

CHRISTIAN SCIENCE



SENTINEL



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

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Boston, December 18, 1915

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

A NOBLE TYPE OF
GOOD HEROIC
WOMANHOOD
Longfellow

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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Items of Interest

His Excellency the Governor-General, Sir Ronald Munro Ferguson, on his first official visit to South Australia, took the opportunity to become acquainted with the conditions in the state as regards afforestation. As a recognized authority on the subject, he said: "I have been much impressed with the variety of the hard woods grown in Australia. They are really wonderful, and I believe that here in Australia you have a larger variety of the best hard woods than exists in any other country in the world; but the trouble is that they have been wasted to a large extent. By that I mean that in many instances these hard woods have been used when cheaper and softer timber would answer the same purposes. This country has an advantage in timber growing, for a forest matures in thirty years, whereas it takes sixty years to reach the same stage of maturity in Europe. The people should realize that practically all the timber now imported from the Baltic, Canada, and Japan can be grown equally well in Australia, with its three million square miles." The total area reserved for forests in South Australia on June 30, 1914, was 154,282 acres.

Ernest Thompson Seton, naturalist and writer of books on nature, has announced his resignation as chief scout of the Boy Scouts of America, because of a gradual change toward policies to which he is opposed and for which he blames the present chief scout executive. "Militarism now comes first, and woodcraft, the original purpose of the movement, second," according to Mr. Seton, who has announced the formation of the Woodcrafts League, inviting members of the Boy Scouts to join it. "When Baden-Powell and I organized the Boy Scouts of England in 1908 and the Boy Scouts of America in 1910," he says, "our purpose was to make all young people of America outdoor children by teaching them the joys of outdoor life. As

originally formed the Scouts of America was to be a message of conservation and brotherhood. The study of trees, flowers, and nature is giving way to wig-wagging, drills, and other activities of a military nature, thus destroying the symbolism of the organization. As it stands now, militarism comes first and woodcraft second."

Dr. Thomas H. Norton of the department of commerce of the United States proposes a plan for furnishing more and cheaper power from the Niagara Falls. "The project," Doctor Norton says, "contemplates the construction of a dam about half a mile above the falls, where the river is a mile wide. The dam I propose would have a maximum height of 40 feet and a length of a mile and a quarter, reaching the shore contour 600 feet above sea-level. Provision would be made for the simultaneous closing and opening of a series of gates controlled by electricity. It would cost about six million dollars to build and equip this structure. The total cost of the project would reach \$400,000,000. The manner of manipulation would be about as follows: At eight o'clock in the evening the entire series of gates on the dam would simultaneously close. The volume of water passing the American falls would falter and diminish until the falls would be practically dry. This same result would be obtained all the way across the river to the Canadian shore. At ten o'clock in the morning the water would be turned on."

The Panama-Pacific International Exposition at San Francisco, Cal., closed Dec. 4. A salute of twenty-one guns at sunrise that day opened a carnival which lasted until midnight in celebration of the success of the fair. The exposition opened Feb. 20, and the attendance passed the seventeen million mark on Nov. 19. The last report, covering the period from Feb. 20 to Oct. 31, showed a net cash income of \$1,410,876, out of a gross income of \$6,048,129. During the life of the exposition more than eight hundred congresses and conventions were held in San Francisco and the bay cities. These were meetings of national and international organizations representing social, political, fraternal, industrial, economic, religious, medical, agricultural, scientific, and various other associations.

The validity of contracts for advertising in Sunday newspapers has been upheld by the Missouri supreme court. The decision was written by Chief Justice Woodson. The case at issue was a suit of a publishing company for payment on a contract for Sunday advertising. The defense argued that the publication of a newspaper on Sunday was a violation of the state labor law. The St. Louis court of appeals decided against the publishing company, which appealed to the supreme court. The opinion of the chief judge of the supreme court says: "The only question presented for determination is whether the publication of the great daily papers of the country on Sunday is a work of necessity."

Experiments have been made by the United States bureau of standards to develop a method of accelerating the hardening of concrete, in order that the material might be used in re-ventment work in place of the willow mats that have been used in the past along the Mississippi River. The bureau finds that 4 per cent of calcium chloride added to the mixing water increases the strength of the concrete at the age of one day 100 per cent or more. In some cases the concrete thus treated attained a strength in two days equal to 75 per cent or more of the strength normally obtained in one month.

The invention of a new type of adjustable wireless tuner, which greatly simplifies the present intricate and costly apparatus used to receive European messages in this country, is expected completely to revolutionize the wireless industry, according to Henry C. Gawler,

United States radio inspector for the New England district. The instrument is simple in construction and small. With it and an aerial 50 feet high and 225 feet long, messages from Germany can easily be picked up and correctly recorded, it is said.

Conclusions regarding what most needs to be done for American agriculture were summed up by the third national conference on marketing and farm credits at its final session in Chicago last week, in the adoption of resolutions strongly endorsing to Congress rural credit legislation, recommending various means to improve marketing, and establishing a national organization society to encourage local cooperative groups of growers. The recommendations advise that in irrigation sections the states, or the nation and the states, loan money to settlers to aid in the preparation of public land for cultivation, or in the purchase of privately owned land to be resold to settlers.

As vindication of an irrigation policy involving millions of dollars and much labor, western Canada has just held the biggest irrigation congress in its history in Bassano, Alberta, the town which sprang into existence with the construction there of the gigantic dam and irrigation system. The convention included a trip of inspection over the Canadian Pacific's huge Bassano dam, Brooks aqueduct, and the \$17,000,000 irrigation system, now the largest on the American continent.

On the ground that a part of the act is an unwarranted interference with personal and property rights, the full bench of the supreme judicial court of Massachusetts declares unconstitutional a statute in the acts of 1914 which provides that employees in and about a steam railroad shall not be engaged at labor more than nine hours out of ten and which also provides that the extra hour shall be allowed as a lay-off.

A new road, the Jackson Highway, running from the Great Lakes to the Gulf of Mexico, is being advocated. Beginning at Buffalo and Chicago on the Great Lakes, it is proposed that the eastern and western divisions of the highway shall unite at Louisville on the Ohio River and thence southward be a single great thoroughfare by Nashville to New Orleans, on the gulf.

Steamship "Clan Buchanan" arrived in the port of Boston the other day with a full cargo of jute from Calcutta, consisting of 34,285 bales, valued at approximately five hundred thousand dollars. It is said to be the largest and most valuable cargo of jute ever brought into the port.

Judge Hough upholds in the Federal district court of New York the constitutionality of the "three mates law" which requires all steam vessels of United States register of more than one thousand tons, gross burden, and sailing a voyage of more than four hundred miles, to carry three licensed mates.

The matter of a Denver-Grand Canyon automobile cut-off, saving hundreds of miles over the present roundabout route and bringing thousands of additional tourists to Colorado, is being taken up by business men of Colorado, and will soon be laid before New Mexico and Arizona authorities.

The public works committee of the Senate of Uruguay, South America, has returned a favorable report on the bill to tax advertisements posted in the streets and other public places.

Receipt of contributions amounting to nearly one hundred and ten thousand dollars was announced at the recent meeting of the president and fellows of Harvard University.

The Japanese naval estimates for 1916 total about \$50,000,000, a decrease of \$3,000,000 from the 1915 budget.

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True Forgiveness

CLARENCE W. CHADWICK

"To err is human, to forgive divine," Pope said, and he was right. It is the so-called human or carnal mind that errs, because it is "enmity against God," while the Mind that inspires with forgiveness must be capable of destroying all enmity. Mrs. Eddy tells us that "the destruction of sin is the divine method of pardon" (Science and Health, p. 339). In Christian Science pardon and forgiveness are one. Outside of Bible usage the word pardon is often used in a more limited sense. Thus "the executive may pardon, but has nothing to do officially with forgiving," says Fernald. God's forgiveness of any error must be the absolute destruction of the error, leaving nothing to be pardoned or condoned, since the infinite decree is, "I am God, and there is none else."

The prerequisite of forgiveness is the surrender of self-will. Until human will is silenced the divine does not find expression in individual consciousness, and only the action of the divine can destroy a false sense. Hence the need of expressing the divine nature if one would reflect the right idea of forgiveness. Human nature is burdened with erroneous theories and beliefs, with wrong thoughts, all at enmity with God, or good. It does not know what forgiveness means. There was a remnant of this false human nature in the consciousness of Peter when he said to his Master, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" and Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven." From the reply of the Master it is evident that he wanted to make it very clear to Peter that forgiveness was a constant and not a variable quality. Then he went on to bring out the lesson that it must be "from the heart" and not alone from the lips. Forgiveness must be felt within the affections, else it is not genuine.

According to Webster's dictionary, to forgive is "to cease to feel resentment." Here is a sure sign of the spirit of forgiveness, to cherish no bitterness. The Master's mental attitude toward those who were nailing him to the cross silences all excuse-making on the part of those who would avoid complying with the terms of true forgiveness. He said, "Father, forgive them; for they know not what they do." This is an example worthy of emulation! Could this spirit of the Master permeate the affections of men today, there would be no more wars, no more bitter envyings and strife, no more of "man's inhumanity to man."

One's motives need to be very critically analyzed when there is the least inclination to judge or condemn others. Unless the spirit of true forgiveness is felt, one may rest assured that the Father's forgiveness is not available for him. "Forgive, and ye shall be forgiven." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Many a case of protracted healing hinges upon this very point. Some lurking prejudice or taint of ill feeling is often the binding cord which would hold thought in the clutches of self-will and self-justification.

One who is of a forgiving disposition, not inclined to per-

sonalize error but to see it for what it really is, a supposititious lie, arrogantly claiming to be something and somebody, is usually quickly healed. Lord Herbert once said, "He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven." All men need God's forgiveness, the destruction of error in consciousness, and when destroyed therein nothing remains of error to find outward expression. One's conduct toward his fellow man will usually betray one's inward feelings. Love, to find expression, must be felt. Love as a passive belief never heals or forgives. It was Mrs. Eddy's discovery of Christian Science which opened a way for Love's activity upon the human plane, thus reinstating primitive Christian healing, so that our gratitude to God and to her must find expression in the practical healing of sickness and sin.

Until the Principle of Christian healing is understood one cannot truly forgive an enemy. One must know the true nature of God and man's relationship to Him before he can establish such relationship in his own consciousness. Until he can do this, it would be impossible for him to entertain the right concept of his fellow man. All righteous conduct is based upon the oneness of God and His idea, man. Any teaching which separates man from his Maker is anti-Christian and would render it impossible to forgive in the true sense of the word. Thought which cannot rise above the belief that man is mortal and sinful would find it difficult to impersonalize error, but this must be done as an essential of true forgiveness.

Since error "is neither person, place, nor thing" (Science and Health, p. 71), it must be so understood if one would forgive, that is, cease to impute sin to his neighbor. The test of one's discipleship largely depends upon this one point of impersonalizing error. Until one can clearly see that all error, under whatever guise it may appear, is to be imputed to the one evil and not to any man or woman, one may feel somewhat as did the apostles of old after the Master had said to them, "If thy brother trespass against thee . . . seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him," and they said, "Increase our faith." It requires the right kind of faith, "the faith of God," as designated in Scripture, to forgive and to continue to maintain a Christianly scientific attitude of thought. The pressure of what the world calls personal animosity, injustice, lawlessness, and persecution may test one's faith, so that an increase of faith in divine Love would seem necessary in order not to yield to the temptation to personalize error.

