terms of logic or language. We cannot prove God's existence by the mere process of human evidence, but nevertheless we know He does exist through that inner sense or feeling which responds to the higher intuitions of Spirit. God is defined in John's gospel as "Spirit," and it is said, "They that worship him must worship him in spirit and in truth." God being Spirit,—and on this there can be no possible controversy,—and He having created man in His own image and likeness, the real man must be spiritual and not material.

It is to be noted that there are two records of creation, one in the first chapter of Genesis, and one in the second. An examination of these two chapters will indicate very clearly that the first refers to the spiritual creation, and is undoubtedly the original record of the real creation, which is not disturbed or contradicted until we find in the sixth verse of the second chapter, "But there went up a mist from the earth," and thenceforward we have a material record of creation which negatives the original narrative and confines the creation of man to the male only, instead of male and female, as indicated in the first record.

The inaccuracy of the second record is further apparent when analyzed by facts. In the seventh verse we read, "And the Lord God formed man of the dust of the ground," but natural science informs us that material man, or body, is not made or composed of dust, but is really and actually about eighty per cent water, and the balance various salts, etc. Without, however, going into a further discussion of the so-called dust man, it is beyond controversy that what we recognize as man is not the physical body, but rather the mental or spiritual expression; wherefore we find it true in so many instances that men and women who present the poorest manifestation of physical development are really most manly and womanly, and as pointed out in "Science and Health with Key to the Scriptures" by Mrs. Eddy, "if the real man is in the material body, you take away a portion of the man when you amputate a limb; the surgeon destroys manhood, and worms annihilate it. But the loss of a limb or injury to a tissue is sometimes the quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete,—teaching us by his very deprivations, that 'a man's a man, for a' that'" (p. 172).

Mrs. Eddy very satisfactorily disposes of our doubts and questionings and arguments *pro* and *con* as to what man is by her statement, "At present we know not what man is, but we certainly shall know this when man reflects God" (*Science and Health*, p. 90). The definition of man and the explanation of his origin as given in Christian Science follow clearly and logically a rational interpretation of the Bible, and they have this advantage over all other systems, to wit: they can be proven by all who are willing sincerely to seek and honestly to strive for their exemplification. It stultifies human reason and belittles the concept of Deity to believe that His image and likeness, the highest manifestation of His handiwork, should be typified by the monkey or some other of the lower forms of the animal creation, and it accords more with our conception of Deity to accept those explanations and definitions which coincide with that inspired view of John as given in I John iii. 1, 2. There is no question but that the kingdom referred to by Jesus in his statement, "The kingdom of God is within you," is God's spiritual kingdom, cognizable only by spiritual consciousness. Its territory is the infinite spiritual universe; its king is the one God, and its subjects are God's spiritual ideas, His infinite manifestations.

Your correspondent describes very aptly what should be the test of any religious faith; and if he will honestly and sincerely try Christian Science, he will soon learn that it does what is claimed for it, and more especially, that it heals the sick and reclaims the sinner. It is true that when a person believes he is sick, he unquestionably feels sick, because he reaps the effects of his belief, or, as the Bible says, "as he [a man] thinketh in his heart, so is he." And so when he passes through the belief of death, it is true that the so-called mortal body manifests no evidence of life; for the material body is not man, and the real or spiritual man never dies, but is immortal. Jesus emphasized this very strongly in the raising of Lazarus when he said, "Our friend Lazarus sleepeth."

In order to understand Christian Science it is necessary to study the Bible carefully to obtain its spiritual interpretation. When we do so, we find that the so-called matter or dust man is synonymous with the carnal mind, which is so often referred to in the New Testament as opposed to the spiritual, and is undoubtedly the one described by Paul in his wonderful injunction to put off the old man and put on the new, "which after God is created in righteousness and true holiness." "For as many as are led by the Spirit of God, they are the sons of God."

The greatest discoveries have become realities and facts in human existence through the process of intuitive perception and faith. Some great fundamental truth has been revealed to a person ready for it; has been accepted by him or her as true, with faith, and been acted upon, the results proving its correctness. So with Christian Science, the truth of Mrs. Eddy's statements can be demonstrated by any one who will manifest sufficient faith in God to put it to the test, and the results, as proven by the testimony of thousands of witnesses, indicate that such faith will be well founded and rewarded by the joys, peace, and comfort promised to those who "abide under the shadow of the Almighty."

✧ ✧ ✧

Time's measure counts for naught. True joys in selfless moments come,

While hours of thought, self-centered, drag wearily along. Ask of the sensuous pleasures past, their fruit. The past is dumb;

But love that seeks a brother's good, will fill the heart with song.

ARTHUR F. FOSBERY.

Editorial

Board of Lectureship

THE Christian Science Board of Directors is pleased to announce the following appointments to the board of lectureship of The Mother Church, to take effect immediately:—

James D. Sherwood, C.S.B., 508 Beatty Building, Houston, Texas,

Jacob S. Shield, C.S.B., 36 South State Street, Chicago, Ill.



“Speaking boldly in the Lord”

AMONG the authorized activities of the Christian Science church, none is more important than is that of the board of lectureship. No other is doing more to leaven the thought of the world in its inevitable progress from a very material concept of God, man, and the universe, to a better, higher, and infinitely spiritual concept. When Mrs. Eddy established this activity of the church which she founded, she had great hopes for its success, and it must have been a great joy to her to be able to write to the members of this board: “I am more than satisfied with your work: its grandeur almost surprises me;” also, “The Christ mode of understanding Life—of exterminating sin and suffering and their penalty, death—I have largely committed to you, my faithful witnesses. You go forth to face the foe with loving look and with the religion and philosophy of labor, duty, liberty, and love, to challenge universal indifference, chance, and creeds. Your highest inspiration is found nearest the divine Principle and nearest the scientific expression of Truth . . . Meet dispassionately the raging element of individual hate and counteract its most gigantic falsities” (The First Church of Christ, Scientist, and Miscellany, p. 248).

Because this work is so important, and because Christian Science has been so greatly misrepresented in the past, it is particularly gratifying to learn, as we do from reports received, that the lectures are now being more generally attended by large audiences than ever before. Another gratifying feature is that, because of the increased demand for opportunity to attend these lectures, a great many of the branch churches and societies are providing more than the minimum one lecture a year for which the by-laws call. Many of the churches, indeed, are giving two lectures each year, some three, some four, and some even six.

