

# CHRISTIAN SCIENCE



## SENTINEL



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

Vol. XVI No. 50

Boston, August 15, 1914

### Contents of This Number

Items of Interest (Brief Mention of Important Events)	982
Mental Habit . Hon. Clarence A. Buskirk	983
Cheerful Giving . Grace Potter Everson	983
Our Daily Prayers . Gustavus S. Paine	984
In the Reading-room . Kate A. Baum	985
Cause for Rejoicing . Christine J. M. Shults	985
Passing of Evil . Charlotte Kennard	986
Gentleness . Marion Eddishaw	986
Selected Articles	987
Editorial	
Testimony Meetings	990
"Invisible things"	990
"Awake thou"	991
Among the Churches (Current Notes)	
St. Paul, Minn.	991
Hood River, Ore.	991
Pittsburgh, Pa.	991
The Lectures	
Cleburne, Texas	992
Long Beach, Cal.	992
Centralia, Wash.	992
Indianapolis, Ind.	992
Testimonies of Healing	994
From Our Exchanges	997

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  
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# Christian Science Sentinel

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## Items of Interest

Notice has been served by Kansas upon the promoters of railroad organizations, that it will not permit the capitalization of "possibilities" any more than it will permit the sale of "blue sky" securities within the state. The Kansas City, Mexico & Orient railroad, now in course of reorganization, was the first corporation to suffer under this new rule, as it was not permitted to issue securities upon something like twenty-five million dollars' estimated worth of intangible values, franchises, concessions, and grants, which may become valuable parts of the property but are not now of any considerable worth.

The official review on the progress of education in the province of Bengal, India, for the year 1912-13, shows a general satisfactory improvement in the conditions obtaining in the various schools and colleges. Although the number of institutions showed a decrease of thirty-six in the twelve months, the number of pupils rose by twenty-one thousand, and the total number of pupils in a population of 45,483,077 was 1,718,623. This attendance at schools represented fifty-five per cent Hindus and forty-five per cent Mohammedans, the last decade showing a large increase in the latter.

Eight men of prominence have been chosen as members of the board of trustees of the National Bureau of Public Utilities Research suggested by Mayor Blankenburg of Philadelphia to the heads of other cities in this country to assist in efforts to secure lower rates from the lighting, transportation, and other utility companies. The bureau, which will be permanently organized at a convention of mayors and other representatives of cities in all parts of the country in November, has already effected a temporary organization.

Formation of a general international bureau by the consolidation of all international organizations of an administrative character will be discussed at the World Peace Foundation, Boston. These international organizations, about fifty in number, are now so scattered about the world and working along such small lines that their significance is not realized, it is thought, and consolidation of all of them under one head and in one place will add to their efficiency and strength, besides supplying a focus which will make possible a future international world organization.

A proposal to grant a subsidy of one hundred thousand kroner for the official representation of Norway at the San Francisco exhibition is to come before the Storting shortly. It is thought that this sum will be devoted to the erection of a Norwegian pavilion which, it is estimated, would cost two hundred and fifty thousand kroner. The financial responsibility for the remainder of the sum required will rest with the Norwegian-American committee which has been formed in connection with the undertaking.

The King and Queen of England opened the new joint dock at Hull recently. The new dock has been brought about and is controlled by the North Eastern and the Hull and Barnsley Railway companies, and has been rendered necessary by the rapid increase in the trade of the port during recent years. The area of the new dock opened by the King is fifty-three acres, and there is provision for a future expansion to eighty-five acres. The capital expenditure involved is about three million pounds.

Austria has declared war on Serbia, and hostilities have already begun. The incident on which Austria hung her decision to make war on Serbia was the reply sent by the Balkan state to the note from Vienna demanding that she take steps to put a stop to the Pan-Servian propaganda in Austria, and also punish Servians indirectly concerned in the assassination of Archduke Francis Ferdinand. The response of Serbia was considered "unsatisfactory" and "filled with the spirit of dishonesty."

The opening of the Panama canal to the world's commerce on Aug. 15 has been announced by Secretary Garrison. Probably the first vessel to pass through the waterway will be the Cristobal, a war department steamer now at Colon. There will be no formalities in connection with the event, all ceremonies being left for the official opening in March, 1915, when the international fleet passes through. The canal will be open first to vessels not needing more than thirty feet of water.

The Cape Cod canal was dedicated July 29, and is now open for coastwise traffic. This new waterway, eight miles long, twenty-five feet deep, and from one hundred to two hundred and fifty feet wide, connects Buzzards bay with Cape Cod bay, shortens the route from Boston to New York by about seventy miles, and makes the passage safer. It has taken the Boston, Cape Cod & New York Canal Company about five years to build the canal, and the cost was approximately twelve million dollars.

The Great Indian Peninsular Railway Company has lately completed plans for the improvement of the station conveniences at the Bombay terminus, whereby passengers by the mail steamers from Europe will be able to proceed straight on board the train instead of having to drive through the town, as at present. This has been rendered possible by the construction of a new deep water-mole, alongside which the largest steamers can be berthed.

Two hundred Chinese political exiles met at the Tsukiji Seiyoken hotel, Tokio, and decided to form a new political party called the Mingk-

wotan, nominating Sun Yat Sen as president. The object of the party is to facilitate the exchange of opinions and effect a true understanding between the members of the party staying in Europe, America, and the South Sea islands, thereby preparing for achievement of success in the future.

The opening up of Asia Minor to trade and European enterprise is progressing. The receipts of the railway from Haidar Pasha, opposite Constantinople, to Angora, have this year, for the third time, exceeded the amount guaranteed by the Turkish government. Yet in the whole of Asia Minor, an area five times as large as the United Kingdom, there were in 1912 only three thousand miles of railway, practically all of it single track.

A proposal has been made by the government of the Netherlands to the effect that the countries which sent representatives to the second peace conference should appoint delegates to a committee for the preparation of a program for the third peace conference, based on proposals of the governments concerned. The date mentioned for the meeting of the committee is June 1, 1915.

The federal government of Australia has appointed a royal commission to inquire into the operations of the alleged meat trust in Australia. Considerable uneasiness has been evinced for some time as to the establishment of the meat combine, and this commission, it is to be hoped, will sift the matter to the bottom. Parliamentary legislation is sure to eventuate if the trust is uncovered.

When an inch of rain has fallen, it means that on each acre of land water enough has fallen to fill more than six hundred barrels of forty-five gallons each. This quantity of water weighs more than one hundred and ten tons. If a rain-storm covered a territory comprising a thousand acres, and this would be a very small shower, one hundred and thirteen thousand tons of water would fall from the clouds.

It is stated that A. J. van der Brenk of Melbourne, Australia, has received instructions from the Australian government to visit the Netherlands and Belgium for the purpose of inducing people from those countries to settle in Victoria, where the government has placed a large area of land at their disposal.

The fifteenth annual convention of the Gideons, known officially as the Christian Commercial Men of America, was held in Boston recently. About sixteen hundred Bibles were distributed among the hotels of the city.

With the registration for the summer session at Columbia University (New York city) practically complete, there are 5,625 students for the six weeks' term, the largest number, by more than a thousand, ever registered there.

A new Italian embassy in Washington, D. C., to cost one million dollars, is being considered by the Italian government, and definite arrangements may be put under way by the first of the coming year.

The production of grain for each of the last five years in South Australia has averaged 21,652,903 bushels, and inclusive of the wheat hay crop, the mean annual value for the five seasons was £5,296,789.

Twenty thousand six hundred and fifty large, new grain-cars have been bought by seven railroads operating in Illinois, for delivery Aug. 1, to help handle the bumper crops.

President Wilson has directed Attorney-General McReynolds to bring civil and criminal proceedings against the New York, New Haven & Hartford railroad.

# Christian Science Sentinel

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## Mental Habit

HON. CLARENCE A. BUSKIRK

PEOPLE do not sufficiently consider how very largely a man's mental habit influences, and in fact decides, his character, conduct, the circumstances which environ him, and the whole tenor of his life. It is like the sap of the tree, like the tide that moves in the ocean whatever the winds or storms or sunshine above. It is like the magnet that draws the needle ever its way.

As we scrutinize the people we meet, we find the evidence carved upon their faces and crystallized in their speech and manners, whether they be habitually hopeful or despondent, genial or crabbed, kind and polite or cruel and selfish, helpful and happy or cynical and miserable. "As he [a man] thinketh in his heart, so is he." It may seem much easier, of course, to form the better mental habit when we are young; but the belief in the rigidity of habit when our heads are thatched with gray, may be resisted and subdued successfully if we but persist in the habit of thinking rightly. We may invite and entertain as guests of our mental households, at every period in our lives, our constantly increasing powers to resist and thus subdue all phases and presentments of evil consciousness. The faces of many sickly people whom we encounter show as plainly as the colored glass changes the light of the flame within it, the distempering effects of disappointed ambition, and greed, and like blighting passions. As Paul wrote, "To be carnally minded is death; but to be spiritually minded is life and peace."

Let us consider the mental habit which is the offspring of the Christian Science doctrine and practice. It surely begets a serene and imperturbable faith that the ever-present government of the supreme power which rules man's destiny and being is absolutely good in all ways; it teaches us to realize in our daily thought the admonition of Jesus, "Have faith in God." This means everything; it is the potter's wheel that works day and night to better us. This helps us to obey the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We are no longer troubled by the consciousness of a perfunctory and elusive faith in the divine intelligence,—the wavering faith too often begotten of the teachings which present a self-contradictory deity. And right here too much emphasis cannot be laid on the supreme fact that we can surely acquire more and more "faith in God," and that we can learn more surely as we contemplate more and more the divine verities. It is thus that the understanding and realization of the one supreme power becomes a positive force in our consciousness to regenerate and bless.

Why should not the benefit of pondering the power of Truth be even more certain than the benefit of pondering the multiplication table? Bacon has the apothegm, "Reading maketh a full man." The students of Christian Science certainly have an abundance of good reading to uplift and purify. Such reading is a great help in the formation of the right mental habit. It greatly helps to concentrate attention to the right paths of meditation. Mrs. Eddy's writings

assist in expelling erroneous concepts of God and man; and we are aided thereby on our way to the point where we gaze forward and upward and glimpse boundless realms of love and loveliness, where our reason is pacified and invigorated, and our spiritual intuitions, ideals, and aspirations are never shocked or appalled.

Words may never portray, save inadequately, the service rendered to humanity by Mrs. Eddy in defining the one lovable and true and wholly reasonable Supreme Being. Unnumbered thousands have thereby been rescued from the forlorn deserts of materialism, where they had been wandering athirst and well-nigh hopeless. The condition is indeed pitiable and affrighting for those whose "faith in God" has become outgrown and moribund. Public corruption and private immorality break free of their strongest restraints when materialism seizes belief and strangles right-seeing conscience. Mortals go forward, or go backward and downward.

It is well for us to consider carefully what a perilous thing it is to entertain wrong concepts of God. "The truth shall make you free," said Jesus. The correspondent of the eternal fact thus stated, is this, that falsehood enslaves humanity. Take, for a specific instance, the wrong concept taught by erring theology to the effect that sickness and death are mysterious dispensations of divine Providence. He who entertains this notion concerning the supreme power, cannot heal the sick according to the Christian way therefor. But the closer and oftener his consciousness comes into communion with God, the more immune it would render him to belief in disease and death, for he thus entertains the great truth that God is Life, instead of believing that God mocks Himself with the direct or indirect causation of disease and death.

