

CHRISTIAN SCIENCE



SENTINEL



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

Vol. XVII No. 18

Boston, January 2, 1915

Contents of This Number

Items of Interest (Brief Mention of Important Events)	342
Finding the Higher Meaning Robert Nall	343
Harmony in Accordance with Law Charles A. Griffith	344
God's Work and Man's Work Helen Ward Banks	344
Faithfulness in Service Josephine McMaster	345
True Selfhood Mary I. Mesechre	345
Joy of Service Frederick M. O'Meara	346
Stumbling-blocks Removed Morris Levi	346
Understanding (Poem) Charles C. Sandelin	346
Selected Articles	347
Sunset Light (Poem) Anna Dewey-McNutt	349
Editorial	
"Redeeming the time"	350
Unceasing Prayer	350
Veiled Verities	351
Among the Churches (Current Notes)	
Boston, Mass.	351
St. Petersburg, Fla.	351
The Lectures	
Durban, South Africa	352
Grand Junction, Col.	352
Testimonies of Healing	354
The Holy City (Poem) Gertrude Ring Homans	357
From Our Exchanges	357



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



A NOBLE TYPE OF
GOOD-HEROIC
WOMANHOOD
Longfellow

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

Christian Science Sentinel

Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor.

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

Subscription Price

Payable in advance

Annual subscription price, postpaid, for the United States, Mexico, and Cuba, \$2.00; six months, \$1.00; three months, 50 cents. For Canada add 45 cents and for all other countries 95 cents annually for postage. For subscriptions in quantities please refer to our current catalogue in the CHRISTIAN SCIENCE JOURNAL.

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numeral XV indicates the year 1915; XVI is used for the year 1916. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

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

Terms of Sale

	United States, Mexico, and Cuba	Canada	All Other Countries
Single copy	\$.05	\$.06	\$.07
Four or more copies to one address, each . . .	.03½	.04	.05

Equivalents of United States money

	£	s.	d.	Marks	Francs
\$.60 equals	0	2	6	2.55	3.15
1.25 "	0	5	2	5.30	6.57
1.30 "	0	5	5	5.50	6.75
1.52 "	0	6	3	6.43	7.98
1.67 "	0	6	10	7.06	8.76
2.40 "	0	9	11	10.15	12.50
2.65 "	0	10	10	11.20	13.90
2.95 "	0	12	2	12.50	15.50
4.25 "	0	17	5	17.95	21.31
4.50 "	0	18	6	19.00	22.62
8.00 "	1	12	11	33.85	42.00

Make all remittances payable to The Christian Science Publishing Society.

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

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

Items of Interest

The season of 1914 carried greater danger from fire to the national forests than any year since their establishment. To meet this emergency and to prevent great loss of public property, the department of agriculture was obliged to exceed the amount appropriated for fire protection and incur a deficiency of \$349,243. The total number of fires which threatened the national forests and which had to be handled by the protective organization of the forest service, was 6,112. Eighty-one per cent of these were extinguished by the protective organization before they had covered ten acres. The percentage of fires that burned over more than this area was smaller than in any previous year. While detailed reports have not yet been received appraising the exact loss to the government through these fires, a preliminary estimate shows that the loss of merchantable timber will probably not exceed four hundred thousand dollars. In 1910 the corresponding estimate of loss was nearly fifteen million dollars, but later estimates materially reduced the amount. In Montana and Idaho alone, it is said that the value of specific bodies of timber which were threatened by the approximately two thousand fires which started and were extinguished, aggregated the enormous sum of over fifty-nine million dollars. It was in this section that the largest amount of money had to be spent to prevent a recurrence of the great disaster of 1910. In Oregon and Washington, the twelve hundred fires which were handled by the department threatened upward of twenty-four million dollars' worth of timber.

Influenced by the prospective heavy demand for grain by the conditions in Europe, American farmers this fall have sown a record area to winter wheat. It is estimated by the department of agriculture at 41,263,000 acres,

which is an increase of 4,135,000 acres over the area sown last fall, and on which the record crop of 684,990,000 bushels of winter wheat was harvested this year. The area sown is 5,255,000 acres more than was harvested this year. A feature of the planting of winter wheat this year is the great increase in acreage in the southern states, where farmers are decreasing their acreage of cotton. The acreage in South Carolina has been increased 200 per cent, compared with the 1913 planting; in Alabama, 185 per cent; Mississippi, 125 per cent; Georgia, 118 per cent; North Carolina, 75 per cent; Arkansas, 44 per cent; Texas, Tennessee, and Oklahoma, 20 per cent, and Virginia, 60 per cent. In the great wheat-growing states the increases in acreage range from 5 to 15 per cent, except in the greatest of winter wheat states, Kansas, where a 2 per cent decrease is shown.

Why the general education board founded by John D. Rockefeller makes it a policy to give only a part of the funds required by a specific institution, is explained under the heading of "Conditional Giving" in the third instalment of a report outlining in detail its policies and achievements. The board says that, as a result of its efforts, institutions have themselves started campaigns to raise additional sums, and individuals have made bequests in their wills for their own institutions. Refusals by the board to make contributions, it is explained, "may be based on one or more of several reasons." The report gives these, in conclusion saying:—

"The board may have already contributed more than a fair share to the section represented; the institution may occupy a more or less unpromising situation; it may be in too close proximity to a stronger institution; it may be without backing; it may be one of several denominational institutions, which ought to be merged rather than separately developed. Some of these schools may at the moment be performing a useful function; yet unless they appear to be necessary factors in a well-organized and well-distributed permanent system of higher education, the general education board is compelled to pass them by."

The four years' efforts of about one hundred and twenty-five eastern railroads for a general advance of 5 per cent in freight rates has been won. The interstate commerce commission allow the increase, with a few exceptions. The commission made it plain that this action was taken to relieve the commercial crisis brought on by the war. Commissioner Clements dissented. The exceptions will include rates on bituminous coal and coke, anthracite coal, and iron ore. A flat 5 per cent increase is allowed on joint rates between "official classification territory,"—the East,—on one hand, and southeastern territory, the Southwest, and points on or east of the Missouri river, on the other; on interstate rates to and from New England from and to points in trunk-line or central freight association—mid-West—territory; on rates to and from New York, and throughout "official classification," or eastern territory.

The government's Sherman law monopoly suit against the Lehigh Valley Railroad Company and a number of other defendants engaged in the mining and transportation of anthracite, has been dismissed by Judge Charles M. Hough in the United States district court at New York city. In dismissing the suit the judge said: "No monopoly of interstate commerce, nor any attempt to monopolize, is shown. The proof of the pudding is in the eating thereof, and it is impossible to find any of the normal results of monopoly without also finding violations of the commodities' clause, and none is discovered. As to the restraint of interstate trade in coals transported over the Lehigh road, there can be no restraint without control, and since the railroad does not control the coal it carries, it has no means of restraint."

The fuel value of two pounds of wood is roughly equivalent to that of one pound of coal. Certain kinds of wood, such as hickory, oak, beech, birch, hard maple, ash, elm, locust, long-leaved pine, and cherry, have fairly high heat values, and only one cord of seasoned wood of these species is required to equal one ton of good coal. It takes a cord and a half of short-leaved pine, hemlock, red gum, Douglas fir, sycamore, and soft maple, and two cords of cedar, redwood, poplar, catalpa, Norway pine, cypress, basswood, spruce, and white pine, to equal a ton of coal. Equal weights of dry, non-resinous woods, however, are said to have practically the same heat value regardless of species, and as a consequence it can be stated as a general proposition that the heavier the wood the more heat to the cord. Weight for weight there is very little difference between various species.

Information available regarding the Japanese budget statement for 1915-16 shows that the revenue is estimated at 556,396,000 yen. The expenditure balances the revenue at the same figure. As compared with the budget of 1914-15 there is a decrease in revenue and expenditure. That in revenue is largely the result of reduction in taxation and partly the effect of war. The naval program includes the construction of eight destroyers and two submarines, besides three battleships already voted.

In his first annual report, Attorney-General Gregory favors legislation aimed at railroads controlling coal companies. He proposes an amendment to the "commodities clause" act that would prohibit railroads from transporting, in interstate commerce, articles which they manufacture or produce, or from having the same directors. He also urges the passage of a law giving broader search powers to federal officers seeking evidence against advertising swindlers.

Reduction of public expenditures continues to be a topic of interesting discussion at the capital of the Argentine Republic. In the war department, the reductions planned in the budget in force reach the sum of \$2,226,066. As for the navy department, the present law allots it \$29,533,955, but the new decree will make it \$26,440,432.

The pack of California fruits in 1914 is a record breaker, being 20 per cent larger than that of last year. The heavy pack is said to be due to a decline in the price of raw material of 25 to 40 per cent below the range obtaining before the war began, and to advance sales to Great Britain and the Continent, the heaviest ever known.

The Spanish Senate has ratified the London convention relative to safety at sea. The international convention for sea safety, which was framed at London, was largely the result of the Titanic disaster. One of its principal clauses calls for sufficient life-boats aboard ships to handle all persons on board.

The handsome new Central station at Tokio, Japan, of the imperial government railways, will shortly be thrown open to traffic. It has been six years in building, and will cost, when completed, two million seven hundred thousand yen. The second story will be devoted to hotel accommodation and office suites.

The counsel of the Society of Naval Architects and Marine Engineers, in session at New York recently, endorsed President Wilson's plan for a merchant marine, and the services of the society were offered in behalf of it.

This year's principal farm crops in the United States are worth \$4,945,852,000. The values are based on the farm price of the crops on Dec. 1.

The value of Kansas farm products in 1914 was \$638,253,206, which was \$58,000,000 greater than in any other year.

Christian Science Sentinel

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

Vol. XVII

January 2, 1915

No. 18

Finding the Higher Meaning

ROBERT NALL

BECAUSE Christian Science is the Science of Life, embracing the whole of man's spiritual and physical needs, it is of the highest importance that we bring to bear in its study and demonstration a sincere desire for well-balanced judgment and a clear apprehension of the truth. As our prayer in this respect is answered, we shall avoid two errors,—that of minimizing or ignoring certain facts, and that of failing to understand the spiritual meaning of fundamental terms. It is impossible to read Mrs. Eddy's writings without seeing that she recognized this danger. There was no obliquity in the wide sweep of her vision; rather, because of the spiritual altitude to which she had attained, she was able to steer with unerring accuracy between the Scylla of erroneous and misplaced emphasis on the one hand, and the Charybdis of belief that the disastrous effects of much unregenerate human thought can be lightly set aside as of little account.

Mrs. Eddy frankly admits the difficulty of expressing metaphysical statements in current language. "Mortal thought," she says, "does not at once catch the higher meaning, and can do so only as thought is educated up to spiritual apprehension" (Science and Health, p. 349). She took extraordinary pains, as we now know, so to use the symbols of words in imparting revealed truth to the world that no earnest inquirer after spiritual good can be disappointed. Christianity is a religion of basic truths rather than of mechanical rules, and Mrs. Eddy in expounding the Science of Christianity here followed the example of the Master. She repeats many times certain statements which are the bases of all effectual work for God and humanity. It is these that we need to understand and apply in their right relation, and about which some corrective thought may be requisite.

