

CHRISTIAN SCIENCE



SENTINEL



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

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Contents of This Number

Items of Interest (Brief Mention of Important Events)	1002
Conscious Power . . . Clarence W. Chadwick	1003
Belief Nina V. Wright	1004
Our Work Joseph B. Baker	1004
Clouds Dispelled . . . Joel Harry Benson	1005
Truth's Steadfastness . . . Annie C. May	1005
No Material Weapons . . . Maude J. Sullivan	1006
Benedicite (Poem) . . . Warren C. Klein	1006
Selected Articles	1007
Editorial	
Words of Counsel. Letter of Mrs. Eddy to Board of Directors, Feb. 27, 1903.	1010
"Not the author of sickness" . . .	1010
Chastisement	1010
An Opened Door	1011
Among the Churches (Current Notes)	
Galveston, Texas	1011
Oak Park, Ill.	1011
Lectures	
Wilkes-Barre, Pa.	1012
Vancouver, British Columbia . . .	1012
Muscatine, Iowa	1012
Testimonies of Healing	1014
From Our Exchanges	1017

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

A NOBLE TYPE OF
GOOD HEROIC
WOMANHOOD
Longfellow

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Items of Interest

A concerted effort is to be made during the coming year to bring into use all of the remaining unused ranges in the national forests under the jurisdiction of the Denver office of the forest reserve. The forestry department seeks to utilize all of the accessible forage resources as far as possible consistent with the interests of timber and water conservation, and the permanent use of the ranges themselves. In consequence, practically all of the accessible areas within the national forests of Colorado, Wyoming, and South Dakota are now annually allotted to the live-stock industry.

That the attitude of the Brazilian government toward local manufacturers is one of protection, and that the protective policy is the cause for the high cost of living in the republic, are some of the claims of that portion of the population which insists on a complete revision of the tariff system. It is stated in influential quarters, not identified with the industrial enterprises, that Brazil has outgrown a tariff which places embargoes on importations, and which at the same time serves to enrich the few to the detriment of the many.

Postmaster-General Burleson has completed temporary arrangements for handling mail for Europe under conditions imposed by the withdrawal of many liners from service on account of the state of war in Europe. At least one mail each week would be assured by the vessels of the American line if all the big German, English, and French ships were taken from service. Ships flying the Italian, Dutch, Norwegian, or Swedish flags would be available at times to carry the Atlantic mails.

Arrangements are being made for laying a cable during this year between the Netherlands and England, with a capacity of two double

wires. The expenditure will be shared by the two countries. It is intended to experiment in telephonic communication between England and Germany by means of this cable. Should these experiments give good results, the laying of a second cable, exclusively for use between England and Germany, will probably follow.

Because Serbia did not give a satisfactory reply to her ultimatum, Austria-Hungary declared war against her July 29. Russia in consequence came to the aid of Serbia. Following this, war is in progress, with Russia, France, and England on one side and Germany and Austria-Hungary on the other. Belgium has been invaded by Germany, and France and England are supporting Belgium in her efforts to repel this invasion and to maintain her neutrality.

The first formal ceremony in honor of the one hundred years of peace between the English-speaking nations occurred at Sulgrave, England, July 25, when Sulgrave manor, the home of the family of George Washington, purchased for forty-two thousand five hundred dollars, subscribed in Great Britain, was handed over to members of the centenary committee as a gift to the American people.

It is announced that December, 1914, is the time fixed for the commencement of the work of delimitating the Franco-Italian frontier in North Africa. The task is to be entrusted to two missions, and they will carry it out on the basis of the declaration of March, 1899, on the Franco-British convention of 1898. The distance to be covered by the missions amounts to two thousand kilometers.

Money from the federal treasury will be deposited in national banks throughout the country this fall, to facilitate the movement of crops and promote business generally. Secretary McAdoo will place approximately thirty-four million dollars, and says he is to increase the amount to any extent necessary to meet the country's need.

To carry out the provisions of the bill to assign naval auxiliary vessels and cruisers to mail and commercial use, passed by the United States Senate, the navy department announces that there are twenty-two ships in the navy of tonnages varying from six thousand to nine thousand six hundred that would be available for the work.

Windham hall, to be erected at an estimated cost of fifty thousand dollars, and to be presented to Connecticut College for Women in New London in token of the interest and devotion of the women of Windham county, has just been announced as an established fact. The funds will be raised by popular subscription.

The new light recently installed in the famous lighthouse on the island of Heligoland, in the North sea, can claim the distinction of being the most powerful flashlight in European waters, if not in the world. It is equal to forty million candle-power, and in normal weather is clearly visible a distance of thirty miles out to sea.

It is said authoritatively that the government of Brazil is favorably inclined to the erection of a building in Washington in which there would be a permanent display of the export wares and general products of that country, if the United States government will furnish a site free of cost.

President Wilson of the United States has tendered his good offices to mediate in the European war situation. He sent a message to that effect to the Emperor of Germany, the Czar of Russia, the Emperor of Austria-Hungary, the President of France, and the King of England.

Japan's statistical year-book reveals the following facts: The works with electrical power increased from 456 with 44,252 kilowatt capacity in 1908 to 1,153 with 844,023 kilowatts in 1911. The number of motors in use rose from 563 to 11,248 with 44,055 horsepower.

After an uninterrupted service of sixty years the United States Express Company retired from the transportation business at midnight, June 30, the close of its fiscal year. Officials of the company will at once begin work on the final liquidation of its affairs.

The production of coal in the United States has again broken all previous records, the output for 1913 being 570,048,125 short tons, which is considerably more than double the production of 1900 and more than eight times the production of 1880.

Argentina's commissioners to the Panama-Pacific exhibition are on their way to San Francisco. More than one million one hundred and fifty thousand dollars has been appropriated for the pavilion and the exhibits.

A walnut crop of 10,529 tons, of record-breaking superior quality, is the new estimate of the California Walnut Growers Association for the 1914 output of the state, contained in a circular issued to the trade.

Ground has been broken for the new four hundred and seventy thousand-dollar state highway from the Saratoga summit on the Santa Cruz mountains to the California state Redwood park in the big basin.

The Dominions royal commission is touring the British overseas possessions, inquiring into the natural resources, business, and manufactures with a view to developing inter-imperial trade.

The usual reception held on Independence day at the American embassy in Paris, was attended by over one thousand Americans from various states of the Union.

The national Senate of Colombia has voted five hundred thousand dollars gold for the purpose of improving the ports on both the Atlantic and the Pacific coasts.

On the urgent request of Secretary of State Bryan twenty peace plan treaties were ordered reported to the Senate last week by the foreign relations committee.

The Turkish budget for the current year calls for the construction of railways and other public works the sum of £T.50,000,000.

The Lever bill, designed to eliminate gambling features in cotton exchanges, has been passed by the House by 84 to 21.

The total debt of the forty-eight state governments of the United States on June 30, 1913, amounted to \$422,796,525.

The United States embassy in Paris is to look after German interests in France and after French interests in Austria.

The United States has issued a proclamation of neutrality with respect to Austria, Serbia, Germany, Russia, and France.

Owing to the state of war in Europe, all the large stock exchanges of the world have been closed for the present.

The annual value of agricultural products in Belgium exceeds three billion two hundred and thirty-three million francs.

Vermont will expend six hundred and seventy thousand dollars on approved roads during the year.

Christian Science Sentinel

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Conscious Power

CLARENCE W. CHADWICK

A GENTLE cuckoo that had built her nest in the pine tree in the front yard, was sitting quietly upon her eggs one morning when suddenly a four-footed visitor appeared upon the scene. His visit was not a friendly one, and the seemingly helpless bird lay prostrated beside her nest while the robber red squirrel regaled himself with the contents of her freshly laid eggs. Human intervention came too late, so that the poor helpless cuckoo, paralyzed with fear through her lack of conscious ability to cope with her adversary, deserted her nest never to return.

The experience brings a lesson to us all. How often have we given way to the enemy in just the same way, because unconscious of our God-given power of resistance! How often have we allowed fear to control, and lost sight of the fact that divine Love is ever present to cast out all fear! A few well-directed pecks by this cuckoo would have saved her this loss. She had the ability to dictate terms to her invader, but she was not conscious of this fact. Had a crow attempted to rob a king-bird's nest, he would have soon parted with some of his feathers and beaten a hasty retreat. The king-bird stands as a type of fearlessness and conscious power. He knows, he acts quickly, he conquers.

Illumined by the coming of Christ, Truth, many have realized and asserted their right and ability to resist evil. Enough of that "Light, which lighteth every man that cometh into the world," has been discerned by them to dispel fear and to cause them to "act as possessing all power" (*Science and Health*, p. 264). They thus ally themselves with the only power there is, which always means the sure defeat of fear whenever and wherever it would try to manifest itself. When the evil one would suggest loss or lack of power, they immediately disagree with sense-testimony and lay hold on the infinite, which is ever present and ever available. In this way their mental abode is protected, and there is never any occasion for deserting it. Error may boast itself in a thousand different forms, but they stand firm for what is real and right, and God is with them, a conscious power to defend and maintain their divine rights as children of God.

What a happy world this would be if all were conscious of their God-given power and always made it available in every hour of need! Why are they not conscious of God's presence? Because they are satisfied to judge according to an imperfect standard, a so-called blend of good and evil. They unwittingly place evil on a par with good, and the moment this is done, the all-power and presence of good is lost sight of. Like the unfortunate cuckoo, they see with their eyes, and believing what they see, fear becomes their master and God is forgotten. They of the king-bird type, however, think, speak, and act "as one having authority." What if the enemy boasts of his superior size and strength? This counts for nothing with those who are conscious of living, moving, and having their being in God. Every mental structure reared upon the dual foundation of good and evil,

mind and matter, is a house built upon sand, and it will fall sooner or later. The haunting shadow of fear will be its inseparable accompaniment. The only mental structure which will endure will be reared upon the rock, the spiritual consciousness of the omnipotence and omnipresence of Spirit, the teachings of Christ Jesus as applied to our present needs in Christian Science.

Which is the strongest evidence of sanity and sound common sense,—a mental state which is conscious of a presence, power, and law which operates unseen to the outward gaze, which recognition enables one to be free from fear and to conquer sin and disease, or that mental state which is unconscious of the working of any higher power and which yields willingly or unwillingly to suggestions of fear, sin, and disease? The one fairly describes a student of Christian Science; the other a dualist who has not yet learned to make a scientific or demonstrable separation of the wheat from the tares in his own consciousness. Which will soonest attain to that Mind which was in Christ Jesus,—the one who sees and thinks materially, or the one who sees and thinks spiritually, in opposition to sense-testimony? The great Teacher gave no uncertain word as to man's divinely bestowed ability to resist successfully every attempt of error. These are his words: "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."

To make our point clear, let us suppose that the argument of mumps obtains in human consciousness. The dualist, not having learned to place health on any higher plane than he does disease, agrees with the testimony of his senses, admits that there is every evidence of the trouble mentioned, and confidently looks for it to develop and run its prescribed course, which it is very likely to do under such conditions. Any one will admit that this state of mortal consciousness as described was certainly seeing and thinking materially, and even Christian Scientists will admit that it actually had what it believed it had. The Christian Scientist, seeing the manifestation as mental, disagrees with the argument as presented, looks beyond and above the outward evidence of disease, remains entirely quiet upon the subject, not caring to talk about it to any one, clings to the perfection of being in God, wherein man is spiritual and as free from disease as God Himself, and behold the result,—all evidence of inflammation and swelling disappears, and in a few hours the subject is entirely forgotten. The trouble was not expected to develop, nor was there any law acknowledged by which it must run its so-called course.

