

CHRISTIAN SCIENCE



SENTINEL



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

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Boston, October 30, 1915

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

A NOBLE TYPE OF
GOOD-HEROIC
WOMANHOOD
Longfellow

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Items of Interest

The Massachusetts Forestry Association, to encourage reclamation, reforestation, and development in the state, has proposed a town forest contest. Fifty acres will be planted to three year old white pine transplants for the city or town which meets the requirements in the rules of the contest and obtains the highest number of points under stated conditions. The rules provide that the city or town entering must own at least one hundred acres of land and have it set aside officially as a "town forest." At least ten cities or towns must have entered the contest before the prize will be awarded, and all entries must be made before July 1, 1916. The points will be estimated on the following basis: area of the tract or tracts of land comprising the "forest, ten points; advantages for lumbering, and water and soil protection, twenty points; possibilities for recreation and esthetic development, fifteen points; fire protection, twenty-five points; general improvement,—roads, fences, reforestation according to modern methods and plans for development,—thirty points.

According to a bulletin issued by the department of agriculture, there has been an extraordinary increase in the water-fowl population of the United States during the past two years, and this increase, the government officials assert, is due almost entirely to the passage by Congress of the so-called migratory bird law. But even with this increase in the ranks of the mallard, the blue-winged teal, the canvasback, and the swan, the gross number of water-fowl to be found in the various states is estimated as not more than 10 per cent of those that existed before the extraordinary increase in recent years in rapid transportation facilities. For this reason a concerted movement has been put on foot by organizations representing sportsmen, farmers, conservationists, and stock breeders to have the provisions of the law extended in every possible way.

Further steps in the revision of its municipal program and model city charter, to keep pace with the rapid advances made in municipal government in the United States within a decade or more, are to be among the important features of the twenty-first annual meeting of the National Municipal League, to be held at Dayton, Ohio, about the middle of November. The league's program is based on the city manager plan of government. This league is composed largely of specialists from all parts of the United States who have made a study of various features of city government and administration, and who bring together and compare the results of their researches, both at the annual meetings of the league and in the pages of the *National Municipal Review*.

For the third time in the memory of court officials, a foreign jurist has just had the honor of sitting with the Supreme Court of the United States. The visitor was Baron Reading, lord chief justice of England. When court convened for the afternoon, Baron Reading walked in with Chief Justice White, who ushered him to a seat at his right on the bench. For an hour and a half the head of the English law courts listened to arguments on the constitutionality of the North Dakota tax on express receipts. So far as is recalled, the distinction has been accorded only twice before,—to Lord Coleridge, lord chief justice of England, in 1833, and Lord Herschell, British lord high chancellor, in 1899.

Production of commercial mineral potash, for which in the past Americans have spent millions of dollars abroad annually, is announced by Secretary Lane of the interior department of the United States. A report has just reached the department from a special agent of the geological survey telling how by a simple process potash had been produced from alunite found in a great vein in Piute County, Utah. As alunite is known to exist in large quantities in Utah, Colorado, Nevada, California, and Arizona, Mr. Lane believes that the discovery assures the country of an adequate supply of potash for agricultural purposes and for use in the manufacture of explosives.

Cuba stopped the teaching of English in its public schools because under the methods in use the children were failing to learn properly. The government intends to resume the teaching as soon as a more efficacious method can be devised. "The administration," says the Cuban minister to the United States, "realizes the great value of a knowledge of the language of the United States to Cubans, and its policy is to encourage the study of it in every practicable way." The government, he added, had been reluctant to take this study out of the schools. The courses were maintained at great expense, in the country districts as well as in the cities.

Announcement of a "Metropolitan City Planning Exhibition for City and Town Advance," has been made by the Council of Fifty, composed of representatives of "civic and social organizations interested in an adequate and practical plan for the development of the Boston district." The exhibition is to be held for ten days, beginning Nov. 12, in the State House at Boston. The main effort of the council now contemplated is a campaign of education that will inform the public as well as officials what is meant by city planning, and why a plan is a fundamental necessity to the welfare, or even the wise government, of the metropolitan Boston district.

The new Masonic Temple, headquarters of the Supreme Council of Scottish Rite Freemasonry for the southern jurisdiction of the United States, costing \$2,000,000, was dedicated at Washington, Oct. 18, with elaborate ceremonies and in the presence of a large assemblage of Masons from many parts of the country.

The structure is fashioned after the mausoleum erected for King Mausolus by Queen Artemisia at Halicarnassus, Asia Minor,—one of the seven wonders of the ancient world,—is unique among the many magnificent buildings in the national capital. It has been under construction since 1911, when ground was broken.

The first important Government suit under the Clayton antitrust act was begun last week by Attorney-General Gregory against the United Shoe Machinery Company. The petition filed in the Federal district court charged the shoe company with unlawful practices that substantially lessen competition and tend to monopoly. Permanent injunctions are sought. This suit is the third action brought against the company in the last few years. Suit to dissolve the corporation under the Sherman law is now pending in the Supreme Court, and suit under the criminal provisions of the same statute is still pending against some of the officers and directors.

Formal recognition by the United States of the *de facto* Government of Mexico, with Gen. Venustiano Carranza as chief executive, was accomplished at noon, Oct. 19, by the delivery to General Carranza's representative, Ellseo Arredondo, at the Mexican embassy at Washington, of a letter from Secretary Lansing. Recognition letters from the Pan-American conferees, similar in tone, were also received by Mr. Arredondo. Up to noon letters of recognition had been delivered by the United States, Argentina, Bolivia, Guatemala, and Colombia. The ministers from Guatemala and Bolivia delivered their letters in person.

The harvests of the United States this year will be the most valuable ever produced. With the wheat crop exceeding a billion bushels, the largest ever produced in one season by any country, and a corn crop which may prove to be the largest ever known, the Government's October crop report announces preliminary estimates which indicate record harvests of oats, barley, rye sweet potatoes, rice, tobacco, and hay.

Announcement of the formation of a new corporation, capitalized at \$100,000,000, and to be known as the "Association of Sisal Hemp Producers," is made by a Mexican committee identified with the new powers in control in Mexico. The principle of the new organization is the same as that of the California Fruit Growers' Association.

It is estimated that the valuation of the flats around Boston harbor now lying partly under water and gradually being filled in under the supervision of the directors of the port, will be more than thirty-three million dollars, and this great future asset of state lands will be so developed in the mean time as not to increase the state debt.

Fifty tons of coal-tar dyes from Germany, consigned to Secretary of Commerce Redfield, arrived at New York a few days ago from England on board the steamship St. Louis. The dyes, coming in under a British government permit, are for the National Association of Cotton Manufacturers.

A detailed study of the Menam Valley, Siam, for the purposes of water control and irrigation, has been made. The estimated cost of giving effect to the various portions of the design is about £1,750,000.

Next year the United States Government will spend more money on Indians and less on irrigation than was spent last year, according to a statement by Secretary of the Interior Lane.

President Wilson on the 13th inst. laid the corner-stone of the memorial amphitheater at Arlington, Va., which is to cost \$750,000.

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Finite Intelligence

HON. CLARENCE A. BUSKIRK

MRS. EDDY reminds us that "erring, finite, human mind has an absolute need of something beyond itself for its redemption and healing" (Science and Health, p. 151). With all its apparent activities the finite mind is nevertheless incapable of comprehending the marvelous processes of infinite intelligence. Some questions in the realm of religious investigation always remain unanswered. This does not mean that they are in themselves unanswerable, for agnosticism is but the inexcusable wail of intellectual indolence, and to surrender to perplexing difficulties in any republic of knowledge, religious or secular, is to yield to ignorance and inefficiency and to recruit the forces of superstition and folly. Thanks to Christian Science, the realm of the unknown and seemingly unknowable is ever becoming smaller and smaller.

Men are constantly finding themselves face to face with problems of existence whose origin is traceable to human ignorance. Many of these are complex, mutable, kaleidoscopic, and for their solution recourse must be had to some source of fundamental and unalterable truth which is always accessible. Such source must be both religious and scientific, to use the words in their common import. Using these terms according to their exact meanings, we should affirm that that which is religious is scientific and that which is scientific is religious.

On page 342 of Science and Health we read: "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident. Shall it be denied that a system which works according to the Scriptures has Scriptural authority?" To sanction the truth of Christianity is to justify, even to necessitate, the terms scientific Christianity and Christian Science, since that which is not scientific is not Christian. Infinite Truth embraces all truth, be it arbitrarily classified as scientific or religious or what you will. When for the sake of greater perspicacity we speak of a particular religious verity or of a particular pathway in scientific inquiry, we ought not to overlook the fact that we are speaking of partial presentments, or particular facets of truth, instead of separate things. We cannot know all there is to be known of anything real without knowing all there is to be known of everything. Every item of knowledge we gain helps toward the acquisition of other knowledge. For example, to become a better religionist is to become a better mathematician, a better astronomer, and so on.

Is it not a fact that mankind have gained certain items of what we will call religious knowledge (although at times mixed up with much falsehood), and glimpsed, imperfectly it may be, other items of such knowledge, independent of the so-called five physical senses and of any other imaginable physical senses of whose existence we are unconscious? Is it not a fact that mankind have discovered items of religious truth, as well as of other scientific truth, by intuition or other means wholly outside of human reason? Is it not a fact that deeds have been done on this planet which are incapable of

scientific explanation on the assumption that man is a material and not a spiritual being? Is it not a fact that in their far traveling and sublime thoughts, aspirations, ideals, and even emotions, men at times experience that which has no explanation on the supposition that man is wholly material, but which furnishes a hint and awakens a hope that refuses to be denied by materiality? If any one of these truly momentous questions must be answered affirmatively, then Paul was justified in his triumphant and joyous cry: "O death, where is thy sting? O grave, where is thy victory?"

"Where there is no vision, the people perish." These words of the wise man have been justified many times in history. They dig very deep into spiritual causation and explain the decline and fall of many of the nations of the past. Are they not a profound revelation of the causes of the immeasurable cataclysm which is now devastating so much of the Old World? Has not the vision without which a people perishes, either been lost or never sufficiently attained? Has not the lust of material power, ambition, wealth, ostentation, degraded mortals and dimmed the light of that spirituality which alone can finally vitalize and energize both individuals and nations?

"I am the way, the truth, and the life," declared the Galilean Wayshower. He both pointed out and followed the one true path. With practical deeds to justify and emphasize his precepts, he exemplified the way to manifest one's love for his brothers and sisters. His way is for peoples as well as for individuals. His religious philosophy embraced the whole circumference of need, and of deliverance from the ills of suffering men, classify and locate them as we may. His words and works point out the way by which the vision that saves is attained and renewed. Thus is the unfolding sense of humanity, alike of individuals and of nations, assisted in reflecting more and more the divine intelligence.

It ought never to be forgotten that the solemn statement of Paul applies to peoples collectively as well as to each one of us: "To be carnally minded is death; but to be spiritually minded is life and peace." We read in Science and Health (p. 304): "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: 'Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.'"



"Owe no man"

EMMELINE HASKELL

"CHRISTIAN SCIENCE teaches: Owe no man." These imperative words of our Leader in "The First Church of Christ, Scientist, and Miscellany" (p. 114), reiterate St. Paul's advice, and many have heard the command and sought to obey it. Testimonies are frequently given of those who were encumbered by debt but who, through a realization of the divine Mind as the only source of supply, have regained their financial footing and rejoice in freedom from anxiety.