What is sometimes forgotten is that the affirmation of truth should always be accompanied by the denial of error, until the manifestation of error yields to the power of Truth as scientifically declared. Much emphasis is very properly laid upon good as expressing the highest and most comprehensive quality or attribute of God. Rightly speaking, we cannot think of good without thinking of God. But it is not possible in our present sense of things to demonstrate the allness of good, if its supposititious opposite, evil, is ignored. The one is real, because it is of God; the other is unreal, because it is a false sense of that which is not. But, it may be asked, how far have we gone beyond the mere affirmation of this? Are we proving evil to be a false belief, or are we attenuating good so that it stands to us for a sentiment rather than the greatest factor in the truth of being? When good is to us a synonym for the righteousness which is the active antithesis of evil, and which makes no concession to sin in any of its many forms, then we are catching its "higher meaning," and it will cease to be an uncertain concept. The Puritan made God's rule something akin to a reign of terror. The reaction from this is a tendency toward believing that God's rule and government are characterized by tolerance and lenity in respect to wrong-doing. Between these two

extremes there comes legitimate Christian Science teaching, which, while it lays stress on the allness of good and fully believes that God is Love, recognizes that the human opposites of these must be sternly dealt with and their native nothingness demonstrated.

Again, we have the term "love," which both in relation to God and to man is often misunderstood and its application weakened. We are not called upon to reject the human sense of it; but in working out our salvation our sense of love must be purified, lifted into the higher realm of thought, where it will be cleansed from mental dross and its spiritual nature cognized. One effect of this will be to deepen our longing for righteousness, so that we shall be better equipped for sin's final destruction. It is only when we "stand before the awful detonations of Sinai" and "hear and record the thunderings of the spiritual law of Life" (Miscellaneous Writings, p. 16),—perfect, pure, holy, good,—that we can get some idea of what sin is as a human false concept. There is a possibility, while recognizing that metaphysically it has neither intelligence nor power, of underestimating or making light of it, but there is no justification for this, either in the Scriptures or in our text-book. In passage after passage of Science and Health the aggressiveness and tenacity of sin as a terrible human belief is admitted, and every Christian Scientist is urged to watch and pray that its impotence may be demonstrated. In Christian Science we do not attempt to classify sin. It is enough to know that it is any departure from the law of right or good, and that it will trouble mankind while the conflict between Spirit and the flesh continues. The victory is to him alone who is faithful and true.

There are other terms respecting which some of us would do well to make a fresh and careful study. Judging from testimonies which one sometimes hears, and the attempts to explain Christian Science that occasionally come under notice, this is eminently necessary. Spirit, matter, man, personality, body, salvation, repentance, death, and many other terms, have their specific meanings in Science, and it is here where a study of the Glossary in Science and Health is of incalculable benefit. There are colleges connected with certain religious institutions where it is the practice for the professors at intervals to go back to the fundamentals of their respective subjects, in order that they may ascertain whether they have departed from "first principles," and if so, how far. To do this in Christian Science would be not only to strengthen our faith, and make us cherish with more devotion the divine revelation that it is our privilege to make practical in human redemption, but it would help us to be more effective standard-bearers of Truth. We cannot help and direct others until we ourselves know the way. The wonderful body of teaching left to us by Jesus, and interpreted so clearly in Christian Science, is valuable to each one of us only in so far as we seek to enrich others with it. It is only as our vision is clear and positive that we can be faithful exponents of the truth. If we would be loyal, we must not seek to whittle down the supreme facts of life or weaken the force of spiritual knowledge. To paraphrase Ruskin, the difference between progress and non-progress in Christian Sci-

Copyright, 1915, by The Christian Science Publishing Society

Christian Science Sentinel

ence, between practical knowledge and inability to grasp the facts of being, lies often in not recognizing the "peerage of words," and not looking intensely into them so as to arrive at their real accuracy.

It is in line with this thought that in "Retrospection and Introspection" our Leader wrote, "Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur,—that however little be taught or learned, that little shall be right" (p. 61). And "right" here means exactness, the clearest knowledge to which we can attain as we welcome the unfoldment of Truth, so that our demonstration of Christianity shall be rich in those works that attest its healing and regenerative power.



Harmony in Accordance with Law

CHARLES A. GRIFFITH

SINCE time immemorial, by some perversion of thought, mortals have associated suffering with religion, seeming to consider it a part of the divine plan that mankind should endure more or less of misery in order to be prepared for the heavenly joys which were supposed to await the sufferer after death. That such is not the teaching of the Bible must be clearly evident to any one who will consider for a moment to what an extent Jesus, the prophets, and the apostles devoted their time to the elimination of evil of every sort. This was certainly not Paul's idea of Jesus' teaching, for he says in his epistle to the Romans, "Be not overcome of evil, but overcome evil with good."

It is indeed remarkable that, in spite of all the Bible declares to the contrary, some can so far mistake God's beneficent purpose toward His children; that infinite Love could be so perverted as to delight in human suffering. This false concept has culminated, in some instances, in the organization of societies the members of which voluntarily torture one another and themselves in the belief that the suffering of the body "is good for the soul." This belief, unreasonable as it may seem, is but the logical conclusion of the hypothesis that the sufferer, by resignation to his suffering, may thereby enhance his hope of heaven.

So strong has been the tendency to associate misery with religion, that even Jesus' Sermon on the Mount has been perverted in its meaning and used as authority for the contention that misery and morality go hand in hand. This most wonderful of all sermons begins with a statement of blessed assurance to those who are poor in spirit, those who mourn, the meek, those who are hungering and thirsting after righteousness, the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness' sake, and lastly to those whom men shall revile and persecute, falsely, for Jesus' sake. The master Christian did not herein commend misfortune or untoward circumstance; he did not pronounce a blessing upon mortals because they were in trouble. Rather was he pointing mankind away from poverty,—spiritual and otherwise,—away from mourning, persecution, and false accusation, to the infinite goodness that awaits a clearer perception of God's allness; also to the blessed state of the meek, the merciful, the pure in heart, the peacemaker, and the seeker after righteousness.

All this seems to be contrary to the commonly accepted thought. It is too often with a feeling of resignation and willingness to accept the inevitable that humanity looks upon such conditions. What supreme wisdom Jesus shows in his statement regarding each phase of thought described, and as in all his statements, how strictly in accordance with divine law! "Blessed are the undefiled in the way, who walk

in the law of the Lord," says the psalmist; "Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." Righteousness is the bulwark of humanity. Righteousness means conformity to law, and it is evident that each of the beatitudes is supported by "the law of the Lord." Each is a scientific statement of a scientific fact, therefore wholly impersonal and applicable at any time or place. The whole tenor of Jesus' teachings points to the fact that limitation, disease, and discord of whatever nature, are not to be submitted to as though it were God's will that His children should be afflicted, but that affliction should be overcome by the application of divine law, which annuls all pretense of any other law, thus freeing thought and enabling us to assert successfully our God-given dominion.

The revelator, referring to the company of those "arrayed in white robes," declares, "These are they which came out of great tribulation." They are not commended for having been in tribulation, but for coming out and washing their robes "in the blood of the Lamb." Christian Science is today proclaiming freedom to the sons of men, freedom from the limitations of sense,—sin, disease, sorrow, and want,—and all in conformity with God's law. As mankind recognize this fact, they perceive the significance and import of these words of the psalmist: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

It was with prophetic vision and keen perception that our Leader wrote (Science and Health, p. 226): "The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science."



God's Work and Man's Work

HELEN WARD BANKS

ONE Christian Scientist who was earnestly seeking to live by the truth set forth in Science and Health, found a sentence in the book that seemed difficult of comprehension. "Your true course is to destroy the foe, and leave the field to God" (p. 419). This seemed puzzling to her, for if the foe were destroyed would not the field be won?

One day an incident occurred that disturbed the student greatly. It was a case of injustice, and it seemed proper to be indignant, even though the indignation destroyed her harmony. Then to her mind came the words, "Destroy the foe, and leave the field to God." Suddenly she understood their meaning. Her foe was whatever took her out of the kingdom of heaven; and she could not dwell there while entertaining a sense of annoyance which was a tacit acknowledgment of a power opposed to God. The justice or the injustice of the case did not lie in her hands; that was God's business. Her part was to destroy her own belief in a foe and leave the situation to God.

It was only necessary to do what our Master bids us, namely, "Enter into thy closet, and . . . shut thy door."

Christian Science Sentinel

This means, as interpreted by Mrs. Eddy, to "close the lips and silence the material senses" (Science and Health, p. 15), to know once more that God is omnipotent good and that the serenity of man as His reflection cannot be disturbed. A few moments of prayer brought calm and cheerfulness, and she was entirely sure that now, her foe being destroyed, she could safely "leave the field" to divine justice.

In every case of seeming evil, whether it be sickness, sin, trouble, or poverty, God's work is done, while ours is to be done. Sometimes we are so anxious to do God's part that we neglect our own. Results of work belong always to Him; it is for us not to obstruct those results. God never fails, so if there be seeming failure it is because our part of the work remains undone. In our eagerness to decide results according to our human opinions, we fix our gaze so far ahead that we overlook the foe, the belief in evil, whose destruction is our allotted task. Let us, instead of planning God's work, be alert to detect our foe, however it masquerades, and to smite it hip and thigh. In the fortieth chapter of Exodus we are told again and again that Moses did his part toward the tabernacle construction "as the Lord commanded" him. Then, man's part of the work being completed, the Bible record tells us "the glory of the Lord filled the tabernacle." God rewards all faithful work, but He does not take from man his responsibility. If we vigilantly and courageously destroy every foe that can interfere with our accomplishment, we may, with a contented mind, leave with God the crowning of our labor.

Faithfulness in Service

JOSEPHINE MC MASTER

In Science and Health we read, "Each successive stage of experience unfolds new views of divine goodness and love" (p. 66). As a Sunday school teacher, these words have been proven true, and I have found that one of the avenues of healing is the work of the Christian Science Sunday school. One day, when asked by the superintendent to take the beginners' class, the thought presented itself that I was not prepared (preparation having been made for older pupils), but immediately came the thought that Truth is the teacher, and Truth is always ready to meet our need.

In the class of six, five had never been to a Christian Science Sunday school before, but the thought soon began to unfold. Starting with the perfect Principle, God, one little boy said, "God is power," and it was then explained that when we give power to evil, we are breaking the first commandment, "Thou shalt have no other gods before me." A lad of six then said, "God is love," and it was easy to tell the children that this is the teaching of the Bible, and that as we are thinking good, we cannot think evil, and this is living with God, divine Love. When the children were asked how many of them had seen a candle, all had; and when asked what it does when lighted, a chorus of voices immediately responded, "It gives light." They were then told that every good thought is as a light, which shows us the right way to go.

The following Wednesday one of the little boys had a falling out with his brother. The mother, who was a student of Christian Science, held to the truth for herself, but all day the struggle seemingly went on. At night, however, when she tucked the little one in bed, preparatory to going to the Wednesday evening meeting, the boy had applied the truth as taught in Sunday school, for looking up he said, "Mother, my candle went out today, but it is lighted tonight."

Sometimes we hear it said that children gain the truth more quickly than their seniors, and in the Scriptures Christ Jesus, our Wayshower, has given us this rule to follow:

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In Science and Health Mrs. Eddy speaks of "willingness to give up human beliefs" (p. 24). This willingness, with faithfulness in our application of the truth, will always restore harmony. We are again reminded of the words by our Master, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

No one can realize more than the teacher in a Christian Science Sunday school, that work faithfully done each day, brings healing to both teacher and pupil. Paul's words, "Whatsoever a man soweth, that shall he also reap," is demonstrated from week to week, for divine Love goes before us, preparing the way for the reception of the truth, and from such soil (the prepared thought) we can claim the promise, even now, of fruitage an hundredfold. When the one Mind has given us our work in the Sunday school, it is a great privilege, and we shall find constant opportunity to advance.