Was the dualist honoring either God or man by submitting to the dictum of the so-called material senses and evolving the experience of mumps? Was the Christian Scientist dishonoring either God or man by letting that Mind, or consciousness, be in him which Jesus employed to destroy the evidence of sin, disease, and death? Let a thinking world decide quickly which is practical Christianity,—that which calls disease and sin real, and fails to overcome them in individual consciousness, or that which recognizes their unreality and then consistently masters them through the

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Christian Science Sentinel

conscious understanding of the reality and power of good, the allness of God. "Oh that men would praise the Lord" by becoming conscious of God's power and presence, which denies positively, effectually, and eternally the supposition of any other power or presence!



Belief

NINA V. WRIGHT

To many of those taking their first steps of serious thought concerning the practical reason for truths taught in Christian Science, the matter of supply, in its various manifestations of health, wealth, or contentment, is sometimes apt to be confusing. The beginner in Christian Science is very often found to be badly entangled, and at first perhaps unable to distinguish definitely between the seeming conditions of harmony in the mortal man and the absolute facts of harmony in the spiritual man.

To the seeker's beclouded thought at this stage, whatever conditions appear to his vision as those of health, of wealth, or of optimism, he promptly accepts as natural and spiritual, while he would be very unwilling to admit as belonging to the real man, the evidence of sickness, poverty, or the irritable, selfish characteristics of disposition. He very readily grasps that the conditions which appeal to him as inharmonious cannot coincide with his idea of man in God's image and likeness; but he does not so readily comprehend that the manifestation of physical health, material riches, or other things, which are only the result of mortal beliefs, must be equally untrue, and must therefore, by reason of their unsubstantial foundation, be detected and exchanged for the absolute knowledge of that which constitutes reality. It must finally be understood that a belief of health in matter, or of wealth in materiality, is just as erroneous, just as devoid of reality, as is a belief of sickness or of poverty.

To illustrate further may be helpful. Let us imagine that this beginner in Christian Science, who has become confused in this matter of differentiating between the seeming of material health and the actuality of spiritual health, has a friend. This friend manifests a perfectly healthy body; financially he is well established and is prospering daily; his natural disposition is one of contentment and optimism. He is what is generally termed a good man, goes to church on Sunday, is kind, never runs in debt, and is charitably disposed, though knowing nothing whatever as yet of the Christian Science way of thinking.

Again, let us suppose that this beginner has another friend, who is a good man, and he sincerely tries to do what is right in so far as he sees. He is perfectly honest, has always lived up to what is acknowledged to be the ideal of manly uprightness, but physically he is a wreck, a hopeless invalid, and a sufferer for life. He is also in stringent circumstances and knows nothing of Christian Science.

Our new seeker after the truth of things very naturally compares the different mentalities of these two men and tries to find a satisfactory explanation of their individual circumstances. The sense-evidence of the first friend's condition will perhaps be mistakenly accepted by him as the result of spirituality, "because," he argues, "he is a good man;" but he has forgotten the important fact that his friend knows little or nothing of the scientific basis of right thought. Reasoning further, if he concludes that his friend's prosperity is the natural outcome of his having been a good man, how does he account for the manifestation of ill health and poverty which seems to be the sequence of his other friend's past good life?

Obviously this seeker cannot reconcile the sense-evidence

before him in these individual cases, and they do not seem to be in harmony with his understanding of what Christian Science teaches. He is therefore confused and disappointed because of these seeming inconsistencies. Can it be that this ideal Christian Science religion, which had promised so much, is, after all, quarreling with itself on some points? Just here he ought to be led to see that the truth of the situation rests on the fact that the different mortals of whom he is thinking are equally sound asleep, each snugly cradled in a dreamland of materiality and its beliefs in a power of its own to give both pleasure and pain. The one needs to be roused from his belief of a healthy material body, from stagnant conditions of belief in material wealth, and from a belief in the possession of an optimistic temperament, the source of whose very optimism is, after all, but a belief in mortal mind as being endowed with ability to bestow happiness instead of unhappiness. The other needs to be awakened from the belief in sickness and poverty as belonging to man or being part of him.

In *Science and Health* (p. 297) Mrs. Eddy says, "It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health." This may also be suitably applied to the illusions of material wealth and of temperamental qualities. Any manifestation of material sense, whether it be one of health or one of sickness, of happiness or unhappiness, is not real, and is subject to chance and decay. By a law of its own making, it is eventually sure to tumble in reaction, like a house built on the sands. It cannot stand. When one's thought has its origin in spiritual knowledge it becomes the basis of lasting health, enduring success, and abiding peace.

Reasoning still further, this new inquirer into Truth's way may again stumble over the mistaken notion that, because of his previous ignorance of the true spiritual basis of supply, his past accumulations must needs flee from him, or that his good health is likely to be lost because of its having been the expression of a false belief of health as pertaining to a sound body. This does not necessarily follow, however, and need not, even for one moment, be an occasion of fear. When he is sufficiently enlightened as to the truth of being, when he has awakened to the fact that real health is a phenomenon of spiritual understanding, his feet will be planted upon the rock. By taking thought, first for the spiritual, as taught in Christian Science, health and supply naturally follow as consequents. We cannot possibly persist in thinking along spiritual lines without expressing the fruitage of this right thought in our experience. We thus come to determine for ourselves the nature of experience; we make or mar it according to our own processes of thinking, and it is our God-given privilege to make it the best.



Our Work

JOSEPH B. BAKER

OUR work as practitioners of Christian Science is to heal, and only secondarily and incidentally are we to expound the letter of Science, until such time as this work is accomplished, or at least well under way. As Mrs. Eddy writes on page 414 of *Science and Health*, "Explain Christian Science to them, but not too soon,—not until your patients are prepared for the explanation,—lest you array the sick against their own interests by troubling and perplexing their thought." What would be thought of the cook who neglected the serving of meals to read recipes to her busy and hungry employers,

Christian Science Sentinel

or of the locomotive engineer who let the time of departure of his train go by in order to lecture to his passengers on the expansive force of steam? While the cook might very well inform some one who asked her about her work, and the engineer might find time to explain to an inquirer how the steam turned his driving-wheels, each would understand that such instruction should not be given at the expense of the work regularly expected of them, the practice of their respective professions.

In the grandest and most glorious of all professions, Christian Science, should we depart from the practice of this Science in order to expatiate on doctrinal points, when our brother shows so plainly to the alertly compassionate heart that he needs to be healed? Should we "talk Science" to him, if doing so means leaving the healing undone? In Job we read, "Remember that thou magnify his work, which men behold." Let us acknowledge God's allness in the very beginning of every treatment. Let us "bind up the broken-hearted," and be sure to hold the right thought and give the encouraging, the helpful word in season; then, if opportunity comes, utter the precept, a seed dropped into soil prepared by divine Love.

With the right motive, love for God and man, and the right purpose, the destruction of all error, we shall at least hold in abeyance obstreperous selfhood, which would spoil our well-meant efforts to help the world to Christian Science. Jesus said very earnestly, "The Son can do nothing of himself, but what he seeth the Father do," and our Leader has written, "Spiritual living and blessedness are the only evidences, by which we can recognize true existence" (Science and Health, p. 264). The world, no less than the practitioner of Christian Science, is waiting for these evidences, and the world must see them of its own accord. If we continually remember that we may safely undertake to offer less instruction in the letter of Christian Science, if by so doing we may accomplish more of healing, we shall then be "faithful over a few things," and so find the way to greater usefulness.



Clouds Dispelled

JOEL HARRY BENSON

In the purple valley the travelers paused and gazed skyward. The heavy fog was not yet dispersed, and the progress up the mountain was slow and toilsome. As the party advanced, the mists about them appeared to thicken, but at length a few rays from the rising sun glanced over the summit of the mountain and the bodiless vapor seemed to scamper away. Then, having attained some height above the clouds, they watched the beams of light dispel the mists, which soon disappeared. The lesson was self-evident.

Standing in the valley of discouragement, how often do we gaze ahead and seemingly upward at a cloudy outlook, with error moving the fearsome shadows of mortal belief expressed in unhappiness and discord! We must rise above the mists of corporeal sense and the limitations of mortal law, as did Jesus' disciples, by following Christ, Truth, up the mountain, there to approach perfection "from the summit of devout consecration" (Science and Health, p. 367). The deep sea, often used to symbolize the asserted entity of error, overwhelms the thought that lingers on the level of the surging tide of passion and woe, until it is uplifted by divine Love. As soon as darkness comes into the presence of light, "the former things are passed away."

At the Wednesday evening meeting, a cloud may arise through some word or phrase being dropped by a speaker in giving his testimony, but the meeting fulfils the purpose

for which our Leader established it when it becomes a "feast and flow of Soul" (Miscellaneous Writings, p. 149), through that charity which most fully reflects divine Love. To know silently that mistakes cannot creep into a meeting governed by divine intelligence, will help much. A wise word from another speaker, or the reader, may dispel the cloud, as witness the following examples: A lady testified that she had found one must work out his own problems; that in sickness one must do all his own work and not ask for help. Later, another sly fox crept in through the attempt to express gratitude for what "little" knowledge of Christian Science the speaker had.

At the close of the testimonies, the reader stated that he was grateful for the help he had received in Christian Science. He also administered a gentle rebuke, not to any person, but to the thought that we cannot receive help through a Christian Science practitioner, by telling of the experience of a little girl who, in climbing a steep hill, stumbled and fell. She was unable to rise, and it was only with the assistance of a passer-by that she regained her feet. Of course, he said, she did not expect this man to carry her up-hill, although she could have further help should she fall again. Having arisen, she was able to continue her journey, forgetting her past difficulties in her desire to avoid those ahead. Through another illustration the gratitude for the "little understanding" was augmented by the thought that any understanding of Christian Science cannot be called little, for the truth is the "pearl of great price" and cannot be judged by degrees. Proving that two and two are four, not sometimes but always, demonstrates a rule of mathematics as certainly as does the solution of a great problem. Of all good there is an infinite supply.

Mortal mind is the only cloud, and it has no more power than the mist in the valley when we look down on it from the mountain peak. It was only, however, when the man "sick of the palsy" had become quite ready to give it up, that Jesus said, "Arise, and take up thy bed." In an important sense we make our own surroundings. If clouds are about us, it is because we give place to them. As we ascend, our horizon changes, our view grows broader, until we get above the clouds; then, as we read in Science and Health (p. 110), we view the "radiant reality of God's creation."



Truth's Steadfastness

ANNIE C. MAY

In Biblical history the lives of prophet and apostle supply many helpful lessons. We find Moses at eighty years of age learning meekness and contentment while employed in tending sheep near Mount Horeb. Here he saw more of God than he had ever seen in Pharaoh's court, and his experience proves that those who seek God diligently, find Him wherever they may be. As truth was unfolded to Moses, he expressed his readiness to obey, and thus received the promise of God that His people should be delivered from their bondage.