Further, we are in duty bound to forgive, regardless of the mental attitude of the one forgiven. If the latter is not truly repentant, is not willing to exchange his material concept of man for the spiritual, then there is no reconciliation. The forgiver's mental attitude, in order to be right with God, must remain constant, not only "until seven times," but "until seventy times seven." A woman once went to a Christian Science practitioner for help. She had said many unkind things about Mrs. Eddy and Christian Science, consequently was very much in doubt whether God would forgive her. She

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was assured that the unkind thoughts expressed through her were not in reality her thoughts, nor did they come from God, and that if she felt repentant, God's forgiveness was near at hand. Needless to say, she was quickly healed and became a stanch advocate of Christian Science. What she really found out was that she should forgive herself, that is, gain the right idea of herself as a child of God. When this was accomplished, she needed no other forgiveness, since God's goodness and mercy are "the same yesterday, and today, and forever."

So it is with all mankind when, as Shakespeare puts it, they

Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart.

When they have found out that the divine forgiveness simply means that they dispense with their mistaken concept of man, then they will no longer impute to him one single thought that does not come from God. When one can say and feel it in his inmost consciousness, "I forgive and quite forget old faults," he may catch the meaning of that sentiment so beautifully expressed, "Forgiveness is the perfume which the trampled flower cast back upon the foot that crushed it."

If there is any doubt in the mind of any one as to what a forgiving attitude involves, let him ask himself how he would administer Christian Science treatment to one who had said "all manner of evil against" him falsely, should such a one come to him for help and say, "I repent." The answer to this question will leave him in no doubt as to what is required of him if he would be a consistent, loving, and merciful Christian Scientist.

Our Leader's loving admonition always comes to our rescue, and even if at the eleventh hour, we can well afford to heed it. In "Miscellaneous Writings" (p. 12) she says, "If you have been badly wronged, forgive and forget: God will recompense this wrong, and punish, more severely than you could, him who has striven to injure you." Let us not lose sight of the fact that the only right attitude of thought toward our fellow man at all times is one of true forgiveness.



Kinship

KATE W. BUCK

ONE of the hardest lessons for mortals to learn is the one which deals with human relationships. Mankind are so entangled and bound about with human ties (and sometimes it would seem hopelessly so) that there is often a sense of bewilderment and restriction where all should be freedom and independence. Lives which should be lived side by side, each in its individual place and with individual work to do, are frequently crossed one by another. Not content to work out our own salvation, we strive to work out another's for him, to the confusion and unhappiness of both. Here, as in many other instances, Christian Science points the way to freedom and adjustment, because it is founded upon the words and example of Jesus the Wayshower. To quote from page 114 of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, "It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought."

The "scientific relation of man to God" is the relation which was made so plain in the words of Jesus when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven;" and again, "Who is my mother? and who are my brethren? . . . whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." To do this will, and so be brother and sister to

him who never failed in his allegiance to our heavenly Father, means much. It means self-forgetfulness, constant striving to know God's will and readiness to do it, the denial of any other will or mind, and joyous readiness to drop and cast aside as worthless all things that do not tend to strengthen one's ability to understand and serve the one Father of us all. The wise man says, "Take away the dross from the silver, and there shall come forth a vessel for the finer." Those who are eager to render the best possible service for God and humanity count everything as dross that detracts from or weakens the efficiency of that service, and gladly let it go that the silver may shine forth in its unalloyed purity.

It is evident that to Christ Jesus the only actual kinship was with God, to know Him as All-in-all, as Father-Mother, friend, companion, and thus correlated with Him, to reflect and express His attributes. When each individual seeks for a realization of what man really is, and what his parentage, and endeavors to seek this first, he awakens to a glorious sense of freedom, of having a breathing space all his own, of being subject to but one Mind, one will, and that one good. Then he will be so busy about his "Father's business" (his own by right of inheritance) that he will find little time to plan the way for another, and will come to realize that all others must sooner or later recognize the one relationship too, and be left as free to do so as he himself would be. If another seems to be traveling by a circuitous route and we feel that we could show him one that is more direct, the effort brings only entanglement again. We cannot make laws for another, we cannot plan or coerce; the responsibility is not ours. How needlessly we load ourselves with cares which we were never meant to carry, sometimes to the neglect of vital and important work which we need to do for ourselves, and which the Father has over and over again bidden us do, but which, in our zeal to have somebody else do the right thing at the right time and in the right way, we have blindly neglected.

"Mind your own business," though a homely rule, would, if literally followed, prevent many a heartache; and surely every man has his hands full in trying to live up to it. To lift the phrase to a higher plane and meaning, let us say, Mind your Father's business, listen and attend to His bidding, obey His voice, follow His commands. Then indeed one has occupation for every hour of every day. Not that these commands are burdensome, but they are compelling and absorbing, if one would honestly forget the counterfeit he has for so long heeded, and know continually God's idea, the perfect likeness of the perfect original, which has always stood untouched by the falsities presented in its stead. So shall one lose himself materially to find himself spiritually.

Sometimes we think we have a right to dictate to some one because, perchance, he is related to us; yet first and foremost he is God's child, as we are, and, also like us, subject only to His dictation and guidance. We exact, demand, and expect so much of others because we are related, and in duty bound, as we think, to be subservient to them, and then if these same plans and expectations of our own making are not realized, we are apt to sulk, feeling grieved and hurt because the beliefs about the obligations of relationship have been violated. The law of heredity also stands a ghost in the pathway of many, because of the thought of blood-relationship, a law by which numberless mortals are dwarfed, repressed, and handicapped from the start. Sometimes it is an unspeakable relief heartily to thank God that as His children we were not born in a certain place, and that therefore traits, tendencies, and peculiarities associated with a material sense of kinship are no part of us.

Fully to recognize God as the real source of our being, that we in reality inherit only what He has given us and that His

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traits and qualities are eternally good, tends toward liberation. This simple recognition and thanksgiving brings such a sense of joy and freedom as, accepted and literally applied, makes the claimant of his true and only kinship feel that he can then and there "mount up with wings as eagles." When humanity acknowledges this spiritual relationship, there will be an awakening to the fact that we are in Truth most wonderfully related,—children of the one Father, members of the same household, brothers and sisters in God; all privileged to have the same tender counsel, be governed by the same laws, actuated by the same purpose, wistfully looking to the same model.

Intently studying the model and following its lines, each child will naturally give nothing but love and gentleness and kindness one to another, while envy, jealousy, strife, and interference will be known no more. In that glad day we shall "love as brethren," and be one in the sense the Master meant when he said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This is the very highest type of love and kinship that one can possibly need or ask, a largeness and breadth of affection in which pettiness has no place. It is to "be kindly affectioned one to another with brotherly love; in honor preferring one another," marching shoulder to shoulder, heart to heart, and rejoicing that we are subject only to His laws who "doeth all things well."

Side by side we do indeed walk toward the shining goal of universal freedom and peace, and there is no conflict on the way, because the distressing attempts to interlace and interlock our life-lines are forever abandoned. There is but one obligation for each individual, and that is his obligation to God. Fulfilling that, he need feel no anxiety as to his attitude toward another. That will adjust itself; for a consciousness which knows nothing but good can manifest nothing else in any relation, environment, or circumstance. To leave all for Christ does not imply sacrifice, but gain, the gaining of those things which are eternal in a consciousness which knows itself one with God, and which nothing can sweep away. When we awaken sufficiently to know that material things, however attractive they may seem for a time, can never satisfy, that the one and only thing needful is to seek and find our true relationship to God, we will be grateful for these words of Mrs. Eddy on page 264 of *Science and Health*: "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."



"Oil out of the flinty rock"

ARTHUR L. WATERHOUSE

To those students of Christian Science who find themselves confronted by what seem to be insurmountable difficulties, there may be found much comfort in the thought of the spiritual advantage to be gained under such circumstances, for the more difficult the material condition may seem, the more obvious is the need of greater spiritual understanding; the darker the way the more need of light. In Deuteronomy there occurs this passage: "He made him to suck honey out of the rock, and oil out of the flinty rock." Taken in connection with the definition of oil in the Christian Science text-book, "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, this statement will, when spiritually understood, prove a "lamp" indeed unto one's feet. The definition reads: "OIL. Consecration; charity; gentleness; prayer; heavenly inspiration" (*Science and Health*, p. 592).

When the Christian Scientist is opposed by what portends

to be an evil power, stubbornly barring further progress, he may know that this is his opportunity to get "oil" from "the flinty rock;" to gain a higher spiritual understanding, a clearer sense of divine Truth and Love, which will add immeasurably to his treasure. He will surely gain from such a contest a higher "consecration," a "charity" that is ever kind, "gentleness" that pours itself into the wounds of the discordant, "prayer" that is ever more effective, and the "heavenly inspiration" that fills consciousness with peace. In the words of Haggai, "I will fill this house with glory, saith the Lord of hosts."



Faults Proven False

MARGARET V. PEARMAN

IN Shakespeare's "Measure for Measure," Isabella in pleading for the life of her brother asks the deputy to condemn the fault and not her brother. The deputy replies:—

Condemn the fault, and not the actor of it?
Why, every fault's condemn'd ere it be done.

In the great performance called human life, wherein "all the world's a stage," as the same poet states, "and all the men and women merely players," more serious thought is given today to the question of right and wrong doing, or acting, than at any other period in the world's history. On the stage of materiality, with its varied scenes of mingled success and failure, joy and sorrow, hope and despair, a large number of its actors are participating in the differing experiences characterized as sin, sickness, and the limitations of discord; even mighty wars are being enacted at this hour.

With human opinion arrayed in pride, scorn, or indifference for an audience, there is always a general readiness thoughtlessly to condemn the so-called actor in the thrall of error's manifestation, rather than the fault of his dilemma; or perhaps, with no certain means of correction thereof, to excuse the actor merely in the weary hope, maybe, that the latter process may prove to be the less difficult manner of riddance of the fault and its entailed embarrassment, suffering, or misery. Both of these methods, however, fail to accomplish any lasting benefit for either the actor or his audience. Leaving him as they do, as closely related to the fault as before, he is obviously more liable than ever to be the subject of error's method of repetition, through the inability of the so-called human mind to overcome the fault of its own creating. Blind humanity thus struggles along under its commanding rod in its zigzag course amidst shameful blunders, sorrowful mistakes, or tearful trials, and finally drifts into the belief that real being consists of these very experiences and conditions, or that they are natural or unavoidable; and very often, which is most regrettable, that God is their author.

Only through the application of the compassionate, soothing, and comforting truth of Christian Science can one truly condemn or destroy the fault and free the so-called actor from it. To do this one must know the actor and the fault in their exact relation to each other. Through the teaching of Christian Science the understanding of Life as God is revealed and the perfection of God and man is seen. God being Spirit, man is spiritually created, and his relation to God, Life, is made plain. It is beyond contradiction that in that which is perfect no fault is to be found; hence the perfect being the real, that which claims to be an imperfection is a fault, and being the opposite of that which is real, is false; thus it is no part of God or man, and is in no way related to the activities of life.

With the prevailing belief that Adam and Eve were the

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first parents of man, and that God is corporeal, and man corporeally created, with intelligence residing within the limits of his corporeal structure, claiming the ability to decide its own standard of right doing or acting and its like capability of deviating therefrom, the natural result is that the basis of such activity is imperfect, hence at fault, or false. Consequently to one educated thus, and believing too in the law of heredity, the manifestation of the parent or ancestral traits of character should not seem surprising, nor should it occasion hasty condemnation of the so-called actor. This is, however, too often the case, and in many instances it is the means of increasing rather than lessening the influence of the error over him.