True Selfhood

MARY I. MESECHRE

WE often hear voiced by way of self-excuse, or to condone the shortcomings of a loved one, "I am not myself today;" or, "Do pardon him, he is not quite himself just now." Recently, when betrayed into such attempted self-justification, the writer was led to ask, When not myself, who am I? and What does being myself mean? Brief reflection led to the acknowledgment: I am not myself when I am manifesting any error, mental or physical. When I do this, I am surely "not the idea of God," and am "little else than the expression of error" (Science and Health, p. 289). Turning to the second question, the writer began earnestly to search for the true answer. The dictionary defined "myself" as "emphasizing . . . normal condition of mind or body;" and further defined "yourself," the pronoun used by others in their kindly attempts to shield us from censure, as "you, in your own individuality." At first glance it was evident that it would be absurdly unnecessary to offer any excuse for being an individual, for being one's self, or for manifesting normality in mind or body; so another question arose,—What is individuality?

On page 336 of Science and Health we are told that "the spiritual man's consciousness and individuality are reflections of God." This explains that man in his true self is spiritual, and that individuality is true selfhood, which can never need excuse; so the plea for pardon on the grounds of not being one's self is but the unwitting attempt of mortal man to usurp an impossible place, since a mortal is not and can never manifest man's true selfhood. Again, on page 294, we read, "Man's genuine selfhood is recognizable only in what is good and true." By reason of the false belief that a mortal body is one's self, there is continued effort to excuse the faulty personality and to reclaim and reform the imperfect mortal,—an endeavor which must forever prove futile, since it is based upon erroneous premise and deals with transitory wrong instead of eternal right.

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" inquires the psalmist. Because God is too pure to behold iniquity, and can and does mark only the reflected good, we shall eventually recognize and manifest the genuine selfhood of man as the image and likeness of God. In the tenderly appealing story of the prodigal, we read that "when he came to himself, . . . he arose, and came to his father." Does not this indicate that true selfhood is at all

Christian Science Sentinel

times one with the Father, and that when we are conscious thereof we "do always those things that please him"? Then instead of trying to hide ourselves behind a paltry excuse, let us repair the past ravages of the false sense of self and repel its future onslaughts by constantly refusing to recognize and admit any other than our true selfhood. Let us be ourselves, beyond all seeming.

A little verse from an unknown writer comes to mind in this connection, indicating the overcoming of all the untrue sense of selfhood through the constant acceptance of and adherence to God's standard for us:—

To be thyself is thy self to slay;
Or, lest thou follow not what I say,
Let being thyself be thus expressed:
'Tis to wear God's thought of thee as thy crest.

Joy of Service

FREDERICK M. O'MEARA

THE greatest joy possible to man is found in the service of God. It is the invariable experience of students of Christian Science that their highest and holiest joy is in helping others. Many of us who today are privileged to be numbered among that ever-increasing multitude, have not always sought happiness in service. We have imagined that satisfaction was to be found in catering to our own selfish and carnal desires. Frequently, if opportunity to do something worth while was presented to us, the first question was, "What am I going to get out of it?" But Christian Science is changing all this. We are beginning to see the immeasurable joy to be had by one's "seeking his own in another's good" (Science and Health, p. 518). Earth has nothing to compare with the joy of seeing the effects which follow when one has been privileged to be a channel for the "still small voice" of Truth. This joy of serving in Christian Science is not confined to those occupying posts of importance and responsibility; it is as open to those who are taking the first faltering steps in the way everlasting. There is no work in the Christian Science movement which is unimportant, and the student who regularly passes on or mails his copy of the *Monitor* or any of the other periodicals, is doing a service the significance of which may prove incalculable.

The writer recently had an experience in serving our cause which he would like to share with others. It was in distributing cards in stores and public places to announce a lecture on Christian Science, and he found pleasure in observing the increasing respect which the general public is coming to have for the Christian Science movement and its activities; but the greatest joy was experienced the day after the lecture. As the cards were gathered up, the storekeepers and others were sincerely thanked for their courtesy, and each was presented with a copy of *The Christian Science Monitor*. In every case the paper was received with what was evidently unfeigned interest and appreciation. To material sense it was a very gloomy and miserable day, but the joy of knowing that one was doing God's work completely eliminated all thoughts of inclement weather. When discouraging remarks were made about the weather, the Scientist stated that if one was happy the weather could not affect him whether good or bad, and he found his listeners ready to agree with him. The joy of knowing that the good each one of these copies of the *Monitor* would do was great, and there was brought home to him as never before the joy of service.

Opportunities of serving our cause are constantly presented. The distribution and *Monitor* committees offer unlimited scope to bless our neighbor. The church services and testimony meetings also offer every alert Scientist opportunity for service by being in his place in plenty of time

before the service or meeting begins, and quietly realizing the all-presence and continuous activity of the one infinite Mind. As we come upon them we do well to remember these words of our Leader, on page 570 of Science and Health: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."



Stumbling-blocks Removed

MORRIS LEVI

MANY times I have been asked how one of the Jewish faith can consistently believe in Christian Science. I used to ask myself the same question, but since taking up the study of Christian Science this question has been satisfactorily answered. Christian Scientists do not worship the personality of Jesus of Nazareth, but they are grateful to him, and recognize him as the one commissioned to deliver the message of truth which the Bible teaches shall make us free. Christian Science has freed me from many misconceptions of man's nature and capacities, misconceptions which I as well as all mankind have held as realities. Among these are the following: the belief that there is real pleasure in drinking and smoking; that gambling is a good pastime; that lying, deceit, and selfishness are gainful; that revenge is satisfying; and that one needs to be subject to the material laws which mankind accept and fear.

When I learned through the study of Christian Science that I had been deceived by this misconception of what constitutes reality, I was then awakened to man's God-given dominion. This freed me from the bondage of fear, also from the influence of wrong thinking, which is destructive; and I began to be educated in right thinking, which is both instructive and constructive. Health then took the place of disease, success the place of failure, and harmony the place of discord. By putting these teachings into practice, I have been able to prove that instead of detracting from the teachings of Judaism, Christian Science will make one a better Jew. In place of the blind belief which I heretofore had, it has given me an understanding of what God really is, and of man's true relationship to his creator. Christian Science not alone does all this, but it also proves that when this understanding of God, divine Principle, is earnestly, honestly, and understandingly applied to our daily problems, it solves them here and now.



[Written for the *Sentinel*]

Understanding

CHARLES C. SANDELIN

O THOU that seemest tossed by wind and wave
On error's threatening sea, nor succor near
To lift thine anxious thought, o'erwhelmed with fear,
And from the tempest in thine own heart save!
Could thou but know thou art indeed no slave,
Nor error real and potent; could appear
Unto thy consciousness Truth's wondrous cheer,
Unvanquished by aught evil, e'en the grave,—

Thou would no more in moping sorrow go,
But scorn the dream of sense; thou would ascend
Far o'er the murky mist of mortal show,
And there, secure, Truth's fulness comprehend;
Nor e'er again a pain or sorrow know,
For joy alone doth Love forever send.

[346]

Christian Science Sentinel

Selected Articles

[Editorial in *Transcript*, Little Falls, Minn.]

As an example of clean journalism *The Christian Science Monitor* takes first rank. A few years ago, when it was established, it met with the opposition of the whole journalistic field, whose *obiter dictum* was that such a venture could not prove permanent. But the *Monitor* proved the fallacy of its non-endurance, and today this paper has an astonishingly large circulation. Its whole tone is wholesome and healthful, and a plain refutation of the common idea which sometimes obtains that newspapers, in order to establish a sound circulation of such size as to be of value to the advertiser, must give space only to the sensational and the horrible.

It is a regrettable fact that too often in newspaper recital the space is given to accounts of crime, disaster, death, and the unpleasant happenings of life. Very little if anything is said of the quiet, unostentatious act of the worthy citizen, who could probably pass a lifetime in a certain community and "never get his name in the paper," while the worst citizen gets the greatest attention.

The Christian Science Monitor puts into active practice the basic truths on which Christian Science is founded. It emphasizes the good rather than the evil, and refuses to accord supremacy to the bad. The *Monitor* sets a good example to modern-day journalism which others could well follow to the profit and advantage of all.



[Editorial in *The Camera*, Boulder, Col.]

The Greeley *Republican* takes a clergyman to task for repeating in Greeley his sermon on Christian Science that so stirred the people of Boulder. This is one of the doctor's worst efforts. It is going out of the way to sow the seed of discord, and the *Republican* tells the good man some real truths. If one were to ask us wherein Christian Scientists differ from other sects, we would say that it is in the breadth of view, the always manifest spirit of optimism, the determination to look at this world of ours as a pleasant sojourning place and to see good and God in everything. Christian Scientists try to do their best, and their unselfish devotion to humanity is one of the sweetest demonstrations of contemporary religion. Maybe they cannot curse, but they have cured. Maybe their conception of the Christ-faith and healing power in followers of the Christ is erroneous, but they make people forget their ills and have tried to make all happier. One gets nowhere by preaching chastisement and torment as the goads to righteousness and the penalties for sin. One scales the heights and looks from a proud eminence when he preaches the gospel of love and universal brotherhood.



[Judge Clifford P. Smith in *Flandreau* (S. Dak.) *Herald*]

Your recent editorial entitled "Mental Healing as a Commercial Asset," based on an item in the *Journal of the American Medical Association*, while possibly intended to be kindly as well as facetious, was so written as to give further currency to certain misapprehensions or misrepresentations of Christian Science.

Christian Science is not calculated to deceive its adherents or any one else regarding the nature of disease, injury, or any human experience. The practice of this Science involves two factors: first, a spiritual understanding of the absolute truth of being; secondly, the use of this perception, with the divine law and power which it makes known, for the betterment of human character and conditions.

A contract of insurance against accidental injuries to the human body is not made on the plane of absolute truth or reality, in which, as Jesus said, "the flesh profiteth nothing." On the contrary, such a contract would inevitably be understood by both its parties as having been made on the plane of human belief, in which precautions of one kind or another must be taken for the safety of what is presently useful. Its obligations should, of course, be measured accordingly.

If an accident insurance company wished to fulfil its just obligations and to guard against fraudulent pretenses, there would be no reason why it should not employ a Christian Scientist to adjust doubtful claims. Christian Science develops the character and the capability which are prized by every honest employer. On the other hand, an insurance company that wished to avoid its just obligations, as determined by what it agreed to do and was paid for doing, could not count on the connivance of a Christian Scientist.

In short, Christian Science uses truth as truth; hence it has no use for suggestion or deception; and Christian Scientists have always consistently maintained the right of every man to choose his own religion and therapeutics.



[Frank C. Barrett in *Lewiston* (Maine) *Journal*]

In a recent report of an address by Mr. — before the Androscoggin Medical Association, it appears that Don Quixote engaged in a lively and spectacular tussle with a windmill while under the delusion that he was engaging in a real bout at tilts. Consequently the windmill was apparently in a much damaged condition after the fray. Fortunately, however, for those intelligent people who are Christian Scientists, the attack was not directed at Christian Science at all, and no harm was done except to the windmill, for Don's alleged explanations of Christian Science are as absurd and ridiculous to Christian Scientists as they must be to those who have not yet studied the subject sufficiently to discriminate.

The critic's attempted explanation of a statement attributed to a Christian Science lecturer, to the effect that the "water, salts, ash, etc., in the body have no pain," should have been brought to its logical conclusion,—that matter can indeed feel no pain for the reason that the belief of sensation in matter can only be attributed to mortal mind. Thus, when thought is removed from the body, as for instance when ether has been administered, no pain is felt even though a surgical operation is performed. This, however, is what everybody knows, and has nothing to do with Christian Science except that it illustrates the fact that it is the mortal mind alone which causes the seeming sensation in matter. Is it not, then, the mortal mind which demands food and water to eat and drink? Does the body (matter) really do any thinking? If not, the critic's little fable about bread nothing, water nothing, and body nothing, loses its significance, because mortal mind and not matter is the culprit. It is recorded that Jesus went forty days and forty nights without food or drink. He proved that when the mortal mind is silenced the body does not suffer. Truly, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," our critic to the contrary notwithstanding.

