

CHRISTIAN SCIENCE



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

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

A NOBLE TYPE OF
GOOD HEROIC
WOMANHOOD
Longfellow

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Christian Science Sentinel

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

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Rendering unto God

JOHN B. WILLIS

THE psalmist's query, "What shall I render unto the Lord for all his benefits toward me?" speaks for an alert sense both of possession and of obligation; and his answer, "I will take the cup of salvation . . . I will pay my vows unto the Lord now in the presence of all his people," is no less interesting for its breadth of practical meaning than for its charm of poetic expression. To be touched and inspired by the divine beneficence, and to fulfil toward all men the instinctive pledges of good doing thus awakened, is to register a great spiritual achievement and prove one's self a Christian.

In his endeavor to this end one is called to think of a good many specific things not named in the psalmist's words though legitimately embraced in his statement. And first we can but recognize the fact that there are no things which can be considered as suitable offerings to God. We can be something for Him, but our salvation is too entirely a matter of grace to warrant any thought of an exchange of values with Him—that we can make any return for His goodness save in our loving obedience and grateful praise. He already possesses all good, while apart from Him we have simply nothing at all.

Christ Jesus distinctly taught, however, that the virtue and merit of an unlimited giving to God may be gained by ministering to the needy as did the good Samaritan, and by being altogether just and unselfish in our daily dealings with others. Those wondrous words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," are instantly recalled. In an important sense they posit a commoner, our neighbor, as a representative of God, so that by being honest and true with those about us, we are actually rendering "unto the Lord." This tremendously interesting fact is featured in the dramatic picture drawn for us in the twenty-fifth chapter of Matthew, and when the truth there taught is apprehended, human relations, the affairs of trade, of the counter, and of the bench, of employer and employee, can never again be thought of as trivial or as unrelated to the chiefest end of life. They are not to be dominated by custom or world precedent, but by our thought of opportunity to do for God.

The honoring of God thus becomes a challenge to our attention in every least transaction and concern. "The trivial round, the common task," has become an applied test of Christian worth, a veritable judgment bar, in keeping with Micah's searching words, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Christ Jesus repeated this prophetic mandate when he said that next to the loving of God with all the heart, it is ours to love our neighbors as we love ourselves; and we never do this until we put ourselves in their place and deal with them just as we would have them deal with us under the same circumstances. Genuine affection never takes advantage of a situation to exploit its object, and it is in this true, good-dispensing love for all men that we may make an acceptable return to God.

The psalmist's words thus give prominence to a matter of the deepest and widest every-day significance, namely, the vital fact that we immediately contribute to the adjustment of our account with God by rightly balancing our accounts with men. Upon this demand on us for the administration of justice in all the human relations in which we are individually concerned, Christian Science lays supreme emphasis. In her Scripture exposition Mrs. Eddy identifies this requirement both as a supreme privilege and a divine law, a *sine qua non* of the Christian life. Speaking of the truths of being which must be acknowledged and demonstrated, she says: "A higher and more practical Christianity, demonstrating justice . . . stands at the door of this age, knocking for admission" (Science and Health, p. 224). "Man must love his neighbor as himself" (Miscellaneous Writings, p. 183). "Justice, honesty, cannot be abjured; their vitality involves Life" (The First Church of Christ, Scientist, and Miscellany, p. 139).

Standing as it does for a nobler sense of God and of man, it were inevitable that Christian Science should be the more exacting in the ethics of common life and conduct, and surely the call for this advance is great and world wide. It would seem that he who through Christian Science is beginning to apprehend the Principle of all right action, and who sincerely longs to do the right, would not fail to discern the just course in every circumstance and relation of human life. Here, however, an educated bias of which one may be quite unthoughtful, or that ignorance which speaks for neglect to inquire into all the facts, not infrequently leads even the best intentioned to consent to the continuance of the grossest injustice. When the psalmist wrote, "Blessed is he that considereth the poor," he surely had very much more in view than mere almsgiving. The greater and more important duty toward our fellow man in need, is to give thoughtful consideration to his circumstances and environment, the lot that has seemingly made or unmade him, his human inheritance and sequent point of view.

It has been said that "regeneration creates the will to do right, but it does not define for a man what is right," and this seems to have been abundantly illustrated in the lives of many who have sought to better human conditions. Willingness to put ourselves in the brother's place, and to know all the facts of his case, must be patiently exercised if we would gain the ability to render unto God that acceptable service of just doing which Micah so eloquently champions as the consummate virtue. He who apprehends the divine law, who honestly seeks to conform to its requirements, and who keeps an open mind to all the facts of the situation,—he and he alone will not fail in his faithfulness to his brother man and his loyalty to God.

The ethics of Christian Science certainly impels one to honor his highest ideal of right, of the law of Love, and in so doing he is sure to bring to many both an astonishing and impressive recognition of Christian duty and privilege. How mightily such a course would tell for the settlement of our labor troubles, for the solution of all social problems, and for the glory of God "in the presence of all the people."

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One's heart begins to thump at the thought of how much professed Christians, standing together for simple economic justice, might accomplish for the peace of the world, for the effective rebuke of wrong and thus for human redemption.

In all this matter genuine Christian Scientists find it easier to do the fraternally ideal thing, because they have learned anew that it is a perfectly safe thing to do. They are not afraid to be generously considerate for the other man. They know, as they have not before, how richly it pays to be wholly good, and that the words of the Master are true: "With the same measure that ye mete withal it shall be measured to you again." Christianity has been variously defined, but the one meaning which the world insists shall be given it is this: the practice of good, the putting away of all injustice, all disposition to take advantage of another's necessity for the increase of one's own profit. Thought easily compasses this as a proposition, and when one begins to realize what would result therefrom, he perceives in some degree how easily the kingdom of God, good, may be inaugurated. Every one who has the disposition to do so can deal justly. This is to have the Mind that was in Christ Jesus, and it is our privilege and our business to have it. Then indeed through us will the Christ-idea "set judgment in the earth: and the isles shall wait for his law." Well has the poet said:—

The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.



Supply Unlimited

OLIVE J. MILLIKEN

A GREAT deal has been said along the line of supply, as this is a question which intimately concerns each individual and seems to be involving the time and energies of mankind in general. Christian Science reintroduces and reinforces the basic laws of being in the working out of this problem. Its pure rays of Truth must go on piercing the mists of mortal thinking, chasing away the shadows of the supposed law of limitation which casts its blighting sense over mankind, and revealing to us the real source of supply, the true nature and elements of substance. Christian Science is the Comforter promised by the master Metaphysician, that will lead us into all truth concerning this and every other question, and it points us again to Jesus' exposition of the power, willingness, and unflinchingness of divine Love to supply all human needs. Human sense has as yet only glimpsed through Christian Science the shining shores of that perfect stream of infinite supply which is flowing from God to man, clearly, tranquilly, irresistibly filling all space.

The false beliefs of fear and discord are no part of the real man made in God's image and likeness. God is infinite good, infinite intelligence, all-power, the infinite substance and source of supply, the infinitely loving Father-Mother, and man, His highest idea, "represents infinite Mind, the sum of all substance," as we read on page 259 of *Science and Health*. God gave man dominion over all the earth, and man lives in our Father's house of many mansions, in which his environment, condition, and circumstances are perfect and harmonious. He is forever sustained and maintained in this perfect state, and it is only the hallucination of mortal sense, a delusion of the belief in a power or existence apart from God, which would argue any other condition for man.

In reality all men share and share alike in the showers of blessings which proceed from infinite good, and all share

abundantly, being completely endowed with means to settle every honest obligation, to supply every need, and to be "thoroughly furnished unto all good works." Mrs. Eddy tells us (*Science and Health*, p. 427) that "immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual," and so we find that this Mind governs even our human affairs. In the wonder of this great truth we lose all thought of waiting for future deliverance from the weight of human responsibility in getting a living, and we find our heritage as God's children here and now.

Recognizing himself thus as the loved child of an infinitely loving Father-Mother God, one learns that he can approach this parent as directly and fearlessly as the most loved and cherished child ever approached a human parent, and with far more assurance of having his requests granted, for our heavenly Father is unlimited in power. Mere selfish ambition receives no answer from the divine Mind, yet it is true that man's birthright is dominion over every sense of poverty, lack, limitation, or debt, for his normal right is peace, prosperity, and plenty. His is the abundance of supply in every right direction, and "love has overflowing streams," as a well known hymn runs (*Hymnal*, p. 86), to fill every channel which the human mind makes for its entrance.

When thought becomes imbued with the consciousness of God as the abundant, unfailing, ever-present supply for every need, we cease to count our pennies, trembling for fear they will not be sufficient to meet the necessities of every-day life. In loving adoration of the source we lift our eyes above the limitations of mortal sense and declare, "Thy will be done in earth, as it is in heaven." Then we feel again the presence of him who on the shore of the sea of Galilee multiplied the loaves and fishes without material means, and who said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The Scriptures abound in accounts of the care of God for His children. These accounts seem miraculous to us only because mortal mind has the habit of trying to limit the power and presence of good, and to measure life and its phenomena from a material standpoint. Even though it may take a seeming miracle to overthrow the conditions of lack or limitation which sometimes seem to envelop one, yet that miracle will be in complete accord with God's plan of omnipresent abundance for us. That which to the limited sense once seemed the supernatural, becomes the natural, and man finds himself actually expressing his God-given dominion over every untoward circumstance and proving by demonstration the presence of Love's infinite supply.



Regeneration

MANA WILLIS FISHER

SAUL of Tarsus was a firm believer in the Jewish faith, and therefore in the law as taught by Moses. He was bitterly opposed to Jesus and his teaching, yet he found eventually that Jesus' teaching was identical with the spiritual utterances of Moses and the prophets, and that the Sermon on the Mount was but a clearer presentation of the ten commandments. Read through continuously in the light of Christian Science, the commandments and beatitudes are the story of humanity coming into man's divine heritage.

While on his way to Damascus to do away with the followers of Jesus, Saul was perchance turning over in his thought the snatches of this new teaching which he had been able to gather, and was pondering upon them. Suddenly he seems to have reached the point where he realized that even

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though he had studied the Jewish law from his youth up, yet he was "poor" spiritually, and, regardless of the fact that he was in command of a body of soldiers and carried papers from the high priest, that the object of his journey was not really to wipe out the Christian faith, but to learn more of it. With this understanding there must have come a peace and happiness which carried him at once into harmony, and he was indeed "blessed." He doubtless saw that the Christ-teaching was not intended to destroy the law, but to help men to have "no other gods before me"—the one true God. So clearly did Saul see this that he began at once to aid instead of trying to hinder this cause. Our Leader tells us (*Science and Health*, p. 326) that "in humility he took the new name of Paul."

