

# CHRISTIAN SCIENCE



## SENTINEL



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

Vol. XVII No. 9

Boston, October 31, 1914

### Contents of This Number

Items of Interest (Brief Mention of Important Events)	162
Practical Idealism Judge Clifford P. Smith	163
"Ye have done it unto me" Julia S. Kinney	164
Growth Edmund K. Goldsborough	164
Unity with God Evelyn F. Heywood	165
Seeking and Finding Ellen Wadham	165
One's Own Business John M. Dean	166
Compassion (Poem) Edith L. Perkins	166
Selected Articles	167
Editorial	
"I seek not mine own will"	170
Where?	170
True Possession	171
Among the Churches (Current Notes)	
Youngstown, Ohio	171
Los Angeles, Cal.	171
Winchester, Mass.	172
The Lectures	
Boston, Mass.	172
Paducah, Ky.	172
Brooklyn, N. Y.	172
Testimonies of Healing	174
From Our Exchanges	177

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

A NOBLE TYPE OF  
GOOD HEROIC  
WOMANHOOD  
*Longfellow*

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

# Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor.

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

## Subscription Price

Payable in advance

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

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numeral XIII indicates the year 1914; XV is used for the year 1915. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

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

## Terms of Sale

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

Equivalents of United States money

	£	s.	d.	Marks	Francs
\$ .60 equals	0	2	6	2.55	3 15
1.25 "	0	5	2	5.30	6 57
1.30 "	0	5	5	5.50	6 75
1.52 "	0	6	3	6.43	7 98
1.67 "	0	6	10	7.06	8 76
2.40 "	0	9	11	10.15	12 50
2.65 "	0	10	10	11.20	13 90
2.95 "	0	12	2	12.50	15 50
4.25 "	0	17	5	17.95	21 31
4.50 "	0	18	6	19.00	22 62
8.00 "	1	12	11	33.85	42 00

Make all remittances payable to The Christian Science Publishing Society.

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

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

## Items of Interest

President Wilson has signed the Alaskan coal land leasing bill, opening the coal fields of Alaska. Because of restrictions recently put on the output of coal from Canada to Alaska, the bill was hurried through Congress at the request of Secretary Lane and several Western senators. The bill is designed to throw open to a system of leases under competitive bidding the immense coal resources of Alaska, tied up the last eight years, and pending claims will be adjudicated within a year. The Bering river, Matanuska, and Nenana coal fields will be the first surveyed, the government retaining 5,120 acres in the Bering and 7,680 acres in the Matanuska fields, and one half of all other coal areas. To prevent monopoly, or in other emergencies, the government reserves the right to mine coal for the benefit of the army and navy, or for the operation of the government railroads in Alaska. Leases will be made in blocks of forty acres, or multiples of that amount not exceeding 2,560 acres altogether in any one lease, and to run not more than fifty years. Present coal land claimants may relinquish their rights to patent under the old law, payments being refunded. Royalties paid by lessees must be at least two cents a ton, with a maximum unrestricted. Proceeds from leases will be usable only to reimburse the government for building the Alaskan railway.

When President Wilson pushes a button in the White House some time in the afternoon of Oct. 31, the flash at the end of the wire in Kansas City will open the new Union station, the third largest in actual size in the United States, and the center of a terminal system that has cost in excess of fifty million dollars. A few minutes after midnight on the morning of Nov. 1, the first train will enter the new station, to be followed thereafter each twenty-four

hours by more than three hundred incoming and outgoing trains. Where the old union depot was outgrown in the first twenty years of its life, the new station, with the expenditure of a comparatively small part of its original cost of six million dollars, can be trebled in size so far as train accommodation is concerned, and doubled as to passenger accommodation. The systems which will use the new station are the Santa Fé, Burlington, Rock Island, Union Pacific, Frisco, Missouri Pacific, M. E. & T., Kansas City Southern, Alton, Chicago, Milwaukee & St. Paul, Chicago Great Western, and Wabash. The Kansas City, Mexico & Orient railroad, when completed, also will use the new station.

By touching an electric button, President Wilson will announce to the world, on an early date in November, the official opening of Houston's ship channel, the completion of which on Sept. 7 marked an era in Houston's commerce. Throughout its length of fifty-one miles from Bolivar roads in the Gulf of Mexico to Houston, Texas, the channel is more than twenty-five feet deep, as required by the government. From the Turning basin to Morgan's point it is one hundred feet wide at the bottom, and thence to Bolivar it is one hundred and fifty feet wide at the bottom. The amount expended in this improvement was two million five hundred thousand dollars, and the work extended over a period of two years. Houston assumed responsibility for half this amount, and the United States government for the remainder. In return for the government's half and its promise to maintain the channel forever, the city of Houston promised to erect and maintain free wharves. It has cut the distance for rail hauls and will bring commerce direct to the largest railroad center in the Southwest.

The final link in the Cuba-United States all-rail communication will be furnished within a few months, when the Henry M. Flagler, the great sea-going ferryboat now nearing completion, goes into service between Havana and Key West. It will soon be possible for a traveler to board his train at Havana and remain in his stateroom while going through to New York city. The Henry M. Flagler will be capable of handling thirty of the largest freight cars, loaded, and will make the trip between Havana and Key West in eight hours. The ferryboat is three hundred and fifty feet in length, with a beam measuring fifty-seven feet. Loaded with twenty-three hundred tons, it will have a speed of twelve knots an hour.

The famous Iguazu waterfalls will soon be in direct railway communication with Argentina, through Paraguay. With the Zambesi falls in South Africa and the Niagara falls of North America, the Iguazu makes up the world's three greatest falls, and Argentina is aiming to make the Iguazu a point of attraction for tourists. The Argentine government is planning to purchase an immense tract of land adjoining the falls for a national park. Agricultural, meteorological, and forestry stations, and a great military post at the junction of the Iguazu and Parana rivers, are a part of the scheme now being outlined in this city.

Officials of the Philadelphia Company report that the company has struck a gas well having an output of twelve million cubic feet a day, with a rock pressure of eight hundred pounds to the square inch. This well is on the company's farm in the Old Murrysfield field, within a mile of the first well drilled in this field thirty-five years ago. The new well was struck in the sand six hundred feet below the original discovery, and is less than fifteen miles from the city of Pittsburgh.

The commercial apple crop of the United States is now placed at forty million five hundred thousand barrels, against a little less than thirty-one million in 1913, and compared

with forty-eight million in the large crop of 1912. Prices are ranging from \$1.75 to \$2.50 per barrel, low prices, compared with \$3.00 and \$3.25 a year ago. The total exports from the United States last year were about one million barrels, compared with one million eight hundred and twenty-four thousand barrels the year previous.

After three years of effort, important progress has been made toward the establishment of a national park in Colorado to be known as the Rocky Mountain national park. The bill looking toward this end has been passed by the Senate and has gone before the House public lands committee. The area which it is proposed to convert into a great national park is chiefly in the Arapahoe and Colorado national forest reserves a short distance southwest of Denver, embracing about two hundred and thirty thousand acres. Local forest officers report that the tract embraces an area of exceptional scenic beauty and that it is visited annually by tourists.

With its great wealth of tin ore, Bolivia now expects to become one of the chief sources of supply, since the European situation prevents shipments from sections which have been drawn upon heretofore for this valuable mineral. Tin is found in almost every part of the main chain of the Cordillera Real and its numerous spurs. In the departments of La Paz, Potosi, and Cochabamba there are a large number of profitable mines. The finest grades of the mineral contain up to 65 and 70 per cent of pure tin, and the ore is shipped for smelting just as it comes from the mines.

A serious landslide in the Culebra cut at a late hour Oct. 14, completely interrupted all traffic through the Panama canal for six days. A large mass of trap rock mixed with loose earth sloughed into the channel. Conditions at the scene of the slide north of Goldhill are reported to be excellent, the channel probably being one hundred and fifty feet wide, with an average depth of thirty-five feet. The dredging operations are proceeding at the rate of twenty-five thousand cubic yards daily.

Secretary of the Treasury William G. McAdoo announced last week at a meeting of class C directors of all regional reserve banks, that the federal reserve board plans to inaugurate the new currency system and open the twelve reserve banks on Nov. 16. He said it was not planned that all functions of the banks would be exercised at that time, but that facilities for receipt of deposits from member banks would be had, and rediscounting of such part of the bank capital available would be possible.

Every United States high school girl who, if a member of a Greek letter fraternity, does not resign before Nov. 15, will be barred from joining such fraternities when she reaches college, under a resolution adopted last week at New York by the Congress of the National Pan-Hellenic, representing seventy thousand college fraternity women in this country. The congress will meet next year in San Francisco.

With an address of welcome by President Wilson, ex-President Taft in the chair, and the entire Supreme Court sitting as guests of honor, the American Bar Association began its annual session at Washington last week.

William Penn, in his Charter of Rights, provided that for every five acres of forest cleared, one acre should be left in woods. Foresters today maintain that on an average one fifth of every farm should be in timber.

The steamship Victoria, which arrived from the Bering sea ports recently, brought five hundred thousand dollars in gold bullion.

Wireless telegraphy is being used in Canada in reporting forest fires.

# Christian Science Sentinel

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

Vol. XVII

October 31, 1914

No. 9

## Practical Idealism

JUDGE CLIFFORD P. SMITH

To be a genuine idealist requires first a practical idealism and then the consistent practice of it. It is to entertain true ideals and bring them into demonstration as rapidly as it is humanly possible.

Although Jesus said "I live by the Father," and "It is the spirit that quickeneth [giveth life]; the flesh profiteth nothing," he also continued to eat material food until near the time when he rose above all material conditions. Although he taught as absolute truth that God is Spirit, and man is "that which is born of the Spirit," he also recognized a relative difference between physical disorder and physical health, and in this he was perfectly consistent. Although Paul taught the unalterable fact that man is inseparable from God ("In him we live, and move, and have our being"), he also recognized the human sense of separate existence and tried to impart the true idea. Although he was able to annul for himself the general belief that the life of man is subject to the bite of a viper, he did not proffer his hand to the viper to have it bitten.

The apostle spoke absolutely of man's essential nature as determined by his relation to God, and yet he also spoke of an "old man" to be "put off" and a "new man" to be "put on," of mortality to be overcome and immortality to be gained. Speaking absolutely, he said, "We have the mind of Christ;" speaking relatively, he said, "Work out your own salvation." In all this he adhered consistently to Christian idealism. His philosophy and theology are described by Mrs. Eddy on page 254 of *Science and Health*, where she says: "God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. . . . The human self must be evangelized. This task God demands us to accept lovingly today, and to abandon so fast as practical the material, and to work out the spiritual which determines the outward and actual."

Pantheism is defined in the dictionaries as "the doctrine that God is the only substance, of which the material universe and man are manifestations." Christian Science declares that matter cannot be the manifestation of Spirit, nor evil the product of good, and consistently denies the seeming reality of aught that is unlike divine good. It does not deny that sin, disease, and death, want, suffering, and woe, have a relative existence in human experience. But this Science does deny that evil, in any form, has the reality of absolute substance or being; it declares that every phase of evil can be scientifically abated and abolished; and it gives to its students a spiritual understanding that lifts them more and more into the realm of the real.

In Mrs. Eddy's Message to The Mother Church for 1901 (p. 14) she said, "To be delivered from believing in what is unreal, from fearing it, following it, or loving it, one must watch and pray that he enter not into temptation—even as one guards his door against the approach of thieves." In the Bible we are admonished to "overcome evil with good." What is the nature of good and the nature of evil by which the one is superior to the other? Where do good and evil

come in contact so that the one can be used to overcome the other? Good and evil are sometimes personified by the Biblical writers, but they are oftener defined impersonally in mental terms. Some of the Scriptural names for good are "mind," "the mind of the Spirit," "spiritual understanding;" also "truth." Some of the Biblical names for evil are "fleshly mind," "carnal mind;" also "error," "deceit," and the like.