Since the critic has taken the liberty to discredit the divine origin and nature of the healing "works" accomplished by Jesus, who himself said, "I can of mine own self do nothing," "the Father that dwelleth in me, he doeth the works," and who also said, "He that believeth on me, the works that I do shall he do also," it is not surprising that he should endeavor to discredit Christian Scientists, who rely on God in every hour, in sickness as in health. In attempting to explain a

Christian Science Sentinel

quotation from Mrs. Eddy's writings he says that "these bodies of ours with which we deal in our life are ideas, and that our whole experience is mind." This is the exact opposite of what Christian Science does teach, just as much as the mortal is the antithesis of the immortal. Thus, when Mrs. Eddy says, "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea" (Science and Health, p. 109), it is at once seen that God is the divine creative Mind referred to (not the human or mortal mind), and that the real man made in His image and likeness is God's spiritual idea; and this spiritual idea does not represent a mortal, but an immortal. Therefore, to say that our mortal bodies are ideas of divine Mind contradicts the teaching of Christian Science. So, every statement made by our critic is based on a misapprehension of Christianity and of what Christian Science teaches.

Perhaps the most ludicrous idea our critic presented was, that when Jesus anointed the blind man's eyes with clay he was acting in the capacity of a pharmacist. But it is recorded that the blind man washed and came seeing! If clay is to be given credit for healing this blind man, then we presume that the pharmacopœia contains this remedy for blindness and that the doctors who listened to the address will hereafter prescribe accordingly. If our critic had heeded the quotation he used, *i.e.*, "Thou shalt love thy neighbor as thyself," he might have been spared the humiliation of revealing to an unsuspecting world such profound inconsistencies.

Finally, the religion of Jesus Christ can no more be separated from healing sickness than drugs can be associated with religion. Jesus never used drugs, neither did he recommend them to his followers, yet he and his disciples healed diseases for which pharmacopœia has no remedy, by spiritual means alone. Today Christian Science is enabling Christians in this age to repeat in an ever-increasing measure these good works in the same way, often after every material prop has failed to sustain the hopes reposed in them. What God cannot do it were but vain for man, even though he is backed by the whole pharmacopœia, to attempt.



[Ezra W. Palmer in *Glenwood Springs* (Col.) *Avalanche*]

Considerable comment was aroused by the remarks on Christian Science by Prof. D. E. Phillips of Denver University, at the Teachers Normal Institute held in Glenwood Springs a short time ago. Professor Phillips attempted to tell his psychology class what he believed Christian Science to be. His conclusion was that Christian Science was merely the operation of mental suggestion. Because of the publicity given his remarks I beg space to correct the erroneous impression given.

Christian Science is as far from mental suggestion as the east is from the west. Christian Science recognizes that there is but one intelligence,—the infinite, divine God, in whom "we live, and move, and have our being," as St. Paul declares. Since Mind is omnipotent and omniscient, to know this Mind is to lay hold upon the Science of being. As a result, a clear line of demarcation is established between the things of Spirit and the things that are unlike Spirit. As the understanding of Mind is developed, it becomes clearly apparent that everything unlike the divine Mind, such as sin, sickness, disease, and death, is false human belief, the perversion of righteousness, the product of the human or carnal mind. The falsity of these being thus made apparent, they are obliterated from consciousness by the knowledge of the true nature of God, and of man, His perfect image and likeness. Jesus healed the sick by understanding God and His holy purpose. He ever declared that all power came to him from the Father,

and through his understanding of the Father he was enabled to nullify and destroy all discordant material conditions, whether sickness, sin, poverty, storms at sea, or death itself. In this process the human mind was no factor whatsoever.

Suggestive therapeutics is merely another name for hypnotism; it is simply the action of one mind upon another, the intrusion of one mortal's thought into the consciousness of another. Upon consideration, it will be conceded that the human mind is not perfect; that it entertains evil and sinful thoughts as well as good thoughts. It is therefore just as likely to project evil thoughts and suggestions into the consciousness of the invalid as good thoughts, and therefore is capable of and frequently is used as an instrument of evil. As a matter of fact, it does not heal the person of his sick beliefs. A suggestion merely crowds out one erroneous state of mind and substitutes another human thought in its place, and this thought may be just as destructive to the harmony and happiness of the individual as the original belief. Furthermore, the patient is liable to relapse, as the erroneous state of mind is not destroyed but merely ignored, so that the patient may be, and usually is, in a worse state of thought than he was before.

This is the direct opposite of Christian Science, which teaches the supremacy of the divine Mind, and that in proportion as we understand this Mind, the clarifying and purifying ideas of God come to the human consciousness, destroying everything unlike Him. It was on this basis that Jesus healed, and it is on this basis that Christian Science is performing its beneficent work all over the civilized world.



[Charles E. Jarvis in *Redlands* (Cal.) *Review and Facts*]

Results are what count in the last analysis, and even if the critics of Christian Science spend "years of careful research" among its avowed enemies, and attempt to verify these findings from "the highest scientific and ecclesiastical scholars" equally antagonistic, such efforts amount to little in the face of the actual mental, moral, and physical regeneration taking place daily in hundreds of cases under Christian Science treatment. The personal attacks directed at the Founder of the Christian Science movement have invariably failed because of these same results, and any fair-minded investigator can easily and quickly satisfy himself as to Mrs. Eddy's life and what Christian Science has done and is doing for humanity through the authorized literature of the movement.

One by one those who attempt through pulpit and press to traduce Christian Science and its Founder are learning that because of the unfairness of such misrepresentations they have but one result, namely, to stimulate interest in the very subject they have taken so little pains to inform themselves upon. In the words of Mrs. Eddy in "The First Church of Christ, Scientist, and Miscellany" (p. 143), "When these things cease to bless they will cease to occur."



[Frank Bell in *The Record*, Coatesville, Pa.]

To say that Christian Science and Mormonism resemble each other because each has had a founder and an explanatory literature, is like saying that two houses are alike because both have foundations, walls, doors, windows, and roof. Yet such is one of the reasons assigned by an evangelist, as quoted in a recent issue, for disapproving of Christian Science. Only one other so-called resemblance is averred, namely, that these systems were "founded by individuals totally lacking in intellectual training." A theory that uneducated persons necessarily think alike on religion or any other subject would be, to say the least, unique. But it so happens that the gentleman's information is as faulty as his reasoning.

Christian Science Sentinel

Mrs. Eddy, who founded the Christian Science church, was a woman of culture and refinement. Although she did not claim to be a great scholar, the volumes she wrote bear evidence of familiarity with the best of literature, art, philosophy, and so-called natural science. The quality of her intellectual attainments cannot be seriously disputed.

Our friend disapproves of Mrs. Eddy's putting her interpretations of the Bible into writing and calling the volume a "Key to the Scriptures." True workers, he says, are content to "place the Bible in the hands of the common people, knowing that it guides to life everlasting." And this from one who spends many hours, not in distributing Bibles without comment, but in proclaiming from a public platform his individual opinions as to Bible teachings. What is the essential difference between writing one's interpretations in a book and preaching them from a platform? Was there ever a sermon that was not intended as a key to the Scriptures? And are there not in print hundreds of books of sermons? May every one else freely undertake that which it is an offense for Mrs. Eddy to do? Of what avail is it to quote the familiar Scriptural warning against the false prophet who would deceive the very elect, unless one is able to offer some proof of the correctness of his assumption that the aforesaid false prophet is the other fellow and not one's self? The Bible mentions no names in this connection, and opinions may differ as to the application. Mrs. Eddy has carried her interpretations to no such presumptuous lengths.

The wonderful success of Christian Science is not due to anybody's being deceived, but to the demonstrated reliability of the promises as to what spiritual truth will accomplish in the overcoming of sin and the healing of disease, when properly applied. Nobody is asked to believe anything merely because Mrs. Eddy has said it, but those who have followed her instructions in the practical use of scientific Christianity are everywhere testifying to the good results obtained thereby. Since the critics appear to be unable to disprove these results or offer a better means of obtaining the same, they might as well spare themselves the trouble of trying to stop the spread of Christian Science.

✧

[William D. Kilpatrick in *St. Joseph (Mich.) Press*]

In a recent issue a critic finds considerable fault with a lecture delivered in your city on the subject of Christian Science. He nullifies his position as a critic on this subject by admitting his inability to understand the lecture, and therefore we must assume that his criticism is based on his own erroneous conception of something which he claims to be unable to understand. The charge that Christian Science is heretical, merely because it does not agree with some creed or dogma to which the critic has adhered or which may have been taught by some church or sect, gives poor foundation for the assumption that the charge is sustained by this *ipse dixit* argument. The assertion made by the lecturer that "Jesus was not God," is the only possible conclusion to be arrived at through the study of the Scriptures, the gentleman's creed notwithstanding. It is safe to assume that if Christian Science agreed wholly with all the creeds and dogmas of the centuries, and did not present to suffering humanity a reasonable and demonstrable departure therefrom, it would today be suffering the sting of oblivion rather than drawing to its fold the great army of people who are finding so much help in its teachings.

Christian Science in all its teachings is in strict accord with the Bible, and its position on the question whether or not Jesus was God, can best be explained directly from the Bible. Jesus called himself the Son of God, and is referred to in the Bible as the Wayshower, the Exemplar. Particularly sig-

[349]

nificant are the following words of Jesus: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "Why callest thou me good? none is good, save one, that is, God." And again, his words to Mary: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

In urging all who may be interested in this subject first to consult their ministers for guidance, the critic overlooks the fact that a large percentage of the members of Christian Science churches have at some time been members of other denominations and have amply availed themselves of the opportunity to be set right on this and other points by the method advocated by our critic. The critic further begs all those who may be inclined to investigate, to "play fair with their religion." It might be more to the point to ask them to play fair with themselves, to make their own investigation, unbiased and unhampered by the opinions of those opposed to Christian Science and avowedly incapable of understanding this religion. A careful study of the Bible with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which can be found in almost every public library, will permit one conscientiously to reach right conclusions.

The exception taken to the effort of Christian Science to educate mankind into a better state of health, in accord with the instructions contained in the Bible and the express admonition of Jesus, is rather a poor one, we think, considering the vast amount of good already accomplished along this line through the practice of Christian Science. The argument that "everybody gets well of every disease but one," has never served to prevent mankind through the centuries from appealing to some curative method in time of sickness, and does little honor to Jesus' direction to "heal the sick, cleanse the lepers, raise the dead."

Any one today who does not concede the efficacy of Christian Science in the matter of health, has indeed limited his investigation. Living witnesses may be readily found in every corner of the globe who have been saved from the grave through Christian Science after having given every remedy known a fair and honest trial. On page 348 of *Science and Health* Mrs. Eddy writes: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temperance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?"

✧ ✧ ✧

[Written for the *Sentinel*]

Sunset Light

ANNA DEWEY-MC NUTT

GLAD of the day! My day!
It is not always bright;
Not always do my roses bloom,
Nor all my songs ring right.
But I am sure ere evening's gloom
Shall have enshadowed earth and sky,
God's rapturous glory will illumine
My sense, my faded garments dye
In purple pigment,—chilling doom
Of petty discords fly
Like mists o'er seas away,
Leaving me gladness of the day.