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Notwithstanding these proofs of divine care, some fail to grasp deliverance, and for years remain under a sense of humiliation because of unfulfilled obligations. Such a condition of indebtedness tends to become chronic. Those who cease to struggle against what seem overwhelming odds, and who continue to borrow whenever opportunity presents itself, may argue with themselves that they have obtained a livelihood with possibly a show of luxury, forgetting that borrowed plumes indicate loss rather than gain and do not become a Christian. If the words "Owe no man" have ceased to awaken even a desire for obedience to the command, this mental state will militate against fruitful effort in other directions, and one will not be the helpful, active member of church or community which his natural gifts would warrant. To such as desire freedom from this condition, Christian Science presents a sure way of deliverance.

As we read this divine command, we should begin at once to obey it, and the decision to do so will prove both inspiring and refreshing. Error may argue that under the circumstances obedience is impossible, but Truth reminds us that "with God all things are possible," that "now is the accepted time," and experience will prove this to be so. If simple methods of frugality are insufficient and ordinary resolutions fail, one may make the method more radical, in the way of sacrifice and self-denial. He should see that possible heedlessness on his part may have brought much embarrassment if not trouble upon his creditors, and if there is a firm determination to do what is just and right, the way will be opened up to him. Meanwhile he may explain to each creditor that he will do his utmost to meet the obligation in full, and that his determination is never to incur debt again. If the sincerity of this action is proved by the avoidance of new obligations, even at the cost of extreme self-denial, creditors will see that it is the best they can hope for, and will treat one accordingly. Reform from the habit of living beyond one's demonstration is as necessary as reformation from any other form of dishonesty, and having done all in his power, one may like Paul thank God and take courage.

At this point one will surely find within his reach some humanly understood means of supply. The prophet's question may here be recalled, "What hast thou in the house?" This may be offered in exchange for what another may have to give in return. Talents are of various kinds. Paul's counsel was, "Work with your own hands;" and we also read, "Whatsoever thy hand findeth to do, do it with thy might." If faith falters in giving obedience to this universally applicable advice, it is usually because we choose to "receive honor one of another, and seek not the honor which cometh of God only." No honest labor is menial, and such as serve God in singleness of purpose will find joy in proving the promise, "As thy days, so shall thy strength be."

What is called the servant question has its solution in Jesus' words, "One is your Master, even Christ," and "I am among you as he that serveth." Regarding the thought of "caste," which exercises so much dominion over the children of men, Christian Scientists will have, in any honest and humble service, opportunity to aid those not yet enlightened as to the liberty of the sons of God. Domestic service has generally been shunned by the very persons whose talents and culture best fitted them to ennoble the calling. Jesus said, "He that is greatest among you shall be your servant," and though there be many different uses of this word servant, it will not suffer by its most humble application.

It may yet be found that there is no effort more needed at this time or more influential in shaping the future of our nation. Think what it would mean to have a host of men and women who would so well do what the world names "menial

work" as to transform it into divine service; such workers having learned no longer to crave praise of men, but to "walk humbly" with God, thus loosening the hold of some of the more subtle mesmerisms, hypocrisies, and covetousnesses which bind the children of earth. Let us not forget that obedience to any one divine command opens the way for obedience to all. The apostolic word is, "Owe no man anything, but to love one another."



Love's Never-failing Hand

W. W. TOTHEROH, LL.D.

SOME mountain climbers who were bent on reaching one of the high peaks of the Alps, came to a point where the narrow path on a ledge overhanging a deep precipice was almost completely blocked by a great rock that had been loosened from its moorings by recent rains. The first thought of some on discovering the barrier was that the ascent would have to be abandoned, but the leading guide soon proved himself master of the situation. Placing himself securely in position, he extended his hand to aid the timorous to encircle the rock. One after another thus reached the other side in safety; but one woman became appalled as she gained a near view of the almost obliterated trail, and giving a look into the vale below, drew back in terror. The guide promptly met the need. With a kindly smile and a voice pulsating with cheery confidence he declared: "Come, don't be afraid. That hand has never lost a man." This incident is fraught with instructive thoughts.

The Bible abounds with passages in which the hand is figuratively employed to express God's power and influence. It is a helping hand; a hand overflowing with blessings. We are reminded of that reassuring and joy-giving promise to God's people voiced by the prophet Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: . . . I will uphold thee with the right hand of my righteousness." What more could be desired? This thought relates itself to the cause of all the ills and troubles that becloud the lives of mankind, the atheism of fear, doubt, and anxiety, the absence of faith in the one omnipotent God. Moreover, it serves to eliminate the discordant and injurious conditions from consciousness by bringing to view the constant immanence of God, whose hand is always able and ready to help. The Scriptures, which gather up the many and varied experiences of God's people in which they were afforded proofs of divine love and care, constitute a grand *Te Deum* of praise; but in our own times, when through Christian Science there has been a revival of the understanding that God is infinite, divine Mind, and that man is God's idea, and when all manner of healings are being experienced, the song of gratitude and praise is being repeated with a new fervor and is engaging happy voices in all lands.

The old theological concept of God as seated on a throne in a far removed heaven, where He had to be besought and "wrestled with" to gain His attention and to win His favor, naturally brought to men a sense of estrangement. This is dispelled by Christian Science in its spiritual interpretation of the Scriptures and in its unfoldment of the truth as to the nature of the Most High, and of man's relation to Him.

There is an endless variety of possible experiences which might be considered as analogous to that of the mountain climbers when they found their way hedged by the rock,—experiences which alarm, dishearten, and discourage. But, as in that case, the exhortation is applicable, "Be not afraid," and this because of the outstretched hand of Love that has never lost a man. In the old thought, when there were discords, sore trials, reverses, and distresses, these were usually

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ascribed to inscrutable dispensations of Providence or to mysterious manifestations of the divine will, to which we were to submit humbly and await explanation. But in Christian Science it is learned that such things, instead of being sent by God, are rather proofs positive of an absence on one's own part of the realization of man's true relationship to God, the truth which means freedom from all that makes for unhappiness. When spiritual understanding has displaced mortal belief and the human will is obedient to the divine, then is there a conscious dependence upon God, a resting securely in His hand. Then all seeming evil is seen to be non-existent and the presence of divine good is realized.

Jesus' perfect understanding of the presence of God and His reflection, and the unreality of everything of a supposedly opposite nature, explains his power to dispel sin, disease, and death. The realizing sense that God is All and in all and that there is naught else, opens unlimited possibilities. As we attain to a knowledge of the saving truth, we can but recognize our indebtedness and voice our gratitude to Mrs. Eddy, whose teachings have made the Bible a new and attractive book by its spiritual interpretation and practical application, showing the unreality of sin, disease, and death, and consequently the powerlessness of evil; thus bringing to view a perfect God and His spiritual law, which works good and only good.



"Escape to the mountain"

J. LILIAN VANDEVERE

THE reader's clear voice gave the angel's summons to Lot, "Escape to the mountain," as a ringing call of today, individual and imperative. Startled to alertness, one of his hearers began to ponder the connection of Lot's warning with personal experience. At once came to mind the sense of uplift which one feels on a mountain top,—the purer air and wider outlook,—and the words of one of our hymns (Hymnal, p. 4) gave expression to the glad sense:—

The freer step, the fuller breath,
The wide horizon's grander view.

A mountain top finally reached, and the panorama scanned with an exultant thrill, we look back at the winding path of ascent. No one knew better its tortuous trails and precipitous steeps than did our Leader, Mrs. Eddy, and she voiced the prayer of all who follow it when she wrote, "Shepherd, show me how to go" (Poems, p. 14). Believing that Jesus was the Wayshower, even as he had said, she sought that way diligently, not with the despairing cry, "How can we know the way?" but with a certainty of success that made the search, as she has said, "buoyant with hope" (Science and Health, p. 109).

In the Master's words, uncomprehendingly repeated for ages by Bible students, Mrs. Eddy found definite direction and illumination, and to these ideas, gained in an hour of physical extremity, she gave expression. Some read with wondering scorn; others, awakened by the challenge, tested the verity of her startling statements, and to their joy found them true. The Bible promises were fulfilled when implicit reliance and understanding made demand and the healing power of Truth was manifested. The call of Christian Science is ever for elevation of thought, and the figure of the ascending path and the mountain, found so often in Mrs. Eddy's writings, illustrates her constant plea for spiritual perception and attainment.

As one follows the Bible narrative, he is impressed by the number of great events which transpired upon mountains. Meditating upon divine law while his flock grazed on the

slopes of Horeb, Moses beheld the burning bush and became the divinely appointed ambassador to Egypt. Later, on Sinai, his thought grasped that law so clearly as to be able to voice it for the guidance of his fellow men. On Carmel, Elijah watched the attempts of Baal's prophets to evoke the believed in power of matter, and finally overwhelmed them with a fiery proof of divine omnipotence that "licked up" the very altar stones. Beyond the bare fact of geographical altitude we note the sturdy spiritual ascent which made possible these demonstrations, and far-away history is thus linked to present need, these glimpses of His presence coming as of old to all who work patiently upward for an unhampered view.

In the life of Christ Jesus the mountain again figures conspicuously. The Master's Sermon on the Mount, an epitome of our relations to God and man, is the essence of right living and leads to complete human beatification. On Olivet were held those quiet talks with the wondering disciples; there too he came alone to gird himself for the world's resistance. Mankind scoffed and threatened, but in the kindly shelter of the olive trees the great Teacher wrestled with material existence. Again we read that, "seeing the multitudes, he went up into a mountain." Step by step through all the gamut of experience he rose above the turmoil of mortal thought to the final triumph of his ascension.

As the ancient temple was built on Mount Moriah, so our concept of Truth must be built on clear spiritual vision, and this is accomplished only as thought mounts steadily spiritward. Each victory over material law gains for us a higher altitude, and leads ultimately to "the Horeb height where God is revealed" (Science and Health, p. 241) and the consummation of life in divine Science is realized.



Rules and By-laws

FRANK W. GIBSON

AT some point in the experience of the beginner in Christian Science there comes to him the desire to join The Mother Church, and also his local branch church. This action impels an investigation of motives, and if the desire is not a self-seeking one, but rather that he may help in the orderly growth of our beloved cause, he will find many ways in which he may be made useful.

If he would properly fulfil the duties of membership, it is necessary for the beginner to study the Church Manual, also the government and rules of his branch church as found in its constitution and by-laws. In studying its government, he finds that, as Mrs. Eddy says, "the Magna Charta of Christian Science means much, *multum in parvo*,—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality,—equal rights and privileges, equality of the sexes, rotation in office" (The First Church of Christ, Scientist, and Miscellany, p. 246).

Like the rules and by-laws of The Mother Church, it will be found that the rules for the systematic and orderly conduct of the affairs of a branch church are "not arbitrary opinions nor dictatorial demands, such as one person might impose on another" (Miscellaneous Writings, p. 148), but that their object is the transaction of the business of the branch church in the best possible manner. To attain this object, rules are sometimes necessary to restrain the individual member, so that they, rather than his wishes, may be

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followed, no matter how well-meaning he may be. In considering these rules, it is well to bear in mind what our Leader says regarding the method of applying the Principle of Christian Science: "Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down" (Science and Health, p. 462). Can we find a better rule to follow in trying to become a useful member?

If to the study of these rules and by-laws the beginner brings a knowledge of parliamentary practice, it is well; if not, he finds that some knowledge of that subject is necessary for his participation in the transaction of business at the business meetings of the church. It has been said to the writer upon several occasions, "I would have liked very much to have brought a certain matter before the meeting;" or, "I would have liked to have said something on that subject, but I did not know how or when to say it, or whether it would be in order or not." While no lengthy consideration of the subject of parliamentary practice could be given in such an article as this, a brief *résumé* of the essentials for a beginner may not be amiss.