Through these lectures the public are learning that the doctrines and teachings of Christian Science are not what they were commonly supposed to be, and that the ponderous judgment which has been so often passed upon these doctrines and teachings, namely, that they are “neither Christian nor scientific,” is but a high-sounding phrase and not based on either investigation or sound thinking. They are also learning that the belief, which has been carefully fostered for centuries, that the healing of the sick can take place only through medical and surgical treatment, is no more true today than it was in the time of Christ Jesus and his immediate followers. They are finding out that Christian Science is not a religion for any particular class of society, but for all mankind, without consideration of age, sex, or social station. Although it is not possible for the lecturers, in the short time at their command, to teach Christian Science in its fulness, they are clearly demonstrating that it is evangelical in the truest sense of the word. It is not the province of the lectures to teach Christian Science, but simply to clear up the general misconceptions of the subject and prepare a foundation upon which

those who are sufficiently interested may build through study and demonstration “the structure of Truth and Love” (Science and Health, p. 588) in their own consciousness.

Not the least gratifying incident in connection with the lecture work is the friendly way in which public men are willing to introduce the speakers to their audiences, and in so doing to bear testimony to their own observation of the good wrought by Christian Science, not only in healing the sick, but also in bringing peace and joy into the lives of its followers. With the increased number of members of the board of lectureship, as announced above, we may safely assume that still more good will be accomplished, and that many more of those men and women who have exhausted the resources of earth in their search for health and holiness, will find through the lectures a hope that health and heaven are still possible in human experience. Surely this is not too much to expect, if our own attitude toward these workers for Truth is that which Paul besought from his fellow laborers who have “put on the whole armor of God;” namely, “praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.”

ARCHIBALD McLELLAN.



“Abundantly satisfied”

THE explanation of a vast range of human experience has been given us in Mrs. Eddy’s terse statement on page 365 of “Miscellaneous Writings,” that “mortal mind is calling for what immortal Mind alone can supply.” An unquenchable desire for happiness, and an inherited false sense as to what will satisfy this desire,—these constitute the fundamental factors of every tragedy of history and of life. Who could sum up or picture the laborious effort, the ceaseless and oft-times utterly selfish struggle of men for that which never has brought content and never can, and this for the reason that human consciousness has a divine element, a capacity that speaks for God, and that can know no peace apart from Him.

The ideal concept of man which is revealed in Christian Science,—this and this alone bases a true philosophy of life, and until one has gained it, he is a prey to the insatiable demands of ungratified want. It is with such that the prophet Isaiah was rebukingly pleading when he said, “Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” Christian Science is at one with all Christian faiths in declaring the goodness of God, but it is quite unique in its insistence that “no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows” (Science and Health, p. 275). Not only the supremacy, but the alone-ness of God with respect to the supply of human need, is here given Scripture emphasis, and seen to be vitally related to human happiness. He alone “satisfieth the longing soul,” and when with the psalmist we can say, “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee,” then our feet have surely entered the paths of peace.

Theological statement has abundantly affirmed this fact, but the hearts of Christian people have been very tolerant of its contradiction. They have associated much that is classed as good with other things, and sought for it in other directions. How true this is of the pleasure which we have all so sedulously and so continuously tried to secure. How little

Christian Science Sentinel

is God thought of today, by the average Christian man, as the source of pleasure, the fountain of every-day joy, and yet this sense of Deity as "delightsome" is as old as David, for he sang, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

So too with beauty, which has been associated by all Christian believers much of the time, and by most of them all the time, not with God and His activity, but with things apart from Him, things which decay and become abhorrent, and yet which it has been believed He made! "One thing have I desired of the Lord," says the psalmist; "that will I seek after; that I may dwell in the house of the Lord [right consciousness] all the days of my life, to behold the beauty of the Lord." This is the scientific desire which the true Christian Scientist entertains, and it is no less practical than it is philosophical.

So too with peace, which has been identified very largely with ideal conditions, here or elsewhere, rather than with the divine appearing; with God's giving of place and provision, rather than His eternal gift of Himself; with rest in material comfort, rather than rest in the Lord. Christian Science leads to the realization not only of the sovereignty of God, but of the allness of God; that He is not only to bound our thought but to fill it, be the Father and Mother to whom we shall not only turn in every hour of need, but with whom we shall find our recreation, our inspiration, and our delight. Christian Science does not assume to add anything to the Christ-teaching, but only to bring human consciousness into the practical realization of its vital content, that God may be in human experience what He is in truth, All-in-all.

JOHN B. WILLIS.



Limitation Overcome

MANY of those who come to Christian Science for healing, soon discover that the truth does not deal with their physical ailments alone, but extends to all the phenomena of human experience. The worker in Christian Science aims to bring his patients into conscious harmony with God's law at every point, and in the ratio that this is accomplished, discords vanish one by one. In some cases they go so quickly that the healing of "mind, body, or estate" appears as one process, which it actually is, though in other cases it comes more slowly, through a growing understanding of the truth. No real progress is made, however, until the seeker after health and harmony sees the importance of doing what Christ Jesus commanded, namely, seeking "first the kingdom of God, and his righteousness," for by this means alone can the mortal sense of limitation be really overcome.

On page 129 of Science and Health Mrs. Eddy makes a statement which is capable of the broadest application, when she says, "We must look deep into realism instead of accepting only the outward sense of things." She adds, "Can we gather peaches from a pine tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread in its reformatory mission among mortals."

When one is healed in Christian Science of a sense of illness, he becomes to some extent conscious of the fact that the kingdom of God is here and now. Like a child new-born, he must, however, become acquainted with the things of the kingdom, also its laws, which are spiritual and perfect, and he must obey these laws or he will miss the blessings which they are intended to provide. If honest with himself, he will see that he has neither understood nor obeyed these laws in the past, or he would not have had the sense of discord and limitation to contend with. If we fail to obey God's law

after its demands are revealed to us, we are, as St. Paul says, "without excuse." If order is "heaven's first law," then we must apply it in all we think and do, for in this way we shall bring harmony into our own lives and bless all with whom we are associated.

One who is orderly and intelligent is ever in demand as a worker, and need have no fear that his services will miss recognition, for the Mind which he reflects, if he is truthful and unselfish, governs not this world alone but the entire universe. Not many, perhaps, think how large a part selfishness plays in perpetuating the sense of limitation. Mortals want more than they have demonstrated, and because others have certain things they get them, not knowing whether they can ever pay for them, and quite forgetful of the fact that self-denial on the material side, if practised from the right motive, leads to expansion on the spiritual side and breaks in the only sure way the claim of limitation. Here, too, we need to remind ourselves often that time must not be wasted, that the spiritual demand in this respect must be met, given priority over all other considerations, and then we shall not be limited, either as to time or aught else. This does not mean that we shall always do what others may desire, but our activity and our mental processes will be unmarred by haste or confusion, which may affect many others besides ourselves.