Editorial

"Redeeming the time"

THE prudent business man at the close of the year takes account of stock, figures up his profit or loss, and lays his plans for the future. So, too, the wise Christian Scientist takes this time to recall our Leader's characterization of the new year as "a prophecy and promise . . . redolent with grief and gratitude," and her further statement that "time past and time present, both, may pain us, but time *improved* is eloquent in God's praise" (Pulpit and Press, p. 1). It is a time frankly to recall the past and face the balance-sheet, then to pray as did David, "Lead me, O Lord, in thy righteousness . . . make thy way straight before my face," resolving that the year to come shall show the balance on the right side—that the time given us has been "improved."

In commencing a new calendar year, however, many are either cast down with the discouragement of unfulfilled hopes and plans of the year just closed, or else overstimulated by the expected fulfilment of new hopes and plans during the year to come. The wise man will give power to neither of these states of mind, but will be calm in the face of those circumstances which have made for discouragement in the past, and equally calm in entering upon the future. The question with him will not be whether his desires are to be fulfilled, but whether he is ready to do that which may rightly be required of him; in other words, he will reverentially say with the Master, "Not my will, but thine, be done."

This does not mean that we give ourselves up to be governed by a blind fatalism, but rather realize, as Christian Science teaches, that God, infinite Mind, is All and governs all, and that we must not depend on the weakness of mortal mind and material desires for inspiration or achievement. When Jesus said, "I can of mine own self do nothing," it was in no sense an admission of helplessness. On the contrary, he knew himself to be endowed with all the strength and power of the Father; he realized the omnipotence of God, and the consequent utter futility of mortal mind and its methods, and declared himself ready to be guided and governed by God alone. Jesus knew that hatred of the truth would assail him, and that to the will of the flesh it would seem to triumph; but he also knew that "success in error is defeat in Truth" (Science and Health, p. 239), and was unmoved by the seeming power of evil. He met every phase of temptation and evil in the firm conviction that good is the only reality; and this must be the attitude of all who would follow in his footsteps.

Mankind in its search for the truth of being must learn that our Master was "speaking of God's children, not the children of men," when he said, "'The kingdom of God is within you; that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal'" (Science and Health, p. 476). With this understanding of God and man, the Christian Scientist will enter into the new year with the greatest possible compassion for those who are "distressed, in mind, body, or estate," and will gladly aid all who suffer in these ways; but he will not allow himself to be made to believe that the seeming greatness of evil can make real that which is unreal. He will know that as mankind give up their false beliefs, and stand ready to do the will of the Father, they will be regenerated and redeemed.

We have the Master's word that it is not God's will for even the least of His children to perish. Just as the shepherd left the ninety and nine that were safe in the fold and went out to seek and to save the one who was lost, so we are not

to limit our endeavors to those who already have found the truth, but to let our light so shine out that those sitting in the darkness of grief and despair may be illumed with its radiance and be led to come unto him whose yoke is easy and his burden light. The world is waiting, on the threshold of the new year, for the hope and cheer that Christian Scientists can give, and if in our hearts there daily, hourly rises a prayer for guidance, for a leading "in the paths of righteousness for his name's sake," we shall be guided to do the Father's will in meeting the need of mankind, and be able to bear witness at the end of another year that we have been, in the words of the apostle, "redeeming the time."

ARCHIBALD McLELLAN.

Unceasing Prayer

THERE are many sincere Christians who feel that the demands set forth in the Bible are beyond the possibilities of mortals, and to this students of Christian Science would agree. It is only as the spiritual facts of being are accepted that the Master's declaration, "With God all things are possible," is seen to be a definite promise to those who really desire to be "with God" in all they think, say, and do. This of course calls for the spiritualization of one's entire thought; indeed it reiterates the declaration of Christ Jesus, "Ye must be born again."

In the Old Testament are many religious requirements which called for so much time that a great number of men were set apart for the purpose of adequately carrying on the rites and ceremonies of the Jewish religion. This probably had the effect of satisfying the laity that all was being done in this direction which the law of Moses required, yet we find that the prophets saw much farther than this. They did not hesitate to say that obedience was better than sacrifice, and righteousness far more acceptable to God than slain beasts. Jeremiah even declared that God had never commanded these sacrifices, but that His requirements were wholly spiritual. The psalmist tells us that the sacrifices of God are "a broken and a contrite heart," and he says that seven times a day he offered this kind of sacrifice.

Although there is no hint that Daniel ever belonged to a priestly order, we find that he spent much time in prayer, and that it was the kind of prayer which brought him the aid of omnipotence. We read that on one occasion an edict went forth for the destruction of all the wise men in Babylon because the astrologers had failed to interpret a certain dream of the king. We are then told that Daniel and his three companions sought God with all their hearts, the result being their deliverance. Daniel's prayer as given in the second chapter of the book which bears his name is of profound significance to the student of Christian Science, in that it is a declaration of the wisdom and power of infinite Mind, and of the impartation of these divine qualities to those who refuse to acknowledge any power but the divine. This is further illustrated in his deliverance from the lions, which shows how true prayer lights the pathway to dominion over all that is unlike God.

St. Paul, who bids us "pray without ceasing," at once adds, "Quench not the Spirit." It would not be possible to pray unceasingly, indeed to pray at all in any true sense, if mortal belief were permitted to stifle "the spiritual intuitions" which Mrs. Eddy tells us "are our guardians in the gloom" (Science and Health, p. 174). Not only must we heed these messages of divine Truth, but we must strive to understand them in their relation to our own true being. The Bible tells us that God talks with men, and this should not seem strange, since it has always been believed that even little children could talk to God. The loving obedience which characterized the whole life of the Master was unceasing

Christian Science Sentinel

prayer. It enabled him to declare that he knew God and that God knew him, also to say he knew that God heard him always.

In *Science and Health* (p. 12) we read that Jesus' prayers "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love." This assuredly furnishes us with a model for unceasing prayer, for every hour of the day material sense presents its false evidence which would have us believe that man is separate from God; and the very instant the false evidence presents itself is the very best time to refute it with a declaration of the supremacy of infinite good. This assures us of the nothingness of evil, and in Christian Science we find that the truth carries with it the proof of its own verity. This process is truly unceasing prayer; and if any one should argue that it calls for very great effort, it may be answered that in life stagnation is impossible. It is only a question of making our activity count for the utmost, and this can best be done as our thought turns at each moment with unwavering trust to the Father, who not only hears but answers the prayer of His child.

ANNIE M. KNOTT.

Veiled Verities

GENERALLY speaking, men are most reserved about believing in that which is most foreign to experience, and this is especially true if the statement or event brings into question the religious opinions they and their fathers have always accepted as true. It is therefore not at all surprising that the teaching of Christian Science respecting the unreality of that which seems most substantial, should prove a poser for what is wont to call itself hard common sense, but which in fact is common thoughtlessness or non-sense. To accept things as they appear requires no effort whatever, and when we remember how averse the average mentality is to any kind of purposeful activity, we come upon another reason why prevailing thought is so assertively persistent. Every one is willing to concede, however, that in all probability what he knows about things is but a small part of what is to be known about them, and this being granted, it need not surprise one to find that even a very little investigation proves the falsity of much of his past thinking. He thus awakens to the fact that only an illumined sense can bring to any phenomenon its true interpretation.

To illustrate: If one were to look at the music known as "America," he would have no difficulty in realizing that these queer black marks are merely signs which appeal to musical intelligence alone, and that they are utterly unlike the various tones for which they stand. Further, if thoughtful, he will realize that this step is only the first in his passage from the sign to the thing signified, and that there is a colossal distinction between noise and music. One's dog would hear all these varied tones, no doubt; nevertheless, for him "My country, 'tis of thee" would still have no existence. Furthermore, while a South Sea islander might revel in these tones, he, too, would have no idea whatever of what they mean to a wide-awake American. Not having had our thought experience, he cannot bring to it our interpretation of its meaning. By a kindred course of thought we must come to see that literature does not exist in books or bindings, nor in words or phrases, but only in cultured thought, in the consciousness of certain people.

We thus apprehend the fact that truth-knowing, all science, is interpretative. Today the physicists are thinking of objective phenomena in terms of force; and while they would not undertake to explain the latter, they are perfectly sure, and have made most others sure, that things are not at all

what they seem; that the ultimate fact cannot be measured either with a yardstick or a pint cup. For them the material-stuff world has passed away. Christian Science honors this order of procedure, and passing from the physical to the metaphysical, presses the inquiry as to the nature of substance. It agrees with the physicist's negative declaration, but is not content to stop there. It insists upon a positive conclusion, hence it demands a positive premise. This is found in the teaching of Christ Jesus that God, the source and support of all being, is Spirit. The basic teaching of Mrs. Eddy is that if we would determine the nature of reality, things must be resolved into thoughts (see *Science and Health*, p. 123), and that cause and effect, Principle and idea, the supreme agent and the act, are in their nature one and inseparable.

In all this the symbols with which we are familiar are not ignored; they are but reinterpreted in the light of the knowledge of the nature and glory of God. This spiritual interpretation of all things was to be the mission of the Comforter, according to the Master's words: "All things that the Father hath are mine: therefore said I, that he [the Spirit of truth] shall take of mine, and shall show it unto you." In declaring for the allness of God and His manifestation, the reality of spiritual being and the unreality of matter and evil, Christian Science is therefore fulfilling the ministry of the Comforter and establishing its own identity as "sent from God."

Slowly but surely men are recognizing the truth that real meanings are not found in the sense facts; that at their best these serve but as symbols of those spiritual verities with which right consciousness, the true man, has to do.

JOHN B. WILLIS.

♦ ♦ ♦

Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services: 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday, 7:30 p.m. In the church edifice, Norway, Falmouth, and St. Paul streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading-rooms: Berkeley Building (suite 306-307), 420 Boylston street; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), southwest corner Devonshire and Milk streets, opposite post-office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

ST. PETERSBURG, FLA.—A deal has been closed by which Noel A. Mitchell sells to the Christian Science church his very desirable lot on the corner of North Fourth avenue and Fifth street. The lot is 100 by 100 feet, facing south and east, with a frontage on Lake park, making it an ideal location for a church. The Christian Science church building, 406 Third Street South, is not adequate for the requirements of the Christian Science congregation, it being necessary to use the La Plaza theater on Sunday mornings in the winter season, and the building is not large enough to care for the people who desire to attend the Wednesday evening services.

St. Petersburg Times.

GEORGIA.—For nine months, ending Oct. 31, literature has been distributed as follows: *Journals* 652, *Sentinels* 11,193, *Monitors* 15,758, *Herolds* 92, pamphlets 283, newspapers and magazines 780, reprints 4,494, making a total of 33,252 pieces.—*Committee on Publication.*

[351]

Christian Science Sentinel

MINNESOTA.—The churches of Minneapolis and St. Paul, the University society, and the society at Excelsior, maintained a tent at the Minnesota state fair this year, beginning Sept. 6 and continuing for one week. Profiting by the experience of last year a larger tent was used, and next year further extension will have to be seriously considered. The tent maintained its reputation for being the most attractive one on the grounds, and it seemed to be greatly appreciated by the large number of people who visited it. The attendance record showed approximately one thousand during the week. There were distributed a large number of the different pamphlets, which seemed to be in great demand, and also each day the current number of the *Monitor*.—*Correspondence*.

CINCINNATI, OHIO.—Sunday, Nov. 1, Second Church of Christ, Scientist, will hold the first service in its church edifice, 658 Rockdale avenue. The property was recently purchased from the St. Andrew's Catholic congregation, which bought it from First Church of Christ, Scientist. This change made by Second Church is due to the growth of attendance, which has greatly exceeded the seating capacity of the Æolian Hall, 25 West Fourth street, where services have been held for the past three years. The seating capacity of the auditorium of the acquired church is estimated to be six hundred.—*Cincinnati Enquirer*.