Paul's life at this point shows that he at once experienced repentance; and as he mourned he began to discard all evil,—to cast out all idolatrous thoughts of material knowledge, position, money, body, or human inheritance of any nature, and no longer to bow down to them or serve them. He saw what his heritage really was,—that it consisted of all godlike qualities, and that he inherited only from God. As God is jealous (vigilant in guarding His own ideas), so God's child inherits this vigilance of thought and is able to keep God's law. Meekness took the place of arrogance in Paul's thought, and this humble, teachable attitude of mind strove not to give out false teaching about God; did not pray for what it did not desire; did not antagonize the prayers of others; did not declare that God was the creator of evil. Not taking God's name in vain, Paul was ready to "inherit the earth."

Paul's continual hungering and thirsting after righteousness was manifested in his desire to gain and then to share his treasures of Truth with others. This desire made a Sabbath, or holy day, of each day, and blessed not only himself but all with whom he came in contact, even the stranger who should read his message many centuries later. As he grew more merciful, he was more and more honoring his Father-Mother God, and he thus obtained mercy for himself. Paul had to learn not to grieve over the past, because there was still sufficient time in which to honor God, since the commandment reads, "That thy days may be long upon the land which the Lord thy God giveth thee."

These steps Spiritward made Paul more "pure in heart," and he began to see God as He really is,—as Life, Truth, and Love. Because he saw God as Life, he ceased to think of killing any one or holding thoughts the reverse of Life. Truth swept away all thoughts of stealing, and no adulterating thoughts could remain, but were wiped out by the knowledge of God as Love. The beloved disciple has said, "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." All these blessed experiences made Paul a peacemaker, and he corrected many warring tendencies in humanity. He was called a child of God because he represented Life, Truth, and Love.

Paul had learned not to bear "false witness" against his neighbors, so had ceased to persecute them "for righteousness' sake." Rather had he learned to say to them that "theirs is the kingdom of heaven." He was helping to fulfil all the law, for had not the Master whose teaching he had learned to love said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." His awakening to the fact that he need not covet, since man has all good, destroyed his desire to revile, to persecute, and to say all manner of evil. He learned to rejoice, and he found the reward great—even harmony. He found that Christ did not

come to destroy the law or the prophets, but that through the constant revelation of Truth to the receptive thought, he was daily, hourly, fulfilling it—filling it full.

Jesus' promise to the Christian of yesterday is the promise of comfort to the Christian of today: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." O comforting assurance! God's law will remain the same yesterday, today, and forever, until every man has experienced this complete regeneration and has no other gods before the infinite One.



Overcoming a Bad Habit

SAMUEL J. MACDONALD

It is hoped that the following statement of an intimate individual experience may bring help to those who need it. A beginner in Christian Science who was a user of tobacco, was present when another student asked a practitioner to give him one good reason for discontinuing the use of the weed. Naturally he listened very attentively to the answer, but when it was given and he had pondered it, it did not seem to his critical sense—in which at that time he still took a puerile pride—to be sufficient to change his opinion in the matter. Consequently, as he believed he found a great deal of harmless pleasure in indulging the habit, he continued to do so until he found a sufficient reason for abstinence. What appeared to him to be more important and more pressing problems, seemed to crowd upon him and to call urgently for solution, and so he went on for many months, still continuing apparently to find pleasure in this material indulgence.

Meantime the student sought and was permitted to obtain membership in a small congregation of Christian Scientists who had been striving for some years to build a suitable and commodious church edifice. Very properly he subscribed to the building fund of his church with earnest and assured faith that divine Love would enable him to meet this subscription to a worthy cause. But there ensued a long period of business depression and of seeming lack, and he was unable to meet his subscription or to pay any part of it. This state of apparent inaction continued for almost a year, and not even a single dollar had been spared toward the defraying of his just obligation. Many times during this period of stringency the student tried to face the situation manfully, so he believed, but was unable to solve the problem. The saving grace of patience, and an abiding faith that the solution of the problem would be revealed to him by divine Love, were his only guiding stars, while he was "like a wave of the sea driven with the wind and tossed."

Finally, in the Lesson-Sermon for the week there appeared this passage from Matthew's gospel: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." During that week the beautiful scientific truth of this statement was demonstrated. One night the student awakened from sleep in the middle of the darkest hours, and one of the angels of the Son of man (see *Science and Health*, p. 299) appeared to him. His attention was lovingly directed by Truth to the real reason why his subscription had not been fully paid, and he was no longer permitted to evade the facing of the truth.

"During all this time," said the spiritual monitor, "that you have been pleading lack and limitation and consequent inability to pay your just debts, have you not unnecessarily been spending, daily and weekly, considerable sums of money upon mere sensual enjoyment? And is it not true that these sums of money, if they had not been wasted in this vain

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fashion, would now have been amply sufficient to pay your subscription? Have you, my friend, anything whatever to show for all that expenditure, except inability to meet your just obligations and a clamorous sense of lack? Is it not time," was urged gently but searchingly, "that you should awaken from this dream of pleasure in matter to the worship of God, Spirit, 'in spirit and in truth'? As you confess to having received great benefits from the truth and you have lovingly testified in public to these benefits, can you not then make some small return? Can you not give up even the dearest of your material pleasures? Can you not be faithful, obedient, even 'over a few things'?"

It is scarcely necessary to add that this habit of self-indulgence, thus lovingly and gently rebuked, was promptly done away with; nor is it necessary to inform any Christian Scientist that the natural fruit of obedience was harvested in due time and the subscription fully paid. It was no longer necessary for the student to ask for or to seek a reason for obedience, or for the giving up of any material indulgence. With obedience always comes enlightenment. Enlightenment never comes first or alone, as Jesus points out scientifically: "If any man will do his will, he shall know of the doctrine."

It was one of the unexpected joys which immediately followed obedience, that the giving up of this hoary habit, apparently irresistible through many long years of domination, brought no sense of privation or loss, but on the contrary an ever increasing realization of freedom, joy, and peace. Our revered Leader says (Science and Health, p. 232): "In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the so-called pleasures and pains of sense pass away in our lives, that we find unquestionable signs of the burial of error and the resurrection to spiritual life."



Sunrise

ALICE M. KIBBLE

A CALL had come to me to carry the message of Truth to one in need. It was necessary to rise early in order to catch the train, but a half hour's walk in the dawning light and the brisk morning air helped to prepare my thought for the message I was to receive and give. I bought my ticket, and as the train started Mrs. Eddy's words came to me: "Mind produces all action" (Science and Health, p. 419); then the thought followed that all the activity of right thinking is from God.

At this moment I looked out of the window. We had just left the town behind us and were coming into the open country. I watched the sun rise, and low down on the horizon a thick bank of dark clouds seemed to me to illustrate the darkness of material beliefs bearing one down to earth. From north to south, as far as the eye could see, they lay, trying to tell a tale of darkness and doubt, gloom and fear, typical of mortal thought without the light of Truth, till one was led to ask, Is there no brightness anywhere? Yes, for on raising my eyes I saw a message of hope, a golden glow in the center of the cloud which seemed to foretell the brightness of the coming dawn. As I looked at this the words in the fourth gospel about the "man sent from God," came forcibly to me: "He was not that Light, but was sent to bear witness of that Light." Gradually the light, which to me symbolized the message of Truth, spread, and as it was carried, more and more brightness illumined the clouds. So too may we each one carry the good tidings of light to those in doubt and fear. Presently there appeared a wondrous silver light, away up in the sky, and it recalled the angel

message, "Glory to God in the highest, and on earth peace, good will toward men." Long the light stayed, and the sense of peace filled my consciousness.

But what was this? Behind the golden cloud the circle of the sun was faintly visible. Slowly indeed it seemed to rise, and as I watched, another message came to thought, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Slowly, grandly, majestically, the orb of day rose above the clouds, and as its light spread here and there the very clouds became shining, white, and beautiful. No sign of darkness now; the light had come!

How all this typified to me the passage from material darkness to spiritual dawn! A little more watching, a little more waiting, and lo, the clear blue sky of the open firmament of heaven is revealed. Nothing now to dim the brightness of the day. More constant watching, more patient waiting on God and on His Christ, will bring to consciousness fuller spiritual understanding, and for us there shall be no more night when we realize the fulness of meaning in the words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."



The Fourth Commandment

EDITH MAUDE ELLIS

WHILE the writer was preparing a lesson on the fourth commandment for her Sunday school class, she paused at the phrase, "In it thou shalt not do any work," and wondered why the words "in it" were used instead of "on it." Not having made a very deep study of the commandments till I was asked to teach in the Sunday school of the little society of which I am a member, it seemed to me that the words "on it" would have been simpler and clearer, and the command would then have been straightforward enough for the smallest child to understand. But there were the words "in it" facing me from the open Bible and awaiting explanation for the little ones. I turned to the second chapter of Genesis and read, "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." The word "on" being used twice in Genesis, why "in" in Exodus?

Just at this point a text flashed into thought from one of the sections in that week's Lesson-Sermon which had come to me repeatedly during the week: "If therefore thine eye be single, thy whole body shall be full of light," and I turned to Science and Health, knowing that the explanation could be found there. Mrs. Eddy says: "The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*,—words which indicate, in the absence of solar time, spiritually clearer views of Him." "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time." "Mind measures time according to the good that is unfolded" (pp. 504, 520, 584).

It then became apparent that the six evenings and mornings previous to the seventh day are for us, to whom the commandment is addressed, stages of consciousness or periods of progress which are necessary for each one of us to go through before we gain the "spiritually clearer views" of God; and just in proportion as we are faithful over the "few things" as they are revealed to us, will our understanding be enlightened in regard to the "many things," until we approach the seventh day, in which we shall have arrived at the full realization of God, man, and the spiritual universe.

Again the Master's words, "If therefore thine eye be single, thy whole body shall be full of light" (understanding), flashed into thought, and it was seen that the real Sabbath, or seventh day, will be when we shall see that everything

Selected Articles

which divine Mind has made is "very good," and no remembrance is left of there ever having been even a belief of a second power called evil, or, in other words, that our eye has ever been evil and our whole body full of darkness. "In it thou shalt not do any work" is the divine command. In this understanding of the perfect creation, when our eye is single, when our spiritual perception sees only good, we too shall have ended our work, and we shall rest, not because of any exhaustion, but because all wrong thoughts are corrected and there is no more work or striving to be done. In that happy time there will be only the glad task of remembering "the sabbath day, to keep it holy;" and in this holy work we shall find our rest.