This falsehood, inherited for fifteen centuries from pagan mythology, with its admixture of evil-minded deities governing the destinies of mankind, has visited Christendom with its dire slavery of suffering altogether too long. Hasten the time when the entire human race, as well as all Christians, shall learn the truth that disease and death are falsehoods of human origin, and not of God at all; that they are no part of man's being, but are the errors from which the truth makes us free!



## Cheerful Giving

GRACE POTTER EVERSON

"God loveth a cheerful giver" just as surely today as when Paul proclaimed this joyous truth to the Corinthians; and the results of one's giving are the same, for "as he purposeth in his heart," he shall reap "sparingly" or "bountifully." Because of the common acceptance of matter as the basis of everything, mortals have long been accustomed to believe that only those possessing an abundance of material things, money or goods, could give to any purpose, while quite the contrary is often true. All that will eventually be found worth while, either to give or to receive, is the heavenly treasure, the things of Spirit, to which matter cannot add its minus quantity.

The test of true giving is not what specific thing is given,

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## Christian Science Sentinel

but how it is given, "grudgingly, or of necessity," or freely and in the spirit of love. Of the widow who cast into the treasury her two mites, Jesus said she had given more than the many who were rich and had cast in much, "for all they did cast in of their abundance; but she of her want did cast in all that she had." Thus he endeavored to bring home the futility of giving for display or to ease conscience, and set above it the giving of a grateful heart. It is not always of avail to give money, unless the understanding of true riches goes with such giving. Dependence upon persons rather than upon God, mental laziness, and dishonesty are often fostered by promiscuous giving. One can never give too much, however, of the understanding of Love. If God-given thoughts, motives, inspirations always went before our giving of things, whatsoever we gave, be it much or little, would never fail to help and bless.

The good of giving cannot be measured in dollars and cents. A tender thought to the broken-hearted is more than the riches of Croesus; an encouraging word to one struggling with self has helped to gain many a victory; an assuring smile may bring the light to a darkened consciousness. These we can best give only as some measure of infinite Love is unfolded to us; but the loving desire and the infinite supply are one, and the more this gift of giving is exercised, the more abundant does it grow in good. "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518).

God never requires any one to give out of lack. That is not the kind of giving which He loves, neither that which seeks something in return, but rather the giving out of one's own abundance,—giving as God gives. Indeed, we are told in Scripture that though one bestow all his goods to feed the poor, and though he give his body to be burned, if he has not charity it profits him nothing. Our giving must needs be limited and laborious if we attempt to give out of our own human sense of self and through its ways and means. But to remember that God is the giver, and man but the reflector of His infinite goodness, substance, sufficiency, and liberality, opens the very gates of heaven to us and all.

Into the heart of each one who has learned the lesson of true giving, enters the joyous assurance that it is indeed "more blessed to give than to receive," because giving is the open door through which all good flows into human experience. A homely philosopher says that the hole through which we receive is the same size as that through which we give. The free giver is the free receiver of good as well. He does not give that he may receive, but receives that he may give. The open hand, the open mind, the open heart, is always ready to do both, to be blessed and to bless.

Readiness to grasp opportunities for giving, brings big blessings. The rich young man who asked the Master for eternal life was not ready to give his riches in exchange for it, while the widow woman gave her last handful of meal and a little oil to sustain the prophet when her own need seemed very dire indeed. Wherefore, we are told, the barrel of meal and the cruse of oil failed not, because of her selfless and obedient giving.

Nothing is more obstructive to spiritual growth than the habit of accumulating matter, of hoarding mortal belongings. It is simply laying up trouble, shutting the door on the infinite and omnipresent supply of good. This fact Jesus emphasized in the parable of the man who pulled down his barns and builded bigger ones in which to store his posses-

sions, but was "not rich toward God." It follows, then, that nothing is so operative to break limitation and take off the clamps of fear, poverty, and lack, as right giving.

Writing again to the Corinthians in an appeal to them to prove themselves "ministers of God," Paul counsels that they be "as poor, yet making many rich." From this Christian admonition it is clear that a lack of material things is no adequate excuse for failure to minister good. The disciples and early Christians were generally of humble circumstance, yet there is no collective record of giving that can equal theirs. They gave out of their abundant spiritual store: peace, freedom, blessing, harmony, health; feet to the lame, eyes to the blind, hearing to the deaf. These spiritual blessings Christian Science is again making it possible for every follower of Christ to give. No greater individual gift has ever been offered than that of Jesus the Christ, who gave his human sense of life that the immortality of Life might be revealed and demonstrated. In all his teaching Jesus emphasized the blessedness of giving, even its necessity as a means of advancing spiritual growth.

One need never be deterred from giving by the thought that he has nothing to give. We always have something, more than we think, and the activity of giving releases and so increases our treasure. "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). None can feel too poor to give when he remembers what God has given him. Out of the divine largess he constantly receives abundant life and all that this includes,—activity, intelligence, health, harmony, dominion, opportunity, faculty, capacity,—and if any of these seem to be withheld, the giving of the good he does possess will make him receptive of more. The spirit of the Christ says to each one of us: "You have something to give! Give up, give out, give in to the outpouring of good! Bring all your tithes into the storehouse of divine Love, and blessing will surely be poured out that you will hardly have room to receive."

It is neither the greatness nor the importance of the gift which counts, but rather the simplicity and sincerity of the giving. Note how unconsciously a little child brings sunshine and joy to all he passes, just because his natural impulse to reflect, to radiate, to give out love and happiness has not been restricted by educated fear and repression. As God's children we have the right to regain this childlike confidence and spontaneity, to let the love we feel flow out impartially to all. This very desire will unseal for us the springs of divine Love and fill our dry and empty water-courses with that living water which shall invite the world-weary traveler and quench his thirst. As in the Christian Science Hymnal (p. 89), let us all—

Make channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams,  
To fill them every one.



### Our Daily Prayers

GUSTAVUS S. PAINE

IN the "Rule for Motives and Acts" (Manual, p. 40) we read that "the members of this church [The Mother Church] should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." Though any merely personal interpretation of the duty here indicated is uncalled for, it is well to note the care and insight with which the words in this by-law have been chosen. Every one of the words used to denote the specific evils against which we must

## Christian Science Sentinel

daily protect ourselves is full of meaning, and the thoughtful study of this by-law must unfold more and more of helpful truth.

On page 41 of the Manual is the familiar by-law about "Daily Prayer," which reads, "It shall be the duty of every member of this church to pray each day: 'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!" Truly Christian Science is a religion of constant aspiration. Only as we purify mortal thought with the understanding that divine intelligence is ever present, can we give to the humanly limited the truth which is to make them free. Even the little children are learning to pray more and more freely in Christian Science, and their prayers are effective.

It would seem that inasmuch as every member of our church is instructed to "pray without ceasing," those who are preparing themselves for membership in the church should likewise conform to this requirement. In fact, the young student will find that from this daily exercise he will gain countless blessings. Thought is turned to the infinite idea, and to the one intelligence which is the source of that idea, so that devotion to mortal personality is given up. Thus step by step the perfection of God, and man in His image and likeness, is unfolded until the perfect healing is attained. Naturally we see the importance of giving heed to our Leader's earnest injunction that we "pray daily" for ourselves; "not verbally, nor on bended knee, but mentally, meekly, and importunately" (Miscellaneous Writings, p. 127). When we thus pray, first of all in the early morning, before mortal thought has had opportunity to raise its clamor, we do indeed receive, as Mrs. Eddy declares in the same paragraph, "more grace, obedience, and love," and are fed "with the bread of heaven, health, holiness."



### In the Reading-room

KATE A. BAUM

WHEN one is placed in care of a Christian Science reading-room, to serve God and man, it is soon learned that the answering of questions is a large part of the loving service required each day. Not only the questions of new students and other inquirers, but sometimes those of church-members, give opportunity for wise answers.

To one of these caretakers, whose constant prayer is, "Send out thy light and thy truth: let them lead me," a visitor came one day last summer and asked for a pamphlet now out of print. When she was told that it was not to be had any longer, the would-be purchaser said, "I wonder why." The thought came quickly to the librarian that the right answer to that question was in an old copy of the *Sentinel* which she had been reading the day before, in an article entitled "Infinite Resources" (*Sentinel*, April 28, 1906); but she could not place it at that moment, as another visitor stood waiting for attention, so she answered as best she knew. Next day that article was found, cut out, pasted on a piece of cardboard, and kept near-by. The next time the same question was asked, others were waiting for literature and the day was a busy one; but it took only an instant to pass the card bearing the article to the questioner, and to say with a smile, "If you will read this carefully, it will answer your question better than I can." The remark which came back with the card, was: "I see now; that explains it to me. Thank you very much."

At another time the question was, "If Christian Science is taught in the Bible and is the same method used by Jesus

in healing the sick and sinful, why is such value set upon Mrs. Eddy's book?" The editorial entitled "A Great Need Met" (*Sentinel*, Oct. 6, 1906) was ready for this inquirer. Yet another said in a discouraged tone, "Since I have been reading this literature, I have lost my old way of praying, and have not found a better one," and an editorial on "The Lord's Prayer" (*Sentinel*, Jan. 27, 1912) comforted this one. A newly-elected director of the local church remarked that he had not made his demonstration to attend board meetings, and "Our Business Meetings" (*Sentinel*, Oct. 12, 1912) helped him. A member of this church who rarely entered the reading-rooms, said that he supposed the reading-rooms were only for the use of strangers in the towns or cities, but after attention was called to "Reading-room Privileges" (*Sentinel*, Nov. 30, 1912), where one of our editors spoke of this state of thought as "a sly little fox which would injure this branch of the Mother Vine and at the same time rob the members of one of their privileges," the member's gratitude was sincere and his attendance and good works and happiness increased. To one who had the *Journal* and *Sentinel* but seemed to think that he did not need the *Monitor*, the editorial on "Blessing and Blessed" (*Sentinel*, Dec. 28, 1912) was helpful. And so the cards grew in number, articles from the *Monitor* being added to those from the *Sentinel*. In the case of the *Journal*, it is obviously not desirable to cut out any articles, but the title of some article, which is found to answer certain questions specifically, can be put on a smaller card and the inquirer referred to it, the date of the *Journal* being of course supplied.

Many indeed have been the demonstrations of love made with the little card "Expression the Cure for Depression" (*Sentinel*, Oct. 14, 1911). The comment which often came from those who read the article was, "I see now where the trouble lies; it is in my own wrong thinking;" and the face which came in with a cloud upon it, would go out lighted up with a smile. Each card is offered with the loving thought that God is the only power, and that He heals all our diseases; and it "meets the heart's great need" of the visitor in such a quiet, impersonal way.

The librarian's gratitude should be deep for all the articles on reading-room work, and "Profitable Servants" (*Sentinel*, June 15, 1912) was a blessing. Day by day the joy of serving the Lord "with gladness" grows greater as Truth unfolds the way, and the apostle's words are often recalled, "By love serve one another."



### Cause for Rejoicing

CHRISTINE J. M. SHULTS

THE writer has received much spiritual inspiration from the words of Moses in the thirty-third chapter of Deuteronomy. Like many others, she has learned in Christian Science the wonderful joy of knowing that the eternal God is our refuge, and "underneath are the everlasting arms." While as yet perceiving so little of what this means in its fullness, the modicum that is apprehended is wonderfully sweet and precious. To be conscious of this unchanging, abiding presence is indeed a foretaste of heavenly bliss. As our loved Leader tells us in Science and Health (p. 351), it is the "living, palpitating presence of Christ, Truth," which heals the sick. It is an active, vital consciousness of "God with us." The realization of this is, in truth, our heritage. The deeper and fuller our realization of this Christ-presence, the better "doers of the word" will we be. The world will then take notice of us, that, like those of old, we have been with Jesus, for we shall shine forth, reflecting the Father.