Pharaoh had long sought to effect Israel's destruction, but in the providential order his own daughter had preserved one who was to become their deliverer. The land of Egypt had become to Israel a house of bondage, instead of a refuge in time of famine. The king's obligations to Israel on account of Joseph's service to the country seemed to have been forgotten, for we read that there arose a new king "which knew not Joseph," and who by means of taxation brought the Hebrews into absolute enslavement. Taskmasters made them "to serve with rigor;" nevertheless they increased wonderfully. Separated from the Egyptians, they remained a dis-

Christian Science Sentinel

tinct people, and it is written that God dealt well with them, and prospered them in all they did. The poorest of the oppressed were not forgotten of God, even though they had rebelled against Him. Thus we see that "whatever envy, hatred, revenge—the most remorseless motives that govern mortal mind—whatever these try to do, shall 'work together for good to them that love God.' . . . Because He has called His own, armed them, equipped them" (Miscellaneous Writings, p. 10).

The truth cannot be banished from individual consciousness, and the promises of God bring speedy deliverance from the tyranny of persecutors. When we are conscious of the divine power, we shall see the manifestations of Love. Though seemingly crushed by slavery, the Hebrews were blessed with divine guidance in their forty years of wandering, and their every need was supplied. The divine wisdom, power, and goodness were to them "new every morning." Thus may we find assurance that though the years seem long to us before complete deliverance is realized, our Father "fainteth not, neither is weary." Divine Mind is ever active, ever operative. There may be a Red sea for us to cross, but we shall be led through it, and the bitter waters will be made sweet. Many steps may have to be taken before we reach "the sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain" (Science and Health, p. 76). High tasks are before us, and we cannot be released from one of them; but our guide is "the living God, and steadfast forever." Who or what can harm us if we be followers of Him that is good?

God's promises as revealed to us in the light of Christian Science, are indeed wells of salvation to those who are breaking away from the bondage of material sense. For this we must needs praise Him, and make mention of it to others. The standard is set up, and whosoever will may come and enlist for service. God has called, and His power goes with the call. His people find both rest and shelter by the way, and no evil shall befall them, neither shall any plague come nigh their dwelling. In God's care we are secure and confident. His promises are an everlasting heritage, and He has made them "an everlasting covenant." All the treasures of Truth are given us freely. Surely our Father is most kind and bountiful to all; a refuge to those in distress; a support to the afflicted, giving new hope to those who else were hopeless. He is faithful who hath promised.



No Material Weapons

MAUDE J. SULLIVAN

ON page 254 of Science and Health we read: "The human self must be evangelized. This task God demands us to accept lovingly today;" also on page 369, "It is error even to murmur or to be angry over sin." The student of Christian Science will do well to study these statements, making sure that he accepts his task in the manner enjoined. Does the Christian Scientist ever accept his daily task unlovingly? Does he ever take up the sacred weapons of Truth, declaring that God, good, is omnipotent and omnipresent, the while his consciousness is filled with resentment at the seeming reality of wrong or of disease, or perhaps rebellion that there is a problem to solve? Though bravely trying to meet some situation, does he ever murmur over sin, bemoaning the magnitude of the error, or bewailing the fact that there is in his experience "so much to meet"? He cannot do any of these things if he is truly a Christian Scientist.

A wonderful help can be derived from the study of the seventeenth chapter of the first book of Samuel,—the story of the overcoming of the Philistine giant by David, the

shepherd boy of Israel, and the observation of his motive and manner in the conflict. The youth, in obedience to his father's command, had gone into the camp of the Israelites, and almost immediately was confronted with the boastful Goliath, who had terrified Israel's mighty warriors. But David's vision was clearer than theirs. He had proved the power of the living God while tending his father's flocks; and he saw in the giant, not a personal enemy, but a defiance hurled at the army of the living God. In His name he met this defiance, declaring, "The battle is the Lord's," his one desire being that "all the earth may know that there is a God in Israel." David went forth in the power of Spirit, Mind, discarding all the carnal means of warfare offered by King Saul. How sublime was his trust as he said in refusing them, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." There was no trace of anger or resentment in his attitude. He certainly accepted his task lovingly; for, as the account clearly states, "David prevailed over the Philistine . . . and slew him; but there was no sword in the hand of David."

Turning to page 595 of our text-book, "Science and Health with Key to the Scriptures," we find one of the definitions of sword to be, "Revenge; anger." The lesson is plain to all Christian Scientists. We should, like David, accept our task lovingly, desiring only to prove the omnipotence of God. We should go forth to the conflict with error, with no sword, no thought of revenge or anger, murmuring not in the least over the assault of sin. To murmur thus, our Leader tells us, is an error in itself. We have the promise that God will not suffer us to be tempted above that we are able; so we may be assured that, like David, we shall never be called upon to meet a giant until after we have overcome a lion and a bear.

The writer's attention was called to these truths by a practitioner during treatment for physical discord. An attack of error, boastful and seemingly gigantic, had been confronting her, and not until these truths were revealed did she see that it was "the human self" which "must be evangelized," and she had not accepted the task lovingly. She had been persistent in declaring the truth, but had murmured and been "angry over sin," making revengeful thrusts at error for its seeming existence; but with this clearer sense of Truth, the physical discord was soon overcome.

When one is willing to abstain from the use of the sword, discarding from consciousness the least suspicion of revenge or anger, even ceasing to murmur over sin, the attitude cannot fail to be loving, and the results in harmony therewith. The weapons of our spiritual warfare must express Truth and Love, and as this is clearly understood we shall find, as St. Paul assures us, that Love "never faileth."



[Written for the *Sentinel*]

Benedicite

WARREN C. KLEIN

BOUNDLESS as the vast blue sky
Is the thought when lifted high;
Fragrant as the spring's sweet scent
Is the mind that doth repent;
Nurtured as the beauteous flower
Is the life that knows Love's power;
Joyous as the lark in May
Is the sense that learns the way;
Peaceful as the gentlest sea
Is the heart at-one with Thee.

[1006]

Christian Science Sentinel

Selected Articles

[Frederick Dixon in *Weymouth (England) Telegram*]

A recent critic has for weeks past been insisting on the reality of matter, as though no natural scientist had ever questioned it, and has been pouring contempt on the teaching of the unreality of matter as if the ranks of the great thinkers, from Plato to Lord Kelvin, had never known an idealist. Even now he seems a little puzzled as to what reality really means in Christian Science, and I desire to enlighten him on that point, and then to leave the whole matter, as far as I am concerned, to the judgment of your readers.

To the ordinary man, reality is comprised in the evidence of the physical senses. Being, as a rule, what a great thinker has described as a common-sense scientist, a scientist, that is to say, who measures physical phenomena solely by his material consciousness, he never seems to stop to think what this results in. If he did, he would begin to realize that a great part of his education has been devoted to removing the false impressions conveyed to him by these senses, impressions so vivid that in the past men have persecuted their neighbors without mercy for rejecting them. To the physical senses the earth is a plane, and it required centuries to convince the human mind of anything to the contrary. To the physical senses, again, the sun moves around the earth, and so ineradicable is this impression that a great natural scientist has declared that he could never rid his senses of this belief, though scientifically he knew it to be untrue. So tenacious, however, are the senses of their delusions, that men were once tortured for proclaiming these facts, which are now taught in every school. At the same time, so little has the human mind learned, that it is just as ready to attack the Christian Scientist of today for insisting that the only reality is the spiritual, as it was, in the centuries which are past, to burn Bruno and to imprison Galileo for explaining to it the relative truth with respect to physical phenomena.

Jesus, in explaining the signs of the times to his disciples on the Mount of Olives, declared, "Heaven and earth shall pass away, but my words shall not pass away." The old human concepts of heaven and hell are rapidly passing away, but men hold almost as tenaciously as ever to the reality of the physical heavens and the physical earth. They admit that their fathers' ideas of paradise and purgatory, evolved largely from the poetry of Dante and of Milton, were as mythological as those pictured to the Greeks and Romans in the pages of Homer and of Virgil. They are, however, unwilling to go a step further and to admit that the material view of heaven and hell is nothing but a material concept of future life, rooted in a belief in the reality of the physical universe.

Yet only as mankind begin to understand the manner in which Jesus said heaven and earth would pass away, will it be possible for them to see the new heaven and the new earth; to see, that is, the eternal, spiritual reality of those material clouds and mountains which seem so real today, viewed through the material senses. Christian Science does not teach that the clouds and the mountains are unreal in the sense that when they pass away there will be nothing left, but in the sense that they are the material counterfeits of the new heaven and the new earth, and that consequently, these can only become visible when, as Mrs. Eddy writes on page 312 of *Science and Health*, "the sense-dream vanishes and reality appears."

For centuries Christendom has read that oft-repeated saying of Christ Jesus to the woman of Samaria, "God is a Spirit: and they that worship him must worship him in spirit

and in truth," and has gone on its way insisting that God made the material universe, without apparently heeding the confusion to which this leads. It would mean that Spirit is the father of matter, that divine wisdom has created something which "profiteth nothing," that the creation of God will one day pass away, and so it ends by admitting unconsciously that matter is temporal after all. Now that which is temporal cannot possibly be eternal, and that which is not eternal cannot logically be described as real; therefore the Christian Scientist takes his stand on the fact that nothing can be described as real which is not the creation of the divine Mind, and that as this Mind is Spirit, the spiritual alone can be defined as real. This fact, that all causation is spiritual, is the knowledge of the truth which Christ Jesus said would make men free, and it makes them free by showing them that there is no material law capable of binding them, for the simple reason that the only reality matter has is the supposititious reality with which they themselves endow it, when they mistake it for the creation of Principle.

This being so, the Christian Scientist does not say the age of miracles is departed, on the ground that the miracle was a supernatural interference with the physical laws instituted by God for the government of the world. He says that the miracle is the divinely natural result of the knowledge of Truth, which Jesus said would make men free, and that this knowledge of Truth includes a realization of the fact that physical law and material phenomena are the counterfeits of the spiritual law and spiritual universe, which are the real and only creation of divine Mind. Consequently, the way to worship God, who is Spirit, "in spirit and in truth," is to strive to walk in the footsteps of Christ Jesus, and by divorcing so far as possible from our consciousness any belief in the reality of matter, to be able to set aside its supposititious laws as Jesus did in the miracles. If these laws had really been God's laws, the miracles would have been not merely supernatural, as supernatural is commonly construed, but superspiritual; for Jesus could no more have reversed an effect of divine causation than omniscience could forget something it already knew.

The miracle was the object-lesson in proof of the truth of the theology of Christ Jesus. Those, he said, who understood the one, would be able to perform the other. The healing of the sick, consequently, in Christian Science, becomes something of far vaster significance than the mere overcoming of disease, important as that is. It is the proof which has already brought to hundreds of thousands of sick and sorrowing men and women the assurance that the promises of Christ Jesus are just as true and just as realizable by the world today as they were by the sick and sorrowing ones through whose streets he walked well-nigh two thousand years ago.



[C. H. Spear in *The Burlington (Iowa) Free Press and Times*]

Your article in the *Free Press* of recent date would create the impression that to "just imagine that things are all right and they will be all right" is Christian Science teaching. As this is false, and voices one of the stock misconceptions of Christian Science teaching, I know you will in justice give space to correct it. C. S. not only stands for Christian Science, but also for common sense.

