

CHRISTIAN SCIENCE



SENTINEL



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

Vol. XVIII No. 25

Boston, February 19, 1916

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

A NOBLE TYPE OF
GOOD HEROIC
WOMANHOOD
Longfellow

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

Christian Science Sentinel

(THE CHRISTIAN SCIENCE WEEKLY)

PUBLISHED EVERY SATURDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

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

ARCHIBALD McLELLAN, Editor.

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

Subscription Price

Payable in advance

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

Subscriptions to the SENTINEL are entered only from the first of the month and will begin with current month unless otherwise specified. Subscriptions terminate with the last of the month named on the wrapper at the left below the name and address. The Roman numeral XVI indicates the year 1916; XVII is used for year 1917. This notation and the delivery of the periodical will indicate that a remittance has been credited and will be our acknowledgment of the subscription.

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

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7.50 "	1	10	10	31.73	39.38
8.00 "	1	12	11	33.85	42.00

Make all remittances payable to The Christian Science Publishing Society.

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

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

Items of Interest

The exports of oil-seeds from India in the year ended March 31, 1915, amounted to 953,900 tons, valued at £9,750,000, as against 1,582,000 tons, valued at over £17,000,000, in 1913-14. In normal years about 95 per cent of the exports goes to the countries at present involved in hostilities. Noticeable decreases occurred in the quantity and value of the exports of rape-seed, groundnuts, and sesamum. India has seen a great increase in recent years in the number of oil-mills worked by steam or other mechanical power. These crush all the more common oil-seeds, and this development has been especially noticeable in the case of mustard-oil and groundnut-oil. Mustard-oil manufacture is a flourishing industry in Bengal; there are several coconut-oil mills on the Malabar coast and in Cochin, and groundnut-oil mills in Bombay. Some of the larger mills deal with a great variety of seeds.

The board of engineers of flood control appointed by the supervisors of Los Angeles County, Cal., following the floods of 1914, has just rendered its report. Among the measures proposed as a part of the remedial program are these: conservation of storm waters through reforestation and retarding work in the mountains; spreading of storm waters on the gravel deposits at the mouths of cañons; acquisition of official channels for the principal streams on the lower levels and the permanent rectification and protection of these channels; diversion of the Los Angeles and San Gabriel Rivers from the Los Angeles and Long Beach harbors to Alamitos Bay.

Russia has just opened for traffic the first line in her new double-tracked railroad from Petrograd to the Arctic Ocean. The section completed is 530 miles long, from the capital to Soroka on the White Sea. It will relieve and

expedite the traffic now centered at Archangel when that port is open. Ordinarily it is closed by ice from October to May. This line will give Russia a port on the Arctic which is open the year round, due to the fact that the Gulf Stream pursues its course as far as the Arctic waters to the north of Ekaterina, and its back-washes touch the Lapland and Murman coasts. They prevent the formation of more than a thin film of ice over the harbor of Ekaterina, which is 400 miles nearer the Atlantic than Archangel. The road has been built through difficult country,—a land of morass and swamp. Ekaterina has a sheltered anchorage, where the waters are nearly always calm, even when the Arctic storms are raging. The water is from sixty to ninety feet deep.

The Marseilles-Rhone Canal, a great engineering work that has been under way for some time, is now nearly completed. The four and a half mile tunnel through which the canal will flow, penetrating the Rove Mountains, is nearly finished. The work was begun six years ago and the war has not been permitted to interfere with the enterprise. The width of the canal through the tunnel is seventy-two feet and the depth of the water fifteen feet eleven inches, permitting small Mediterranean steamers to enter the Rhone and even admitting sea traffic to go as far up the river as Lyons. The canal, which is just short of fifty miles in length, cost about \$18,000,000, of which \$7,000,000 was borne by the French Government and the remainder by the city of Marseilles and the department of Bouches-du-Rhone.

Upward of six hundred miles of levees for the reclamation of agricultural lands alone have been built in the Sacramento Valley of California in the work of reclaiming over four hundred thousand acres of the million or more of fertile overflow lands in this section. Approximately 300,000 acres more are included in contemplated reclamation work. The levees now in existence have cost the state approximately \$25,000,000. War department engineers estimate this reclaimed land as worth from two hundred to three hundred dollars an acre, so there is every reason to believe that the expenditure for reclamation work has been justified.

The Government of South Australia has a project in view for a connection of the Morgan to Wentworth line with Hay. This line is laid with the object of linking up the irrigated tracts of Cobdogla and Ral-Ral, and to afford access to the farming areas north of the river. The connection of the line with Hay will involve larger scope for trading facilities between Riverina and Port Adelaide. The interstate railway commissioners report states that a railway extending from Hay by way of Wentworth and Terowie to Port Augusta, would provide an almost direct through inland line on a standard gage between Sydney and Kalgoorlie.

The beet-sugar industry has come to be one of the important industries in California, producing an annual revenue of more than \$16,000,000. More than one hundred thousand acres of land is devoted to the raising of sugar beets, and ten great factories have been built for the purpose of converting the beets into the sugar which finds its way into the markets of the world. A total of \$15,750,000 was derived from the marketing of the state's output last year. In addition to this, a considerable revenue, almost \$700,000, was realized through the sale of beet pulp used for feeding dairy and other stock.

By a decision of the supreme court of Pennsylvania, just handed down, the title to forty acres given to the University of Pennsylvania by the city of Philadelphia has been confirmed. The university is obliged to maintain seventy-five city scholarships and to pay a nominal an-

nual ground rent. The land secured joins the present boundary on the south. By the added land the university now occupies 117 acres of land practically in the center of the city, as it is only ten minutes to City Hall. Upon this land are seventy buildings, and in addition there are forty club and fraternity houses surrounding it.

The United States federal district court at Cincinnati, Ohio, has entered a decree, with the consent of the National Cash Register Company, finding that the company and its officers "had violated the federal anti-trust act by combining to restrain and attempting to monopolize interstate trade and commerce in cash registers." The criminal proceedings will be dropped. The decree sets forth the means employed by the company to achieve its object and specifically forbids the use of any of these means in the future.

"You think of Bolivia as a little country," says a writer in *World Outlook*. "It is as big as Germany, Austria, and England. Peru is as large as all the United States from Nova Scotia to Indiana, from Canada south to the Gulf of Mexico. Argentina equals all the United States west of Omaha. Brazil is a United States with another Texas added. The resources of that vast area are in keeping with the bigness of the continent."

Lloyd's register returns indicate that there were under construction in the United Kingdom at the end of 1915, excluding warships, 420 vessels of 1,363,590 tons gross. The tonnage is about 264,000 tons less than that which was building at the end of 1914. All vessels below 100 tons are excluded from the returns. During the past quarter work was started on seventy steamers of 83,656 tons, and seventy steamers of 93,621 tons were launched.

The Chinese ministry of agriculture and commerce has done much to encourage fisheries. On April 28, 1914, regulations to promote the fishing industry on the high seas were issued. A sum of \$50,000 was set aside in that year, and this has been made an annual appropriation.

President Porras formally opened the Panama national exposition Sunday afternoon, Feb. 6. It includes many United States Government exhibits brought from the San Francisco exposition. The exposition will continue 100 days.

Officials of the New York Fur Auction Sales Corporation, buyers, and all others interested in the first fur auction held in that city, pronounce the recent sale an unqualified success. The million dollar mark in sales was eclipsed by \$100,000.

The appointment of a committee to return the visit of Central Americans who attended the recent Pan-American Financial Conference has been made by Secretary McAdoo. Other committees will be named to go to South American countries.

The Board of Trade of England have placed an embargo on the export of logwood from Jamaica to the United States, in view of the difficulty experienced in obtaining supplies of logwood for the aniline dye industry of their own country.

The Irish flax crop for 1915 is estimated at 1,546,267 stones, an increase of nearly a quarter of a million stones over 1914, while the area showed an increase of 3890 acres.

The total mineral output of Alaska for 1915 is estimated at \$32,000,000, compared with \$19,064,963 for 1914.

The value of the 1915 milk production of the United States is estimated at \$2,320,000,000.

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A New Enrichment

REV. WILLIAM P. MCKENZIE

FOR a long time earnest students of Christian Science have gathered from Science and Health the coherent teaching of Mrs. Eddy on practical topics by the use of its full concordance, and from her other published works by means of partial indexes. The recent appearance of a complete concordance to these other writings is therefore a special occasion for gratitude and rejoicing, in that it renders the entire field of her published thought accessible to every one without the expenditure of much time or extended labor.

Mrs. Eddy's teaching, as contained in her books, we conceive to be the pure spring of living water for this age, for it draws from the eternal fountains revealed in days of old by prophets and seers and messengers of God, and offers its blessing universally. The apostle Peter, using the figure of light, speaks of prophecy as thus unfolding its blessing: "Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." He declares that the message of Scripture is not of private interpretation, indicating that it is not sectarian or divisive, but scientific and universal, and he goes on to say, "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost." Thus the Revised Version clarifies an often quoted passage. These utterances of "holy men of God" in the past have, through the interpretation and demonstration of Christian Science, become present inspiration.

The consummation of prophecy, the interpretation of mystery, was found in the acts of Christ Jesus; yet he taught his disciples so to labor that their acts were acts of healing. Mrs. Eddy shows the universality of this teaching when she says, "Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with 'signs following'" (The First Church of Christ, Scientist, and Miscellany, p. 190). Science and Health unfolds this opportunity because it has proved to be a "Key to the Scriptures" by opening the treasure-house that the doors of the past had shut off from men of today. And now indeed we have guidance additional, since in these other writings of Mrs. Eddy there are three hundred and sixty-five references in clarification of the Old Testament, and a thousand and thirty-one in exposition of the New.

When the Japanese made their expedition into Manchuria, a great deal was made of the care that was taken to provide the soldiers with pure water. It was recognized that the rain-water which had swept down hillsides and collected in standing pools had gathered surface impurities, hence required filtration and separation from these ere it was fit for drinking; whereas the springs of water pushing up through sand-beds or porous rock were thus naturally cleansed. Care was taken to guide every soldier in the way of receiving only what might

be called his natural right to pure water. If such care has recognized value, how much more important is it that the mind should be given that which is pure, and thus saved from the painful elimination of what is unwise, unwholesome, unclean, uninspiring.

It might be well to recall a dictionary definition of Christian Science, showing how it is identified. In the Standard dictionary it is defined as "a system of moral and religious instruction, founded upon principles formulated by Rev. Mary Baker Eddy, and combined with a method of treating diseases mentally. As presented in Mrs. Eddy's Science and Health, 'Christian Science is based on teachings of Scripture which it interprets, giving the Christ-principle and rule in divine metaphysics which heals the sick and sinner. It explains all cause and effect as mental, and shows the scientific relation of man to God.'"

"The natural fruits of Christian Science Mind-healing are harmony, brotherly love, spiritual growth and activity," Mrs. Eddy says, and she continues: "The malicious aim of perverted mind-power, or animal magnetism, is to paralyze good and give activity to evil. It starts factions and engenders envy and hatred." She also says, "The spirit of Truth is the lever which elevates mankind" (The First Church of Christ, Scientist, and Miscellany, pp. 213, 130). If a bearer carrying the precious spring-water provided for the thirsty lips of the wounded should spill it on the ground, then gather up the defiled liquid and offer the same for drink to the undiscerning, would he be the real helper? Is not the honorable one he who brings fresh water, clear and clean, to satisfy humanity's thirst? This the Discoverer and Founder of Christian Science has done through her writings, and just so soon as students discern their own free access to the unadulterated Christ-teaching, they will naturally turn from stagnant traditions and false metaphysics and drink of the living spring.