It will be found that either the by-laws or standing rules contain the order of procedure for the opening and conduct of business meetings. Among other provisions is this: that all previous business must be disposed of before new business may be considered. In introducing any matter to the meeting under the head of new business, it is well, unless the suggestion is of very simple nature, to write out the subject matter to be presented in the form of a resolution, thus: "Resolved, that this church remove its reading-room from its present location to the corner of Pearl and Market Streets." Rise and address the chairman by his proper title of chairman or president. When recognized by him, you have the floor, and can then read your resolution and move the adoption of it. In order that this matter may properly come before the meeting and be discussed, it is necessary that another member should second your motion; without this seconding the matter is not properly before the meeting, and cannot therefore be discussed. After all those desiring to speak on the matter have been heard, the motion is then disposed of either by adoption or rejection.

It will often be found that there is a desire to modify or amend the original motion, to defer action upon it, or to stop debate on the subject. It is therefore in order for any member in favor of such action to rise, obtain the floor, and state how he wishes the original motion modified or amended, or to what time he wishes action deferred, or to object to the consideration of the matter. Before these modifications can properly come before the meeting for discussion, it is necessary that some one should second them, with the exception of the "objection to consideration," which does not require a seconding and is not debatable. The discussion is then upon the merits of the modifying motions, and disposition of them must be made before the original motion can be disposed of, provided the other motions do not dispose of it.

In the debate or discussion which follows any of these ordinary or secondary motions, it will be found that a more orderly meeting will result, and the business be transacted more harmoniously and expeditiously, if the members confine their remarks to the subject matter of the motion under discussion, and speak only once on any subject; but if it be found necessary to speak twice, the member should wait until every other one desiring to speak has been heard. There are several excellent works on parliamentary practice, and it will be found that most by-laws contain a provision providing that the rules contained in one of them shall govern in all cases not covered by the by-laws.

The presiding officer should be thoroughly familiar with the by-laws, and should not attempt to conduct the meeting without a standard work on parliamentary practice. For the new member there is a safe rule to follow, when in doubt as to the proper motion to make or the time to make it: namely, obtain the floor and state the matter to the chairman, who will see the purpose and advise the proper motion to make. If this is done, no one need go away from the meetings with a sense of disappointment over something left undone from which good might have come.

It will be found, furthermore, that the by-laws contain a provision that they cannot be modified or amended except after the proposal of such changes at a previous meeting, and only upon the affirmative vote of at least two thirds of the members present, thus showing the importance of protection from thoughtless and hasty action regarding the rules. The two thirds affirmative vote also insures that such modification or amendment shall reflect the thought of a substantial majority of the members.



Heaven Our Home

LUCY E. MANN

LOOKING from my window, over the storm-tossed sea, battle-ships are visible, passing rapidly across the horizon. A great sense of gratitude wells up for the teaching that enables us to turn things into thoughts and to "pray for the peace of Jerusalem," our city that "hath foundations." The faith that inspires this prayer is its impulsion, and it must be manifested in the harmony that overcomes discord. It enables us to reach a realization of the ever present Christ, "The Prince of Peace," and the government that "shall be upon his shoulder," and impels us to ponder our Leader's counsel to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261), regardless of stirring accounts of battle, of loss and gain, coming every now and again. This lifts thought above the beckoning confusion and brings quiet and assurance.

At first it seemed difficult to rise above the sympathetic mesmerism from within and without, which reminded one of those near and dear engaged in action. Truth however prevails, and the facts remain intact, that there is only one country, our mental home, and that heaven means purified understanding; also one government, namely, that of Life, Truth, and Love. Holding thought free from fear, because man is forever in the sanctuary of Love, one is enabled to realize the divine protection for each and all who belong to the one "family in heaven and earth," the children of the one Father-Mother God. Man as God's idea is not in any turmoil, nor is excitement and unrest the reality of being. The psalmist speaks of those who cry unto God when in deep distress and then we read: "He maketh the storm a calm, so that the waves thereof are still."

As at the dawn of the Christian era, the Christ is here and now stilling the troubled waters of mortal mind, silencing the voice of error, and overcoming the tempests of greed and passion with the word of Truth, the "Peace, be still," spoken of heaven, legions of ministering angels, and they are for us, commanding thoughts of peace and security, thoughts of love and compassion, uplifting and pure, bringing us into the promised land, and exalting us to spiritual heights, the altitude of Mind that was in Christ Jesus. Nothing can tempt us to leave our stronghold of Truth, for here we are in the "secret place" where we gain the poise and peace of the one Mind. As one has said, "Ours is not a storm center or a war center, but a peace center, for God is here."

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Selected Articles

[Judge Clifford P. Smith in *The Republican*, Springfield, Mass.]

It was to be observed in a recent issue that a certain bishop injected an attack on Christian Science into the baccalaureate sermon which he delivered at Dartmouth College. I hope that your readers have noted the significance of such an occurrence. A revolution of religious thought is going on, and the rate of its progress is indicated by the nature of the opposition it has aroused.

As for the particular judgment which the right reverend gentleman pronounced, namely, that Christian Science leaves people to cure disease by neglect, it would be a weightier opinion from a more disinterested person. With many members of his church, and at least a few of the clergy, the question regarding Christian Science is not whether it is more reliable than medicine, but whether it can be fully enjoyed and utilized within the church. Of its efficacy and its spirituality they have been convinced by their own observation or experience. In these circumstances the dictum in question should not be regarded as convincing, even if its propriety should be admitted. Christian Science is the restoration of pure Christianity, with its spiritual power over evil, including disease. Therefore its present adherents confidently anticipate its ultimate acceptance by all people; and they are not concerned as to whether this development occurs within or without the denominations which now mark the division of Christendom into sects.



[Harry I. Hunt in *Newark* (N. J.) *News*]

If critics of Christian Science who are fond of repeating that it is a mingling of idealism and pantheism would only study its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, they would save themselves from the charge of not knowing what they are talking about, for it may be said that there is no ground for such a statement. Christians will admit readily enough that the only true idealism is that preached by Jesus the Christ, the ultimate attainment of which is foreshadowed by St. John. That is the idealism of Christian Science, and it is about as far removed from pantheism as the east is from the west. Yet the world in general, and the theological world in particular, is slow to admit that the idealism of Jesus is practical, in spite of his positive declaration, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Pantheism," Mrs. Eddy writes on page 129 of Science and Health, "may be defined as a belief in the intelligence of matter,—a belief which Science overthrows." Any belief that God lives in matter has no place in the teachings of this Science.

Christian Science does not deify Jesus, but distinguishes clearly between the man "in all points tempted like as we are" and his Messianic title and office. In so doing Christian Science accepts the record of the Scriptures, showing that Jesus never said he was God, that he spoke of himself as a man, that several of his sayings are contradictory of the theory that he was God, and that twice he virtually denied he was God. Certainly the disciples did not regard Jesus as Deity, for Peter, when addressing the company of believers at Jerusalem after Jesus had passed beyond the range of human sight, spoke of "Jesus of Nazareth, a man approved of God," throughout the address referring to the Master as distinct from God.

It should be noted also that Christian Science accepts the Scriptural account of Jesus' origin, to which reference is made in Science and Health on pages 315, 332, and 539, on the last named of which we find this statement: "The divine

origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the one Mind which makes and governs man and the universe." Jesus was aware of whence he came, for he said, "I proceeded forth and came from God," and so declared his spiritual origin. We need to know what he was and to know that his work for mankind was spiritually natural, in order to perceive the way of salvation which he showed—the "new and living way," "the way of truth."

In stating that Christian Science perverts the gospel into a mere system of metaphysical healing, our critic must surely have forgotten that the four gospels are largely given up to chronicles of metaphysical healing wrought by the Founder of Christianity, that the book of Acts records similar works done by the apostles, and that Jesus distinctly promised, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Indeed these words of the Master make it perfectly plain that a claim to Christianity must be supported by the ability to do, in some degree at least, the works which he did. To heal, therefore, is not perversion of the gospel, but rather is proof of one's Christianity.

It ought to be said here that the wonder with which the critic views the acceptance of Mrs. Eddy's teachings by rational beings should disappear with the knowledge that these teachings are accepted, not "without the shadow of proof," as our critic avers, but because of overwhelming proof that they are true. The rapid rise and growth of the Christian Science denomination is due to the fact that Christian Science is a demonstrable religion.

Our critic disposes of the healing work of Christian Science by attributing it to will-power, which is one way of begging the question. Nothing could be further from the fact than to associate will-power with the practice of Christian Science. Will-power is a product of human mind. Now the human or "carnal" mind is in no sense a healer, because it is, as St. Paul says, "enmity against God: . . . not subject to the law of God, neither indeed can be." It is plain, therefore, that the human mind, which is made up of beliefs that do not acknowledge or recognize God, can have no part in the healing work which Christian Science has been doing for nearly fifty years. Christian Science heals sickness and sin by one and the same process,—by the prayer of spiritual understanding, an understanding which makes operative the prayer of all Christendom: "Thy will be done."



[S. T. C. in *The Graphic*, Los Angeles, Cal.]

Christian Scientists the world over, it is asserted, testify that having the Mind of Christ is the goal toward which they are daily striving, but which they could not find as the aim of the churches they left. Is the church afraid to venture on the purely spiritual life which all people crave? it is asked. To save itself it resorts to every kind of attraction to interest people. It deals with social, civic, economic, and political reforms, suggests large schemes for evangelizing the entire world, and uses newspaper space freely to advertise its specialties. Look abroad and say in what denominational church ninety per cent of its members attend the mid-week prayer-meeting, as is true of the Scientists. It is folly to ignore these phenomena. If the average churches cannot draw their people as the Christian Science church does, then it is time to search for the true germ, which the Scientists appear to have found, and inoculate the Protestant religion with its properties.

How the Scientist rejoices in his affiliation! At the California Club in Los Angeles the other evening a prominent

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member of the Progressive party, whose recent adoption of Christian Science has transformed his life, appeared transfixed by the new faith that obsessed him. What it had wrought for him was his sole topic of discourse at the dinner-table, and although he apologized for monopolizing the conversation, there was no apology for the subject-matter. We were impressed by the notable change in our friend's demeanor. What Christian Science has done for him it has done for countless others, and we are not disposed to scoff at a religion that has accomplished such wonders and is so powerful a factor in the lives of so many hundreds of thousands of people whose spiritual unrest and bodily sickness have been dissipated by the acceptance of the theology of Christian Science.

What an enthusiastic propagandist is the average Christian Scientist! Not that he bores you with his belief, but how he glories in its possession! As a student of humanity in all its phases this tendency among Scientists is to us one of the most interesting revelations of the cult. As sowers of the seeds of Truth every member is a modern apostle St. Paul. Being at-one with God, the Christian Scientist believes that his individuality is no more his independent entity than an idea coming into his consciousness can be an exclusive possession. His life then is simply an expression of the infinite Life as an idea is the expression of universal truth.

To sum up, then: The churches must supply the truths that are so attractive in Christian Science and are so instrumental in enlarging its membership ranks, if they would regain their wonted strength. If healing is a fundamental factor, then Protestantism must include this as part of the religious duty. To destroy sin is, among our churches, largely a matter of egoistic will-power. The way of Christian Science is to see the sin disclosed by temptation and to bring into the consciousness the sense of Christ's truth which expels the sin. The old Aryan philosophy found that error, or a disturbance of the harmony of Truth, is the cause of sickness and sin; this is the Christian Science interpretation. False beliefs are expelled when Truth comes in. Discords, sickness, limitations, and want leave with the entrance of Life. When Love is admitted, fear, worry, and all forms of selfishness are cast out. Christian Science is waging an inspiring campaign to abolish the whole body of sin, poverty, disease, and death.