Christ Jesus defined evil as "evil thoughts." He resolved all of the things which defile a man into thoughts that are evil, but he did not leave the subject there. If evil thoughts were not different and separate from true consciousness, there would be no deliverance from them. Hence we have his further description of evil as "a liar," or lie, and his emphatic statement that there is no truth in it. Such being the nature of good and evil, the scene of the warfare between Spirit and flesh must be the so-called human mind; in other words, the consciousness of both good and evil. This must be the meeting-point where evil can be overcome with good. Here is where the errors of material sense can be corrected with the truth of spiritual sense.

The Hebrew proverb is scientific: "Keep thy heart with all diligence; for out of it are the issues of life." Evil appears and disappears only in the so-called human mind. The kingdom of God is in the consciousness which He creates; that is, the consciousness of absolute good. It was nothing less, therefore, than the practice of Christian Science which Paul and Peter summed up in their precepts: "Let this mind be in you, which was also in Christ Jesus;" "Arm yourselves likewise with the same mind." This true mentality, this spiritual thinking, is godliness itself; and we are warned in the Bible against denying the power of godliness. To do this, we are told, is to resist the truth.

In entire conformity with this teaching Mrs. Eddy writes, "Finally, brethren, let us continue to denounce evil as the illusive claim that God is not supreme, and continue to fight it until it disappears,—but not as one that beateth the mist, but lifteth his head above it and putteth his foot upon a lie" (*Christian Science versus Pantheism*, p. 6). To illustrate: An act that culminates in murder must first take form in human thought. The gist of sin, as pointed out in the Sermon on the Mount, is the yielding to a sinful impulse. The temptation or incentive to sin is always mental; it is almost always a false sense of pleasure in evil. It therefore becomes true that the only positive cure for sin is the truth relative to the illusion back of it. Sin is a thing of thought—false thought; it must be overcome on that basis; and this can be done most effectually at the point of its inception. Detected and rejected there, the evil neither enters into character nor is expressed in action.

Can it be said, then, that Christian Science calls men off from an intelligent campaign against evil? Christian Science changes its students into better men and women, not only by giving them true motives, pure desires, and absolute ideals, but also by discovering to them the deceptive nature of evil impulses and the source and power of good thoughts. In like manner this Science equips its students for the cure and

Copyright, 1914, by The Christian Science Publishing Society

## Christian Science Sentinel

prevention of disease. It teaches them to analyze the conflicting elements of human consciousness and to maintain the true sense of being against the false sense of disorder, thus destroying the essential cause of disease and establishing the conditions of health.

Thus the power of divine Mind, acting with true thoughts, or truth, is found to be available in every case of human need. As the psalmist said, "His truth shall be thy shield and buckler." In a word, the aim of Christian Science is to induce and enable men to realize their rightful freedom and God-given manhood.



### "Ye have done it unto me"

JULIA S. KINNEY

In the twenty-fifth chapter of Matthew's gospel, Jesus explains the nature of what is called the last judgment. We find him earnestly endeavoring to unfold that condition of thought which enables one to enter into the kingdom of heaven, the realization here and now of God's power and presence. The Master's words are of deep significance, because they show the separation which each individual must make in his own consciousness between thoughts and motives which are spoken of as "blessed of my Father," and those which bring only suffering. Moreover, his words reveal a sure standard by which to measure and pass final judgment upon each thought before it develops into an act, so that each act may be indelibly stamped by our Lord's characterization, "Ye have done it unto me."

Jesus' every word and deed showed that his view-point was different from that of mankind in general. He looked upon man from the standpoint of the Biblical teaching that God created him in His own image, with the result that, when confronted by the appearance of a maid whom all others declared dead, he affirmed that she was not dead (though they laughed him to scorn), and he proved the truth of his words even to the most skeptical. Again, when brought face to face with a woman who had been found in a very grievous offense, whom all others were united in condemning, and insisting that Moses declared death to be the punishment of this sin, Jesus, after quietly rebuking the self-righteousness of her accusers, assured the woman that he did not condemn her, and admonished her to "go, and sin no more." Many instances related in the gospels prove that, as Mrs. Eddy says in *Science and Health* (p. 476), "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals."

The Master's steadfast adherence to the one standard, namely, "Be ye therefore perfect," was rendered possible because of the entire separation which he made between what is and what is not the image and likeness of God. Having made this separation, he utilized every opportunity to reflect the godlike qualities of mercy, kindness, patience, meekness, and love. He realized that to be about his Father's business required of him not only that he teach others what love is, but that he should so intelligently reflect divine Love as to dispel all the illusions of evil. He never allowed himself to be influenced by material sense or to manifest anything but love and forgiveness. Even when nailed to the cross, these were uppermost in his thought. He knew that every act springing from the pure thought of man as the child of God, spiritual and perfect, must be such as to win the divine approval.

Jesus' life and teachings were in striking contrast to those of the Pharisees of his day. They sought popularity and the praise of men; he sought the glory of God. Although their own minds were filled with evil, they sought place and power

that they might have authority to sit in judgment upon the sins of others. Christ Jesus, whose every thought was governed by Love, sought only opportunities to heal and bless. We are told that even in their prayers and almsgiving they desired to be seen of men. Jesus gave with tender compassion and prayed with understanding. Their acts were the result of self-assertion; his, the result of self-effacement. Blinded by selfishness, they could neither see nor supply the needs of their brethren, whereas he, alive to their every necessity, was constantly ministering to their deepest wants. Self-righteousness, intolerance, ambition, pride, and arrogance would alienate any one from God. "Depart from me, ye cursed," is the law of evil's annihilation.

Through the light which Christian Science throws upon this Scripture we learn how to apply the "scientific statement of being" (*Science and Health*, p. 468), which begins: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." When this truth is accepted, then the "Son of man" has come, "and before him shall be gathered all nations [thoughts]: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Thoughts which are based on the allness of divine Mind, the spiritual concept of God and man, are "blessed," because such thoughts bless mankind. They feed the hungry with the meat of understanding, supply the thirsty with the water of life, tenderly fold the stranger to the heart, cover the naked with garments of charity, visit the sick, and come to the prisoners of sense with thoughts of health and freedom.

It is not enough, however, to declare and hold to these spiritual ideas occasionally or only in cases of dire need and distress. On the contrary, the same steadfast adherence to the spiritual view-point, and the same careful distinction of thoughts which Jesus evidenced, are required of each disciple. Throughout her writings our beloved Leader constantly points to his words and works, and in her own life she has shown us what man's possibilities are when we faithfully follow the Master. Never to miss blessing "one of the least of these" is to reflect constantly the godlike qualities of compassion, mercy, tenderness, and love, and make sure of winning that benediction, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."



### Growth

EDMUND K. GOLDSBOROUGH

For long centuries natural scientists have sought a solution of the mystery of growth as manifested in nature; but it was not to be found by material seeking. When, however, the light of metaphysics was turned upon the question in scientific analysis by Mrs. Eddy, a true explanation was given, and she wrote, "God creates all through Mind, not through matter, . . . the plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind" (*Science and Health*, p. 520). In reality, therefore, the material growth which seems to take place is a mistaken sense of the eternal fact that growth is a manifestation of Spirit, and not of matter.

Throughout the ages, mankind have marveled at the secret of growth. Following what appears to be decay, death, and desolation, comes the perennial springtide, when the buds unfold, the waving grass and the foliage of the forest become luxuriant. Like the sun breaking through the mists of the morning, the fact of spring forces its way, as it were, through the dark shroud of winter, dispelling the disharmony of the

## Christian Science Sentinel

elements, the bleak outlook yielding to the gentle touch of summer.

Even to mortal sense it is evident that so-called nature is apparently responsive to a restorative influence whose life-giving properties are seen in the regenerative processes of the seasons, thereby hinting at the eternality of life. But for the belief that we seem to "see through a glass, darkly," the fact of a forever spiritual existence would become apparent, and the almost universal belief in dissolution and death would be relegated to the realm of nothingness. As the seeming scales of sense fall from our eyes, the false concept that nature is matter and at the mercy of discord and destruction, is replaced by the truth as voiced by Mrs. Eddy in the beautiful article in "Miscellaneous Writings" entitled "Voices of Spring," in which she says (p. 331): "In sacred solitude divine Science evolved nature as thought, and thought as things. This supreme potential Principle reigns in the realm of the real, and is 'God with us,' the I AM."



### Unity with God

EVELYN F. HEYWOOD

THE call to the Christian Scientist is always a practical one. He is not merely asked to believe that God's promises are true; he is taught how to understand and so to manifest the truth of them in his daily life. He is not told that salvation comes through worshiping a far-off, omnipotent being, but rather through unity with an ever-present, ever-loving Father. Christian Science does not say to the sad and weary that the power wielded by Jesus in the overcoming of sin, sickness, and death is no longer available; it brings to him the blessed assurance that divine Love blesses all impartially, and it shows him how he may prove the truth here and now by the recognition of his sonship with God, even as the Master proved it.

It is noteworthy how, in losing sight of so much of the present availability of the gospel teaching, scholastic theology has obscured the true meaning of the word atonement, giving to it a ritualistic and sacramental office, thus separating it from the hearts and understanding of those seeking to draw nigh to God. Down through the centuries the Christian has thought of the atonement with awe not untinged with remorse, and for him it has called up the picture of an agonized figure upon the cross, symbolizing the greatest tragedy, the cruelest injustice, in all the world's history; while only too frequently the word atonement in its vital, its eternal significance, has been forgotten.

On page 18 of *Science and Health* we find atonement defined as "the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." As the student reads and ponders this definition, as he considers it in the light of Jesus' words and works, it must surely dawn upon him that herein lies the whole mission of him who called himself the Wayshower,—to give to the world the true understanding whereby men might realize their at-one-ment with the Father, whereby they might overcome even as he overcame. "I and my Father are one," said Jesus; but even after his resurrection, when he had overcome "the last enemy," and knew himself ready to rise above all sense of corporeal selfhood, he claimed nothing for himself that he did not claim equally for those who were his disciples. To them he sent this message by Mary: "I ascend unto my Father, and your Father; and to my God, and your God."

In all that he said, in all that he did, during those years of his ministry, the Master sought to impress upon his followers that all real substance and power is in and of God,

and that apart from God men can do nothing. As unity with the Father was the basis of all Jesus' teachings, so also must it be of him who seeks humbly and faithfully to walk in his footsteps. "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this" (Pulpit and Press, p. 4), Mrs. Eddy reminds us, and the student quickly learns how positive and consistent that unity must be, if he is to overcome evil and hold fast to that which is good. The inevitable results of the ignorance and apathy which tend to alienate men from their Maker, are fear, disaster, sickness, sin. When it dawns upon one that each time he attempts to do anything in his own strength, according to his own will and wisdom, he is in that moment annulling for himself the whole mission of the Christ, "the exemplification of man's unity with God," and at the same time bearing false witness to his sonship with the Father, he will seek to dwell more and more consciously in at-one-ment with God; he will realize that therein, and therein alone, are safety and peace.

Only in so far as one is awake to man's unity with Love can he cast out his own fears and the fears of others; only in so far as he is awake to his unity with Truth can he see the lie of sin and sickness to be nothing and thus set men free; only in so far as he realizes his unity with God, who is the Life of man, can he rise above the false sense of life in matter and recognize man's likeness to the Father, who is perfect, thus giving practical testimony to the words of Jesus, "The kingdom of God is within you."



### Seeking and Finding

ELLEN WADHAM

CHRIST JESUS said, "Seek ye first the kingdom of God." The writer was healed in 1901, in two weeks, by the devout study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, after having been for a year and a half under *materia medica*, the ills from which she suffered being pronounced "Bright's disease," rheumatism, and dropsy. Since that time she has had marvelous proofs of God's care. With startling clearness the promise that all good things will be added when we seek first the kingdom of God, was verified to her a short time ago, and the experience was wonderful, and withal so simple.