To an individual governed by this false belief of his origin and being, plunged into the depth of error's woe, the fault or blame for this condition may readily attach itself,—no matter what form or phase it may assume, or what circumstance or condition is incident to its appearance on the scene of his affairs,—leaving him the pitiful victim, perhaps, of severe self-condemnation or harsh criticism. What an opportunity lies here, within the reach of those more fortunate, to lift this brother's thought to the recognition of the eternal perfection of man and the falsity of evil's claim upon him. Again, through fear of punishment, stubborn resistance to acknowledgment of same, or ignorance of the ability to annul its claim through honest acknowledgment thereof, the fault may rest itself upon some other person, oftentimes unexpected and unannounced. Even this does not warrant the condemnation of the actor, but instead calls for more confidence in the power of Christ, Truth. The declaration of this power "is designed to rebuke and destroy error," as we read on page 233 of *Science and Health*.

In his nakedness and fear Adam, his fault exposed, hid himself, and upon being required to answer therefor, not only placed the blame upon the woman, but found fault as well with his creator, complaining that the woman whom "thou gavest" was responsible, implying thereby that she not only was responsible (at fault), but was created thus; while Eve's answer, "The serpent beguiled me, and I did eat," disposed quickly of the burden thrust upon her so unexpectedly, and placed the fault where it rightfully belonged, that is, on the serpent, false material sense.

In *Science and Health* (p. 533) Mrs. Eddy speaks of the actor and the fault in the first scene of this interesting drama on the world-stage of materialism, built of the lumber from the tree of the knowledge of good and evil, as follows: "Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat;' as much as to say in meek penitence, 'Neither man nor God shall father my fault.' She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation."

As thought yields to the touch of Truth as revealed by the teaching of Christian Science, this human sense, or material belief of existence and things pertaining thereto, is discovered to be false, and only through the willing abandonment thereof is one able to discern spiritual creation, the real and true origin of man, and through spiritual understanding ascend to the plane of man's real being, man in the likeness of his Maker, spiritual and perfect, as asserted in the Scriptural statement, "God created man in his own image, in the image of God created he him."

Here the standard of all right activity is established by divine intelligence, and is eternally perfect. Man can never deviate from it, for the source of this activity being perfect

God, the only natural experience of man is the expression of Him who is perfect; and as God is good, He cannot be the author of anything unlike His own nature. Consequently even the possibility of God's man performing an evil or wrong act does not exist, nor does the necessity of his avoiding such performance, according to the further positive declaration of Scripture, "God saw every thing that he had made, and, behold, it was very good." This fact is emphasized as well in our Leader's words (*Science and Health*, p. 539): "God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing?"

In their daily demonstrations over false belief, their obedience to divine Principle, Christian Scientists everywhere are rejoicing in the approval of God, instead of relying on changeable human opinion. They are placing the mistakes and wrongs of humanity where they belong by regarding them not as "my fault," or "your fault," but instead simply as falsity, and therefore not the truth of man's being, and by their very nature having no real existence or manifestation. Let us then strive to keep ever before us the thought conveyed by the apostle's words, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."



Truth versus Mental Aggression

CLAUDE A. S. FROST

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." This quotation from Ecclesiastes does not mean that the man created by God has fallen, but clearly the drop in thought from the use of the generic term "man" in the first instance, to the plural pronoun "they," shows the latter to mean the sons of men, termed by Mrs. Eddy "mortals." To one who is attempting to apply his understanding of the Principle of Christian Science in his daily walk and conversation, there sometimes comes the unwelcome sense of mental opposition that he cannot see or account for as emanating from any material place or personality. To such the message contained in the verse just quoted may come as a light and a warning.

Many indeed are the inventions of mortal mind, but always it is the same material concept in new or old guise. In Bible times the Adam-name of this opposer was variously spoken of as "devil" or "Satan;" and the children of Israel, who worshiped the one God, were warned to beware of "wizards that peep, and that mutter." More recently the names given the activities of this so-called mentality opposed to good have been legion,—mesmerism, hypnotism, autosuggestion. Each time it is the same wolf in the clothing of a different sheep, but easily recognizable according to its works.

Surely the material "knowledge" here displayed constitutes no small measure of the "many inventions" described in our text. In his epistle to the Corinthians the apostle Paul said of such so-called wisdom, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Thereby we know that all false knowledge is nothing, and not something, because the Science of Christianity taught by Jesus, and demonstrated by Mrs. Eddy, shows us that anything which ultimately is seen to fail, cease, or vanish away into nothingness, is seen already to be nothing; for a lie once

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proved to be a lie, is seen always to have been a lie, and never to have been the truth.

We need not fear, therefore, to face this unseen foe in the understanding of the Christ Science. Students of Christian Science at this time, whether they are members of a church or only attendants at the services, cannot be too loyal to the loving guidance of the Church Manual; cannot cling too closely to the study of the text-book, "Science and Health with Key to the Scriptures;" and cannot bar their thought too carefully or watchfully from mental aggression. One likes to think of the final answer to this age-old problem in the words of one of our hymns (Hymnal, p. 39),—

High in the heavens, eternal God!
Thy goodness in full glory shines;
Thy truth shall break through every cloud
That veils and darkens Thy designs.



[Written for the *Sentinel*]

Love's Prophecy Fulfilled

CASSIUS M. LOOMIS

RING out, ye silvery chimes, this Christmas morn!
Once more on earth a Bethlehem babe is born.
The night is spent—a shadowy night of fear;
Love's mighty hosts in robes of white are here.
Ring out, ye bells of sinless joy, the word
Of Truth with gladdening songs of praise is heard.
Today, the "now" in history's page most dear,
Has dawned at last, mid sunshine bright and clear!

Yea, tell us of the night—the manger where
The babe was born—the wise men! were they there?
The shepherds, came they not to worship as of yore?
Pray tell us of the night that went before.
'Tis well ye ask. Though angels many came
And sang their songs of comfort in his name,
It was withal a night of shadows deep,
An hour when faithful hearts their vigils keep,
And, knowing God would hear, prayed on till morn;
The world had yet to know the Christ was born.
The shepherds? Yes, they came, and saw, and wept
For very joy. While mammon's hosts had slept
Love's warming glow had filled the mother's breast;
Her tireless faith in God had stood the test.

The wise men? Yes, they came; indeed, 'twere they
Whose shafts of boasted reason led the day.
Still, on the mother heart in secret fell
That wooing word of comfort, "All is well!"
The wise men came, but not as they of yore—
The learned wit, the scribe of fabled lore,
The careworn scholar and the lawyer keen,
Staid preachers many with their college dean—
No gifts of myrrh or frankincense brought they;
No Bethlehem star had led them on their way.

Ah, well, forgive them all! The sunlit east
Portends a day of thanks and joyous feast.
This Christmas morn the hosts of heaven shall hear
Our prayers of gratitude and songs of cheer.
The critic's day of arrant phrase is o'er;
The heart bowed low in grief shall weep no more;
The sick are healed, the sinful heart shall be
From error's hidden snares forever free.
Like sunshine golden on a desert sand
The Father gives to all with lavish hand.
His bounteous truths, with healing touch profound!
Have spread with onward march the whole world round!

Selected Articles

[Duncan Sinclair in *The Kilsyth (Scotland) Journal*]

From the report of his sermon it would seem that our critic devoted himself chiefly to an attack on Mrs. Eddy and to a criticism of what he thinks Christian Science is. With regard to the former, one may remark that it has ever been the lot of those who have benefited humanity to have had the world's sting thrust at them. There has never been a reformer of any note who has not had to stand the jeers and invective of, let us say, misunderstanding. Mrs. Eddy had these in full measure hurled at her even while she was among us; but she met them all with the grace that characterizes true Christian womanhood, and the humility which is never separate from genuine goodness. When she passed away, one who knew her intimately, after referring to her as "the gentlest, sweetest, and most refined lady I have ever known," added, "Yet with all her gentleness she possessed the fire of a great reformer; with all that sweetness she was none the less the deepest of thinkers; while her innate refinement did not prevent her from being the foremost leader of men in the world-battle of good against evil."

In "Science and Health with Key to the Scriptures" (p. 465) Mrs. Eddy defines God thus: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." From this it will be seen that "Principle," to which our critic refers, is one of the synonyms for God. All of these synonyms serve the useful purpose of conveying a fuller understanding of some phase of the nature of the infinite Being whom we call God. Thus one may say that God is the Principle of good, the Principle of love; in fact, that God is the divine Principle of all reality.

What has undoubtedly attracted multitudes of people to Christian Science has been the healing work it has accomplished. It is a well established fact that Christian Science treatment has healed all manner of sickness, including those diseases generally declared incurable by the ordinary medical schools. And to heal the sick in Christian Science practice is but to follow the commands of the Master, Jesus the Christ, for it will be remembered that when he sent his followers into the world to preach that "the kingdom of heaven is at hand," he instructed them to heal the sick also, in proof of their spiritual understanding of his gospel.

Our critic says that "the Christian church has not yet entered into the full knowledge and possession of the truth of the Holy Ghost." And it never will until it declares and adheres to the infinite nature of God. When Christian Science affirms that God is infinite, it means what it says. It means that since God is infinite and good, in reality good is omnipotent and omnipresent. The corollary is that evil is unreal, because there can be no place for it in infinite good. Evil is false belief, strictly analogous as such to the fallacy that two times two are five. But Christian Scientists are quite aware of the power mortals themselves give to evil and how they believe in it and practise it to their own detriment.

Christian Science teaches that the metaphysical understanding of the allness of God, good, and the unreality of evil, enables one to heal, in a measure strictly in proportion to one's understanding, all forms of evil, including sin and disease.



[F. Elmo Robinson in *The Telegram*, Portland, Ore.]

Christian Scientists recognize that their one supreme endeavor should be to lessen the sum total of human misery, want, and woe, and they well know that this can be accomplished only through an exact, scientific knowledge of God

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and His divine Christ. Therefore I am not writing in the spirit of controversy, nor am I asking space to attack the religious beliefs of the several writers whose letters relative to Christian Science appeared in *The Telegram*. These writers seem to feel called upon to explain to your readers what they think Christian Science is, and to sound a warning note against it, that is, against their conception of it.

Christian Scientists are quite willing that their religious neighbors shall believe what they choose. In these days of multiplicity of sects, it is well that a spirit of tolerance and brotherly kindness should characterize the attitude of all professed followers of Christ Jesus toward one another. Each religious system should be permitted to stand or fall on its own merits. Critics of Christian Science would do well to remember the admonition of Gamaliel, uttered nineteen hundred years ago, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

It is not maintained that the large and intelligent following of Christian Science is, in and of itself, any evidence of the divine nature of this Science, neither did the wonderful growth and spread of primitive Christianity necessarily prove its divine character; and yet it is repeatedly said of the Master that great multitudes followed him. The assurance of Christ Jesus was, "And I, if I be lifted up from the earth, will draw all men unto me." It is the vision of the Christ, as presented in Christian Science, which is drawing the multitudes. Christian Science, like primitive Christianity, has been making bad people good and good people better. It has been making sick people well and healthy people stronger and happier. Sinning, suffering, dying mortals naturally hail with delight the coming of their deliverer, hence the numbers that are turning to Christian Science.