[William G. Westle in *Birmingham* (England) *Weekly Post*]

In the column Health Hints by "Medico," there recently appeared a reference to Christian Science which might have achieved much in the chart of merit had its purport been that of stating merely what Christian Science practice is not. It however claimed to state what this practice is in certain particulars, and in this it signally failed, as can be readily discerned by any one more than superficially acquainted with the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

For instance, to suppose that a sufferer asking for Christian Science treatment would obtain relief through suggestion on the part of the practitioner, is to mistake the very nature of Christian Science practice. Remembering what Jesus the Christ indicated by the words, "He that believeth on me, the works that I do shall he do also," Christian Scientists are humbly trying to carry out the practical import of this indication in the same way as did Jesus himself, recognizing that what enabled him to accomplish the "works," and thereby heal the sick, was the realization in consciousness of God as the only Mind, or divine Principle, and of man as the reflection of this infinite, ever present Mind. Did he not say, "I do nothing of myself"? Mrs. Eddy has stated that

"as mortals reach, through knowledge of Christian Science, a higher sense, they will seek to learn, not from matter, but from the divine Principle, God, how to demonstrate the Christ, Truth, as the healing and saving power" (Science and Health, p. 285). It is through this understanding, which is available today as of old, that Christian Science practitioners are enabled to be of benefit to those seeking their help.

Further, it is nothing but ignorance of facts which can cause an assertion that Christian Science is not able to heal "serious" as well as "simple" cases of disease, for abundant evidence is forthcoming in the shape of testimonies, either appearing in the authorized Christian Science periodicals or voiced by beneficiaries at the testimony meetings held in Christian Science churches throughout the world on Wednesday evenings, that thousands of cases have been healed which previous to Christian Science treatment had been considered incurable.



[Robert S. Ross in *Palladium*, Oswego, N. Y.]

Not very long ago the writer heard a man publicly denounce Christian Science because a friend of his had died while undergoing what he understood was Christian Science treatment. When asked to prove that Christian Science was the treatment employed, the critic replied that he knew his friend had died under Christian Science because the treatment did not include the use of drugs. After further questioning, the point was established that the treatment was nothing more or less than osteopathy. This case not only illustrates how ignorant some people are of Christian Science methods, but it also illustrates how Christian Science is sometimes misrepresented by those who are inclined to condemn that which they do not clearly understand. With this class anything that departs from ordinary medical practice, be it osteopathy or naturopathy, hypnotism or voodooism, is believed to be Christian Science.

Now it may be that the religious system known as Tenrikyo, or so-called divine rationalism, referred to in your editorial of Aug. 19, resembles what your editorial writer believes Christian Science to be, but it certainly does not in the least resemble Christian Science as it really is. As I understand it, Tenrikyo is a system of occultism involving mental suggestion, clairvoyance, incantations, and other superstitious practices based upon the so-called human will. Christian Science, on the other hand, is the application of the truth of being as it was taught and practised by Christ Jesus, even the understanding of the allness of God, Spirit, the only Mind or cause, and the consequent nothingness and powerlessness of matter and evil.

"Those individuals, who adopt theosophy, spiritualism, or hypnotism," Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 99), "may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system." And on page 83 we read, "Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus."



[A. E. Brandt in *The Eagle*, Reading, Pa.]

An article in your paper quotes from the Catholic Truth Society's notes, in which the Rev. Dr. — is said to have "paid his respects to modernism in religion," and states that "Christian Science robs Christ of both his cross and his crown, and puts the fool's cap upon the sober brow of reason."

This statement should not go unchallenged, first, because it is not true; second, while Christian Scientists do not fear or take offense at criticisms of their faith, they feel it to be

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a duty which they owe to their fellow men and women, in consonance with the golden rule, not to allow anything so vital to the welfare of mankind as Christian Science to be openly misrepresented without at least attempting a correction in an equally open manner. This duty becomes almost imperative because of the widely acknowledged efficacy of Christian Science in working out the present salvation of mankind from sinful habits and diseased conditions, many of which were formerly considered incurable, and because of the many people who are in need of that healing truth.

Our critic is no doubt sincere in his belief that Christian Science teaching differs somewhat from his particular idea about the cross and the crown, and he has a right to his opinion. Christian Scientists will not attempt to rob him of it, nor of his concept of a "fool's cap upon the sober brow of reason," if he wishes to retain it; but that concept is not enlightening, leads nowhere, and certainly does not apply to Christian Science. If there is any one thing about the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that impresses the student more than any other, it is its faultless logic, reasoning from premises to conclusions from which there is no escape, and by means of which truth may be discerned from falsity, reality from unreality, the seen and temporal from the unseen and eternal.

The reverend gentleman's statement is made without giving a single reason on which to base it. What his particular ideas about the cross and crown may be, concerns us little, but it does concern the world to know that Christian Science explains what the real cross is which Jesus bore so meekly and lovingly for the example and salvation of men, in a manner that satisfies the understanding and lightens its load for each individual, creating a willingness to bear it in the true Christian spirit.

Instead of robbing the Christ of his crown, Christian Science crowns him in this present age with a halo of his own spiritual light, hidden for centuries from the vision of men, but again being revealed and understood through the writings of Mrs. Eddy, and demonstrated by doing many wonderful works in his name and nature. There is no better way of honoring Christ Jesus than by obeying his precepts and following his example: "He that believeth on me, the works that I do shall he do also." "Heal the sick." "If ye love me, keep my commandments."



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

A local clergyman recently made an abusive attack upon Christian Science and upon Mrs. Eddy, its Discoverer and Founder. Christian Scientists have given no provocation to this brother to merit this assault, as they do not attack other religious bodies, but believe thoroughly that the religious freedom guaranteed by the Constitution of the United States and of the state should be respected both in letter and in spirit. The fact that interest in Christian Science is growing in any community is frequently heralded by attacks such as this clergyman indulged in. Of course if Christian Science did not produce results it would not be attacked.

Attempts to discredit Christian Science healing and the remarkable physical, moral, and spiritual improvement in Christian Scientists as a result of the application of Christian Science have not been successful in the past, and this attack in your city will have no effect in obstructing the progress of Christian Science. Humanity hungers for surcease from sickness, disease, sin, want, woe, and death; and Christian Science gives this freely to all who will study and strive to understand its teachings. Christian Science makes available to this age the spiritual healing which Jesus and his

apostles taught and practised. Distortion, invective, and innuendo can no longer hide from the people this spiritual healing, the "pearl of great price;" nor can abusive personal attacks upon Mrs. Eddy alter the tremendous fact that Christian Science as she has stated and demonstrated it is the most potent and reliable healing agency in the world today. Christian Science heals the body and uplifts the thought to grasp spiritual truths, because it teaches full and complete reliance on God; it also teaches implicit obedience to the first commandment, "Thou shalt have no other gods before me." Drugs, electricity, manipulation, autosuggestion, and hypnotism are no part of Christian Science and are contrary to the commandment quoted.

Mankind has had quite enough of polemics and religious animosity. Attacks upon a more spiritual religion have never helped the race; on the contrary, they constitute the saddest pages of history. If the critics and traducers of Christian Science are earnestly seeking to bring the kingdom of God to earth, they will strive to emulate the good works of Christian Science in healing the sick and purifying the sinner, instead of arguing against the healing efficacy of divine, ever present Love.

These critics assume a grave responsibility when they repudiate the power of God to heal the sick. Let them remember the Master's warning about giving a stone when bread alone satisfies. Christ Jesus healed the sick; he commanded his followers to do likewise. Why should not this clergyman, as a follower of the Master, obey his commands, instead of smiting those who are seeking so to do? Surely there is work enough in the vineyard of our Master for every faithful Christian in overcoming sin, disease, and death, and in making available the riches of God's love for His children, without one worker attempting to discredit another.



[M. I. Whitcroft in *Stroud* (England) *Journal*]

The remark that "Christian Science is capable of doing both harm and good," which appeared in your paper, is apparently the result of a misunderstanding on the speaker's part. It is as impossible for Christian Science to work harm as it would be for good to work evil, for the reason that its Principle is divine Mind, God, Life, Truth, Love. This divine Principle is demonstrated now as of old in healing sickness and sin, in the destruction of evil in whatever form it presents itself. As Mrs. Eddy says in *Science and Health* (p. 407), "Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good will to man."



[Charles W. J. Tennant in *Musical Standard*, London, England]

Why a writer in a recent issue should refer to autosuggestion as a "sort of Christian Science," it is hard to imagine, for there is nothing in common between them. The latter, discovered by Mrs. Eddy, is the Science of absolute truth taught and practised by Jesus, and referred to by him in Luke when he said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Autosuggestion is the exercise of human will-power, the effort to displace one false belief by another equally false. The kingdom of God has never come upon any one through autosuggestion. The cure for stage-fright will be found in the understanding which Christian Science gives of our Master's declaration, "Ye shall know the truth, and the truth shall make you free." This is the only way to real freedom.

Editorial

Freedom in the Truth

To the Christian Scientist all right thinking, all real progress, and all that makes for the good of humanity is the manifestation of infinite Mind, God. Only, therefore, as we understand God and man's relation to Him can we really progress along spiritual lines and rightfully claim to be Christians. Christ Jesus said that his mission was to help mankind to know God, and it was to be through this knowledge that men were to find life eternal. This knowledge of God was to be obtained through prayer and right doing; through communion with the Father, and through righteousness. On page 1 of *Science and Health*, in the chapter on Prayer, Mrs. Eddy writes, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds."

In this same chapter Mrs. Eddy sets forth the difference between the prayer which seeks by much insistence to change the divine will, and the prayer of Christian Science, which has for its object the right apprehension of divine law, and is based on a desire to conform to this law. Through Christian Science it is manifest that there is an unchanging divine law, which is always in operation and always governing every right thought and desire. It is the law which the Master invoked when at the grave of Lazarus he prayed, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." In the prayer which does not conform to Christian Science there is always the danger of attempting to instruct omnipotence, and also the danger of perpetuating whatever there may be of selfishness at the root of our petition. This is not possible, however, in the true prayer of Christian Science, for there can be nothing in it but the pure desire to do God's will and to be conformed to His law, a law which like its author is without beginning or end, "the same yesterday, and today, and forever."

In the one great prayer which the Master gave to his disciples a very striking and impressive phrase is, "Thy will be done in earth, as it is in heaven," and the thought which these words express is to be found throughout Jesus' ministry. The prayer of Christian Science necessarily follows this thought, and is not based on the belief that God is the creator of evil, or that in being submissive to evil we are submitting to His will. Christ Jesus never taught that God was the author of evil, and the prayer which healed the sick was based upon an understanding of the omnipotence of good and the unreality of evil. Christian Science prayer necessarily recognizes God, infinite Mind, as the only creator, and man as His image and likeness,—God the Father as Spirit, and man the son as spiritual. Through this recognition of the divine creation, mankind is brought into communion with God, and humanity is governed and guided as was Christ Jesus, who gave credit to the Father, who "doeth the works," for all he accomplished.

That it is not an "unknown God" such as the Athenians besought, God in a far-away heaven, but God the infinite Father, to whom Christian Scientists address their petitions, and that it is through the realization of His omnipotence and ever-presence the sick are healed and the sinning are reformed, is a truth which should ever be in the thought of those who pray. Along with this should be the understanding that the Father doeth these works not as a respecter of persons, nor in a changeable way, but only in fulfilment of divine law. "There is a law of God applicable to healing," Mrs. Eddy writes, "and it is a spiritual law instead of material"

(*Science and Health*, p. 463). When we are ready to break away from the bondage of material belief, to realize and declare with Paul that we are not subject to the law of sin, sickness, and death, we shall find, as he did, freedom in the truth, in a knowledge of God which comes from obedience to that divine command never to be abrogated, "Thou shalt have no other gods before me."