The following Sunday I went to my class feeling deeply grateful for the privilege of laboring in that part of the Father's vineyard which is so important to future generations; and deeply grateful too that a sense of duty to the little ones makes it necessary for their teachers to search prayerfully the Scriptures for that understanding so essential to spiritual growth. If during the entire week we have remembered "the sabbath day, to keep it holy," if we have seen to it that nothing and nobody, from ourselves to the stranger within our gates (the strange thoughts which might creep into our consciousness), shall prevent our giving full and complete obedience to the command, each Sabbath will mark real and lasting progress for us and for the children under our care.



Plus and Minus

HARRY E. CARTWRIGHT

AN incident which recently came to the writer's attention recalls Mrs. Eddy's statement that "spiritual teaching must always be by symbols" (*Science and Health*, p. 575). A small boy, after entering one of the lower school grades, came home one day bringing his report card, all his marks being good except in arithmetic. For some time afterward he continued to grade low in this study, and neither the teacher nor his mother had been able to find the reason.

The mother was at first concerned about this difficulty, but having learned the blessedness of turning to God in Christian Science, and seeking in all things divine guidance, she knew it was right that her son should master the useful science of numbers; so she once more questioned him, taking up some of the problems which he had failed to solve. On asking him, "How much is four plus two?" she was surprised at his reply, "I don't know, mama." "Why, don't you remember how much four and two make?" she then questioned, and he quickly answered, "They make six, of course." The error was uncovered. He had forgotten the meaning of the symbols "plus" and "minus." Since his return to school with these simple things once more at command, his progress has been steady and natural.

Multitudes of "children of a larger growth" have lapsed from early faithfulness to later apathy because of the seeming contradictoriness and impracticability of religious teachings. Many have been puzzled by simple things hidden behind thick veils of mortal technicality. These have failed to get the right answer to their problems because of the baffling opposition of creed, dogma, and ritualism. When once they have experienced in Christian Science how effectively the understanding of divine Principle, of Truth and Love, may be applied to their problems, and how certainly they may depend upon God's law for obtaining the right answer, they joyfully strive to reach the goal of dominion over all things. Then, when they have recovered their grasp on the "plus" of infinite Mind and learned to reject the "minus" of matter, their progress is seen by all men.

[Judge Clifford P. Smith in *Watertown (Mass.) Tribune-Enterprise*]

The letter from a Congregational minister which was headed by the words "The Claims of Christian Science" in quotation marks, presented his own claims, or those of persons who think as he does, rather than the claims of Christian Science. It was written, however, in much better temper than most letters of its kind. Of this I would speak thankfully. His refusal to give any credit to Mrs. Eddy for the beneficial changes in the beliefs of Christendom which have occurred since the teaching of Christian Science began, though intrinsically strange, is not unprecedented in the history of religions. The Roman Catholic church has not yet honored Martin Luther, and many Jewish rabbis have said that Hillel was a greater teacher than Jesus.

If the Emmanuel church movement has disappeared, as this gentleman asserts, probably it has come to an end because it depended on suggestion, not upon spiritual understanding of the truth of being. Whether this particular movement has disappeared or not, it can be said that the interest in Christian healing, that is, interest in truly spiritual power over all evil, including disease, has not come to an end, but is greater today than yesterday. Recent developments in this general direction are furnished by the following items.

Last July the Anglican Synod of New Zealand adopted the following motion: "This Synod desires to draw the attention of the clergy and laity of the diocese to the importance of the study of the subject of spiritual healing." And in New York City a Universalist minister has been delivering on Sunday afternoons weekly sermons on the application of religion to health. A few weeks ago one of the periodicals of his denomination reported that he was speaking to "eager congregations."

Lest our friend at Watertown should refuse to give Mrs. Eddy credit for these episodes, I would say that the success of Christian Science was expressly stated in the New Zealand Synod as the reason of the motion for the study of spiritual healing. Such developments, however, are of secondary importance. The most important changes in the religious thought of modern times to which Christian Science has contributed as a prominent factor, are a more absolute concept of God and a truer appreciation of Jesus. Christian healing, like life eternal, depends on knowing God and on comprehending what was said and done by Jesus.

As to the claim that the method of Christian Science is shown to be different from that of Jesus because "it heals through treatments repeated for longer or shorter periods," I would say that a difference in the attainments of particular persons does not prove a difference of procedure or process. If it did, the Master would have been obliged to disown all of his disciples. It is recorded, however, that he himself repeated a treatment. The earliest and simplest of the gospels (Mark viii. 22-26) relates that a blind man after one treatment saw imperfectly, but after another "he was restored, and saw every man clearly." Christian Scientists regard instantaneous healing in all cases as a goal to be attained. Meanwhile, we are encouraged by the number of instantaneous healings which now occur, and by such words as these from Mrs. Eddy: "Remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being" (*Miscellaneous Writings*, p. 359).

When our friend criticized Christian Scientists for applying the Master's words, "Ye shall know the truth, and the truth shall make you free," to freedom from disease, and

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contended that we do this by attempting to read that meaning into them by a tortuous process of reasoning, he was not consistent with himself. He also said, "I do not deny that these words may have, in themselves, a broader application than that which Jesus made, namely, to sin." Evidently, therefore, it is not Christian Scientists who fail to accept the Master's words in their plainest import. Interpretation is required, not to extend the meaning of words which are plainly unlimited, but to narrow their meaning. The words in question by their natural force and effect are unlimited, and any attempt to reduce them so as to justify the exclusion of Christian healing from Christian salvation is refuted by the whole conversation of which they were a part, as well as by the entire teaching and practice of the person who uttered them.

The question, "Why did Jesus have to pass through death?" and the comment, "Surely he was true to his own Truth," were the most important parts of the letter in question. Jesus was indeed true to his own Truth, and he was able to prove all that he taught. Therefore every mortal belief regarding death and life should be tested by what he said on these subjects and by what he accomplished. His overcoming of death on Calvary was the utmost proof of life. As an answer to the above question, I would quote the following sentences written by Mrs. Eddy on page 40 of *Science and Health*: "Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show us the way and the power of Truth."



[Avery Coonley in *Paris (Ill.) News*]

I have read the account of the attack made by a critic upon a religion whose adherents are quietly going about their business of doing good, and against the noble woman who founded it. He has been doing this sort of thing for years, and the falsehoods he permits himself to spread have long been current. They were concocted by those who maliciously desired to tear down Christian Science, and have been perpetuated not by this critic alone, but from time to time by various persons who were so unhappily disposed as to wish to injure this religion if they could. They have not even succeeded in checking its growth.

Mary Baker Eddy is recognized as one of the greatest benefactors of mankind. A prophet was said by Jesus not to be without honor "save in his own country," but Mrs. Eddy was conspicuously honored by the city of Concord, N. H., where she lived for nineteen years, and was well known and highly esteemed for her public spirit, good deeds, and noble character. The various falsifications regarding her early life had all been made and published broadcast before she left Concord. Had they been true, their publication would have discredited her with her neighbors. The fact is, however, that when she moved her residence from Concord to Boston, the Concord city council did her the extraordinary honor of meeting and passing resolutions of appreciation of their friendly relations and regret at her departure. When she passed from this sphere of usefulness her life and remarkable service to mankind were eulogized by the press of the entire country.

The religion founded by Mrs. Eddy has been declaring its character by its works for nearly half a century. In that time it has spread not only from Massachusetts to California and from Canada to the Gulf, but practically around the world. The fact that it is healing the sick as well as the sinning, in accordance with the promises and commands of Jesus, has made its teachings the subject of considerable controversy; but it is not only generally admitted but com-

monly remarked that it is making its adherents better and happier as well as healthier,—in short, that it is a vital force for good in the world. That which is purifying, uplifting, and ennobling did not spring from baseness, dishonesty, and selfishness. Jesus declared: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Every assailant of Christian Science attempts to deny that it cures any but imaginary diseases, but such denial is futile in the face of the well-known fact, of which new evidence is constantly being furnished, that it has to its credit the cure of the whole list of "incurable" diseases, such as cancer, tumor, tuberculosis, paralysis, and all the rest. There are not only hundreds but thousands of such cases. That the people are cured is attested by the fact that they are well and happy years after they were condemned to die. The nature of the diseases of which they were healed by Christian Science was generally established previously by medical diagnosis, the method usually accepted for determining disease. No sane person would contend that of all the hundreds of thousands of diagnoses made by physicians only those of cases which were afterward treated by Christian Science were mistakes, the balance having been accurate.

Christian Science is founded upon the Bible, and its adherents are willing to have its Christianity tested by its effects upon the lives and the health of those who depend upon it. It is going forward as a result of its "works," unhindered by those who would destroy it, of whom it might be asked in the words of the Master, "For which of those works do ye stone me?"



[B. W. Oppenheim in *Twin Falls (Idaho) Times*]

The fact that the Christian Science movement is a world wide one, drawing to itself intelligent Christian men and women and ennobling their lives, is sufficient to refute the critic's comparison of it to a stain and blight. The moral code of Christian Science is based upon the ten commandments and the teaching of Jesus the Christ. So far from encouraging the indulgence of sin, its whole practice is the overcoming of sin, not by the mere declaration that there is no sin, but by the daily practice of purity and holiness—a practice made possible by the knowledge that sin is not an irresistible force with which man copes in vain, but that all power and the only power is God, whom man reflects. It is the knowledge of the ever-presence and omnipotence of God which gives man hope in what has before seemed a hopeless struggle with sin and disease, and which enables him to overcome both sickness and sin and thereby prove them unreal.

The tendency toward purity and holiness inculcated by Christian Science was first demonstrated by its Founder, whose life of unselfishness, righteousness, and purity caused her to be respected and honored in every community where she resided. She is now generally recognized as one of the leading women not only of this age but of all ages. Her life of achievement has placed her beyond the reach of petty scandal or attempted ridicule. Her wonderful work in circumventing the "reign of lust and crime" referred to by the critic is daily becoming more evident. Only one who misreads her life could regard her in any other light than as a spiritually minded woman, whose influence was exerted only in the direction of righteousness.

The message of Christian Science is one of peace and healing. It offers to tired humanity the same message of redemption from present ills which brought about the universal recognition of primitive Christianity. Christian Scientists are not so much concerned about a far-off judgment day or

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an abstract millennium as they are about gaining a knowledge of God, who promises to all mankind salvation and freedom here and now from both sickness and sin.



[Henry A. Teasdel in *The Ogden (Utah) Examiner*]

In the *Examiner* there appeared extracts from an address, delivered at the Union Tabernacle, headed "Evangelist Raps Christian Science." The principal objection raised by our friend to Christian Science is the statement that there is no pain, no illness. In Genesis we read, "So God created man in his own image, in the image of God created he him." Surely such a man is incapable of experiencing pain and suffering,—a man spiritually created. In the next verse we read that He gave this spiritual man dominion over every living thing that moveth upon the earth; and this it is that enables man to overcome and destroy the seeming reality of pain and suffering.