The writer of this article grew to manhood in one of the so-called orthodox churches and entered the ministry. For about eight years he continued to teach and preach the Bible as he then understood it. There was a time when he entertained many of the popular misconceptions of Christian Science, and as a result was filled with hatred for Mrs. Eddy and what he believed she taught. This hatred was intensified by the reading of numerous books and articles written by those who defined and explained Christian Science in their own way and according to their own erroneous beliefs. Just here the writer would like to say that after many years' experience in the old church, after reading almost every critical book and article on Christian Science available, and after a most searching investigation of Mrs. Eddy's teachings, he has yet to find the first critic who has correctly stated these teachings.

The opposition of these critics has never been to Christian Science, but rather to their own faulty conceptions of it. The results of the writer's acceptance of Christian Science, briefly stated, are as follows: his faith in every fundamental teaching of the Bible has been increased rather than diminished; he has been healed of numerous physical diseases; he has been healed of a sense of intolerance for those who differ from him religiously, and today cherishes no bitterness toward any human being or his religion. For this he is deeply grateful.



[Willis D. McKinstry in *The Great Bend* (Kan.) *Tribune*]

Instead of Christian Science denying that the Bible is inspired, it makes the spiritual truths contained in this Book of books the fundamental basis of its teaching. The first of a series of religious tenets taught in Christian Science declares: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science

and Health, p. 497). Many times the question has been asked, How do we know that the Bible is true? This question can only be answered through a scientific knowledge and demonstration of Biblical teaching. Christian Science imparts this clear understanding of Holy Writ and enables those who possess it, as did the prophets, apostles, and early Christians, to prove its truth and thereby witness the operation of God's law in meeting the daily needs of those who trust Him.

Christian Science teaches, and its adherents most firmly believe, that Christ Jesus knew precisely what he was saying and the truth of what he was teaching when he declared that he was not God, but the Son of God; and furthermore, his words and demonstrations are for all people throughout all time. Hence, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The fulfilment of this promise comes to all who enter into the fulness of the stature of perfect manhood, possessing the Mind that was in Christ Jesus, truly knowing God, man, and the universe. The work of the Christ is made manifest to this age through an exact scientific knowledge of spiritual law expressed in cause and effect.

Truth is "the same yesterday, and today, and forever." There may be innumerable opinions and beliefs about Truth, but there is but one truth or fact about it, and only those who possess this fact have any knowledge or understanding of Truth. God is Truth, and Christian Science is the spiritual revelation of Truth. Unnumbered thousands from all walks of life and all nations have been physically and spiritually benefited by Christian Science.



[John M. Tutt in *Warrensburg* (Mo.) *Star-Journal*]

The implication that Christian Science teaches the ignoring of sin, and that this would mean the indulgence of it, must arise from grave misunderstanding of what Christian Science really does teach concerning sin. In "Science and Health with Key to the Scriptures" (p. 71) Mrs. Eddy says: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." The mental nature of sin is further affirmed by Solomon, who said of a wicked man, "As he thinketh in his heart, so is he." The moot question is not therefore as to the nature of sin, since it is plainly an erroneous state of mind and wholly bad. The gravest importance is attached to the question as to whether sin is to be recognized as a reality of creation, or to be attacked as delusive, a falsity not bearing God's sterling mark of genuineness.

Christian Science affirms the latter, but does not, however, deny the seeming reality of sin, nor its hideous nature as a part of human experience. Indeed, the broadest recognition and unveiling which sin has had since Jesus' scathing denunciations of it, has come from Christian Science. Through it the very fountain of sin has been uncovered, as springing from the human mind itself. The essence of sin is found in the activities of the carnal mind, which Paul defined as "enmity against God." The real man, then, is not represented by the fleshly mind, but misrepresented by it, for the man God made in His image and likeness is not at enmity with his creator. The old man of sin is put off, and the new or real man is put on, in the measure that sin is overcome.

To ignore sin would be as erroneous as sin itself, and would indeed tend to blunt the sense of sin. To fight sin on the ground of its destructibility is wisdom. Jesus declared the prayer of justification to be, "God be merciful to me a sinner," and this is the prayer of every true Christian Scientist, for to be convinced of sin is the first step toward reformation. The forgiveness of sin involves the destruction of it, and the remedy is always the Christ-spirit,—the understand-

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ing that sin is no part of real being, that God did not make it, indulge it, countenance it, or permit it. Because sin does not exist in the Mind which is God, it has no proper place or indulgence in His creation, man and the universe.

Christ came not to save sin, but to save men from sin. If sin were as real as God and His creation, it would be indestructible, good, and a component part of God's creation. Christ came destroying sin, disease, and death,—“the works of the devil.” The destruction of reality would be an absurdly impossible achievement, namely, destruction of truth; and yet our critic avers: “Sin is a fact. You cannot get away from it. It is there, and it is eating like a cancer at the very heart of humanity.” Christian Science speaks of “the mirage of error” (Science and Health, p. 244), and we know that its deceptions, its alluring promises of pleasure, and its awful realizations of pain, will disappear when the Christ, Truth, reveals to the repentant heart the unreality of the lie. The way of salvation is the way of overcoming the errors of the human mind through acceptance of the Mind “which was also in Christ Jesus.” This is true repentance, as the word itself in the Greek text indicates, namely, change of mind. The will of God in our lives does indeed save from sin, and this divine will is the Mind of Christ.



[E. W. Osterhoudt in *Kingston* (N. Y.) *Freeman*]

Personally I have had some experience with Christian Science,—enough, at any rate, to know that it has no connection whatsoever with the species of mesmerism or aggressive mental suggestion described in your editorial as related to it. It is important for all your readers to understand this, because whatever their individual religious or medical theories might be, they naturally would not desire to misjudge any system of religious thought which has spread in such an amazing fashion over the world and which is claimed by so many people to have been of great benefit to them. The healing effect of Christian Science is due to its teachings concerning the omnipresence and omnipotence of God, who is understood to be all-inclusive divine Love, or divine Mind, and the practice of Christian Science has nothing to do with the exercise of human will-power, neither is its effect ever to deprive one of his individual intelligence or rights of conscience.

Your article points out quite correctly that Christian Science, as such, is not new, but that its basic teaching was known and relied upon centuries ago. The superiority of spiritual over material means was recognized by many Bible characters, and it is one of the central facts of all Bible teaching. It certainly was expressed in the career of Christ Jesus, whose words and works illustrate the Principle upon which Christian Science is founded. When, therefore, today Christian Scientists endeavor to perpetuate the practical value of this Science, it is certainly a subject for serious and friendly interest.



[M. I. Whitcroft in *Cheltenham* (England) *Chronicle*]

May I be allowed to correct the false impression of Christian Science conveyed in a critic's remark that “one need not be a Christian Scientist to know that a man with a strong effort of will can stave off a cold or influenza.”

Now a Christian Scientist knows, as Mrs. Eddy writes on page 445 of Science and Health, that “Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. . . . The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure.”

Surely this bears out Jesus' teaching, and his declarations: “I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me;” “The Father that dwelleth in me, he doeth the works.”

Christian Scientists are daily proving that in proportion as they subjugate the human will to the divine and strive to let that Mind be in them “which was also in Christ Jesus,” they can overcome sickness and sin in themselves and others, thereby demonstrating the divine law of harmony.



[Ezra W. Palmer in *The Fort Collins* (Col.) *Courier*]

An evangelist holding services in your city is reported to have alluded to Christian Science as “a substitute for Christ's religion.” In this sermon, “What Is the Matter with the Church?” the evangelist complained that the church was not reaching the people. Christian Science churches have no such complaint. Their churches are filled, many of them to overflowing, with a happy people rejoicing in the saving and healing power of God. Christian Science has proved that when the whole of the teachings of Christ Jesus are given to the people, the people gladly respond. Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me.” If therefore any church is not drawing men unto the spiritual life which Jesus lived, that church had better examine itself to see if it is teaching creed instead of pure and undefiled Christianity.

Christian Scientists strive to follow all the commands of the Master, both to heal the sick and to save the sinner through the grace of God. Judged by the standard set up by Christ Jesus for the guidance of all Christians, their religion is the reinstatement of primitive Christianity, which points to works not words as evidence of its genuineness.



[Written for the *Sentinel*]

Christmas Bells

FRANCES A. HALDANE

THE merry bells at Christmas-tide
Fling out their golden chimes of cheer,
While all the earth a moment stays
Its toil, in happiness to hear.

And high and low, and far and near,
The echoes catch the glad refrain:
“Glory to God—glory to God—
Good will—good will on earth again.”

Still bright in every darkling sky
There shines the Star to guide our way,
Irradiant to the wise in heart,
Far from the noisy marts of day;

And, as of yore, the angel throng
Still holds its watch above the earth,
While yet the wondrous glory gleams
When Christ in some lone heart hath birth.

Then ring ye out, sweet Christmas bells,
Ring far across the earth your cheer,
For Christ is come again to bless
The seeing eye, the hearing ear.

And low and sweet, or high and clear,
Earth's watchers hear the happy strain:
“Glory to God—glory to God—
Good will—good will on earth again.”

Editorial

"Doers of the word"

"Be ye doers of the word, and not hearers only," was the counsel of the apostle James to the early Christian church, counsel that is equally applicable to professed Christians in all ages and which if heeded would have revolutionized the world long since. Christian Science is emphatically a religion of works, and it is because of this important difference from so many other religions that it is making such headway in extending and enlarging the world's concept of God and of man's relation to Him.

There are very many, however, who have been healed through Christian Science, who thoroughly believe in it, and yet seem unable to understand that it is a religion which requires much more from them than a mere acquiescence in and enthusiasm for what they suppose is its creed or doctrinal beliefs. Because of this mental attitude they have utterly failed to understand that there is a necessity for individual activity. As a consequence they have continued in a mere passive state of receptivity, and thus missed the blessing which comes from demonstrating Christian Science, not only for one's self in one's own personal distresses and problems, but also for others who are in need of and wish to receive the help which this Science can give them. Whenever these people are sick or in trouble they depend upon some practitioner for help, and in so doing deprive themselves of the greatest boon that could come to them, namely, the opportunity to work out their own salvation.

That Christian Science is a religion of works rather than of words, has been amply proved by the healing of sickness and the salvation from sin to which many have borne testimony, and those who would receive all it has in store for mankind must be inspired by our Leader's call to action which is so clear to all who have grasped the import of her words, "The song of Christian Science is, 'Work—work—work—watch and pray'" (Message for 1900, p. 2). The duty of the practitioner is, of course, to help those who come to him for healing, but it is not his duty to do this year in and year out without trying to awaken in his patients a desire to work for themselves, a desire to understand Christian Science rather than merely to believe in it.

Those practitioners are most successful in the healing work who follow Mrs. Eddy's instructions on page 417 of Science and Health: "Explain audibly to your patients, as soon as they can bear it, the complete control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give your patients an underlying understanding to support them and to shield them from the baneful effects of their own conclusions. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain." For the further benefit of both practitioner and patient she has said, "To avoid being *subject* to disease, would require the understanding of how you are healed" (Miscellaneous Writings, p. 39), and throughout her writings she has endeavored to inspire every one who comes to Christian Science to acquire this understanding and apply it.