As we study the Old Testament we find clear and definite statements that God's people should have no sense of lack or limitation. The psalmist says of the godly man, "Whatever he doeth shall prosper." The Hebrews were taught to consecrate to divine service a tenth of all they possessed, and instead of this enactment limiting them, it broke for them the material sense of limitation by compelling foresight, prudence, and self-denial. It was orderly giving, and it led up to that higher law enunciated by Christ Jesus, "It is more blessed to give than to receive." While Christian Scientists may not "pay tithe of mint and anise and cummin," or even of dollars and cents, their giving to the cause of Truth should be orderly, spontaneous, and generous, and it should come "first." That this has been largely true of them is well known, but let us all get a firmer grasp of the "realism" mentioned by our revered Leader, and we shall then be, as St. Paul says, "making many rich" in the truest sense, while "possessing all things" ourselves.

ANNIE M. KNOTT.



Among the Churches

Current Notes

MELBOURNE, AUSTRALIA.—Authority having now been issued by the Victorian penal department for the regular holding of Christian Science services in the Melbourne jail and at Pentridge penal stockade, a rota has been drawn up covering the next twelve months. With the sanction of the chief secretary, initial services were recently held in these prisons, which were regarded as experimental by the prison authorities, and the above authorization is consequent thereon. For the present, the services will be held monthly, but it is hoped that very soon weekly meetings will be sanctioned. Indeed, it is not unlikely that request to that effect may be made by the requisite number of Pentridge, or long-term, prisoners, which will involve permanent weekly services being authorized in that section of the jail.

The first service in the reformatory section at Pentridge has just been held, when forty-three prisoners out of a possible fifty-five voluntarily attended. This section consists solely of prisoners confined under indeterminate sentences. The service was in the form of a Wednesday evening meeting

Christian Science Sentinel

and several of the committee of prison workers which has been formed by the Melbourne church, spoke in explanatory testimony; and at the close the prisoners present expressed their thankful appreciation, with the hope that they would soon see their visitors again. Gratitude was also voiced for the Christian Science literature, which is regularly supplied to the prison through the distribution of literature committee, and of which, in accordance with the prisoners' desire, a larger supply will now be provided. It transpired that one of the prisoners in the reformatory section owned a copy of Science and Health and was a regular reader of the Lesson-Sermon.—*Correspondence.*

EVANSTON, ILL.—A splendid new edifice was added yesterday [Nov. 16] to the places of worship which have won for Evanston a name as "the city of churches." The new structure is First Church of Christ, Scientist, and is the fourth fine edifice to face the small park at Chicago avenue and Grove street. The audience-room has a seating capacity of nine hundred. Beneath the main auditorium is a commodious Sunday school room and parlors. The opening services were held in the morning, and services were also held in the evening. The edifice cost about one hundred thousand dollars.

The Chicago Record-Herald.

MILWAUKEE, WIS.—The corner-stone of Second Church of Christ, Scientist (the former Third Church), was laid Nov. 6. The edifice is being erected on Highland boulevard just west of Twenty-seventh street, on a lot 165 by 240 feet. The main auditorium will seat one thousand people, and the gallery about three hundred and fifty more. The approximate cost, including the organ and the building lot, will be one hundred and twenty thousand dollars.—*Evening Wisconsin.*

PORTLAND, ORE.—The Christian Science churches of Oregon maintained at the state fair a tent reading-room which had many visitors during the week, and there Christian Science literature was made available for free distribution. The work of *The Christian Science Monitor* as an advocate of clean journalism was brought to the attention of many through the distribution of a large number of copies.

Portland Telegram.

LINCOLN, NEB.—A Christian Science society has been formed at the University of Nebraska by a number of students who are adherents of Christian Science. The official requirements for recognized university organizations have been complied with by the organizers, and a meeting place in the Temple has been assigned for the use of the new society.

Daily Star.

LOS ANGELES, CAL.—The new Seventh Church of Christ, Scientist [San Pedro], was formally opened Oct. 26. It is situated on Seventh street, near Center, the lot having cost four thousand dollars, and the building, which is on the bungalow order, represents an expenditure of twenty-five hundred dollars.—*Los Angeles Tribune.*

PALM BEACH, FLA.—So far had work progressed upon the new Christian Science church being erected entirely by the contributions of its members, that services were conducted there Nov. 2. The new building is at the corner of Hibiscus and Poinsettia avenues.—*Palm Beach Post.*

LOGANSPOUT, IND.—The new Christian Science church which is in course of construction at the northeast corner of Ninth and North streets, is rapidly nearing completion.

Logansport Chronicle.

The Lectures

Hobart, Okla.

H. L. Standeven, in introducing Judge Clifford P. Smith, who lectured on Christian Science at the Opera House, spoke in part as follows:—

Forty years ago there was only one Christian Scientist in the world; today there are hundreds of thousands that have subscribed to the faith. Forty years ago there was not one Christian Science church; today there are nearly fifteen hundred Christian Science churches and societies, dedicated to the omnipotence of God, the spirituality of man, and the nothingness of evil. There must be some reason, some sound basic reason for this remarkable growth, as it has been accomplished in the face of the most unjust criticism and bitter denunciation by the people who have not given Christian Science sufficient study.

Christian Science is a demonstrable religion, something you can demonstrate every day of your life. In fact, Christian Scientists must demonstrate their religion every day of their lives or they are not true Christian Scientists. They believe that every person should have a right to worship God according to the dictates of his own conscience, and they grant that privilege to every person. Since Christian Science is a demonstrable religion, it is something that persons can absolutely rely upon. A great many people have come into Christian Science not because they want to, but because they have to. When something has been proven to them, they know it to be an absolute fact, and for this reason a great many people today are Christian Scientists.

Many are prone to judge and condemn without thoughtful investigation, and the prejudice that exists in the minds of a great majority of people with reference to Christian Science is based upon the fact that they have not investigated before they have judged. To correct the erroneous idea existing in the mind of the public as far as possible, these lectures are given, and it will be the aim of the speaker tonight to explain the basic principles of Christian Science.

The Hobart Daily Republic.



Waupaca, Wis.