Christian Science does not deny that sin, disease, and suffering seem very real from the human or mortal standpoint. Sickness is a condition of discord or disease which the right harmonious mental condition relieves. Mrs. Eddy, in her book "Science and Health with Key to the Scriptures," says (Pref., p. xi), "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

Our friend says, "Either stick to the Bible or leave it alone." I agree with him there, even to following Jesus' repeated instructions to his followers, viz.: to heal the sick as well as preach the gospel. Jesus did not recognize reality in sickness and pain or he would not so easily have been able to overcome and destroy them; neither would so many of his followers and students today be able to accomplish the same results if there was reality in pain and sickness.

This critic further says, "God is not calling to affliction, however. Some people are just getting their health because they came to Christ. They now have better ideas and better minds. Christianity brings a real blessing." I agree with him in this also, for it is exactly what Christian Scientists are striving to do—to bring people to Christ, and they are endeavoring to follow Jesus' example and instructions in their efforts to do this. There is no religion that follows the teachings of the master Christian more closely than does Christian Science.



[F. Elmo Robinson in *Portland (Ore.) Telegram*]

Christian Science teaches, in agreement with the statement of the Master, that God is Spirit, and, in agreement with the statement of John, that God is Love; that He is infinite, omnipotent, omniscient, and omnipresent. Therefore to Christian Scientists a finite God, or a God who is but a magnified mortal, is inconceivable. Christian Science does not teach that God is "a being," but rather that God is infinite Being; not "a principle," but infinite Principle. The word "Principle" used in Christian Science as a synonym for God presents to Christian Scientists the idea of the changeless nature of God; presents the thought of God as the source, the basis and cause of all real being.

This being the teaching of Christian Science concerning God, and man being the image and likeness of God, compels Christian Scientists to think differently of man than they were accustomed to think prior to their study of Christian Science. Man then in the highest and truest sense, according to the teachings of Christian Science, is not mortal or material, is not a complex material organism with a soul inside of his material body, but is rather the image and likeness of

God, Spirit, and therefore must be spiritual, perfect, harmonious, and indestructible. This man never is "drunk," never is "unconscious" or "insane." Drunkenness and insanity, and all other phases of evil and discord, are elements of the belief that man is mortal and material, subject to laws of sin, disease, and death. These discordant conditions disappear from human consciousness as the Christ, Truth, appears,—as we come to an understanding of God and of man as His image and likeness. This has been and is being proved in the case of multitudes of hopeless sufferers who have turned as a last resort to Christian Science and been healed and reformed.

The critic refers to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as "rehashed Buddhism." Now, he may or may not understand the teachings of Buddhism, but it is very certain that he does not understand the teachings of Christian Science or he would not have confounded the two. His statement, "Christian Science says that all things that have life are a part of Mind (God) and at what is commonly called death the life returns to Life," used to prove that Christian Science is "rehashed Buddhism," is emphatically what Christian Science does not teach. Mrs. Eddy says (Science and Health, p. 259), "Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life." To explain the relationship between God and man Mrs. Eddy makes frequent use of the term "reflection." A "reflection" is not, and never can be, a part of that which it reflects. A thoughtful consideration of this important distinction settles the question of there being any kinship between Christian Science and Buddhism.

The statement "There is no pain" is an absolute statement, and is simply the metaphysical form of stating the fact that God, having caused and created all, and having made all good, never caused pain, and that therefore pain cannot exist as a reality; it is an experience of the carnal, or mortal, mind which can and must be ultimately destroyed through gaining that Mind which was in Christ Jesus.



[Written for the *Sentinel*]

"Be of good cheer"

ANNE VIRGINIA CULBERTSON

BECAUSE he knew the sick man's need to cope

With dark despair when all the way seems drear,
The great Physician spoke these words of hope:
"Be of good cheer."

Because he knew the need of courage high,

Because he knew the banefulness of fear,
He bade the sick to let sick thoughts go by,
Be of good cheer.

He knew the gladness of the flowers and trees,

The birds, the rosy dawns, the changing year;
He knew that men forgetting self, like these
Shall find good cheer.

Because he knew the merry heart does good

To all who come within its sunny sphere,
Not for ourselves alone he meant we should
Be of good cheer.

Because he knew the helpful power that girds

The man by grace of God made free from fear,
The wise and great Physician spoke the words,
"Be of good cheer."

Editorial

"Knowledge is power"

SPEAKING of religionists in general the *Universalist Leader* writes as follows:—

We must know something with all our mind and heart, and we must believe it is worth while, and that it will do good, then go out and tell the people of it as if we believed it,—even more, as if we knew it. We must know it, we must speak with authority, else we are not preachers. We may fill our souls with the fancy that we are to be forever seekers after truth, but we shall never be evangelists until we find some truth, recognize it, and make it our own, and then tell it to others with confidence, because we know it is true.

There is much truth in the above statement by which Christian Scientists may well profit, for in their ranks as in the ranks of all other classes of persons there are those who are earnest and well founded in their understanding, and those who are more or less hazy in their concept of what Christian Science is, as well as those who are perfunctory in their adherence to the teachings and the practice of their faith. It should be a serious question with every one in which of these classes he is enrolled,—whether he is of the ship's company, or a passenger. Our Master in his exhortation to his disciples assured them that the knowing of the truth would make them free, and certainly he did not mean this promise simply for the few men who then surrounded him, but rather for the men and women in all the centuries to come who should diligently seek the truth about God and man and apply it to the uplift of humanity.

In answer to the question, "How can I progress most rapidly in the understanding of Christian Science?" Mrs. Eddy has said in part: "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love" (*Science and Health*, p. 495). Throughout her writings she urges upon her followers the necessity for putting their understanding of Truth's omnipotence into practice. We must not only know Christian Science with all our mind and heart, but we must believe that it is worth while, and that it will do good; furthermore, we must practise it, and thus prove that it is true.

This does not mean that we shall simply talk about Christian Science because of nothing more than an enthusiastic belief in it. We must know what Christian Science is, and be able to back up our words by our deeds, for it is an axiom that we know no more of Christian Science than we can demonstrate; just as we know no more of mathematics than we are able to put into practice in the working out of problems. On page 494 of *Science and Health* Mrs. Eddy writes, "Jesus said: 'Destroy this temple [body], and in three days I [Mind] will raise it up;' and he did this for tired humanity's reassurance." Jesus did not simply rest his case upon the mere verbal claim that Mind, God, could do this; he demonstrated the correctness of his teaching by actually doing what he said could be done; and so it must be with Christian Scientists. When we have proved the truth of Christian Science for ourselves,—substantiated claims by actual performance,—we are then in a position to speak of it to others with confidence, because we know it is true.

There is an old saying, "Knowledge is power," correlative with Solomon's pronouncement in the book of Proverbs that "a wise man is strong; yea, a man of knowledge increaseth strength." In the light of Christian Science teaching we have come to see that it is when this knowledge is proved to be based upon demonstrable understanding, instead of upon mere belief, that it is of value to mankind. On page 446 of

Science and Health Mrs. Eddy writes, "Not human platitudes, but divine beatitudes, reflect the spiritual light and might which heal the sick." When the enthusiasm of imperfect knowledge and the pouring forth of mere words give place to understanding and demonstration, then will the divine beatitudes be so manifest that even those with whom we talk will be kindled with our earnestness and in turn will become evangelists of the truth that both heals and saves.

ARCHIBALD McLELLAN.



Reproving Sham Poverty

JESUS was once obliged to say to his disciples, "For ye have the poor always with you; but me ye have not always." This was after they had expressed their indignation because a woman had anointed him with "very precious ointment" out of "an alabaster box." "To what purpose is this waste?" they protested, "For this ointment might have been sold for much, and given to the poor." Humanity has a way of harping upon the subject of sham poverty while inexhaustible riches are ever present and ever available. It indulges in poor thoughts in the very presence of the Christ, Truth. Moreover, it is significant that according to Matthew's gospel Judas, who seems to have been the chief protester against this alleged waste, immediately after Jesus' rebuke sought out the chief priests in order to bargain with them for his Master's betrayal. Thus the woman with her empty alabaster box was proven to be splendidly rich and the false disciple with the thirty pieces of silver in hand abjectly poor.

Christian Science, which substitutes metaphysics for physics, shows that the terms "rich" and "poor" are to be interpreted mentally and not materially. On pages 33 and 34 of *Science and Health* Mrs. Eddy describes the poor as "the meek in heart" and "the receptive thought." This settles the question as to a legitimate poverty, meaning thereby a mental condition which is conscious of the need of spiritual food. Conversely, the desire for material things produces a sham poverty, a mental state which clamors for what has no real existence and rejects Truth. This type of poverty must be laid bare and corrected in order that true riches may appear.

Man is really rich in proportion to his consciousness that he has rightful dominion "over every living thing that moveth upon the earth." Into such a consciousness God pours priceless riches. Jesus was rich beyond compare because he was ever receptive of the infinite resources of good. He who could turn the water into wine, who could find money in the fish's mouth, secure at his need a "large upper room furnished and prepared," and feed the five thousand with a seemingly small provision, surely understood true riches. The wilful sense of sham poverty which Jesus rebuked is not infrequently tinged with pride or self-righteousness, and argues somewhat after this fashion, "I do not want to be rich, I only want my simple wants supplied;" but behind this assertion may lurk the thought addressed to an unknown god, "I thank thee, that I am not as other men are, extortioners, unjust." The poor thinker prefers an assured income, if it be ever so little, rather than be obliged to live from day to day by demonstration, by "every word that proceedeth out of the mouth of God."

A false sense about riches has undoubtedly been nurtured by the frequent misquotations of Paul's statement to Timothy, "The love of money is the root of all evil," as though he had insisted that money itself, and not the love of it, was "the root of all evil." There is no virtue in limitation. There is no refuge, no real retreat, from evil in mere lack. Having been "faithful over a few things," the scientific

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Christian necessarily becomes "ruler over many things." Progress involves becoming acquainted with and mastering more ideas, not less, as they unfold in God's plan. This requires, not the reduction of man's dominion but its enlargement, not contraction but expansion, not paucity of ideas but their multiplication, not burying talents but putting them out to interest. The primitive man dwelling in a cave and master of a very few ideas cannot be the model for humanity, but rather the superbly spiritual Christ-man who has authority and dominion over all things and is able to claim coexistence with God.

With tender compassion Mrs. Eddy has brought to our attention the right conduct for both the spiritually rich and poor when she writes on page 518 of *Science and Health*, "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."

WILLIAM D. MCCrackAN.