Christian Science practice has this outstanding distinction: that healing is its *raison d'être*. Healing is the motive uplifting the worker, healing is his reward, healing is the proof that it is a divine method. The theory of false systems is to greatness one person at the expense of another, to subdue the other and make him tributary. It is "the will to power," and respecting it Mrs. Eddy with clear, ringing certainty has said: "This is not Science. *Per contra*, it is the mortal mind sense—mental healing on a material basis—hurling its so-called healing at random, filling with hate its deluded victims, or resting in silly peace upon the laurels of headlong human will" (Miscellaneous Writings, p. 254).

The reestablishment of the Christ-teaching, adversative to that of the world, took place not without cost. Arrogance, cruelty, lust, self-will, subtlety, envy, hypocrisy, pride, and fear are the crowned heads of the world kingdom. Patience, kindness, purity, obedience, honesty, generosity, sincerity, humility, and love are characteristics of those who seek first "the kingdom of God, and his righteousness," and these were the characteristics of the Leader of this movement. What she recommends in her writings she first proved. Chaucer

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pictures this ideal in describing his parson, whose noble example was "that first he wroghte, and afterward he taughte." The description ends:—

He wayted after no pompe and reverence,
Ne maked him a spyced conscience,
But Cristes lore, and his apostles twelve,
He taughte, but first he folwed it him-selve.

Goldsmith in "The Deserted Village" depicts the universal friendliness of the village preacher, how

He watched and wept, he prayed and felt for all.
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Hardly could there be a better description of the tender influence in these writings of which we have been speaking. But ages may pass before poets will understand enough to do full and complete justice to the life and example of Mrs. Eddy, because mankind must win a due appreciation of her teachings by themselves proving them true.



Spirit's Silent Activities

LUCY HAYS REYNOLDS

AMID the mountain heights stillness reigns supreme. With the coming of the evening hour the calm of Spirit seems to brood over all. An occasional call of a bird, the babble of running water, or the low rustle of leaves are the only sounds that are heard. Yet everywhere there is activity, from the mountain brook at one's feet to the great celestial bodies above that move through space at an almost incalculable speed. In the harmony of this silent action earth's turbulent noises are forgotten, and intuitively thought turns Godward. Pondering these beauties of nature and their silent activities, we discern through them, even if but dimly, the true universe, the activities of Mind.

"Mind revolves on a spiritual axis," Mrs. Eddy writes, "and its power is displayed and its presence felt in eternal stillness and immovable Love" (Retrospection and Introspection, p. 88). In the hush of divine might creation was brought forth; in the silence of Soul the rotations and revolutions of the universe operate with unlabored energy. No harsh noises, no friction, no explosive activities of mortal law pertain to the operations of Spirit.

As spiritual thought-forces are perceived and understood they become operative in human consciousness, unfolding through reason and revelation the eternal verities of being. Silently they correct false beliefs with spiritual facts, and cause human concepts to give place to divine ideas. As this spiritual activity goes on in human thought, lives are quietly transformed and the sick are healed. Thus spiritual being is never characterized by inertia or stagnation, but rather by that divine energy which authoritatively commands the false belief of inaction to stretch forth the withered hand that it may be made whole. Its power is displayed in the calming of the storm and in the walking on the waves. Through its operation material activity gives way to spiritual activity, even as in the lonely tomb, where false belief reported the torpor of death, there was going on the great work of our Master as he "set the seal of eternity on time" (Science and Health, p. 44).

Let him, then, who affirms that the Christian Scientist, because he sits in silence and administers no material remedies, does nothing for his patient, investigate the results of scientific "silence," and if honest with himself he too will come to behold its majesty and power. "This sounds very well," some one may say, "but how can mortals gain this higher

consciousness while in the midst of the strife and confusion, the storm and earthquake of human experience?"

Christian Science declares that spiritual overcoming and peace can be experienced only through the realization in consciousness of spiritual law, and that there is never a time when this law is inoperative. It should be as natural for the metaphysician to apply this law under all conditions as for the tradesman in the rush and confusion of business hours to utilize the rules of computation. Many a time the Christian Science practitioner is called upon to prove the power of unspoken spiritual thought when all around is uproar and confusion. Before this power error subsides, and again the sweet words, "Peace, be still," bring about a Christly calm. Silencing the material senses, the Scientist gains communion with Spirit and listens to the inaudible word of God.

As one enters into the silence of spiritual consciousness the nature is transformed; impulse, emotion, and other temperamental abnormalities are healed. In silent wrestling with himself the earnest Christian Scientist fights against principalities and powers until, conquering, he gains a dominion which the world can neither give nor take. His words may be few, but they are wise and effective in contrast with the babble of idle and superficial chatter. "A silent, grand man or woman, healing sickness and destroying sin," Mrs. Eddy says, "builds that which reaches heaven" (The First Church of Christ, Scientist, and Miscellany, p. 194). Silence may indeed become golden, its blessings priceless. Within its sacred precincts wisdom, peace, and power are found, depth of purpose and stern resolutions are sustained, and true friendship is established and sanctified.

Christian Science has reduced spiritual experiences to human comprehension, and all who will may avail themselves of the silent power of Truth, until

Through the harsh noises of our day
A low sweet prelude finds its way

and the half hour's stillness that was once experienced in heaven is experienced on earth. Thus quickened and inspired through reason and revelation, glimpses of the real universe unfold, until "sun, moon, and stars forgot," we feel the presence of Mind, and experience "the solemn hush of being, newly born."



"I look to thee"

RICHARD ALFRED LAZIER

It was Christmas day, but never before had the significance of the day appeared so clear to me. About three o'clock that anticipated morning I awoke with a sense of acute pain. My first impulse was to try to relieve it by rubbing, but immediately the right thought came and I did not move. I lay still, trying to realize that there is no sensation in matter, and that "all is infinite Mind and its infinite manifestation, for God is All-in-all," as we read in the "scientific statement of being" (Science and Health, p. 468). Then there came to me, as they had done many times before, the words on page 208 of our Hymnal:—

I look to Thee in every need,
And never look in vain;
I feel Thy touch, eternal Love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are,

and in a few minutes all sense of pain had disappeared, as it must always do when the truth is declared and realized.

Since beginning to study Christian Science some four years ago, I have had experiences which to mortal sense would probably appear much more wonderful than this; but to me

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this was the most significant of all, for as the sense of pain vanished, the church bells began to ring and I realized that it was Christmas morning,—the anniversary of that day when Jesus the Christ appeared, to teach humanity the way of Truth. My heart was filled with gratitude that again the Christ-presence and power are with us, healing us from sickness, sorrow, and sin, even as in Jesus' time. This demonstration, coming in the early hours of Christmas day, seemed to me a bright promise of the time to come, when we shall be able to overcome all error, even as did our Master.



Prayer and Answer

DR. EDMUND F. BURTON

JESUS said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." On page 1 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "Desire is prayer." To the thought untaught by Christian Science it appears that lack is a constant factor of desire; that that which is desired is not yet possessed; that possession extinguishes desire; that the two cannot coexist,—so that to this thought it seems impossible to be conscious of the possession of that which we desire. During the centuries since the above words of Jesus were uttered, many an honest seeker, lacking understanding of the true relation of answer to prayer, has despaired of being able to obey them. In place of this despair Christian Science brings exactly the opposite experience through its scientific and satisfying revelation that prayer is the unfoldment to experience of the blessings which we already possess, and that therefore the higher and more urgent our desires the greater our joy; that it is not humility which allows our prayers to be small or feeble in their demands, but self-limiting ignorance of both God and man.

Based on the fundamental truth that "all is infinite Mind and its infinite manifestation," and that "man is not material; he is spiritual" (Science and Health, p. 468), Christian Science teaches that all the realities which constitute harmonious life for man are present states of consciousness. Since no individual can step outside of his own consciousness, that which he desires necessarily already exists in his own consciousness, or it could not be perceived to be desirable. Desire indicates the conviction that that which is desired is good. The strength of this conviction measures both the fervency of the prayer and the experience of the benefit of its answer. We may be sure then that our prayer is being answered at the moment it is offered; in fact, that it is the perception of the answer which inspires the prayer; that the answer may be said to be within the prayer, it being not the creation or production of a new condition in response to petition or newly arisen need, but the unfolding in human consciousness of eternal truth. We are thus privileged to say with scientific certainty, as did Jesus, "I knew that thou hearest me always," having learned that the answer to every prayer is an eternal truth before the desire is felt.

To "pray without ceasing" is therefore to experience without ceasing higher and higher consciousness as thought unfolds to the reality of God, good, and we may have the happy knowledge that as our prayers increase in depth and fervency, become higher, holier, purer, they are not dreams of the unattainable, as mortal sense would tell us, but are the unfolding within us of the Christ-idea, the truth about God, growing into conscious immortality. All the good that we know how to pray for is already ours potentially, though not as yet in experience. God is ever present good, and when desire mounts to absolute conviction of good, there will be experienced the understanding of God which is eternal life.

Again, this teaching of Christian Science forestalls the discouragement which comes from a sense of an irremediably faulty self, for it shows to the one who is praying for a cleaner and higher human life his own innate purity, teaching him that every aspiration, however limited at first, is his individual consciousness of good; that it is both a reflection of God and an awakening to his own being, to the spiritual self that is man; that prayer is thus true self-assertion, man's true nature seeking expression.

Moreover, since God is All-in-all, prayer is a looking toward all good, and even though it be no more than a fleeting aspiration toward a dim something above one's present belief of experience, still that which is glimpsed is of God and is His godlike manifestation, and there is certain to come to the individual, through the clarifying effect of faithful prayer, far more than was asked for. So much does the answer often exceed the expectation as not to be recognized without the light of later knowledge. "Eye hath not seen . . . the things which God hath prepared for them that love him," and who perceive His goodness.

By way of crude illustration, suppose a traveler to be lost on his journey. He searches the landscape, and finally sees on the horizon a moving speck which proves to be a motor-car, by means of which he is rescued. At first even the outlines of the machine are indistinct. Although ignorant of its construction and knowing nothing of its various parts, yet from the moment that it appears to his sight he is really looking upon a demonstration of all the laws involved in its mechanism. Later he may become entirely familiar with the machine, and as this familiarity develops, the meaning and use of each part will unfold to his understanding as though newly created for him. Yet there will never be anything really added to that which was to him at first sight but a speck in the distance.

Desire colored by selfish beliefs involves disappointment, and good cannot accord with personal outlining. It is therefore not the part of wisdom to limit prayer to present thought, dim through lack of spiritual experience. Such limitation opens the way to doubt, and doubt obscures the perception of divine qualities, thereby postponing fuller experience of their blessings. Mrs. Eddy says, "No loss can occur from trusting God with our desires, that they may be molded and exalted" (Science and Health, p. 1); and escape from all danger of this sort is through obedience to the fundamental teaching that all prayer must include the "not my will, but thine, be done," which enabled Jesus finally to say, "I have overcome the world," and which is making Christian Science prayer effective in the healing of sin and sickness in the world today. Also the further teaching that evil has no knowable existence is in scientific harmony with the promise of Jesus that the pure in heart shall see God, and with his instruction to let the eye be single, since the conviction of the utter desirability of good which is ceaseless prayer is the purity and singleness of vision through which the whole consciousness is filled with the light of divine presence.

Moreover, through this perception of the unity of good there is given protection from the suggestion of lack of capacity to live up to the demands of the higher life aspired to. The knowledge which Christian Science brings us that the desired good is God manifest, leaves no room for fear that there can be any good thing lacking, and the good which reveals the presence of God must contain in itself that which enables the individual to utilize to its fullest extent all that can possibly come to him in answer to his highest desires. Whatever is needed in character or condition, be it courage, talent, skill, wisdom, freedom, strength of body or mind, friends, opportunity, all will be found comprised in the answer to his prayer.