A very appreciative and intelligent audience listened to a lecture on Christian Science by Virgil O. Strickler. Attorney Irving P. Lord introduced the speaker, saying in part:—

I am not a Christian Scientist, but I hope that I am a Christian. I do not know as it makes a great amount of difference which particular road any of us travel, so long as we reach the coveted goal. No matter what creed we embrace or with what church we affiliate, we should all aim to do unto others as we would that they should do unto us. We should love God, not fear Him. Love and labor, faith and charity, are the fundamentals of true Christianity.

Although Christian Science is less than a generation old, its basic truths date back to the time where the memory of man runneth not to the contrary, and the rapid growth of Science has been phenomenal in the extreme. I am personally acquainted with most of the members of the Christian Science church in Waupaca, and I can truthfully say that as far as those qualities go which make up desirable citizenship, they compare most favorably with the membership of any other of our local churches. Some people have treated Christian Science lightly because it was founded by a woman, but I personally resent such aspersions on the sex.

Waupaca Record-Leader.

Christian Science Sentinel

Natick, Mass.

The Rev. William P. McKenzie delivered a lecture on Christian Science in Concert Hall, under the auspices of the Wellesley Christian Science Society. He was introduced by Carrington Howard of Natick, who said:—

We are all striving to bring into our experience those things that make for happiness and richness of life, and to put out and exclude those things that make for unhappiness and discord of every kind. The greatest person the world has ever known was Jesus Christ. After a test of nineteen centuries his influence is today greater than that of any other person, and is spreading more rapidly than ever before. He demonstrated the possibility of overcoming without any material means, the same sins and diseases and troubles as are bothering us today. The secret of his success, the secret of his life, was to know God. "And this," he said, "is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." God first, always, but Jesus Christ as well; for without knowing him and his teachings we are blind as to the way. He taught and proved for all ages that for those who know God aright and are sufficiently spiritual minded, the spiritual and not the material becomes the real or abiding element of being, and the discordant elements which had been accepted as the real, disappear. When we understand and can prove this for ourselves, we honor and love all the more the one who so unquestionably proved this for us first; for now we can appreciate the full significance of his teachings and his life.

If we see what we have always accepted as a material law, broken time and again, or even once, we are no longer willing to accept it as a law, but rather know that it was ignorance of a higher law which made us take the other for a law. We are likely to call the old "a belief," for we thought it was true. Christian Science teaches us, by a spiritual interpretation of the Scriptures, to recognize, and to prove in our every-day experiences, the reality of a spiritual law higher than our material so-called law. It does not annul any law, or claim to, but it does teach us to recognize and be able to demonstrate the true law. So people are turning to Christian Science for guidance in thought, and therefore in action, and for relief from every form of human discord, by learning its nothingness. And the secret of understanding, today as of old, is to know God; to know God as Life, without an element of death; to know God as Truth, without an element of error; to know God as Love, without an element of hate or of envy or of jealousy or of malice; and to know the real man as the image and likeness of God,—not material, but spiritual.

Correspondence.

Columbus, Ind.

Bliss Knapp lectured on Christian Science at Crump's Theater. He was introduced by the Hon. L. Ert Slack of Franklin, who said:—

Every new thought or discovery must of necessity stand the test of public investigation and demonstration. In order that Christian Science may endure, it too must stand the test of investigation and demonstration. I dare say we will all concede that Christian Science has been much investigated. Since it radically changes the common religious beliefs, this teaching has been challenged by the ministry; and since it radically changes the common beliefs as to material bodies, it has been duly investigated by scientists; and since the practise of Christian Science has become so universal among citizens of all countries, its practise has been challenged in the courts of law.

Christian Scientists generally, and the organization itself,

have not tried to evade all proper investigation, but on the contrary, every effort has been and is being made to assist in the presentation of this Science to the people of the whole world. As a result of all this inquiry and criticism, Christian Science grows, and grows rapidly. Its supporters and followers are found in every walk of life, and its churches are crowded with the thoughtful citizens of thousands of cities in this country, Europe, and Asia. While the period of investigation continues, the day of positive demonstration is at hand. Men and women in their right mind are testifying every day to the absolute proofs of Christian Science, its moral force, its gospel of peace on earth, and its power to heal mankind of all manner of ills of the flesh.

Columbus Daily Herald.

Brooklyn, N. Y.

A lecture on Christian Science was given by William R. Rathvon in Prospect Hall, under the auspices of Second Church of Christ, Scientist, where a large audience gave the closest attention. The lecturer was introduced by Llewellyn C. Morley, first reader, who spoke in part as follows:—

The question, "What is truth?" has occupied the attention of past centuries and has been answered again and again, but not through a material perception of things, not by pagan or modern philosophy, but only through those whose spirituality has enabled them to discern what mortal eye hath not seen or human ear heard; and the greatest of these was named our Lord and Saviour Jesus Christ. He showed to us by his demonstrations of healing the sick, reforming the sinner, and raising the dead, that the apprehension of his Father, divine Love, enabled him to conquer all materiality with spiritual truth, and give to every one that seemingly marvelous message of eternal Life!

Over forty years ago there was again given to the world the same message, Christian Science bringing forth the fruits of healing the sick, reclaiming the sinner, and giving an understanding of Life eternal here and now. Since that time the Christian Science movement has grown steadily but surely, until it now extends over every portion of the civilized world, and tens of thousands are rejoicing today through the understanding of its teachings.—*Correspondence.*

Lectures to be Delivered

- Brunswick, Maine.—Judge Clifford P. Smith, Town Hall, 7:30 p.m., Dec. 18.
Fremont, Ohio.—Virgil O. Strickler, Colonial Hall, 8 p.m., Dec. 18.
Los Angeles, Cal. (Second Church).—Col. William E. Fell, Church Edifice, 948 W. Adams street, 8 p.m., Dec. 20.
Los Angeles, Cal. (Fifth Church).—Col. William E. Fell, Wilcox Auditorium, 6380 Hollywood boulevard, 3 p.m., Dec. 21.
Norristown, Pa.—Virgil O. Strickler, Opera House, 3 p.m., Dec. 21.
Pottsville, Pa.—Virgil O. Strickler, Victor Theater, 8 p.m., Dec. 21.
Prosser, Wash.—Francis J. Fluno, M.D., High School Auditorium, 2 p.m., Dec. 14.
Redlands, Cal.—Col. William E. Fell, Contemporary Club Hall, 8 p.m., Dec. 23.
San Francisco, Cal. (Joint lecture).—Col. William E. Fell, Dreamland Rink, Steiner street near Sutter, 8 p.m., Dec. 16 and 18.
Toronto, Ontario (First Church).—Prof. Hermann S. Hering, Massey Hall, 3 p.m., Dec. 21.