Physical Healing

STUDENTS of Christian Science are supposed to be familiar with Mrs. Eddy's teachings as found in the text-book, "Science and Health with Key to the Scriptures," especially those which relate to healing; and there is one passage on page xi of the Preface with which we cannot be too familiar, namely, "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation." In view of this and many similar statements which may be found in our text-book and in Mrs. Eddy's other writings, it is surely obvious that the healing of disease should always be accorded the importance which it deserves as one of the signs that our Master said should "follow them that believe." Occasionally we hear some one speak of "mere physical healing," as if there could be such a thing in Christian Science, when the healing influence of divine Truth, as revealed through *Science and Health*, permeates human consciousness and dispels all darkness, thus bringing "life and immortality to light," to use the apostle's words.

It is quite true that the greater number of those who come to Christian Science for help are at first looking only for physical healing; and for a time they are satisfied with the relief felt from the absence of pain and fear, consequently they are apt to think and talk a great deal about the physical changes of which they are conscious, and which they are disposed to bring to the notice of others to such an extent as to call forth a criticism upon the healing, which apparently has gone no deeper than the flesh. It is not, however, fair to decide upon this question from the immature thought and utterances of the one who is only taking the first steps in Science; because when "the operation of divine Principle" begins to be felt in human consciousness, a great change is going on, much greater indeed than either the one healed or his friends can perceive. We should never forget that due appreciation of this healing, both on the part of the one who experiences it and also on the part of those who know of it, tends to open wide the windows which let in the healing radiance of "the Sun of righteousness;" and so we may well rejoice in the signs vouchsafed us, and every day and hour look for more.

The one who speaks of "mere physical healing" fails possibly to see that to the sick person this is his greatest human need, and that it is nearly impossible to lift thought

to Spirit and spiritual things while it is held down by the belief in a suffering mortal body. The faithful student of Christian Science, however, learns how to encourage the struggling thought to rise above material evidence—to be, as St. Paul says, "absent from the body, and to be present with the Lord." This is of course a very different thing from a sense of relief gained through the use of material remedies, and Paul's words aptly express the healing of Christian Science. Moreover, when one begins to experience the full force of these words, "present with the Lord," he knows that there are advance steps to be taken—that the physical and mental transformation must go on to its spiritual ultimate, until the outcome is realized in the way of which the psalmist speaks when he says, "I shall be satisfied, when I awake, with thy likeness."

When this spiritual transformation goes on in the normal way it should, there is nothing painful or difficult about it; for the Master himself asked of some cavilers, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" The inference here is that the yoke of Christ is always "easy" and Truth's burden is always "light." If we see another apparently rejoicing more in physical improvement than in spiritual growth, we should even so "rejoice with them that do rejoice," knowing all the while that the operation of Truth will go on until God's perfect likeness is revealed in the light of divine Science.

ANNIE M. KNOTT.



The Christian Science Benevolent Association

Many inquiries having been made as to whether individuals and organizations are at liberty to make contributions of money to The Christian Science Benevolent Association, the Board of Directors takes this means of assuring the field that such contributions will be gladly received. They may be sent to Adam H. Dickey, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.



Letters from the Soldiers

The following excerpts are from letters received by the distribution committee in England from soldiers acknowledging receipt of *The Christian Science Monitor*.

"For some time past we have received a steady supply of *The Christian Science Monitor*, which it appears passes through you. We are unaware of the original donors, and I request that you will be good enough to express our thanks to those persons, whoever they may be, for their generosity in supplying the papers, but more so for the kind thought that dictated the action."

"On behalf of the N. C. O.'s and men of this battalion, I beg to express to you our gratitude and keen appreciation of your kindness and consideration in sending out to us copies of *The Christian Science Monitor*. Any kind of healthy reading matter is gratefully received by all ranks in the field."

"Will you please accept my sincere thanks for the *Monitors* you have sent to me. I was a subscriber before joining the army, but could not afford this after. A Christian Science friend said he would obtain some for me, but I hardly expected a response so promptly as yours. I am a marker on the big rifle range here, so you will understand how very much I appreciate the *Monitors* and my pocket *Science and Health* to read in odd moments, as there is nothing else to attract there but the targets and the big sand bank behind."

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"I have received several bundles of your paper [*The Christian Science Monitor*]. I have distributed them among the men of my battalion, and I must say they are very much appreciated, and I have been asked several times if I had any more in stock."

"I beg to acknowledge with many thanks the receipt of three packets containing copies of *The Christian Science Monitor*. These copies I have distributed among the men of our battalion, who very much appreciate your kindness and thoughtfulness in sending them such interesting reading matter."

"All ranks of the . . . much appreciate your paper. Will you please accept this as a token of kind appreciation for the last two bundles of papers which I received correctly. They were distributed among the N. C. O.'s and men of the regiment, and on their behalf I wish to thank you."

"I issue them [the papers] to each company on arrival, and I think the men appreciate them very much. Of course we have got a lot of people from overseas with us. You must thank the Trustees under the Will of Mrs. Eddy, as I am sure the battalion is grateful for them."

"I respectfully beg to acknowledge the receipt of the parcel of papers weekly forwarded by you. They are shared out equally to the companies of this regiment. Officers and men alike appreciate this great effort of the various societies and of many private persons to supply these papers to pass away in a pleasant manner what might have been a very anxious hour."

"Thanks for the papers received safely. I have read them and given them to the boys of this battalion and can assure you they are much appreciated."

"Just a few lines when I have found time, thanking you very much for your valuable gift. I can honestly assure you that *The Christian Science Monitor* is highly appreciated by all N. C. O.'s and men of the . . . Thanking you once again, and hoping that *The Christian Science Monitor* will have great success."

"I have not had much chance of asking how the men liked the papers, nor have the men had much time to read them, unfortunately, since you sent the first bundle, as we have been in action practically all the time since; but I think the men will appreciate the papers very much, as there is a lot of news that must affect several of them, also the paper lets us know what our American cousins think of the war."

"I have given them [the papers] out, and I am sure the men have been glad to have them. It is very kind of you to think of us in this way, and we greatly appreciate the kindly thought that prompted the donor to give instructions for them to be sent. We are always grateful for reading matter, either light or heavy."

"Just a few lines on behalf of the boys of the battalion to thank you so much for kind gift of papers, which are greatly appreciated by all ranks, more especially when we are in the trenches."

"I have very much pleasure in acknowledging with very grateful thanks the receipt of your letter and copies of *The Christian Science Monitor*. The papers were duly distributed among the men of this battalion, and were very highly appreciated by them."

"I have to thank you on behalf of the men of . . . Trench Mortar Battery, to whom you so kindly forwarded copies of *The Christian Science Monitor*. I cannot describe the appreciation with which these were received, even more so by

the fact that we were miles from a town where newspapers are procurable."

"The papers arrived while the battalion was in the front line trenches and were immediately distributed to the men. They are of general interest and are greatly appreciated by every one."

"Such gifts as yours are very acceptable, because they help in such a great degree to relieve the monotony of trench life."

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Among the Churches

Current Notes

BELLINGHAM, WASH.—First Church of Christ, Scientist, will soon be in its new home on the corner of Forest and Maple Streets. The completion of the first unit of what will be a twenty-five thousand dollar church is being rushed, and it is the hope of the building committee that the structure will be ready so that services may be held in it Sunday, Oct. 8.

The construction of the first unit was begun June 1, and will be finished at a cost of seventy-five hundred dollars. It is about one third of the entire church.

The Sunday American-Reveille.

SOUTH BEND, IND.—The corner-stone of the new edifice of First Church of Christ, Scientist, was laid at nine o'clock this morning [Sept. 9]. The building recently removed from the site of the present structure was erected in 1906 and had a seating capacity of three hundred and fifty. The new church will seat nine hundred persons.—*South Bend Tribune.*

OAKLAND, CAL.—The opening of the new edifice of Second Church of Christ, Scientist, at Thirty-fourth Street, near Telegraph Avenue, will be on Sunday, Sept. 10. This structure cost a little over eighty thousand dollars. The furnishings, together with the site, represent an investment of one hundred and twenty-five thousand dollars.

Oakland Tribune.

SALT LAKE CITY, UTAH.—Progress on the edifice now being erected by Second Church of Christ, Scientist, has so far advanced that morning services were held for the first time on Sunday, Sept. 10, in the Sunday school room in the basement. It is expected that the building will be completed about the middle of October.—*Correspondence.*

KENDALLVILLE, IND.—A reading-tent was maintained at the Eastern Indiana Fair Sept. 18 to 22. There were distributed 225 *Sentinels*, 10 *Journals*, 200 *Monitors*, 85 pamphlets.—*Correspondence.*

FAIRMONT, MINN.—Christian Scientists maintained a reading-tent at the State Fair, Sept. 4-9, inclusive.

Fairmont Sentinel.

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The Lectures

Boston, Mass.

Frank Bell of Harrisburg, Pa., a member of the Christian Science board of lectureship, delivered a lecture on Christian Science Friday evening [Oct. 27] under the auspices of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in the church edifice, Falmouth, Norway, and St. Paul Streets. He was introduced by John C. Lathrop, temporary first reader of The Mother Church, who said:—

Christian Science is no longer generally considered a new

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and untried religious belief. The year 1916 marks a complete half century since Mrs. Eddy discovered the divine Principle of Christian Science and the spiritual rules which demonstrate this Principle in the destruction of all error. These fifty years have witnessed marvelous changes in human thought, particularly regarding science, theology, and medicine. That Christian Science is the impersonal spiritual leaven of Truth which Jesus said would come to guide "into all truth," and therefore that it will turn, overturn, and destroy all material beliefs, thereby producing permanent harmony, health, and happiness in human affairs, is the conscientious and grateful conviction of many people. The lecture we will hear this evening is intended to elucidate this subject and to correct any false impressions which may have been formed thereupon.—*The Christian Science Monitor*.



Blackpool, England

Townpeople and visitors were given another opportunity of learning something definite about Christian Science from John W. Doorly. Charles M. Shaw in introducing the lecturer said in substance:—

A few weeks ago a well known Lancashire ecclesiastic stated that no religious question has been raised in a more acute form by the war than the one as to the nature and value of prayer. I take it he means that the havoc of war has stimulated, in an unusual degree, a yearning in the hearts of many men, all the world over, for a help and deliverance that is beyond the power of man to give, and in the hearts of others the despairing cry, What is the good of praying? I agree with the statement. Whatever other effects the war produces, it has revealed unmistakably that the resources of civilization, as men have understood and applied them, have failed us. Are there any other resources? And if so, how can they be drawn upon?