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One who has learned through Science and experience this true relation of aspiration to realization, and that both are stages of actual experience, is free from the limitation of blind faith in and trembling supplication to a God needing to be influenced to be good. Since with God all things are and always have been possible, all good is and always has been existent. He whose faith assures him of this truth is in a state of constant prayer; he is learning more and more thoroughly that all prayer has inevitably been answered from all eternity; he is ever actively receptive to greater good; he is bringing into consciousness day after day new phases of life; he is understanding and obeying divine Love; he is steadily progressing toward that knowledge of God which Jesus said is eternal life; in a word, he is demonstrating Christian Science.



“Human footsteps”

EMMA W. DIMOND

To the consciousness upon which Christian Science has dawned with its wonderful hope and promise, the light, though really faint, seems so brilliant when contrasted with the deep darkness of material thought, that the beginner in the study of the Science of Life may feel confused, failing to remember that he cannot comprehend infinite Truth at one bound. The prophet's counsel, “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little,” does not seem to him to be necessary in his case. Lifted by some demonstration of Truth's power to a mental mountain top, it seems as though the infinite were fully revealed.

Most students of Christian Science have experienced the shock of a fall to the valley again, with its depression and darkness; but the vision gained is not lost, it is only temporarily obscured, and if we adhere steadfastly to Truth, the cloud of discouragement will be pierced and dissolved. We are told that after Peter and James and John had witnessed the transfiguration they came down from the mountain and took up the detail of their daily life, and through the illumination which comes from obedience and suffering they were able in a measure to do the works their Master did.

On page 254 of our text-book, “Science and Health with Key to the Scriptures” by Mrs. Eddy, we are told that “the human footsteps leading to perfection are indispensable.” It is no easier to be obedient now, when every tendency of the human mind pulls the other way, than it was two thousand years ago. Human nature is the same, and mortal mind just as essentially evil and just as subtle. If we examine ourselves honestly, we will face the fact that we are continually denying the Christ.

How often, like the disciples, do we neglect to watch with the Master one hour, being overpowered by the sleep of material sense. We want to be obedient and faithful; we fully intend to be, but we do not know the way; we have not taken the necessary steps of spiritual growth. The beginner must not be discouraged, however, because he sometimes fails to be obedient, does not always watch, or does not always keep awake. Patiently following Isaiah's counsel, starting on again after stumbling or falling, and keeping his eyes fixed on the goal of spiritual understanding, satisfied if here a little false belief is cast out and there a little inclination to be unloving is restrained, he is roused from the dream of material living and gets nearer to the full awakening.

Most people who enter with interest into any line of work, at first attempt too much. There is no royal road to any human endeavor, and though we know that God leadeth us “in the paths of righteousness,” the lifting of thought from the

human to the divine cannot be done without patient, continuous effort, without the prophet's rule of life,—“precept upon precept; line upon line, . . . here a little, and there a little.” Some of us realize now how much of our early Science life was spent in groping; how far we fell short of being faithful because we did not know how.

Again, we have sometimes been so busy watching the groping of our brother that we have fallen, not recognizing our own unsteadiness. As our faces were turned from the light of Love, we have not seen in our own path the stumbling-blocks of criticism and censure. It is only by taking the needed footsteps that we cast out of consciousness the false beliefs with which sense tries to govern us. It is only by reflecting here a little love and there a little love that in time we shall dissolve the “adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death” (Science and Health, p. 242).

A receptive child-thought often sees the light and accepts the truth, while those of larger experience are trying to reconcile its leadings with the material laws which all have so long obeyed. We have seen how the trusting little child will put his hand in his father's and go anywhere with him, never doubting that he will be protected and guided aright. His trust is so absolute that he does not think of anything but the joy of going with his father. He knows no danger, but he does know that his father will take care of him.

It is this quality of thought in the child which Jesus has told us that we must emulate. Mentally we must put our hand in the Father's, and go with Him trustfully, joyfully. To reach this mental state we need to “study thoroughly the letter and imbibe the spirit” of Christian Science (Science and Health, p. 495). We must also let our lives show that we have imbibed the spirit. We must demonstrate what we know of Truth and Love, until at length we find our consciousness the habitation of infinite good, until we consciously walk with God, having awakened in His likeness.



Faith and Works

AIMÉE BURDETT DAWES

It is in its wonderful interpretation of the Bible as a whole that Christian Science is unique. This to the writer was the proof of its divine origin. The seemingly irreconcilable differences between reason and revelation, between conscience and revelation, and even between one Scripture statement and another, had led to a confusion of thought, a drift of doubt which had almost reached indifference. Then came the white light of Christian Science, in which the varying prism hues to appearance so unlike in color are yet blended in one.

Two of the truths thus reconciled are the seemingly contradictory statements as to faith and works. The writer was brought up in a school of thought which emphasized Paul's teaching of justification by faith almost to the total exclusion of James' practical corollary, “Faith without works is dead.” The teaching that it is wrong to believe that by our works we are justified, may lead to the conclusion that works are of little importance, and the result is mental and spiritual stagnation. Fortunately the inner light of Truth will constantly militate against this view, and in the conflict between Truth and dogma, Truth must at length prove victorious.

But how wonderfully does Christian Science reconcile these seemingly divergent views! All we have and all we are, are gifts of eternal Love, our heavenly Father; all is the gift of grace. God's man does not need to win pardon for offenses against God's law, for St. John declares, “Whosoever sinneth hath not seen him [God], neither known him.” Mortals, however, must work out their salvation from all error until

mortality is "swallowed up of life." We find forgiveness in the perception of the true man's reflection of his Father's righteousness.

But what of works? James says, "Ye see then how that by works a man is justified, and not by faith only," and in Revelation we read, "And they were judged every man according to their works." This is simply a statement of the fact that true faith or understanding is a vital power, not merely an intellectual perception, for it includes fidelity as well as faith. To take a familiar example: A child may have been taught concerning the buoyant properties of sea-water, and have some intellectual perception of these, and yet this same child may refuse even to attempt to float on the water. What is the difficulty? Is it not the seemingly overwhelming sense-testimony? The water does not appear to have the properties necessary for supporting weight. This sense-testimony may gradually yield to a clearer view of truth, but it cannot blossom into understanding until it is coupled with that venture of faith which alone can give satisfying proof.

This enables us to understand why Mrs. Eddy laid so much stress on the destruction of false beliefs and sense-testimony. Their destruction is not only a sign of the presence of a vital faith, but enables faith to grow, for "we cannot fill vessels already full" (Science and Health, p. 201). "Faith without works is dead," for then it shows no vitality; and until we learn to deny sense-testimony and commit ourselves to the ocean of divine Love we have not that faith of which Abraham was the type, in whose "seed shall all the nations of the earth be blessed." Browning has beautifully expressed something of this idea in the words,—

This throws himself on God, and unperplexed
Seeking shall find Him.

The only way by which we may find God is through demonstration of the truth we apprehend.



"Let your light so shine"

BETSEY R. TAYLOR

WE are often reminded that if we improve our opportunities, are faithful to the light we have, we shall be prepared to gain clearer views of Truth. This recalls something which was once told me, and which has been a help many times since, when I had a difficult problem to solve and it seemed almost impossible not to outline my future steps.

The story was to the effect that a farmer whose barn was some distance from his house was accustomed to start out each night after dark to go there with a dimly lighted lantern. A motorist who was staying at the house thought he was very foolish to try to find the barn door with so small a light, and offered to loan him the search-light from his automobile. The farmer said to him: "I do not need to see the barn door. I use the little light I have, which is just enough to show me that I am in the path. I put one foot where the light shines and then find the place for my next step. I continue this, and before I know it I have reached the barn door."

Here was practical wisdom, and just the kind we need to use in working out our problems. With the understanding gained in Christian Science it is not necessary for us to see the end of our mental journey; all we have to do is to live day by day in the highest understanding of Truth we have. Then we can rest calm in the assurance Mrs. Eddy has given us (Science and Health, p. 254), that "when we wait patiently on God and seek Truth righteously, He directs our path," and that no good thing will be withheld "from them that walk uprightly."

Selected Articles

[Editorial in *Bellingham (Wash.) Journal-Progressive*]

That Mrs. Eddy's name is seldom mentioned as worthy of a place among the great women of the world seems inexplicable. Were the only monument to her memory the founding of a religion which in a few short years numbers its adherents in millions and in every nationality, we might explain this oversight to ourselves on the theory that small indeed is the earthly reward of those who tread spiritual pathways. But even at that the name of this great American woman is probably better known and more familiar in more countries today than that of any other woman to whom the world has given birth.

One does not need to endorse the spiritual teachings of Mrs. Eddy to realize the greatness of their author; the growth of her following speaks eloquently for itself. Apart altogether from the foundation and the business management of one of the great churches of the world, she is the founder of a daily newspaper that ranks second to no publication in the world in its reliability, the cleanness of its columns, and its impartiality; also of several other publications. While she herself never attained fame in the newspaper field, and never, as far as we know, attempted to, yet her accomplishments in this direction, if they do not altogether outshine, form at least a worthy rival to those of the Pulitzers, the Gordon Bennetts, and all the rest. A wonderful woman indeed!



[W. G. Watkins in *Milwaukee (Wis.) Journal*]

In confusing Christian Science with psychotherapy (alias mental suggestion, or hypnotism), our critic, a doctor, in his reported statement makes it quite plain that he is not acquainted with what Christian Science teaches. It is true that what Mrs. Eddy discovered is nothing new. The power of right thinking has always been available. Its value was discovered of old by the prophets and the apostles, as witnessed in the many good works which they performed. It remained, however, for Jesus to demonstrate the full salvation of pure metaphysics. All manner of disease, as well as death itself, disappeared in the presence of his realization of man's oneness with divine Mind.

The operation of the Mind which was in Christ Jesus is in marked contrast, however, with that of the human mind, which is capable of both good and evil. It is becoming more and more apparent that salvation must be wrought out in the mental realm; and it is a question of distinguishing between thoughts which are finite and make for limitation, and thoughts which have their origin in "the great First Cause," or God, and which make for life eternal. On page 264 of Science and Health Mrs. Eddy says that "mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being."



[Thomas E. Boland in *Easton (Pa.) Free Press*]

To quote passages from Mrs. Eddy's writings which pertain to the spiritual, perfect man, made in the image and likeness of God, and then apply them to mortal, material, human beings, is completely to distort their intended meaning. The text-book, "Science and Health with Key to the Scriptures," is sufficiently clear on this point to be understood by an earnest reader, for there we read, "Man is the likeness of Spirit, but a material personality is not this likeness;" also, "A sinful, sick, and dying mortal is not the likeness of

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God, the perfect and eternal" (pp. 544, 292). Mrs. Eddy did not teach that the spiritual, perfect man, the image and likeness of God, is sinful or sick or dies, any more than God Himself is sinful or sick or dies. It ought to be clear, however, that she recognized that these misfortunes come into human experience, since she devoted forty-four years to teaching how to overcome them and ameliorate their results.

The critic objects to Mrs. Eddy's views on death being an unreality, and in proof quotes Jesus' declaration, "Lazarus is dead," entirely overlooking those other words of the Master recorded just a few lines previous to the above quotation: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Seeing that his disciples had not understood him, he then used the language with which they were familiar. Again, when called to the house of the ruler of the synagogue, Jesus said of the daughter who they had told him was dead, "Weep not; she is not dead, but sleepeth," and straightway restored her. Mrs. Eddy's teaching relative to death is simply that it is not a creation of God, not an eternal fact of being. She did not deny that it comes into human experience, any more than she denied that sin and misfortune come into human experience. These errors are not, however, regarded as God-created or God-sent.