On page 354 of *Science and Health* Mrs. Eddy says: "The opponents of divine Science must be charitable, if they would be Christian. If the letter of Christian Science appears inconsistent, they should gain the spiritual meaning of Christian Science, and then the ambiguity will vanish. The charge of inconsistency in Christianly scientific methods of dealing with

[1007]

Christian Science Sentinel

sin and disease is met by something practical,—namely, the proof of the utility of these methods.” Jesus said, “By their fruits ye shall know them.” Before a vast audience in New York recently, Jacob S. Shield, member of the board of lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., explained Christian Scientists’ attitude in times of depression as follows:—

“What is true of the human body is also true of the body politic. A panic produces a rigid state in the arteries of trade, in the manufacturing and commercial centers, so that nothing seems to move without extreme pressure. The dictionaries define panic as ‘extreme or sudden causeless, unreasonable fright.’ To cure such a condition, confidence must be restored. It was the great cry during the panic of 1907 that everything would be righted if only the fear of the people would relax. If all people were Christian Scientists, there would be no more panics, because they have confidence in the protecting and sustaining care of their heavenly Father, and thus lose the sense of anxiety in regard to their supply. They believe in the verity of the statement of our Master, ‘Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.’”

This shows plainly the difference between your recent statement and the real Christian Science attitude, which is faith in God and absolute reliance on Him. Jesus said, “Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?” When the tempest arose and Jesus’ disciples roused him from sleep, his first words were, “Why are ye fearful, O ye of little faith?” When Peter attempted to walk the water, but finally felt himself sinking, “immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?” To the blind, to the leprous, and to many others he had substantially but one form of answer, “According to your faith be it unto you.” To his disciples’ question, “Why could not we cast him [the evil spirit in the demoniac] out?” Jesus said unto them, “Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove.”

In Mark, Jesus sums up his teaching in one terse injunction: “Have faith in God.” And Christian Science teaching may also be thus summed up: I speak from knowledge gained through experience. The business man in distress who turns to Christian Science for relief, finds his worry replaced by confidence, doubt by assurance, discouragement by good cheer, and greed by kindness. Good things begin to come his way. Obstacles and difficulties that seem mountain high, dwindle into mole-hills that he can easily step over, and he again plans with sagacity and executes with vigor. Mrs. Eddy says on page 128 of “Science and Health with Key to the Scriptures”: “Business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity.”

The condition of a man’s business and the condition of his thought are apparently interdependent and homogeneous, but in reality his thinking is causative and his business the effect. Christian Science inculcates right thinking about all the essentials of living, including occupation, profession, business. This thinking being measurably in accordance with the laws of God, the source of all real power is dynamic, efficient, influential, and its effects are noticeable in whatever direction it may be turned. As it is potential for good only, its results are never selfish, subversive, or depressing, but always constructive, buoyant, beneficent. If his own mental attitude is

right, the law of God becomes a law in his life and in all his affairs, and he may expect help and protection from it to the extent he demonstrates it. In this way Christian Science rescues the business man, fits him for a truer service, perfects him in what he is doing, finds for him better things to do, or makes him content with what he finds to do; gives him, in short, a wiser, happier, sweeter spirit in all his relations with his fellow men. The understanding of truth as Christian Science teaches it, makes a man worthy to be protected and then protects him.



[Willis D. McKinstry in *The Weekly Republican*, Galena, Kan.]

Mrs. Eddy does not teach the immortality of the flesh or the resurrection of a corporeal or material body from the grave, but what she does teach regarding the eternal life of man, fully coincides with the teachings of the Master. Jesus’ saying, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent,” signifies that he regarded man’s life, not as a material or bodily something, but as a spiritual state of consciousness, even the idea or manifestation of divine Mind, God. Other sayings of Christ Jesus show quite clearly that he also considered heaven a mental state of being, rather than a locality, or a somewhere proposition. “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

On page 492 of *Science and Health* Mrs. Eddy writes: “The notion that mind and matter commingle in the human illusion as to sin, sickness, and death must eventually submit to the Science of Mind, which denies this notion. *God is Mind, and God is infinite; hence all is Mind.* On this statement rests the Science of being, and the Principle of this Science is divine, demonstrating harmony and immortality.”

The warning of the Scriptures to beware of false prophets and of anti-Christ is unmistakably clear, and they give a rule whereby it may be known whether a thing is true or false. The Bible informs us that at one time John the Baptist became somewhat skeptical upon this question and sent some of his followers to inquire of Jesus, “Art thou he that should come, or do we look for another?” and Jesus’ reply was, “Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”

The works that Jesus did were for all time, and an example unto all men, for, as he said to Philip, “He that believeth on me, the works that I do shall he do also.” Through the teachings of Christian Science mankind gains a scientific knowledge of Christ as the Saviour of the world, and it is upon this understanding that The Church of Christ, Scientist, is founded. This church is now established throughout the world, and the proof of its usefulness is shown by its redemptive and regenerating works.



[C. L. Ramsay in *The Forfar* (Scotland) *Herald*]

My attention has been called to a reference to Christian Science which appeared in your paper in the account of a lecture on “Healing: Physical, Mental, and Spiritual,” given under the auspices of the Theosophical Society. As most people are interested in the subject of healing and many are wondering what Christian Science is, perhaps you will allow me to say a few words on the subject.

Christian Science has nothing in common with theosophy or new thought; it does not employ suggestion, and it differs

Christian Science Sentinel

greatly from faith-healing as that term is generally understood. The basis of Christian Science is simple yet profound, for it is founded on nothing else than the actual, essential nature of God Himself, infinite Spirit or Mind, the "great First Cause," who, according to the first chapter of Genesis, made all that was made and pronounced it good. Starting from this premise, Christian Science argues that man, made in the image and likeness of God, his creator, must have been made in the image and likeness of Spirit, or Mind, and must therefore be, in his true, essential nature, spiritual and good. Viewed from this standpoint, sickness and sin, sorrow and suffering, discord or distress of any kind, cannot be any part of man's true and actual nature or being, and so must be transitory, impermanent, the result of error or misconception of the real nature of God and of all things.

Fear, worry, anxiety, together with all that is usually classed as sin, are known to be sources of disease. The Christian Scientist sets to work to free his patient from all sense of fear or any other distress of mind or body, not by suggesting to him that he is not afraid, but by convincing him that there is no cause for fear or distress, since God, omnipotent and omnipresent good, is the only cause. As the consciousness of the presence and power of good takes possession of thought, the sense of pain and distress vanishes, as darkness flees before the light of day, and the patient finds himself well. Thus Christian Science teaches that sickness is of mental origin, springing from ignorance of God and the primal facts of being, and heals it by the right understanding or true knowledge of the nature of God and man. Hence its claim to be scientific. "Ye shall know the truth, and the truth shall make you free."



[Robert S. Ross in *The Evening Sun*, New York, N. Y.]

My attention has been called to a report in your paper of the death in Brooklyn of Mrs. —, in which you stated that she had been having Christian Science treatment, and that the coroner's office was making an investigation. In this connection, permit us to call attention to the fact that one of today's New York papers had a list of one hundred and twenty deaths in the usual column used for that purpose. This may be regarded as an average daily record. In New York state during the year 1913, approximately one hundred thousand deaths occurred, nearly half of them children. With but an insignificant number of exceptions, all these occurred under some form or other of medical treatment.

Our purpose in giving these figures is not to decry the medical profession, but to show how unreasonable it is for the medical societies to make a cry about an isolated failure on the part of a Christian Scientist and ask for an "investigation," when the number of failures of *materia medica* is legion. Fortunately for medical practitioners, public thought has been educated for centuries to say "Amen" when people die under medical treatment. Such deaths are "regular." Others are classed as "irregular." Thus, unless one dies *à la mode*, his practitioner is haled to court for "practising medicine without a license," and his family is unjustly embarrassed and humiliated by absurd newspaper "stories."

These attacks on Christian Science are made, not because of its failures, but because of its successes. If Christian Science had not succeeded in most cases, its followers would long ago have been overwhelmed by public opinion. But the fact is, that the Christian Science movement is made up largely of those who have been healed by Christian Science after having been given up as hopeless and incurable by other systems of healing. At the present time, unfortunate as it

may be, the state recognizes, sanctions, and financially supports one school of medicine, and through so-called health laws is forcing the views of this school upon the public, classing as outlaws all other systems of healing. The state might just as well recognize, sanction, and support one system of religion, for state religion is no more unconstitutional than state medicine. Yet state religion would not be tolerated.

If the right to adopt one's religion is sacred, the right to select one's practitioner is just as sacred. The state has no right to interfere in either, and the time is not far distant when this fact will be clearly seen.



[Albert E. Miller in *Boston (Mass.) American*]

In dealing with the subject of life, Mrs. Eddy's teachings emphasize the eternal nature of all that reflects God. Jesus' statement, "I am come that they might have life, and that they might have it more abundantly," is borne out in the mission performed by Christian Science. Many who have despaired of retaining hold upon the present sense of life, have gained a larger share of life and its attendant blessings by the study and application of Christian Science.

To welcome death as a friend is to regard death differently from the way in which Jesus taught that it should be regarded. Jesus regarded death as an enemy, and therefore to be overcome. By far the greater part of his work was performed in preventing and overcoming death. His apostles sought to carry out this teaching. Paul declared, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again he said, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." To enter into the fulness of life here and now, one should seek to cast out all that conflicts with the truth of being, to overcome sin and sickness by the understanding of God's ever-presence and omnipotence. That which truly lives can never die.

Life itself can never be extinguished. In its true sense Life is Spirit, and the real man, who is the image and likeness of Spirit, can never be separated from Life. This statement, however, should not be taken to mean that the mortal does not pass through the experience of death. To affirm this, would be to deny that which is palpably evident to the human senses. Mrs. Eddy has wisely summed up the situation on page 43 of her book "Unity of Good," in this statement, "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth."



[James Downing in *Natal (South Africa) Mercury*]

The article from the *Transvaal Leader* which appeared in a recent issue, entitled "Prayer and the Sick," may be regarded as a sign of the times, and is a welcome indication of the change which is taking place in the thoughts of mankind. Since, however, Christian Science is mentioned in connection with faith-healing in a way which might lead the uninformed to conclude that the two are alike, it is right to state that Christian Science is entirely different from what is generally understood as faith-healing.

To put it briefly, Christian Science stands for the spiritual understanding of an omnipotent, omnipresent, and omniscient God, which the psalmist expressed when he wrote as follows: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

It is the work of the Christian Scientist humbly to strive for that understanding of God; and he rejoices in the proofs, which Christian Science furnishes in an abundant manner, that the divine power is without limit.

Editorial

Words of Counsel

THE following heretofore unpublished letter from our revered Leader to the Christian Science Board of Directors, is herewith shared with the whole field because of its wise counsel to all Christian Scientists.

Pleasant View, Concord, N. H., Feb. 27, 1903.
Christian Science Board of Directors.

Beloved Students:—I am not a lawyer, and do not sufficiently comprehend the legal trend of the copy you enclosed to me to suggest any changes therein. Upon one point, however, I feel competent to advise, namely: Never abandon the by-laws nor the denominational government of The Mother Church. If I am not personally with you, the Word of God and my instructions in the by-laws have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful today as when they were first written.

The present and future prosperity of the cause of Christian Science is largely due to the by-laws and government of "The First Church of Christ, Scientist," in Boston. None but myself can know, as I know, the importance of the combined sentiment of this church remaining steadfast in supporting its present by-laws. Each of these many by-laws has met and mastered or forestalled some contingency, some imminent peril, and will continue to do so. Its by-laws have preserved the sweet unity of this large church, that has perhaps the most members and combined influence of any other church in our country. Many times a single by-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that "in unity there is strength."