## Christian Science Sentinel

We further read, "Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." How comforting to know that every enemy, no matter what its mortal name and classification, is a lie, and that power is ours to tread upon it. Our Master says, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." He straightway adds, however, that this is not to be the subject for our rejoicing, but rather the fact that our "names are written in heaven." On page 102 in *Science and Health* we read, "Man, reflecting God's power, has dominion over all the earth and its hosts."

It is ours to know that there can be no partnership between Truth and error, and then courageously to put this into practice. If we are honest, we will be intolerant of every lie that makes an attempt to enter our consciousness, and we shall, through our understanding of Truth, tread upon it to its utter destruction. Dominion is being given to us continually. Let us then express it in thought, word, and deed. A people "saved by the Lord" must needs be a happy people, for the psalmist tells us, "Happy is that people, whose God is the Lord."



### Passing of Evil

CHARLOTTE KENNARD

THE symbols used by the writers of the Holy Scriptures are a never-failing source of enlightenment and of unfolding joy to the student of Christian Science. The only way by which we can "dwell in the house of the Lord" all the days of our life, so earnestly desired by the psalmist, is in persistently and perseveringly turning all our thoughts away from materiality, and letting God rule our every desire and aspiration, until what once seemed an effort, becomes so easy and natural that we do indeed dwell in the consciousness of divine Love—"the house of the Lord." From this spiritual attainment goes forth the power which transforms all our seeming material obstacles and difficulties into nothingness.

Isaiah prophesied that the veil of materiality "spread over all nations" should be taken away, and students of Christian Science know that it is only a veil, a cloud, made dense or transparent by the thinking of mortals. Our beloved Leader plainly counsels us in "Miscellaneous Writings" (p. 290), "When thought dwells in God,—and it should not, to our consciousness, dwell elsewhere,—one must benefit those who hold a place in one's memory, whether it be friend or foe." When an inquirer into Christian Science was advised by the writer to make a practice of spiritualizing his thoughts, the query came, "How can I go through my daily material duties if I keep my thoughts elsewhere?" It was pointed out that by turning his mentality away from all that is unlike God, good, he would soon find that his "material" duties would be accomplished with greater ease, be controlled by an intelligence above the mortal, which he would reflect in the harmonious performance of a required service, until friction, discord, and all evil would fade from his experience.

Our constant prayer for increased spiritual understanding may be thus phrased: "Open to me the gates of righteousness." In his first epistle, the beloved disciple tells us that Christ Jesus "came by water and blood." As water is a symbol of purity, and Mrs. Eddy tells us in *Science and Health* (p. 25) that "the spiritual essence of blood is sacrifice," we can realize that the only way by which we enter into "the gates" is by a purified consciousness, and by taking up the cross, being ready to sacrifice all material hindrances to the advancement of the kingdom within. The gospel illus-

tration of Jesus driving out of his Father's house all unhallowed forces of commercialism is an important lesson to us, showing that only as we entertain material beliefs do we experience discord, and that they must all be driven out.

If consciousness is filled with pure, loving thought for all humanity, we shall dwell in God, and God in us, as we are assured in the first epistle of John, and thus only will it be found possible to obey the Scriptural injunction as found in the epistle of Peter, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth." Mrs. Eddy says, "We must act as possessing all power from Him in whom we have our being" (*Science and Health*, p. 264). These inspired words speak of the grandeur possible to those who dwell "in the secret place of the most High," our only real home. The prophet Isaiah tells us that we shall with joy "draw water out of the wells of salvation;" and it is pure joy for the sincere student of Christian Science, in whose consciousness all belief in sin, sickness, and death is being destroyed.

Isaiah's further words also ring with clear meaning and comfort when he says of the right thinker, "His place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." The rod and the staff of the Lord shall comfort us; we shall become pure in heart and "shall see God." As we overcome all that is unlike God, we are promised that we shall be clad in white garments, symbolic of purity; and to the consecrated Christian Scientist the "white stone" is already his in the concrete understanding and unfoldment of the inspired teaching of Christian Science, so that he echoes St. Paul's words to the church at Corinth, "Thanks be unto God for his unspeakable gift."



### Gentleness

MARION EDDISHAW

How winning is the gentleness of Jesus! It has drawn the best in every age, and it never gave offense save to those who wilfully resisted the demands of Truth. Although Jesus rebuked sin, he did so because the offense was against God. His was the true gentleness, at-one with divine compassion, but it was a consuming fire to error.

Christian Science is hourly bringing the reminder that we should think gently,—that we may act and speak accordingly. It is not our business either to judge or to condemn; therefore what need have we for unkindness? If we attain the quality of gentleness, we shall be broader-minded, for we shall not only be able to listen unbiased to two or more sides of a question, but we shall be able to decide wisely and with justice.

That the gentleness of Jesus was appreciated by his loyal disciples is well known, and as Christian Scientists we should endeavor to attain and maintain this quality of the Christ-Mind, so that we may bring help and blessing to many. We find Paul giving prominence to this virtue when he says, "I Paul myself beseech you by the meekness and gentleness of Christ;" and again he tells us that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." Another promise is, "The wisdom that is from above is first pure, then peaceable, gentle."

He who follows the example of Christ Jesus will find that every circumstance may be handled with gentleness, and that an awakened spiritual vision will banish the vexations and annoyances of mortal experience. We can never lose by being gentle, for gentleness will show that we are already thinking Godward, and this is to be on the winning side.

[986]

# Christian Science Sentinel

## Selected Articles

[Frederick Dixon in *West Kent Argus*, Lewisham, England]

A recent writer criticizes Christian Science on the grounds that it is at once unorthodox and illogical. In these circumstances, I am sure you will permit me to examine the value of this contention. Orthodoxy is a mere chameleon, if ever there was one. It has changed with every century, but that has never deterred the orthodox who have just come out of the Egypt of heterodoxy, from attempting to perpetuate all the brutalities of orthodox Egypt on heterodox Philistia. Let us leave the past with its record of fagots and racks, thumb-screws and branding-irons, to the execration of history, and come for our example to the present.

If there is any point on which orthodoxy has staked its infallibility, it has been the creeds. For merely questioning the truth of these dogmatic utterances untold thousands of lives have been rendered miserable, and untold thousands sacrificed. Today the question whether the Athanasian creed shall be banished from the services of the Established Church, is deliberately argued in convocation, and the *Times* throws open its columns to attacks upon its use, in which the bishops who voted for its retention are criticized for attempting to make black white by proposing to limit the repetition of a lie to one Sunday in the year.

Unfortunately for the cause of dogma, it does not do to set people thinking. A letter from the bishop of Oxford on orthodoxy, in which he took up the usual position of authority toward questioners, has caused the attack to spread to the Apostles' creed. The most incisive, perhaps, of the church's controversialists, the dean of Durham, has joined the most brilliant, probably, of church scholars, Dr. Sanday, in a reply to the bishop; and their utterances are quite as caustic as those of the Hulsean professor of divinity at Cambridge, on the subject of the Athanasian creed. In these circumstances, it is a little daring of the critic to launch an attack on the orthodoxy of Christian Science, especially as Christian Science is based not upon any creed extracted from the New Testament, but on *ipsissima verba* of the New Testament. Jesus of Nazareth declared that those who believed on him would be able to do his works. In these words he made the criterion of a man's Christianity the extent of his ability to repeat these works. Jesus saw clearly enough that merely claiming to be orthodox was no proof of Christianity, and the writer of the epistle of James made this abundantly clear when he declared that "faith without works," assertion without demonstration, "is dead."

Mrs. Eddy saw clearly enough that the only proof it was possible to give that the gospel preached was the gospel of Christ, was the evidence that the "signs following" were the works of Christ. She therefore accepted for the Christian Science movement the responsibility of proof. For almost fifty years that proof has been given in an ever-increasing volume all over the world. Today the fact that the movement has caught the world in the net of its services, is due to the fact that wherever those services are held, sickness is healed, sorrow is overcome, and sin is being gradually mastered. Whether the Church of Rome, which regards Anglicanism as heretical, or the Church of England, which regards dissent askance, or the Dissenters, who have quarrels enough among themselves, combine to proclaim Christian Science unorthodox, matters less than nothing. The world, hungering for the healing of the seamless garment, proclaims as the man born blind, in ever-growing stentorian tones, "I see."

As for the logic of Christian Science, the charge is even more absurd. Christian Science insists, like the other Chris-

tian churches, that God is infinite Spirit, but it does not proceed, like them, to endow infinite Spirit with a finite material form. It insists, like them, that the image and likeness of Spirit must be spiritual, but it does not declare, like them, that sick and sinning material beings are the image and likeness of Spirit. It insists, like them, that God made all that was made and called it good, but it does not say, like them, that evil is real, for that would necessitate the admission that God made evil and called evil good. It insists, like them, that God made man in His own image and likeness, but it does not maintain, like them, that God made the carnal man and the carnal mind, as He must have done if He made all things, and if these are real; neither does it maintain that Spirit inhabits the flesh, which Jesus declared "profiteth nothing," and which Paul says "cannot please God."

If the critic really thinks that this constitutes Christian Science the doctrine of Cerinthus, I can only say he must have a remarkable idea of what Cerinthus is supposed to have taught. Very little is known about Cerinthus, but what is supposed to be known, proves at all events beyond any doubt that whatever Cerinthus is supposed to have taught, was the very antithesis of Christian Science. The supposed Cerinthian teaching may be summed up in three general statements: First, that the Christ came down into Jesus in the form of a dove, and that this dove at the end of Jesus' career flew away from him. I really do not know where the critic is going to get any authority for that in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which is the text-book of the Christian Science movement. As far as that goes the comparison is absurd. Second, Cerinthus insisted that there was no virgin birth, but that Jesus was the son of Joseph and Mary in the ordinary way. Seeing that Christian Science insists on the virgin birth, and absolutely denies that Jesus was the son of Joseph and Mary in the ordinary way, I do not think the critic's comparison is a very fortunate one here. Third, Cerinthus taught that the world was not made by God, but by another power. Seeing that Christian Science teaches that God made the whole spiritual universe, of which the material universe is merely a supposititious counterfeit, and that it also denies the reality of matter, the gentleman's comparison seems to be a little deficient in exactness. On the whole, most people will be of opinion that it would have been wiser if the critic had left Cerinthus out of the question.



[Judge Clifford P. Smith in *Boston (Mass.) Journal*]

"Compensation is no more important to a Christian Scientist than it is to a preacher or a doctor, but he has the same right to it that they have. For one who is able to heal the sick by prayer, to do so and to receive payment for that service no more tends to commercialize religion than paying salaries to judges tends to commercialize justice. All thinking people ought to be able to see that Christian Science healing without compensation would be just as objectionable to those who oppose it as it would be with compensation. The outcry made about compensation is simply a method of opposition."