It is seldom indeed that any critic, however careless of a basis for his accusations, alludes to Christian Science as a "peril to the home." Mrs. Eddy's writings will be searched in vain for the least far-fetched shred of evidence to support such an utterly unjust and untrue statement. If Christian Science involved any such thing, the tree would long ago have been known by its fruits. The lives of Christian Scientists constitute a sufficient refutation of this falsification. The chapter Marriage, in Science and Health, sets forth the author's views on this subject. One quotation (p. 56) will serve as an illustration: "Infidelity to the marriage covenant is the social scourge of all races, the 'pestilence that walketh in darkness, . . . the destruction that wasteth at noonday.' The commandment, 'Thou shalt not commit adultery,' is no less imperative than the one, 'Thou shalt not kill.' Chastity is the cement of civilization and progress. Without it there is no stability in society."

Fault is also found with Mrs. Eddy's views on the unsubstantiality of matter. This is a question which has long vexed scholars and thinkers. That physicists and philosophers are not so far afield from Mrs. Eddy's expressions on this subject may be gathered from Mr. Huxley's opinion that the existence of matter is "hypothetical." Professor Ostwald says, "It is a thing of thought;" and John Burroughs wrote recently, "In the electron we have matter de-materialized; the electron is not a material particle," and "indeed, in the new physics, matter is only a hole in the ether."

There is in Science and Health a chapter on the subject of prayer, which for sanity and clarity of view, as well as for truth and beauty, is truly remarkable. Surely any Christian could accept these statements found on page 4: "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds;" "Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example."

Christian Science accepts the life, teachings, atonement, resurrection, and ascension of Jesus, for it accepts the whole Bible. It may not interpret some theological views in exactly the same way the critic himself happens to think. It is no new thing for denominations to differ over theological beliefs; in fact, that is the reason there are different denominations. Christian Science does not, for instance, believe or teach that the crucifixion of Jesus of Nazareth nineteen centuries ago

will save from punishment in this day one who deliberately and persistently sins. If the critic wishes to believe this he has that privilege. Science and Health says, "Escape from punishment is not in accordance with God's government, since justice is the handmaid of mercy;" and "without punishment, sin would multiply;" also: "The way to escape the misery of sin is to cease sinning. There is no other way" (pp. 36, 11, 327). An entire chapter in Science and Health, Atonement and Eucharist, is devoted to the teachings of Christian Science on the atonement, crucifixion, resurrection, and ascension. To thousands this chapter has brought a clear and helpful understanding of these subjects.

In conclusion, there is food for thought in the editorial comment of two papers. The *Rocky Mountain News* of Denver says: "From the days of popular 'exposure' and ridicule, Christian Science has moved quietly and efficiently onward to its present high station. It has brought peace to many tempest-worn lives; it has given health to many pain-racked bodies; it has conferred content upon many tortured minds; it has established faith and cheerfulness, where formerly was despair of this world and doubt of the hereafter. For all the beauty and usefulness it has given to a million lives, the faith is to be revered and the name of its Founder is to be held in grateful remembrance." The *Manchester Union* of New Hampshire says: "The character of the members of Christian Science churches is such that ridicule may be said to have become itself ridiculous, and it has well-nigh ceased."



[David Anderson in *The Ballarat (Australia) Courier*]

By an increasing number of unbiased sermon hearers it is now considered axiomatic that if one would learn something of what Christian Science is not, attention should be given to pulpit philippics of the "orthodox" divine. In an address as reported in *The Ballarat Courier*, a bishop put a question to his hearers which expressed a fallacy, and answered it for them in a misrepresentation of fact. "Why," the bishop asked, "do not Christian Scientists go to church?" "Because," he answered, "Christian Science says there is no such thing as sin, and therefore you do not need any such person as Saviour."

In reply I would say that Christian Scientists do go to church. In relative proportion of members, as well as in regularity of attendance and in devoutness of attention and participation in the service, they will compare favorably with churchgoers of the Anglican or any other denomination. They go to church to pray, and to worship and hold communion with God, a natural part of their daily lives which is not confined to Sunday observance. They go for the very reason cited by the bishop as desirable on the part of his congregation: "Because they want to bring themselves into closer touch with God and the unseen world."

Christian Science does not tell its devotees, any more than it tells its theological critics, that "there is no such thing as sin." As sin is neither God created nor God upheld, it is not an eternal verity of being, and so it is regarded in Christian Science as "unreal." Sin, being any want of conformity with or any transgression of the law of God (and Christian Scientists read into that definition the widest comprehensiveness), is painfully in evidence on every hand, and nobody is more alive to it as a present factor in human experience than the Christian Scientist, for he knows that to cast sin out of his own consciousness it must be grappled with and overcome. He knows also that if sin were today cast out of the thought of individual consciousness, of all humanity, there would be nothing left of it. In "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered

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sin in every form." "For victory over a single sin, we give thanks and magnify the Lord of Hosts." "Vibrating like a pendulum between sin and the hope of forgiveness,—selfishness and sensuality causing constant retrogression,—our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success" (pp. 564, 568, 22).

The Christian Science view of the atonement may not in all respects harmonize with that of the bishop, and on that account the reverend bishop may call it "heresy" and possibly think it wrong. Christian Scientists believe it accords with the teachings of Jesus the Christ, and they have a right to their belief. They do not quarrel with the bishop because of his belief. Some of them are nevertheless under the impression that all the bishops of the Anglican church are not in absolute uniformity of view in respect of that doctrine.



[John M. Tutt in *Joplin (Mo.) News Herald*]

It is unfortunate for the critics of Christian Science that they do not first arrive at the spiritual view-point of the Scriptures seen in Christian Science before they give utterance to statements entirely unfair to the subject. It should be quite sufficient for our reverend friend to say that Christian Scientists do not unqualifiedly concur in his opinion concerning certain Scriptural teaching.

It should be said here, in all sincerity, that Christian Science accepts every essential of the scheme of salvation as set forth in the Bible. Christian Scientists believe, however, that the spiritual import of the Scriptures is their essence; that since God, Spirit, and His creation are not material, the universe, including man, must be interpreted not materially, but spiritually. They believe they find full authority in Jesus' example for turning away from matter to divine Mind, and thus abandoning material ritualism and observances.

But as proof of the fact that the unparalleled sacrifice of Jesus with its saving grace is recognized and magnified in Christian Science, I quote from "No and Yes" by Mrs. Eddy (p. 33): "The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony of the cross; for that would have been insufficient to insure the glory his sacrifice brought and the good it wrought. . . . The glory of human life is in overcoming sickness, sin, and death. Jesus suffered for all mortals to bring in this glory; and his purpose was to show them that the way out of the flesh, out of the delusion of all human error, must be through the baptism of suffering, leading up to health, harmony, and heaven."



[Charles W. J. Tennant in *New Days*, London, England]

The article in a recent issue entitled "Christ and Mrs. Eddy" reveals an extraordinary misunderstanding of both the teachings of Jesus and of Christian Science. Our critic, speaking of Jesus, says, "He lived a life of poverty, self-denial, and persecution, and went at last, of his own choice, and innocent of all offense, to a violent and shameful death." Jesus certainly did not lay up any store of materiality, for he knew perfectly well that matter was not substance. All the same, at a moment's notice he could apply his spiritual understanding to produce loaves and fishes for the multitude, money from a fish's mouth to pay a requisite tax, and clothes to wear when coming out of the tomb. Possessing the ability to prove God's power to this extent, it were folly to call him poor, in any sense of the word. Jesus went through what mortals term death in order to prove its unreality and that it had no dominion over him. He said, "Destroy this temple [body], and in three days I will raise it up;" and he did so.

Our critic, speaking of Mrs. Eddy, says, "She denied the existence of sin, suffering, disease, and the devil, although he whom she professed to follow had treated them as serious realities, of which nothing but his death could ever rid the world." If the critic had understood for a moment the meaning of reality, as used in Christian Science, he would have understood why Mrs. Eddy denied their reality. On page 335 of *Science and Health* she writes, "Reality is spiritual, harmonious, immutable, immortal, divine, eternal." From this it will be seen how impossible it would be to include sin, disease, and death in this definition. Mrs. Eddy never denies that these conditions seem real to the material senses, for she thoroughly agrees with St. Paul when he says, "The things which are seen," that is, by the physical senses, "are temporal; but the things which are not seen are eternal."

Referring to the Christian Science text-book, "Science and Health with Key to the Scriptures," our critic says, "This curious volume has very little in it that is prayerful." Now it all depends upon what prayer is considered to be. Mrs. Eddy has devoted a chapter in the text-book to the subject of prayer, and many have expressed their opinion that it is the finest treatise on the subject extant. St. James tells us, "The prayer of faith shall save the sick, and the Lord shall raise him up." This effect has followed in hundreds of cases while reading and understanding *Science and Health*, and this is a clear proof of the prayerfulness of the text.

Two thousand years ago Jesus taught that the kingdom of God was at hand. He said very plainly, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Mrs. Eddy does not depart from this teaching when she says, "Thy kingdom is come; Thou art ever-present" (*Science and Health*, p. 16). Christians acknowledge the omnipresence of God. They must acknowledge also the omnipresence of His kingdom, which is a state of spiritual consciousness and not a physical locality, as some believe.

If our critic had read the Christian Science text-book more carefully, he would not have made the mistake of saying that it denied the divinity of the Christ. Such is not the case. The following quotation, taken from page 25 of *Science and Health*, is one of many throughout the book showing forth the teaching of Christian Science on this point: "The divinity of the Christ was made manifest in the humanity of Jesus."

That Christian Science does heal the sick and sinning is an acknowledged fact throughout the civilized world. The phenomenal growth of the movement is brought about by the simple fact that Christian Science has taught its followers how to obey the injunction of our Master, to preach the gospel and heal the sick, "confirming the word with signs following."



[Written for the *Sentinel*]

Love's Bounty

RUTH TINKLER

So many smiles that come and play
Across the threshold of the day,
So many flowers that softly bring
The tender messages of spring,
So many songs so sweetly sung,
So many deeds of kindness done,
So many loving hearts and hands
To loosen sin's unlawful bands,
So many stars that banish quite
The seeming darkness of the night:—
So much of good, so much of love,
Who seeks a paradise above?

Editorial

"The Christian's vital breath"

NOWHERE is there to be found a stronger refutation of the claim that is even now occasionally put forward, namely, that Christian Scientists do not pray, than is given on page 133 of "Miscellaneous Writings," where Mrs. Eddy, in a letter to one who had attacked Christian Science and referred to her as "prayerless Mrs. Eddy," not only disproved the statements of this critic, but also pointed out to her followers her own practice in regard to daily communion with God. She says: "Three times a day, I retire to seek the divine blessing on the sick and sorrowing, with my face toward the Jerusalem of Love and Truth, in silent prayer to the Father which 'seeth in secret,' and with childlike confidence that He will reward 'openly.' In the midst of depressing care and labor I turn constantly to divine Love for guidance, and find rest."

If further proof is desired that Christian Scientists are taught to pray, we have only to turn to Article VIII of the Manual, where in Section 4 our Leader outlines a prayer for daily use, and in Section 1 she also counsels daily seeking for deliverance from all evil. On page 442 (line 30) of Science and Health she clearly indicates an important subject of prayer, which she has also made imperative through Section 6 of Article VIII of the Manual. The chapter "Prayer" in Science and Health is, particularly to beginners, one of the most beautiful and probably the most appealing of all in this text-book. In it Mrs. Eddy quotes with approval the Scriptural injunction to "pray without ceasing," and also, at the close of the chapter, she has given us that wonderful spiritual interpretation of the Lord's Prayer which has brought comfort and healing to so many aching hearts.