Now I wish to affirm that on this subject Christian Science has a contribution to make which appeals more directly to the experience of men than any other form of faith; for Christian Science not merely declares the availability of divine power for human need, but claims that the reality, presence, and help of God belong to the realm of human knowledge and experience and not to the vague sphere of belief and to other-world states. Divine Truth is to be known just as any other kind of truth may be known; and the effects of one are as immediate and real as the other. In itself this assertion is quite natural, but in relation to the prevailing views on the question of religion it seems a tremendous claim. But Christian Science substantiates it by a body of evidence which has been accumulating for about fifty years all the world over, consisting of the healing of every kind of disease, of the support of courage, patience, and high resolve under the most trying conditions, and of wonderful moral transformations.

Blackpool Gazette-News.



Bennington, Vt.

Albert W. Varney, superintendent of schools, in introducing Virgil O. Strickler, who lectured on Christian Science in the High School auditorium, said:—

I stood this morning listening to the liquid notes of a Baltimore oriole working among the tops of my apple trees, picking hosts of insect pests from bark and leaf, and I thought of its marvelous hammock nest swinging suspended by its horsehair threads from the topmost branch of a near-by graceful elm, and then I thought in what a wonder-

ful language God talks to man. All men see and hear this language, but few understand. Through all the ages past man has listened to the language of nature, and listening has used his divine gift of reason and reasoned out to God.

All people, whether barbarous or civilized, have found God. From the savage trembling in abject terror before his God, man has advanced, up, up, up through the centuries of superstition, thinking, studying, learning of the human brotherhood of men until he came to a final realization of the great mystery of divine Love revealed by Christ Jesus. Since his time there have been many interpretations and interpreters of his life and teachings that have come and gone, and there are many that still remain. During the past century thought has made its most notable advance. There have been many creeds, many cults, but none has offered greater evidence of stability and permanence, none has presented a wider vision or higher ideals than the Christian Science movement. I am sure we are all pleased to learn more of this faith.—*Correspondence*.



Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.]

- CALIFORNIA—Anaheim: John W. Doorly, High School Auditorium, 3 p.m., Nov. 19.
Berkeley (First Church): John W. Doorly, Church Edifice, Bowditch Street and Dwight Way (note change), 8 p.m., Nov. 14.
Corning: Charles I. Ohrenstein, Maywood Opera House, 3 p.m., Nov. 19.
Fullerton: William R. Rathvon, High School Auditorium, 8 p.m., Nov. 21.
Hermosa Beach: William R. Rathvon, Bank Building, Pier and Hermosa Avenue, 8 p.m., Nov. 20.
Long Beach: John W. Doorly, Auditorium on the Pier, 8 p.m., Nov. 21.
Los Angeles (Second Church): William R. Rathvon, Church Edifice, 948 West Adams Street, 8 p.m., Nov. 18, and Shrine Auditorium, 3 p.m., Nov. 19.
Los Angeles (Third Church): John W. Doorly, Church Edifice, 734 South Hope Street, 8 p.m., Nov. 23 and 24.
Oxnard: John W. Doorly, Victory Theater, 8 p.m., Nov. 20.
Pomona: William R. Rathvon, Belvedere Theater, 8 p.m., Nov. 23.
Sacramento (First Church): Charles I. Ohrenstein, Tuesday Club House, Twenty-eighth and L Streets, 8 p.m., Nov. 20.
Santa Rosa: John W. Doorly, Columbia Theater, B Street, 8 p.m., Nov. 16.
South Santa Anita: William R. Rathvon, Church Edifice, Duarte Road, 8 p.m., Nov. 24.
CANADA—Kitchener, Ontario: Edward A. Merritt, Church Edifice, Water and Francis Streets, 8:15 p.m., Nov. 23.
COLORADO—Grand Junction: Charles I. Ohrenstein, Margery Hall, 8 p.m., Nov. 24.
ENGLAND—London (auspices Bromley): John Sidney Braithwaite, King's Hall, High Street, Lewisham, S.E., 3 p.m., Dec. 3.
London (Second Church): John Sidney Braithwaite, Church Edifice, Palace Gardens Terrace, Kensington, W., 3 p.m., Nov. 30.
Plymouth, Devonshire: John Sidney Braithwaite, Guildhall, 8 p.m., Nov. 28.
ILLINOIS—Carbondale: Virgil O. Strickler, Amuse U Theater, 8 p.m., Nov. 20.
Chicago (Thirteenth Church): Ezra W. Palmer, Blake Hall, Morgan Park, 8 p.m., Nov. 20.
Chicago Heights: Bicknell Young, Masonic Temple, 8 p.m., Nov. 18.
Downers Grove: Ezra W. Palmer, Dicke Theater Building, 8 p.m., Nov. 24.
Evanston: Dr. Walton Hubbard, Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Nov. 23.
Geneva: Ezra W. Palmer, City Hall, 8:15 p.m., Nov. 23.

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Oak Park: Ezra W. Palmer, Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Nov. 21.
Quincy: Virgil O. Strickler, Empire Hippodrome, 8 p.m., Nov. 23.
INDIANA—Hammond: Willis F. Gross, Masonic Temple, 8 p.m., Nov. 21.
IOWA—Council Bluffs: Dr. Walton Hubbard, Masonic Temple, 8 p.m., Nov. 20.
Decorah: George Shaw Cook, Grand Opera House, 8 p.m., Nov. 21.
Lime Springs: George Shaw Cook, Star Opera House, 8 p.m., Nov. 23.
KANSAS—Atchison: Bliss Knapp, Church Edifice, Fourth Avenue at Santa Fé Street, 8 p.m., Nov. 23.
Hutchinson: Prof. Hermann S. Hering, Convention Hall, 8 p.m., Nov. 23.
Manhattan: Dr. Walton Hubbard, Wareham Opera House, 3:30 p.m., Nov. 19.
Wellington: Bliss Knapp, Isis Theater, 3 p.m., Nov. 19.
KENTUCKY—Ashland: William W. Porter, Church Edifice, Seventeenth Street, 8 p.m., Nov. 21.
MICHIGAN—Benton Harbor: Willis F. Gross, Bell Opera House, 8 p.m., Nov. 20.
MISSOURI—Chillicothe: Bliss Knapp, Majestic Theater, 8 p.m., Nov. 24.
Kansas City (First Church): Bliss Knapp, Church Edifice, Ninth Street and Forest Avenue, 8 p.m., Nov. 21.
Kansas City (Second Church): Bliss Knapp, Church Edifice, Thirty-first Street and Troost Avenue, 8 p.m., Nov. 20.
Maryville: George Shaw Cook, Empire Theater, 3 p.m., Nov. 19.
St. Louis (Third Church): Virgil O. Strickler, Church Edifice, 3524 Russell Avenue, 8 p.m., Nov. 21.
St. Louis (Fourth Church): Willis F. Gross, Church Edifice, 5569 Page Boulevard, 8 p.m., Nov. 23.
NEBRASKA—Norfolk: Dr. Walton Hubbard, Library Hall, Eighth and Main Streets, 8 p.m., Nov. 16.
NEVADA—Elko: Charles I. Ohrenstein, Bradley Opera House, 8:30 p.m., Nov. 21.
NEW JERSEY—Newark (Second Church): Paul Stark Seeley, Broad Street Theater, Broad and Fulton Streets, 3 p.m., Nov. 19.
Plainfield (First Church): Frank Bell, Proctor's Theater, West Front Street, 3 p.m., Nov. 19.
NEW YORK—Albany: Willis F. Gross, Harmanus Bleecker Hall, 3:30 p.m., Nov. 19.
OHIO—Cleveland (Third Church): William W. Porter, Church Edifice, West Twenty-fifth Street and Mapledale Avenue, 8 p.m., Nov. 10 and 11.
Mansfield: Ezra W. Palmer, Opera House, 3 p.m., Nov. 19.
OKLAHOMA—El Reno: John Randall Dunn, Carnegie Library, 8 p.m., Nov. 20.
Lawton: John Randall Dunn, High School Auditorium, 3:30 p.m., Nov. 19.
Tulsa: Prof. Hermann S. Hering, The Grand Opera House, 8:30 p.m., Nov. 24.
OREGON—Corvallis: Clarence C. Eaton, Majestic Theater, 3 p.m., Nov. 19.
PENNSYLVANIA—Philadelphia (Fourth Church): Edward A. Merritt, Nixon Theater, Fifty-second Street, south of Market Street, West Philadelphia, 3:30 p.m., Nov. 19; and Church Edifice, 5830 Hoffman Avenue, West Philadelphia, 8 p.m., Nov. 20.
TEXAS—Cleburne: John Randall Dunn, Carnegie Library, 8 p.m., Nov. 16.
Corpus Christi (Society, 405 Schatzel Street): Bliss Knapp, High School Auditorium, 8 p.m., Nov. 14.
Texarkana: Virgil O. Strickler, Congregational Church, 3 p.m., Nov. 19.
VIRGINIA—Richmond: Frank Bell, Academy of Music, 8:30 p.m., Nov. 21.
WISCONSIN—La Crosse: Bicknell Young, Majestic Theater, 8:15 p.m., Nov. 21.
Milwaukee (First Church): Virgil O. Strickler, Majestic Theater, Wisconsin Street, 12:15 noon, Nov. 24, and Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., Nov. 24 and 25.
Oshkosh: Bicknell Young, First Methodist Episcopal Church, 8:15 p.m., Nov. 20.
Wausau: Bicknell Young, Mt. Sinai Temple, 3 p.m., Nov. 19.

Testimonies of Healing

With a deep sense of gratitude I write this acknowledgment of the healing power of Christian Science. For over fourteen years I was sick with stomach trouble. Rheumatism also set in, and at times I could not put my hands to my head or move my legs. The pain was sometimes so severe that I could hardly sit, lie down, or even breathe. The physician could give me no hope and no help.

I was then told of Christian Science by a neighbor to whom I will ever be grateful, as she was the channel to lead me into this great truth. At first I could not understand how I could get along without medicine, after taking it daily for years, but she told me that if I would like to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, she would let me keep it all day. I promised to return it that evening, but became so interested in the reading I was loath to part with it. The next day I went to a practitioner for treatment, and asked her to get me a copy of Science and Health, which was received a few days later. She told me to begin by reading the chapter entitled Prayer, and to go home and eat what was set before me without fear. This I did, eating food I had not tasted for years, but with no bad effects. My healing was slow, and sometimes discouragement set in, but I gained a better understanding and searched more diligently for the truth which comforts, helps, and heals.

A year and a half previous to studying Christian Science I lost a very dear one in my family and it seemed as if I could never bear it, but Christian Science gave me that understanding and comfort which God hath promised to all who believe. I went regularly to the Sunday services and Wednesday evening meetings and soon learned that God is Love, that He is a very present help in trouble, and I was completely healed of that sorrow. Several members of the family have passed on since then, including my mother, but I was strengthened by Christ, Truth. The effects of sunstroke, of twenty-eight years' standing, have been entirely overcome, so that I can go out in the hot sun without any inconvenience.