ATLANTA, GA.—The formal opening of the handsome auditorium of the new First Church of Christ, Scientist, at Peachtree and Fifteenth streets, will be held Tuesday night [Oct. 27] at eight o'clock. Bliss Knapp of Boston, a member of the board of lectureship of The Mother Church, will deliver an address on Christian Science. This will be the initiatory service held in the auditorium. The new building is one of the finest in the city and commands the entrance to Ansley Park. It is of brick and stone, and was erected at a cost of about one hundred and thirty thousand dollars.

The Atlanta Journal.

SAN FRANCISCO, CAL.—A contract has been awarded for the construction of Third Church of Christ, Scientist, for approximately eighty thousand dollars. A lot on Haight street east of Central avenue has been secured, and the building will have a frontage of 61 feet by a depth of 124 feet.

News Bureau.

STILLWATER, MINN.—Hereafter Christian Science services will be conducted in the auditorium of the prison every alternate Sunday. Those who are desirous of attending these services may do so by going direct to the auditorium as they march out from breakfast. Every one, any one, may attend.

Prison Mirror.

♦ ♦ ♦

The Lectures

Durban, South Africa

A lecture on Christian Science was delivered in the Masonic Hall by Clarence C. Eaton. William McLarty, the chairman, said that when he was asked to preside over that meeting of Christian Scientists, he wondered why, and he could find no reason really, except the knowledge that he was an inquirer after truth. Some years ago at Tacoma, in northern Queensland, he heard the Rev. Mr. Drummond preach a sermon in a small Presbyterian church on the text, "What is a Christian?" He never forgot that sermon preached by the saintly Drummond, for he was saintly, and did a great deal of good in his generation. The preacher endeavored to show that a Christian was a believer in Christ, and said that if a man believed in Christ he would do as Christ did, and he

would carry that belief into his life, and not only live it but defend it. He would never be ashamed of the man Christ Jesus.

Now, as an inquirer after truth, the chairman asked himself, What is Christian Science? His own mind told him it was Christian truth. Many were afraid of truth; they were afraid to acknowledge it. Nevertheless, it was the duty of all who called themselves Christians to acknowledge truth wherever they found it. A very large number of people in the world had sincerely believed, and did believe, that they had found truth in Christian Science. Christ said, "By their fruits ye shall know them." The chairman stated that he had a large number of friends among Christian Scientists, and he knew them to be sincere people, to be people who lived up to their faith, and always told others what good things their religion had done for them. To his mind, that was one of the best tests of Christian truth. Everything that made men's lives happier and better, Christians should support and wish Godspeed. He had known many wonderful cures through Christian Science. They stood forth undenied.

The Natal Mercury.

♦

Grand Junction, Col.

William R. Rathvon delivered a lecture on Christian Science in the First Congregational church. William Weiser, district-attorney, in introducing the lecturer, said in part:—

Actuated sometimes by ignorance and very often by unkind motives, people have in times past sought to clothe Christian Science in the garb of mystery; but I believe I may safely say that not even the great expounder thereof ever claimed for it anything new or mysterious. Sacred and secular history alike agree that the early disciples of Jesus were endowed with the power to heal sickness as well as sin. Somehow and in some way the power over sickness was early sacrificed or relinquished, and with its loss went much of the church's power. A placid submission to the self-imposed limitation continued through centuries, until in 1866 Mrs. Eddy presented to the world the satisfying proof that God's promises were not mere platitudes, but were sufficient to supply every need, whether physical or spiritual.

Correspondence.

♦

Chicago, Ill.

A lecture on Christian Science by Bicknell Young was given in Fourth Church of Christ, Scientist. The introductory remarks by J. Edward Reilly, first reader, were as follows:—

Christian Science brings God nearer to human perception, and demonstrates the way for a clearer understanding of divine Life, including in its beneficent ministration physical healing, moral regeneration, spiritual progress, and an intelligent faith in the efficacy of prayer. It is natural for the religious man and woman to seek aid of God in time of need; and yet is it not true that, generally speaking, humanity approaches with timidity and doubt any proposal urging complete reliance on God? In the present stirring times, when the Christian nations of Europe are engaged in a warfare more tragic and devastating than the greatest wars of history, and when human events have drawn mankind into a maelstrom of evil conditions, our faith in the supremacy of God, good, is strained and tested to the utmost. The good to be seen through the midst of it all is that the human mind under stress of these conditions is brought to a realization of its own helplessness, and is impelled to seek refuge in that divine source which holds secure the destiny of men; but a more enlightened faith in God is the demand of the hour. It is the settled assurance of God's ever-presence and omnip-

[352]

Christian Science Sentinel

otence—His availability in the affairs of men—that is essential to wean men from their present reliance on the force of arms and inhuman ways and means, and will lift them into the freedom of peace and love, good will to men.

This is what Christian Science is doing for the world today, and has been doing for the last half century, teaching men that “divine Love always has met and always will meet every human need” (Science and Health, p. 494). Christian Scientists have had so many proofs of God’s willingness and power to heal sickness and correct evil conditions, that in this present-day problem affecting universal humanity they are thankful indeed for the great boon, Christian Science, which has brought them the sweet assurance of the apostle James: “The effectual fervent prayer of a righteous man availeth much.”—*Correspondence*.



Toronto, Ontario, Canada

A lecture on Christian Science by Jacob S. Shield was delivered for Third Church in the Royal Alexandra Theater, which seats about seventeen hundred, and it was almost completely filled. The lecturer was introduced by J. Edgar Fielding, first reader, who said in part:—

Of the many wonderful truths contained in the Bible, perhaps none is of greater importance today than that statement of Jesus, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” The great desire of mankind throughout the ages has been to know God aright, and through this right understanding or knowledge of God, or righteousness, to gain the positive assurance of life eternal. In the search for this knowledge of God, men have naturally turned to the Scriptures. As Jesus said on one occasion, “Search the scriptures; for in them ye think ye have eternal life.” Christian Science has brought to the world an interpretation of the Scriptures which is demonstrable, and which enables us to prove the truth of our religion, to give the “signs following” which Jesus demanded, which signs, as you know, included the healing of the sick as well as the reforming of the sinner.

Correspondence.



Kennebunk, Maine

The sixth annual lecture given under the auspices of the local Christian Science Society, was delivered in Mousam Opera House by Bliss Knapp. Introductory remarks were made by Harry F. Fairfield, first reader, who spoke as follows:—

As thinking men and women of today, we must admit that humanity’s greatest need at the present time is absolute freedom from the evil conditions of the world, its wickedness, sorrow, suffering, sickness, and distress. All about us are evidences of misery and want; in every walk and calling of life we find disappointment and defeat; man seems to be in bondage everywhere to evil and to material laws. Humanity fails to show man created in the image and likeness of God, perfect and eternal, and having dominion over all the earth. Something must be radically wrong, and it behooves every man to investigate for himself and see wherein the trouble lies, and why he falls so far short of enjoying his divine birthright. We seem to forget that we are the sons of God.

Nearly two thousand years ago Christ Jesus came to show men the way back to God. His life and teachings were very plain, and yet how very few seem to be able to apply these teachings to daily living and every-day problems. He is “the way, the truth, and the life.” We are told that we shall know the truth, and the truth shall make us free. Jesus’

life was one grand demonstration of the verity and absoluteness of this knowledge. He freed men from sin, disease, and death by the same healing Principle, and he bade us do likewise, saying that “greater works than these” should we do if we were his disciples. Salvation is, then, to be found in being a disciple of Christ in thought, word, and deed.

Christian Science today is teaching men how to live, move, and have their being in God; how to be free from the bondage of sin and death, through the Mind of Christ, divine Principle, God.—*Eastern Star*.



Orange, N. J.

Clarence W. Chadwick delivered two lectures on Christian Science before an aggregate of thirteen hundred persons. He was introduced by H. D. Whittlesay, president of the trustees of First Church of Christ, Scientist, who said:—

Throughout the world today, thinking people are eagerly searching for a clearer and deeper faith in God. True understanding and knowledge of Christian Science reveals to humanity the fatherhood of God and the brotherhood of man, and this quickened spiritual sense will eventually destroy faith in evil and all human discord. Christian Science increases man’s capacity to live a wholesome, joyous daily life, and it will be observed that its platform is a simple system of demonstrable Christian metaphysics, which, when clearly understood, fully meets every human need. Christian Science is, therefore, a subject which merits close and serious attention.—*Correspondence*.



Lectures to be Delivered

- Anamosa, Iowa.—Jacob S. Shield, Opera House, 3 p.m., Jan. 10.
- Asbury Park, N. J.—William R. Rathvon, Library Hall, 8 p.m., Jan. 15.
- Chicago, Ill. (Fifteenth Church).—Bicknell Young, Masonic Temple of Austin, Central avenue and Fulton street, 2 p.m. and 4 p.m., Jan. 10.
- Columbus, Ind.—George Shaw Cook, Crump’s Theater, 3 p.m., Jan. 10.
- Dallas, Texas.—Clarence W. Chadwick, Dallas Opera House, 8 p.m., Jan. 10.
- Eastland, Texas.—Virgil O. Strickler, School Auditorium, 8 p.m., Jan. 14.
- Hot Springs, Ark.—Virgil O. Strickler, Princess Theater, 3 p.m., Jan. 10.
- Kansas City, Mo. (Second Church).—George Shaw Cook, Church Edifice, 31st street and Troost avenue, 8 p.m., Jan. 12, 14, and 15.
- Lancaster, Pa.—William R. Rathvon, Colonial Theater, 3 p.m., Jan. 10.
- Maquoketa, Iowa.—Jacob S. Shield, Opera House, 8 p.m., Jan. 11.
- Monroe, La.—Virgil O. Strickler, Church Edifice, 307 North Second street, 8 p.m., Jan. 11.
- Newark, N. J. (Second Church).—Prof. Hermann S. Hering, Keeney’s Theater, Branford place and Halsey street, 3:30 p.m., Jan. 10.
- Phoenix, Ariz.—Clarence W. Chadwick, Arizona School of Music, 8 p.m., Jan. 14.
- Rock Island, Ill.—Jacob S. Shield, Illinois Theater, 8 p.m., Jan. 12.
- Temple, Texas.—Clarence W. Chadwick, Opera House, 8 p.m., Jan. 11.
- Walnut Ridge, Ark.—Virgil O. Strickler, Sharum Theater, 8 p.m., Jan. 8.

Testimonies of Healing

On page 272 of *Science and Health*, Mrs. Eddy writes, "The triumphs of Christian Science are recorded in the destruction of error and evil, from which are propagated the dismal beliefs of sin, sickness, and death." For several years my life has been a record of triumphs of Truth over error. The first touch of its transforming power came to me at a time when I had endured through human will, just as long as I could, the ravages of a terrible sorrow. I had been for some twenty-five years a member of a church and an ardent worker in its activities. I loved the church and humanity, and had gained much solace in helping to uplift and comfort others; but when my own loss came with all its pitiful and heart-breaking tragedy, I had nothing to hold to wherein to find comfort for myself.

I could not attribute any part of my sorrow, as theology would have it, to a "dispensation of Providence," neither could I see how God could be unconscious of it all. In my darkness I fought through two miserable years, until I was a wreck physically and mentally. I had one desire,—to die and be released; I knew of no other way in which my agony could end. I know now that even then Christ stood at the door knocking for admission; and when I said to a dear Christian Scientist who came to my home just at the right time, that I had gone as far as I could, and if she had anything for me I wanted it, I at that moment opened the door and admitted "The Prince of Peace."