A friend who is a Christian Science practitioner, asked if I would be willing to do a little missionary work which required a nurse? I replied that I would, but when I went home I found I had very little money on hand and the bank was closed. I felt the urgency of the call, however, and started. When I got off the car at the railroad station, a young man helped me with my suitcase, and after learning where I was going, told me I had no time to lose and I would have to buy my ticket on the train. While waiting for the train to start, a disturbed sense seemed to prevail, and I said in my heart the words of our dear Leader, "Shepherd, show me how to go;" and the other line, "I will listen for Thy voice" (Poems, p. 14). Instantly there came to me these words: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." There was my answer!

Turning to the young man at my right, I asked what the fare was to B——, and if it was far. He replied that the fare was something over a dollar, and that I would not get there till dark, for it was a long ride. I could not help saying that this was perplexing, since I had only seventy cents with me. He then told me not to be troubled, for he would go and



## Christian Science Sentinel

get my ticket. He did so, saying it was one dollar and sixty-five cents. I told him I was going to nurse some sick children, and asked him for his card; but he refused to take my name and address, assuring me that it was all right. When I returned ten days later, I wrote a letter of thanks to the one who had been my friend in need, enclosing a post-office order, and giving him thanks from the mother of the children as well.

This experience proved to me that when we pray understandingly, God certainly does answer our prayers. Our beloved Leader has said that "divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). Many are disappointed because they do not receive what they think they need, but with the help of our text-book, "*Science and Health with Key to the Scriptures*," we realize that the Bible is indeed an unerring chart. We must practise the precepts which the master Metaphysician taught and lived. In the prophecy of Amos we read, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." The world is indeed famishing for the truth, and there is abundant work for all to do who have a right understanding. A copy of the *Sentinel* or *Monitor* passed along in a quiet, kindly manner, means so much to many a lonely one!

While in Boston I seldom went anywhere without taking some literature, and I have afterward met the recipients in The Mother Church and at lectures, and they usually told me that the reading had helped them. While sitting on the Common, taking a general survey of those resting at luncheon hour, I have offered the *Monitor* to one or another, and among the scores of people I had only one refusal, and that was courteous enough. I hope the good work of sending out these life-giving messengers will continue, till all shall realize that God's kingdom is here and now.



### One's Own Business

JOHN M. DEAN

CHRISTIAN SCIENCE is teaching thousands of men and women that they can best be about their "Father's business" by minding their own business. A meddlesome busybody is far from manifesting the activity of divine Mind, and he who grapples with his own problems is sure to have his hands full. In "Miscellaneous Writings" Mrs. Eddy says, "The warfare with one's self is grand" (p. 118), and when we learn that self is the first enemy we have to conquer, we can concentrate the forces of good upon our problem until nothing is left for error to claim as its own.

The psalmist said, "Fret not thyself because of evil-doers," and Paul laid down the injunction, "Study to be quiet, and to do your own business." Things which in no wise touch our problem are no part of our business unless those interested ask for our help, in which case it becomes our business lovingly and compassionately to respond. We can surely afford to ignore everything which does not affect our individual problem, while scientifically correcting everything that does. The individuality of man gives each of us the right to demonstrate his own salvation, and it should not be forgotten that this right is equally the property of all. We all remember the fate of Uzzah, who presumptuously attempted to steady the ark and received quick punishment for his temerity; and in varying degree, punishment comes to every man who assumes to steady the ark for his neighbor.

"If" and "but" should be no part of the vocabulary of a Christian Scientist when speaking of a fellow man. How often have we heard some individual condemned by faint

praise, as when some one says, "He (or she) would be all right, if—," or "He is a good man, but—." If our brother has his regrettable shortcomings, he cannot be helped by having the knowledge of it spread promiscuously, even though it be spoken of in scientific terms. We must remember that "false claims," like the famous "three black crows," can be magnified until they grow into a wonderful resemblance to reality and pass current as such to all who are willing to judge "according to the appearance" rather than according to "righteous judgment."

No statement which lacks the pure inspiration of Truth and Love can help under any conditions, and we can easily distinguish between right and wrong words by asking ourselves the question, What good purpose will they serve? The thing which cannot help would best be left unsaid or undone, and nothing possesses an absolutely negative quality. Either good or bad preponderates in everything we think, say, or do; and our constant effort should be to keep our thoughts so attuned to divine Love that every word will weigh in the right side of the balance. Not the least of the dangers attending constant faultfinding is in the effect liable to be felt by the critic. As Mrs. Eddy says in "Miscellaneous Writings" (p. 130), "Does not the latter [the Christian Science text-book] instruct you that looking continually for a fault in somebody else, talking about it, thinking it over, and how to meet it,—'rolling sin as a sweet morsel under your tongue,'—has the same power to make you a sinner that acting thus regarding disease has to make a man sick?"

If our neighbor manifests an error the contemplation of which disturbs our equanimity, we have only to remember the rebuke of Jesus, "What is that to thee? follow thou me," and we shall blush for shame that the faults of another should have been in the least permitted to obscure our clear vision. The lesson of keeping our own door-step clean must come to each individual as he is prepared to receive it, and those who have already learned it, may inspire less fortunate ones by their example. Then without strife, tumult, backbiting, or captious faultfinding, there will come a time when every door-step will be clean, and there will be no possible occasion for criticism.

There is an anecdote of a little girl who had been taught the beatitudes, and who one day said to her mother, "Mama, I have been a peacemaker today." When asked how she had been a peacemaker she replied, "I knew something that I didn't tell." This little child had learned the lesson of not repeating unnecessary things, and her thought of making peace should be an inspiration to all who are in any degree able to grasp that saying of the Master, "Blessed are the peacemakers: for they shall be called the children of God."



[Written for the *Sentinel*]

### Compassion

EDITH L. PERKINS

DEAR little bird with the wounded wing,  
So fettered by fear and suffering,  
The Father's love doth healing bring!

O thou oppressed, with the wounded heart  
So grievously pierced by sorrow's dart,  
The Father's love doth joy impart,—

The Love that heals all earthly ill,  
That every seeming void doth fill,  
That saith to the struggling, "Peace, be still."

# Christian Science Sentinel

## Selected Articles

[Judge Clifford P. Smith in *The Daily Patriot*, Concord, N. H.]

In the *Concord Evening Monitor*, recently, was an editorial entitled "Rational Christian Science—the Cole Case," that contained several points on which I trust you will permit me to publish a brief comment. The first matter to which I refer is the possibility of "inheriting" and "conferring" a knowledge of the power to heal. It would not be consistent with Christian Science to believe that this knowledge or power could be any other kind of inheritance than that which is described by Paul in his epistle to the Corinthians. As for conferring or imparting a knowledge of Christian Science, this can be done by teaching, for which the Bible and Mrs. Eddy's book "Science and Health with Key to the Scriptures" are at once the basis and the chief means. Membership in The Church of Christ, Scientist, comes after, not before, a knowledge of this subject. Mrs. Eddy never claimed to be the second or successor of any person. She lived her own life without any pretense, and I am only one of the many who are beginning to appreciate how much she was enabled to accomplish for human welfare in spite of opposition that was persistent, groundless, and futile.

As for the need of a practitioner in every case of healing, a large number of persons have been set free from the bondage of disease by the liberation of thought gained through reading the works on Christian Science written by Mrs. Eddy. The testimonies of such persons who have had that experience are not infrequently in the periodicals issued by The Christian Science Publishing Society at Boston. It is also true that one person can aid another to gain his rightful freedom from disease. The law and power of God are available to this end, through the prayer of spiritual understanding. Christ Jesus did not mock us with an impossibility when he commanded his disciples to "heal the sick," and told them to teach all nations to observe whatsoever he commanded them.



[Frederick Dixon in *Midland Daily Telegraph*, Coventry, England]

In a recent issue, under the heading of "The Church and Faith-healing," there is a reference to Christian Science to which I am going to ask you to let me take exception. It is the statement that "Christian Scientists have found their system of treatment by prayer and suggestion only applicable to a certain class of disease." Now, first of all, Christian Science actually eschews suggestion. Suggestion, it points out, is the claim that one human mind can act and control another human mind. If this were the case, it would make the stronger mind able to dictate either what it chooses to call good or evil to the weaker human mind. This, indeed, is the claim made for suggestion.

Fortunately, however, when faced by Christian Science, mental suggestion always breaks down, and the fact is demonstrated that there is no actual power in it. As a matter of fact, suggestion is just what has been known throughout the dark ages of the world's history as magic or necromancy, or any mental dealing of that nature. In the time of Jesus it was called exorcism, and when the Pharisees wished to dispose of Jesus' healing they tried to describe it as exorcism, or as they put it, casting out devils by Beelzebub. In his reply, Jesus once and for all crushed the claim of mental suggestion to be regarded as Christian. A house, he declared, divided against itself could not stand. At the same time, he declared that if he cast out devils through the Spirit of God, then the kingdom of God was come among men.

The kingdom of God never came to any human being by

suggestion from a mind believing in good and evil. It comes exactly in the proportion in which the carnal mind gives place to the Mind of Christ, and that is precisely how Christian Science healing is effected. In other words, it is effected by a clear understanding of spiritual law, which in driving out every belief of evil in the human mind, naturally substitutes a harmonious for an inharmonious condition in the human body, which is itself only the subjective condition of the human mind. It is obvious, then, that such healing is not confined to one or another kind of disease. Christian Science healing has been found efficacious not only in nervous and functional, but in organic diseases. It has been said again and again that Christian Science will not heal a broken limb. Yet only a month or two ago, after two doctors had spent weeks in trying to cause a broken limb to set, without the slightest result, the setting was accomplished by Christian Science. The doctors declared that the only way to save the use of the limb, after the failure to make it set in the ordinary way, was to wire the bones. The patient's family objected, and Christian Science treatment was substituted for the wire. The limb healed rapidly and completely, and the result is a piece of perfect setting brought about after the impossibility of mending except by wiring was supposed to have been proved by the use of the X-rays.

Finally, may I point out that Christian Science healing was never before the committee which has just reported. According to the press, at the time the committee was constituted, Christian Science healing was specially excepted from its survey. No attempt was ever made to obtain any information concerning Christian Science healing from any official source, and that is very like what the Pan-Anglican Congress did, some years ago, when it decided about the orthodoxy of Christian Science, after excluding every Christian Scientist who was able to give it any information on that subject.



[Paul Stark Seeley in *East Oregonian*, Pendleton, Ore.]

The time when religious convictions and beliefs were taken second hand from the pulpit and platform is rapidly giving way to an age in which the individual is seeking at first hand for the truth about God. Men no longer sit content with opinions passed to them through channels narrowed by secular prejudice and warped with scholastic bigotry; and to this freedom of individual thought Christian Science owes in considerable measure its remarkable growth in the last twoscore years. Thousands and hundreds of thousands have found in Christian Science not a perversion of Christianity, but a living religion of good deeds. From it they have learned what the orthodoxy of the day has failed to teach them, namely, the daily application of Christ's teachings to humanity's every need, whether that need be for comfort from sorrow, healing of sickness, or forgiveness of sin.

To a world filled with sickness, discord, and despair, Christian Science has brought again the message of "on earth peace, good will toward men." It has thrown the light of understanding on the Scriptures and unlocked for all mankind the treasures of spiritual truths therein contained. Its road has been hard and its advance beset by heavy odds. Persecution by those who have not understood has been bitter, but persecution is giving way to toleration, and toleration to respect and approbation. The message of Christian Science is that of the Messiah, the Christ, Truth, proved by Jesus and the early Christians, and discerned in this age by a great and good woman who endured the opprobrium and ridicule of a hostile world to give what she had seen of spiritual truth to a sin-sick humanity. The truth about Christian Science can be learned by any fair-minded investi-

## Christian Science Sentinel

gator. Its text-book, "Science and Health with Key to the Scriptures," is in almost every public library. A correct biography of its Discoverer, Mrs. Eddy, written by Sibyl Wilbur, is likewise available. Christian Science asks of the world but justice and honesty when its teachings are being considered, and for its followers it seeks no other standard than the one established by Jesus, "Ye shall know them by their fruits."