Testimonies of Healing

I write this with a heart full of gratitude and joy, and with the hope that others who have not yet become conscious of God as omnipresent Love, may be blessed as I have been in the understanding of Christian Science. Mrs. Eddy's devotion to the cause of Truth has blessed all mankind.

About a year ago, when to mortal sense I was suffering from a complication of diseases, among which were heart and kidney trouble, a kind friend brought Christian Science to my notice. Years before, Science and Health had been given to us, but I read very little in it. Being in good health at that time, it did not appeal to me; in fact, it seemed impossible for me to believe in it.

To go up-stairs where the book happened to be when the friend mentioned the subject, was quite an effort, owing to the condition of my heart; but the book was found, taken down-stairs, and literally devoured. No longer did its teachings seem vague and impossible. Now it meant life to me! The first sentence I read, "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii), brought hope to my heart; and as I continued and the truth of God's love and power and availability dawned upon my consciousness, I felt that God would heal me as He had healed others. Then the revelation that man is perfect now and forever, because made in the image of God, made clear to me the fact that all my seeming ills were nothing, regardless of what the material senses seemed to say. I knew I was free then and there, and I praised God for it, though months passed before I manifested perfect health outwardly. This did not disquiet me, however, for I knew the truth and clung to it, and therefore could patiently await the result.

Today I am well and strong and happy through the power of divine Truth. Not a day passes without having the divine presence manifested to us and infinite Love revealed to us. Like the psalmist I can say, "How precious also are thy thoughts unto me, O God! how great the sum of them! If I should count them, they are more in number than the sand." For the healing of our infirmities we are more than grateful to the beloved Father; but it is the spiritual awakening, accompanied by the consciousness of the reality of God's protecting and loving presence, which calls forth the best there is in us, in an endeavor to be worthy; which inspires with the desire and determination to be approved of God, "a workman that needeth not to be ashamed."

My healing was wholly brought about through the study of the Bible, Science and Health, and other Christian Science literature, and through the understanding thus gained, I have been enabled to know the truth for another and myself many times. To those weary and heavy-laden, who do not yet understand the depth of infinite Love, I can say out of my own experience, "Seek, and ye shall find."

MRS. FRANK H. TEMPLE, Samoa, Cal.



[Translated from the German]

This testimony is written in deep gratitude for the unspeakable blessings which have come to me through Christian Science. For weeks, or rather months, I was confined to my bed on account of a serious physical trouble, accompanied by distressing pain, which did not leave me for one hour. We consulted various specialists, but all material remedies failed, and I was taken to a hospital. My hope of getting well there also proved vain, for although the physicians made every effort possible to help me, I did not experience the slightest

relief. Finally, I asked to be taken back home, as all hope had left me.

At that time my attention was called to Christian Science, and I expressed the wish that a practitioner be asked to give me treatment. This was done, and after the first explanation of Christian Science I felt the thoughts of fear leaving me. The more I grasped of its teachings the more decided was my improvement, so that in about three weeks' time I was able to leave my bed, all pain and inflammation having disappeared. A year has elapsed since then, and I have not been confined to my bed for a single hour during that time. I can accomplish more than ever before, and have not been reminded of the trouble in the least. The following thought, expressed in a hymn, is constantly with me:—

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help is near.

Daily, hourly, we have proofs of God's loving care, when we put our trust in Him. Honor and praise to our God for all His blessings, and thanks to our beloved Leader, who has taught us to know God as Life, Truth, and Love!

FRAU MINNA GEGENHEIMER, Stuttgart, Germany.



It is only a short time since I came into Christian Science. Up to that time my life had been spent in the drug business. The last six years of it I traveled, and this has afforded me an opportunity to see the actual harm done by the use of medicines. I suffered from kidney trouble, and a chronic disorder for years, besides a stomach ailment, nervousness, and numerous other complaints. I consulted physicians the country over, took medicines, but steadily grew worse. This brought me to a realization of the falsity of reliance upon drugs, and I then began to see that I was living a lie and selling things I did not believe in. The more clearly this came to me, the more I became discouraged in my work, and the less I accomplished, until finally I prayed to be delivered from this evil. I did not at that time know the God to whom I was praying, but I now know that divine Love led me into Christian Science and opened the way for me into another business in which I am striving to live the truth. With this change came a happiness and content which money cannot buy. I have also been cured of physical ailments, and each day I am receiving more and more of the blessings which are ours by knowing and living in the truth. I know now what it means to be born anew.

I am grateful to our dear Leader for all Christian Science literature, and I hope this testimony will bring other sufferers into the light.—E. A. BUESCH, Chicago, Ill.



It is with a deep sense of gratitude that I submit my testimony to the efficacy of Christian Science to heal and to comfort. It has been my help for a number of years, and under its teachings errors of many sorts have been destroyed in my consciousness. From a better understanding of what God is, there has come to me a sense of freedom and peace and harmony which I cannot express in words, and which I can only try to show through love and thankfulness. Since I have been interested in Christian Science many physical difficulties have been healed, and during periods of disappointment and trouble this truth has indeed been my comforter and given me strength in time of need. Through the reading and study of Mrs. Eddy's writings I have learned valuable lessons; I have learned to understand and love the Bible, and have gained

Christian Science Sentinel

a sense of love and compassion which has overcome to a large extent in my own thought the sense of fear and ignorance.

For the joy and harmony which surround me, and for the knowledge of the truth which I have gained in Christian Science, I am truly thankful, as this knowledge, slight as it may seem, is sufficient to guide me to a fuller understanding, and has many times enabled me to be of service to others. My feeling for Mrs. Eddy is one of boundless gratitude; and for the love and kindness I have received from other faithful Christian Scientists when it has been necessary for me to ask for help, I am sincerely thankful. I desire to express this thankfulness in loyalty and obedience to the teachings of Christian Science as given by Mrs. Eddy in our text-book, "Science and Health with Key to the Scriptures."

GERTRUDE M. HIGGINS, Boston, Mass.



When Christian Scientists are exposed to so-called laws of disease, Christian Science furnishes the true remedy which establishes health and peace. In March, 1912, I was attacked by mumps. I applied to a practitioner here for help, then I went back in spite of bad weather, carried on all my work at home, also my studies, and was not affected at all by my efforts. The sense of pain in eating certain kinds of food was overcome and the contagion destroyed. The mother and three children in the home where I stayed while away at school, did not take the disease.