With these statements Judge Clifford P. Smith sprang to the defense of New York Christian Scientists who are endeavoring to have the court of appeals of New York reverse the decision of the appellate division of the supreme court in the case of a Christian Science practitioner of New York city, a healer, who had been convicted before Justice Seabury of practising medicine without a license and fined one hundred dollars. Judge Smith continued:—

"In court at the trial were about twenty witnesses who were ready to testify to their healing by Christian Science

## Christian Science Sentinel

after the failure of other means, and other witnesses to the same effect were within call. This proof was duly offered. For instance, the record contains the following: 'We offered several witnesses to prove that they have been healed in Christian Science, through the mediation of the defendant as a practitioner of the tenets of the Christian Science church, of ills and sicknesses that had been pronounced incurable by licensed physicians of this city.'

"All such offers of proof were rejected, the court being of the opinion that the statutes of the state had been so framed as to make such facts immaterial. The case will be further appealed, but if these rulings should be confirmed by the highest court of New York, would it not be perfectly plain to any intelligent citizen that the law of New York was not drawn with due regard for human rights?

"Nine states, among which is Massachusetts, specifically recognize by name the Christian Science practitioner, and twenty-five by general terms in their statutes. A bill known as the McClelland bill passed both branches of the New York legislature while the case of the practitioner was being tried in the courts. The vote in the Assembly was seventy-nine for and fifty against. In the Senate it passed by the overwhelming vote of thirty-seven to five. This bill was sent to Governor Glynn just before the prorogation of the legislature, and was vetoed by Governor Glynn after the legislature had prorogued. The vote in the legislature shows that the bill could have been passed over the veto of Governor Glynn had the proponents of the bill had the opportunity of securing the two thirds vote necessary.

"Governor Glynn, in justifying his veto, said: 'This bill is advocated by Christian Scientists. If it simply allowed Christian Science healers to practise, there might not be serious objection to it, but it goes further than this and adopts the loose language of the medical practice act of Illinois, where the standards of state education and public health are distinctly lower than they are in the state of New York, and it opens the gates to all medical pretenders. Under the phrasing of the proposed law, I am precluded from passing upon the claim of the sincere believers in Christian Science.'



[H. Cornell Wilson in *New York Sun*]

In reply to the article entitled "Apostolic Gift Found Dormant, not Withdrawn," in a recent issue, permit us to call attention to the fact that both theology and medicine had been in vogue for many centuries when Jesus of Nazareth appeared on the scene, healing by spiritual means alone all manner of sin, sickness, and deformity. He even raised the dead. Doubtless most of those healed and saved had in times past resorted to material methods of some kind in the hope of finding relief, and theology and medicine in Jesus' day were doubtless put to the same shifts to explain his healing work as they are today to explain Christian Science healing to their adherents.

Jesus did not employ medicine. Despite this, however, it is not recorded that he failed to heal in a single instance. If medicine had been the way to effect this result, he certainly would have employed it. But if by spiritual means he healed cases which otherwise could not be healed, he must have had the more effective remedy. He made it known that "no man can serve two masters: . . . Ye cannot serve God and mammon." How preposterous it would be, therefore, to proceed from a material basis, with all the limitations this implies, to aid a spiritual system founded upon the scientifically Christian basis of Jesus' teachings!

If spiritual healing is, as the joint committee concludes, the same as mental suggestion and other so-called human

mind methods, the report resolves itself into a veritable declaration that Jesus employed mesmerism or hypnotism, thereby renewing the charge of the Pharisees that he healed through "Beelzebub the prince of the devils." Now, since the human mind causes sin and sickness, it cannot heal them, for Satan will not cast out Satan, even as Jesus said. Jesus distinctly declared that of his own self he could do nothing, that it was the divine and not the human will that did the works credited to him in the New Testament.

The doubt expressed by the committee as to whether moral excellence in healers or the healed was essential to success, again brings into question Jesus' method. The Master asked, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" implying that his system healed both sin and disease by the same process. One cannot be helped physically by Christian Science without at the same time being improved morally. The lives of those who become Christian Scientists undergo an improvement which witnesses to this fact.

If the joint committee takes the stand that God is able to heal functional but not organic diseases, it virtually admits that God is all-powerful on some occasions but powerless on others. The Scriptures declare that God is omnipotent, and "the same yesterday, and today, and forever." Therefore, with God one disease may be as readily healed as another. To admit otherwise, would be to declare that Jesus could walk on one kind of water but not on another; that he could heal one kind of leprosy but not another; that he could raise a person who died in one way but not one who died in another. Such logic has not a foot on which to stand.

The fact is, popular systems of theology and medicine find themselves facing a dilemma. Either they must deny the authenticity of Scriptural records of healing and Jesus' iterated and reiterated injunction to his followers that healing the sick would be one of the necessary and inevitable signs of discipleship throughout all ages, or they must accept these records as authentic, and thereby admit that Christian Science, discovered and founded by Mrs. Eddy, and recorded by her in the Christian Science text-book, "Science and Health with Key to the Scriptures," is fulfilling prophecy, and that Christian healing has, through Mrs. Eddy's discovery, been successfully practised for nearly fifty years. While hesitating about which horn of the dilemma to grasp, however, theology and medicine are being put to ludicrous shifts in order to explain to questioners the healing effects of Christian Science.

"Must Christian Science come through the Christian churches as some persons insist?" asks Mrs. Eddy on page 131 of the text-book. She answers: "This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it, according to the Scriptural saying, 'He came unto his own, and his own received him not.' . . . As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it."



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

In *The Oregonian* the retiring head of the City and County Medical Society is reported as having condemned Christian Scientists for their attitude toward the medical profession. The critic also expressed displeasure because diseases, the causes of which are much sought after by his profession, are denied by Christian Scientists to exist. Let me first state, and plainly, too, that Christian Scientists entertain no ill



## Christian Science Sentinel

will against physicians. Rather do they hold in esteem the honest, high-minded physician who is endeavoring, in what he believes to be the best way, to lessen the sum total of human suffering. It is true that Christian Scientists do not agree with the theories and practices of that system of therapeutics which the learned doctor represents, and for this there is good reason, since a large majority of them have tried its ministrations without relief, and only as a last resort have they turned to the spiritual law of Christian healing. A difference of opinion on matters medical has, however, not lessened their friendly feeling for honest practitioners of other systems than their own.

To say that Christian Scientists deny the reality of diseases is stating only part of the truth, and that the least important part, as I shall endeavor to point out further on. If, however, the doctor is piqued because Christian Scientists deny the existence of diseases which he and his professional brothers are seeking to trace to their cause, he must admit, whatever he may think of the Christian Science method, that it is reasonably successful in the results obtained. Then, too, let it be remembered that *materia medica* has yet to find the primal cause of disease, though its efforts in this direction began many centuries before Christ. Unable to trace disease to its origin, it has ever placed the responsibility for it on certain intermediary physical laws and phenomena, sometimes honestly called secondary causes, always failing to recognize that the phenomena are all reducible to mind, even the carnal, mortal mind which would have men believe that evil is power.

And so, when it is said that Christian Scientists deny the existence of disease, a more complete statement is necessary correctly to present the fact, which is that they have found where disease originates, that is, in a false belief in a power opposed to God. They have found, too, what is of far more importance to the human race, that this belief can be destroyed by realizing the demonstrable truth of being, namely, that God, divine Mind, is in reality the only cause and creator of man and the universe; that God's creation, including man, is, like Himself, perfect; and that sin and disease have no place in or power over God's man, who is in reality forever godlike and harmonious.

Christian Science is primarily concerned, not with the ambiguities of a mortal, material existence, but rather with the finding and demonstrating of the scientific and therefore eternal and unchanging laws of life and health. By its works it is proving to a materialistic world that as man gains a correct understanding of God, infinite Mind, and begins to realize in some degree that there is, in truth, no other power, presence, or intelligence but God, he will, in proportion to his fidelity to divine law, come into that understanding of truth to which the Master referred when he said, "Ye shall know the truth, and the truth shall make you free." Disease, then, becomes recognized for what it is, namely, a strongly entrenched mortal belief in evil as power, and is destroyed by the destruction of that belief,—a result attainable only through the realization and demonstration in individual consciousness of the eternal fact that the true man is made in God's image and likeness, and is, therefore, in reality perfect, even as his Father in heaven is perfect.



[Henry Deutsch in *Duluth (Minn.) News-Tribune*]

The recent sermon by the Rev. Mr. — of Superior, as reported, illustrates the misapprehension which arises from lack of a clear understanding of the Principle, teachings, and operation of Christian Science as set forth in the textbook, "Science and Health with Key to the Scriptures"

by Mrs. Eddy. Christian Science is not suggestion, or merely mental healing, so called, the operation of the human mind. It is the restoration of primitive Christianity, a restatement of the teachings of Jesus, fulfilling his promise, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Science performs its cures on the same basis upon which Jesus made his,—absolute faith in the power, presence, intelligence, and love of the infinite God. "Thy faith hath made thee whole" is today illustrated again in the healing works of Christian Science. "The prayer of faith shall save the sick" is again fulfilled in the demonstrations of Christian Science,—a faith that is not merely a belief, but such a clear understanding and realization of the nature of God, and man's relation to Him, as establishes the absolute conviction that He not only can but will heal all our iniquities and diseases. It is scarcely less than sacrilegious to attribute the healing done in Jesus' way to the mere force of suggestion—the action of the carnal mind, which the Bible declares is "enmity against God." That this cannot be the basis of Christian healing is implicitly admitted by its most ardent exponents, when they confess to its own limitations, and when indisputable evidence shows cases healed by Christian Science that could not be healed by mental suggestion.

It is not claimed that suggestion is efficacious beyond mere functional, nervous, or imaginary disorders, and no one even presumes to intimate that it ever brought "sight to the blind" or hearing to the deaf, that it ever healed so-called incurable or organic disease or raised the dead. Neither has it ever brought, as an accompaniment to its physical so-called healing, that spiritual uplift and regeneration,—that transforming "by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Christian Science has healed not only nervous and functional disease, but all manner of so-called incurable and organic diseases, even to the extent of restoring life where all usual evidences of death were present. But beyond these proofs to the physical senses, Christian Science has brought into the lives of thousands that breath of Spirit or Soul which gives irrefutable evidence and conviction of "God with us," and thus has restored to agnostic, atheist, and the weak in faith the religious attribute so indispensable to the real growth, progress, and civilization of mankind.

Christian Science furnishes the "signs following" in fulfillment of the Master's promise, "He that believeth on me, the works that I do shall he do also;" but its works reach beyond the mere physical healing, which is a manifestation of the efficacy of the divine Principle to make fully whole, healing sickness as well as sin, as the Master pointed out, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" and as is expressed by Mrs. Eddy in *Science and Health* (Preface, p. xi): "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime—

To preach deliverance to the captives (of sense)  
And recovering of sight to the blind,  
To set at liberty them that are bruised."

## Editorial

### Testimony Meetings

THE great value of the Wednesday evening meetings is largely recognized by Christian Scientists to be the assurance they convey to inquirers that Christian Science is indeed what it professes to be, namely, a religion which heals the sick, destroys sin, and comforts them that mourn; therefore it is important that the testimonies given should be such as can be easily understood and appreciated by even the casual visitor. To give this assurance in the best way, it is necessary that some care be given to both the substance and the phraseology of these testimonies. We therefore venture the following counsel, based upon experience.