No religion is more completely in accord with the Bible than is Christian Science, and no class of people are more earnest Bible students than are Christian Scientists. Through the truth which it teaches, the world is learning that religion is the science of right living, and that the teachings of the Bible, understood, give to man the key to happiness and health. Man's relationship to God is made clearer through this teaching, and man learns that as he applies the simple truths of right thinking enunciated by Jesus, he can acquire the Mind "which was also in Christ Jesus." That Christian Scientists are doing this in some degree, their works testify, and show to a doubting world the present possibilities for mankind to demonstrate, as did Jesus, the supremacy of Spirit, God, over the ills of mortality. By so doing they find the present-day fulfilment of the Master's promises, "He that believeth on me, the works that I do shall he do also;" "Ye shall know the truth, and the truth shall make you free."



[Richards Woolfenden in *Weekly Telegraph*, Blackburn, England]

The one thing lacking in the sermon reported in the *Telegraph*, in which the Rev. Mr. — delivered an attack on Christian Science, is the note of originality. Those who have followed the press reports in recent years have become accustomed to this kind of utterance. There is usually the same choice of text, the same outline in its treatment of the subject, the same quotations from American divines, and the same misquotations from the Christian Science text-book, "Science and Health with Key to the Scriptures." The question naturally arises, Why should this stereotyped form of attack be followed in dealing with a subject that has probably aroused more antipathy in recent years than any other topic of public discussion? Is it not because the opposition is well-nigh exhausted and finds difficulty in gathering new material for a fresh sortie?

The reverend gentleman's own confession in the matter is the most damaging indictment one could bring against the self-appointed critics of Christian Science. He tells us that in turn he has fulfilled his vow actively to oppose all forms of evil—systems of thought and propaganda—which came his way. There is no evil in Christian Science, however much he may offer protest to the contrary. All the evil he can find lies in his own perfervid imagination of a system of thought and action which is already working wonders in every part of the globe in the elimination of all that is unlike God and heaven and harmony. Christian Science is the greatest temperance reform movement in the world, and is probably making more total abstainers than all the church organizations put together. For this reason alone, therefore, it is entitled to the respect and admiration of every People's Mission in the world today.

If the critic had given more time and thought to Mrs. Eddy's teaching in *Science and Health*, he would have hesitated before making the recent lecture in the Blackburn Town Hall the occasion of such an unwarranted and unnecessary attack. In the first place, he would have avoided the mistake of quoting sentences without their context, as, for instance, when dealing with the atonement he quotes Mrs. Eddy as saying, "One sacrifice, however great, is insufficient

to pay the debt of sin." This is found on page 23 of *Science and Health*, but instead of being a reference to the Saviour's sacrifice, as the critic would have us believe, it is an allusion to the self-sacrifice necessary on the sinner's part in order to avail himself of the practical benefits of atonement. To read it in its proper setting is to see the sentence in a new and truer light altogether. For the sake of your readers who are not yet familiar with the Christian Science text-book, I will present it to them here with the preceding and the following sentence of its context: "Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part." Such statements, treated in the way they deserve, show the dignity and the practical value of Mrs. Eddy's contribution to the doctrine of atonement. On the contrary, our critic's misuse of one sentence puts him out of court entirely as a trustworthy guide to anything like a true synthesis of the subject.

In the next place, the one note that characterizes St. Paul's treatment of the atonement is that of joy and peace and hope and reconciliation. He makes it the ground of an appeal to all that is noble and glorious in man. To him it signifies the great and essential feature which the editor of the *Hibbert Journal* has recently termed "the togetherness of man." But this is the note which is lacking in the critic's recent utterance at the People's Mission in Blackburn.

It is because Christian Scientists are going to work in this spirit all over Lancashire, throughout Great Britain, and in all parts of the earth, that we find their example quoted by right-thinking men and women everywhere. They have no time for attacks on other people's religion, being busily occupied in enjoying and practising their own. It is an easy matter for your readers to convince themselves that Christian Science is all that it claims to be,—Christian, scientific, and practical; and if any one has any doubts thereon, all he has to do is to apply the rule of healing laid down so clearly in the Christian Science text-book. It is a proper test on any subject that when one understands the nature of it, he should be able to demonstrate its rule. When the reverend gentleman has satisfied himself that this test also applies to Christian Science, his criticism will cease, for he will then be in a position to confer a lasting benefit upon his family, his friends, and his followers, and his ministry will be accompanied with signs of power from on high.



[Robert S. Ross in *The New York (N. Y.) Times*]

In a recent issue of the *Times*, Roger S. Tracy says he would like to know "what Christian Scientists would have done if they had been put in charge of the health of the workers on the Panama canal instead of Colonel Gorgas and his assistants."

Before answering our friend's question, permit me to assure him that Christian Scientists not only do not want to be placed, but cannot in any sense be placed, in charge of the health of others. Real health is dependent upon righteousness, and the primary purpose and aim of Christian Science is to turn thought to divine Principle, God, wherein is all righteousness, and the only secure and sure asylum from evil, sin, and disease. Referring to those who seek this "secret place of the most High," the psalmist sang: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

And now for the answer: If a Christian Scientist had been



## Christian Science Sentinel

placed in charge of the work to make the canal zone habitable, he would doubtless have done exactly what Colonel Gorgas and his men did, namely, apply commonsense, sanitary engineering methods. Indeed, that is as much as one could do. But it should be borne in mind that it was sanitary engineering and not *materia medica*, surgery, or serums that brought about improved conditions at Panama. Despite sanitation, however, large numbers of workers died of disease; but the public has not been kept informed on this point. Christian Science teaches that we must beware of making clean merely the outside of the platter.

♦

[John W. Doorly in *Ossett* (Yorkshire, England) *Observer*]

The healing of Christian Science has absolutely nothing in common with either magic or what is commonly termed faith-healing, which is often blind human belief. Christian Science healing is accomplished through understanding the invariable actual law of God, and is based wholly on a scientific and spiritual premise. Jesus described this process as knowing the truth, and no other way of salvation but this knowing of the truth can ever save mankind permanently from either its sins or its sicknesses.

The gospel of Christian Science teaches clearly that sin and sickness are both effects of the carnal mind, and can be dealt with properly only through an understanding of the divine Mind, or that Mind "which was also in Christ Jesus." Thus Christian Science shows that mere human belief in any agency can never free mankind from its sins and sicknesses, since this very belief is of the same origin as sin and sickness; but when we turn from the mortal mind with its many beliefs, we find surcease from its woes in the understanding of the divine Mind, or true being.

Today it is true that medical systems which have failed to heal humanity of its sicknesses, and a theology which has failed to heal mankind of their sins, are both seeking aid in the supposed activities of the human mind termed suggestion and faith-healing. But neither of these has any connection whatever with the law of the divine Mind as taught in Christian Science, revealing God and His Christ to men, and which alone can heal and redeem them. Any one who will take the trouble to study the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, will see clearly the difference between Christian Science healing power, which operates through the understanding that God is the only Mind, and this wrongly termed "spiritual healing" which is the result of blind faith.

♦

[Thomas F. Watson in *Mountain View* (Cal.) *Register-Leader*]

Through the columns of your paper I would like to correct an item that appeared in *The Signs of the Times*, two recent copies of which contained articles which refer to "the sophistries and delusions taught and fostered through Christian Science." Now, Christian Science is no mere "theory purporting to be truth," but is demonstrable truth; and this truth contains no sophistries or delusions, but is the spiritual law which destroys human delusions. To use the definition of the Discoverer and Founder of Christian Science, it is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1).

Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read, "Since the author's discovery of the might of Truth in the treatment of disease as well as of sin, her system has been fully tested and has not been found want-

ing; but to reach the heights of Christian Science, man must live in obedience to its divine Principle" (Pref., p. vii).

Our critic deplores that "worldliness and pride are increasing in the world and in the church, and the cloud of unbelief and death grows darker," and then condemns Christian Science, which teaches us how to overcome these errors. He states, "Our only hope is in God and the blessed truth of His Word," and forthwith condemns Christian Science, which teaches us how to understand God and His Word. Science and Health states on page 341, "The facts are so absolute and numerous in support of Christian Science, that misrepresentation and denunciation cannot overthrow it;" and on page 342, "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple'."

The critic refers to the "divine standard for the measurement of all theories purporting to be the truth." The divine standard which Jesus gave us was this: "By their fruits ye shall know them;" and "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover." Christian Science has come with "signs following." It heals the sick and the sinful in the way Jesus taught. Science and Health has proved itself the most wonderful commentary of the Bible the world has known. It has unlocked the Scriptures, causing thousands to love and understand the Bible who before studying it were indifferent to its teachings.

Any one who will study the Christian Science text-book will find that Christian Science is both Christian and scientific—that it is the law of divine Love.

♦ ♦ ♦

### CHRISTUS CONSOLATOR

BESIDE the dead I knelt for prayer,  
And felt a presence as I prayed.  
Lo! it was Jesus standing there.  
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;  
Restore again to life," I said,  
"This one who died an hour ago."  
He smiled: "She is not dead!"

"Asleep, then, as thyself didst say;  
Yet thou canst lift the lids that keep  
Her prisoned eyes from ours away!"  
He smiled: "She doth not sleep!"

"Nay, then, though haply she doth wake  
And look upon some fairer dawn,  
Restore her to our hearts that ache."  
He smiled: "She is not gone!"

"Alas! too well we know our loss,  
Nor hope again our joy to touch  
Until the stream of death we cross."  
He smiled: "There is no such!"

"Yet our beloved seem so far,  
The while we yearn to feel them near,  
Albeit with thee we trust they are."  
He smiled: "And I am here."

"Dear Lord, how shall we know that they  
Still walk unseen with us and thee,  
Nor sleep, nor wander far away?"  
He smiled: "Abide in me."

ROSSITER W. RAYMOND.

## Editorial

### "I seek not mine own will"

AMONG the criticisms of Christian Science which appear from time to time, is the claim that followers of this faith are narrow and bigoted, because they do not embody in their doctrine the views of others who have thought and written upon lines which the critics believe to be similar to Christian Science. These criticisms are based on the belief that Christian Science is but the practice of human will-power, or hypnotism. To such allegations Mrs. Eddy answered in her Message for 1901 (p. 20): "Christian Scientists are not hypnotists, they are not mortal mind-curists, nor faith-curists; they have faith, but they have Science, understanding, and works as well. They are not the *addenda*, the *et ceteras*, or new editions of old errors; but they are what they are, namely, students of a demonstrable Science leading the ages."

The great and essential difference between Christian Science and all other systems with which superficial critics confuse it, is that these other systems are predicated on a supposed supremacy of "mind over matter." These systems, however, deal only with the human or mortal mind, a mind which is believed to be endowed with power for both good and evil; whereas the Mind which Christian Scientists invoke is infinite, divine Mind, the one God and creator, whose creation and works are infinitely good, the Mind "which was also in Christ Jesus."

So little is this distinction understood, however, that it is not at all uncommon to hear persons say that they have always believed in the supremacy of "mind over matter," and they are under the impression that in making this assertion they are paying tribute to Christian Science. In this wholly superficial judgment they have in no wise differentiated Mind, God, from the false belief of a mind or intelligence apart from God, a belief to be governed only by the human will, either their own or that of a stronger personality than themselves. Christian Science teaches, on the contrary, that among the inalienable rights bestowed on man is that of self-government; that man is properly self-governed, not when he is asserting his own will or bowing to the will of another, but "only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106),—a declaration of independence which clearly precludes interference with or infringement upon this self-government by another human mentality.