As any one who makes use of the concordances to Mrs. Eddy's writings may find without trouble, prayer was to her what the poet has stated it to be, namely, "the Christian's vital breath." In her Message to The Mother Church, June, 1901 (pp. 19, 28), she writes: "I know that prayer brings the seeker into closer proximity with divine Love;" and again, "It is only by praying, watching, and working for the kingdom of heaven within us and upon earth, that we enter the strait and narrow way, whereof our Master said, 'and few there be that find it.'"

With many well meaning Christians (and this includes Christian Scientists) the manifold and conflicting duties and pleasures of each day have seemed to leave no time for daily prayer, or at least no time for more than the perfunctory repetition of words which, without the divine animus of unselfish desire and holy, consecrated purpose, have become but the noise of "sounding brass, or a tinkling cymbal." Our Master plainly did not say that after we had sought all other things then would the kingdom of God be added unto us, but rather that we should seek "first the kingdom of God," and that a result of this unselfish seeking would be the supply of all our needs. The prayer of the Christian Scientist is of course this unselfish seeking of God's kingdom, and not the desire that he personally may gain something of material value to himself, or that like the Pharisee he may be "not as other men."

The opening sentence of the first chapter of Science and Health is, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love," and this describes the prayer of Christian Science. The example which Mrs. Eddy set for Christian Scientists, of

praying three times daily for the blessing of all mankind, is one which can be followed by all with the assurance that if our prayers are sincere and unselfish they will not be amiss, but will be answered in the purification of our thought and motives, and in the understanding that on earth, even as in heaven, God's will is done, and that He is our divine helper, guide, and friend.

Who will dare say that they have no time for such intimate communion with the Father? With prayer as the central feature and greatest purpose of each day, men will surely see and understand that the kingdom of heaven is within, and that God is not a far-off abstraction,—that He is omnipotent, omniscient, and omnipresent; "the same yesterday, and to-day, and forever."

ARCHIBALD McLELLAN.



Truth's Power

THERE is perhaps no passage of Scripture which is so much loved and so often quoted by Christian Scientists as the Master's words, "Ye shall know the truth, and the truth shall make you free." As this promise is appropriated by each one, it assures him of freedom from every ill which seems to hold him in bondage at the present time or which might threaten him in the future, whether it be manifested as sickness, sorrow, sin, or poverty. In all of Jesus' teachings constant reference is made to the power and availability of Truth, and yet professed Christians in general are on very much the same plane as was Pilate when he asked, "What is truth?" If, for instance, they were told by a Christian Scientist that truth alone could heal some sick person, without the use of any material remedy, would they not question the wisdom of relying upon something unseen by the physical senses and fall back upon the threadbare argument that to depend upon a purely spiritual remedy would be equivalent to doing nothing for the patient. Did we not all believe so before we became acquainted with Mrs. Eddy's teachings?

Now truth may be spoken of as "the substance of things hoped for," although it is approached by faith on the part of humanity. Nothing else is so vital as truth, and the saying of Christ Jesus when on trial before Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," cannot too often be recalled. It is noteworthy in this connection that Jesus did not answer Pilate's question, so far as the record goes, doubtless for the reason that the materialists about him would not understand his answer any more than the corresponding thought does today. Yet the Master said on that momentous occasion, "Every one that is of the truth heareth my voice." On page 142 of Science and Health we are told that "Truth is God's remedy for error of every kind."

Students of Christian Science soon learn that they cannot accept both truth and error in respect to anything and make any progress. They must "know the truth" about every problem of human experience, and this demands the acceptance of the spiritual fact at all times. Absolute Truth is always opposed to material sense evidence. The "scientific statement of being," which bases all work done in Christian Science, says (Science and Health, p. 468), "Spirit is immortal Truth; matter is mortal error." It is necessary, however, to know the truth as distinguished from error, in order to prove Truth's power. When Jesus entered Jairus' home he was told that the ruler's young daughter was dead, but he denied this in the face of scorn and opposition. He held by the changeless fact of God as the only Life of man, while those who laughed at him held to their belief that matter is the arbiter of life and death and that Mind had surrendered its sway, temporarily at least, to this mortal despot.

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It was then and there that the answer to Pilate's question was given. Those who were "of the truth" heard his voice and witnessed to the majesty of Truth; even the maiden who was in the dream of death responded to the call and proved that the identity of God's child is never lost or obscured. Those who were not "of the truth" were not participants in that triumph of Life over death. We read that Jesus "put them all out." This cleared the way for the great demonstration which followed, and thus must we put out of our consciousness all that questions or denies in any wise the power of Truth to break the fetters of sin, disease, and death.

That which was true "when the morning stars sang together, and all the sons of God shouted for joy," is just as true today, and when we know it we can do no less than give utterance to our joy. To the Christian Scientist Truth's power is infinite and Truth's name so sacred that it can never be taken in vain. It means no cold abstraction, no mere formula of the schools, it is God with us, Love with us, the Christ with us, forever declaring, "All power is given unto me in heaven and in earth." Those who cling to this declaration rejoice that Christian Science is obeying the command to "teach all nations" the truth that makes free.

ANNIE M. KNOTT.



"Be not faithless"

IN reading the story of Thomas' unbelief one is impressed with the wilfulness of his doubt, with the wretchedness of the dejection and discouragement into which it must have plunged him, and with the gentleness and pertinence of the Master's rebuke, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

The more one thinks of the matter, the more clear it becomes to him that every disabling doubt has something of this stubborn nature, and that we all have need to pray that we may have the will to believe. Faith, as generally understood, is expressive of much besides logical apprehension, namely, educated disposition, sentiment, emotion, and certainly choice. Faith not only affects the whole domain of human sense, it involves it. When the Master said, "Get thee behind me, Satan," he rebuked the entire list of material impulses and beliefs, and especially that assertive, would-be ruler among men and things known in Christian Science as the mortal I; our "one enemy," as Mrs. Eddy names it on page 10 of "Miscellaneous Writings."

No state can be more pitiful than that of a famishing man who, though having abundance of food, is wholly debarred from its enjoyment by the fact that he cannot swallow. This illustrates the condition of him who, while in possession of convincing evidence of the verity of some vital statement, is apparently unable to accept it because of inherited or educated temperamental incapacity. The incredulity or reserve of judgment which calls for logical sequences of thought, and for convincing proofs that a given proposition is true, before giving it consideration, may be said to be essential to all scientific advance, all healthful mental development. He whose thought is so indiscriminatingly hospitable as to be accessible to every vagrant theory or wind of doctrine that may come his way, is sure to revel in excitations, but he can never get anywhere, and the wise do not envy him his so-called "open-mindedness."

On the other hand, the state of the man who cannot be convinced, who has unconsciously grown to be rather proud of what he may think of as his immovable adherence to truth, but which in fact is a sectarian indisposition to think outside of a prescribed circle, this Thomas-type of a man—and he is

a very numerous body—is no less hopelessly enthralled. The Christian Scientist has gone but a little way before he realizes that in this regard he has experienced a great emancipation. The crawfish that refuses to leave his last year's shell is destined to become a dwarf, and so is the man who habitually refuses to consider any proposition which would prove him to be in error. Upon every plane of life teachableness is absolutely essential to growth.

Two facts loom large in this story of Thomas, to wit, his self-stultifying stand for the inviolability of material law, and our Lord's willingness to satisfy him upon his own plane of thought. With respect to both of these facts he stands for a very great though rapidly decreasing number of disciples today. He had known and rejoiced in the power of Spirit to annul physical law, even in the raising of the dead, and he had heard the Master's assurances that he would rise the third day. Moreover, he had heard the testimony of the other disciples that the Lord had risen, and yet he would not believe. This was not only defeating to his hope, it was discreditable to his past opportunity and professed belief. So too while most Christian believers accept the fact of the healing works of Christ Jesus and his early disciples, while they affirm the immutability of divine law, and in these latter days have heard from unnumbered fellow disciples that the Christ has come again to free from sickness, sin, and death, nevertheless many will not believe.

This will to doubt is one of the most lamentable facts of modern times, of all times; but as in Thomas' instance, it must yield and is yielding to the compassionate and convincing ministry of the Christ-idea in Christian Science.

JOHN B. WILLIS.



Among the Churches

Current Notes

RICHMOND, STEGE, CAL.—Second Church of Christ, Scientist, held dedicatory exercises in their church edifice on Bay Avenue, Stege, Sunday, Nov. 21, 1915. In July, 1912, the members of this organization secured their building lot. They erected, furnished, and occupied their church in ten days, and have been holding regular Christian Science services in it ever since it was constructed,—a period of over three years.

Wednesday evening, Oct. 2, 1910, fourteen residents of Stege and two invited guests from Berkeley, all of whom were interested in Christian Science, gathered at a private home. They decided to begin services and continue them for six months. The following Sunday the first service, with a congregation of twenty-seven, was held in a small room in a building on Bay Avenue, Stege. In one month the accommodations were outgrown, and it was found necessary to move into larger quarters at the same location. When the six months had expired, a Christian Science Society was organized, with twenty-four members enrolled. The society in June, 1912, was merged into Second Church of Christ, Scientist, Richmond, Stege, Cal., with thirty-one charter members.

Richmond Independent.

DULUTH, MINN.—Members of First Church of Christ, Scientist, held services in the basement of their new building at John Avenue and Nineteenth Street yesterday [Dec. 5, 1915].—*Duluth News-Tribune.*

CONCORD, N. H.—First Church of Christ, Scientist, of Concord, has been given a lot of land on Tuttle Street, adjoining Pleasant View.—*The Manchester Union.*

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CONNECTICUT.—A review of the past seventeen months to Nov. 1 reveals gratifying evidences that in Connecticut, as elsewhere, interest in Christian Science has steadily increased. The attendance at Christian Science lectures has been larger than formerly, there has been a greater number of visitors at the reading-rooms, and more activity has been manifested in all lines of Christian Science work. The demand for Christian Science literature has resulted in increasing the facilities and broadening the work of established literature distribution committees, and also in the organization of new committees. In connection with the distribution of literature, special mention should be made of the Christian Science literature booth conducted by the Christian Scientists of Hartford at the state fair, Charter Oak Park. This was first undertaken in September, 1914, at which time 1510 pieces of literature were distributed. There was a Christian Science literature exhibit, consisting of Mrs. Eddy's works and the publications of The Christian Science Publishing Society. The results were so gratifying that a year later, September, 1915, the project was repeated on a somewhat larger scale. On this occasion the distribution totaled 2448 pieces.

The generous offer of the Trustees under the Will of Mary Baker Eddy to donate to public libraries willing to accept and properly catalogue them, copies of Mrs. Eddy's works, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and subscriptions to the Christian Science periodicals, has given a new impetus to the library work. Ninety-two Connecticut public libraries have one or more Christian Science books, or are regularly receiving one or more of the Christian Science periodicals. *The Christian Science Monitor* is being supplied to the Connecticut State Reformatory, the George Junior Republic, seven jails, the Stonington Home, the Connecticut School for Boys, the Masonic Home, the three state normal training schools, the Connecticut Agricultural College, the Loomis Institute, and the Norwich Hospital for the Insane. Science and Health, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and the *Monitor* have been placed at the Hospital for the Insane, Middletown, the Connecticut Industrial School for Girls, and the Fitch's Home for the Soldiers. A full set of Christian Science literature has been given to Yale University Library, Wesleyan University, and the Woman's College. The distribution of literature for the seventeen months ending Oct. 31, 1915, totaled 30,440 pieces.—*Committee on Publication.*

ZANESVILLE, OHIO.—One of the most important real estate deals of Wednesday [Dec. 15, 1915] was the purchase of the old Schultz homestead, on South Seventh Street, by First Church of Christ, Scientist. The lot is 63 feet front and 142 feet deep, and the price paid was five thousand two hundred and fifty dollars. The site is ideal for church purposes.