ARCHIBALD McLELLAN.

Differing View-points

A STUDY of the book of Acts and of the various epistles reveals the fact that considerable time and growth in grace were needed in order to reconcile the differing views of those who were at that day accepting Christianity. Not only did this apply to those of other nationalities who had believed in "gods many," but even those who had been brought up in the Jewish faith and who had become Christians were not always agreed as to the best way of advancing the cause which they had espoused. This shows that we can never be in entire agreement with our fellow men until we understand and obey the one Mind, God, and then we shall be truly tolerant of what may seem to us the slow steps of others who have entered the path which leads from sense to Soul. We shall also be willing to apply to others as well as to ourselves our Leader's counsel, given on page 485 of *Science and Health*, namely, "Emerge gently from matter into Spirit."

In the second chapter of Galatians we read of a controversy between some of the early workers respecting circumcision, Paul even charging Peter with dissimulation and saying, "I withstood him to the face, because he was to be blamed." Happily, however, this incident did not rupture their brotherhood in Christ, for we read in Peter's second epistle a touching tribute to his "beloved brother Paul," in which he speaks of "the wisdom given unto him." He adds that some of Paul's epistles contained "things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." These two noble and fearless workers had therefore reached in large measure that "unity of the faith" and that "knowledge of the Son of God" of which Paul elsewhere writes.

The experience of the two apostles above cited is similar to that of many students of Christian Science today. They indeed come from the north and the south, the east and the west, to find their places in the kingdom of God, and this in a far more vital sense than a merely geographical one. Their mental view-points are therefore different until they rise above the plane of mortal belief and experience. The same statement does not for this reason mean the same thing to two persons who may be equally sincere in their desire to grasp the truth, that is, until both have progressed farther.

A case might be cited of a person who had received class instruction in Christian Science, and when a friend asked her about the teaching she replied that the chief thing she got was a wonderful sense of the all-power of divine Love. To this the friend responded that she feared the teaching had not been so thorough as it should have been; that it should have dealt more with the subtleties of mortal mind and the need of wrestling with them. The student was in consequence somewhat confused and discouraged, yet she felt that her greatest need had been met and that fuller understanding would surely come to her. Now it happened that another student in the same class complained that the teaching had been so drastic in relation to the need of constant watchfulness, and alertness in the use of spiritual weapons, that he felt tempted to give up Christian Science altogether if it demanded so much. It may be well to say here

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that each of these students advanced so as to hold clearer views of the demands of divine Principle with a correspondingly improved practice, and this is what we all need.

Before deciding that a brother's statement of Science is faulty, would it not be well always to seek from the Bible and Science and Health a clearer view of the question involved, remembering that the real issue is often obscured by the poor medium of human language. Even where one is nearer right than the other, as is doubtless the case in many instances, the Master's words to Peter may well be recalled and heeded, "What is that to thee?" also his command, "Feed my sheep." As we seek and find the green pastures on higher spiritual levels, our one desire will be to encourage others to reach them, that we may rejoice together in seeing Truth no longer "through a glass, darkly," but face to face.

ANNIE M. KNOTT.

♦ "And greatly to be praised"

"Wonderful! How wonderful!" All were looking out of the car windows, feasting upon the beauty that lay like a radiant sunset upon the woods. Even the scraggly undergrowth of the wayside swamp had arrayed itself with indescribable splendor of color, and as one traveler heard approvingly the oft repeated ejaculations, he recalled Isaiah's use of the term "Wonderful" to describe the appearing of that divine idea which, alas! has ever been "despised and rejected" by the great majority of men. How different the subjective state and sequent vision of the prophet from that of those who "led him away to crucify him." To him "The mighty God, The everlasting Father," was made manifest in the divine idea, while they saw what they believed to be but an insufferably presumptuous Nazarene of whom they declared with bitter word and cruel deed, "We will not have this man to reign over us."

This historic failure to honor or even recognize the divine revelation is essentially repeated to our loss whenever we fail to identify all beauty, truth, and goodness as the expression of infinite intelligence, of the activity of divine Love. This wrong finds pertinent rebuke in the scientific declaration of Christian Science that "no wisdom is wise but His [God's] wisdom; no truth is true, no love is lovely, . . . no good is, but the good God bestows" (Science and Health, p. 275). Spiritual education begins with the issuance of the first commandment, which demands that we know and honor Truth and true things alone, and both perception and judgment are corrected as we begin to see, as St. Paul puts it, that every thought and thing is to be brought into captivity "to the obedience of Christ." This right sense of God and His infinite and perfect expression must surely embrace the wondrous beauty so prodigally displayed these autumn days, but which for those who have eyes to see is ever present and abounding. It is expressed not only in exquisite refinements and associations of color, but in that beauty of form and tracing, found no less surely in the heart of an agate crystal than in the heart of a rose; in the harmony, the order, the coordination and adjustment to ends which are to be seen in the little things as well as the large all about us, so that the psalmist was impelled to say, "Out of Zion, the perfection of beauty, God hath shined." How true it is that everything becomes wonderful the moment it can be dissociated from matter and recognized as "of God," and this because the perfection of His beauty can never become commonplace, nor its inner wealth exhausted.

A mote floating in a sunbeam seems a very center of scintillation, and yet we never think of this radiance of prismatic color as pertaining to a speck of dirt. On the contrary, it is

always known and honored as none other than a child of the sun. In this we make no mistake, and yet how grievously and universally men have stumbled in failing to identify the ideal and the inspiring as a revelation of the infinite good. It is here that the fundamental teaching of Christian Science expressed in Mrs. Eddy's statement, "There is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), relates itself to the right understanding and interpretation of experience. If there is no life in matter, then matter certainly cannot give expression to any manifestation of Life; hence wisdom, goodness, and beauty should be forever divorced from it in our thought, and all that quickens and delights our higher sense, all that inspires us to seek after nobleness and purity, after God, becomes for us a revelation of the nature and the presence of Him in whom man, and all the things that appeal to man, consist.

We may not be able to explain all the apparent associations which obtain in the realm of incongruous human belief in both good and evil, but we can refuse to consent that anything good, beautiful, or true pertains to any phase or condition of materiality. To habituate thought to this scientific classification is distinctly worth while, so directly does it contribute to that putting off of the old man, which means the putting on of the new, in Christ. To know every-day experience for what it really is, is more and more "to behold the beauty of the Lord, and to inquire in his temple."

JOHN B. WILLIS.

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Among the Churches

Current Notes

LUDINGTON, MICH.—One of the most attractive churches in this city is the newly remodeled and redecorated edifice of First Church of Christ, Scientist, which was opened the last week of August after improvements had been made costing four thousand dollars. The society was organized in 1899 as a branch of The Mother Church in Boston, with a membership of twenty-four, only three of whom are still residents of Ludington. The church property was purchased for nine hundred dollars. The original building has now been improved by the addition of the porch and foyer in front and a Sunday school room at the rear. The funds for the alterations were raised by voluntary subscriptions, and they have all been paid for.—*Grand Rapids Herald*.

FREMONT, OHIO.—The homestead on the corner of Park Avenue and Ewing Street is to be the permanent home of First Church of Christ, Scientist, in the near future. The trustees of the church have purchased the residence for \$5,650. Members of the congregation plan to occupy the present residence as their meeting-place and reading-rooms as soon as the dwelling, a splendid frame structure, can be vacated by the present occupants. Later it is planned to erect on the site a Christian Science Church. The property is most desirably located for church purposes, having a frontage of 82 feet on Park Avenue with a depth of 132 feet on Ewing Street.—*The Fremont News*.

MORRISON, ILL.—About three years ago First Church of Christ, Scientist, bought and paid for a building lot at the corner of Genesee and Cherry Streets, the purchase price being eight hundred and fifty dollars. Since then Genesee Street has been paved, and this has brought the cost up to about eleven hundred dollars. In July of this year the contract was let for a church edifice, and the foundation is now completed. The building is to cost, without furniture, six thousand dollars. We expect to be located in it by the first of next year.—*Correspondence*.

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BURNS, ORE.—The Christian Scientists of this city recently purchased lots just back of the house on the corner toward the court-house, and this week [July 26] they bought a building which will be immediately moved upon the land and used as their church. They have secured a good location, and with some repairs to the building purchased they will have comfortable quarters.—*Burns Times-Herald*.

HONOLULU, HAWAII.—The new hall in the Odd Fellows' Building, formerly used as a roof garden, will be occupied by the Christian Science congregation for the first time this morning [Sept. 5]. The room has been rebuilt and decorated at a cost of approximately two thousand dollars and has a seating capacity of about four hundred.

Pacific Commercial Advertiser.

TERRE HAUTE, IND.—By an agreement consummated Tuesday [June 8], the Christian Scientists of Terre Haute will have the free use of the old First Baptist Church, Sixth and Cherry Streets, for a period of two years. The owner of the church building donated the use of the church to the members of this faith.—*Terre Haute Tribune*.

HOOD RIVER, ORE.—At the annual meeting of First Church of Christ, Scientist, Aug. 13, it was decided to proceed at once with the erection of a church edifice on the lot located on Ninth Street just south of the Park Street school.

Hood River News.

ABILENE, KAN.—The Christian Science Society has purchased three lots on the southeast corner of the intersection of North Fifth and Cedar Streets. This site will give the church edifice a space 75 by 80 feet.—*The Abilene Chronicle*.

OAKLAND, CAL.—Seventh Church of Christ, Scientist, was opened for its first service July 11. Its dedication will not take place for some time.—*Correspondence*.

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The Lectures

Harvard University, Cambridge, Mass.

Bicknell Young delivered an interesting lecture on Christian Science in Emerson Lecture Hall. The lecture was given under the auspices of the Christian Science Society of Harvard, and Mr. Young was introduced by the president of the society, C. A. Woodard, second year law student, who said:—

The true attitude of the student is well expressed in those words of Paul: "Prove all things; hold fast that which is good." Here in the university we are not expected to accept a proposition as true or reject it as false merely because our instructor believes it to be true or false. We are encouraged to do our own independent thinking; but we are taught that before we can determine whether any proposition is true or false, we must understand just what the proposition is and what it means. On the subject of Christian Science, also, the student should do his own thinking, realizing that he can form no correct opinion as to its truth until he understands its teachings. And just as the student who wishes to learn something about mathematics goes to a text-book on mathematics or to some one who can demonstrate its theorems, so also he who would learn something about Christian Science should go to its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and to those who can prove their understanding of Christian Science by demonstration.

The purpose of these lectures by members of the board of lectureship of The Mother Church, The First Church of

Christ, Scientist, in Boston, is not to persuade any one to become a Christian Scientist, but to correct erroneous opinions about Christian Science and about its Discoverer and Founder, Mrs. Eddy, and to give reliable information on this subject.—*The Cambridge Tribune*.

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Cincinnati, Ohio

The introductory remarks by W. P. Rogers, dean of the Cincinnati Law School and president of the Cincinnati Business Men's Club, in introducing Jacob S. Shield, who delivered a lecture on Christian Science at Music Hall, were as follows:—

This is a splendid gathering. I do not remember of ever having stood before a more inspiring audience. You are to be congratulated on the fact that the basic truths of your religion have taken such hold upon the hearts of your people that they quickly respond to every call of the church. While the stated meetings of other churches are poorly attended, you are able without apparent effort to secure audiences such as this. While other churches are struggling for existence, you seem to abound with all those things necessary to the growth and maintenance of great institutions. I am not familiar with all your tenets and doctrines, but I believe you are doing great good in the world. I believe further that good can come only from righteousness. If I were familiar with your doctrines, it might be that I could not agree with all of them; but judging from what I have observed, I would still say that your work is toward the everlasting better, for which we should all be striving.—*Correspondence*.