Preaching without practice has been the bane of all religious life, and Christian Scientists should see to it that they do not fall into this error. Nothing will so convince the world at large of the truth of Mrs. Eddy's teachings as the same proof the Master offered the messengers from John: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

That Christian Science is doing these works is amply witnessed to in our periodicals and in the Wednesday evening meetings,—the "signs" which the Master declared should "follow them that believe" are manifested. The time has not yet come, however, when we can relax our efforts, but rather the more diligently work, watch, and pray, for today even as in the time of the Master we find that "the harvest truly is plenteous, but the laborers are few."

ARCHIBALD MCLELLAN.



"The only begotten Son"

NOTHING witnesses more surely to the nobler nature, the higher possibilities of a man, than the fact that he is made happier and better when he comes into the presence of a little child. Response to the appeal of beauty, innocence, and sweetness—in a word, of good—discloses an instinctive attachment to the ideal, and this constitutes one of the greater values of the Christmas-tide.

The significance of this discovery is deepened when we remember that the Bethlehem babe came to maturity without losing any of his power to gladden and inspire. He always retained his winsomeness, and it is thus made to appear that the thing in him which attracts is character, the soul of goodness; that the most radiant and irresistible thing in the world is godlikeness, a quality of thought and bearing in which Christ Jesus stands quite alone, but yet which aspiring human sense instantly recognizes and claims for its very own. A man's redemption is complete when he really finds himself, and the philosophy of salvation thus comes to be easily understood. The remembrance of him whose birth is songfully celebrated in the hearts of men of every race, caste, and condition today, has always ministered to human need with gentle yet compelling helpfulness. Divinity has come to its own, Love is reflected, and a glimpse of man has been gained.

It is in the power of the Master's words and deeds to illumine and to uplift, to make men see what they truly are and ought to be; and it is here that we are brought face to face not only with the one wholly redemptive personality of history but with the supreme event of revelation. Here too we come upon the great theme of Christian Science, the forever appearing of the Christ to dispel the darkness of false sense, and thus to save the world by establishing in consciousness a perpetual Christmas-tide, the reign of Truth and Love. In the chapter on Atonement and Eucharist the student of Science and Health will find a portrayal of the character and mission of Christ Jesus which interprets more adequately than ever before the Scripture phrase, "the only begotten Son of God," and which gives a meaning to Christmas, the Christ-coming, that is of inestimable value to all mankind, since when clearly apprehended it heals both sickness and sin.

Napoleon was quite right in saying that "comparison is impossible between Christ Jesus and any other being who ever lived," and the universality of this recognition of his isolated greatness is one of the most distinctive things about him. The greatest men of all times have laid their tributes at his feet, and their characterizations range all the way from St. Paul's declaration that in him dwelt "all the fullness of the Godhead bodily," to the English poet's that he was "the first true gentleman that ever breathed." The things which we find here and there in men and women to admire, esteem, and love, are found to the full in him, and unmarred by any lapses into the commonplace. His birth into being was consummated as that of none other; he was "the only begotten Son," and this accounts for the unblushing naturalness and inoffensiveness of his sublime egoism. He was so grandly great as to be unaffected by its recognition. In his self-identification as the "Son of God," and in the unhesitant

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daring with which he challenged criticism of his life and teaching,—“Which of you convinceth me of sin?”—he was wholly unique.

So too in the compass of his wisdom, his freedom from doubt, from all sense of mystery and limitation, and from mental reserve in affirming the truth, Jesus stands quite alone. He knew God, and he knew men without having shared their weaknesses. He was master of every situation, of every problem, of his human self; hence he never failed or proved inadequate. Further, though adamant to the assaults of error, his heart was tenderness itself, his arms were opened to every prodigal, his love was all-enduring, divine. Well has our Leader named him “that Godlike and glorified man” (*Science and Health*, p. 54), and with her, all true Christian Scientists are ever sitting at his feet. Their sense of indebtedness to him ever impels them to purity and to gently heroic deeds, and his praise should ever be upon their tongues.

JOHN B. WILLIS.

How to Think

CHRISTIAN SCIENCE teaches people in a wonderfully instructive way how to think rightly and to some purpose about themselves and others, indeed about all things. On page 270 of *Science and Health* we read: “Mortals think wickedly; consequently they are wicked. They think sickly thoughts, and so become sick.” In the prophecy of Jeremiah we read, “I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.” The promise which follows this declaration is to the effect that when men come to think as God thinks, He will hearken unto their prayers and be found of those who search for Him with all their hearts.

Before Mrs. Eddy’s discovery of the Science of being, given to the world in *Science and Health* and her other writings, little was known of the power of thought upon the human body as well as its influence upon the whole of one’s human experience. People certainly did think sickly thoughts “without let or hindrance,” even with a mistaken sense that the habit was beneficial, just as it was considered proper to think frequently upon death. In view of this it is little wonder that sickness was so prevalent in spite of the measures taken to repress or cure it; indeed all material methods of cure are so closely related to disease that thought cannot very well be lifted above it while these are pursued.

Christian Science has brought a tremendous change in this respect, and it is one which calls for entire loyalty and obedience to the teachings of Christ Jesus. He commanded his followers to take no thought for the body, as if health were dependent upon food and clothing, but to lift thought to spiritual things, which he named “the kingdom of God, and his righteousness.” He also told them to take no thought for their own defense in times of persecution, but to depend entirely upon infinite Love and wisdom to speak through them. This was wonderfully illustrated in Peter’s eloquent defense of himself and John before the Sanhedrin, when they were charged with the offense of healing a lame man without material means but in the name of Christ, and again when Paul pleaded his case before Agrippa. It is surely clear that if these apostles had entertained thoughts of doubt or self-pity they would not have been ready for the influx of divine inspiration which was poured out in their deathless words.

Paul makes it very clear in his second epistle to the Corinthians that if we would use fearlessly and effectively the weapons provided for our spiritual warfare, so as to cast down “every high thing that exalteth itself against the knowledge of God,” be it sin or disease, we must bring our every thought into obedience to Christ. Writing to the Hebrews he

declares that the word of God is “a discernor of the thoughts and intents of the heart;” in other words, our inmost thoughts must be tested and tried by the word of God.

The Master once said to some who were mentally criticizing his healing work, “Wherefore think ye evil in your hearts?” They should have been filled with gladness and gratitude in witnessing the restoration of a helpless sufferer to health and strength, but their attitude proved true the charge against mortal man given in Isaiah’s prophecy, “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” In Christian Science we are taught that this should not be so, indeed that it cannot be so with God’s man, His image and likeness, who reflects all the activities of the divine Mind, and we should begin to trace our likeness to God by examining oftentimes our thoughts to see if they express that purity without which we cannot see God, and that love for God and our neighbor which means the fulfilling of the law.

On page 545 of *Science and Health* our revered Leader says that “mortals should so improve material belief by thought tending spiritually upward as to destroy materiality.” The result of this uplifting of thought is at once made manifest in improved conditions, better health, with a steady gain of mental and physical strength, until we at length tread with unwearied steps the path of Life divine, wherein we shall “walk, and not faint.”

ANNIE M. KNOTT.

A New Concordance

The publication is announced of a Concordance to Mrs. Eddy’s published writings other than *Science and Health*.

The new volume has been compiled with the same comprehensive care and is issued in uniform style with the Concordance to *Science and Health*. It contains 1,103 pages, and is published only in the Oxford India Bible paper edition, with stiff morocco covers. The thumb index will not be used in this Concordance, as it is to be discontinued in future editions of the Concordance to *Science and Health*.

The publisher is now ready to receive orders, and shipments will be made as promptly as possible. Single copy, \$6.00; in lots of six or more to one address, each \$5.50.

Address Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts.

Among the Churches Current Notes

WASHINGTON.—Tents for the purpose of distributing Christian Science literature at the Thurston and Skagit county fairs, held from Oct. 12 to 16, were maintained by the Christian Scientists of those communities. During this time 130 *Sentinels*, 20 *Journals*, 9 *Herolds*, 192 *Monitors*, 68 English pamphlets, 25 foreign pamphlets, and 23 copies of Senator Works’ speech in Congress were given away. Reports also show that the attendance was good each day. A complete set of Mrs. Eddy’s works in each binding was on display at the Thurston tent. The Christian Science societies at Anacortes, Mount Vernon, and Sedro-Woolley are contemplating the erection of a permanent structure on the Skagit fair grounds to be used for this purpose each year.

Correspondence.

TAFT, CAL.—The Christian Science Society has sold its building on Asher Avenue, and will in the future hold services in Odd Fellows Hall at the regular hours. This move on the part of the Christian Scientists was brought about by a desire to have their meeting-place more centrally located.

Midway Driller.

Christian Science Sentinel

DES MOINES, IOWA.—During the state fair held in this city in the latter part of August, our literature distribution committee maintained a reading-room on the grounds. Two hundred copies of the *Monitor* were ordered for the first day, and as early as possible one of the members of the committee was on the ground, distributing the papers through the stock pavilions, machinery halls, show tents, and similar places; in fact, giving them wherever they were desired. Fifty copies were ordered for each of the following seven days and were distributed in the same way, but as many more could have been used to good advantage.

As the result of the first day's work, the committee obtained a list of fifty-four people desiring copies of the paper for Sept. 2, 3, and 4. Other literature given out from the reading-room comprised 350 pamphlets, 181 *Sentinels*, 55 *Journals*, 1 *Herold*, and 50 subscriptions to the *Monitor* of one month each.—*Correspondence*.

ROANOKE, VA.—Christian Scientists have completed the remodeling of their building at Church Avenue and Fifth Street S.W., and will move from their present rented property into the new quarters on Monday, Nov. 1. They bought it last September, and have had such improvements and rearrangements completed as will make the building a comfortable temporary church home. The obligations of the venture have not yet been fully met, but the congregation are working steadily on that phase of the matter and hope soon to have their title free. In due time, as conditions require, the plan is to replace the structure with an up to date building.—*The World-News*.

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The Lectures

Boston, Mass.

Willis F. Gross delivered a lecture on "Christian Science: the Christ-method of Healing," under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, in the church edifice, Falmouth, Norway, and St. Paul Streets, on Friday night [Dec. 3]. The lecturer was introduced by H. Cornell Wilson, first reader, who said:—

The Christian Science movement in its character and development is so unusual, and the nature and testimony of its accomplishment are so remarkable, that there has been aroused in men and women of all shades of belief a feeling of earnest inquiry which reaches out to understand the teaching that lies back of all this manifestation. Recognizing the spirit of this inquiry, Mrs. Eddy, the Founder of the Christian Science movement, instituted the Christian Science board of lectureship. The members of this board, carrying out the plan inaugurated by our Leader, present the subject of Christian Science publicly through their lectures. They expound the teachings of Christian Science, characterize and illustrate its service to mankind, and correct erroneous views held or promulgated regarding it.

The Christian Science Monitor.

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Winnipeg, Manitoba, Canada

Col. William E. Fell delivered a lecture on Christian Science before a large audience at the Walker Theater. He was introduced by Mayor Waugh, who said in part:—

I am not a Christian Scientist. I am told, however, that Christian Science is founded upon love. Any religious belief which is founded upon love deserves consideration and admiration. Love of God and love of humanity are surely the science of Christianity, no matter what name you may give it. We do not need to die to go to heaven. If we cannot find some

heaven on earth, we are wasting a lot of time. Surely we can engage our thoughts in doing some good to those who are less fortunate than ourselves. We can all do our part to make this world a happy place.—*Winnipeg Free Press*.