From that hour the transformation has steadily gone on. I shall never forget how quietly and positively that good woman said to me, "I have just what you want;" and truly God had given her "the tongue of the learned," that she should "know how to speak a word in season to him that is weary." My thought was instantly lifted, and in a very short time my wish and determination to die was reversed, and I was desiring to live and love, and lift the thought of others as mine had been lifted. I was filled with wonder and amazement that I had been so blind to the truth, but there was joy and gratitude that the light had dawned at last. In *Science and Health* (p. 174) Mrs. Eddy says: "Truth is revealed. It needs only to be practised." I realize that as I put into practice every grain of Christian Science which I grasp, more and more of the understanding is gained,

Gradually, as I came into my birthright and dominion, every physical ill disappeared. All my life I had been extremely nervous. I had also suffered with severe headache, and hemorrhoids for which the doctors said I must undergo an operation. This condition disappeared the first year of my study; the second year I had the last headache, and it is a rare thing for me to feel even a touch of nervousness. All the words known and used to express gratitude do not even touch what I feel for Mrs. Eddy, who labored so unselfishly that we might better understand the teaching of Jesus the Christ. Surely she was used of God to prepare a table before us in the presence of our enemies. I have been permitted in some cases to help in bringing others to the feast, and this is indeed heavenly joy.

Recently dark clouds of misfortune, sorrow, and loss have seemed to darken my path, and I can say with David: "Unless thy law had been my delights, I should then have perished in mine affliction." Had I been without the understanding gained from Christian Science, the law of God would have been unknown to me; but through this revelation I rejoice in freedom, and in the realization that there still exists for me and for all "the everlasting light" of immortality.

ANNA GREENE, La Place, Ill.

It has been my greatest desire for some time to tell of the many benefits which have come to me and mine through Christian Science. I want to speak of the wonderful way in which I experienced God's help and ever-presence one day when my little grandson and I were on our way to spend the afternoon with some friends. As we were crossing one of our busiest streets to get on a car, a large sign was blown off a wagon, and it struck me with such force that I was thrown against a concrete curb. My first thought was that God is All-in-all and we could not be hurt. As I held to this thought some one came to our assistance, but I think I was up before he got near enough to aid me. He said, "What a narrow escape you have had!" Neither the little boy nor I felt any effects from the accident, and there was not even a bruise. We continued our journey and spent the afternoon as we had intended, our friends rejoicing with us in this new proof of God's protecting care. While I am grateful for the fact that I was not hurt, I am more grateful for the joy that came to me through the realization of God's allness and ever-presence.

This great truth was first presented to me by a dear sister who was healed through Christian Science. I knew how much she had suffered, and also that the loving ministrations of this teaching had healed her; but while I gave credit for the healing, I did not think much about the subject, except that I was somewhat inclined to ridicule it, as many others are who do not understand its worth. One morning, however, while I was suffering, my sister called me over the telephone, and on being told that I was not improving under *materia medica*, she recommended that I try Christian Science. As I turned from the telephone I remarked to my daughter, "I am going to try Christian Science." She seemed to think it was awful, but I followed my sister's advice, and taking up the study of Christian Science, I was healed of stomach disorder through reading our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was nine years ago. Since then all of my household have become interested in Science, besides many other relatives. My daughter is an earnest student, having accepted this teaching at once when reading the text-book.

At times I get discouraged; but when I have been unable to do my own Science work, I have been most grateful for the loving help of practitioners. When the days have been dark, these loving workers have always been faithful in pointing me to the right source for comfort. As a proof that Christian Science is simple and practical to the pure, receptive thought of little children, I wish to tell of relief from suffering which I experienced through the help of my little grandson. The distressing condition had continued throughout the day. Late in the afternoon the little boy came to me and asked if I wished him to help me. I replied that I did, and in a short time I was entirely well. During these years I have had many proofs of the healing efficacy of Christian Science. The constant cry of my heart is for a better understanding of this great truth, and the ability to help others as I have been helped.

I cannot close my testimony without expressing thankfulness to God for our beloved Leader, for her selfless work for humanity, and for her life of purity and holiness.

MARIE WEIL MANTOUX, Dallas, Texas.



I give the following testimony as a proof that in Christian Science every material law can be overcome. A child was expected in our home about the middle of February. There were some slight complications which would have caused no anxiety had not my wife thoughtlessly overexerted herself, thus causing the conditions to become suddenly aggravated.

Christian Science Sentinel

This occurred early in January, and when the midwife, a good Scientist, saw this change, she told us that under the circumstances she would be obliged to consult with a physician and have the case examined, as is required by law. For some weeks my wife had been under the daily treatment of an experienced Christian Science practitioner, who advised us to abide by the law and call the physician, one of the best specialists in Berlin, without delay.

After careful examination this physician said the condition was very serious, because the kidneys were affected, and on a second examination he declared that there were yet other abnormal conditions. There was also swelling of the feet, so that my wife could not walk; and although this was a month before the child was expected, the physician said that she should be taken to the hospital the next day, if possible, and the child removed with instruments. My wife told him kindly that she did not wish to go to the hospital, also that she was assured the birth would be natural, since with God all things are possible, no matter how serious may be the outlook from a material point of view.

We decided to trust all to divine Love as our only physician, and we realized that time plays no part in God's universe. A few days after this the child was born, safe and sound. All went wonderfully, although the midwife had told me two hours before the birth that she could give me no hope that the child would live (I must explain here that we could not get the midwife we had engaged at first and were obliged to have one who was not a Scientist). There were many other things that occurred which at the time seemed unfavorable, but everything discordant was quickly overcome in Science.

For this wonderful truth, which is a light shining in the darkness, we shall never cease to be thankful. Our earnest study of the Bible and the inspired writings of Mrs. Eddy, to whom we are deeply grateful, has brought us only blessings; and although the way did not seem easy, as we at first imagined it would be, we found that the overcoming of difficulties brought us priceless lessons. We gladly lay aside the old beliefs and pray daily for more light.

EDWARD GLEASON, Berlin, Germany.



It was in 1906 that I first heard of Christian Science healing. I had never been in contact with Scientists, and none of the literature had ever come my way. Several years before this I had been operated on for internal disorders, and was left in a nervous condition which the medical authorities and physicians said was incurable. No similar case had ever been known to be healed. This condition undermined my whole system, so that for seven years I struggled to keep my head above the waves. My brother then advised me to try Christian Science, and I did so. With the first week's treatment I was healed of piles, stomach disorder of twenty years' standing, and bowel trouble. I had so many minor ailments that I thought I would ask to have the twigs broken off and then I would get at the root, so for two years I did not ask help for the nervous trouble; but when I did, I was healed in three weeks' treatment.

It was such a joy to know that I was free, that I fully realized the feeling of the young man when he said, after Jesus had healed him, "Whereas I was blind, now I see." For six years divine Love has been my only physician. Many blessings have come to me through this great truth, and it gives me much pleasure to express my gratitude for Christian Science and for the spiritual uplift I have received through its teachings. I have had and have seen so many demonstrations of the power of Truth to overcome error, in the way of toothache, earache, fever, mumps, measles, and

accidents, that I feel this is truly the Christ-healing. Some one has said that "the most valuable gift of a man or woman to the world is not money or books, but a noble life," and I think if one will live up to the standard of Christian Science, he will reach the mark. I am thankful that during my lifetime there has been a way shown to humanity by which all may receive the healing truth.

MRS. J. T. SHEFFLER, Frankfort, Ind.



[Translated from the German]

A feeling of deep gratitude for the many blessings received is the motive underlying this tribute to Christian Science. In 1908 I first heard of this teaching through a friend. After I had told her all about my various ailments, she said to me, "Why do you not try Christian Science, which has cured so many people?" She told me that she had been healed of severe headaches, and assured me that I too would be helped. Although it all seemed quite new to me, I was ready to give it a trial, and a practitioner was asked to help me. She first treated me for stomach trouble, and the next day I was able to eat a certain kind of food which I had been obliged to avoid for twenty-five years on account of the suffering it caused me. Oh, how happy I was! Sleep returned, and a rupture was healed in three weeks' time.

In January, for three years in succession, I had had attacks of illness which kept me in bed from two to three weeks, but for the past six years I have been entirely free from them. Then, too, my eyesight has greatly improved, and I have been able to read a great deal without glasses. This was quite impossible formerly. I enjoyed excellent health for several years, and then, in June, 1913, I had an attack of kidney and liver complaint; but through her understanding of God, the practitioner to whom I applied for help soon effected a cure. Many of my acquaintances passed on with this disease during the six months of my illness, and this makes me feel all the more grateful for the light, and for the deliverance which Truth and Love has brought me. Did not the Master say, "Whosoever liveth and believeth in me shall never die"? I know that God is my life, and that there is no death. I am most deeply grateful for Mrs. Eddy's glorious teachings.

ANNA M. E. ROHLFS, Jersey City, N. J.



When on account of teaching in the evening schools I was for many months deprived of being at the Wednesday evening meetings, it was a great privilege to have the testimonies in the *Sentinel* and *Journal* to read. I therefore send my testimony with a heart full of gratitude for the many blessings which have come to me during the past six years of regular and earnest study of Christian Science literature.

An artist in a strange land, dissatisfied, without means, without a religion, and swayed by influences beyond my control, I cared little for my existence, trusted nobody, and was afraid of everything. The first Christian Science service I attended in First Church of Christ, Scientist, New York city, was a true Christmas eve for me. It filled my heart with hope and happiness, and though very skeptical in the beginning, I am glad I followed out my decision to look into this teaching to see if there was any truth in it. Now I can laugh, and am almost ashamed of myself to think I ever could have been so blind as not at once to understand that the very Christ was leading me, and was indeed before me. How everything has changed! I can see now how for ignorance I have gained knowledge; for limitation I have infinite possibilities for good; for poverty I have all that I need; for

Christian Science Sentinel

fear of disease in myself and others I have a knowledge and understanding of Life.

As I studied Science and Health I began to see the possibility of improving my health, and I tested many sayings of Mrs. Eddy, thus working myself out of colds, hay-fever, pain, and all sorts of fears and habits of using material means for keeping well. As, like a feeble child, I grew out of many temptations and my horizon widened, I could understand more clearly than ever before the power of Truth. One day, after reading the pamphlet "Personal Contagion" and "What Our Leader Says," I had sufficient understanding instantaneously to heal a seemingly awful physical condition in a neighbor of mine. His wife wanted to run for a physician, since his throat, face, and eyes were swollen and he was unable to speak. A few words spoken, the reading of the pamphlet, and my study of the Lesson-Sermon, resulted in the fact that within eight hours the man was at work in his office. As a result of the giving of this experience in a testimony meeting last year in Buffalo, I am told that others realized for themselves the power of Truth to heal.

I am also most grateful for being able to speak to a large audience without fear, which was my secret wish for a long time. Teaching is now easy and natural without any special training for it. To understand the first commandment, to hear the Christian Science lecturers, and to read and study our literature, are privileges that cannot be too highly estimated. If it ever paid a man to be patient and honest in his work, it pays to be so in studying this religion with "signs following."—PAUL H. SHRAMM, Buffalo, N. Y.



In Paul's message to the Ephesians we read: "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness." Here I would like to give my experience in regard to this passage.

Being raised in a Christian church of which my parents were devout adherents, I was taught to fear God almost more than to love Him. As far back as I can remember, I was taught that if we were sick it was the will of God for us to be so. At the age of sixteen I lost my dear mother, and as the home seemed lonesome without her, I decided to leave. I went West and began to lead a life which was none of the best; in other words, I lived in what is commonly called the underworld. For almost ten years I was restless and miserable, and drifted from place to place. The more I saw or heard of religion the more I despised it; but away down in my heart I had a longing to be good. I wanted some one to love, and some one to love me. I was getting disgusted with this worldly life,—people striving for wealth, brother fighting against brother; I could not understand it. Those I met all preached to me about a hereafter, but nobody seemed to be able to tell me about now.