It should be borne in mind by those who speak at these meetings, that persons who attend a Christian Science service for the first time are not familiar with the technical habits of speech into which so many Christian Scientists unfortunately have drifted, and that these inquirers cannot be expected to understand the rather mystifying way in which such words as "belief," "claim," "error," etc., are so frequently used. Another thing to be remembered is that a lengthy recital of details invariably becomes wearisome to the listeners, and in the majority of cases thus described, the point which was intended to be emphasized is entirely obscured by trivial circumstances and conversations which are not essential to the narrative and can have no better effect than to set the stranger to wondering what it is all about. The total time available for testimonies at these meetings is never more than thirty-five or forty minutes, and to use this short time to the best advantage should be the aim of every one who speaks.

Vital questions are pressing themselves upon the attention of the inquirer who has come to this meeting in search of the help which he has failed to find in other systems, and these questions invariably are: Can I be healed of the sickness from which I am suffering? Can I be relieved from the bondage of sinful habits and desires? Can I obtain surcease from sorrow and affliction? It is to the affirmative answer of these questions that the person who gives a testimony to the efficacy of Christian Science should address himself, and it is only through a simple and concise narration of personal experience that this can be successfully done.

A statement that some person of whom the speaker has heard through some other person, has been healed by Christian Science, does not carry much weight with the man who is investigating, neither does the account of cases in which the speaker has acted as practitioner. The most valuable and helpful testimony is that of the persons who have been healed, and if those who speak at the Wednesday evening meetings will bear this in mind and express themselves accordingly, much will be added to the usefulness of the meetings, and the reasonable demands of the investigator will be met. When Jesus was questioned as to his claim to the Messiahship, he did not preach a sermon on the subject. He called attention briefly to the works he had done, and we as Christian Scientists may well follow his example when we attempt to make known the reason for the faith that is in us.

In the larger churches there is seldom any difficulty in filling the time allotted for the giving of testimonies, but where the numbers are fewer it is sometimes a problem, because there seems to be "nothing new to be said," as some have expressed it. If we stop to think, however, we will see that the blessings of Christian Science, like God's "compassions," "are new every morning." Divine Love meets many another need than that of physical health, and if we are

making our religion practical, striving to put into constant use the greatest of all the commandments, there will be some new experience of God's goodness to relate each week. There are so many that "labor and are heavy laden," so many hungering for the bread of life, for whom it may be our happy privilege to speak the "word in season," and "blessed is that man," our revered Leader tells us, "who seeth his brother's need and supplieth it" (Science and Health, p. 518).

To sum up, we would urge upon those who wish to benefit their fellow mortals at these meetings, to give a concise and conservative account of their own healing; also to give this account in words which may be understood by the casual hearer, who perhaps has known nothing of Christian Science other than its name. Every Christian Scientist may do this, and in the doing of it, more will be accomplished for humanity than is possible by recounting the experience of others or by the utterance of words unsupported by works.

ARCHIBALD McLELLAN.



### "Invisible things"

IN Paul's epistles there are several references to "invisible things." The one which is in the epistle to the Romans is at the first glance somewhat paradoxical in its declaration that "the invisible things of him [God] . . . are clearly seen." These words cannot, however, seem contradictory or even enigmatical to the student of Christian Science, who soon learns that if he would lay hold upon reality, he must turn away from the evidence of material sense, as did Moses, who "endured, as seeing him who is invisible."

Now it goes without saying that all we see with the physical eye is at best perishable and can never satisfy man's real nature. Besides this, it cannot be denied that the most beautiful and substantial things in the world are supported by an invisible force whose nature is but dimly guessed at, even by those who most admire these things. People are disposed to talk glibly about the phenomena of nature, while those who know most about them frankly confess to their ignorance of that which underlies the appearance. Thus one deep thinker says, that although the law of gravitation was discovered and declared by Newton, gravity itself was as yet unknown.

The Scripture writers agree in saying that God is invisible, and Christian Science goes even farther in saying that the man who is God's likeness is also invisible to material sense. Respecting this, Mrs. Eddy says (Science and Health, p. 264), "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible." These objects will have to be apprehended first mentally and spiritually, then they will take the place of the distorted views accepted by mortals as the facts of existence. This would explain the incident at Nain, when Jesus and some of his humble followers were entering that town. To mortal sense "a dead man" was being carried out for burial, but the spiritual fact must have been "clearly seen" by the Master, who said on another occasion, "If a man keep my saying, he shall never see death." The young man was restored to his mother, and great was the change which came over all who were present, for we read that "they glorified God," and saw, though perhaps but dimly, that He had "visited his people."

Many painters have loved to depict the head of Christ Jesus with a halo of golden light, and we need not wonder at this, for on at least one occasion, on the mount of transfiguration, he radiated light till even his garments seemed "white and glistening." This was the shining forth of his divine nature, which was invisible to the darkened sense of

## Christian Science Sentinel

those around him; but the eyes of his disciples were opened to perceive its radiance even in the night. This light of Truth and Love was ever shining from Christ Jesus, and it brought healing to all who responded to its life-giving influence. Later, it was reflected by Peter, so that the sick were healed thereby, though it would seem that some mistakenly believed it to be "the shadow of Peter" which brought this happy result. Instead of this, the apostle had so far overcome corporeal sense as to be a transparency for the light of Spirit. In speaking of the transfiguration he tells us that we should take heed to this light, "that shineth in a dark place," until "the day star" arises in our hearts. He also tells us that all the visible and apparently solid things seen by physical sense "shall be dissolved," and then he makes a strong appeal for godliness on our part, so that we may find ourselves in the new heaven and the new earth which are always "visible" to God and His ideas.

Here we may ask ourselves whether we are loyal to the teachings of Christ Jesus and faithful in our obedience to the truth which has come anew in Christian Science. If we are, then the halo of Love's reflection will rest upon our heads, and though it be invisible to mortal eye, it will witness to the divine ever-presence, "outshining sin, sorcery, lust, and hypocrisy" (Science and Health, p. 571). Who would not choose to wear perpetually this crown?

ANNIE M. KNOTT.

### ♦ "Awake thou"

THE primary and most pressing need of the average man is this: that he resist the temptation to mental torpidity; and this is the appeal of Christian Science. In the spirit of the word of the Lord, saying, "Awake thou," it counsels him to be alert, to think actively, honestly, purely, consistently; to think of God, and God's man, his spiritual endowment and resources, of life's obligations, problems, opportunities, and high destiny. This is the Christ-way, the ascending path, and we are to follow it. The emphasis of much religious teaching has been laid upon a trusting, uninquiring faith, which is defined in the phrase "Only believe." It is a faith which is content that others should solve one's problems, define his privileges, do his thinking, and it need not surprise us, therefore, that the Christian world is full of the spiritually inactive and superstitiously dependent.

Christian Science takes its stand for the present possibility of proving the truth of St. John's great declaration, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true." It teaches that effective faith in itself is highly intelligent, even when possessed by the humblest; that it quickens, stimulates, impels, and ennobles thought; that it is given to demonstrating its propositions, and that while it is the gift of God, it can become the possession of only him who wills to be wide-awake, who is not disturbed or discouraged by the difficulties which right endeavor may come upon, and who has no other thought than to work out his life-problems.

There is a saying that if one wants to escape trouble he should elect to be born an oyster, and this may serve to remind us of the inescapable fact that the higher the order of human existence, the larger the range of inquiry, the more pressing the problems of thought, and the more abundant the possibilities both of pain and of pleasure. A dull sense is satisfied with a small arena of activities and demands correspondingly few explanations. It takes the majority of things for granted, and has no relish for philosophizing; and the insistence that we rise from this state of mental sleepiness is expressed by Mrs. Eddy when she says, "It is essential to

understand, instead of believe, what relates most nearly to the happiness of being," since only "the understanding of Truth gives full faith in Truth" (Science and Health, p. 285). This understanding, it is manifest, can be gained only through that intuition which postulates a high degree of mental alertness, or that process of reasoning which, if inductive, involves the acquisition and classification of all the facts on which a legitimate generalization may be based; or, if deductive, that regard for true premise and logical conclusion which is the very sinew of continuous right thought.

This scientific sense of the nature of faith begets two convictions of supreme significance to Christian efficiency,—first, that the inspiration and healing power of the disciples was not the outcome of an inexplicable spiritual endowment or gift conferred upon them alone, but rather the logical and inevitable result of their apprehension of the spiritual law and order which the Master made known and proved efficient; second, that this law of Truth is still apprehensible, and thus practically available to all spiritually aspiring men. Christian Science thus teaches that one's salvation depends upon a divine factor, the immutability of Truth and Love, together with the righteousness which is evidenced in right thinking and right living. There can be no unintelligent ascension.

To the Christian idealist, the thought of the compass and continuity of the activity of divine Mind is so overwhelmingly vast as to bring him to his knees in adoring wonder; and this thought is no less surely present when he looks upon an opening bud, than when he gazes upon the lens-revealed majesty of a midnight sky. And when he remembers that man is the highest expression of divine Mind, the abnormality of the sleepiness and stupidity of mortal sense begins to appear. For him the call to wide-awakeful thinking has assumed thunderous proportions, and he realizes as not before the imperative reasonableness of the gospel mandate that we "be dead indeed unto sin, but alive unto God."

JOHN B. WILLIS.

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## Among the Churches

### Current Notes

ST. PAUL, MINN.—The new edifice of First Church of Christ, Scientist, Summit avenue and Grotto street, will be opened Sunday [June 14]. With the completion of the building, services at the Masonic Temple, where the Christian Scientists have met for the past five years, will be discontinued. The church, together with the furnishings, represents an outlay of one hundred thousand dollars. Work on the foundation began in the fall of 1912 and actual work of construction began about a year ago. The new edifice has a seating capacity of one thousand and twenty-five. First Church of Christ, Scientist, was organized more than ten years ago, and for a number of years services were held in the Masonic Hall on Holly avenue. Increased membership, however, made it necessary to obtain quarters in the Masonic Temple.—*Pioneer Press*.

HOOD RIVER, ORE.—The Christian Science Society has been organized into a church, to be known as First Church of Christ, Scientist, of Hood River. The trustees are negotiating for a lot, with the intention of building in the near future.  
*Hood River News*.

PITTSBURGH, PA.—The note in the issue of August 1 referring to Harrisburg, Pa., should have referred to Pittsburgh. The increase in seating capacity should have applied to the Sunday school room and not to the church auditorium.

[991]

## Christian Science Sentinel

CEDAR RAPIDS, IOWA.—Another new church is soon to be built in Cedar Rapids by the congregation of First Church of Christ, Scientist. It is to be erected on Second avenue east, between Twelfth and Thirteenth streets, on a lot on the north side of the avenue which has been purchased by the congregation for that purpose. The building is to cost forty thousand dollars when completed, including the organ, and it will seat about seven hundred people.

*The Evening Times.*

TRANSVAAL, SOUTH AFRICA.—No less than two thousand three hundred and thirty-four pieces of Christian Science literature were distributed by our local distribution committee in the past twelve months. A presentation copy of Science and Health has now been accepted by the Barberton Library, although the gift met with determined opposition from the curators when first offered.—*Correspondence.*

TRAVERSE CITY, MICH.—First Church of Christ, Scientist, will hold their first service in the new church home, in the Ebner Building on State street, tomorrow [June 7]. While the membership is not large, nevertheless all the expenses have been met, the equipment is all paid for, and there is a substantial sum in the treasury.—*The Record-Eagle.*

CLEVELAND, OHIO.—A new Christian Science society has been organized as the result of the crowded condition of the denomination's services in the various churches. It is known as the Cleveland Christian Science Society.—*Cleveland News.*

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### The Lectures

#### Cleburne, Texas

There was not a vacant seat in the auditorium of the Carnegie Library when the Hon. H. P. Brown arose to introduce Virgil O. Strickler, who lectured on Christian Science. The introduction was in part as follows:—

The object and purpose of all earnest men and women has been, or at least should be, to discover and reveal to others the true concept of God in His relation to man, and man in his relation to God, as gathered from and portrayed in the revelation of God to man. It frequently happens that the real truth in reference to subjects of investigation, when finally discovered and admitted, is contrary to and in direct conflict with our deep-seated convictions and prejudices. This being true, whatever may be our own ideas upon any question about which there may be honest differences of opinion, it behooves us to give thoughtful consideration to the views of those who entertain opinions different from ours, and who are willing to submit those differences to the impartial judgment of the individual man or woman.