Divine Mind is the Principle and basis of Christian Science, and through the demonstration of this divine power, which is always right and always available for the needs of humanity, the sick are healed and the sinful are reformed today, even as they were in the time of Christ Jesus. In all the works of healing done by the Master, he took no credit to himself for their accomplishment, but declared he was only the instrument for the Father's will. "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me," is what our Master said when the Jews persecuted him and sought to slay him, after he had healed the impotent man at the pool; and so may say the Christian Scientist, for he cannot heal the sick or reform the sinner unless he also is actuated by the divine Mind, before whose omnipotence and ever-presence error of every kind and degree must be utterly destroyed.

Human will-power, on the other hand, boasts itself of its personal domination over the will of another, and this would rob man of the divine right of freedom and self-government.

Holding firmly to the truth of being that God is the only power, recognizing no other than the perfect man of His creating, the Christian Scientist speaks "as one having authority," and sickness and sin, error of every kind, yields to the supremacy of immortal, divine Mind. It is because he has made the demonstration again and again, with good results for both himself and others, that he sees no reason for trying to add to a perfect Science the uncertainties of human will-power, that carnal mind which St. Paul declared to be "enmity against God." Christian Scientists are not concerned about such criticisms, because they do not take into account the fact that a system which is founded upon and adheres to divine Principle, must of necessity be unvarying in its demonstration and unchanging in its results.

ARCHIBALD McLELLAN.



### Where?

IN the book of Job the heights and depths of human experience are many times touched with a pathos which shows that the vital questions of life have been the same in every age. We read that this patriarch, who had known an unusual measure of happiness, goodness, and prosperity, was suddenly shaken by the stormy blasts of adversity, so that nothing remained to him but his integrity. His flocks and his herds were carried away by barbarous enemies, his servants were slain, and, saddest of all, his children perished in a cyclone. We can scarce wonder that his wife, swayed by material sense, bade him "curse God, and die;" but the final outcome of Job's great struggle is made sure when we read that out of the depths of his sorrow and desolation he could say, "Blessed be the name of the Lord."

In his mournful soliloquies, as he ponders the mortal problem of life and death, Job asks, as men have been asking from that day to this, concerning each dear one who has gone from their side, "Where is he?" The only response to this question which can come from the material side, would be that our beloved are in their graves, and Job was apparently under the pressure of this thought when he prayed that God would hide him from his grief in the silent tomb. But Christian Science teaches us that as Spirit can never be submerged in matter, no more can spiritual sense, which is the crown of true humanity, accept the material evidence that man either begins or ends in dust.

Mrs. Eddy says, "Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death" (Science and Health, p. 487). After all of Job's hard struggles, and the unavailing attempts of his three friends to solve his problem, at length spiritual light broke through the darkness and he made the inspiring declaration which has cheered so many: "I know that my redeemer liveth." He also saw, as did Paul, that "though our outward man perish, yet the inward man is renewed day by day." He could therefore realize that in his true being he would see God, and reflect the Life which knows no death.

All this may be granted, yet the unsatisfied human sense cries out, "Where are those who have passed through the change called death?" In his great poem, "In Memoriam," Tennyson says respecting death,—

He put our lives so far apart  
We cannot hear each other speak.

The new-born child recognizes no one at first, does not see those about him, even though he has entered upon their plane of experience; but after a little, he comes to know them in the poor way that mortals know each other. A little longer,

## Christian Science Sentinel

and he loses sight of them, and they of him, and so the mortal dream of life in matter goes on till the full awakening comes in Truth, and we know ourselves and all our dear ones spiritually. Our beloved Leader says of one of her students who had to mortal sense passed on, "He is wiser today, healthier and happier, than yesterday;" and of another she says that he "is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died" (The First Church of Christ, Scientist, and Miscellany, pp. 296, 297).

The spirituality of Christ Jesus was so intense and vital that materiality fled before it as darkness flees before light, hence he was able to commune with his friends after they believed him dead. It was not at first easy for them to recognize him, but as the light of Truth illumined their consciousness they saw their dear Master as victor over sin, disease, and death. Then they were ready to do more and better healing, and even to raise the dead. Paul says, "We shall not all sleep, but we shall all be changed." This change is mental, and is much greater than that from infancy to manhood; and as the mortal is put off, the things that God hath prepared, with all their glory, dawn upon the unfolding sense. The "pure in heart" see God,—see His world, see each other, and know that in Love's presence is fulness of joy.

ANNIE M. KNOTT.



### True Possession

THE whilom city farmer was made glad, and withal very thoughtful, as he looked out through the trees to the glowing sunset and listened for the approaching stillness of the night. Here and there a cricket pierced the quiet with his hurried greeting, and now and then a lonesome whip-poor-will addressed his strongly inflected queries to the pine woods that hedged the western sky. These familiar sounds served, however, but to punctuate and render more impressive the silences of that vast shadow which pursued the retreating day. His domain was not large, but it ministered to his satisfaction in many ways. The trees were ever saying, "Be true and strong," as he neighbored with them; the fields offered their fragrance as incense for a perpetual service of praise; the brook that laughed its way through his stony pasture was constantly rebuking him into cheery content; while just now the woods and hedgerows were speaking in wondrous tones of all the glories of light.

Sometimes he had been tempted to think it fine that he could call such an acreage his very own, but as a student of Christian Science he could never rid himself of the feeling that this sense of possession was after all rather narrow, exclusive, and unworthy; that the chaining of material things to one's chariot is subtly belittling. This came upon him the more strongly just now, as the splendors before him led him to think upon those larger things that belong to every responsive life, and he felt how gladly he would share with every friend and fellow man the joy and exhilaration they brought him.

With the nobler sense of gain and of giving which the knowledge of Christian Science awakens, the conviction must come to every one, as it came to him, that we cannot truly possess anything that we do not continuously give away; that we can rightly be said to have only that which we spiritually perceive, realize, and bestow; that one's true wealth is determined by his escape from the material sense of possession, and his ability to delight himself in the good that is limitless and universal, the truth and beauty and love that no one ever thinks of holding in reserve or of trying to hoard, because they are as infinite as their source, and be-

cause the individual store of them is increased under the rule laid down by the Master when he said, "Give, and it shall be given unto you." As one apprehends this philosophy of the higher life, he finds himself free from the envy of material opulence as well as that fear of poverty which oftentimes robs even the rich of all peace. He has begun to see that contentment with fenced enclosures, all measurable possessions, is not in consonance with that immeasurable life for which, when at his best, he has always longed.

This drift of thought inevitably leads one to enlarge his horizons, to ignore the bounds within which mortal sense has laboriously tried to find happiness in a selfish assertion and an exclusive monopoly. With the spirit of the bee, which revels in all sweets, without trespassing in the least upon any right or lessening any supply of good, he now exacts a tribute from every flower in sight, and multiplies his pleasure and his gain a thousandfold by appropriating and rejoicing in the beauty of his neighbors' fields and the fulness of their harvests. We are told that "every good gift and every perfect gift . . . cometh down from the Father of lights," and these His gifts can neither be individually appropriated nor consumed. We possess them only as they find in us a channel for their continuous manifestation, their prompt transmission to others.

Thus every real good belongs to every son of God, and this evidently was St. Paul's meaning when he said, "All things are yours." This is the unstinted bounty of Truth and Love, the prodigality of good as revealed for our ever-increasing and eternal joy in Christian Science; and perceiving it we know how surely right Ruskin was when he wrote, "Nor can any thing be wealth except to a noble person."

JOHN B. WILLIS.



## Among the Churches

### Current Notes

YOUNGSTOWN, OHIO.—At Spring and Bryson streets is a large brick building which attracts much attention from the visitors to Youngstown who are being shown over the handsome North Hill section, and perhaps more inquiries are made regarding it than concerning any other building in the city. It looks like a church, and still is very unlike one, because at every window is a window-box filled with beautiful flowers, carefully tended, and adding to the building a touch of domesticity entirely foreign to the ordinary church. No religious emblem of any kind is to be seen, but the place is clean and bright with the touch of women's hands and the atmosphere of a home. This building is the edifice of First Church of Christ, Scientist, and is the headquarters of the Christian Science movement in Youngstown. Somehow one is led to wonder whether older churches could not, like this one, be made more attractive to worshipers and more effective in teaching a love of that beauty which is nature's everlasting and ever-changing prayer to the Most High.—*The Telegram*.

LOS ANGELES, CAL.—So great has been the growth of the Christian Science church-membership in Los Angeles that plans have nearly been completed for the moving of the Fourth Church congregation to Highland Park and the organization of two new churches. These new churches are to be formed in the Westlake and the Angeleno Heights sections. The congregation of the present Fourth Church is meeting in the Friday Morning Club House, 940 South Figueroa street. So many of the members of this congregation live in Highland Park that it is planned to transfer its meeting place to that section.—*Los Angeles Herald*.

[171]

## Christian Science Sentinel

WINCHESTER, MASS.—All the legal formalities having been complied with, First Church of Christ, Scientist, of Winchester, Mass., has come into possession of one of the most beautiful church building sites in this community. The entire parcel of land has an area of a little more than eighteen thousand square feet, and comprises two lots, one at the northwest corner of Washington street and Mystic Valley parkway, containing over five thousand square feet, the other, which adjoins, containing a little over twelve thousand square feet.—*The Winchester Star*.

CEDAR RAPIDS, IOWA.—The corner-stone of the Christian Science church was laid today [Sept. 3] at half-past six in the morning, with very simple ceremonies. The church is located on Second avenue between Twelfth and Thirteenth streets, and is to cost in the neighborhood of forty thousand dollars, including the furnishings and the organ. The congregation hopes to be in the new church by the first of the year.—*The Evening Gazette*.

♦ ♦ ♦

### The Lectures

Boston, Mass.

A lecture on Christian Science was given in The First Church of Christ, Scientist, by Bliss Knapp, a member of the board of lectureship of The Mother Church. He was introduced by the first reader, H. Cornell Wilson, in the following words:—

Each year in passing gives greatly increased evidence that Christian Science is surely fulfilling its mission of healing sickness and destroying sin. By restoring to Christianity its lost element of spiritual healing, Christian Science is effectually holding up to the world's view the lesson taught by Jesus, of works rather than words. The demand for demonstration which this places upon the individual, requires an ever-increasing spiritual understanding and development. Through attempting to live up to this requirement of actually demonstrating the Christ, Truth, its followers are found having constant recourse to God and His law to adjust all the affairs of life; and mankind is rapidly learning of the glorious effects that come with this fuller reliance upon Him who is Love.

The lecture this evening furnishes another opportunity to lay hold of spiritual facts and enlarge our sense of God, by which means, in the words of St. Paul, "the creature . . . shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

*The Christian Science Monitor*.

♦

Paducah, Ky.

An audience of five hundred gathered at the Kentucky Theater to hear the lecture on Christian Science by William R. Rathvon. Miss Julia B. Scott introduced the speaker in the following words:—

Some one has beautifully said, "The seekers of the light are one." To me this means that, whether we know it or not, our great common need and desire is for more light, an enlarged understanding of life. Perhaps there are those here who are not conscious of their need of light. Perhaps there are those here whose hearts cry out for joy, because of great sorrows, great disappointments, or great physical weakness and suffering. Doubtless many would say that their need was of another kind. They have found all human relations shifting and unstable. Like Hamlet, they have found "life is an

unweeded garden; things rank and gross in nature possess it merely." To all of you, seekers for the light, for the joy of life, and for abiding good, I give hearty greeting.

Jesus said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And David, who had known the darkness of great grief, cried out, "Weeping may endure for a night, but joy cometh in the morning." And what is morning but the consciousness of light? As for good, James tells us, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It was the world's great need for more light that caused one, some fifty years ago, to find through her own great suffering and purification that this light had never departed, though Christ Jesus had been invisible to mortal sense for nineteen hundred years. This discovery Mrs. Eddy called Christian Science, because it was the demonstrable knowledge of Christ. In the light of Christian Science may be found all that the human heart yearns after,—of joy, of good, of love, and of peace.