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Vancouver, British Columbia

The Hon. Clarence A. Buskirk delivered two lectures on Christian Science for First Church of Christ, Scientist. The introduction by M. E. Schaefer, principal of the Sir William Van Horn School, was in part as follows:—

Today thousands of people are asking Christian Scientists, What makes you so keenly interested in your religion? Why are you generally so optimistic? Why do you as a rule avoid in your conversation the common topics, sickness, sorrow, and such like? To these inquiries, and many others of a similar character, Christian Scientists, while they are ready always to give a reason for the hope that is in them, usually feel they cannot do better than say, "Come and see."

I. N. Miller, president of the American Club, in introducing the speaker at the second lecture, said:—

Personally I lay no claim to being a Christian Scientist, within the deepest meaning of that term, although during the past few years I have given Christian Science considerable study. I have also come into close contact with the organization and the people who support the doctrine, and have had many proofs presented to me as to the efficacy of its teachings. Any new ideas, hopes, or teachings which serve to make us better men or women, physically, mentally, or morally, should be gladly welcomed; and if in the demonstration of Christian Science we receive an additional ray of light, then the world will be better for the establishment and maintenance of this movement.

All of us, I think, whether we are members of the Christian Science church or not, have been impressed with the remarkable growth of this religion in the past few years; and I have personally had occasion to take note of it during my travels through some eighteen foreign countries. What Christian Science has accomplished in the number of believers and in adding to the sum of human happiness entitles it to the respect and earnest consideration of all thinking people.

Correspondence.

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Longmont, Col.

The Rev. Monroe Markley, pastor of the First Congregational Church, in introducing Clarence C. Eaton, who lectured on Christian Science before a large audience at Dickens Opera House, said in part:—

The Lord and Master of us all declared, "Ye shall know the truth, and the truth shall make you free." Never were there so many men engaged in the quest for truth as today, and never were men seeking so earnestly. More and more we are realizing that no one church has a monopoly of the truth; each has a portion of it, and the sum total of all present truth and all truth yet to be discovered is the element of religion which shall forever endure.

Generous indeed has been the contribution of Christian Science to this great whole. Christian Scientists are endeavoring to fill the world with good things, that evil may have no room. They are endeavoring to teach the world that "divine Love always has met and always will meet every human need" (*Science and Health*, p. 494). I am not a Christian Scientist; but although there are some things upon which I differ with Christian Scientists, there are more upon which we agree; and the few points upon which we differ should not prevent us from loving one another, and living and working together for the glory of God and the good of men. At one time John

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said for the disciples, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." But Jesus said, "Forbid him not: for he that is not against us is for us." The truth and vitality of religion depends upon its ability to cast out devils and save men; and in so far as any religion does this we have no right to oppose it. A religion, however new or however old, that casts out devils from men and makes men more godlike, is a success, while a religion which does not do this is a failure.

In my study of Christian Science and my fellowship with Scientists I have learned many things, among them that the idea most people have of Christian Science is an erroneous one, and that the thing so often attacked as Christian Science is not Christian Science at all.—*Correspondence*.

Billings, Mont.

A splendid audience heard the lecture on Christian Science by William D. McCrackan, at the Babcock Theater. He was introduced by Judge Edmund Nichols, who said:—

Today and at this moment one desire and one prayer is in the heart and upon the lips of all humanity. Upon every sea and in all lands; in palace and hovel; from the heads of the imperial governments to the man in the trench; from the captain of industry to the humblest laborer; from the strong and weak alike, there is one longing to be satisfied, one hope to be cherished, one imperative need to be realized. It is expressed in one word, peace.

The healing and uplifting influence which peace affords, can alone give to a discordant world surcease from all the bitterness, hatred, and cruelty of its wars; from the contention and strife of its industry; from the greed and avarice of its wealth, and from all the ills of mind and body. It will be admitted as axiomatic, that until there exists a clear understanding of the true relation of one man to all men, and of man to God, no permanent harmony of either individuals or nations can be expected. Nor can a true conception of man's relation to his fellows be had until we first understand our relations to infinite God. There have appeared here and there in the world's history a few who lived above the temporal and material, and whose vision therefore was so clear that they were able to know the truth about man. Some of them expressed this truth. Christian Scientists not only claim to have this knowledge, but to have demonstrated it individually beyond all doubt.—*Billings Tribune*.

Smith College, Northampton, Mass.

Prof. Hermann S. Hering, who lectured for the Christian Science organization of Smith College in Carnegie Hall, was introduced by Miss Katharine R. Vermilye, chairman of the organization, who spoke in part as follows:—

A Christian Scientist often feels that he can never adequately express his gratitude for Christian Science. But because it means so much to him, does so much for him, he is always more than glad to tell those who wish to know about this religion. The Christian Science organization of Smith College, therefore, welcomes you here tonight to hear one who is well qualified to explain what Christian Science is and what it does for mankind.—*Correspondence*.

Lectures to be Delivered

ARIZONA—Mesa: Prof. Hermann S. Hering, Majestic Theater, 8:15 p.m., Dec. 27.

Tucson: Prof. Hermann S. Hering, Woman's Club Building, West Alameda Street, 3 p.m., Dec. 26.

CALIFORNIA—Long Beach: Prof. Hermann S. Hering, The Auditorium on the Pier, 8 p.m., Dec. 30.

Ontario: Dr. Francis J. Fluno, Euclid Photo Play Building, 8 p.m., Dec. 30.

San Francisco (Fourth Church): Dr. Francis J. Fluno, Church Edifice, 450 Arguello Boulevard, 3 p.m., Dec. 19.

Willits: Dr. Francis J. Fluno, Colonial Theater, 8 p.m., Dec. 28.

CONNECTICUT—Meriden: William D. McCrackan, Poli's Theater, 3:30 p.m., Dec. 26.

DISTRICT OF COLUMBIA—Washington (First and Second Churches): Virgil O. Strickler, Poli's Theater, 3 p.m., Dec. 26, and First Church Edifice, Columbia Road and Euclid Street, 8 p.m., Dec. 27.

ENGLAND—Wakefield: John W. Doorly, Institute of Literature and Science, Wood Street, 8 p.m., Dec. 30.

ILLINOIS—Chicago (Seventh Church): Hon. Clarence A. Buskirk, Church Edifice, 5318 Kenmore Avenue, 3:30 p.m., Dec. 26, and 8 p.m., Dec. 27.

IOWA—Creston: George Shaw Cook, Congregational Church, 3 p.m., Dec. 19.

KANSAS—Holton: Clarence W. Chadwick, Perkins Theater, 8:30 p.m., Dec. 30.

MASSACHUSETTS—Newburyport: William D. McCrackan, Church Edifice, corner State and Prospect Streets, 7:45 p.m., Dec. 28.

Salem: Bliss Knapp, Empire Theater, 3:30 p.m., Dec. 26.

MICHIGAN—Manistee: Willis F. Gross, Unitarian Church, 8 p.m., Dec. 30.

Petoskey: Willis F. Gross, Church Edifice, Waukazoo and Michigan Streets, 8 p.m., Dec. 31.

MISSOURI—Marshall: Clarence W. Chadwick, Orpheum Theater, South Side Square, 8 p.m., Dec. 28.

NEBRASKA—Nebraska City: Clarence W. Chadwick, Church Edifice, 8 p.m., Dec. 27.

NEW HAMPSHIRE—Concord: William D. McCrackan, Phoenix Hall, 8 p.m., Dec. 27.

Littleton: William D. McCrackan, Opera House, 8 p.m., Dec. 30.

Milford: Charles I. Ohrenstein, Town Hall, 8 p.m., Dec. 30.

NEW YORK—Amsterdam: Frank Bell, Amsterdam Theater, 3:30 p.m., Dec. 26.

Johnstown: Charles I. Ohrenstein, Grand Opera House, 8 p.m., Dec. 28.

Mamaroneck: William D. McCrackan, Town Hall, 8:15 p.m., Dec. 26.

OHIO—Salem: Charles I. Ohrenstein, Grand Opera House, 3:15 p.m., Dec. 26.

VERMONT—Rutland: William D. McCrackan, Church Edifice, Cottage Street, 8 p.m., Dec. 31.

WASHINGTON—Port Angeles: Clarence C. Eaton, Opera House, 8 p.m., Dec. 27.

Seattle (Society, West Side): Clarence C. Eaton, West Side Hall, 2644 California Avenue, 3 p.m., Dec. 26.

Snohomish: Clarence C. Eaton, Eagle Hall, 8 p.m., Dec. 30.

WISCONSIN—Fond du Lac: Frank Bell, Armory E, 8:15 p.m., Dec. 30.

Milwaukee (First Church): Willis F. Gross, Church Edifice, Prospect Avenue and Keene Street, 8 p.m., Dec. 27.

Milwaukee (Second Church): Willis F. Gross, Church Edifice, Highland Boulevard and Twenty-seventh Street, 8 p.m., Dec. 28.

Sheboygan: Frank Bell, Church Edifice, 605 Niagara Avenue, 8 p.m., Dec. 31.

Testimonies of Healing

I am truly grateful for what Christian Science has done for me. All the good that I reflect, all the good that I possess, I owe to the understanding of the Christ, Truth, as given to us in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

About thirteen years ago Christian Science found me not only a physical wreck (having been an invalid or semiinvalid for the greater part of seventeen years) but suffering from melancholia. Our only child had passed on, home and business had been swept away, and it seemed as if I had nothing to live for. The mental suffering was far greater than the physical, and I turned to Christian Science for comfort, never expecting to be healed of two so-called incurable diseases. I soon found that Christian Science means reformation,—a turning from the material sense of things to the spiritual, learning to think right about God and His spiritual creation, including man. At once I became an earnest student, applying its rules, and with the help of practitioners I was lifted out of the depressed mental condition and healed of one so-called incurable disease in about three months, and of an abnormal growth in a year and a half. Gradually I was freed not only from the mental and physical diseases, but also from unpleasant home surroundings and financial difficulties, and I became a more helpful woman and a willing worker in the Master's vineyard.

I should like to tell of the goodness of God in an hour of great need. I had been a Christian Scientist about six years when I met with a severe accident, being thrown violently from a carriage. The medical verdict was that one leg was badly broken and the ankle so injured that, according to the dictum of several surgeons, I would be a cripple the rest of my life, and the period of convalescence would cover many months on account of a severe hemorrhage. Besides these conditions, the collar-bone was broken, the spine was injured, and there were other injuries less severe. I was taken to the hospital and was on the operating-table a little over two hours, but I took no anesthetic, as there was no pain. It was six days before all the bones were put in place. I was taken to my home the day after the accident and attended by two surgeons. I asked a Christian Science practitioner for treatment, which was lovingly given, and instead of lying in bed three months, as was predicted, I was out the third week. The sixth week I was walking with the aid of two canes, and at the beginning of the eighth week (while the practitioner was with me) the realization of man's birthright, freedom from all disease, came to the human consciousness, and I walked free with the exception of a slight lesion, which soon passed away.

This healing took place under the most trying circumstances, but by constantly holding to the truth of being, and remembering the promise, "Lo, I am with you alway," I knew that "though an host should encamp against me, my heart shall not fear." The truth as pointed out by our revered Leader did not fail me; every prediction on the part of the physicians was overcome, again proving the power of the Word of God made manifest to the flesh. During this time I never allowed a suggestion of resentment to enter my consciousness, although the accident was caused by the carelessness of the driver. A great sense of gratitude for the little understanding I had of Christian Science, and the assurance that Truth eliminates all that is unlike God, good, filled my thought. I was grateful for the skilful care of the surgeons, the loving attention of the matron and nurses in the hospital, and the faithful adherence to the truth on the part of the practitioner. Many became interested and are Christian

Scientists today through this demonstration of the Christ-healing.