This demonstration proved anew to me the ever-presence of God, and I am thankful to Him, both for the messenger, Mrs. Eddy, and the message, Christian Science, which interprets to us the teachings of our blessed Exemplar, Christ Jesus, so that even a little child may quickly understand and prove them.—ENA M. JURGENSEN, Bloomington, Ill.



Some years ago I had an attack of measles, followed immediately by another and what is considered a very dangerous form of this disease. After a long illness, during which life was despaired of, a recovery was apparently effected through the loving and faithful service of physicians and nurses. This illness, however, according to the medical belief in after-effects, left a terrible skin disease. Physicians in various parts of this state and one from the East expressed their inability to aid me. Many remedies were tried, but they were without avail.

Christian Science was then resorted to, and before the end of three weeks' treatment, perfect healing was realized, after seventeen months of torment and experimentation with material agencies. The condition of the feet became so malignant at one time, while under medical treatment, that amputation was proposed as the means of preserving life; yet under Christian Science treatment the recovery was so complete that not an hour has been spent in bed owing to pain and swelling in these members, whereas from two to five days at one time would be necessary under former treatment.

Not only has Christian Science been a physical benefactor, but a spiritual regenerator as well, revealing God, the Principle of the universe, as infinite Love. Having been a member of an orthodox church (during which time much good was assimilated), the demonstrable knowledge of a divine Principle that is wholly good, and of man as God's image and likeness, is worth far more than the physical healing, the latter being merely the proof of the former.

In every department of work Christian Science is a rod and a staff that comfort, direct, and heal, for which profound gratitude to God is felt, and also to Mrs. Eddy.

RAYMOND H. ARNOLD, Spokane, Wash.

I want to express my gratitude for the wonderful blessings that have come to me through Christian Science. I know that it is the true religion, the religion which Jesus practised and taught. I was fully convinced of this when my little boy was instantaneously healed of a severe attack of illness four years ago. Immediately after the treatment in Christian Science he sat up on his grandmother's lap and laughed and played. My own fear of spasms was completely destroyed at the same time, for he never had another.

I am truly thankful for the understanding of the healing power of Truth, which shows us the unreality of suffering, for I can truthfully say that when my last child was born the birth was painless. The next day I felt perfectly well, and the fifth day I arose, dressed, and was about the house as usual. This was my third child, and the difference in the conditions between the first and the last was so great that I can never cease to be thankful for Christian Science. I am also grateful for the spiritual understanding which teaches me patience and how to cast out fear when error seems to be real. For all this I owe gratitude to God, and also thankfulness to Mrs. Eddy, who gave Science and Health to the world.

MAE GEIS, Massillon, Ohio.



It is with the deepest gratitude to our loving Father-Mother God, and a desire to help others as I have been helped, that I recount a few of the many blessings Christian Science has brought to me. About two years ago I was healed, after suffering for twenty years, of acute attacks of sickness and pain for which doctors and specialists could do nothing but relieve with an opiate. After my healing in Christian Science, I gave up my bath chair,—which I had used for a great many years, and entirely for the last few, always taking it with me when I went away,—for now I can walk wherever I need to go.

Two years ago I was instantaneously helped in a severe attack of hemorrhage of the lungs, for I felt no pain, inconvenience, or loss of voice, taking my meals as usual. I was down-stairs the third day, out the fifth, and attended an evening Christian Science lecture about the tenth day. When a much less severe attack occurred some years ago I was in bed for weeks, quite an invalid for the rest of the year, and under the doctor's care.

Lately I had the great privilege of class instruction, and am deeply grateful for the good I received. My desire is that I may gain a still better understanding, so that I may be able to help others. I realize that God is indeed all Love, and although the physical help I have received is very beautiful, it is nothing in comparison with the spiritual uplift and the realization of God's presence and protecting care through which this fear and other troubles have been largely overcome.

I am grateful to our beloved Leader for showing us the way of Life, Truth, and Love.

MRS. C. E. JONES, Sale, Cheshire, England.



When I first heard of Christian Science, about five years ago, I thought its teachings very beautiful, but I had no idea that they could be made practical in daily life. Ever since I was a little child, I had suffered from chronic throat trouble, and several doctors had told me that I could not get rid of this condition. I never knew what it was to be entirely free from pain and discomfort in my throat, and every few weeks I had a very severe attack, which usually made it impossible to swallow anything but liquids for several days.

After I had known of Christian Science for about two years,

Christian Science Sentinel

I happened to be staying with an aunt who was interested in it, and while I was there I had a very bad attack of this trouble. My aunt begged me to write for Christian Science treatment, and on the very last day of my visit I did write to a practitioner, asking for help. The next morning my throat seemed worse than ever, and I put it down to the cold journey of the previous day; but about midday I suddenly felt all the pain disappear, and turning to a friend who was with me I said, "My throat is absolutely well!"

That was three years ago, and from that day to this I have had no trouble with my throat. I knew in the first moment of freedom from pain that I was healed, the feeling of peace and security being indescribable. I then began to study Christian Science in earnest, and it made the world new for me. I found that this wonderful truth heals one not only of sickness but of sin, while it overcomes difficulties and all the trivial worries of every-day life.

I do not know how to express in words my gratitude for Christian Science, for the new and beautiful outlook which it gives, as well as for the sense of real, true love which it makes one feel for one's fellow beings.

LUCY NICHOLSON, Aberdeen, Scotland.



As I am isolated from other Christian Scientists I feel that I must give expression to my gratitude for this healing truth through the columns of the *Sentinel*, but I find it difficult to know where to begin and where to end. My first healing took place in Colorado Springs. After having been in poor health for many years, and gradually growing worse, the last two years prior to my healing were spent mostly in a hammock or in bed. We had nine different doctors in those last two years. They did not seem to think me in any immediate danger, but they failed to find anything to help me, and I was very much discouraged.

No one, except those who pass through a like experience, can know how rejoiced I was to find that there is a "balm in Gilead," and a "physician there." I was healed in Christian Science, and in less than three weeks was able to do my housework; but I have always considered my physical healing the smallest part of the good which Christian Science has brought into my life. To know and begin to prove that "now are we the sons of God," and that "now is the day of salvation," is of much greater importance. There is no problem too small to take to God, and there is none too large. Time and again have I proven that God is my strength; time and again have I proven Him to be my source of supply; and we know that all things outside of harmony can be proven unreal, however real they seem to the senses. How glad we are to hear that those confined in prison are gaining a demonstrable understanding of this truth! After all, are we not all prisoners until Truth sets us free, and do we not all have to work, watch, and pray, as our dear Leader tells us, to gain our freedom? I am more grateful to her than I can say for the truth that makes free, and for the help which the periodicals bring to me.—VINNIE MATTHEWS, Willard, Mo.