The Zanesville Times Recorder.



Admission to Membership in The Mother Church

The next admission of candidates will be June 2, 1916. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 10, 1916.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 5, 1915, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, Clerk,
Suite 550, 236 Huntington Avenue, Boston, Mass.

The Lectures

Roslindale and West Roxbury, Mass.

The Hon. William A. Morse, in introducing Virgil O. Strickler, who lectured on Christian Science in Highland Club Hall, West Roxbury, under the auspices of The Mother Church, The First Church of Christ, Scientist, of Boston, spoke as follows:—

When I first came to West Roxbury about twenty-five years ago, there were but few persons here who had manifested the slightest interest in Christian Science, and those few were charitably criticized by their kindly disposed neighbors, who were confident it was only a matter of time until they would return to the fold they had abandoned, wiser and somewhat humbled by their peculiar waywardness; but this, like many other human prophecies, has come to naught.

My attention was first called directly to the subject of Christian Science some eighteen years ago. I was then senator from the Cape district and a bill was presented for an enactment which would have completely prohibited the teaching and practice of Christian Science. I was surprised to find that the passage of the measure was urged not only by certain influential members of the medical profession, but by active members of churches of almost every denomination. In those days the Christian Science movement certainly had its hours of danger, but because it was based upon divine Principle it has developed and extended by virtue of its inherent truth and the benefits following its application, until it has become as firmly established in this commonwealth, where it had its beginning, as the law itself. It is now rapidly monopolizing many members of those same denominations, as well as occasionally taking over some progressive and conscientious members of the medical profession itself. My interest later was much intensified by having the great privilege of knowing the Discoverer and Founder of Christian Science and hearing from her own lips of what she had done and was doing for the cause and its advancement. Since that time I have read and heard much about it, and I state a fact that is known to all,—that no person who has sought Christian Science with an open, impartial mind can now be found who is not its advocate and friend.

As I understand it, the one great spiritual truth that distinguishes Christian Science from all other religious teachings is that the divine Mind can help men in their troubles from sickness as well as in their troubles from sin. There is a science of the intellect that has indeed made wonderful progress, and in its sublime research and philosophy has measured the ocean, has almost counted the sands of the earth and calculated and classified the stars. Knowledge of these facts brings little comfort to struggling humanity, weary and heavily laden with difficulties and despair; but there is a science of the heart and mind that brings joy, peace, and sympathy, that casts out fear, weakness, and despair, and enthrones in their place strength, courage, and harmony; and the great Metaphysician that brings these things to pass is the divine Principle of Christian Science as made known by Mrs. Eddy and her faithful followers.

Correspondence.



Terre Haute, Ind.

The Hon. Clarence A. Buskirk, who lectured on Christian Science at First Church of Christ, Scientist, was introduced by Attorney Chalmers M. Hamill, who said in part:—

There is a field of production that cannot be termed industrial or economic. For our present purpose we may style it spiritual production. It is perhaps not unfamiliar

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doctrine that each human being is in itself an instrument of production, and that its product is the impression which that life, as a spiritual entity, makes and leaves on its surroundings. As in industry, so in spiritual production, one of the great elements is education. The religion based on the life and teachings of Jesus the Christ must, as I see it, become more and more a scientific exploration into the recesses of the infinite Mind. Christian Science has made admirable advances in that direction.—*Correspondence.*



St. Paul, Minn.

Bliss Knapp, when he spoke on Christian Science at First Church of Christ, Scientist, was introduced by Senator Moses E. Clapp, who said in part:—

It may not be amiss to step beyond the limits of a mere perfunctory introduction and say that as Christian Scientists, realizing that God is the author of all that is, of all that is real, and that all of His works are good, we are forced to turn to a source outside of and not of God for that which we see and call "evil." As Christian Scientists we are not so much concerned with the origin of evil, for if it cannot be attributed to God, if it is not of God, then it is not a reality, in the light of God's purpose, and is not a part of God's work. Therefore, we say in this sense, there is no reality in evil. Real as evil may seem, it is real only to our mortal sense, and as we understand that it cannot be of God, that it cannot be real as part of God's work, as we realize its nothingness, it disappears. Thus, for the destruction of sin and sickness—for Jesus said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?"—we turn to a realization of the allness of God and the perfection of His works.

Many suppose that physical healing is the ultimate purpose of Christian Science. This is natural, perhaps, because the healing of sickness is more tangible than the destruction of sin, if we use these terms distinctively. But Christian Science is a religion which deals with sickness and sin, with all forms of what we call "evil," and destroys them through the knowledge and realization of their unreality, as not being of and from God.—*St. Paul Dispatch.*



Lectures to be Delivered

- ALABAMA—Birmingham (Second Church): Charles I. Ohrenstein, Lyric Theater, 3 p.m., Feb. 27.
 Montgomery: Charles I. Ohrenstein, Church Edifice, 16 High Street, 8 p.m., Feb. 24.
 CALIFORNIA—Alameda: Dr. Francis J. Fluno, Unitarian Church, 8 p.m., Feb. 29.
 Bakersfield: Willis F. Gross, Scribner's Opera House, Feb. 28.
 Berkeley (University of California): Willis F. Gross, Edifice First Church of Christ, Scientist, Bowditch Street and Dwight Way, 8 p.m., March 2. (University public only.)
 San Francisco (First Church): William R. Rathvon, Dreamland Rink, Steiner Street, near Sutter Street, 3 p.m., Feb. 27, and Church Edifice, California and Franklin Streets, 8 p.m., Feb. 28.
 Ukiah: William R. Rathvon, Victory Theater, 8 p.m., Feb. 29.
 CANADA—Westmount, Province of Quebec: John W. Doorly, Victoria Hall, 8:15 p.m., March 2.
 Woodstock, Ontario: John W. Doorly, City Hall, 8:15 p.m., Feb. 28.
 COLORADO—Loveland: Bicknell Young, Majestic Theater, 3 p.m., Feb. 20.

- Rocky Ford: Bicknell Young, Christian Church, 8:15 p.m., Feb. 22.
 ILLINOIS—Chicago (Twelfth Church): Virgil O. Strickler, Temple Shalom, 3760 Pine Grove Avenue, 8 p.m., Feb. 28 and 29.
 Centralia: George Shaw Cook, Pittenger Opera House, 2:30 p.m., Feb. 27.
 Decatur: George Shaw Cook, High School Auditorium, 8:15 p.m., March 3.
 Morris: George Shaw Cook, Empire Theater, 8 p.m., Feb. 28.
 INDIANA—Indianapolis (Second Church): Virgil O. Strickler, Church Edifice, Delaware and Twelfth Streets, 8 p.m., March 2 and 3.
 IOWA—Keokuk: Clarence W. Chadwick, Elks Hall, 8 p.m., Feb. 28.
 Marshalltown: Clarence W. Chadwick, Church Edifice, Fifth and Main Streets, 8:15 p.m., March 2.
 McGregor: George Shaw Cook, Sullivan's Opera House, 8 p.m., March 2.
 Oskaloosa: Bicknell Young, Church Edifice, 406 East High Avenue, 8 p.m., March 3.
 KANSAS—Eureka: Bicknell Young, Princess Theater, 3 p.m., Feb. 27.
 Kansas City: Bicknell Young, Scottish Rite Temple, Seventh Street and Ann Avenue, 8 p.m., March 2.
 LOUISIANA—Shreveport: Charles I. Ohrenstein, City Hall Auditorium, 8 p.m., Feb. 28.
 MARYLAND—Baltimore (First Church): William D. McCrackan, Church Edifice, University Parkway, west of Oak Street, 8 p.m., Feb. 29.
 MASSACHUSETTS—Marlboro: William D. McCrackan, Universalist Church, Main Street, 8 p.m., March 3.
 Sharon: Bliss Knapp, Unitarian Church, 8 p.m., Feb. 28.
 MICHIGAN—Muskegon: George Shaw Cook, Woman's Club Building, 8 p.m., Feb. 29.
 MISSOURI—Kansas City (Second Church): Clarence C. Eaton, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., March 2 and 3.
 Moberly: Clarence W. Chadwick, Our Grand Theater, 3 p.m., Feb. 27.
 MONTANA—Billings: Prof. Hermann S. Hering, Church Edifice, Burlington Avenue and Division Street, 3:30 p.m., Feb. 27.
 NEW JERSEY—Passaic: William D. McCrackan, Smith Academy, 42 Pennington Avenue, 8:15 p.m., March 2.
 Princeton: Virgil O. Strickler, Thomson Hall, Stockton Street, 8:15 p.m., Feb. 25.
 NEW MEXICO—Roswell: Jacob S. Shield, Masonic Temple, 8 p.m., March 2.
 NEW YORK—Jamestown: Virgil O. Strickler, Samuels Opera House, 3 p.m., Feb. 27.
 Richmond Hill: Frank Bell, Garden Theater, 3:30 p.m., Feb. 27.
 Salamanca: Virgil O. Strickler, Andrews Theater, 7:30 p.m., Feb. 27.
 OKLAHOMA—Shawnee: Bicknell Young, Savoy Theater, 8 p.m., Feb. 29.
 TEXAS—El Paso: Jacob S. Shield, Texas Grand Theater, 8 p.m., Feb. 29.
 Galveston: Charles I. Ohrenstein, Scottish Rite Cathedral, 8 p.m., March 2.
 San Antonio: Jacob S. Shield, Beethoven Hall, 3:30 p.m., Feb. 27.
 Temple: Jacob S. Shield, Brady and Black Building, Christian Science Hall, 8 p.m., Feb. 25.

Testimonies of Healing

I was healed of chronic peritonitis through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Science literature was brought to me when there was no hope of recovery. I had undergone three major operations with only temporary relief. The last operation failed to give even that, and the attending physician said he could do no more. My diet at that time was rice water, and for seven years I had been able to eat very few things. There was no action of the bowels, and the only relief obtained was by washing them out. In three weeks I had proved the truths of Christian Science so that I ate anything the rest of the family had, and walked up-town a long distance to the Christian Science service. Inside of six months I did the housework for a family of four. I had never been able to do this, as my sickness dated back to the time I was fourteen years old. It is now eight years since my healing, and all conditions of inharmony have been overcome very quickly. I have not been confined to my bed more than a day; whereas before my healing in Christian Science I would be seriously ill for months every year.

My prayer is that I may strive to follow our Leader, Mrs. Eddy, in every way. I am very grateful for the spiritual uplift her teachings have brought into my life.

ANNIE B. DUKESHIRE, Portsmouth, N. H.

I can verify my wife's testimony. The physical conditions were most serious, but have been entirely overcome through reading Science and Health. It was through this healing that I became interested in Christian Science, and I have since been greatly benefited. The overcoming of the tobacco habit is one of the great benefits that have come to me through this teaching, and I am very grateful for all the blessings we have received.—HOWARD L. DUKESHIRE.

Like many others, I entertained a very erroneous opinion of Christian Science until I attended a Wednesday evening meeting, when my views underwent a change. I did not believe it possible that this new religion could be founded on the Bible, or that the beneficial results so much talked about were anything other than some form of will-power, producing a mesmeric state which caused the patient to forget for a time his bodily ills or mental troubles.