*Cleburne Morning News.*

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#### Long Beach, Cal.

An audience of approximately twelve hundred listened attentively to a lecture on Christian Science delivered by Bliss Knapp in the church edifice of First Church of Christ, Scientist. The speaker of the evening was introduced by Albert M. Cheney, first reader of the local church, who said in part:—

Regardless of what you or I may think about this vital subject, the undeniable facts remain, that Christian Science has healed a great many people; has brought harmony and happiness into many homes which before were inharmonious

and unhappy; and today great numbers of thoughtful, intelligent people are grateful to God for His manifold blessings, which they have been able to receive since gaining, even in a small degree, an understanding of this great truth.

*Correspondence.*

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#### Centralia, Wash.

The new Christian Science church was packed to the doors on the occasion of a lecture by William R. Rathvon. The speaker was introduced by Mayor H. W. Thompson, who spoke in part as follows:—

I want to add my tribute of praise and recognition to the people of the Christian Science church for the work they are doing throughout our land today in aiming to elevate and lift up humanity wherever they go. I have been acquainted with very many of them, and I find among them the very best people in the land, representative people, and in my personal experience and acquaintance I have discovered that they are about as charitable toward their fellows as any people I have ever met. I have yet to remember wherein a Christian Science man or woman spoke ill of any individual, no matter who that individual might be, and I am sure that is a Christian virtue.—*Daily Chronicle-Examiner.*

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#### Indianapolis, Ind.

L. Ert Slack, in introducing the Hon. Clarence A. Buskirk, who lectured on Christian Science for First and Second churches, said in part:—

More people are trying to find out the right today than ever before, and it is no uncommon occurrence to hear of men and women of high standing, capacity, and ability coming to Christian Science and taking up its study and practice. Mankind do not want to make mistakes. All of us want less of errors in our every-day life. All activities depend too much upon uncertain and imperfect laws, rules, and customs existing under present conditions. We know the divine plan and law is perfect, and we believe it is ours to have. If we can get it, we certainly want it. The demand of the age is to get hold of the divine law and plan, so that we may use it every day, and people are reaching out for information about Christian Science, to see what it means and what it will do.—*Correspondence.*

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#### Portland, Ore.

Clarence W. Chadwick delivered three lectures on Christian Science in the edifice of First Church of Christ, Scientist. The introductions follow. Charles S. Russell said:—

At this time, all over the civilized world, there is a growing tendency to put aside the old ideals, conditions, and teachings which have for many centuries brought us, in only a limited degree, the health, happiness, and contentment that humanity is seeking. It is very evident that we shall never go back to the old conditions, nor will the people be satisfied with any new condition that does not give them these blessings in a very large degree.

One of the encouraging signs of the times is the general inquiry that is being made into the causes which promote human happiness and human misery. At Christian Science meetings all over the world, the halls and churches are being crowded to the doors by an inquiring people, and since they that seek find, many are getting an understanding of this truth that will make them and the world better. Even among those who have but little knowledge of Christian Sci-

## Christian Science Sentinel

ence, and who give it limited credit for healing, there is a growing feeling that the worry and suffering they have experienced is not entirely necessary, and a wonder whether it is not caused by a lack of understanding of the great science of life, the science of right living and right thinking.

Judge Stevenson said:—

What I know about Christian Science is little else than a vague impression; but it is a very favorable impression. In common with others present, I am here to learn more about this teaching. I do not know that it is the best religion in the world, but I do know that it is a good religion.

As it is given me to understand it, I am impressed that Christian Science transcends the barren limitations of mere dogma. I am led to believe that it is broadly constructive; that it aims at an uplift general in its scope; that it is concrete as well as abstract, practical as well as philosophical. While it would enlarge the spiritual and embellish the mental, it does not overlook our physical well-being. It teaches the doctrine of health, longevity, and happiness. It mingles hope with cheer, and so teaching, spreads a gospel that touches the heart of our temporal affairs and promises a religion for this as well as for another life.

F. Elmo Robinson said:—

Ages of belief in a manlike God have failed to redeem the world from its self-imposed burden of sin and disease. Great as are the worthy achievements of preceding reformers, it remained for Mrs. Eddy to restore the primitive Christian concept of God and man, which reveals God as infinite Spirit, divine Love, and man as His reflection. In so doing, Mrs. Eddy has again made Christianity a matter of demonstration rather than of mere faith or belief.—*Correspondence.*



### Lockport, N. Y.

In introducing William D. McCrackan, M.A., who lectured on Christian Science at the Temple, the Rev. Harry M. Wright, pastor of the Universalist church of Lockport, said:—

If I were to put into a single sentence what I believe to be the dominant thought and desire of the soul of humanity today, I should select the words of the ancient psalmist, "My heart and my flesh crieth out for the living God." To those who form their opinions from the outward appearances, as they find them in the restless, seething mass of objective conditions, this may seem to be too exalted, too optimistic an estimate of the present-day situation from a religious standpoint. But to all who have to any extent risen above the fog and the depression of medieval dogmatism, to all who have come into a clearer light and to a better understanding of pure Christianity as lived and taught by the Master and his disciples, to all who begin to apprehend something of the magnitude of the task assigned to the true followers of the Christ, I believe there has come this thought: "I shall be satisfied, when I awake, with thy likeness." For we have yet to measure up to the command: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Objectively the world is in a turmoil and a strife, because the soul can never rest in the creeds of apologetic, partialistic theology. It must know the Christ; it must receive his power. It is because of this that the world is listening to the voice of optimism, for the soul hungers for the living bread that endureth unto life eternal. We have every reason to believe that this great message of Christian Science has lifted many a shadow, many a doubt from the human heart, by giving

a clearer, nearer view of the Son of God as the Saviour and healer of mankind.

With regard for this church which counts its membership by the thousands all over the world, a church seeking to show forth its faith in works well pleasing to the Master, a church which has yet many things to say unto the world, I commend your careful, prayerful attention and thought to the message that shall be here and at this time presented.

*Lockport Journal.*



### San Diego, Cal.

A crowded audience was present at First Church of Christ, Scientist, to listen to a lecture on Christian Science by Bliss Knapp. The speaker was introduced by Edward Champion, first reader, who said:—

Your presence here is conclusive evidence of your interest in the subject of Christian Science. On page 252 of "Miscellaneous Writings" Mrs. Eddy says: "Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion; to men physically, as well as spiritually, and to all mankind." It is the truth of this statement which attracts people in every part of the world where these lectures are given. The demand today in all things is, Is it practical? and this applies equally to things religious. Christian Science is practical as a religion, as a physician, practical in the home and in business.—*The San Diego Union.*



### Dublin, Ireland

A lecture on Christian Science was delivered by Bicknell Young to a large audience in the Abbey Theater. The lecturer was introduced by Capt. H. N. Lee, who said in part:—

Being a soldier in India, this will be the first Christian Science lecture I have heard. Barely four and one-half years have passed since I began applying the truths we are to hear about tonight, but even in this short time I have learned what a wonderful help Christian Science is, not only in cases of sickness but in all the little affairs of every-day life, and naturally the wish is strong that others too may learn as soon as possible to avail themselves of the good awaiting them.

Non-Scientists often ask me what first interested me in Science, and they usually seem surprised when I reply that it was its logic, for there seems to be a very general idea that this religion is even more illogical and visionary than most, whereas, as a matter of fact, it is the only religion which carries its premise of a God who is good straight through to its final conclusion, and then proves by demonstration that this conclusion is true. This is the reason why Christian Science is growing with such rapidity throughout the world, for each person can apply its rules for himself and get his own results for himself; and my advice to every one is: Go and read "Science and Health with Key to the Scriptures" and Mrs. Eddy's other writings, and apply what you learn. As you stick to the truth therein presented, you will obtain the blessings which, as I know, are there for the taking.—*Correspondence.*



### Lectures to be Delivered

Boulder, Col.—William R. Rathvon, Curran Opera House, 3 p.m., Aug. 23.

Charlevoix, Mich.—Jacob S. Shield, Charlevoix Theater, 3:30 p.m., Aug. 23.

Petoskey, Mich.—Jacob S. Shield, Aug. 24.



## Testimonies of Healing

Christian Science was first brought to my attention about six years ago. I did not turn to it for healing, although I was in very poor health at the time. From early childhood I had medical treatment for a bowel disorder which never left me, except for a short time when I first came to Colorado. The medicine used would seem to answer the need for a while, then would lose its effect, and I would try something else with like results. I was also subject to neuralgia, but my greatest trouble was imperfect action of the heart. This condition seemed to make me very weak. Once I fell unconscious, and at another time I was under the doctor's care for two hours before normal action was regained. The physician claimed it was caused by the high altitude.

In 1900 I went to Europe. While there, I felt well and strong, and continued so for a year or two after coming home; then the old ills came back. Although the heart disease never returned in such an alarming form, still I was weak and in constant dread of anything which I believed might bring it on again. Five years later I spent three months in Oregon, and this also seemed beneficial for a time; but no permanent results were obtained. Finally, I was led to consult a Christian Science practitioner for advice and help on a matter that was troubling me at that time, and she kindly loaned me a copy of *Science and Health*, also some *Sentinels* and other literature. I became so interested that I forgot the medicine I had been taking daily, forgot everything but the wondrous truths I had found.

I do not know how soon I was healed, but at the end of two weeks I realized that I was a well, strong woman. This healing took place six years ago, and none of the conditions mentioned have returned. No medicine or material remedy has been used for myself or our six children since that time. Two of our children were born under Christian Science treatment, one of the births being almost painless.

We have had many satisfying proofs of the healing power of Truth with the children. Our two little girls were exposed to whooping-cough, and one night both were taken sick. A form of acute lung trouble seems to accompany the disease in many cases, and our eldest girl was affected that way. She lay all day in a high fever, taking no nourishment and rousing up only when she wished a drink of water. About six o'clock in the evening I telephoned to a practitioner, who gave both children absent treatment. In about a half-hour my eldest daughter asked for some bread and milk, which she ate, then went to sleep. The fever gradually left her, and she was well the next morning. The younger girl had one hard spell of coughing the next day, then she too was well.

All of the healings were not accomplished so quickly, however; but when they were slow I generally learned some needed lesson. One such lesson came during the healing of our little boy of acute lung trouble. A practitioner was called, and during treatment the child would seem much better, so much so that twice I thought he was healed; but the fever would return. We had lost a little boy of about the same age before we knew of Christian Science, and I found myself continually comparing the cases; they seemed similar in so many ways, although the physician had given the other a different name. To get my thoughts away from the child, I engaged a Christian Science nurse, but still the fever remained.