My gratitude to God for Christian Science is very great, far greater than I can put in words. About two years ago a copy of Science and Health was placed in my hands by a very dear friend, and as I read the book I knew I had found what I had long been searching for. I shall never forget the joy I experienced as the truth dawned on my consciousness.

I was brought up by good and loving Christian parents, but the old teaching seemed inadequate to give me the peace and help that I longed for. From the day I gained peace

through the teachings of Christian Science, our text-book has been my constant help and comfort. Since then I have had many proofs of the efficiency of divine Truth as applied to physical ailments, some of twenty years' standing,—bowel, kidney, and stomach trouble,—all of which have vanished into their native nothingness.

When we know that God is Love, and that He has only thoughts of good for us, and sends us no evil, we gain the understanding of Him as an ever-present help. Truly His ways for us are "ways of pleasantness," and our paths are "paths of peace." The Bible and Science and Health, the *Journal*, also the *Sentinel* and *Quarterly*, are my daily study, and I am gaining an understanding of God as Life and as Spirit. I am also coming to see the nothingness of matter.

I am truly grateful to Mrs. Eddy, who has shown us the way to apply the truth as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death, and I gladly acknowledge Christ Jesus the Wayshower, and God as All-in-all.—ALMEDA A. KING, Harper, Kan.



I would like to tell others how many times I have been able to overcome error in different forms through a knowledge of Christian Science. It has been a practical help to me and my children for several years, mentally, physically, and spiritually, more especially spiritually. I have proved the healing power of ever-present Love in such ailments as measles, chicken-pox, and other so-called children's diseases, while a recent demonstration with my baby has emphasized this wonderful healing power. The case was diagnosed by a doctor as congestion of the kidneys, in his estimation a thing difficult to get rid of quickly; but all evidence of it was gone in about four weeks. It is now over a year and a half since the healing above mentioned and the condition has not returned. Our literature is most helpful and encouraging.

MRS. T. FAIRBURN, Auckland, New Zealand.



About three years ago, when I first began to investigate Christian Science, I was rapidly failing both in business and in health; in fact, in everything I undertook to do. Then every one thought I had serious lung trouble, as I was getting very thin; but as soon as my thought was turned to God, as Christian Science teaches, I began to grow healthy and happy, and my every need has been supplied. Our baby is now three years old and has never taken any medicine, neither have any of the others in our family of three since I became interested in Christian Science. God has been our only physician and our source of supply. I am deeply grateful for the great good that Christian Science has brought into my life.

H. H. DEATHERAGE, Los Angeles, Cal.



Four years ago I was taken with a bad attack of acute lung trouble. I had been in poor health for a year, and had tried four different physicians with little benefit. I was very weak and was taking two different kinds of medicine when I came down with the lung trouble, and it seemed useless to send for a physician. I had been talking with a friend who was a Christian Scientist, so I sent for a practitioner. In a short time I was healed of the lung trouble, and also of the female trouble from which I had been suffering. All these ailments left me, and have never returned. I am very grateful for this truth that sets us free.

MRS. NELLIE M. SHAPLEY, Colorado City, Col.

From Our Exchanges

[*Western Christian Advocate*]

I am glad to add my testimony of healing in Christian Science, hoping that it may help some one in need of the assurance that "with God all things are possible." From infancy I had suffered from an annoying eye trouble which caused intense nervousness and at times complete exhaustion. After trying several well-known specialists, who agreed that glasses were my only help, I was growing constantly worse, so I was prompted to try Christian Science, although I truthfully say that under that name I had never looked for God's power to heal and had no thought of betterment. One treatment, however, was sufficient to convince me of the great truth which it proclaims, and I was filled with a joy such as I had never known.

From that day I have never needed glasses, and I now see much better without them than I ever did in the fifteen years which I spent in trying to see with them. For the relief which came to me through this healing truth, the spiritual uplift, and the awakening to the knowledge that one power alone can meet human need, fills me with gratitude which words fail to express. I thank God every day for Christian Science, this wonderful revelation, and ask that I may live so near to divine Love that I may be used to help others to see and know the truth.—MRS. PEARL A. JONES, Fort Russell, Wyo.



After eight years' experience in the truth as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," I feel it a duty to tell others what Christian Science has done for me and mine. I have been healed of heart and stomach trouble, and many other ills. I have also been lifted out of such bad moral conditions as envy, jealousy, hate, selfishness, the tobacco and liquor habit, as well as such mental conditions as fear, worry, doubt, discouragement, etc., and in place of being without any hope or God, I have a firm hope and trust in God as my only Saviour, through a knowledge of the truth taught in Christian Science. I now know that God is the source of my life, my health, and my supply.

Our children have been healed of measles, scarlet fever, throat trouble, whooping-cough, etc.; and we have also received help in case of accidents, such as falling down a flight of stairs. One child, just three years old, had some hot tea spilled over her, but the effects were overcome instantaneously, for there was not even a blister; and another child had a large flatiron fall on her foot, but this injury was healed in two days, all through Christian Science.

We have had no medicine in our house for the last eight years. Our only reliance has been in God. I hope this may be as a cup of cold water to some needy one.

WILLIAM SOMERS, New York, N. Y.

Through Christian Science our baby was healed of a wasting disease, whereupon we got a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and studied it together. We went to church for some time, and after studying the text-book for three months my husband found that he was healed. He could eat whatever he wanted, and having at the same time lost all appetite for liquor and tobacco, our home became more harmonious. He has given a testimony of this healing several times in the Christian Science society of which he is a member, and I gladly assent to its truth, as I have been an eye-witness to his healing, and also to that of the children.

My husband has not been sick one day for several years, and he is more interested in Christian Science than ever. We are indeed grateful for it, since it has brought peace and harmony to our home, where formerly there was only discord.

ELIZABETH H. SOMERS, New York, N. Y.

The great idea of Jesus was the kingdom of God. He believed so firmly, so unwaveringly, in the ultimate triumph of righteousness and peace, that his vision makes the dreams of the world's greatest optimists fade into darkness by comparison. He recognized the dangers which he faced, the forces which he had to meet, the tragical mistakes and disloyalties of his followers, but without a moment's hesitation he launched his idea because he believed in "men and religion." He believed in the potency of his idea because he knew what was in man, and had a steady and sublime faith in his strength and nobility and heroism when freed from the terrible obsession of sin.