I went to this meeting in a criticizing state of mind, but came away determined to investigate the subject. I did not want opinions, I wanted facts, so I immediately secured a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures." The popular belief that God is Life and All, yet sends or allows death; that He is Love and All, yet is responsible for the hate manifested in this world, had never seemed reasonable to me. Consequently when I came across the statements in this text-book that God is Life and does not send death, and that He is Love and knows no hate, I was intensely interested to know if such conclusions could be substantiated by Bible authority.

I soon found myself looking up and comparing Bible references with the quotations used by Mrs. Eddy in Science and Health. The Bible statements referred to were so plain, and the passages, some of which I had committed to memory as a small boy at Sunday school, became so illuminated by her explanation, that the Bible became a new book to me, and the good result of corrected thinking manifested itself upon the body by restoring my eyesight. I had been unable to read more than the head-lines of a newspaper for years with-

out the use of glasses. There was no use for any one to tell me that this healing was not good; that it was not founded on the Bible; that the Christian Science text-book had not been the means of unlocking to my consciousness the truth which the Master said would make us free; or that the work had been accomplished by any other than the divine will, for I had not resorted to any other means for help than the reading of the Bible together with Science and Health.

This healing was soon followed by the overcoming of biliousness, bowel trouble, stomach disorder, a moderate use of liquor, and a long confirmed smoking habit which I had attempted to break off many times through will-power, but could not, as I was never able to get rid of the desire to smoke again. These healings occurred ten years ago. Not only have they proved permanent, but I have enjoyed good health during this period, using no other remedies than the better understanding of God and His laws as taught by Christian Science, which ensures health and harmony in proportion as these laws and this understanding are put into practice.

As David, after first learning how the lion and the bear could be driven away without a spear, could show the armies of Israel how Goliath could be conquered without a sword, so Mrs. Eddy, after discovering how Jesus healed all manner of sickness and all manner of sin, was able to show through her words and works how it is possible for all mankind to overcome all kinds of sickness and all kinds of sin, in the same way and by the same truth used by Christ Jesus and his disciples. More than this, Christian Science has proved and is proving that these healings are permanent, and are available to every one here and now.

HARRISON D. FOLINSBEE, Brookline, Mass.

In 1905 I became afflicted with a serious nerve trouble, which affected my muscles so that I became almost helpless. For six years I could not lift my arms, comb my hair, or write a letter. After trying all the local physicians without relief, I entered a sanitarium in Cincinnati, Ohio; but after remaining there for nine months I was in a far worse condition than before. The specialist said I had tuberculosis of the nerves. I then went to Mobile, Ala., and after I had been there six weeks the specialist sent for my husband and told him to take me home, saying there was nothing that could cure me.

My mother then closed her house and came to remain with me until the end. While I was in this state of utter despair a relative telephoned that he had a message for me, and I waited impatiently for his coming, thinking he had at last found a physician who could cure me. When he said he wanted me to try Christian Science treatment I burst into tears, and cried all night from disappointment, wrongly believing that Christian Science was only good for imaginary diseases. He tried to allay my fears by assuring me that during his travels in the West most of the thinking people he had met were Christian Scientists, or trying to be, and that they had related many wonderful healings after doctors had given up the cases as incurable.

Upon my promising to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, this relative gave me a copy, and I read it through several times before going to Memphis, Tenn., for treatment. In one week I was able to walk to the office of the practitioner, though it was nine blocks away, without fatigue, and after three weeks my arms were free, so that I could write, as well as comb my hair. Although I had written to my husband of my healing, he could not fully realize it until I arrived home. When the

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friend who had so often helped me dress offered to remove my coat, I thanked her, but said I did not need assistance, as I could do it myself. Then the tears of gratitude and joy shone on my husband's face. I live in a town where it is difficult to get servants, and for seven months I have been doing my own work. I am now a strong, well woman.

For the physical healing I am deeply grateful, but for the spiritual uplift I "praise God, from whom all blessings flow." Job says, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." I thank our Father that through Mrs. Eddy He has given us a "Key to the Scriptures" that helps us to understand what our Master meant when he said, "Ye shall know the truth, and the truth shall make you free."

ANNA W. FARNSWORTH, Lockhart, Ala.

It gives me pleasure to confirm the above statement of my wife, and I am more grateful every day for the many blessings Christian Science has brought into my home.

CHARLES A. FARNSWORTH.



I feel so grateful for Christian Science and all it has done for me that I desire to tell others of my healing. For nine years I suffered from what was diagnosed as tuberculosis of the breast. I was attended for about three years by four different medical men and underwent three slight operations. I was then advised to undergo a serious one; but having heard of Christian Science and its wonderful healing power, I decided to try it. On applying to a practitioner for help, I had immediate relief, but after a month the trouble again appeared. I asked for treatment from another practitioner, who was coming frequently to our house to see a member of my family, with the result that after three treatments the condition disappeared. That was two years ago. There has been no return of the symptoms and I am in perfect health.

For this, and also for a recent healing of acute stomach trouble, I am grateful, but still more so for the spiritual enlightenment which has come through the teaching of Christian Science. I am most deeply thankful to God, who is indeed "a very present help in trouble," and grateful to the kind friends who have so lovingly helped me.

MARGARET ELLISON, Bournemouth, England.



I was always considered delicate and had throat and stomach trouble. Tuberculosis was supposed to be hereditary in our family and the fear of that disease was always held over me. When I was seventeen years old symptoms of this malady began to appear, after we had left our home in New Mexico and moved to Los Angeles. I grew worse all the time and tried one doctor after another. Finally a specialist, after several weeks of severe treatment, told me I must leave California at once, as I would live but a few months in that climate. I returned to Albuquerque, N. Mex., in the hope that the climate there would cure me. I also took three months' treatment from a doctor, who said he would cure me in that time, but at the end of that period he said I was incurable. I was a total wreck. The doctor also told me that if I lived a year I would go insane. I left his office very much discouraged, but a wonderful surprise was awaiting me, and my sadness was soon to be turned into joy unsurpassed.

When I returned home I found a letter from a Christian Science friend in Los Angeles who had tried to interest me in Science when I was there, but I was not ready for it until everything else had failed. I wrote her that very night to begin treatment; I also began to study out the truth for myself. The stomach trouble and cough were overcome in a

few weeks, and one by one all other symptoms faded into their native nothingness. This was in May, and the following August I entered the university. In the two years I went there and the following year that I taught school I did not miss a day on account of ill health. My father was opposed to Christian Science and would not give me the money to get a copy of "Science and Health with Key to the Scriptures," so I walked to the university each day, a distance of two miles or more, and saved five cents. In this way I got enough to buy a pocket edition of the text-book. It took quite a while to save the amount, and I had to walk about two hundred miles, but it was worth it.

In the glorious eight years since my healing I have had many proofs of the truth of Christian Science, both for myself and for others. I left New Mexico several years after my healing, and have lived in Ohio, Nevada, and again in California. This has proved to me that there is nothing in climate, and colds and sore throat are absolutely a thing of the past. I have been given a health certificate from the physician who treated me before I came into Science. He watched me for several years, and said himself that he knew I was healed.

I am thankful to God for the Comforter promised by Christ Jesus, and I am grateful to Mrs. Eddy, also to the loyal Scientists that so tenderly, lovingly guided me into this living truth.—RUTH REA THOMPSON IRWIN, Currant, Nev.



When I took up Christian Science some three years ago, I was in utter despair, despondent and discouraged. For years I had been a sufferer from many physical discords, and although I was almost constantly under the care of a physician I never received any permanent relief. While my healing in Christian Science has in some respects seemed slow and is not yet entirely complete, still I can hardly realize how much Christian Science has done for me and what a complete change it has brought about in my thinking and living.

I have been healed of the smoking habit of more than twenty-five years' standing, of so-called chronic stomach disorder and bowel trouble of still longer standing, and my eyesight has been restored after wearing glasses for twenty years. It is now eight months since I destroyed my glasses, and I have had no further need of them. For many years even with glasses I could hardly bear bright sunlight or wind, but now I do not notice any strain from either, and my eyes are strong and good for constant use.

While very grateful for these and many other physical healings, I am far more grateful for the peace and harmony which Christian Science has brought into my home and business life, and for the realization of God's ever-presence and all-power to meet every human need.

S. M. KNAPP, Chicago, Ill.



Many years ago, when only a child, I had what the physicians called a fever, and in a very dangerous form. After a long period of doctoring and nursing I recovered from the fever, but not from its effects. As years passed the suffering increased. Everything in the way of medical means was tried, but all these failed to bring the desired relief.

Then Christian Science was brought to my attention, and I decided to try it, with the result that relief came at once, and healing a little later. Now I am learning to seek Principle and to find true healing. In our home we are learning that when Truth is rightly sought, human needs are rightly met. As Solomon declares, "Understanding is a wellspring of life unto him that hath it." We are grateful for the understanding that comes to us through Christian Science,—its literature and other means of instruction.

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I can truthfully say that I consider it a duty, with many attending privileges, to be employed as a teacher in a Christian Science Sunday school. While directing others to the "wellspring of life" I am enabled to gain more from that infinite source. The deeper meaning now comes to me of Mrs. Eddy's profound sentence: "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518).

Words are inadequate to express my gratitude to Mrs. Eddy for her teachings. The Bible has been unfolded to me through her clear, spiritual perception of its teaching as given in her books. I thank God for the privilege of daily access to the literature of Christian Science.

LILIAN SNYDER MCBRIDE, Kansas City, Mo.



One day my little girl fractured her collar-bone, and the injury seemed very serious. I had seen many wonderful healings by Christian Science, but they were not of surgical cases, and as I was a trained nurse before marriage, I had mental pictures of the result of imperfectly set bones; consequently I expressed a desire to call in a surgeon. My husband said I must do whatever I felt to be for the best, but pointed out that Truth always heals perfectly, and reminded me of the many wonderful healings we had seen. As I recalled them, a wave of shame came over me that even for an instant I had thought infinite, omnipotent Mind needed human help to heal any wrong condition. We called in a Christian Science practitioner, and the shoulder healed perfectly in a very short time, without pain or inconvenience to the little one. The healing is permanent and complete, and for this and many other blessings I am most sincerely grateful.

EDITH M. CHUTE, Wayzata, Minn.



It is with a heart full of love and thankfulness to God, and gratitude to our dear Leader, Mrs. Eddy, that I give this testimony. From childhood I was afflicted with scrofulous affection from my knees to my feet, and it became worse as I grew older, so that for several weeks at a time I could scarcely walk. A lady called one day, and seeing the condition I was in both physically and mentally, for I was very much discouraged, asked if I would like some Christian Science literature, saying that through reading it she had been healed. I was very much interested, so in a few days she brought me "Science and Health with Key to the Scriptures" by Mrs. Eddy. At this time I could not wear my shoes, and got around mostly on my knees. When she came to see me three weeks later I had my shoes on and laced to the top.

With this healing there has come to me a sweet sense of peace and freedom such as I never knew before. This was six years ago, and I have since been healed of dropsy and many other ailments. I am happier now than I have ever been, and stronger in health, having been able to lay aside glasses during the past year, although I was sixty-nine years old last July. I can read, crochet lace, and sew without them.

I wish to express my gratitude for these healings, and also for the spiritual uplift that has come to me.

MRS. E. A. MARSH, Reno, Nev.



After four doctors had told me I would never be well without an operation, and after nearly six years of indecision, I finally consented to have it performed, and with the doctor's help was getting in physical condition to withstand the shock.

I had suffered so much that it seemed as if death would be a relief; but God had blessed me with three children, and my daily prayer was to be allowed to stay with them so as to train their little feet in the paths of righteousness.