One evening the practitioner told me it was time for me to rejoice; she said we are told to rejoice always, in ever-present Love. I wished to be obedient, so took the Hymnal and tried to sing, but found I could not. I retired early, with a

great desire to be obedient, but did not know how I could, as the child seemed no better. Then I found myself comparing again, but in a different way. I thought of the medicines our other little boy was compelled to take and of the hot baths which frightened him so, and of how this little boy was always made comfortable and happy, of how peaceful and easy he always grew under treatment; and I was so filled with gratitude that I went to the nurse and told her that even if the demonstration was not made, still I had much to be grateful for. I would not have all that torture to remember, which we in our ignorance thought was for the other child's good. Then with a promise from her that she would call me if there was any change, I again retired.

In a few hours the nurse called me. The fever was entirely gone; the boy lay still and white, the only color being his blue lips and finger nails. She said that under a physician she would be instructed to use material methods to give circulation and strength, so I telephoned to the practitioner to treat him, and in a very short time, less than a half-hour, his natural color returned and he asked for a drink of milk. He was well, and regained his strength rapidly.

Mrs. Eddy says in *Science and Health* (p. 3): "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." I am indeed grateful for the health, peace, and joy that have come to me through Christian Science, and more grateful still for the better understanding it has given me of God and the Bible. Our dear Leader has also taught us, as we read on the same page, that "gratitude is much more than a verbal expression of thanks," and that our lives should attest our sincerity. I want to live so close to Truth that selfishness and worldly ambition will be laid low, to hold so firmly to the rod of Principle that the waves of mortal belief will roll back, so that I may go forward with my feet firmly planted on the rock Christ, Truth, and by my daily life lead others to this truth which makes us free.

MAY RECKER, Rocky Ford, Col.



During the summer of 1911, through the reading of our text-book, "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, I was healed of nervous breakdown. The healing was gradual, and I but half realized what had been done for me. In the spring of 1912 I was taken with what seemed to be a severe attack of malarial fever, and I thought that this was an opportunity to prove Christian Science healing. Up to that time material means had been used to overcome such difficulties, but with the faithful work of a kind practitioner I was healed of that trouble. At the same time my little girl was completely healed of a bowel disorder, from which she had suffered since birth.

I then joined the church in Orange. The three children were brought quickly through an attack of measles. The oldest boy, eight years old, was healed of an injured ankle, and through his own work was cured of chronic bleeding at the nose. There seemed much to be done for the little family, but as understanding of the truth came, the joy of being able to do the work myself was very great. Previously, it had been impossible for me to walk any distance or do my housework without severe pain in back and head, and I seemed to be always tired; but now I am on my feet almost constantly without experiencing the slightest fatigue.

There is no joy to be likened to the realization of Truth's power which is made manifest in the healing of those who suffer. My hope and prayer is to be loving and pure enough to be able to help others through the understanding gained in Science. It has been my privilege, this year, to have class

## Christian Science Sentinel

instruction. As I look back on the doubt, chaos, fear, and dread of little more than a year ago, and realize the power of divine Love which has met so many of my needs, I know that this is indeed the truth which has made me free, and that the kingdom of heaven is at hand. Each day is a new opportunity to prove the all-power of infinite Mind, and to express our gratitude for all that has been done for us by our Leader in giving us Christian Science.

FANNIE STEELE WILKINSON, East Orange, N. J.



I feel I cannot afford to let another year pass without a word of gratitude through the *Sentinel* for blessings received from the study and work in Christian Science, for help and healing in the past years. I remember well the joy that came to me with the first article I ever read on the subject. It showed how Jesus' teachings could and should be made practical here and now. "Science and Health with Key to the Scriptures" was advertised on the back of the leaflet. The thought of a key to the Scriptures so charmed me, hungry as I was for a better understanding of man's relationship to God, that without consideration as to what this book might be, I ordered it the following day from the publisher. I had never heard of the book before, and no one had ever mentioned Christian Science to me, save a much-loved friend who a few weeks previous to that time had told me she was instantaneously healed by its methods, after being discharged from a hospital years before as incurable. The account of her healing had little weight with me, however, other than joy to see her well.

The book came, and I shall never forget how the title "Key to the Scriptures" held my thought, nor the interest I felt when I read the first line in the Preface,—"To those leaning on the sustaining infinite, today is big with blessings." It was many months before I met a Christian Scientist or any one who knew anything about this teaching. I have since felt that I have great reason to rejoice in this search alone, for it was then I saw that Christian Science was the promise of Jesus fulfilled. Though I have passed through many hours of darkness and mental anguish since then, I have never doubted that a better understanding would clear the vision and destroy every phase of suffering and morbid human longing.

Many positive proofs of my convictions have come under my observation, showing that we have found the living Christ that heals all our diseases, corrects all erring thought, and will lead into all truth. Words cannot express the gratitude I feel.—ADELAIDE BURRELL, Pomona, Fla.



In the hope that an account of my healing may help others, I will give my experience of God's love and power. A beloved one first told me of Christian Science after I had been to a second oculist, for a serious trouble had arisen about my sight, and operations (two at least on each eye) were considered a certainty. This was in July, 1904, and the time fixed for the first operation was October; but when I went for a final examination it was found there was nothing left on which to operate. The growths had mostly disappeared as a result of the healing power of Truth. I knew that the sight was much clearer, but had not realized that I was healed, though all fear had gone. The surgeon appeared to be very much surprised, for he kept repeating, "It is wonderful." Science and Health had been given me in August, when reading was not easy, but I grasped enough of the truth in those six weeks to see that divine Mind is the great and only power, that God, and God alone, is the healer; and this must have been the saving thought. I am thankful to say that my sight is good, and I see without the aid of glasses.

At that time I was also suffering from so-called hereditary rheumatic gout, with its attendant pain and the inconvenience of dieting (which often meant semistarvation when I was away from home). That has also disappeared, though not so quickly, and hands and feet have gradually regained their original shape. There has been no recurrence of this ailment, though now for years I have eaten any ordinary food without considering possible effect, as in times past.

These are by no means all the blessings for which I am thankful. The more spiritual thought, and the understanding of God, even in a small degree, gives a larger and truer outlook on life, a realization of man's relation to his creator, Spirit, and is cause for much gratitude. Daily I am overcoming error, and gaining more understanding of the true Life, the Life that is Spirit and spiritual.

I give heartfelt thanks to God for Christian Science and for all the benefits received.

ANNA ROW, Streatham, London, S. W., England.



It would be impossible for me to enumerate all the blessings I have received through Christian Science, but I want to tell of one healing which has been more significant to me than any other event of my life. For many years I was addicted to the use of an opiate. It was primarily administered for the relief of pain, but afterward became a daily necessity. I do not need to state here the sufferings, both physical and mental, which I have undergone in past years on account of this habit,—the loss of one position after another, together with the respect and confidence of friends and relatives, although many of them tried in every way to aid me. Physicians tried to give me help and encouragement. I was treated at a local sanitarium for some weeks, and the habit was broken temporarily, but I soon relapsed and became worse than ever.

I continued in this way for some time, trying my best, but was finally reduced to destitution, unable to make a living for myself and wife. With the assistance of friends I was at length sent to one of the best institutions in the country designed exclusively for the cure of drug habits. I remained there for several weeks and was discharged as cured, but after about three months I had to resort to the drug again. For a time I struggled desperately to hold my own, but health began to fail, and everything went wrong, until I realized that I could not last much longer. I actually prayed that death would come to my relief, as all known means for a cure had been exhausted.

One day, however, I found a *Christian Science Sentinel*, which in some unknown manner had come into our house. I had ridiculed Christian Science so much—largely on account of knowing nothing about it, also through the reading of articles on the subject which were entirely misleading—that the contents of this *Sentinel* were altogether different from what I had expected. I began to be filled with hope, and decided to investigate further, for my case was so desperate that I was glad to try anything which would help me. I went to a practitioner, who with marvellous patience listened to my troubles, and kindly and compassionately assured me that help was at hand; that "with God all things are possible." She gave me a treatment, and to my astonishment a feeling of peace, strength, and courage came over me. I willingly parted with the drug, and I have never had a desire for it since. I improved immediately in physical health, to say nothing of the spiritual uplift which I have received through a knowledge of the truth. I had often sought spiritual help, but it always failed to satisfy my anxious thought.

I am glad to state that my healing is permanent. I can

[995]

## Christian Science Sentinel

truthfully say that for four years and a half there has been no sign of the old desire for the drug, and I can say further that my spiritual regeneration is constantly advancing. I find myself gradually awaking to a fuller appreciation of the great possibilities of Christian Science as a moral and regenerating agent in the world today, and I am finding that I take a keener interest in the world's activities.

I am indeed grateful to Mrs. Eddy for bringing to the world this saving truth, and I am glad that I have gained a sufficient understanding of this Science to be able to demonstrate in a degree the healing power of Truth and Love.

ELIAS HALLENGREN, Galesburg, Ill.

The above testimony of my husband is true in every respect. I am thankful to God that we found the truth when everything seemed so dark and hopeless. I myself have received many benefits from Christian Science, such as health and new courage, for which I cannot be too grateful. I can only express my deep thankfulness to divine Love, and my gratitude to Mrs. Eddy for this great manifestation of Truth's power.—BERTHA HALLENGREN, Galesburg, Ill.



I want to tell of my healing through Christian Science. When I came to Seattle I had been suffering from what the doctors diagnosed as a serious female trouble. In moving here from Portland, the packing and lifting of heavy things seemed greatly to aggravate this sense of weakness. I could not walk any distance, and to carry or lift anything heavy seemed to cause great suffering.

I had some understanding of Christian Science and tried to handle the case myself with the help received from the reading of Science and Health, but was not successful. I then applied to a practitioner, who gave me one treatment. I was leaving the city to be gone some time, but she said she would remember me. I was able to carry my heavy suit-case that day, walked over a mile, and rode twelve miles in a stage over a rough road before I reached my destination that night. I was not conscious of any pain and have never had a return of this weakness. I was completely healed in the one treatment.

My heart goes out in grateful appreciation to divine Love for helping me to a better understanding of this great truth. To say I am thankful for all that Christian Science has done for me, for Science and Health with its wonderful "Key to the Scriptures" which our beloved Leader has given us, expresses my feelings but slightly.

JOSEPHINE BACUS, Seattle, Wash.



I was troubled for eight years with a condition of the arch of the foot. I suffered continually, and at times the pain was very severe. I could not bend my foot, and wore double braces of steel and horn all through the day. At night the foot was swollen, and the pain so acute that I could not rest. I had received practically no relief from medicine, except temporarily from an opiate or visits to the mineral springs.

About a year and a half ago I had another sudden attack, so that I could hardly walk. I limped to the telephone, called a Christian Science practitioner, and told her of my condition. She assured me that the pain would cease, and it did immediately. I prepared breakfast and did my home work, and suffered no pain from that time. About ten days later I dressed to go out and walked for three miles, but it did not tire my foot at all. When I returned home I discovered that I had forgotten the braces. Now I can

stand on my toes, something which I had not done for years. I had no faith in Christian Science when I turned to it, but said that when in pain I would call on a practitioner and test it. It has stood the test, for I have had no further trouble with my feet since I had treatment. I am thankful every day for what Christian Science has done for me.

MRS. M. J. WILSEY, Willows, Cal.



I wish to tell of the healing of illness in my family through Christian Science. My daughter's baby, when twenty months old, was very ill with a most serious bowel trouble. A doctor was called, and medicine was administered according to his directions. The child grew rapidly worse, however, and to all appearance was dying. Every one thought it was too late, but still a Christian Science practitioner was sent for. She came, sat down by the mother and child, and in fifteen minutes all saw a great change. Color returned to the child's face and he began to get warm, the purging and vomiting stopped, and all retired for the night (it was then one o'clock). The baby slept well, and was up in the morning completely healed.