*The News-Democrat*.

♦

Brooklyn, N. Y.

The introductory remarks made by the Rev. T. E. Potterton, of the Universalist church, the "Church of Our Father," of Brooklyn, N. Y., on the occasion of the lecture on Christian Science given by Bliss Knapp at the Academy of Music, were in part as follows:—

When I was a student in the divinity hall of northern New York, one of our professors made this comment regarding Christian Science: "It is simply a movement, and will never result in a church organization." Yet within a quarter of a century it has been my experience, and I may add my joy, to note that the Christian Science church has grown more rapidly than any other orthodox ecclesiastical church movement, having the best attended churches in our city and elsewhere. It is attracting to itself earnest men and women of culture and refinement and of the highest social standing. It has developed a deep and growing enthusiasm for the magnificent work of spreading God's truth, and is rendering efficient service to humanity.

There are several things which I like about Christian Science. In the first place, I like Christian Science because it is a religion of health and happiness. I know it to be a religion that is healing and saving through its teachings, and I want to stand only with a religion that produces these splendid results. There is another thing about Christian Scientists which I like, and that is their splendid devotion and undoubted loyalty to their church. Here in this music hall are about twenty-five hundred people, many of whom are Christian Scientists, who have come here to be inspired, others who have come to learn; and this is a splendid tribute to the attractive qualities of this faith. I like their unyielding faith in the eternal goodness. In this world we are sometimes confronted with great anxieties, but it is undoubted sanity never to yield one's faith in the eternal goodness of God, a God who is Love and loving; and although for the moment we may not be able to see according to mortal sight, we shall know when the veil is lifted that all things have been, and in the final analysis are, working together for good to those that love God.

I like Christian Scientists because of their very efficient service to mankind, and their refusal to yield to despair or error and go down to the darkness of ruin and of sin. They have among them men and women who have gone to the highest spiritual altitudes through the influence of Christian Science,

[172]

## Christian Science Sentinel

and I say, God bless Christian Scientists and the Christian Science church. They have also a sane missionary zeal; they believe that they have the truth and they want to convert the world. Any person who believes he has the truth, ought to be resistless in his effort to give that truth to others. I have told you some of the things I like about Christian Science, and I suppose some of you are saying, "Why are you not a Christian Scientist?" but I will reserve that to tell my own people. I am very glad indeed to have had the honor conferred upon me of presiding at this meeting.

*Correspondence.*

### Green Bay, Wis.

The introductory words of Talmage Jay Bast, first reader, in presenting Clarence W. Chadwick, who lectured on Christian Science, were in part as follows:—

The religion aptly called Christian Science, presents the truth about God and His universe, including man, in such a reasonable and logical manner that it appeals to all who are willing to examine it. Christian Science, when rightly viewed, arouses the noblest thought and expectancy in man. It is not only beautiful in its simplicity, but is scientific in its practice and encouraging in its result. Naturally this Science must be approached at the right angle; it must be weighed carefully, and by the standard of its truth. Jesus the Christ made plain the plan of salvation, when he said, "Ye shall know the truth, and the truth shall make you free;" and he gave proof of the power of Truth.—*Correspondence.*

### Lectures to be Delivered

Atlantic City, N. J.—Clarence C. Eaton, Steel Pier Auditorium, 8:15 p.m., Nov. 10.  
 Augusta, Maine.—Bliss Knapp, City Hall, 8 p.m., Nov. 6.  
 Beatrice, Neb.—Virgil O. Strickler, Church Edifice, 8 p.m., Nov. 6.  
 Benton Harbor, Mich.—George Shaw Cook, Bell Opera House, 8 p.m., Nov. 12.  
 Billings, Mont.—Bicknell Young, Babcock Theater, 3:30 p.m., Nov. 8.  
 Bournemouth, England.—Col. William E. Fell, Westover Skating Rink, 8 p.m., Nov. 20.  
 Brockton, Mass.—George Shaw Cook, Hathaway Theater, 4 p.m., Nov. 8.  
 Canyon, Texas.—William D. McCrackan, G. and L. Theater, 8 p.m., Nov. 10.  
 Chicago, Ill. (Sixth Church).—George Shaw Cook, Church Edifice, 11321 Prairie avenue, 8 p.m., Nov. 13.  
 Cranford, N. J.—George Shaw Cook, Church Edifice, 8:15 p.m., Nov. 10.  
 Delavan, Wis.—Clarence W. Chadwick, Opera House, 8 p.m., Nov. 13.  
 Denver, Col. (First Church).—Prof. Hermann S. Hering, Church Edifice, 8 p.m., Nov. 12 and 13.  
 Des Moines, Iowa.—Virgil O. Strickler, Church Edifice, 8 p.m., Nov. 12 and 13.  
 Dublin, Ireland.—William R. Rathvon, The Abbey Theater, 8 p.m., Nov. 23.  
 Eastbourne, Sussex, England.—William R. Rathvon, Town Hall, 8 p.m., Nov. 20.  
 El Centro, Cal.—Prof. Hermann S. Hering, Holt Opera House, 8 p.m., Nov. 8.  
 Fairbury, Neb.—Virgil O. Strickler, Steele's Opera House, 8:15 p.m., Nov. 5.  
 Fairfield, Iowa.—Clarence C. Eaton, High School Auditorium, 8 p.m., Nov. 3.  
 Fairmont, Minn.—Jacob S. Shield, 8 p.m., Nov. 13.

Grand Island, Neb.—Virgil O. Strickler, Liederkrantz Hall, 8 p.m., Nov. 8.  
 Grand Rapids, Wis.—Clarence W. Chadwick, Daly's Opera House, 8 p.m., Nov. 12.  
 Hamilton, Mont.—Bicknell Young, Lucus Opera House, 8:30 p.m., Nov. 10.  
 Hastings, Neb.—Virgil O. Strickler, Kerr Opera House, 3 p.m., Nov. 8.  
 Helena, Mont.—Bicknell Young, Unitarian Church, 8 p.m., Nov. 9.  
 Huntington Park, Cal.—Prof. Hermann S. Hering, High School Auditorium, 8 p.m., Nov. 3.  
 Jackson, Mich.—Clarence W. Chadwick, Athenæum Theater, 8 p.m., Nov. 9.  
 Janesville, Wis.—Clarence W. Chadwick, Church Edifice, corner Pleasant and High streets, 8:15 p.m., Nov. 10.  
 Jerome, Idaho.—Bicknell Young, Amusement Hall, 3:30 p.m., Nov. 14.  
 Kearney, Neb.—Virgil O. Strickler, Opera House, 8 p.m., Nov. 7.  
 Kent, Ohio.—Rev. William P. McKenzie, Opera House, 3 p.m., Nov. 8.  
 Leytonstone, Essex, England.—Col. William E. Fell, Town Hall, Stratford, 8 p.m., Nov. 23.  
 London, England (Third Church).—William R. Rathvon, Church Edifice, Curzon street, Piccadilly, W., 8:30 p.m., Nov. 17.  
 Ludington, Mich.—Hon. Clarence A. Buskirk, Lyric Theater, 8 p.m., Nov. 10.  
 Marshall, Mich.—Jacob S. Shield, Empire Theater, 8 p.m., Nov. 10.  
 Mattoon, Ill.—Hon. Clarence A. Buskirk, Grand Theater, 3 p.m., Nov. 8.  
 Minden, Neb.—Virgil O. Strickler, The Chautauqua Auditorium, cor. 8th street and Minden avenue, 8 p.m., Nov. 9.  
 Minneapolis, Minn. (Second Church).—Jacob S. Shield, Minneapolis Auditorium, 8 p.m., Nov. 12.  
 Missoula, Mont.—Bicknell Young, Missoula Theater, 8:30 p.m., Nov. 12.  
 Mt. Pleasant, Mich.—Clarence W. Chadwick, Opera House, 3 p.m., Nov. 8.  
 Muskegon, Mich.—Jacob S. Shield, Woman's Club Building, 8 p.m., Nov. 9.  
 Niles, Mich.—Jacob S. Shield, New Niles Theater, 3:30 p.m., Nov. 8.  
 North Platte, Neb.—Virgil O. Strickler, Keith Theater, 8:30 p.m., Nov. 10.  
 Nottingham, England.—Col. William E. Fell, Albert Hall, 8 p.m., Nov. 19.  
 Olathe, Kan.—Dr. Francis J. Fluno, Baptist Church, 3:30 p.m., Nov. 8.  
 Passaic, N. J.—Bliss Knapp, Smith's Academy, 42 Pennington avenue, 8:15 p.m., Nov. 9.  
 Portsmouth, Hants, England.—William R. Rathvon, Albert Hall, Commercial Road, 8:30 p.m., Nov. 19.  
 Shawnee, Okla.—Dr. Francis J. Fluno, Shawnee Theater, 8 p.m., Nov. 12.  
 Springfield, Mass. (Church and Society).—George Shaw Cook, Municipal Auditorium, 8:15 p.m., Nov. 9.  
 Springfield, Mo.—Dr. Francis J. Fluno, Landers' Theater, 8 p.m., Nov. 5.  
 Washington, D. C. (First and Second Churches).—Bliss Knapp, Poli's Theater, 3:30 p.m., Nov. 8.  
 Wichita Falls, Texas.—William D. McCrackan, Wichita Theater, 3:30 p.m., Nov. 8.  
 Wilmington, Del.—Clarence C. Eaton, Church Edifice, 3 p.m., Nov. 8.



## Testimonies of Healing

While returning from my work one night, I fell from a bridge and sustained a serious injury to my leg. I was unable to move from the place where I had fallen, so I lay there helpless for twelve hours, in a temperature below the freezing-point. I was lightly clad, being without an overcoat. A friend found me in the morning and took me home in a carriage.

A Christian Science practitioner was called upon to handle the case, but it was thought advisable to have a physician set the bone. The former family physician was called to do this, but he required the assistance of a surgeon. The leg was set and put in splints, fourteen pounds of iron being suspended from the ankle to keep the limb from shortening as the bone knit. Even with this precaution the surgeon thought the leg would be shorter than the other, and that I would be compelled to lie in bed for six weeks before it would be strong enough to bear any weight. The physician also said I would probably have acute lung trouble from exposure to cold.

The surgeon and physician were dismissed, and the case was handled entirely in Christian Science. The fourteen pounds of iron were removed from my ankle, and in a few days the splints came off. The knitting of the bone was accomplished without the least pain, though the surgeon said it would be very painful. In two weeks I was out of bed, moving about the house and up and down stairs with the aid of a crutch. I even went out of doors, taking a short car ride in order to spend Thanksgiving day at a friend's house. Within seven weeks I went back to my work, which was of such a nature that I was on my feet most of the day. I never felt the slightest effect from the exposure of twelve hours in a freezing atmosphere, and the leg was just the same length as it had been before the break. I have given it the severest test, indulging in all manner of athletics, and have never felt the slightest weakness in it. This wonderful healing caused me to take a deeper interest in Christian Science, an interest which has steadily increased during the past six years.—HENRY TROUSDELL, Cleveland, Ohio.

The case of healing given in the above testimony occurred in our home, and its daily progress was witnessed by me, as I helped to care for my cousin during his confinement to the house. The surgeon had notified me that the limb would be short, as it was "a very bad break," but the work was done as stated.—MABEL NELSON, Cincinnati, Ohio.

✦

[Translated from the German]

I would like to give evidence of my gratitude to Christian Science by telling of the great blessings which it has brought me. In May, three years ago, a serious inflammation in the right arm manifested itself as the result of an accident. The trouble was so painful that I could neither lie down nor sleep, and most of the time sat up in bed in great suffering. I then asked a Christian Science practitioner in Hannover to help me, and the result was that with ten treatments the trouble was entirely overcome, for which I cannot be too grateful.