In the mind of our Master the kingdom of God was not a pleasing hope, a beautiful dream, a golden age in some far-away future, floating like a sunset-cloud on the dim horizon. It was something real, present, irresistible in its movement. He did not conceive of it as an inward state of the soul or a future state of blessed existence. It was objective, social, and universal,—a new social order in which men, recognizing themselves as children of the Father, shall likewise acknowledge their true relation to their fellows and substitute cooperation for competition, love for hatred, trust for suspicion, peace for war, and all the virtues which adorned the character of the Master for the vices which prey upon, torture, and divide humanity.

[Dr. James Drummond in *The Christian Commonwealth*]

Freedom and life are the twin offspring of the Spirit, and till the spirit of Christ captivates our hearts and kindles there the fire of worship and love, we have made no real advance. If Christianity is for us only a thing to criticize and dissect, while its majesty and power are hidden from our eyes, the future is not with us. Criticism still lingers among verbal questions, and however valuable in its proper place, rather conceals than elicits the genius of a literature which bears the impress of lofty and inspired souls. What we need, in addition to well-grounded information, is a prophet's faith and a prophet's voice to make the sacred writings throb and glow and burn with something of their old brilliance and power, and to bring home to the sleeping heart their mighty call to righteousness and God. Oh, that we might awake to the duty that lies at our hand, and, uplifting the standard of spiritual freedom and spiritual life, proclaim the covenant which is ever new between the Father of all and each fresh soul whom He finds and sanctifies, and so herald the way toward a better time, when the deadness of the letter shall have passed away and the Spirit remain to give us life for evermore.

[Rev. C. S. Mills, D.D., in *Hartford Seminary Record*]

I believe that if one reads aright the signs of our times, he will see a new hope and faith in the church, both as a human fellowship and as an instrument of God in fulfilling His plan for mankind. Those upon the altar of whose hearts the flame of passion for social service and civic reform has long been burning, and who not long ago took almost a contemptuous attitude toward the church, believing that it was hopelessly conventional and conservative, are now turning to it as holding the key to the situation, and are expecting to make with it an alliance of immeasurable significance. They observe that its conscience is awakening to the sphere of applied Christianity; that it is beginning to shape its life and to turn the mighty stream of its influence to bring in a social order in accord with the teaching of its Master. Those whose lives are centered in the hope and prayer for the conquest of the

Christian Science Sentinel

world for Christ, the soldiers of the "far-flung battle line" of the cross, are rejoicing in the notable growth of the missionary spirit in the church and the new grip that it has on the statesman and the financier. We all recognize that the new voice in politics, rising not only from the new party, but also from the new spirit in the old parties, is wonderfully cognate to the voice of a militant church, and gives further weight to the conviction that the church is challenged as never before to be alive to its strategic place in the mighty movements of the age, and to spare no pains to define its ideals and to lay far-seeing plans to realize them.

[Prof. Kirsopp Lake, D.D., Univ. of Leyden, in *Boston Transcript*]

Christianity stands at the crossroads. The church is failing. The cause is not far to seek, for it is this: that we have not at present a theology which satisfies the men and women of today,—no, not even the majority of them. Our present theology does not state religion in a language which is our own. All of our thought has undergone great change since the early Christians first formulated the theology which we have inherited. At work in the twentieth century are four great influences: a new sense of abstract justice, a changed view of the universe, a keener appreciation of historical truth, and a realization that society has its duty to the individual as well as that the individual has a duty to society.

[*The Congregationalist and Christian World*]

The religious situation in this country at the moment presents no more interesting phenomenon than the simultaneous working of two great and apparently contradictory forces. The ideal of unity beckons the Christian world onward. A noble dissatisfaction with competition and waste manifests itself on every hand; but along with it we behold a revival of denominationalism. Are these two tendencies really antagonistic? If so, we would be standing still or retrograding; we would be working at cross-purposes when we ought to be marching shoulder to shoulder.

The explanation of the apparent contradiction lies in the fact that the new denominationalism is a means to an end, and not, as has been too often the case during the last three hundred years, an end in itself. If there be a reaction from somewhat vague though glowing dreams of unity, it is a reaction to a denominationalism on a distinctly higher plane. It is due to the conviction that we can not and must not suddenly abandon cherished and measurably satisfactory bases of action in order to commit ourselves thoughtlessly to a great inchoate ecclesiastical framework the nature of which no man can today foresee.

[Rev. Alfred Rodman Hussey in *The Christian Register*]

The world needs nothing so much as spiritual Christianity. The lifting of humanity's burdens and the consolation of its sorrows depend alone upon the increase of Christlikeness in human hearts. Who, among all the men on earth today, is he who is giving to civilization its best support? Is it he who repeateth the name of Christ? he who subscribes to the letter of a host of conventional creeds, who offers full assent to every dogma, however irrational and outgrown? No! It is he or she for whom religion is life; who, whether his confession of faith be eloquent or inarticulate, still lives the Christlike life, and in his conduct of every-day affairs shows forth the spirit of the Master. Among all such genuine Christians, none, after all, finds himself so steadfast in the day of affliction, so well fortified against temptation, so amply supplied with the weapons needed for spiritual warfare, so patient under tribulation, so strong in danger and serene in death, as he who dwells in conscious relationship with Jesus Christ; for whom Christ, yesterday, today, and forever, is a loved companion and unfailing friend.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

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

Translations into Dutch, German, Norwegian, and Swedish have been made of a number of pamphlets. These are ready for distribution and are listed as follows:—

Dutch: "De Goddelijke Natuur" ("The Divine Nature"). Thirty-six pages.

German: "Die Christliche Wissenschaft: Die Wiedergeburt" ("Christian Science: The New Birth"). A lecture by Bicknell Young. Thirty-six pages.

Norwegian: "Den guddommelige natur" ("The Divine Nature"). Thirty-six pages.

Swedish: "Det Godes Försyn" ("The Providence of Good"). Seven articles, thirty-six pages.

The lecture, "Christian Science: A Religion of Love," by Virgil O. Strickler, has been translated into German ("Die Christliche Wissenschaft: Eine Religion der Liebe"), and is now printed in pamphlet form and ready for distribution. Forty pages and cover. This lecture was recently published in English, and both editions are on sale at prices of the regular pamphlets as shown on the opposite page.



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, 105 Falmouth Street, Boston, Mass.



From the Church Treasurer

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

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

Please advise promptly of any change in name or address. Send all per capita taxes and contributions to ADAM H. DICKER, Treasurer, 103 Falmouth Street, Boston, Mass.