We have had many healings in our family through Christian Science, such as colds, influenza, and whooping-cough. One of my sons had his knee cut with an axe, but was completely healed in three treatments. This seemed wonderful to us, and we are grateful to our heavenly Father, who heal-eth all our diseases. My daily prayer is that I may gain in wisdom and knowledge, so as to help others as I have been helped. It is now twelve years since my healing. Words are inadequate to express my gratitude for Christian Science. It is with a heart full of love and thankfulness to God, and of gratitude to dear Mrs. Eddy, that this testimony is given.

Theresa D. Lange, Houston, Texas.



In March, 1914, I became interested in Christian Science. I was depressed, weary, tired, and discord seemed so great in my home that I felt there was nothing to do but ask God for help. I prayed He would send the Holy Ghost, the Comforter, to us all. Next day a lady asked me to attend a Christian Science lecture, and while listening to it I felt I should never take medicine any more—all desire for it left me. Although I did not know it at the time, I had an instantaneous healing of chronic stomach trouble. I had been on a diet for two months, but that night ate a hearty supper, then went to bed and slept as I had not done for years. Then I knew Christian Science was what I needed.

The following day I opened the *Journal* given me at the lecture and looked up the address of the nearest practitioner. At that first visit to the practitioner I found peace such as

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the world cannot give or take away, peace for myself and for those in my home. The uplift was beautiful, and I was straightway cured of a skin disease of ten years' standing. Since then I have been healed of bronchial catarrh, and have never had to stay in bed an hour or keep indoors on account of illness. I can go out in all kinds of weather in peace and safety.

I have had many proofs of God's protecting power and am very grateful for the character building one gains in Christian Science. Words cannot express all I feel,—the love and gratitude I owe for some understanding of Christian Science. I am deeply grateful to our dear Leader, Mrs. Eddy, for giving us this glorious truth of "on earth peace, good will toward men," and to all those who help us in preparing the Lesson-Sermons and the periodicals, from which I am learning more every day that God is Love. I am thankful for the knowledge that God is our Father, and that He sent His Son Christ Jesus to show us the way.

Mrs. H. BAKER, London, England.



Nothing I can say or write could express my deep appreciation of Christian Science and the truths I have learned through the study of that wonderful book, "Science and Health with Key to the Scriptures." Like many thousands of others I have cause to love, honor, and revere the name of that noble soldier of the cross, Mrs. Eddy, whose life was so pure, whose love for God and humanity so deep, and whose thought so exalted, that God chose her as the channel for the most helpful revelation of Truth ever revealed to humanity since the time that Christ Jesus walked on this planet and taught and practised this same truth.

For years I was bitterly opposed to Christian Science, or rather to my own false conception of it. I thought myself well informed as to its fundamentals, having read the newspaper comments and criticisms on the subject. I had talked with ministers about it, and a short time before had attended a church service in which an evangelist who purported to explain in part what Christian Science is and what its teachings are, most bitterly denounced Mrs. Eddy and her text-book.

For about seventeen years I was prominently connected with a religious organization in this city, my time being entirely given up to this work. I was fully consecrated to God's service; my only desire was to do good and to help others. I was sincere in my efforts to be what I considered a true Christian should be, and in trying to live as nearly like Jesus as I knew how. Notwithstanding my earnest efforts and my loyalty to the so-called orthodox doctrine, I had sometimes wondered why so little good was accomplished among those I was trying to help. I lived a consistent life, loved the Bible, and prayed as earnestly as I knew how; still there was something lacking—what it was I knew not. I wanted to know the truth and to be a channel of blessing to others, and so turned to the Bible, reading and rereading the teachings of Jesus. I prayed with all the earnestness of one seeking spiritual light, hungering and thirsting after righteousness, for a true understanding of God.

This desire or prayer was answered in a most remarkable manner. I was conscious of becoming more humble and compassionate, more patient and forgiving. I was being prepared for the truth I was seeking, for the truth that makes free. A strange desire came to me one Sunday morning in January, 1912, to attend a Christian Science service. I had gotten over the bitterness of past years. Upon inquiry I learned that Seventh Church of Christ, Scientist, was the nearest to my home. I went to the service and was surprised

to find fully sixteen hundred people there. I felt strange and out of place, but while it was all new to me, I was intensely interested throughout the service. Being anxious to know more about this teaching, I attended the Wednesday evening meeting. This was a revelation to me, for I heard of some remarkable healings through the understanding of Christian Science, and they made a deep impression on me. I was beginning to realize that there was something quite unusual about Christian Science. Desiring to know more, I visited the reading-room, where I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a copy of "Unity of Good" and of "Miscellaneous Writings."

Then I began to read the text-book, and as I read that marvelous chapter entitled Prayer the truth began to dawn upon me. The more I read the firmer became my conviction that Mrs. Eddy knew what true prayer is. It became clear to me why my prayers had not been answered before, and why I accomplished so little among those I was trying to help. For several years now I have been studying this wonderful book. It has been to me indeed a key to the Bible, for it has illumined its pages and given me a spiritual understanding of the writings of the prophets and the teachings of Christ Jesus and the apostles. It has explained many of the sayings of Jesus that I could not understand before. It has given me a true understanding of God as divine Mind, Life, Truth, and Love, omnipotent and omnipresent, and a true conception of man as God's image and likeness. I am beginning to understand what Christ Jesus meant when he said he would send the Comforter, "the Spirit of truth," and am certain that in the teachings of Christian Science we have a true interpretation of the teachings and work of the Master. I am fully satisfied now and very happy, and my greatest desire is to have that Mind "which was also in Christ Jesus."

I had been troubled for many years with chronic catarrh, for which material remedies had been tried, but without success. After reading Science and Health for some time, I awoke to the realization that I was healed, and have had no return of the trouble. My youngest boy had a nervous affliction with his eyes that caused him to squint. This was also entirely overcome through Christian Science. My eldest boy was subject to rheumatism, and invariably after he had been in bathing would come home limping and sometimes crying with pain. He has been healed of this ailment through a knowledge of the truth.

For these healings and for all the many blessings of Christian Science I am grateful beyond expression.

PERCY G. WELCH, Chicago, Ill.



It was nine years from the time I first took treatment in Christian Science before I received physical freedom from periodic and severe attacks of suffering (supposedly neuralgic) which had baffled the various physicians to whom I went. What is called mucous colitis was another thing that caused me great distress. I kept to Christian Science for seven years, taking treatment at intervals, some of the time continuously, and was helped somewhat but not healed. I read and studied with the utmost faithfulness, and, needless to say, went through periods of the blackest discouragement, the question "Why?" being often upon my lips. I felt like an outcast, beyond the pale of healing and emancipation; and while at first buoyant with hope, am sure I reached the point against which Science and Health warns us (p. 260): "Distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings."

At the end of these seven years the attacks had become

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more severe and of longer duration, and, under a despairing sense, chancing also to be in a distinctly medical atmosphere, I again (after an unusually severe attack) turned to a specialist, hoping for some respite from the pain that seemed unbearable. The turning aside was, however, of brief duration; I knew that the attempts to bring relief were purely experimental, surgery and opiates being the alternatives suggested.

Utterly weary of it all, I again turned to Science and Health, the reading of which had never been wholly dropped, for I knew that I had found my religion, whether it ever healed me or not. I remember turning at random to page 162 and reading the positive words, "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." I once more took heart of grace and prayed for wisdom to understand spiritually and be at peace. For some time after this I worked along unaided, and then one day, after a disheartening experience, went to an old friend who had become a practitioner and again took treatment. After some weeks of faithful work there came a time of freedom,—six months without a twinge of pain, a respite which had been unknown for ten years. That summer was certainly a wonder to me, an awakening to newness of life indeed, with a sense of joy and gratitude that permeated all things. To my surprise and grief, however, there came a recurrence of the trouble, though not so severe; then the attacks came at longer intervals until they entirely disappeared. It is over four years now since there has been any indication of pain.

The recurrence was brought about, I now believe, through reference to past suffering both on my part and that of friends who questioned me and wondered if the healing could be permanent. We must not only know that we are free now, but that we always were, and forget that there ever was anything else. It is the truth about us that heals, the truth which stands untouched in spite of all our beliefs and fears; and when we are roused to see man as the perfect reflection of a perfect God, there is no dis-ease to think about and experience. I am deeply thankful, too, that through what seemed waiting I was gradually learning to seek first and above all things else the kingdom of God, for I wanted only physical healing at the start.

One verse in the Bible which always strengthened and held me is this: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Holding this coming glory in mind, and confidently expecting it, we shall bring it into our experience; and when it comes, the roughness of the way is quite forgotten.

KATE W. BUCK, Newton Center, Mass.



To say I am grateful for Christian Science and what it has done for me does not half express my thankfulness to God and my gratitude to our revered Leader, Mrs. Eddy. It was only through divine power that I was led to this wonderful truth. About two years previous to coming to Christian Science I was stopping with a family in St. Louis who had lately taken up the study of Christian Science. They presented this truth to me; but not being ready at that time, I immediately said I would never be a Scientist.

Shortly afterward I came home in miserable health, only to go under the care of a physician here. I was obliged to work, but it was a struggle to do so. Being offered a better position in Kansas City, Mo., I went to that city, thinking the change might benefit me. I knew in a few weeks after arriving there that something had to be done for me. During my lunch hour, while on the street alone with only God to guide and guard me, the thought came to me that I had tried

doctors, medicine, and change of climate with no permanent results: why not give up all for Christ? I straightway sought the Christian Science reading-room and was directed to a practitioner. When she informed me that I could be healed, I could hardly believe it. The physician who attended my mother at my birth had told her that I would never be a well or normal child, and with this law always claiming dominion, fear had so overpowered me that I felt at times I had nothing to live for.

From the hour I left the practitioner's home it seemed as if I could walk miles without becoming fatigued. The complete healing, however, was slow, but I had faith enough to know it would surely come; and it has. For over seven years I have used no material remedies of any kind. With the first treatment faith in medicine was destroyed, and to me this was wonderful, as I do not remember ever doing without medicine for a single day.

One day I ran a piece of glass into my thumb. The flow of blood was so great I could not locate the glass for a while, but without fear and with no material aid it was brought to the surface. My earnest desire is to walk with God.

NANNIE CORNELIA STERLING, St. Joseph, Mo.



I am grateful to Christian Science for bringing to me a slight understanding of what Jesus taught and practised, and for showing me the way of Truth. An illness which seemed to affect both my lungs was healed in a very short time, and boils on the back of my neck were cured without the pain which according to medical belief usually accompanies their breaking. Glasses have been laid aside, although an oculist had told me they would always have to be worn, and the social drink habit has been overcome. These healings all took place prior to December, 1913.