My husband, who was a great sufferer with rheumatism, has also been healed within a short time. A sense of deep gratitude impels me to report our daughter's healing. In August, 1907, a hard, red, and very painful spot appeared on her face, and a few days later her whole cheek became inflamed and swollen. Her vitality, too, became very low, as fever had set in, and she was constantly delirious. A well-

known physician happened to call on us, and when he saw the child, he looked very serious, and designated the swelling as a bad case of carbuncle. He said he would probably return in the evening to look after the patient. We knew, however, that God is our physician, and after the doctor had left, we wired to a Christian Science practitioner, asking her to declare the truth for our child, and the rapid change in our daughter's condition seemed like a wonder. She slept quietly until about morning, and the hardening as well as the swelling completely subsided. When the physician returned the next morning, he was greatly astonished at the quick improvement, for which he could find no explanation. For this help in time of need we are profoundly grateful to God.

FRAU AUGUSTE KÖNNECKER, Burgwedel bei Hannover, Germany.

✦

After three years' study of Christian Science, I want to express my gratitude for the great blessings it has brought me. As a child I attended a Sunday school and tried to believe what was taught me about God, yet I could get no answers to my prayers. As I grew older I ceased to attend any church, until I gradually came to regard what is called nature as the cause and law of existence, though this belief seemed cold-blooded and cruel in its mode of operation. I met with trouble and sorrow on every side, and at last my thoughts became hard and full of resistance. I had periods of great depression and hopelessness, and this unhappy mental state naturally resulted in poor bodily conditions.

Finally Christian Science was mentioned to me by a newly made friend, and with the first reading of *Science and Health* the light began to dawn upon me, the hateful thoughts and hard way of looking at life melted away, and I found that God's law does destroy all that is unlike good. A heart weakness and poor circulation, also stomach disorders, disappeared through my study; but for the peace that passeth understanding, and my changed view-point of life, I am most grateful. My aim is to demonstrate the truth and beauty of the word that Mrs. Eddy has given to the world. I am thankful for the privilege of class instruction, and also for our Christian Science literature with which the Publishing Society supplies us. Any one who is discouraged by human experiences can find rest and hope in Christian Science.

ALIDA M. COOMBS, Honolulu, Hawaiian Islands.

✦

I feel it a duty as well as a great pleasure to add my testimony to state what Christian Science has done for me, although words are inadequate to express all I feel. I was a sufferer for twenty years, and had undergone a severe operation. It seems to me that I tried every material means without help. Christian Science was presented to me by a lady who was almost a stranger to me, when I was visiting my daughter. The lady said there was a practitioner in the town and she would bring her to see me, and she did so. I shall never forget her kind and loving words, and her happy face. She gave me two treatments and I was greatly relieved. The healing has been permanent; I have never used any material means since, and that was over three years ago. The practitioner advised me to get "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, and the *Quarterly*, which I did, and found the blessed Christ-teaching. I found that God is Love, and ever present; that He is All-in-all, that He is "the strength of my life." I can say with Mary, "My soul doth magnify the Lord."

My heart goes out to Mrs. Eddy in great thankfulness and love. I am striving to follow her teachings, to be instant in action, ever ready to offer the "cup of cold water in Christ's

## Christian Science Sentinel

name, and never fear the consequences" (Science and Health, p. 570). I have been able to make many wonderful demonstrations for myself and others. How thankful I am for Christian Science, for the light which has dawned upon me, for the glorious gift of God's love. I am also grateful for the loving-kindness of those who broke the bread of life to me. I am striving to reach the heights where God is fully understood.—MRS. J. V. LOUGHREY, Morristown, S. Dak.



I am so glad to tell of the wondrous healing I had through Christian Science. The ailment was appendicitis. One afternoon I was taken very ill, and in the evening a friend called up a Christian Science practitioner for help. In about an hour I experienced relief, but in the night I had a second attack and by morning I was suffering intense pain. The practitioner was again called, and came at once. After the first treatment I felt relief, and in a very short time I fell asleep. When I awoke the pain was gone, but I was still very weak. In three days from the time I was taken ill, however, I was at my work. Asthma of long standing has also been overcome. I am very thankful to God for the healing work that has been done for me, and grateful every hour for Christian Science.—SUSIE THURBER, Lockport, N. Y.



From my earliest childhood up to the time I was healed through Christian Science, fear was my constant companion, and I was extremely nervous. As time went on, my condition grew worse instead of better, and finally a general breakdown followed, both mental and physical. It is now eight years since I was healed through Christian Science and I have been perfectly well ever since. Not for this healing alone am I truly grateful, but for each step taken which has given me a better understanding of the truth. I am filled with thankfulness and love to God and with gratitude to Mrs. Eddy, also to others who have helped me along the way.

CLARA LOUISE KROHN, Los Angeles, Cal.



In gratitude to God as the great Physician I should like to tell of the healing through Christian Science of my little daughter. When she was a year old her body was entirely covered with an angry-looking rash, which grew steadily worse for more than a year, until she could not endure the lightest covering over her at night. A physician was consulted. He pronounced it a skin disease, and in my ignorance of a better way and fearful of what I believed to be an incurable disease, I faithfully applied the medicine he prescribed, but the child grew worse all the while. I then remembered that one of my immediate family had shortly before been healed of this disease through Christian Science treatment, and I asked her to write to the same practitioner, who was then living in an Eastern city, for help. In reply, the practitioner lovingly assured us that disease is not a part of God's "very good" creation, and that we need not fear it; that if we would trust entirely to God we could prove His power and very presence with us in these remote mountains of North Carolina as elsewhere, and that she would begin treatment immediately.

Up to that moment I supposed God had sent this affliction upon us, for I was ignorant of God as infinite good; but on looking up one of the Bible references which the practitioner had given as our authority for denying disease as a power, I read in Genesis, "God saw every thing that he had made, and, behold, it was very good," and I knew then that this affliction was not good or of God, and fear and doubt left me immediately. The child's bodily irritation grew less each day. She

slept normally, and the fever and soreness began to disappear,—from the face first,—and at the end of a week she was almost healed. In three weeks the lower limbs had healed over, and just five weeks from the day treatment was commenced every trace of the disease had vanished. That was in July, 1912, and no trace of the eruption has returned.

This undoubted assurance of God's healing power and presence with us in this remote section, where God and His law are so little known, is indescribable in words, and I take this opportunity of thanking those unknown friends who have sent us copies of the *Sentinel*, *Journal*, and *Monitor*. Their contents have been like water to the thirsty.

ARDIE HOUX, Bridgewater, N. C.

The above testimony is true in every respect. I saw the child several times during the few weeks she was under treatment, and I know there has been no return of the disease.

LAURA HOUX.



My gratitude for Christian Science is unbounded. My humble prayer is, that my testimony may help some one who is in need, to have the perfect peace that comes through the understanding of God in Christian Science, when this understanding is put into practice. Many times I had heard of Christian Science, and I had never given it a word of criticism or doubt as to what it did for others. For this I am truly thankful. I did not, however, investigate the teachings of this Science, as to their practicability, until I was overwhelmed with disease and all material means had proved of no avail to heal or even alleviate my suffering.

In November, 1905, after almost five months of intense mental and bodily suffering, when my throat was partially paralyzed, the attending physician, who could do no more, recommended that a consultation of physicians be held. As a result he, with half a dozen others, pronounced my afflictions due to blood-poisoning and a malignant growth on my tongue, and they said there was no hope for my recovery. Many years before, my grandfather had passed on with such a growth, so this, according to *materia medica*, was hereditary.

It was on this day that a friend brought to me her copy of "Science and Health with Key to the Scriptures," and asked me to try Christian Science. I was then ready to become a disciple, and I can never forget the concept of God I gained upon opening the text-book and reading the words, "To those leaning on the sustaining infinite, today is big with blessings" (Pref., p. vii). My consciousness became illumined with the truth, the light that knows no darkness. "Today" I needed help, and here was the sweet assurance of Love to heal. As I read, I came to our Leader's words in the chapter on Prayer, "The highest prayer is not one of faith merely; it is demonstration," the chapter ending with "the spiritual sense of the Lord's Prayer" (p. 16). I was healed. All fear vanished, and medicines were thrown away; I had been on a diet for months, but now I ate what I wished, and with less pain. My throat was well; I could again swallow naturally. From that hour to this no material means have been used for me or mine; the truth has always sustained us.

My friend in a few days came for her book. My husband then went to the reading-room and purchased one, and aided me in the study of it, together with the Bible. I began to attend the mid-week services to hear more of this truth. Daily I tried to demonstrate and make practical what I was studying, not forgetting to be thankful, to put on "the garment of praise for the spirit of heaviness." Although I had much to overcome that seemed so real, through the teachings of Christian Science I now knew a loving Father-Mother God who was all my strength and was always present. I found

## Christian Science Sentinel

rest without drugs, something I had not done for months; the eruptions began to heal, and healed without scars.

Our Thanksgiving day was a day of joy and thankfulness instead of a day of mourning. Step by step I had made progress through the reading and careful study of the text-book, but the severe headaches still continued. For this and for the full restoration of my tongue I sought a practitioner and took a few treatments,—six in all. The headaches did not appear to be any better, but I knew the practitioner had been faithful, and I was satisfied; I knew there was more work, more individual work for me to do. Each day since then Christian Science has unfolded to me the good and perfect work of the creator, and with joy and gladness I can sing of His wondrous love. I realize there is no path other than the understanding of God as Spirit, perfect Mind, and man as God's image or idea. It is this assurance of the allness of God which has enabled me to advance through self-help, and which has destroyed any discordant manifestation that has sought admission to my mentality, for almost eight years.

I was entirely healed, and am now stronger than I have ever been. I know there is nothing God can not and will not do if we ask in the right way; and Christian Science teaches this way. I had sought climates many for relief from neuralgia of the head, also hot springs and doctors many for a bowel disorder, the after effects of typhoid fever, but these ills of ten years' standing have vanished. To know that wherever we stand is "holy ground" dispels all fear and darkness.

Christian Science has taught me how to pray; that it is the prayer of affirmation which heals and blesses all mankind; that we must keep our thoughts so illumined with love, be so in at-one-ment with Him, that we can say with the psalmist, "He is my refuge and my fortress: my God; in him will I trust." Through this teaching I have found my daily work more satisfying, spiritual joys filling the place of the material, which once seemed so desirable. There is no limitation to good; only as we show thankfulness daily by reflecting that good which we have received, do we acknowledge God's allness. The Bible, which formerly I could not read understandingly, has become the most precious of books through the study of Christian Science.

I am grateful for all our Christian Science literature, and the lectures have made clearer the way; grateful also to all those who by testimony have helped me to rejoice in my way from sense to Soul. Words are inadequate to express my gratitude to our Leader, Mrs. Eddy, who discovered for us the new-old ministry of the healing Christ, Truth. May my daily deeds and life make me worthy of the name Christian Scientist.—MAUDE L. HART, Seattle, Wash.



When a child, I suffered a very bad attack of a throat disease, and for the next fifteen years its effects remained, although I tried almost every known means in *materia medica*, even submitting to several operations. I obtained but little relief from various physical ills, particularly a throat affection which manifested itself in a very troublesome speech defect. My eyesight and hearing were also affected. Finally, about five years ago, I suffered from nervous prostration. The physician stated that if I ever recovered, it would be years before I would be able to work, and then only at an outdoor occupation.