With love as ever,
MARY BAKER G. EDDY.

"Not the author of sickness"

AN article which recently appeared in *The Churchman*, gives such evidence of a change in the beliefs of Christians about the responsibility of God for the sicknesses and distresses of mankind, that we are impelled to quote from it as follows:—

A western clergyman in replying to the article ["Must Protestantism Adopt Christian Science?"] suggested that the church's failure was due to the "failure of her priests to realize the full extent of their priesthood and the full power of their creed." That he goes to the heart of the question is true, yet the clergy of the church in general are not so much to blame as the school of theology in which they were trained and the erroneous doctrinal teaching upon the subject of health and prayers for the sick contained in the Prayer Book, which is placed in their hands as the authorized voice of the church.

As it stands today, the "Order for the Visitation of the Sick" is a blemish upon our Prayer Book; and it is a distinct harm to our church to retain such cruel and utterly false doctrines concerning sickness and disease. The introduction is archaic and useless. The second prayer contains the words: "Sanctify, we beseech Thee, this Thy fatherly correction to him." There are many diseases and much sickness that cannot be attributed to "fatherly correction." The conclusion of that prayer neutralizes all that has gone before by turning the thoughts of the patient toward the possibility of non-recovery instead of filling him with hope for restored health. There is no thought of the value of the mind as a great factor in healing bodily disease, nor for real faith in spiritual healing. On the contrary, both are practically blocked and discountenanced by the assertion of erroneous statements.

In the third prayer, the minister is told to say: "Know you certainly that it is God's visitation." This thought is carried out persistently through this prayer in a most barbarous manner. No priest with a sane mind could use that prayer today excepting upon a patient who, by virtue of wilful sin, had brought disease upon himself. Even then the prayer

would have to be amended at the clause where it is stated that the sickness had been sent to try the patience of the sufferer for the example of others.

The prayer which follows on page 283 opens with the same distorted idea; the patient is urged to take in good part "the chastisement of the Lord." Farther on he is urged to take with thanksgiving the Father's correction "whensoever, by any manner of adversity, it shall please His gracious goodness to visit us." In the same exhortation he is supposed to have read to him: "So truly our way to eternal joy is to suffer here with Christ." This is another distortion of Scripture, because the suffering does not mean and never did mean sickness. Christ suffered, but not with physical disease. He went about cleansing and healing all manner of diseases.

In the prayer "For a Sick Person" (page 42), so often used in our church, the element of faith has little part. Rather it is stifled by the concluding sentence: "Or else give him grace," etc. Both minister and congregation may feel comfortable in conscience in that they have prayed for the sick and whichever way it goes they are on the safe side. In the companion prayer, "For a Person under Affliction," it is incredible to me how thinking ministers can read of God, "In Thy wisdom Thou hast seen fit to visit him with trouble, and to bring distress upon him."

It is unnecessary to enter into detail in setting forth the objections to the statements made, for to modern Christian thinkers they are obviously relics of a period of distorted Christianity. They are utterly at variance with the teaching of our Lord; and the ideas inculcated in them are largely responsible for the loss of faith in prayer in cases of illness among our communicants and church people generally.

This article was written by a minister of the church in which these prayers are a part of the authorized service, and as *The Churchman* is a recognized denominational paper, we must assume that the views above stated are those of at least a respectable portion of the Episcopal communion. May not the time soon come when all Christians will agree with Mrs. Eddy's declaration (*Science and Health*, p. 349) that "God is not the author of sickness"?

ARCHIBALD McLELLAN.

Chastisement

CHASTISEMENT is a term little understood, even by Christian people who are familiar with the Scriptural references to it. Most people would admit that it is something they would gladly avoid, as they are accustomed to think of it only as suffering or deprivation; but Paul says that all are "partakers" of it, that is, all the law-begotten sons. Now it goes without saying that in their real, spiritual nature the children of God can neither sin nor suffer. St. John makes this very plain in his first epistle when he says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself." The apostle explains this by saying that the children of God love one another, and in so doing they love God and keep His commandments. It therefore helps us to understand the problem of chastisement when we see that it is the material sense which suffers, not God's child. St. Paul throws a wonderful light upon this subject when he says that its object is to make us "partakers of his [God's] holiness," and who would shrink from any process which may be needed in order to attain such a glorious result!

In her "Miscellaneous Writings," Mrs. Eddy speaks of "the sore travail of mortal mind" (p. 15) which is needed before the demands of the fleshly nature are silenced and Soul governs its own idea in perfect harmony. It cannot be denied that mortals cling to the material sense of things, even holding God to be the author of the material universe with all its sin and misery, and so the "wholesome chastisements of Love" (*Science and Health*, p. 323) are needed to dispel this illusion regarding God and man. The nearer men draw to God, the more do they suffer from the belief in materiality, until they are led to give it up and to seek at any price the joy and harmony of spiritual being.

It is well for us to understand that chastisement is not punishment or even suffering, though to mortal sense it may seem to be both. Paul admits this when he says that "no chas-

Christian Science Sentinel

tening for the present seemeth to be joyous, but grievous;" then he goes on to tell of "the peaceable fruit of righteousness" which results from the needed discipline, that is, when spiritual sense triumphs over the carnal nature. The student of Christian Science knows that bodily suffering is not due to the activity of God's law, but is one of the manifestations of the belief of sensation in matter. Mortals cling to this belief so long as it seems to give them pleasure, pursue it until it would seem that all their energies are exhausted in the maddening quest, then with bitterness of heart they blame God because He will not prolong for them the illusion of life in matter.

All the while divine Love is ready to bestow, not a shadow of health and happiness, but the very substance of these, eternal life with eternal joy. The process of separation between the true and the false, the real and the unreal, constitutes what we know as chastisement. We are all willing to give up our pains, but few are willing to give up the pleasures of sense for the pure joys of Spirit; yet this is the divine demand. We are willing to love more perchance than we once did, but it means a long step forward to heed these ringing words of our Master, "Love your enemies, bless them that curse you, do good to them that hate you, . . . that ye may be the children of your Father which is in heaven." And again, "Be ye therefore perfect"!

"What, is there no stopping place before perfection is reached?" cries the struggling human sense, and Truth answers, "No." If there were, God would be less than perfect, and Love requires that the child be like the Father; hence the unceasing pressure of the demand that the mortal be "put off," though the process may seem to be a daily dying. Christian Science, however, is multiplying the proofs that the spiritual process of separation is not painful, and unlike material surgery it calls upon us to be fully alive to what the great Physician is doing for us and for those dear to us. Christ Jesus, who knew no sin, endured all things for "the joy that was set before him." This is our privilege, too, and each day brings more joy, hence more strength to "run with patience the race that is set before us."

ANNIE M. KNOTT.



An Opened Door

How pleasant it is, these summer days, to think of the many long-confined workers who in their turn are reveling in the freedom of the woods and fields and sky! The plea for escape from drudgery, the privilege of action that is impelled by natural impulse and not by grim necessity,—how instinctive and normal it is! More than this, how universal and appealing its protest against the saddening fact that there are so many faithful and worthy toilers to whom a vacation is quite unknown! Surely nothing can add a sweeter note to the Christian Scientist's outing program than the consciousness that with his own hands, in kindly, generous ways, he has provided some "shut-in," for a little time at least, with the sweet sunlight and fragrant air of a larger life. This is surely one of the meanings of what Mrs. Eddy has named "Christ's Christianity" (Science and Health, p. 271).

When one thinks of the abundance of the natural provisions for the supply of every human need, he can but recognize that while shiftlessness and good-for-nothingness may merit no consideration, save an honest investigation of its cause, involuntary poverty, the struggle for existence which means unremitting enslavement to work, certainly does not speak for the possession of a fair chance for one who is anxious and ready to meet every demand of honest living. On the contrary, it speaks for the present-day fact of what Burns

so well named "man's inhumanity to man;" and in the multiplication of such instances we can but grant the reasonableness of the agitation against the wrong of any economic condition which effects this result, although in its intensity such agitation may seem to menace the peace if not the permanence of the communal life as at present organized.

To every such human problem the teaching of Christian Science immediately relates itself in its unequivocal stand for that genuine Christian brotherhood which can and will remove every unjust inequality of opportunity, and in its demonstration that spiritual apprehension supplies not only the inspiration but the capacity to do. It is convincing men anew that the eternal freedom and strength of Truth is an available and saving asset. The vast majority of Christian believers do not think of the association of faith and physical breakdown in honest work as in any sense contradictory or incongruous; and yet how clearly St. Paul defined the true status and capacity of the man of God, when he declared, "I can do all things through Christ which strengtheneth me." Though it has been selfishly torpid for so long, today we can rejoice in the fact that the world is making great strides in the effort to remove the unfair economic conditions which handicap many; and yet more, that it is being awakened through Christian Science to the deeper, more pitiful, and far more universal cry of those who are not only bound but tortured at the hands of false material sense.

In all the world the number of those who have escaped from bondage, physical and mental, through the ministrations of Christian Science, is rapidly increasing; and the cry of the galley-slave is thus giving place to a song of rejoicing. This is the great emancipation, the realization of the freedom of God's world, its abundant health and strength and happiness for all. Speaking of and to every condition of human need, the Master said, "I am come that they might have life, and that they might have it more abundantly." This is the end and achievement of Christian Science, to bring light and life to them that "sit in darkness and in the shadow of death," and this ministry it must and will effect through righteous men. "He that believeth on me, the works that I do shall he do also." In these words of sure promise the Master is calling his every disciple, yes, calling you and me, to open the doors of the imprisoned and to set earth's captives free.

JOHN B. WILLIS.



Among the Churches

Current Notes

GALVESTON, TEXAS.—A magnificent church site has been given to First Church of Christ, Scientist, of Galveston. The gift consists of three lots on the southeast corner of Twenty-seventh street and Avenue P, fronting 128 feet on Avenue O and running back 120 feet. There is nothing on the three lots at present, but it is stipulated in the deed of gift that a church edifice be constructed thereon. Plans to this end will be made shortly, and it is understood that the congregation contemplates building a handsome structure.

The Galveston News.

OAK PARK, ILL.—Second Church of Christ, Scientist, has purchased for fifteen thousand dollars a lot 100 by 180 feet at the northeast corner of North Oak Park avenue and Ontario street, where it will build its new church, which is to cost seventy-five thousand dollars. Ground was broken June 1. The main auditorium will seat a congregation of from one thousand to eleven hundred people, and the Sunday school over five hundred pupils.—*Chicago Examiner.*

Christian Science Sentinel

ORANGE, MASS.—During the Old Home celebration, June 25 to 28, a reading-tent was maintained. The tent was made attractive with easy chairs, couches, flowers, flags, etc. One hundred copies of the *Monitor* were distributed daily, and other literature was given out upon request or where interest was shown.—*Correspondence*.

SANTA PAULA, CAL.—The Christian Science people have started to erect their new church building at the corner of Sixth and Pleasant streets. The building will be on the bungalow plan without partitions, so that at any time they desire to erect a larger church the one now building may be converted into a modern dwelling. The floor plan is twenty-six by forty feet, and it fronts on Sixth street toward the high school athletic grounds.—*Santa Paula Chronicle*.

EUGENE, ORE.—The Christian Science church has purchased a site for a church building on the southeast corner of Twelfth and Oak streets. The property is a part of the half block known as the Lowell property, which was considered a year ago as a possible site for the high school.

Eugene Daily Guard.