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Springfield, Mass.

A large audience was present at the lecture on Christian Science in the Auditorium given by Dr. Francis J. Fluno, who was introduced by Harry C. N. Smith, first reader of First Church of Christ, Scientist, of this city, as follows:—

It is primarily gratitude to God for healing that makes these Christian Scientists supremely happy in having their friends and neighbors here to listen to this gospel of freedom and peace.

Christian Science first attracted me when I observed the conduct of some half a dozen men with whom I did business. These men, out of thousands of acquaintances and without mentioning their religion, convinced me that there was a principle and a power in daily life that made them more honest with themselves and others, and that made them free from the fear of failure and competition. There was a well-spring of clean, clear thinking, the visible result of which was success, happiness, and efficiency. When I learned that these men were Christian Scientists I immediately bought the literature and faithfully studied the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have found that Christian Science is the panacea for all human want and woe.—*The Springfield Union*.

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Wilmington, Del.

Col. William E. Fell lectured on Christian Science at the edifice of First Church of Christ, Scientist. Former Judge David T. Marvel presided, and introduced the lecturer with the following remarks:—

I deem it a privilege as well as a pleasure to be with you on this occasion. I must confess that I feel a strong desire to tell you some of the results I have observed of your work here in this city,—not only of benefit to individuals but also in the social uplift and advancement of its citizenship. But you have come not to listen to me, but to hear another discuss

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some of the fundamental truths which we are all anxious to learn about; to learn something more of the universality of truth. Man, since his creation, has been seeking to discover and interpret the law of life; the law that governs and controls life and living, that makes for righteousness and if followed will bring all men into harmony with God. There have been great conflicts in interpretation and teachings. Much has been rejected, but we have today a more spiritual interpretation than ever before, and I believe that eventually we shall have full knowledge and understanding of that law or truth which is in full accord with righteousness and in complete harmony with the Spirit of God.

One of the latest interpretations is the teaching of Christian Science. While many of us are not acquainted with or do not have an accurate knowledge of this religion, we know that the basic law of its ethics is righteousness; and we have observed, as the Hon. Joseph E. Warner said, "that it teaches its apostle to think; that it banishes many ills and much mental disquietude; that it purposes a high type of citizenship; that it illumines life with the thought of ever present Deity; that it urges quiet example in place of pharisaical display; that it regards the spirit and not the letter; that it places Principle above person, and prefers practice to profession." We are all interested in these teachings that have accomplished so much, and will all be delighted to hear a discussion of Christian Science.—*Evening Journal*.



Lectures to be Delivered

- ALABAMA**—Birmingham (First Church): Prof. Hermann S. Hering, Lyric Theater, 3:30 p.m., Nov. 7.
- ARKANSAS**—Monticello: Bliss Knapp, Church Edifice, North Main Street, 8 p.m., Nov. 1.
- CALIFORNIA**—Eureka: William D. McCrackan, Eagles' Hall, 8 p.m., Nov. 9.
- Fortuna: William D. McCrackan, Church Edifice, Seventh and D Streets, 8 p.m., Nov. 8.
- Oakland (Fifth Church): William D. McCrackan, Masonic Hall, corner East Fourteenth and Hepburn Streets, San Leandro, 3 p.m., Nov. 7.
- Pacific Grove: William D. McCrackan, T. A. Work Hall, 8 p.m., Nov. 11.
- Palo Alto: William D. McCrackan, Marquee Theater, 8 p.m., Nov. 12.
- COLORADO**—Delta: George Shaw Cook, I. O. O. F. Hall, 8 p.m., Nov. 11.
- Grand Junction: George Shaw Cook, Margery Hall, 8 p.m., Nov. 12.
- Montrose: George Shaw Cook, K. P. Hall, 7:30 p.m., Nov. 9.
- Salida: George Shaw Cook, The Rink, 312 F Street, 8 p.m., Nov. 8.
- CONNECTICUT**—Hartford (First Church): William R. Rathvon, Parsons Theater, 3:30 p.m., Nov. 7.
- ENGLAND**—Cheltenham, Gloucestershire: Clarence W. Chadwick, Town Hall, 3 p.m., Nov. 13.
- Halifax: John W. Doorly, Victoria Hall, 8 p.m., Nov. 18.
- Liverpool: Clarence W. Chadwick, St. George's Hall (Concert Room), 7:30 p.m., Nov. 18.
- Norwich: Col. William E. Fell, Thatched Assembly Rooms, 4 p.m., Nov. 18.
- ILLINOIS**—East St. Louis: Bicknell Young, Church Edifice, Washington Place and Summit Avenue, 8 p.m., Nov. 8.
- Hoopston: Dr. Francis J. Fluno, Church Edifice, Third and Washington Streets, 8 p.m., Nov. 12.
- INDIANA**—Columbus: Jacob S. Shield, Crump's Theater, 8:15 p.m., Nov. 12.
- Crawfordsville: Jacob S. Shield, Music Hall, 8:15 p.m., Nov. 11.
- Elwood: Hon. Clarence A. Buskirk, Kramer Grand Opera House, 8 p.m., Nov. 11.
- Mt. Vernon: Willis F. Gross, Court-house, 8 p.m., Nov. 8.
- New Albany: Bicknell Young, Maennerchor Halle, 8 p.m., Nov. 9.
- Princeton: Willis F. Gross, Star Theater, West Broadway, 3 p.m., Nov. 7.
- IOWA**—Dubuque: Jacob S. Shield, Church Edifice, corner Ninth and Bluff Streets, 8 p.m., Nov. 7.
- Fairfield: Bliss Knapp, High School Auditorium, 8 p.m., Nov. 11.
- Mason City: Dr. Francis J. Fluno, Cecil Theater, 3:30 p.m., Nov. 7.
- Ottumwa: Jacob S. Shield, Grand Opera House, 8 p.m., Nov. 8.
- Webster City: Bliss Knapp, Armory Opera House, 8 p.m., Nov. 12.
- KANSAS**—Emporia: Bliss Knapp, Commercial Club Room, 8 p.m., Nov. 8.
- Fort Scott: Bliss Knapp, Pictureland Theater, 8 p.m., Nov. 9.
- Pittsburg: Bicknell Young, Church Edifice, corner of Euclid Avenue and Walnut Street, 3 p.m., Nov. 7.
- KENTUCKY**—Paducah: Prof. Hermann S. Hering, Three Links Building, 8 p.m., Nov. 9.
- MAINE**—Brunswick: William R. Rathvon, Pythian Hall, 7:45 p.m., Nov. 11.
- MASSACHUSETTS**—Haverhill (Second Church): Clarence C. Eaton, High School Hall, 8 p.m., Nov. 9.
- Needham: William R. Rathvon, Town Hall, 8 p.m., Nov. 5.
- Orange: William R. Rathvon, Town Hall, 8 p.m., Nov. 9.
- MICHIGAN**—Lansing: Hon. Clarence A. Buskirk, Gladmer Theater, 3 p.m., Nov. 7.
- Traverse City: Hon. Clarence A. Buskirk, Grand Opera House, 8 p.m., Nov. 9.
- Ypsilanti: Charles I. Ohrenstein, Masonic Temple, 3 p.m., Nov. 7.
- MISSISSIPPI**—Meridian: Willis F. Gross, New City Hall, if finished, 8 p.m., Nov. 11.
- NEW JERSEY**—Orange: Frank Bell, Church Edifice, Cleveland Street, 8:15 p.m., Nov. 8 and 9.
- NEW YORK**—Dunkirk: William R. Rathvon, Drohen Theater, 8 p.m., Nov. 8.
- Troy: Charles I. Ohrenstein, Music Hall, 8:15 p.m., Nov. 11.
- Yonkers: Frank Bell, Warburton Theater, 3:45 p.m., Nov. 7.
- OHIO**—Cincinnati (First Church): Bicknell Young, Music Hall, 8:15 p.m., Nov. 12.
- Marion: Charles I. Ohrenstein, Elks Hall, Elks Building, South State Street, 8 p.m., Nov. 9.
- PENNSYLVANIA**—Bellefonte: Clarence C. Eaton, Court-house, 8 p.m., Nov. 11.
- TENNESSEE**—McKenzie: Prof. Hermann S. Hering, Church Edifice, 8 p.m., Nov. 8.
- Memphis: Prof. Hermann S. Hering, Church Edifice, Dunlap Street and Monroe Avenue, 8 p.m., Nov. 11 and 12.
- TEXAS**—Cleburne: Bliss Knapp, Carnegie Library, 3 p.m., Nov. 7.
- WEST VIRGINIA**—Huntington: Willis F. Gross, Carnegie Auditorium, 8 p.m., Nov. 9.
- WISCONSIN**—Eau Claire: Dr. Francis J. Fluno, Men's Club Auditorium, 8 p.m., Nov. 9.
- West Bend: Dr. Francis J. Fluno, Public School Hall, 8 p.m., Nov. 11.

Testimonies of Healing

I regret to record that our family for many years scoffed at the thought of Christian Science healing, although help along this line was lovingly proffered from time to time by friends who were students of this great subject. It is now difficult for us to understand upon what we founded our prejudices, as not one member of the family had read a word of authorized Christian Science literature, nor had we sincerely sought enlightenment or authentic information from authoritative sources. We were simply enmeshed in theological self-satisfaction, and sharp indeed seem the experiences necessary to rouse the suffering human mind to admit the poverty of its perfunctory religious beliefs in time of need and cause it to seek surcease in other than the stereotyped channels. Not until the physical condition of my father had become especially acute, and material remedies were proving worse than useless, did we finally lay aside our foolish misconceptions of Science, go to a practitioner, commence treatment, and begin to read Science and Health.

My father had suffered for years from a wretched condition of head, stomach, and bowels, and I can hardly remember a day when he was able to be up and about his business without resorting to medicines. His improvement under Science treatment was gradual but unmistakable. The medicines were immediately discarded with no harmful results, and within a few days he began to eat articles of food which had been denied him for years. At the end of several months the improvement was remarkable, and it was not long before the nightmare of invalidism was wiped out of thought. This was eleven years ago, and he is today a splendid, wholesome specimen of manhood and an earnest student of Christian Science.

We next witnessed the healing of other members of our family. I myself seemed in no need of physical aid, but the study of Christian Science literature greatly appealed to me, since for years I had been heart-hungry for this very food. Some time afterward the opportunity came to prove in my own experience that the "healing of the seamless dress" is indeed "by our beds of pain," as Whittier so tenderly puts it. I seemed to go through a veritable "valley of the shadow," but can now truly say that I am grateful for the whole testing-time, for Truth was marvelously and naturally victorious, and like the Hebrew youths emerging from their fiery baptism, I lost therein much that had bound and enslaved me.

It would be difficult to name the condition under which I seemed to go down. Mortal mind might have called it brain fever or typhoid, acute lung trouble, paralysis, and numerous other equally terrifying names, for the well-known symptoms of the foregoing seemed loudly to assert their claims, and like Goliath of old to attempt to affright and overwhelm the faithful little band of workers who for three weeks never left my side day or night. But though error raged and drew up in gruesome array its diabolical arguments, the soldiers surrounding me, armed with the sword of Truth and protected by the shield of faith, never once faltered, never once gave up, and never thought of turning to other aid. They needed not to know what a material physician thought of the case, but what the great Physician was knowing about His child,—that He was beholding him unsullied, upright, strong, and free. When the last enemy seemed near, no material stimulant was thought of, but instead there was poured into my ear inspiring declarations of Life, and the glorious recognition of Life eternal called me forth from the dream of death as surely as the same truth vanquished the hosts

of error on the shores of Galilee nineteen centuries ago. The convalescence, after I regained consciousness, was remarkable, and in a few weeks I had gained the strength and flesh which patients under *materia medica* usually acquire only after months of gradual betterment.