While very grateful for the physical healings and the emancipation from many youthful vices, I am most grateful for the moral regeneration and the spiritual uplift in the journey from sense to Soul. The Bible, the Book of all books, as I have learned to study it in the light of its spiritual interpretation, has become to me the Book of Life, as it really is. Words are inadequate fully to express my thoughts.

I am thankful to God for my release from bondage, and grateful for this great truth which was given to the world by that noble woman, Mrs. Eddy.

MAX A. VOGEL, Ardmore, Pa.



Previous to my coming to Christian Science I had been in bad health the greater part of my life as the result of a fall in childhood. Relief had been sought from many doctors, but it had been only temporary. Finally I was taken to a specialist, and after several months of treatment, which included a surgical operation, my health seemed perfect. During the period of that severe treatment there was a bright spiritual awakening and God was in all my thoughts. I became much interested in the Bible, and through trust and faith had many beautiful proofs of God's omnipotent love. Then I came to a place in the Bible which I could not understand, and silently declared that a book which spiritually interpreted the Bible was needed, and somewhere in the world such a book existed. I was grievously disappointed and in utter despair when again I "went all to pieces," as people say, and because of so many aches and pains closed the Bible and gave up all interest in it; but now I know that all this experience was a preparation for Christian Science.

This was my condition when I wandered into the Christian Science reading-room eight years ago to investigate, not for any physical healing, much as I needed it, but that I might

find God again. I was soul hungry for a religion which would help me to live a better life and to do something for humanity, something which would tell. When the attendant placed a copy of the Christian Science text-book in my hands I received it with a joy unspeakable, for I recognized it as the book which I had felt was needed. The healing of a structural defect of the eyes convinced me beyond a doubt that there is complete healing in Christian Science, and the recipes are in the Bible and "Science and Health with Key to the Scriptures." The insatiable longing to do something for humanity has been satisfied, for I have found useful and healthful work as an attendant of this same reading-room and in the Sunday school. Surely there is no higher joy and privilege than working with the children.

As grateful as I am for the physical healings, I am more grateful for the beautiful and inspiring lessons that Christian Science teaches. What a relief to know that our true home is in Spirit, not in matter! It is a holy place where, in closest companionship with Christ, our universal Saviour, we meet Love face to face. "The joy of the whole earth" is this home; its foundation built on divine Principle. Human language fails to express my thankfulness to God who hath called me "out of darkness into his marvelous light," and my gratitude to Mrs. Eddy for what she has done for humanity's uplift in the discovery of this Mind-healing. The best way to express our gratitude is to be constant and loyal to the cause, never absent from our post of duty; in fact, to make our lives one grand Christian demonstration.

LOTTIE L. HART, La Fayette, Ind.



[Translated from the German]

Deep gratitude for the many blessings which my children and myself have experienced through Christian Science induces me to send this testimony for publication. Although I did not turn to Christian Science for physical healing, yet through the assiduous reading and the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been completely freed of several physical troubles, including periodic attacks of headache of years' standing. But the highest and most precious thing which I gained through Christian Science is the understanding of God, and the faith evolved therefrom in the truth as taught by Christ Jesus as well as in his works, which formerly it seemed impossible for me to believe.

This understanding and faith is something which no one can take from me, and it lifts me above all the vanity and perishable nature of material life. For this I am profoundly grateful to God, and thankful to our beloved Leader, Mrs. Eddy, who was found worthy to be God's instrument in the bringing anew of truth to a waiting world.

FRAU CLARA STICKEL, Cannstatt-Stuttgart, Germany.



I desire to testify to what the knowledge of God has done for me. Many years ago I was healed of eye trouble through Christian Science treatment. I had worn glasses for twelve years, but since that time have been able to read, write, and sew without them, although seventy-three years old. I am indeed grateful for this blessing, and for many proofs that when we turn to God, we find Him a present help. I am a student of Christian Science, and cannot express the comfort it gives me to understand in a measure the spiritual import of the Scriptures. There are some physical discords not yet overcome, but I have proved enough to know that the whole is true. Nothing is impossible with God, the cause of all good, and only good will result from trusting the Principle of good. I would not know how to live without Christian Science.—MRS. M. BYRNS, Delta, Col.

From Our Exchanges

[Rev. A. Eugene Bartlett in *The Universalist Leader*]

Tolerably good churchmen are found in every church who have brought the church universal face to face with a crisis. Their intermittent interest and their indifference have driven more ministers into business than small salaries. The youth ready to make his life decision, on the point of choosing a career, is deterred from entering the ministry by the sight of so many tolerably good churchmen.

Into the midst of tolerably good folk comes the Nazarene, teacher of all teachers, lifting his divine standard and showing the way by which little men may be made ready and equal to great tasks. Remember he who was "the way, the truth, and the life" yesterday, is the same today. There is nothing that he did for the men and women of Palestine long ago that he will not do for you, if you have faith in him.

Christ tells us the secret of the power of his disciples and of their ability to perform great tasks. He says, He that believeth on me shall be able to accomplish great works. He lays down the absolute and unalterable condition. You will remember that he was constantly testing men and women, asking whether or not they had faith in him and his Father. The miracles did not cease when the canons of the New Testament were closed, but men of faith have been working miracles ever since.

[*The Sunday School Times*]

Those of us who take great care not to seem too pious may be going to unnecessary trouble. Perhaps if the piety we have were allowed to show itself at its full value it would not impress others very much after all. The fact is that most of us are more hindered in our relations with others by self-conscious pride than by a secret or an open piety. We need not be afraid that others will think we are too good, or are trying to seem so, if we talk naturally and gratefully about Jesus our Lord. To refer in a large and comfortably vague way to "a higher power" and to avoid attributing our gifts, our guidance, and our ground of hope to the Lord Jesus in so many plain words, is not the covering up of a too obtrusive piety, but is the exposing of reluctance in our loyalty.

[*The Christian Work*]

The inner voice is the voice of God, the voice of Christ, and it cannot be silenced—never. Let human passions rage as they may, as surely as the tides sweep shoreward from the bosom of the ocean, so surely will the good reaffirm itself in the heart of man after every period of self-indulgence or blind wallowing in the instincts of the flesh. That which has been revealed in Christ is the strongest thing in the world. "After those days, saith the Lord,"—those days of passion and tumult and agony,—"I will put my law in their inward parts, and write it in their hearts; . . . I will forgive their iniquity, and I will remember their sin no more."

[*The Continent*]

The man to whom the world is so kind that he is contented bodily, is apt to be also fatally contented morally—contented with anything which seems easiest at the moment to his inclinations. Filled with material good, he wants no other good. And wanting nothing that is good spiritually, he is of course open to all evil that comes by. It is the endless multiplication of such men in a prosperous and self-sufficient society which makes a decline of moral intensity and the spread of vicious habits almost inevitable. Far from boasting over their happy circumstances, then, a people launched out on a full tide of

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prosperity ought to be solemnly repeating to themselves the Bible injunction: "Be not highminded, but fear." Most soberly should these observations be faced by the church.

[*New-Church Messenger*]

Wait not for death as the time of entering into the life of the spiritual world. Enter that life now. We can make the spirit of our present occupations to be the spirit of our eternal employment. The devotion, faithfulness, efficiency, and blessedness of uses in the spiritual world can be made the devotion, the faithfulness, the efficiency, and the blessedness of present uses. We in spirit can be close to the Lord and live the spiritual life now. Yea, indeed, that is what every one is doing, and no man can escape this omnipresent law. How vital, then, that the true spiritual life be lived by all daily and now, and that the two worlds become one in spirit!

[*The Christian Advocate*]

In the nineteenth century God spoke to the churches in many ways. "Some accents of the Holy Ghost this heedless world has never lost." One thing that He is repeating in the inmost soul of every Christian communion is unmistakably the call to Christian unity. The missionaries overseas long ago heard the call and closed the gaps in their ranks. So far as we at home will allow, they now fight shoulder to shoulder instead of face to face. Some of the churches at home have listened and obeyed when the real burden of Christ's prayer "that they may be one" fell upon them.

[Ame Vennema, D.D., in *The Christian Intelligencer*]

It is well to remind ourselves that God does not rule men by force or compulsion, but by an appeal to motive and reason and a representation of consequences, and then calls them to account. And not until the last great day will the finality of things be reached. We have not yet seen the end. Not all wrongs are righted here, not all good is rewarded nor all injustice punished in this world. His decisions may be reserved for a season and His sentences stayed, but we may be absolutely certain that the "Judge of all the earth" will do right.

[*Western Christian Advocate*]

Jesus is looked upon by many as an impractical idealist. This characterization is a contradiction in terms. An ideal is never impracticable. The Man of Galilee is the only one who ever evolved a working program for human affairs. The world would run without friction if all men would adopt his ideals and conform to his spirit. As soul is higher than body, and morals than material substance, so a divine ideal is higher and infinitely more practical than any man made program, or than any foolish and fatal adjustment to the ethical standards of such a world as this.

[Rev. Edward D. Gaylord in *The Advance*]

"Ought not Christians to know one another?" Surely, and every one else ought to be able to recognize them, too,—not by any badge or button or name or outward sign, but by that inward sustaining and ennobling faith which is evidenced in purity and integrity of life, which shows itself in the purpose in the face, in the love in the heart, in the light in the eyes; so that, like the apostle, we literally bear in our bodies the marks of our Lord Jesus Christ. It can be done; it has been done; it is done.

[*The Outlook*]

It is one thing to declare that there is some truth which is trying to express itself in all creeds, however imperfectly that expression may be effected, and quite another thing to declare that there is no truth in any creed, or that it makes no difference whether there is any truth or not.

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 1103 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 \$1.00; six or more to one address, each 75 cents.

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

As the advertising pages of the *Journal* and *Herold* go to press the 20th of the month, to insure publication in a desired number requests for changes in a church or practitioner's card should reach the Publishing Society at least six weeks previous to the actual date of issue.

"Law and Work," one of the pamphlets recently issued by the Publishing Society, is now printed in the New York point system, and the American Braille system of type for the use of the blind. For convenience in reading, the pamphlet has been printed in two volumes, and may be purchased at the following prices: Single copy (in two parts), prepaid, \$1.00; six or more copies, prepaid to one address, each 75 cents. When ordering please specify whether the New York point or the American Braille system is desired. Arrangements have also been made to issue this pamphlet in the English Braille system, and copies will be on sale at a later date.



From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 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 per capita taxes and contributions to ADAM H. DICKEY, Treasurer, Suite 500, 236 Huntington Avenue, Boston, Mass.