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The Lectures

Wilkes-Barre, Pa.

A lecture on Christian Science by the Rev. William P. McKenzie was given before an audience of about one thousand men and women in Irem Temple Auditorium. The speaker was introduced by W. E. Woodruff of this city, who said in part:—

I am not myself a Christian Scientist, though for this frank statement I ask neither condemnation nor commendation. I am one of those able to listen with impartial poise and with interest to what shall be offered. We may as well remember that Christian Science is not a cult derived from esoteric or exoteric sources of mysticism. It is founded on the precepts and example of Jesus of Nazareth, and as to what Christian Science develops from its source of inspiration, it is in a strict orthodox sense in advance of not a few members and even clergymen of some of the denominations. Whether this Christian Science with its now million of adherents shall some day be merged in the various Christian bodies to energize them, or through force of conditions preserve its own independent organization, is a thing none of us can say or even dream. The world has been asking these centuries, "What is truth?" and if yours shall be the readier answer, the provable, the direct, forceful answer, the world will come to recognize it.—*Wilkes-Barre Record*.

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Vancouver, British Columbia

Clarence W. Chadwick lectured on Christian Science in the Orpheum Theater. The lecture was attended by twenty-two hundred and fifty people, over five hundred persons being turned away. Mr. Chadwick was introduced by Professor Odum, M.A., B.Sc., who spoke in substance partly as follows:—

The immense audience which is present in this building this afternoon, is one of the many proofs of the day that the people of all classes are deeply interested in religious, theological, and Christian problems. During many years, even from the first use of this large public building, I have often been on this platform, and never once before this moment did I see a larger audience packed within its four walls,

not even when General Booth was here. This is truly a proof that our Vancouver people are thinking of religious questions and desire to hear more on these topics. I have watched these Christian Scientists for many years, and can assure those present that they stand for law and order, for the honor and worship of God and His Son, Jesus Christ. They stand for and work for the uplift of humanity at every turn, and are proving a blessing to our land.

Correspondence.

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Muscatine, Iowa

William R. Rathvon delivered a lecture on Christian Science in the Public Library. He was introduced by S. W. Mitchell, local editor of the *News-Tribune*, who said in part:—

In the material world the view of a person in a valley is very naturally limited by the surrounding barriers, but as he ascends the mountain height the scope of his vision is increased in a degree proportional to the height attained. As this is true in the material world, so also is it true in the spiritual world. A person surrounded by the seeming reality of sin, sickness, and discord, has his vision of the real man limited, to a great extent. But as he attains the heights of right living and spirituality, his view changes, and he beholds man as he really is,—the perfect spiritual creation of the omnipotent and perfect creator, God.

Many people have changed their views regarding man. Once they beheld him as a mortal being manifesting all the seeming discord at the command of error; now they regard him as a spiritual being, incapable of reflecting anything but the nature of God, who is Life, Truth, and Love. This transformation has been due to Christian Science.

A number of people, when the subject of Christian Science is broached to them, say they are not in favor of anything new in religious matters, and that the "old-time religion" is good enough for them. With this class of people Christian Science and Christian Scientists heartily agree, for a study of the early Christians and primitive Christianity reveals to us the fact that the work of Christianity in those days was characterized by the healing of the sick, the restoring of sight to the blind, the causing of the lame to walk, the deaf to hear, and even the dead to be raised.—*Correspondence*.

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Salem, Ore.

Ernest R. Ringo, county attorney, in introducing Judge Clifford P. Smith, who lectured on Christian Science at the Grand Opera House before a large audience, spoke in part as follows:—

About the middle of the last century a woman in Massachusetts who was suffering from ill health, and who had despaired of receiving any aid from medical science, began to ponder. At length she conceived the strange idea that disease is to our body what sin is to our soul, and that if God can cure us of sin, He can also cure us of disease; or, perhaps more correctly stated, she concluded that as sin is simply a departure from God's way of doing, disease is a departure from His way of living, and that the way to secure relief from either, is to conform to His way. This woman was Mrs. Eddy, and she named her new belief Christian Science.

We have heard the divine blessing invoked for the sick and afflicted so often that we would hardly have expected much dissension from this new creed. But such was not the case; on the contrary, the strongest opposition developed. A biased

Christian Science Sentinel

public ridiculed the idea. It was so simple, so practical, it could not be true. The notion that any religion could be of actual, perceptible benefit, was incomprehensible. As is not uncommon, the fiercest critics were those who understood the teaching least. No religious doctrine in the Christian era was so scoffed at as was Christian Science. Although the recognized foundation of Christianity is faith, that would not satisfy the opponents of the new creed. Proof was demanded, instantaneous, conclusive proof; and to the entire satisfaction of an ever-increasing number, the proof is being given. The scoffers look around in amazement and are silenced. They see careworn people become happy and free. They see the sick and afflicted become vigorous and strong. They are compelled to admit their criticisms were mainly unjust. I believe I am safe in saying no cause ever won so many unwilling converts.—*Daily Oregon Statesman*.



London, England

The remarks of the Rev. T. B. Hindsley, a Wesleyan minister in charge of a church at Acton, in introducing Bicknell Young at a lecture on Christian Science given in the Kensington Town Hall, were in part as follows:—

It is a great pleasure and privilege to me to be with you for the purpose of introducing the lecturer this afternoon. We are here today to learn something more about God and His relationship to men; to learn something more about that Science which is the only Science worthy the name, as it is the only Science which deals with real facts and unchangeable laws, the facts of spiritual being and the laws of infinite Love.

If you will permit me, I should like to condense my remarks to half a dozen sentences, each sentence being an ascription of praise. I thankfully recognize in the Christian Science church a system of teaching which emphasizes and illustrates the practical idealism of the New Testament. I gratefully acknowledge the successful method of working by means of scientific prayer, which results in the manifestation of ever-present Spirit, God, in casting out evil and revealing the kingdom of God in the midst of men today. I continually admire the consecrated wisdom of a church which uses the testimony meeting as it is used week by week in Christian Science churches. Living testimony carries conviction now as of old, for "beholding the man which was healed standing with them, they could say nothing against it." I rejoice in the restoration to its proper place in the Christian church of one of the most characteristic features of early Christianity; I refer, of course, to the gift of healing. That bright gift was not irretrievably lost in the dust of the centuries, for at last a woman, guided of God, lighted a candle and swept the house diligently until she found it. I joyfully join with my Christian Science friends in asserting that heaven is not a distant locality, but a state of mind,—a present possibility open to all. The city of God is now on the earth.—*Correspondence*.



Oroville, Cal.

Francis J. Fluno, M.D., who lectured on Christian Science in Gardella Theater, was introduced by Judge H. D. Gregory, who said:—

I am not a member of the Christian Science organization, but we cannot help being attracted by the high class of intellectual people, in all communities, who compose this organization; and whatever may be our prejudice or indifference, we must admit that Mrs. Eddy, who founded it, was the most

remarkable woman of modern times. Whether we are Christian Scientists or not, we all believe in the brotherhood of man and the fatherhood of God. We are all striving for the same object here and now,—health, happiness, and prosperity; and the great question is, How shall we achieve this great benefit? Our friend whom I have the honor to introduce to you, will make this clear from the standpoint of Christian Science.—*Correspondence*.



Walla Walla, Wash.

Clarence C. Eaton delivered a lecture on Christian Science at the Keylor Grand Theater. Miss Pearl Brown, first reader of First Church of Christ, Scientist, in introducing the lecturer, said:—

We read in the New Testament that Christ Jesus went about the cities and villages preaching the gospel, the "good tidings," and healing every sickness and every disease among the people, and he left the promise that all who believe on him shall do the same works that he did, showing that the power to heal belonged not to a limited period, but extends throughout all time. Christian Science has come to this age with the same loving, healing message that characterized the teachings of the Master. Its truth is widely demonstrated today in the healing of the sick and the reformation of the sinner. Christian Science appeals to the sincere seeker for Truth, and by reason of its logical simplicity it can be made practical by any one who will investigate its teachings.

Correspondence.



Silver Creek, N. Y.

At the lecture on Christian Science, Clarence W. Chadwick was introduced as follows by Mrs. Nellie Erb:—

Although I am not a Christian Scientist, I believe that I represent a very large class of people who welcome every forward movement, and who are glad to investigate every manifestation of that power not of ourselves which makes for righteousness,—and Christian Science makes for righteousness. We have all of us, in our immediate experience, knowledge of wondrous things which this religion has done, and although we may not be willing and ready to accept its teachings as our own sentiments, we are glad to know about it. The world in which we live demands this of us, as well as liberal thought; also the placing of Christ above creed and brotherhood above doctrine. We are all bound together by one common tie of humanity, are striving to attain the same end, and we hope for the same happy issue. We should therefore seek to investigate every proffered statement to find the truth for ourselves.—*Correspondence*.



Lectures to be Delivered

Cape Town, South Africa.—Clarence C. Eaton, City Hall, Darling street, 8 p.m., Sept. 3.

Cheyenne, Wyo.—William R. Rathvon, Elks Hall, 8 p.m., Sept. 3.

Denver, Col. (Second Church).—William R. Rathvon, Church Edifice, Grant street and Bayaud avenue, 8 p.m., Aug. 31; First Church Edifice, 14th avenue and Logan street, 8 p.m., Sept. 1.

Kalispell, Mont.—William R. Rathvon, McIntosh Opera House, 8 p.m., Sept. 10.

Oconomowoc, Wis.—Jacob S. Shield, Auditorium, 8 p.m., Aug. 31.

Randolph, Vt.—Bliss Knapp, Du Bois and Gay's Hall, 8:15 p.m., Sept. 1.

Testimonies of Healing

[Translated from the German]

My thanks increase to praise, and thought rises to the throne of the Almighty! Like the Virgin Mother I can say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." This sense impels me to testify to the blessings I have received through Christian Science, which include my healing of a severe nervous trouble of six years' standing. Truth is the remedy that truly helps, the one medicine which healeth every ill; therefore we have faith and know that our sorrows are never so great but that God can comfort and deliver us, for He loves His children, and His will is to help and heal.

I look back upon my life as a dream of hardships and sorrows. Had I known of Christian Science, the burden would have been much lighter. I have been a nurse for twenty-one years, during which time I cared for many and very sick people. When I finally lost the ability to perform the duties which were dear to me, there seemed to be no response from the divine side. I often uttered the despairing words, "Lord, I believe; help thou mine unbelief." When my sense of fear and suffering reached its height, I began to murmur against God and men. Twenty-two physicians, with many medicines, baths, and massage, had failed to benefit me, and I was becoming more and more discouraged. Finally, I seemed unable to get along with anybody, as I then failed to understand that God is Love. My strength, yea, everything that was needed for the performance of what I considered a sacred duty, was seemingly taken away from me, and I did not then know of Christian Science. I was taken to a sanitarium, where the verdict of incurability was pronounced upon me. But God's ways are higher than our ways. For many years I struggled with my mistaken concept of God, till I could pray humbly, "Thy will be done."

When all material means failed, I heard of Christian Science. I then thought that my healing would be accomplished in a few weeks, as the practitioner gave me the comforting thought that every one could get well who lived according to the rules of Christian Science; but it was difficult for me, a nurse of many years' experience, to get the understanding of Christian Science. My faithful practitioner showed boundless patience and treated me for years, at any time of day or night, writing to me very often, as treatment had to be absent; yet it seemed as if the physicians were right with their verdict. Finally, however, Truth prevailed. I found health of mind and body, and was able to leave the sanitarium and return to my family. The change that had taken place was evident, though no one knew to what my recovery was due. In my capacity as nurse, I kept the subject of Christian Science entirely to myself, lest my inner happiness might be taken from me.