Mrs. Eddy's inspired writings have indeed opened up the Scriptures. The Bible, which had hitherto been a volume read only from a sense of duty, has become a vital, practical manual of living, the study whereof brings joy as well as profit. My previous religious training taught me to regard Jesus as a miraculous being, a supernatural worker of wonders, one whose personality was to be worshiped; and misinterpreting his marvelous mission thus, I see now why my religious beliefs were of so little avail in times of trouble. In fact, the proposition of one's religion smoothing out the mental and physical discords of earth, and accomplishing aught other than the preparation for the final giving up of mortal life, seemed never to be suggested to my thought. It was like entering another plane of experience, therefore, when through the reading of Science and Health I glimpsed the simple truths of Jesus' ministry and learned to look on him as the practical Wayshower, the one who truly knew the way out of materiality, and who came to show us the path to the Father's home,—to deliverance and harmony here and now.

Accordingly I, who have been so blessed by the light which the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has brought into my life, urge upon any who may read these words the prayerful study of this wonderful book. As it unlocks the Scriptures, bringing into your consciousness the understanding of what God is and man is, as spiritual sense lifts you out of physical and mental darkness, you will realize the gratitude I feel to that brave, pure woman-disciple who in this age said in the words of Samuel (see Retrospection and Introspection, p. 9), "Speak, Lord; for thy servant heareth," and afterward gave to us the heavenly harmonies which she heard.

JOHN RANDALL DUNN, St. Louis, Mo.



When the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was first presented to me, it was merely glanced through and laid aside. About five years later we bought a home, and upon opening a *Sentinel* which the previous occupant had left there, I read a testimony by a writer who had been healed of chronic bowel trouble through the reading of Science and Health. This was a complaint which had caused me great suffering for more than fifteen years, and having tried about everything *materia medica* had to offer without any lasting benefit, I was willing to try anything.

The idea of anybody being healed of disease through the reading of a book seemed absurd, but I nevertheless procured a copy of Science and Health from the public library, and before the chapter on Prayer was finished I knew that this was what I had always longed for. I had been reared religiously, but it meant nothing to me. Now I had found a God who is divine Love, divine intelligence, who never varies. I could not read fast enough, but wanted to know all that the book held for me at once, and after reading almost constantly for five days I was suddenly healed. That was nearly five years ago and the trouble has not returned. On Feb. 8, 1914, I awoke with severe pain in my head and eyes. I tried to use my understanding of Science, but the pain did not yield, and after suffering intensely for three days I telephoned to a practitioner for help, and was healed in ten minutes. This was my first absent treatment and I was overjoyed.

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Words cannot express my gratitude for the help I have received through Christian Science. The *Journal* and the *Sentinel* are most welcome visitors in our home, and we find the testimonies in both periodicals very helpful. The Wednesday evening meetings are always a spiritual feast. I often wonder how I ever managed to get along before I began to study Christian Science. It is such a comfort in time of doubt to know that we can always depend on divine intelligence to straighten out our tangled affairs. I am deeply thankful to God for this wonderful truth, and grateful to Mrs. Eddy.—JOSEPHINE KNAAK, Denver, Col.



It is with the deepest gratitude that I give this testimony of what Christian Science has done for me. I turned to it first for the healing of a badly strained throat, for which I was about to undergo an operation. Although able to understand very little of the spiritual import of Mrs. Eddy's book "Science and Health with Key to the Scriptures," I felt certain that it contained the truth, the healing, and the peace of God's word, and after treatment I found that my voice and throat were stronger than they had ever been before. I have used my voice a great deal since then, and its fulness and strength have always been apparent. Christian Science has also healed me of minor ailments, such as headache, cold, and toothache. Then too I have been able to lay aside glasses which had been worn incessantly for over thirteen years.

Wonderful as this physical healing has been to me, it is nothing compared with the change that is taking place in my thought. Christian Science has brought me a greater happiness and peace than I ever knew or dreamed of. More and more I realize the unfailing help and joy it is to be able to turn in all moments of doubt and difficulty to a God who is Love. I know now that God does not send our trials and diseases, but that they are the results of our own wrong thinking, and that instead God is "a very present help in trouble," always at hand and giving all good freely to those who turn in trust and confidence to Him.

I could not conclude this testimony without saying how grateful I am to those who have led me into the way of Truth, for their patience and loving-kindness; also for those wonderful messengers of good tidings to all mankind, the *Journal*, the *Sentinel*, and the *Monitor*. At this time in particular the *Monitor* is proving the greatest blessing in this country, bringing its healing message of Love and Truth, and it is surely one of the greatest educational factors in the world.

CONSTANCE E. FAIRBAIRN, Kensington W., London, England.



Less than four years ago I was very sick, and life was almost unbearable. From early childhood I had been so unhappy, so unfortunate, as it appeared to me, that I became convinced there was nothing in this world but sorrow and sickness, trials and tribulations. I had received no religious training whatever, knew no God, nothing but misfortunes and deceptions. My mother had passed on when I was only eight years of age, and the life which then followed was of such a nature that it left its marks on me, all of which I am learning to forget by the aid of Christian Science. Before I was twelve I had begun to smoke and chew tobacco, and continued this practice in excess up to my healing in Christian Science.

About seven years ago, after having lost my position, I became so disheartened that in sheer desperation I took to the use of intoxicating liquors and was fast becoming addicted to their permanent use. My general health was

naturally being undermined all the time and I was going from bad to worse. The heart and stomach were seriously affected, according to the doctors, owing to the amount of liquor and tobacco consumed. Furthermore, from my early years I had suffered from chronic bowel trouble, and after having tried nearly every new physician with whom I came in contact, and nearly every suggestion regarding diet, I finally gave up in despair, as nothing helped me. This was the condition in which Christian Science found me, a veritable wreck; but now there remains no trace whatever of these diseased and discordant conditions, and the happiest and most tranquil days I have ever known are the present ones.

I am indeed thankful to God and grateful to Christian Science for my salvation, and also for the myriad blessings that have come to me and my dear ones during these few years in which this great Christ-teaching, as revealed and given to us by our beloved Leader, Mrs. Eddy, has been an active force in my life.

ROGER GILBERT HERSHBERGER, City of Mexico, Mexico.



I have been healed through Christian Science of painful corns, the fear of poison-oak, severe headache, an impatient disposition, and other weaknesses. For this I am very grateful, but yet more so for the spiritual understanding of the Bible gained through the study of Science and Health. At first I was not willing to study the Lesson-Sermon, always giving as an excuse that I did not have time. One day the practitioner lovingly asked if I did not feel the need of spiritual food just as much as material nourishment, and I have found that I did need it, and now look forward with pleasure to the time set apart each morning for the study of the Lesson.

Two articles in "Miscellaneous Writings" by Mrs. Eddy, "Love Your Enemies" (p. 8) and "Taking Offense" (p. 223), have been very helpful to me in overcoming a sense of hatred of many years' standing. Words are inadequate to express my appreciation of the Sunday services and Wednesday evening meetings, and of our literature with its loving messages. For all these blessings I am truly thankful to God, and grateful to our beloved Leader, Mrs. Eddy.

AGNES M. CHACE, San Francisco, Cal.



One Saturday afternoon, right after dinner, my little girl, then two years old, sucked the top off of twenty-seven blue-tip matches. My husband is opposed to Christian Science, so I telephoned at once to a doctor, who came immediately and gave the child some medicine. He said she might not feel the effects of the poison for several days, but if she were taken with convulsions or bowel trouble, no time should be lost in calling a doctor. The following Monday night she went into a state of coma, from which it was impossible to rouse her, although she vomited every hour or so. My husband would not believe this was caused by the matches, so long a time had elapsed, but said to wait until morning and he would call a doctor. Early the next morning I took the child into another room, and I felt that her case was desperate. I thereupon telephoned a Christian Science practitioner, telling her how the case stood, and she said she would begin treatment right away.

When my husband came into the room and saw how serious conditions were, he hurried to call a doctor, but for some reason could not make connections. When he came back up-stairs the baby opened her eyes and asked for a drink. She seemed pretty well all that day, but the next morning lapsed into a state of coma again. The practitioner, how-

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ever, told us not to be alarmed, for Truth had roused her once and could do so again, and Truth did. The child continued to improve, and in three days, when I took her to see the practitioner, she was all right.

For this wonderful healing I am more than grateful. It occurred about two years ago, and there has never been the slightest trouble from the poisoning since. The child is in perfect health.

MRS. W. H. SHANNON, JR., Newburgh, N. Y.



My first reading in the Christian Science literature taught me that to work out life's problems aright I must get a clear understanding of God, divine Principle. This demanded work,—the study of the Bible with the aid of Science and Health, and the putting into daily practice of what I learned. As a result of this course I have become a happy student of the Bible and have realized the fulfilment of many of the beautiful promises therein contained. I am daily being helped spiritually, morally, and physically.

A few years ago the application of this truth about God and man made the arrival of my little girl a most beautiful demonstration. I was up in less than twenty-four hours, but on account of my husband, who was not then interested in Christian Science, the doctor was permitted to make his usual number of calls, and so I stayed a little more closely to my bed than I would have done otherwise. Each time he called, the doctor told me many things that I must not do. His advice was not heeded in the least, however, because the Christian Science practitioner had assured me that God's ideas need no assistance from matter. My baby and I are both strong and happy.

Experiences during these few years have proven to me that "there is nothing from without a man, that entering into him can defile." At one time our baby swallowed a pin two inches long. My fear in this instance was overcome by the assurance given in the ninety-first psalm and in hymn 154 in the Christian Science Hymnal. There was no change in the baby's eating, playing, or sleeping. Although she was with my husband all of that day, he knew nothing of what had occurred until I showed him the pin the following noon. We have had no desire to seek help from any other source than God, who is all-presence.

I count it an added blessing each time I hear of some one taking up this study.

ELSA CHRISTEN MESSLER, Pasadena, Cal.



[Translated from the German]

I am most deeply grateful to be able to testify to the many blessings which I have experienced through Christian Science. Three years ago I was taken ill with a very painful stomach trouble, and being able to eat only special kinds of food, I became so emaciated and lost so much in strength that it was impossible for me to attend to my household duties, small though they were.

It was then that I learned of Christian Science through a relative. Although I was rather diffident at first with regard to this new teaching, I called on a Christian Science practitioner, after I had attended the meetings several times, and asked for treatment. The very same day I ate food which had been strictly forbidden by the physician, and did not diet thereafter, having attained to the firm conviction that God alone is my helper and that He bestows harmony and health on every one of His children. Within four days I was entirely well, felt better than previous to my illness, and have had no trouble with my stomach since. With a few treatments I have also been healed of severe hemorrhages, from

which I had suffered for many years and which in the physicians' opinion could be stopped only by means of an operation. The recognition of the fact that nothing can be lost in Mind, that God's children cannot sustain a loss, made it possible for me to recover a rather valuable object which was believed to have gone astray.

For these as well as for innumerable other proofs of the power of divine Love I am most deeply grateful. My endeavor shall be to grow in understanding, that I may at all times be able to lay hold on the good which is always nigh. Next to God I am profoundly grateful to Mrs. Eddy, our revered Leader, who was fitted to bring this sound teaching to the world.