Some two years ago, on my second visit to the Pacific coast, I became acquainted with a young lady who was a Christian Scientist. I had known her quite a while before she broached the subject of Christian Science to me and asked me to attend church with her; and I went, just to be agreeable. I had been drinking a good deal at this time, and everything seemed to go wrong, so I confided to my friend, and she gave me a copy of Science and Health to read; but it seemed as though I could not understand it, so I returned the book. A short time afterward, while standing opposite a Christian Science reading-room, something seemed to direct me to cross the street and enter it. I did so, and sat down to read. When

I left the room, I was surprised to see that I had been reading the Bible and Science and Health for over three hours. I had never read the Bible before. How happy I felt when I left that reading-room, and I resolved to know more of this wonderful truth.

Those who do not know about the life of the underworld, cannot realize how happy I am, and how my heart overflows with gratitude when I think of how good God is to His children and how good He has been to me in helping me to "put off . . . the old man," and to "put on the new." I am entirely cured of smoking and drinking, and do not use profane language, which was one of my worst habits. What I am most grateful for, however, is the understanding I am gaining through my daily study of Christian Science. I would like to state to the earnest seeker after Truth, that if his efforts are beset by false belief, he will be helped by Mrs. Eddy's words: "If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22). He will also be helped by Christ Jesus' saying, "Lo, I am with you alway, even unto the end of the world."

JOSEPH A. BALLMANN, JR., Los Angeles, Cal.



Never will I forget the joy, peace, happiness, and freedom that took possession in my heart when I got my first glimpse of Christian Science at a Wednesday evening meeting about four years ago. In addition to the spiritual awakening which inspires and brings comfort, we have had much experience with the healing power of Truth in our home.

My little boy, injured at the time of birth, had been troubled for five years with a severe bladder difficulty that was very uncomfortable and annoying. We had faithfully tried material remedies and doctors without avail, but under Christian Science treatment he was completely healed in a comparatively short time, and now for some years there has been no indication of any return of the trouble. When my little daughter was quite young, I was told by the doctor that she would probably have to wear glasses for structural defect of the eye, and after starting to school she was troubled with severe headaches. With a few treatments in Christian Science, however, the eye became perfectly straight and the headaches stopped. I might mention many other instances in which our family has experienced the blessings of divine Love. Through the aid of the Christian Science literature we have been able to help ourselves and our children.

I cannot too cheerfully express my thankfulness for the comfort that this truth brings; the enlightenment of joy and peace that it brings, and how helpful we find it when the pathway is difficult and thorny. I am also deeply grateful for all those who have helped me to walk in the right way, especially for the better acquaintance with the true God as divine Love, and for His messenger, our Leader, Mrs. Eddy.

Mrs. C. E. B. LOCHAU, Chicago, Ill.



[Translated from the French]

I first heard of Christian Science in September, 1912. I felt greatly attracted by this new way of understanding God and man and had the desire to become acquainted with its teachings, more especially as I had been subject for years to distressing and painful attacks of liver complaint. These would leave me in a state of great weakness. I was observing a severe regimen, but from the day when I had my first

Christian Science treatment I was able to eat everything without experiencing inconvenience, and I have not had another attack. Since then I have enjoyed very good health. I am convinced of the efficacy of Christian Science treatment, and I feel sure that the divine power to heal exceeds all material remedies. My first steps in this new way have been guided with so much loving-kindness, and the explanations necessary for the understanding of the subject have been so lucid and convincing, that they have led me to a better concept of God and have taught me how to find Him. I love Christian Science, and wish to express my deep gratitude to Mrs. Eddy, through whom this great truth has been revealed to us.—**Mlle. JEANNE ARNAUD**, Geneva, Switzerland.



When Christian Science came to me, I had been given but six months to live, as I was said to be suffering from Bright's disease. In a short time I was entirely healed. I could eat anything, and life looked very different, for all my troubles had left me. I was also healed of influenza and a throat affection. I feel thankful to God, and grateful to Christian Science for the benefits received, including a great spiritual uplift.—**FRANK BARNES**, Kansas City, Kan.



About nine years ago Christian Science found me a very sick woman, on the eve of an operation for stomach and bowel trouble and the many ills that accompany it. I had suffered all my life, but I was healed by reading Science and Health. Since then I have had many beautiful healings, some instantaneous. While the physical healing has meant a great deal, the spiritual uplift means much more to me. The Bible is now an open book, and I am indeed thankful to God, and grateful to our dear Leader, Mrs. Eddy, for expressing this wonderful truth to the world.

Mrs. WILLIAM OKE, New York, N. Y.



[Written for the *Sentinel*]

The Holy City

GERTRUDE RING HOMANS

For the sake of the city that is to be,
Keep patient when things go wrong;
The very one who displeases thee
Shall join his breve to the song
Which is swelling into a jubilee
From the throats of a countless throng.

For the sake of the city that is to be,
Lay deep foundations of love,
That he who buildeth after thee
May rear strong walls above.
I can see it now rise splendidly,
The worth of the work to prove.

For the sake of the city that is to be,
Pave every street with truth,
That he whose feet shall follow thee
May therein find no ruth.
Plan them wide, as one who did foresee
Those who walk in perpetual youth.

For the sake of the city that is to be,
The city that is unseen,
Let light shine forth as 'tis given thee,
That all bless its ray serene.
God hasten the day of harmony
For the sake of the city terrene!

From Our Exchanges

[*The Christian Register*]

It is strange to find the word "intercession" used to designate meetings held for the purpose of praying for peace. One is at a loss to know whether it denotes a misconception concerning Deity, or simply the perpetuation of words and phrases outgrown. The term denotes the belief that God is able to stop the war and will not do it unless there is special supplication on behalf of those who suffer therefrom. Surely no modern mind can believe in such a conception. It repudiates the love and wisdom of God, and harks back to the Deity whose favorable action might be secured by frenzied appeal. To pray for peace may express the normal desire of the individual, but to beg God to "intercede," postulates either a God outside the universe or careless of what happens within it. Is it not rather true that God is doing for peace all that human power and will permit, and that the only kind of intercession that has any unpagan significance is that with those men and women who have the power to will and achieve peace? Is it not true that God through all the centuries has been praying to man to bring about the realization of the Christ-song of peace and good will, and that the highest duty of man is to discover within himself the answer to that prayer?

[**J. H. E.** in *The Homiletic Review*]

Salvation has been invited forth from its theological cloister out into the highways and byways of practical life, and given a broader name and application—conservation. We have slowly come to see that the true business of the world is salvation, not destruction; use, not abuse. From the little kingdom of the human body, with its microcosm of mental and spiritual forces, out to the round world itself, the same law holds: normal use is life and health and growth; excess is waste, deterioration, death. What we have slowly learned in the small of personal life, we are now applying in the large to all human affairs. Conservation ought not to be narrowed down to a mere economy, but adopted as a commanding law of life for both the individual and the nation. The creator has made ample provision for the race. Nature's storehouses are full; her forces are unwasting. But she resents waste and destruction, and her inexorable laws exact the penalty to the last jot and tittle.

[*American Lutheran Survey*]

Life grows richer by sharing its riches. Disappointments in material and temporal things often open the life to the true riches. Service, unselfish service to one's fellow men, directs life toward the great channels through which wealth flows. The source of riches is God. He fills the soul with Himself. The richest life is the life that has uninterrupted communion with Him. When will men learn that the means to wealth are not to be held as wealth itself? When men learn how to enrich their lives truly, then occasion for jealousy, rivalry, and the host of other destructive forces among men will be removed.

[*Christian Work*]

We ought not to permit those who are not Christians to deride the Christian church because it has not abolished war, without entering a calm and earnest protest. Men often ascribe to the Christian church an authority which it does not have. They assume that it can coerce. They take it for granted that it can force men into courses which they do not like or want. The fact is, that the church can give only invitations and exhortations. It can point out a way and urge men to walk in it. It can hold up ideals and exhort men

Christian Science Sentinel

to strive to come up to them. But doing this, what more is there for it to do? Men are free and can decide which ideals shall mold their life.

We must never forget that in many cities Jesus could "do no mighty work" because men would not listen to him, and that the city which he loved best and over which he sorrowed most, rejected his teaching and plunged headlong into irretrievable ruin. It is not true that if men are taught the truth they will accept it, that if they are shown the right path they will walk in it, or that if they have goodness revealed to them they will fall in love with it. The history of the world proves that the Bible is right when it declares that "the heart is deceitful . . . and desperately wicked," and that there is no hope for the world until men are born again. The final triumph of righteousness is certain, but the end is not yet.

[*The Watchman-Examiner*]

It cannot be too often reiterated that the reformation of society is not an external but an internal process. The elevation of the "masses" can only come through the transformation of the individual man. A new environment will not purify an impure heart. Our Lord's declaration, "Ye must be born again," was not a rhetorical phrase. It expressed a vital, fundamental truth. To substitute physical amelioration for spiritual cleansing, and call that the fulfilment of the great commission, is to displace God's method of saving the race by a man-made scheme that does not touch the root of the trouble. A true Christianity will not neglect the physical, moral, and intellectual needs of society; it will rather minister to them as no other system of religion can. But it will not commit the radical mistake of substituting the effect for the cause, the "all things . . . added" for the seeking first of the kingdom.

[*The Continent*]

Men are seeking now; they are not denying; they are on the sunward side of their doubt. It has always been true that a man with a deep and true message could get his hearing, but the hearing is more easily assured him now than for years past. The spiritual tide is rising. That appears in the constructive literature coming out today in the field of religious thought. The hesitant note is passing or gone. So is the belligerent note. The philosophers are side by side with the scientists in furnishing material to the religious thinker.

[Rev. Frederick A. Bisbee, D.D., in *The Universalist Leader*]

The longing of the ages is for the kingdom of heaven here upon the earth, and innumerable are the schemes for its attainment. But they all fail: asceticism fails, supernaturalism fails, prudentialism fails, social reform fails, mechanical schemes fail, war fails, possessions fail; everything fails save when we walk humbly with our God.

[*New-Church Messenger*]

Both war and disease arise from disordered thinking and living; or in other words, the primary cause of all disease and strife is evil and falsity. Let us make clean the inside of the cup and platter, whereupon the outside will also be cleansed. And this will be done as the world is taught spiritual truth, and as love for God and man comes into being.

[*The Advance*]

A large part of our investment in the joys of life should be in things that are permanent. So narrow is the margin between necessity and achievement that we must invest a considerable part of that margin in things that have enduring worth. We cannot afford to have all joy evanescent.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

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

In response to many requests, the CHURCH MANUAL, heretofore published only in the cloth binding, is now issued in a "pocket edition," size 4 x 5¾ inches, morocco, limp, round corners, gilt edges, Oxford India Bible paper. Prices of this special edition: Single copy \$2.00; six or more to one address, each \$1.75.

Orders for the books named above and the other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.



From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the Editor, and not to individuals.



From the Publishing Society

"Christian Science: Its Legal Status," by Judge Clifford P. Smith, a paper bound book of 128 pages and cover, has been issued by the Publishing Society and is now on sale. This book, the sub-title of which is "A Defense of Human Rights," contains a general review of the legal status of Christian Science, together with a table of statutory provisions relating thereto; also testimonies of healing through Christian Science. It is intended for general circulation, and will replace the pamphlet "Christian Science and Legislation," which has been discontinued. Single copy 10 cents; twelve copies to one address \$1.00; twenty-five copies \$1.85; fifty copies \$3.50.

"Christian Science: The True Christianity," a lecture by Clarence C. Eaton, has been published in pamphlet form, and is now on sale at prices shown on the opposite page for our regular pamphlets.



From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.



From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.