How victorious did the truth prove in my case! I have shared the experience of the psalmist, when he sings, "My soul followeth hard after thee: thy right hand upholdeth me." When standing at the barred window, knowing not what to do, I would draw a deep sigh with the thought, "I will not let thee go, except thou bless me." I would then have a sense of communion with the source of all good, blessing me, and bringing me the sweet assurance of liberty; but even after my recovery it seemed impossible to get a dismissal from the sanitarium, as the physicians would not credit me with being healed. My healing was, however, brought about, and I have spent the last four years in quiet and happiness in the circle of my coworkers, as a pensioned nurse. I occupy myself in a great many ways, while devoting my attention

especially to the study of Christian Science. What a blessing it has meant to me to be able to nurse and work, though in a very different sense than formerly! I have had the privilege of nursing in Christian Science, and God has blessed my work. I know now that divine Love is ever present, that it is encompassing me, and I am a happy, grateful, blessed child of God. I have no time to give to old errors, and I know that divine Truth is the only healing power, that God is Love, and furthermore that I shall keep well and happy as I remain faithful to Truth.

I cannot express in words my thankfulness to God, and my gratitude to the Discoverer of Christian Science for the blessed hours which I have experienced during the last two years in Braunschweig at the Christian Science services, in the family, and in my work. My heart overflows with gratitude, and I praise the Lord in the closing words of that prayer of prayers: "For thine is the kingdom, and the power, and the glory, forever. Amen."

MARIE PAULSOHN, Kl. Flottbeck i. H., Germany.



I wish to give my testimony to the healing power of Christian Science. For many years I was troubled with kidney and stomach disorders. I consulted several physicians and took many kinds of medicines, but instead of relief from the troubles they seemed to multiply, until I was almost a nervous wreck. I was even afraid to eat, because of the awful sufferings I had to experience, as it seemed to me, from the food. Finally, I was told by a physician I would live only a couple of years longer, as I was afflicted with Bright's disease of the kidneys.

One day, while at work in the shop, I was feeling very badly and told one of our customers how I was suffering, but he said that my suffering was not real. However, I was compelled to stay home with a severe case of pleurisy and liver complaint, and during the two weeks I thought of little else than to get back to work and ask this man what he meant by telling me such nonsense as that my sufferings were not real. Previous to this time I had never heard of Christian Science, so I was surprised to learn that there was such a teaching. The man told me if I was willing to read anything he gave me, I could learn whether what he said was true or not. I told him I would be glad to read what he gave me, so I was given a *Christian Science Sentinel*. Reading this convinced me of the truth he spoke, and that it was something I needed, something I had been looking for, but which I had had no hope of realizing. I read this *Sentinel* many times over, I was so hungry for the truth.

I realized that all my suffering was caused by the sins of material sense, that God, good, is not responsible for either sin or pain, and I have learned in Christian Science that I can be made free by thinking right about God and man. Before this I even doubted that there was a God. I have been healed of rheumatism, affecting the heart and limbs, by reading *Science and Health*, and also of stomach and kidney troubles, for I can now eat anything, and as much as I need, without suffering. Before I knew of Christian Science I was frequently laid up with colds from a few days to weeks, but during the past eight years, in which I have had an understanding of this truth, I have lost but one day from work on account of illness. I have experienced the passing away of a loved one, and although the sense of separation seemed hard to bear, I have known that earth has no sorrow that Love cannot remove.

I am thankful to God for this truth, and to our Master, Christ Jesus, the Wayshower. I am grateful to our dear Leader, Mrs. Eddy, for her unselfish life, which enabled her

Christian Science Sentinel

to discover and point out a way for humanity from misery and pain, and also to those who have in any way helped me to grasp this blessed truth. I am indeed thankful for a knowledge of the truth that makes free.

G. SELANDER, Chicago, Ill.



I am glad to testify to the healing power of God through Christian Science. About three years ago I began to have trouble with my eyes. One morning I awoke to find one of them closed, and even after bathing, it would open only a little way. Thinking I had taken cold, I paid no attention to it, until I found at the end of the week that it did not get any better; in fact, there was a considerable discharge from it. I then decided to see a specialist, and my husband went with me. After the first examination, the doctor said she thought it was paralysis of the eyelid, but she would have to examine the eye again. I therefore went back in the afternoon. This time there was another doctor with her, and they made the examination together. For two weeks they treated me daily, with the result that my eye both looked and felt worse than when I first went to the specialist.

As I was feeling very much discouraged, I changed doctors, taking treatment from the next one every day, except Sunday, for three weeks, my eye getting worse all the time. I asked him how long he thought it would take to effect a cure, and he said he could not tell, as the condition was very stubborn. I made another change of doctors, and this time was benefited considerably; in fact, after a few weeks, with the aid of glasses, etc., I was able to keep the inflammation down, and to the onlooker there was not much to see; but I was never free from a feeling of irritation in my eyes, and a constant dread that the disease would return.

One day—a happy day for me—a Christian Science practitioner came to live in my neighborhood. After several talks with her, I decided to have treatment for my little girl, who was just five years old and had been wearing glasses for a year on account of weak muscles. The doctors said her eye was turning, and that she must not go to school until she was at least nine years old; but in three days, under Christian Science treatment, she was completely healed. I might add that she went to school before she was six years old.

I then had treatment for myself, although I did not tell the practitioner of the disease from which I was supposed to be suffering, but let her think I was wearing glasses solely for my sight. I took off the glasses with great fear, and the next day my eyes hurt badly. Seeing the practitioner in the street, I asked her if I should put them on again, but she told me not to do so, saying she would go home and give me treatment. My eyes ceased to hurt and were quite normal all that day, but the next day they troubled me again, and I asked the same question. The practitioner said she would treat me, but advised me to go home and read Science and Health or some Christian Science literature. I followed her advice with good results, for this time it was several days before I felt any more pain. Then one night it all came back. I could not sleep, my eyes pained me so much. When I arose in the morning, I went over to my neighbor's house and knocked on the door, saying, as I stood before her, "Now, shall I put my glasses on?" My eyes were in such a condition that she needed no explanation as to why I asked the question. After a moment she said: "No, you need not put your glasses on. Come in and I will give you treatment." I went in, and during the treatment which followed, the inflammation and an ulcer, together with the pain, disappeared.

Shortly after my healing I went to England. My friends begged me to take my glasses for the trip, in case the trouble

should return, but I thank God that I had learned through Christian Science that He gives perfect sight. My practitioner gave me a *Journal*, in which were the names of practitioners in England, but I did not need any further treatment. I am glad to be able to say that the healing has been permanent. My eyes are in splendid condition, and have been ever since the healing took place, over two years ago.

For this and many other benefits, both mental and physical, received through Christian Science, I am truly thankful to God, and grateful to Mrs. Eddy. I am happy to say that many times I have been able to realize the truth for myself through my understanding of Christian Science.

EMILY BRITTON, Mill Valley, Cal.



Whenever I read or hear read the story of the raising of Jairus' daughter, I am reminded of a demonstration that came to me more than eight years ago. To me it was one of the grandest proofs of divine power that ever came into my life. I had been studying Christian Science for several years and had had some very good demonstrations, when I got into such a condition that it was difficult to lift my hand to my head, and the odor of cooking or anything to eat was disagreeable; the whole world seemed dark and repulsive. I thought I must master this myself by will-power, not realizing God as all-power. My mother, however, happened to come to my home, and on finding such conditions, she began treatment in Christian Science at once; but the ailment seemed stubborn and did not yield. I lay on the bed in a stupor most of the next day, but with another treatment this was overcome. From that moment I knew I was healed, although this condition had been coming on for about two months.

I am thankful to God, and grateful to our Leader for the blessings I have received as I have grown in the understanding of this healing truth.

WINNIE B. COULTER, Belfield, N. Dak.

I can verify the testimony of my sister. Some eighteen years ago I was healed through Christian Science of the tobacco habit, and many people noticed the change in me at that time. Since then I have not used medicine for any ailment. I am thankful to God for the blessings that have come to me through Christian Science.

WILLIAM M. BRUCE, Hastings, Neb.



In the summer of 1911, I felt very unhappy, as I had given untimely birth to a lifeless child, and although doctor and professor declared that there was no reasonable cause for this particular incident, I regarded it as the consequence of the condition of constant fear in which I had lived during the preceding period. Not only had I been frightened by every minute cause, but I had always been pursued by the fear of sudden fright. After recovering from this experience, I felt as one who was seeking but could not find. I found no rest and was continually disturbed by sad thoughts. I had no confidence in the future, and I believed that if ever I might be in happy expectation again, my fear would bring forth the same sad results. There was emptiness around me and nothing really interested me. I now know that all this time I felt an unconscious longing for better spiritual support.

One afternoon, by mistake of the postman, I received a copy of the *Christian Science Sentinel* addressed to one of my neighbors. Impelled by curiosity, I perused its pages and read about the wondrous healings. As a result, I was led to conclude that if Christian Science could help others, it could also help me, and I therefore asked for treatment from a

Christian Science Sentinel

practitioner. As I had never thought much about spiritual things, it was all new to me. The struggle between truth and error was long, but gradually I began to understand that there is only one power, and that is good. Then I learned to trust God.

After some time another little one was expected, and the old fear came anew, but gradually I was able to conquer this error and there were moments of great happiness and peace. On a fine summer night my little daughter was born under the most peaceful and harmonious conditions. The doctor declared that everything went very prosperously, and our baby is a fine, healthy little girl.

Through the study of Christian Science I have gained a better understanding of existence. I now find my happiness in quite a different way than I did formerly. The knowledge of the ever-presence of divine Love gives me peace and rest; and what a blessing it is to know that this happiness cannot be taken away from us, but will increase according to our understanding of the truth!

ALIDA J. MANHOUDT-RINSE, Amsterdam, Holland.



An overwhelming sense of gratitude prompts me to tell what Christian Science has done for me. For five or six years I have silently accepted the benefits which it has brought me, and I think it is time to express a word of appreciation. I had been subject to severe headaches all my life. I remember having very bad attacks when only about four years old, and I continued to have them until I was about fifty-five. I was then asked by my son, whose wife had been healed in Christian Science, if I would not like to try it. I decided to do so, as I had tried everything I had ever heard of. I therefore went to a faithful practitioner and was healed, and the healing has been permanent.

I wish to add that one day I stepped on an icy step, slipped, and fell, striking my ankle on another step and injuring it very seriously. I immediately had word sent to the practitioner who treated me before, and in a few days I was running the sewing machine. Another healing occurred quite recently. The trouble had all the symptoms of a malignant disease of the breast, but it was healed in about six weeks' treatment.

I am very grateful that day by day I am gaining a clearer understanding of infinite Principle, and trust that I may be influential in helping some one else to find the truth that sets free. I daily thank God for the precious gift of the wonderful book, "Science and Health with Key to the Scriptures," by our Leader, Mrs. Eddy.

MRS. E. T. CAREY, Sidney, Ohio.