Christian Science came as an answer to that prayer. A dear friend brought the truth home to me in such a convincing manner that then and there I knew that God's promises could be relied upon. For three days I simply devoured the *Sentinel* she gave me. There I found the quotation from Science and Health (p. 494), "Divine Love always has met and always will meet every human need." I kept my next appointment with the doctor, asking God for help to break the news gently to him; but after a thorough examination he informed me that an operation would not be necessary now. Divine Love had not failed me! After a few weeks I called on a Christian Science practitioner for relief from a condition of eighteen years' standing, and in a very short time was healed of that and many other ailments. I thank God daily for the Christian Science literature, which gives me a better understanding of His word.

My heart is filled with gratitude to Mrs. Eddy, who was spiritual enough to receive this great blessing and compassionate enough to give it to a seemingly ungrateful world.

MRS. W. E. GEACH, Los Angeles, Cal.



My desire is to express our thankfulness to God and our gratitude to Mrs. Eddy, who has so lovingly opened the way for us in Christian Science that we can have the spiritual understanding that God is an ever present help in trouble. This was proved to us in the fall of 1913, when our little boy, then four years old, was taken ill, and all was done for him that could be done materially. At that time I stood alone in Christian Science, neither my husband nor any of my relatives being interested in it. A physician who was called diagnosed the case as appendicitis.

Time passed on with no relief for the little sufferer, and a second physician who was called in consultation agreed with the first in every way. At the end of two weeks it was decided to operate quickly in order to save the child's life. This was done, and it gave relief for a few days. We would not consent that he be taken to a hospital, so the work was done in our home. In a short time he began to cough, and the doctors claimed that an abscess had formed on the lung and that the whole system was poisoned. My husband did not seem to realize the seriousness of the child's condition, but I could see him weaken each day, and my grief was almost unbearable. I, however, clung steadfastly to God, and felt confident a way would be provided to restore him again to health, although he was only a shadow of the robust boy he had been. The doctors held another consultation, and I insisted that they tell me exactly their views of the case. One said there was no chance whatever, the other said there was one chance in a hundred, that one chance being that his strength might hold out.

Then man's extremity became God's opportunity. I asked my husband if he would not now have Christian Science, and he gladly agreed to do so. The practitioner who was called gave us words of encouragement and accepted the case even at so late a stage. She came about half past one in the afternoon, and two hours later there was a marked change for the better; the pallid look had left the child's face and he threw off all the pus which it was said he would not be relieved of. His appetite began to return and he was given everything to eat that he called for, with only good results. By the third day he was eating quite heartily, and he gained so

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rapidly that within a week we took him for a ride. By the fourth week he was out playing and as well as ever, the lung being perfectly normal, and now he is a picture of health. On entering school this fall he was examined by one of the physicians who had attended him, and his lungs were pronounced normal. This certainly was a convincing demonstration of the power of Truth over error.

I hope any one reading this testimony and needing help as we did, will not hesitate to ask for Christian Science treatment. It was one of the most peaceful and happy hours of my life when I knew our only child was under God's protecting care.—FLORENCE STUDYVIN MOREY, Watertown, S. Dak.



I would like to tell how Christian Science helped me during an illness I had in January, 1913. I went to bed one Saturday night with pain in the top of my head and down the left side of my face. My sleep was broken, and I was unable to get up next morning; my face also was twisted to one side. I stayed in bed that day and sent to Edinburgh for Christian Science treatment. I had no fear and never thought of what the attack would be called. I just got up, as I felt I could, and worked away quietly. I think it was the following Friday that a doctor called. He was not sent for and did not know I had been ill, but just called in passing. He said I had facial paralysis, but that the worst was over. My ear was covered with little blisters, both inside and outside, and there was a strange noise in my head. Knowing that I was a student of Christian Science, he did not ask me to take any medicine, but offered to lend me a battery, saying it would be six weeks or two months before my face would be right, if even then. However, I wrote to him and said I would not need the battery, as my face was very much better. On Monday morning he called again, saying he could scarcely believe me and wanted to see for himself. He admitted that my face was much better, but thought I should use the battery, as the eye was still affected. He made still another call, and then asked me to do certain things, and I did them without any trouble. He said that he had never known a case of this kind to be healed in such a short time. I think it took in all about sixteen days for the trouble to disappear.

I felt so thankful for this demonstration,—thankful to God, and grateful to Mrs. Eddy for her wonderful teaching, which enables us to help ourselves and others.

CHRISTIAN CUMMING, Hamilton, Scotland.



I often wonder how I ever got along without Christian Science, for I know it has saved my life. For years I had suffered from a serious nervous trouble, and this truth healed me; it has also healed every member of my family of different diseases, some of which were considered very serious.

Four children have been born to me under Christian Science treatment. Each time I have been able to get up the next day and go on with my work the same as usual. I know this has all been due to the healing power of Truth as taught in Christian Science. As a family we certainly have much for which to be grateful, but I have found the only way to prove our gratitude is to live this truth in our daily lives. This we can do, for if we press on each day and do our part, our Father will open the way.

I am thankful to live in this age when the heaven of Truth is at work; grateful to our dear Leader, who has borne so much to give to the world this Science which is helping all mankind; thankful to know God as an ever present help in time of trouble. I hope this testimony will be of benefit to others seeking the truth.

Mrs. M. E. RANDAL, O'Donnell, Texas.

From Our Exchanges

[Philip I. Roberts in *The Christian Work*]

At the manger of Bethlehem we may even dare to look forward in some coming time to that union of human hearts of which the noblest of our race again and again have dreamed; to a brotherhood which has sometimes been dictated by revolutionary terrorism, sometimes recommended by abstract arguments; but which to be genuine, must be the perfectly free movement of hearts impelled toward each other by a supreme attraction. And count these words as the wildest foolishness if you will; nevertheless, it shall here be written that when the "shouting and the fighting" have died away, as die away they will, that supreme attraction will be found in the child of Bethlehem, born that he might redeem, that he might regenerate the world!

[*The Advance*]

The Christian life is above all else a fellowship of the individual soul through Christ with God. The minister of the gospel, the organized church, the Bible, and the creeds, all are but agencies toward this fellowship. As agencies they may not be made ends.

These agencies of the Christian life often become hindrances, withholding the soul from the divine fellowship. There are many examples of those who have lost the end of divine fellowship in the means to its attainment. Some souls start out toward God and get no farther than the meeting-house. Some belong to a minister rather than to Christ. Not a few think they have reached the goal in the Bible, or in a creed new or old. At the present time, when stress is placed upon institutions and personalities, the peril of the Christian life is that many, even professing Christians, shall stop short of the supreme allegiance, which is to God, and fail to realize what President Henry Churchill King calls "the divine friendship."

[*"Anglais" in Pacific Christian Advocate*]

Assuredly all persons do not receive the things of the spirit in the same way. The souls of some are slow to respond and are dependent on the stimuli of the spoken appeal, an elaborate ritual, or the ecstasy of music. Most of us derive our help from the mediation of the human: we need to be taught by the prophet, shown by the seer, and encouraged by the saint. It is well; but fortunate is he who can make his own voyages into the realms of God. There are some who thus are endowed with a higher sensitiveness of soul,—the prophets, poets, and mystics,—who reveal to us the spiritual mysteries as they are revealed to them. Hand in hand with expectation goes endeavor. To expect to attain goodness without striving for it is presumption.

[Gerald Stanley Lee in *The Congregationalist and Christian World*]

The world does not have today quite so religious a look as it had a hundred years ago. The people who are occupied in giving the world a religious look, who specialize all day, every day, in making religion look religious, are apparently somewhat smaller in numbers and less prominent in people's thoughts than they were a hundred years ago. There are moments when religion, judged by appearances, seems to many people to be a kind of trickle of goodness threading its way through the barren waste of a busy, stony, and pre-occupied world. I cannot share this feeling, and while I as well as others have from time to time criticized the church, who was it but the church that taught us to criticize it, or gave me the standard, the impulse, or the faith to criticize it?

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Who but the church could have made us so proud of God and so sure of the church that criticism was possible? As it has seemed to me, there has never been a moment in the history of the world when the question of whether religion is stronger now than a hundred years ago could be answered with such joy and praise as today.

[Unitarian Word and Work]

Whatever the historical Jesus may have been, his life and his personality were such that he gave the world its pronounced and effective ideal of human completeness. . . . When that quiet Galilean is brought to mind, it is his completeness, his perfect soundness, that we recognize. It is the beauty of his wholeness, or holiness, that makes him wonderful. Somehow he makes us feel as if he could not be vanquished by any sort of opposition or adversity, and so he has become an ideal personality, not because of his knowledge or wisdom, not because of his oratory or his goodness or his spiritual insight even, but because of his perfect poise in a world that was full of strife and wrong and injustice and cruelty and ignorance. Nothing unsettled him; nothing clouded the clearness and sanity of his vision.

[The Christian Register]

Some old-fashioned truths cannot be shelved with that title. It is not enough to say that they are old-fashioned; it is only necessary to determine whether they are true. The identification of truth with time confuses the passing with the permanent. Fashions grow old, statements get old-fashioned, emphasis changes, and forms become antiquated, but once a truth is enunciated, time drops away from it, and it stands fresh and new forever. When we come upon it in ancient record we call it strangely modern. It is neither ancient nor modern; it is simply true. Its truth, not its age, makes it classic.

[American Lutheran Survey]

Vital, spiritual religion not only constrains men to lead lives of righteousness and patience and love, but it clarifies the intellectual vision as well. It brings to man's understanding the illumination of the Holy Spirit, enabling him to differentiate in all cases between right and wrong, and giving him the will to do that which is right, even to his own hurt. There are no clear moral perceptions where there is no "vital, spiritual religion." Expediency and self-aggrandizement obscure whatever moral perceptions an unregenerate man may have. Moral strabismus logically produces intellectual deficiency. Hence, the need of spiritual religion.

[The Universalist Leader]

If all Christians were to live up to their Christianity, within a year the kingdom of heaven would be here. But we have not taken our religion seriously enough. To some it has been a formula of belief entirely apart from life, and having practically nothing to do with it. Some still believe that it is related alone to the life that is to be after we are dead, and has no bearing upon today. Some have thought it a "sacred" thing that they must not take into their politics or business, but must confine to the meeting-house.

[Zion's Herald]

What one thinks of God finds expression in his acts. One need not give his imagination much play in order to grasp the full significance of this statement. The history of the human race, with its moral lapses, its persecutions, its spiritual indifference, its unethical social life, all enjoying at different periods, in one form or another, the sanction of religious authority, is pathetically emphatic in the proclamation of this fact. It makes a vast difference what man thinks of God.

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.

A NEW CONCORDANCE.—The publication is announced of a Concordance to Mrs. Eddy's published writings other than Science and Health.

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

Prices: Single copy \$6.00; in lots of six or more to one address, each \$5.50.

Announcement is made of the publication of a German translation of the Manual of The Mother Church. The volume is uniform in size, style, and price with the regular cloth-bound edition, and the publisher is now prepared to fill orders. Single copy \$2.00, six or more to one address, each \$1.75.

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



From the Editor

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



From the Publishing Society

Translation into modern Greek has been made of the lecture, "Christian Science: Man's Dominion over Evil," by Edward A. Kimball, C.S.D., and is now printed as a pamphlet with the English version opposite the translation. The new Greek pamphlet is on sale at prices of our regular pamphlets, as shown on the opposite page.

A new pamphlet entitled "Man's Unity with God" has been printed in the German language. This pamphlet contains seven articles from the Christian Science periodicals, which have been translated into German. The pamphlet is now on sale at the prices of our regular pamphlets, as shown on the opposite page.

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



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.