There have been more recent demonstrations, and one I wish to speak of. I had rheumatism for several years, and finally could not raise my hands above my head. One day I had a severe attack which affected my heart, and a Christian Science practitioner was called in. She came and gave me treatment. The next morning I awakened to find the pain had left, and in a few treatments I had the free use of my arms. The healing has been permanent. I have been working every day since, sometimes out in the rain, and have felt no ill effects. I was healed at the same time of cramps in my limbs and feet that had troubled me for some time. I am very thankful for the blessings I have received through Christian Science.—M. D. VOORHEES, Baldwinsville, N. Y.



It is now seven years since the light of Christian Science shone upon my life, and with each new experience comes a deepened sense of gratitude, a stronger resolve to pass on the good tidings of this rebirth of the Christ-idea, in which is "no variableness, neither shadow of turning," and a more earnest desire so to apply it to my daily life that others may be led to the truth and to that peace "which passeth all understanding." Great happiness has been granted me in my earthly relations, and various physical inharmonies have quickly vanished into their native nothingness. Mrs. Eddy says in Science and Health (p. 494), that "divine Love always has met and always will meet every human need," however seemingly complex, and this is more and more deeply borne into my consciousness. The measure of my gratitude for this priceless blessing is boundless.

MARY S. BAXTER, London, England.



It is with a heart full of love and thankfulness to God, and of gratitude to our dear Leader, Mrs. Eddy, that I send this testimony. I had stomach trouble for fifteen years. I tried the best physicians I knew of, only to find myself growing worse daily. I went to San Antonio, Texas, thinking perhaps the climate would do me some good, but I was no better; then I went to a Christian Science practitioner for treatment. She told me to eat anything I wanted and it would not hurt me. I did not take any more medicine, but I kept it in my room for a few days, until I found that God was what I needed and not material remedies; then I threw all the medicine away and read Science and Health. I was not healed instantly; it was about six weeks before I was

## Christian Science Sentinel

entirely well. It has been more than three years since then, and there has been no return of the trouble. I am permanently healed, and for this healing, and the spiritual uplift, I am very grateful.

I would like to mention the great joy I experienced in the healing of my son of a malignant growth in the nose. I received a long-distance telephone message from Dallas, asking me to come to him, so I went. I told him I had nothing to offer but Christian Science. He came home with me and I called in a practitioner. In four weeks he was healed, and is now perfectly well.

I have not words to express the gratitude I feel for the many blessings that have come to me and my family through Christian Science. I am thankful to God for giving us this understanding of Truth through Mrs. Eddy, our beloved Leader.—MRS. L. J. CALDWELL, Fort Worth, Texas.



I have felt for some time that it was my duty as well as privilege to tell what Christian Science has done for us. Two years ago my wife was very sick when our little girl was born, as she had blood-poisoning. The baby's ears were in a very bad condition, and she was not well otherwise. The mother had to be taken away for an operation, and the baby was left with a Christian Science lady. The child came home well and strong and has had only one slight sick spell since, when Christian Science soon healed her. Since then, the truth has done wonders for us in many ways. My wife had dropsy and was under medical treatment for years. The doctor said he had done all he could, but could not help her. She is now well and strong as a result of the healing power of Christian Science.

We are indeed thankful to God for what Christian Science has done for us.—ALFRED BARDSLEY, Wing, S. Dak.



I have always enjoyed the testimonies in the *Sentinel* and the *Journal*, and I would like to add my word of thanks. Five years ago I was very sick and miserable from a nervous breakdown. I had tried all the means known to *materia medica*, but receiving no help, I turned to Christian Science. My healing came very quickly and has been permanent. Finding God, however, has seemed much greater and better than anything else. To think we can have the kingdom of heaven with us all the time, if we strive to know only good! I am very thankful there was a woman pure enough and spiritual enough to perceive this truth and give it to the world. Mrs. Eddy has made the way so plain that all who seek shall find.

ALICE C. FERTIG, Bronxville, N. Y.



I wish to express my gratitude for what Christian Science has done for me. I have been entirely healed of heart, liver, and lung trouble, from which I suffered a great deal. It is now over seven years since I was healed. I feel very thankful to God for my healing, and I am also grateful to Mrs. Eddy for Christian Science.—MRS. I. M. ORCUTT, Milton, Wis.



Let us then labor for an inward stillness,—  
An inward stillness and an inward healing;  
That perfect silence where the lips and heart  
Are still, and we no longer entertain  
Our own imperfect thoughts and vain opinions,  
But God alone speaks in us, and we wait  
In singleness of heart, that we may know  
His will, and in the silence of our spirits,  
That we may do His will, and do that only!

LONGFELLOW.

## From Our Exchanges

[Rev. H. S. McClelland, B.A., in *The Christian Commonwealth*]

If you are truly conscious of an intense desire for righteousness, God is intensely manifest in that desire. If you are sincerely following after the things that are true and good and beautiful, you already possess, within the depths of your being, the surest witness of His presence that the human heart can know. Nor is the day far distant when you will find yourself compelled to acknowledge that your love for the true and the good and the beautiful is the revelation within you of one who Himself is beauty, goodness, and truth. But that vision will come to you, O lover of righteousness, not as the sudden flash of the lightning that blinds the startled sleeper in the valley, but rather as the morning sunshine that softly creeps across the heavens and lights up the face of the traveler already moving toward the dawn. Pray for the coming of that hour. Live in the hope of it, for most surely it will come.

[*Zion's Herald*]

The church and the world are approximating, which does not mean that in their basic principles they are any nearer together than they were in the days of the apostles, but that the thought of many people is confused on moral issues, and less interest is taken anyway in the deeper experiences of the heart-life (where, if anywhere, a man must be right with God) than in the outward conformities to convention, which constitute the average morality of the age. The Neronian barbarism has gone, but in its place has come a self-indulgent indifference to questions of regeneration, conversion, and immortality, which, like Gallio, cares for none of these things.

The change, so far as the church is concerned, is not wholly for the better, for now it is not easy, offhand, to distinguish our friends from our foes, since both, in many instances, wear the same uniform. To be a thoroughgoing Christian, requires in the twentieth century not less courage, but more insight and judgment, than it did in the first century. The plausible, golden-mouthed world will undo all but the most wise and wary followers of Christ. The terror of the old persecutions has been succeeded by the lure of a pretty paganism. Who—now, as then—“is sufficient for these things?” unless he be filled with the Spirit of God, and constantly watch unto prayer?

[*The Christian Work and Evangelist*]

The reason that the disciples, and that small portion of the populace which joined with them, rejoiced so heartily in Jesus' entrance into the city, was that they thought he was going to reestablish a throne in Jerusalem, restore her lost power and prestige, and reign in might and glory. Their “Hosanna” was for a king of this world, for a ruler whose kingdom was to be great, dominant, instantaneous. He knew this and might have yielded. Had he done so, he would have been a great “success,” and his cause would have been equally “successful” in the eyes of the world. But he knew that this would have been no success at all compared with the real and lasting success that abode in the seeming failure. He refused to adapt himself to the demands of the multitude. He simply won a handful of men to his cause, taught a few great truths which only a few understood, imparted a new life and vision to a few apostles who wavered even before he died, and then died, not in pomp and glory, but as a defeated man.

Yet this was success infinitely greater than would have come had he yielded to the popular conception. The few

[997]

# Christian Science Sentinel

men trained became lasting powers in the kingdom of God, and won many more to Christ. The great truths silently, as all great forces move silently, made their way through the years and transformed nations. The new life and vision has bred a new race of men.

[*The Christian Advocate*]

Those Christian leaders who are placing heavy emphasis upon social reform, have no intention of abandoning the work of teaching the doctrines of spiritual religion or the obligation of individuals to God. But they recognize the importance of counteracting the harmful influence of a state of things in the church described by Professor Peabody in these words: "The theological and philosophical interest of the life of Jesus has for the most part quite overshadowed his human and social significance. It has seemed more important to determine the relation of the person of Christ to the mystery of the Godhead than to determine his attitude toward the secular problems of the modern world."

This is a criticism which cannot now be made against the churches with the degree of appositeness which marked it ten years ago. The social teachings and implications of the Christian religion are at this moment assigned a place of priority in the instructions which proceed from our American pulpits. This does not mean that our religious leaders are forgetting the evangelical appeal to the individual conscience for a personal consecration to God, or ignoring the duty of preaching the offices of the Holy Spirit in convincing men of sin and transforming and sanctifying their lives.

[*The Universalist Leader*]

All along the way of religious progress the ecclesiastical world has placed scarecrows to frighten the timid soul back into the beaten path. The church has tried to mother the individual too long. And thus the soul in its passion for liberty hesitates, falters, knows not what to do. Trembling, it sits amid the shadows of its doubts, afraid to advance into the light.

The church should be the mother still, ministering, instructing, leading, but it should not bind and restrict. The wise gardener does not cut off the roots of the growing plant, but he gives it a larger pot or sets it out in the garden. Ecclesiastically, the principle has been to twist and crowd the roots of the unfolding soul so that it would be able to occupy the old pot. And even in advanced, up-to-date southern California, this truth applies in some measure.

[*The Pacific Baptist*]

Our every desire to be right, to be in harmony with the eternal laws of the universe of which we are a part, is the voice of the divine Spirit speaking to us. The secret wish within the heart that the life shall be pure, the simple wish to be true and good, the impulse toward nobleness that comes to every living soul in its best moments, is the voice of God speaking through the conscience.

[*The Standard*]

Our habits are a large part of our stock in trade. Our good habits are our stability in righteousness. We cannot live effectively without acquiring habits. But life is not mere habit. Life is progress. Life is attainment. And he who attains, must now and then survey a new path, and he will do well to try to straighten a few of its windings.

[*The Congregationalist and Christian World*]

The most up-to-date ethics in the world is the ethics of Jesus Christ. His insistence upon love and unselfishness, his refusal to despair of his fellow men, are ahead of and not behind the procession of modern thinking.

## Special Announcements

### From the Publisher of Mrs. Eddy's Works

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

"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 on sale, and orders will be received by the publisher. Prices as follows: Cloth, single copy \$2.25; six or more copies to one address, each \$2.00. Morocco or pocket edition, single copy \$4.00; six or more copies to one address, each \$3.75. Orders for six or more copies to one address may include the two styles of bindings at the quantity prices.

In response to many requests, the "CHURCH MANUAL," heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5 3/4 inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy \$2.00; six or more to one address, each \$1.75.

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 Publishing Society

We are glad to announce a lower schedule of rates for the cloth edition of "The Life of Mary Baker Eddy," by Sibyl Wilbur, and we believe that this will assist in a greater distribution of this valuable book. Single copy, cloth, \$2.00; three copies, \$5.50; six copies, \$11.00; twelve copies, \$22.00.

New photogravure plates have been made to replace the half-tone engravings in the edition de luxe of this book, and these plates, printed in a sepia ink, have greatly improved the appearance of the new edition. Single copy, \$5.00; two or more copies, each \$4.50.

"Christian Science: The Explanation of the Ideal Man," a lecture by William D. McCrackan, M.A., has been published in pamphlet form and is now ready for distribution. The sale prices are shown on the opposite page under the list of regular pamphlets.



### From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 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. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

[998]