My heart is filled with thankfulness to God for all these blessings, and I gladly acknowledge my indebtedness to our revered Leader, who was able to prove the healing power of this truth as demonstrated by the great Wayshower, Christ Jesus.—ELLA HELEN HOYT, Syracuse, N. Y.



We wish to express our gratitude to Christian Science for the many demonstrations of healing in our family, but more especially for the healing of our little boy, five years old, of a most severe case of infantile paralysis. He was taken ill on Monday night, and it was not until Tuesday morning that we realized what the trouble was. By this time he was unconscious, and the little body was drawn and twisted. We at once called for help in Christian Science, but he apparently grew steadily worse. In the evening a medical friend, who asked to see him, said our boy was dying, that it would probably be only a few hours before he would pass away, but that if he did live he would be a cripple and probably an idiot all his life. Nevertheless we clung to the truth, knowing that as God's child he could not be anything but strong and well. All this time the practitioner was working for him, and about two o'clock Wednesday morning he sank into a natural sleep and his color became normal. He slept nearly all day, only rousing to take food,—the first he had retained since Sunday. The limbs straightened out and the paralysis of bowels and muscles left him. On Thursday he walked down-stairs to lunch, and the following Monday morning started to school entirely healed. He was examined by a physician and the school nurse and pronounced absolutely well.

To us this was a most wonderful demonstration of the allness of God, and we are deeply thankful to Him, also grateful to Mrs. Eddy, who has enabled us to know Christian Science and its glorious message.

MR. AND MRS. W. C. LAUGHERY, St. Paul, Minn.



I wish to express my thankfulness to God for the inspired thought of Mrs. Eddy, who through her labor of love has brought healing, happiness, and peace to unnumbered thousands.

I came to Christian Science for relief from physical ailments, having been sentenced to a surgical operation, to which I was very ready to submit on account of my intense pain; but as both my husband and mother entertained great fears for me the operation was delayed. About this time a friend asked why I did not try Christian Science, as she had just been healed of a very severe ailment through absent treatment. I decided to do so, and from the first treatment began to improve. In a few weeks I was perfectly healed. The study of Science and Health was then begun, and it filled a long felt need in my life. It has helped me to learn to understand and love the Bible. The other members of my family have all had wonderful demonstrations of healing, and there has been no material remedy used in our home for over eight years, while prior to that time we had been constant users of all sorts of medicines.

For all these blessings I am more than thankful, but most of all for the change of thought, the consciousness of spiritual being that is ever present, for the knowledge that God is always with us, ready to help in all our problems. I am also grateful for the Lesson-Sermons and our other literature, to none of which we ever turn without receiving comfort and help. My prayer is that I may go on and up, never

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faltering; that I may prove to be a help, if ever so little, to my brother man; and that I may have that Mind in me "which was also in Christ Jesus," and thus prove my appreciation of the sweet gift of love that has been given to this generation by God through His faithful servant, Mrs. Eddy.

AUGUSTA DAHLEM, Chicago, Ill.



[Translated from the German]

In submitting the following account regarding my severe illness, and subsequent recovery through Christian Science, I would like to say that I am ready to subscribe to any of my statements and willing to give more specific information if so desired. My case was one of gout in the severest form. As my father had suffered greatly with this trouble, the physicians under whose care I put myself repeatedly declared that in view of the seriousness of the affliction, which was a hereditary one, I had little chance of complete recovery. The first severe attack, which kept me in bed for about three weeks, occurred around 1884, and from then on, at intervals of longer or shorter duration, I had increasingly severe attacks. In 1900 I was laid up for three months, suffering intensely, and during almost the entire time could not move a limb and had to be fed, and lifted from one bed to another. As soon as I was able to be moved, I was taken away, and during the following ten years, when I was not laid up at home, I visited sanitariums, watering-places, and health resorts for weeks and months every year. During the period intervening between the first attack and the year 1910 I was successively under the care of about thirty physicians, and in my endeavor to get rid of my trouble I tried practically every means known to *materia medica*.

While the physicians' endeavors remained unsuccessful, I cannot but acknowledge their zeal and devotion. The last physician once more informed me that the trouble was hereditary and that medical treatment could not heal me, though it might make life more tolerable. He added that I should take opiates to lessen the pain and enable me to sleep. This physician has since passed on, but the accuracy of the above statement may be corroborated by Privy Counselor Gaede of the Supreme Court, in Hamm i.W.

Toward the end of 1910 I broke down completely. My son-in-law, who is a physician in Essen, told my wife that I could not last much longer. A few weeks previous to this an aunt of mine had written my wife that we should give Christian Science a trial, if medical help proved of no avail. She also sent a copy of *Der Herold der Christian Science* which contained a testimony relative to the healing of a severe case of gout. Although my wife did not grasp the thought of Christian Science, not having the slightest knowledge of the subject, her feeling of distress caused her to hand me the periodical. For thirty years I had believed myself to be a materialist and atheist, hence an "enlightened person." The copy of the *Herold* therefore flew from my bed across the room, for at that time I considered it beneath me to try to investigate such queer theories concerning God. The aforementioned lady, though not a member of the Christian Science church, did not allow herself to become discouraged by my wife's declinatory answer, but in her desire to help she continued her endeavors, and finally interested my second little daughter, who was staying near her at the time. The latter then wrote to her mother that even though she did not believe in Christian Science, she should let me come to Hannover for her (my daughter's) sake; that I could not possibly come to harm by giving Christian Science a trial. I fully subscribed to the latter remark, though I added that it was just as impossible that I should be benefited.

Believing myself to be nearing death rapidly, I thought

that I should not resist my child's entreaties by refusing the last wish which I might be able to fulfil, and accordingly in the company of my wife I left for Hannover, where I had Christian Science explained to me. What I heard there was logical, assuming a belief in the existence of God; but this, as I said before, was not the case with me. Still, I thought that during my last days I would try to investigate the subject in an unbiased state of mind. We then returned to Hamm i.W., but before leaving, my wife requested a Christian Science practitioner to take up treatment for me. Despite my unbelief I did not object to this, as I took it for granted that any detrimental effect was out of the question, though the determining factor was the consensus of medical opinion, according to which all material means had been exhausted. The next few days following our arrival home were spent in an invalid's chair with my wife reading to me from the Christian Science literature which she had brought with her. The strange thing now occurred that, instead of moving downward speedily toward the grave, there was a rapid upward rise back into blooming life. A few weeks after the first talk on Christian Science with subsequent treatment, the invalid-chair was discarded and I walked with my children to a neighboring place about three and a half miles away and back again without experiencing any bad effects. Treatment had been continued by the practitioner in Hannover. Then I saw that if the *modus operandi* of Christian Science was effective,—and it was proven to be so,—distance, which in this case was between Hamm and Hannover, was not to be reckoned with.

I would like to mention that incidental to the Christian Science treatment was the complete disappearance within two weeks of abnormal growths of the size of peas or beans which for the past fifteen to twenty years had formed back of my ears as a result of the gout. I have also been healed of another very serious affection which was related to the same trouble, but the foregoing statement will suffice to show the efficacy of Christian Science treatment.

EMIL KÜPPERS, Hannover, Germany.



It is about three and a half years since I experienced healing in Christian Science. After having been in bed for seven months, suffering untold agony from what was pronounced an organic trouble, for which the doctor had said an operation was absolutely necessary, the thought came to me to try Christian Science. Up to this time I knew nothing of it except through criticism which I had heard and which had made anything but a favorable impression on me; but a practitioner was sent for, and the first treatment was given about five o'clock that afternoon. Twenty minutes after she left I ate a hearty meal, the first solid food I had retained in all those months. I then went to sleep and slept like a little child all that night without the aid of an opiate, which had been my only relief up to this time. The next morning I walked down-stairs and out on the porch. The trouble had been instantaneously healed through Christian Science, and from that day to this I have had no return of the pain.

After this a dropsical condition manifested itself, and apparently grew much worse instead of better, until one night my husband became so alarmed that he called in a doctor. What I went through for a few weeks under the doctor's care was certainly torture, and at the end of that time in my room in a hospital I was crying aloud for Christian Science. Then I was brought home, a Christian Science nurse and a practitioner were engaged, and I am happy to say that once more this wonderful truth met my need. I had reached the last stage of dropsy and was unable to breathe

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lying down, and the time had come for me to prove whether I had more faith in God than in man. On the night I was absolutely healed, conditions manifested themselves in their very worst form, and my husband again called in a doctor, who merely turned to my husband and said: "If Science is any comfort to you or your wife, keep right on with it. I can do nothing for her; she will never see daylight." It is needless to say that he was mistaken, for in twenty minutes from this time I was healed. I know if ever I touched the hem of Christ's garment I did then. Four days later I walked three blocks to a Christian Science church.

Words cannot express my thankfulness to God for these wonderful proofs of His unlimited love for His children, and I earnestly hope and pray that I may, if only in a small degree, be able to show some of the gratitude I feel by striving to apply what knowledge I have so far gained of this healing truth. Though at times I may stumble along the way, I know that if I but trust God implicitly, He will lead me gently on. I also want to express my gratitude to our Leader, Mrs. Eddy, for unfolding this truth to us, and making it so practical that we can apply it to our daily lives. Sooner or later, if it is honestly applied, our lives will certainly bear witness.

The little understanding I have gained has helped me through many seeming dark hours of fear with my little ones, and I know that it is only as I realize the ever-presence of God and that He has given His angels charge over them that I shall be able to rise above this worst foe of a mother and see plainly the nothingness of it. I know that God will give me the strength to do it, and that afterward I shall come out a better, stronger, truer mother and wife. I earnestly hope and pray that this testimony may be the means of helping some brother or sister along the way.

MARION L. PACKARD, Chicago, Ill.



For twenty-five years I drank and smoked, and at times to an excess that cost me my position. The last time this occurred was on Aug. 6, 1906, and supposing that I had lost the respect of all my friends, I determined to end the struggle. I had signed temperance pledges and promised ministers and friends, as well as my wife, that I would let the stuff alone, but could not. On the morning of Aug. 7 I made all preparations to end my life, and at eight o'clock telegraphed to that effect to my wife at New Rochelle, where my family were staying for the summer. I returned to my apartment, and going into the bath-room, turned on the gas full force, then sat down on a chair and read the morning paper all through. I sat there from a quarter past eight until eleven o'clock without even feeling sleepy, but the tenants and the landlord of the apartment were hunting for the leaking pipe. At eleven o'clock I became disgusted with the attempt, threw open the window, and went out into the dining-room, where I lay down on a lounge and slept until between three and four o'clock, when my son and a neighbor, sent down by my wife to see what had become of me, awoke me by opening the hall door. I got up and talked to them, and that night went home with my boy, where I learned why the gas had been powerless to harm me. A few minutes after eight, when my wife received my telegram, she had called up a Christian Science practitioner, and together they worked to know that my life was not mine to surrender, and I could not lay it down at will; that God is man's Life, and so the gas was rendered powerless.