MARGARETHE FREUDENTHAL, Berlin-Friedenau, Germany.



I am deeply grateful for the moral regeneration which comes through the study of Christian Science, for the overcoming of so-called human will and selfishness, and for the healing power of Truth and Love, which destroys all false beliefs and practices. I am ever grateful for my first physical healing, nine years ago, of chronic rheumatism and liver trouble, having been healed in three days' time while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, our revered Leader. Since then Christian Science has met my every need.—LOTTIE M. BROWN, Portland, Ore.



I wish to testify to the rich blessings which have been mine through Christian Science. For many years I had been a constant sufferer from many complicated physical ailments, among them locomotor ataxia, kidney and bladder disturbances, rheumatism, neuralgia, and a constant pain in the face, all of which rendered life unbearable. I was a heavy burden to my family, both financial aid and constant care being required of them during the many years of my illness. Physicians could give but temporary relief, and as declining years approached all hope of recovery was given up.

In this deplorable condition Christian Science found me, and I was gently led to see the light of the guiding star of being for myself, even the very clear perception that there is no death. I have been entirely healed of all these ailments, and words are inadequate to express my gratitude. For my future guide I have God and the Bible. Mrs. Eddy's books are a rich legacy left by this inspired woman for the benefit of mankind.

I have just returned from a trip extending to the middle West, while before my healing I would have considered this an impossible ordeal. Although seventy-one years old and traveling alone, I had no sense of fear and no weariness, but a peculiar joyousness in the renewal of strength and the abiding peace which Christian Science has brought into my experience.

May the day-star of Truth dawn on all those who read these lines, and lead them to spiritual harmony through Christian Science. I know through the teachings of Science that Life, Truth, and Love are eternal.

MARY A. SMITH, Portland, Ore.

This is to certify that I am fully acquainted with the facts pertaining to my mother's healing. The healing of the facial pains made a deep impression on me because they were destroyed within twenty-four hours after I had narrated to the practitioner a conversation in which my mother expressed her belief that they were caused by a malignant growth. The completeness and abiding nature of the healing are beyond question.—MRS. C. E. HANEY.

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About four years ago I was healed of female trouble and other discords by the first reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. This healing was permanent, and since that time our many needs have been met by Christian Science, often by our limited understanding of its teachings.

When only two months old our baby became ill with cold, which resulted in a severe cough with croup, while to this were added hives and sore mouth, all of which were very distressing. The condition failed to yield to my efforts, and my husband being away on business, I wrote to a Christian Science practitioner who had helped us at other times, asking for absent treatment. The first day there was marked improvement. In three days the baby was all right with the exception of a slight cough, and that disappeared before the week was over.

We are indeed very grateful for this healing, and for the many other blessings that we have received since we began to study Christian Science. We take the *Journal*, the *Sentinel*, and the *Monitor*, and feel that we could not do without them.—Mrs. D. B. LONDON, Alanreed, Texas.



With a grateful heart I feel that it is time for me to add my mite in the Master's name, in the hope that it may help some one as I have been helped by reading the testimonies in the *Sentinel*.

For many years I suffered from severe headaches and internal ailments, and for several years from stomach, bowel, and kidney trouble. In fact my whole body seemed a wreck. A few years ago I was led through desperation to ask for Christian Science treatment, realizing at last that *materia medica* could do no more for me, since three doctors had failed to give relief and all agreed that an operation was the only thing that would help me. A practitioner sixty miles away was asked to treat me, and almost immediate relief from the distress in the stomach was experienced, so that for the first time in many months I was able to eat whatever I wished without suffering.

While my healing has been somewhat slow, the headaches and internal trouble gradually disappeared, and they have not returned. In the spring I had an attack of the stomach disorder, but it was entirely overcome through Christian Science treatment. I am now stronger than ever before and can perform my daily duties without stopping to think what the result will be from extra exertion, while before coming into Science I never knew what a well day was.

For this healing I wish to express my thankfulness to God, and my gratitude to the dear woman who has so lovingly given us the true understanding of Christianity and helped us to know that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii). My blessings have been many, and my prayer is for growth in knowledge each day, so that I may help others to know God's ever present help through Christian Science.

ELLA WILL, Harrington, Wash.



I wish to acknowledge my gratitude for having been healed through Christian Science of defective eyesight. Because of this trouble I wore glasses for fourteen years, but have not used them for about four years, during most of which time I have been doing clerical work, and some of it at night. I have also been healed of the desire for tobacco and liquor and have been helped in overcoming financial difficulties. For all of these healings I am thankful to God, and grateful to our Leader, Mrs. Eddy.

JOHN H. COLLINS, Santa Monica, Cal.

From Our Exchanges

[Northwestern Christian Advocate]

Jesus knew what was in man; that is, he knew what there was to come out of man if only the opportunity allowed. He looked down the centuries—down even past our present generation and a thousand years beyond it—and saw the man of the future, the perfect man; and it was to this man that he addressed much of his truth that seems hard to comprehend. When he spoke of faith, saying if we had faith as a mustard grain we could work wonders; when he mentioned the perfect man, stating that he could eschew all evil and be perfect as the Father is perfect; when he mentioned love and commanded that we should love even our enemies, that we should do good unto those who despitefully use us, we instinctively exclaim, as did his auditors then, "How can these things be!" We are inclined to squeeze these and kindred great truths into the narrow confines of our contracted hearts, and because there is a misfit say that such things cannot be so, such living is not ours to have, we cannot attain unto it; only one has done so, that was Christ.

Thus we do Christ and his work an injustice. Rather should we pray to grow that we might approach unto these truths, that we might magnify the heart rather than minify the Word. It would have been unwise for the Lord to speak half truths to accommodate our little existence. He spoke whole truth; he spoke to all that is within us, and it is our business to grow into that possession.

[The Congregationalist and Christian World]

It may be that peace waits upon the performance of a vast amount of preliminary foundation work all over the world. This work has to do, not with the technique of treaties or with questions of boundaries, disarmament, and indemnification, but with the springs of character, with the cultivation of a spirit, which is the essential element of any new and nobler order.

Is the church, which ought to be the leader and pathfinder, bestirring itself to this end? In its pulpits, its meetings of prayer, in its worship and its work, is the church preparing itself and others to meet the challenge of a new world situation? Can it reenforce the troubled faith of men? Can it make the truths in which it professes to believe operative in all fields of human activity? Christian preparedness—that is the duty of the hour for all who have found in Christianity a commanding ideal, a workable program.

[Rev. R. J. Campbell, M.A., in *The Christian Commonwealth*]

Jesus' followers felt quite certain that they had seen in him not merely a negative amiability but the positive expression on a limited scale of a life which never once thought of its own self-interest, and never left undone anything it could do for the common good. If history proves anything it surely proves that the men who knew and followed Jesus came to think of the ideal life as the life of love just because they saw it lived before them. They never saw in Jesus anything petty or mean, any desire for self-aggrandizement, any personal vanity or longing for applause. He never schemed for his own hand or thought of himself apart from his vocation.

[Rev. Harry Emerson Fosdick, D.D., in *The Christian Advocate*]

Credo, rituals, organizations—how often these frozen forms of life have taken the place of inward, spiritual power, and yet men come still besieging the doors of the church and crying for strength to live. . . . This power which is

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striving for entrance into and control over our lives is the same power which made the Master's life of patience and ministry, which was the soul in every deed of moral courage or generous service that makes his character sublime. God is no metaphysical abstraction, no barren and uninteresting hypostasis. He is the indwelling Spirit, rather, that made the quality of all our Master's virtues so that they come each one, like Moses, with a shining face from out the communion of his heart with God. They carry a glory not their own. They are begotten, not made. Like the sun breaking into the jewel room of a king and setting every separate stone ablaze, breaking up the fountains of the beautiful deep in every diamond, and sapphire, and emerald, and pearl—so this Spirit of his, gracious, patient, compassionate, undiscourageable, divine, illuminates with more than earthly glory the separate jewels of his character. You cannot distinguish divine from human there.

[Prof. George E. Dawson, Ph.D., in *The Homiletic Review*]

Faith as a mental attitude becomes effective only as it functions in conduct. Religious leaders should stop teaching that any sort of salvation may be achieved by a form of faith that is simply a mental state and not a mode of conduct and character. Faith as a passive, static quality of mind is worthless and harmful. This is the verdict of science, and it is the verdict of religious history. To teach men and women and children that they can be saved from their sins and converted into righteous characters through a faith in Christ that does not become dynamic in Christian living and in the reproduction of the qualities of Christ in human character, is to confuse truth and religious values. The character of nominally religious men and women in our civilization is suffering from this confusion in thousands and tens of thousands of instances. The Christian church itself is paying a heavy toll of indifference and contempt, and that, too, not wholly from the unamiable worldlings, because of this confusion of truth and of religious values. Let there be exaltation of faith in religion and in life as a whole, but let righteous conduct and character be the aim for which faith is exalted.

[Rev. J. J. Knapp, D.D., in *The Christian Intelligencer*]

St. James speaks of the "fervent prayer." And what are we to understand by this fervency? Our prayers are frequently faint and lukewarm, and this often causes us bitter regret. In answer to this question we say first of all that the strength of our prayers does not consist in the multiplicity or fervency of words. It is not fervency in the sense of excitement, but unction. Long prayers are not infrequently weak prayers. The fervency of prayer is not its length but its depth.

[*The Christian Work*]

Christianity, like Judaism, stresses its historical side in the earthly life of our Lord. But he was insistent in his disqualification of the senses as a means for the growth of the soul. Their extremely limited range takes no account of the vastness and splendor of heaven's purposes. Apostles of the grosser types of evolutionary theory have not succeeded in their bold attempt to subject the creator to their tiny realms of inquiry and hold Him in bondage to His own laws.

[*The Universalist Leader*]

The religious world is growing, but as all best things grow slowly, so religion is a thing of centuries, not of years, and those who seek the best need the long look backward to encourage them to reach the best that is forward.

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.

Attention is called to the change in price (see also last cover page) on single copies of the following volumes of Mrs. Eddy's writings when sent by mail postpaid from the office of the publisher, Allison V. Stewart, Falmouth and St. Paul Streets, Boston, Massachusetts:

Science and Health (cloth) from \$3.18 to \$3.00, Retrospection and Introspection (cloth) from \$1.06 to \$1.00; Unity of Good (cloth) from 65 cents to 60 cents; Pulpit and Press (cloth) from \$1.06 to \$1.00; Rudimental Divine Science (cloth) from 55 cents to 50 cents; No and Yes (cloth) from 60 cents to 55 cents; Messages to The Mother Church (cloth) from \$1.56 to \$1.50; Christian Science vs. Pantheism (pebbled cloth) from 26 cents to 25 cents; Message to The Mother Church, June, 1900 (paper), from 26 cents to 25 cents; Christian Healing and The People's Idea of God (cloth) from 60 cents to 55 cents; Christian Healing (paper) from 21 cents to 20 cents; The People's Idea of God (paper) from 21 cents to 20 cents.

The above changes do not constitute a reduction in the price of Mrs. Eddy's works, but save the purchaser the postage on single copies of the volumes specified.



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

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

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

The pamphlet entitled "The Father's Business," already printed in English and German, has been translated into Swedish, "I Faderns Tjänst," and is now published with the English and Swedish versions on opposite pages.

"Christian Science: 'The Resurrection and the Life,'" a lecture by Clarence W. Chadwick, C.S.B., is now published in pamphlet form.



From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, Suite 550, 236 Huntington Avenue, Boston, Mass.



From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.