I am glad to be able to testify to the many benefits Christian Science has brought into my life. I had been a victim of stomach disorder all my life, and in the winter of 1861 and 1862, while serving in the Confederate army, I was stricken with rheumatism and bronchitis. I suffered great pain most of the time, and continued to do so for many years. In 1863 I lost my left arm, and the rheumatism seemed to settle in my right arm, shoulder, and wrist. Many weary months I lay in bed, helpless.

I was treated by many physicians, who kindly did what they could, but without affording me permanent help. In 1890 I came to the Confederate Home for rest and treatment, and was benefited somewhat. I was operated on for hemorrhoids, but received no permanent relief. After about twenty-one years of this form of suffering, attended by daily hemorrhage during the last eleven years, I heard of Christian

Science. I called upon a practitioner and asked for treatment. The hemorrhage and pain left that day, and only once, eighteen months later, did I have even the slightest return. The other ills were slower in yielding, but rejoicing in the Lord I pressed on, and am today a well man. I am seventy-nine years old and am able to attend our Sunday and Wednesday services, having missed only three in the last year. I used tobacco excessively for sixty-five years, but now have no desire for it, and a large corn which had given me much pain has disappeared.

I am profoundly thankful to God, and grateful to Mrs. Eddy for my knowledge of the truth which has made me free. I am studying the Lesson-Sermons and Christian Science literature daily, and striving to live in "at-one-ment" with Truth and Love.

J. H. BOST, Confederate Home, Austin, Texas.



It is just four years since I began to study Christian Science. A year previously I had been given the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, by a relative who had become interested in the subject. I was going abroad at the time and took the book with me, but did not see very much in it, and put it away altogether.

I was abroad a year, and on my return home I went to stay with this relative. I became quickly conscious of a change both in her and in her husband. I felt they were resting on something which was giving them a sense of peace and security. They seemed no longer afraid of illness and were meeting more calmly the little difficulties of every-day life. One of their children, a little girl of six years, was ill during my visit. To me she seemed very far from well, and just sat in an easy chair, not speaking to any one. She would not eat anything and looked really ill. I was told she was having Christian Science treatment. After about two days, as she did not appear to improve, a practitioner came to see her, and the next day the child was perfectly well. She ate like a schoolboy, and her face looked pink and healthy; there was not a sign of weakness, and she ran about and played as usual. I was very much impressed by all this, and felt there must be something in Christian Science if it could bring about these results.

Then I began to read the text-book again. This time I found I was interested at once, and as I read on I felt more and more drawn to its teaching. I was in a very unhappy condition of mind at the time; I had no religion at all, and had for a long time given up reading the Bible. I was very lonely, just traveling about, paying visits and living in hotels. Two people whose affection and companionship had largely added to the happiness of my life, both died very suddenly; my husband was killed in an accident, and my mother, with whom I lived for nearly four years after his death, was taken ill quite suddenly and passed away in two or three days. I found it very difficult to be alone, and I could not get free from the sense of grief and loss. All this unhappy condition gradually left me as I gained more understanding of Christian Science. I have been able to make a home and live alone, and I can honestly say that I never feel lonely for a moment. I am gaining a truer sense of happiness, and I am thankful to know that it can never be taken from me.

Besides the experiences mentioned, I had for twelve years been more or less of an invalid, having a severe form of nervous exhaustion, also some kind of stomach trouble. At times I could scarcely digest anything, and I suffered constantly from pain and discomfort. There were times when I grew much stronger, but these never lasted, and there was always a relapse into the old conditions with their attendant miseries.

My great fear in these acute stages was that I should lose my reason, and I used sometimes to wonder how long one could go on living in such a condition of suffering. I was a good deal stronger when I heard of Christian Science, but during the time I have been studying it, I have had three returns of the old illness. Twice I recovered completely in about a week, going about and doing things as usual all the time. The last time I had an attack I was in Paris, staying alone in a hotel. The old symptoms showed themselves in a very acute form. I was able, however, with the understanding I had gained of Christian Science, to overcome them in about thirty-six hours without giving up a single arrangement I had made for two rather full days. I got a little nervous after one day and a night, and wrote to a practitioner in London asking for help, but before the letter could have reached her the difficulty had been met, and I was feeling perfectly well and strong again. I was very grateful for this experience; it showed me very clearly what an illusion the whole thing was. That was two years ago, and I have not had a return of those conditions since.

There has, however, been a great deal to overcome in other ways. My thoughts were filled with fear and superstition, and a very great sense of limitation, due, I think, in large measure to the illness from which I had suffered and the many years of inactivity and dependence on others. This has all been rather slowly overcome, but I am indeed thankful to know that I am really getting free from it. I am well and strong, and able to lead an active, useful life. I have found Christian Science a sure remedy for every physical ailment. It is also helping me to see and overcome faults of character. I have felt especially thankful that Truth uncovers the illusion of material sense which sins and suffers, and teaches us that "all is Spirit and spiritual" (Science and Health, p. 331). I have found that just in proportion as I seek the things of Spirit, a measure of peace and an understanding of Love come to me.

I feel very grateful to Mrs. Eddy for the pure and selfless life which enabled her to hear and obey the call of God "to proclaim His gospel to this age" (Science and Health, Pref., p. xi).—ELEANOR K. SPURWAY, London, England.



I send this testimony in loving gratitude for what Christian Science has done for me, with the hope that it may be the means of helping others. For years I was a great sufferer from severe headache, and one day during an attack, a dear friend, a Christian Scientist, came and talked to me, telling me about Christian Science and what it would do for me. She loaned me a copy of Science and Health and told me to read it. I also had asthma in its worst form, so that for weeks I could not lie down, and my husband often feared I could not live until morning, I was so ill. We had several doctors, but they did me no good; the last two said there was no medicine which would help me, and that I should travel until I found a climate that would relieve me, though nothing would cure me. I had, however, begun to read Science and Health, and by studying this book and taking absent treatment from a practitioner, I soon began to get better, and in less than two months I was entirely well. This was over three years ago, and I have had no headache or asthma since. I have also been healed of rheumatism, nervousness, and other ailments.

For this healing I thank our heavenly Father, but most of all I am thankful for the spiritual uplift that I have received since I turned to Christian Science. I thank God for the brave woman who made the way plain to us.

ANNIE REYNOLDS, Modesto, Ill.

From Our Exchanges

[*The Christian Register*]

Religion offers those values which redeem mediocrity and humble pride. It stands alone in approaching human nature through those feelings to which the greatest number of men can respond, and in offering verities within the reach of the ignorant and not to be purchased by any sort of wealth not exchangeable for righteousness. It thanks the Father, Lord of heaven and earth, that He has hid these things from the wise and prudent and revealed them unto babes. What is didactic, what is prudent, what is expedient, what is true and good and beautiful, religion takes each at its value; but it takes them where neither can go of itself, into the inner places of the spirit, so that none are so poor as to be shut out of their blessing, none so mean as not to feel reverence for them. It is written that He fashioneth their hearts alike; and religion is the true seed of democracy, because it brings that which dignifies the common heart of man and reveals that in which alone all men become one.

[*The Watchman-Examiner*]

It is a mistake to think that we can find happiness without learning the secret of helpfulness. It is the privilege of every man to be "the shadow of a great rock in a weary land." There is no happiness to be compared with the happiness of saving others from unhappiness. It is a mistake to think that we can find happiness without learning the secret of contentment. Half the sadness and misery in the world comes from a senseless ambition to have what others have and to live as others live. Happiness has little to gain from external circumstances, for it is a state of the soul. Only the contented are happy. It is a mistake to think that we can find happiness without learning the secret of humility. It is fatal to happiness to think of ourselves more highly than we ought to think. In lowliness of mind we are to esteem others as better than ourselves.

[*The Advance*]

Nothing is hindering the work of the kingdom of Christ so seriously as these divisions among the churches, and we need to get that rubbed home into the hearts of the people, so that we may recognize what the big things are and agree to unite upon the big things and let some of the more or less minor things go by the board.

The future lies with the spiritual, and the question is what part we are going to play in building up this future. Are we simply going to be laggards, remaining behind with the stuff, or are we going to be in the front rank of the fighters? And the front rank of fighters today is not the people who get upon platforms and talk; it is the quiet people behind who think and trust and pray; and we want more of these in our churches. There are plenty of good people about, but would God that all the Lord's people were prophets!

The way has been opened out to us very clearly. In every church we find the real trouble is the lack of workers or the lack of pray-ers, or the lack of people willing to put themselves into the work with enthusiasm. There is no such thing as a Christian who is not enthusiastic.

[*The Christian Commonwealth*]

Many definitions of religion have been given. There is none better than this,—that it is the life of the spirit. Negatively, spirit is that which is not material. There is nothing of which we are more sure than of the existence of spirit.

Christian Science Sentinel

One of the first lessons we learn is that the real things of the world are the invisible things. We cannot see the force that causes the tides, that binds the earth and moon and planets and sun together and keeps them all revolving in their orbits. We cannot see the force—the electricity—that plays through the machinery of the tram-cars and propels them along their course. The closer we get to it, the more it hides itself from our senses. And yet the subtle element is everywhere, as universal as the air and as viewless. Matter itself, when analyzed, eludes our senses, and resolves itself into a center of force that no eye can see or hand touch. All the great scientific thinkers of the world have given up the materialistic hypothesis of the universe. No thinker of reputation today stands for the materialistic philosophy.

Religion is the life of the spirit which rises superior to the life of the senses, which makes a person the master of outer circumstances and enables him to triumph over bodily weakness and pain. There are none who are entirely destitute of such religion, and all are more religious than they know. Such religion is within the reach of all, even the lowest and humblest; it is not something reserved for the initiated and the elect.

[*Northwestern Christian Advocate*]

Our life is measured by the way it accepts the emergent challenges. Many a man can overcome so long as he stands before a puny foe or is considerably "tipped-off" when the enemy is to raid his domain; but that is not life. Life is full of surprises and strung with attacks and ambushes; and he who has so ordered his life as to face the foe immediately and call into action all his reserves, is fit to serve. What is one's life worth anyhow, that is not trained and equipped to meet and conquer the big things, the lions along the way? It would be colorless and inane. A sudden and strenuous contest successfully engaged in, would so quicken the whole being as to bring actual joy. Our Master knew all this, for he had forty days of attack, at the close of which he was strengthened; and with the thrill of those days upon him, he launched out into the depth of the world's sin. "Watch ye and pray, lest ye enter into temptation."

[*The Universalist Leader*]

It has from the first appeared impossible for the church of itself to do as an organization the work outside of itself, and more and more has it been accepted that it must work through the well established and equipped instrumentalities. But, after all, its chief work must be through its own people; this is the open channel for its service. When it can make its name mean nothing less than personal devotion to all human good; when, if the world hears that a man is a Christian, of whatever denomination, it will know that that man, no matter what his station in life, can be depended upon for every form of personal and social justice, then the enlistment of members into the church will mean, every time, the enlistment of recruits in all forms of social service and righteousness. That is what we want our church to stand for; that is what we want all churches to stand for.

[*Western Christian Advocate*]

Once more there has emerged upon the consciousness and conscience of the Christian church the great thought of Jesus,—the establishment of a kingdom of God (or heaven) on an earth where the Father's will and laws shall be perfectly observed and obeyed. This is the work to which he gave all his years, and which, with its own call and demand for righteousness and justice, he definitely instructed his followers in all ages to pray for and seek for.

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.

"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. This pamphlet is also printed in German.

"God's Lovingkindness to Man," a lecture by the Rev. William P. McKenzie, has been translated into German and is now on sale in pamphlet form.



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.

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