The next day, at the earnest solicitation of my wife, I went to the same practitioner and received treatment for the drink habit, and was healed that day, no drop of liquor having passed my lips since. I have also given up smoking, laid off

eye-glasses, and been healed of chronic bowel trouble as well as many minor ailments. Besides this, I soon secured a better position than I had ever held.

Before coming into Science my concept of God was that He is a God of hate as well as of love, punishing the wicked and rewarding the righteous. At the age of eighteen I had united with a church, and for twenty-five years was an active worker, taking part in revival services and temperance reform movements; but during all this time I never understood the Bible, did not know God or know what was my relation to Him, and did not know how to pray aright. "Science and Health with Key to the Scriptures" by Mrs. Eddy has explained to me the seeming deep mysteries of the Bible and taught me how to pray effectively, and thus to work out my own salvation.

I united with The Mother Church in June, 1907, also with First Church of New Rochelle in July of the same year, and have been honored in the intervening years by being permitted to serve the cause in many capacities. My experience has been wonderful. What Christian Science has done for me it can do for others, and they will be as grateful as I am to Mrs. Eddy for what she has given us, enabling us to realize and understand what God has done and is doing for mankind.

GEORGE DEV. CLARK, New Rochelle, N. Y.

I take pleasure in affirming that this is a true statement of facts regarding the attempt at suicide with gas and my husband's subsequent healing.—MRS. GEORGE DEV. CLARK.



[Translated from the German]

A friend told me of the wonderful teachings of Christian Science, and my interest being aroused, I often attended the Wednesday evening meetings. Furthermore, the opportunity was soon to present itself for me to become convinced of the truth contained in these teachings.

Our little boy, then old enough to go to school, was afflicted with scrofula, which manifested itself on the ear-laps and around the nose and mouth; besides, there were hard and very painful spots on his throat. One day the school physician informed us that we were expected to have the child treated on account of contagion, whereupon I asked a Christian Science practitioner to take the case. This was readily done. We then went through a hard testing time, as the child seemed to grow very ill; but the consciousness that God is Love, the only and ever present power, enabled me to maintain a serene attitude. The effect of the truth upon the child was seen in the yielding of the trouble. Much impurity was expelled from the system through coughing and vomiting, and malignant abscesses on the throat and legs broke, but healed almost without pain. This condition lasted about six weeks, after which the recovery of the child was complete; and now he is a big, strong boy.

We have had a similar experience in the case of our daughter. She often complained of having headaches, and I endeavored to realize the truth for her; but when a great many small pustules formed on her scalp, I asked a practitioner to take the case. Absent treatment was given; the pustules disappeared, and on the back of the head there formed a large swelling, which opened, and much impurity passed from it daily. The child was very patient and firm in her trust that God is ever present and that disease has no power. A bald place formed on her head about as large as the palm of a hand, but through continued treatment in Christian Science the discharge ceased completely, and there was a new crop of hair.

Both these cases, as well as many minor instances, caused me to understand the teachings of Mrs. Eddy better and

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appreciate them more. I am striving to assimilate more of the truth which they contain, and I thank God for having been led upon this road.

FRAU MAGDALENA SCHNEIDER, Seifersdorf, Schlesien, Germany.



Since taking up the study of Christian Science I have been freed from a number of physical ailments, and am glad to testify that whatever improvement has been accomplished in that or any other direction is due entirely to this agency. I have learned that Christian Science not only heals the sick and cleanses the sinner, but it also makes plain the exact way in which the good work is done, so that a Christian Scientist always has in his possession an ever present help for each problem.

When this study was taken up in a fair and open-minded manner, it was observed that associations began to assume a more pleasing aspect, and the tendency to become angered, and to submit to those other emotions and impulses which have never brought anything but sorrow and suffering to humanity, became less and less frequent. Simultaneously with the disappearance of these false witnesses, physical suffering vanished, giving place to health and peace. While the physical condition was the one thing in mind which seemed to need correction, and it was for this purpose that Christian Science was taken up, yet there was a blessing in store which has proved to be all and more than was expected. While *materia medica* was being given a fair and unprejudiced chance to bring relief physically, orthodox theology was also being given a fair chance to answer those questions which are sure to come when one is honestly searching for God. Even at that time I was not willing to accept the husks, and not until the first Christian Science treatment did I have any thought that at last the answer was to be received, although confident that the truth would some day appear.

It is just to say that those who tried to direct me spiritually, before I sought help in Christian Science, as well as those who tried through material means to heal me physically, made a sincere and honest effort according to the light they had, and there can be no doubt of their desire to do good. But, apparently in proportion to the degree of sincerity and honest endeavor on their part, the conclusion was convincingly brought home to me that they did not have the exact knowledge which the world has accredited to them. I am glad to acknowledge now, as a Christian Scientist, a sufficient sense of love for all those who tried to help me.

Christian Science has given me health, and it has given me a knowledge of God as an ever present, loving Father-Mother. Mrs. Eddy is revered and loved by all who appreciate the vast significance of her unselfish efforts for humanity, and I am glad to be numbered among those who have made some progress in that direction.

LESTER B. McCOUN, Omaha, Neb.



A year ago I suffered greatly from a form of stomach disorder which made it impossible to eat any solid food. After dieting for weeks and finding myself no better, I went to a Christian Science practitioner. To my great astonishment I was able to eat a regular meal after the first treatment. As the treatments were continued, however, and my understanding of the truth grew, the mental change meant even more than the physical. Since then Science has been everything to me. In time of need it has been my unlimited supply. When conditions have been such that I should ordinarily have been utterly cast down, divine Love has indeed met every need and made my way one of happiness, health, and sunshine.

CORA E. BATMAN, Sioux City, Iowa.

From Our Exchanges

[*American Lutheran Survey*]

Aside from purely racial or reasoned sympathies and antipathies, the Christian realizes that for him, as well as for our Government, there is a spiritual attitude toward the many issues arising through concrete circumstances which is strictly in harmony with the Word of God and therefore pleasing to God, as there also is an attitude which violates the plain revelation of God and justifies it on the ground that religion and politics must be kept separate. This idea, by the way, that we must keep our religion out of our politics, is radically false. God requires of us that we be Christians in our personal politics as well as in our business and other human relationships.

There can be no issue of public moment, no problem of either national or international politics, which is not capable of being solved according to the fundamental principles laid down in the Word of God. And although the issue may seem dissociated from Christianity and entirely separated from Christian thinking as a purely secular matter, the Christian will not rest before he has clearly seen the issue in all its aspects through the medium of God's revealed will. He must keep his conscience blameless, and in order to do this he will study public problems in the light shed upon his intelligence and his conscience by God's Word.

[*The Advance*]

Mortality among the gods has been large in recent generations. Atheism is dead. It died because the minds of men could not be content with mere negation. Men must seek an adequate cause for the phenomena which they behold about them. Agnosticism is dead. It died because men could not remain perpetually satisfied without at least attempting to know the eternal truths, even though these truths are so vast that men might be compelled to confess them unknown, and sometimes to think of them as possibly unknowable. Materialism is dead or dying, for matter itself, solid and tangible as it seems, appears to be a form of energy. "That which is born of the flesh is flesh;" that which is born of matter is material; that which is born of the Spirit is spiritual; and if the universe is fundamentally spiritual, then the Spirit is the final fact in the religious life of men and of the world.

[*The Christian Intelligencer*]

We should be very grateful that to this world, rocked by the breaking up of old ideals, of accustomed safeguards, and of age-long conventions, and benumbed by a paralysis of faith and trust in the living God, there has come a revelation of the instability of all human philosophy, and culture, and material power, and intellectual pride, and a compulsion, which is becoming more powerful with each passing day, to return to a more stalwart and primitive faith, a more honest and earnest reliance upon God, a more profound distrust in all human safeguards and foundations, and a more wide-spread conviction that only upon the basis of a truly spiritual life rooted and grounded in a living faith can there be erected any permanent or enduring institution of human society or individual life.

[*The Congregationalist and Christian World*]

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" The clear implication of this query is that in the mind of this prophet of the eighth century before Christ the elaborate ritual outlined in the Pentateuch was not in operation or in existence when

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the Hebrews wandered for forty years in the wilderness. In those early beginnings of the Jewish church men did not undertake to purchase the mercy and favor of God by the gifts of bullocks and rams. The free, unpurchased and unpurchasable mercy of God was openly bestowed upon the needy, penitent Israelites as an act of divine grace. This sturdy prophet views the whole system of legalism which had grown up to obscure the great evangelical truth of the divine compassion seeking out the guilty objects of His redemptive purpose, as a thing graven by man's device. It was putting in the place of God a faulty picture which was not God.

Where religious observances are not accompanied by clean and unselfish living, we may be sure that the divine judgment will fall upon them. Where a man brings his song or his prayer to the altar and there remembers that his brothers have much against him because of his unsocial conduct, let him leave there his worship before the altar and set himself in right relations with his fellow men. Then let him come and offer his worship. The poor and the needy are more precious in God's sight than all *Te Deums* and genuflections. Inasmuch as we have shown equity and kindness in our dealings with them, we have already honored Him whose precious children they are. "If ye have done it unto the least of these ye have done it unto me."

[Rev. Paul Revere Frothingham in *The Christian Register*]

Conceptions as to the Master and his mission may undergo a change, churches may require readjustment, faith may seek new formulas; but when all is said that can be said in such connections, and the last suggestion has been made, the one important and convincing fact remains,—that religion is a living and undying instinct of the human soul. Human customs change, but there are human convictions which never can be shaken. New needs arise, but certain old needs still remain unanswered. Human nature is not going to outgrow the church, for the church has grown out of human nature. Worship is not likely to cease suddenly, because people cannot possibly cease from setting up something which they worship. Human beings are not destined to forget how to pray, because when they forget themselves, prayer springs up in their hearts if not upon their lips.

[Robert F. Horton, D.D., in *The Christian Work*]

Wherever men are there are some men with the vision, there are some men with the voice, there are some men with the power to explain and to assert that God is in all things and over all things. And when we say, reverently and confidently, that the greatest revelation of God is Jesus Christ, we say what is manifest to all: that in the human person of Jesus, in the mind of Jesus, in the thought of Jesus, there comes the revelation of God as the Supreme Being that is governing and ordering affairs and directing everything toward the object that He has appointed.

[*The Universalist Leader*]

The one vital need of the hour is more Christianity, and yet more Christianity,—not as a theology, not as a theory, but as a working program of men and nations. Until we have that, we shall have war. When we have that as a dominating fact, it will bring peace.

[*Zion's Herald*]

Let your life be of the right kind, keyed to a supremely spiritual note, and through the linking of life into life adown the successive generations your example will remain effective forever.

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 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: The Religion of Divine Law," a lecture by Jacob S. Shield, C.S.B., has been published in pamphlet form, and is now on sale at prices for our regular pamphlets, as shown on the opposite page.

A new pamphlet, "What went ye out for to see?" is now on sale. This pamphlet contains the four following articles, republished from the Christian Science periodicals: "Principle Not Person"; "Jesus of Nazareth"; "Jesus the Christ"; and "Jesus and the Christ."

The pamphlet, "Causation," by Frederick Dixon, has been translated into Norwegian "Skapende Kraft," and is now published with the English and Norwegian versions on opposite pages.

The pamphlet, "Fulfilling the Law," has been translated into Danish, "Lovens Fylde," and is now published and on sale. This new pamphlet has the English version printed opposite each page of the translation.



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 at 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, Suite 550, 236 Huntington Avenue, 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, Suite 500, 236 Huntington Avenue, Boston, Mass.