I was in a pitiful condition when a Christian Science practitioner was called to our home. I had been unable to sleep, except with the aid of most powerful opiates, for six weeks; yet shortly after the practitioner left, I fell into a natural

sleep, and when the physician called again he remarked upon the seeming miracle. In a few days I was out of bed, and in a short time I was able to return to office work. While I have worked harder and have seemingly had more to contend with than ever before, I have had no recurrence of the trouble, and the change in my physical appearance is such that friends remark about it. Since this healing I have had numerous other demonstrations of the truth of Christian Science, in accidents, contagious diseases, and notably in the discarding of eye-glasses, after wearing them twelve years. For the past five years, even though I do considerable night work and study, my eyes have been better than ever.

While I am indeed grateful for the physical healing, which is becoming more and more outwardly manifested in me, yet my greatest cause for gratitude is that I have found a sane, practical religion, which enables me to prove every statement it makes. I am thankful for the better life it is making me strive to live, for the literature, the ideal church service, and other agencies, and for the friends who have always so willingly and readily striven with their understanding to help me gain the blessings which I now enjoy. I submit this testimony with the hope that my experience may be a help to others.—WALTER F. PETZHOLD, Cincinnati, Ohio.



[Translated from the German]

It is with a grateful heart that I herewith tell of the blessings and benefits which I have received through Christian Science. Two years ago, when this demonstrable truth was brought to my attention, I was freed from a number of ailments. I was suffering especially with severe headaches and rheumatism, which had held me in bondage for years, and for which I took drugs of all kinds, though without success.

For fourteen long years I almost lived on medicine of all sorts, so that according to the doctors' statement there was no hope in that direction; indeed, my system seemed to be transformed into a pharmacy. During the time of my affliction there were many people who tried to tell me about God, Truth, and all the things that are taught in Christian Science, but I then seemed unable to grasp their meaning. Through God's leading I found a young friend, who was the first to explain to me the subject in our mother tongue, and this was also the easiest way for him. Later on, when the German edition of the text-book appeared, I secured a copy, and was healed of all my diseases in eight months' time. The study of the Lesson-Sermon affords me the highest enjoyment, and I herewith give thanks to God, and gratefully remember Mrs. Eddy, the Discoverer of Christian Science. I have been completely restored physically and mentally, and I praise God for the innumerable blessings which He bestows upon us, especially for Christian Science, which came to this world as the Comforter that leads us into all truth.

REBEKKA SCHWEITZER, San Francisco, Cal.



"Were there not ten cleansed?" These words of Jesus, together with a deep sense of gratitude for the help and comfort that Christian Science has brought to me and mine, cause me to give my testimony of healing. I was always a frail child, sick a good share of the time when quite young, and to mortal sense never strong. I was, however, kept in school most of the time, and having naturally a studious disposition, became a teacher, struggling with ill health more or less while teaching. I had always attended church and Sabbath school, and had been a church-member; but I finally became dissatisfied, and lost interest in religious matters as they appeared to me. I then began to search alone for some-

## Christian Science Sentinel

thing logical and assuring; so I read philosophy, mental healing, and spiritualism, only to find chaos. I rather prided myself on my much reading and love of books, until I began to see that mere learning as such was after all of secondary importance.

While in this state of mind and after I had given up teaching, Christian Science was brought to my notice for the third time; but like many others I was prejudiced, and began to read only through curiosity, until I became so much interested that I wanted to read all the time. I then began to hope that I might find the healing I had sought in *materia medica*, for I had certainly given drugs a fair trial, besides having had two operations in a hospital. I read alone for some time and received much help, although I understood only a little of the truth; but this little sustained me through a third and very serious operation which was performed some time after this, and which threatened my life, as conditions were such that little hope of my recovery was given my husband. It was following this ordeal that I was healed through a Christian Science practitioner of serious results of the operation, which had left me miserable, unable to eat or sleep. I was also healed of bowel disorder, from which I had suffered for fifteen years. In a week's time I began to improve, and while the healing was slow, it was steady, thus giving me the opportunity to study and help myself. To me this was, and still is, a cause for sincere gratitude. Other minor ills have been overcome; and while I still have work to do to realize perfect health, I know that as the truth is unfolded I shall be able to rise above mortal sense. I continue to gain in strength and am able to do a reasonable amount of work daily.

There have been many demonstrations of the power and presence of divine Love in our family of four, such as the healing of fever, colds, broken bones, and rheumatism. It has also brought a greater degree of harmony into our home. My husband too is a student of Christian Science, and has been able to do good work for us all. We are striving to do God's will, and are greatly interested in the various publications and helpful testimonies from our brethren. To our friends who so kindly helped us when we most needed the light of Truth, we extend our heartfelt thanks. To God we give praise and thanks for the coming of Christ, Truth, to the world, and also for the noble life of our Leader. I trust my words may bring encouragement and comfort to some seeker for Truth.—ADDIE B. LITTLE, Red Oak, Iowa.



I would like to express my gratitude for what Christian Science has done for me and mine. Twenty years ago I had a severe attack of a kidney disorder and a nervous breakdown. My husband, having heard something of Christian Science, wanted me to try it. I did not think it would do me any good, but he insisted on my going to see a practitioner, and I finally consented, just to please him. It was necessary for me to go some distance from home to reach the practitioner, so I remained in the town in order to see her each day for one week, though I seemed to get worse. I then went home, but continued treatment absently, and began to improve. At the end of the second week I was well enough to do my housework. "Science and Health with Key to the Scriptures" has been a wonderful help to me, for with the understanding gained from the study of this book, I have been able to keep myself and my children so that the younger ones do not know what it is to take medicine.

My gratitude is beyond words to express, but it can be shown better by my daily effort earnestly to strive to walk in the path our Leader has so lovingly shown us in Science and Health.—MINNIE PEARSON, Cawker City, Kan.

## From Our Exchanges

[*The Outlook*]

Moses, Micah, Paul, and Jesus Christ all concur in teaching that the fundamentals of the Christian religion consist, not in a system of doctrines, but in a new and divine life; in reverence and righteousness; in doing justly, loving mercy, and walking humbly with God; in living soberly, righteously, godly, and hopefully; in one word, in love, in all its various phases, experiences, and activities.

To substitute as the fundamentals of Christianity a system of doctrines for this life of love, is not to promote the life of the spirit; it is to dwarf and deaden the life of the spirit. It is to deflect men's minds from right living to scholarly thinking. It is practically to deny that Christianity is a universal religion and make it a form of philosophy. Doing justly, loving mercy, living reverently and hopefully, is something which can be understood by the scholar in his library, by the cook in the kitchen, by the child in the playground. But that atonement is by propitiation, or that the future coming of Christ will be "visible bodily local," or that the grace of God is "a certain attitude or act of God toward man," are propositions which, however important they may appear to the scholar in his library, are not likely to be understood by the cook in the kitchen or the child in the playground.

[*The Congregationalist and Christian World*]

We need just now a new vision of the price of peace. The world is hungry for it, our souls long for it, and we miss it so often and so sadly. Why? Because we want it before we have paid the price. "Seek peace, and pursue it." See it through the eyes of your enemy, establish it in holy conditions of soul and state, seek it in wrongs redressed, and impatiences controlled, and misunderstandings uncomplainingly borne, and old ways righted, and sins confessed, and mistakes rectified, and brotherhood highly exalted, and in a great serene confidence that God will not fail us, and our little broken strength and wisdom can be corrected by His power and goodness. But upon such conditions as these its coming is more certain than the morning. There are a thousand signs about us, in spite of all that seems to contradict our hope that it is coming. And though it will be long before the splendors of it brighten all our sky, it is such a cause as every man might be proud to champion and to the consummation of which the Christian church may gladly devote her strength and her saving passion.

[*The British Congregationalist*]

The war has delivered a staggering blow to Christianity in the minds of those who have looked to the churches to have inspired men with a greater love for the doctrines of "The Prince of Peace." Many earnest people are asking themselves for what the churches stand if they are not powerful enough to protest successfully against the horrible slaughter and holocaust which is deluging Europe with the blood of men and the tears of women and little children. It is not an unjustifiable question. It is one which will have to be seriously considered and answered in due time.

It would be unjust to blame the teaching of the Master for the denseness and wayward-heartedness of his would-be disciples. It is not a failure of Christianity that has brought about this terrible warfare among the nations, but a failure on the part of those professing it to take up internationally a strong and impregnable position. It must be an international sentiment. For one nation through its churches to

# Christian Science Sentinel

preach and practise peace will not insure it. It is undoubtedly false to argue that preparedness for war is a guaranty of peace. It is no such guaranty, though it is undoubtedly true that preparedness does militate against hasty aggression. There can, indeed, be no guaranty of peace until the church and its gospel of divine love and charity to all men is strong enough to make it clear that there must be no more war.

[*Zion's Herald*]

"When this cruel war is over, the people of Europe will be hungry for God." These words, spoken to us by one of our most devout and devoted ministers who is in close touch with the trend of world movements, open a vision of the spiritual service that will offer itself when the clash of arms has ceased. The people will be hungry for God! It will be a time of religious searching, when men will throw themselves back upon the true realities of life. Under the wings of the Almighty will they find the only comfort and consolation, the only solace and peace that will satisfy. They will turn to God.

The war is the precursor of a great spiritual awakening. Every student of religion is aware of the fact that following great calamities or periods of great national depression, there have been seasons of rich spiritual experience. When wealth and power and national strength have all gone into the crucible of adversity, and men have come to realize that all of these are as stubble, then they have lifted their voices in petition to the Almighty, they have cried in the agony of their despair, "To whom shall we go? thou hast the words of eternal life." In Him they have found their comfort.

[The Very Rev. Charles E. Craik, D.D., in *The Living Church*]

Christianity has no more broken down in these nations at war, than it has broken down in the individual man who stumbles in his Christian course, but who still, in spite of his stumble or even his fall, keeps his faith in God and his eyes turned to God. A professedly Christian nation may sin, and it would suffer the penalty in some form and at some time; an individual may sin, and he also must pay the penalty of his transgression. But in neither case has the truth of God broken down; the human heart in the aggregate and in the individual has broken down,—for a time,—but Christianity has not failed. Has Christianity been a failure in the vast number of Christian men who are giving up their lives in this war? Has it counted for nothing in their character? Has God rejected them in the hour of death? Will He turn His face from them in the day of judgment, because they died in battle?

[*The Christian Register*]

Never have churches had a plainer mission and a larger task; never has the world so openly shown the need of them. Their great task is to create a new heart in men and renew a right spirit among them. Until that is done no disarmament will be valid. When it is done none will be needed. We have dreamed this work nearly done; we are rudely waked to find that it is not yet begun. There is no discharge in this war. The madness of the world is unsubdued. The great call of the hour is for enlistment in the eternal hosts whose weapons are love to God and man, to destroy the great skepticism of unbelief in them.

[*The Advance*]

The heart of the world is still sound at the core. Human brotherhood is not a mockery. The church is not a failure. Faith in God, however bigoted, narrow, provincial, perverted, and ridiculous in the forms in which it expresses itself, is still the one power which is to save the world.

## 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.

LARGE TYPE EDITION OF SCIENCE AND HEALTH.—A new edition of the text-book, "Science and Health with Key to the Scriptures," designed especially for the use of first readers. This special edition, printed in large type (18-point) on Oxford India Bible paper, and bound in leather, is about the same thickness as the cloth edition of Science and Health. Size, 10¾ inches long by 8 inches wide. The price of this edition is \$7.50 per copy, with a discount of 25 cents each when included in an order for twelve or more copies of Science and Health, and in any or all of the different bindings, to be sent to one address.

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 5¾ 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

"Christian Science: Its Discovery and Development," a pamphlet by William D. McCrackan, M.A., is now on sale by the Publishing Society and can be obtained at the prices of our regular pamphlets as shown on the opposite page.

This reprint is published by the National Alumni Association and arrangements for distribution to Reading Rooms have been made by the Publishing Society. Standing orders on file from Reading Rooms for advance shipments of new literature have not been filled as is usual with new pamphlets which we issue, but orders will be cared for promptly and there will be no delay in shipping supplies of these pamphlets.



### From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from 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.