

CHRISTIAN SCIENCE SENTINEL

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Christian Science Sentinel

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

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Inertia

BERTHA V. ZEREGA

IF asked to define the term inertia, the majority of people would promptly reply, "Inaction," and leave the subject there. The writer shared this popular misconception until one day, while conversing with some college boys who were amusing themselves with the seemingly childish diversion of spinning a top, she was surprised to have one of them ask her if this were not a beautiful example of inertia.

Glancing at the almost perfect illustration of perpetual motion she replied to this seemingly absurd inquiry, "Why, that is not an example of inertia!" Whereupon one of the students recited the following definition, which he said he had lately committed to memory for a physics test: "Inertia is that property of a body which tends to make it remain in that state of rest or motion in which it lies, and if in motion, to continue in a straight line unless deviated by an outside force." The seeming inconsistency of the question was then dispelled through the explanation that if the top were not gradually stopped by the friction of the atmosphere in which it revolved, the law of inertia would cause it to remain forever in that humming rhythm of perpetual motion.

What an excellent example of mortal mind and its attitude toward itself and its problems! thought the writer, while pondering the lesson learned. From a metaphysical standpoint the comparison is unmistakable; for how determined the carnal mind is to have its own way, and how persistently it holds to "that state of rest or motion in which it lies"—its self-centered mental indolence or its misdirected energy—until deviated by the "outside force" of correct spiritual thinking, and so awakened to yield obedience to "the mind of Christ." Sin, disease, and death, fleshly beliefs of pain or pleasure, all inharmonious convictions of whatever nature, are but different phases of the inertia of mortal mind, which because of its tenacious obstinacy and fear tends to continue indefinitely in the "straight line" of sense-limitation, or "in the direct line of matter," as Mrs. Eddy expresses it on page 189 of *Science and Health*, unless scientifically arrested in this course of inevitable self-destruction and compelled by the truth to abandon its erroneous method of procedure.

Has not a determined, overanxious effort to dislodge mortal mind from its inertia of sense-gratification and indifference to spiritual things often been the means of bringing about a rude severance, for the time at least, of the slight metaphysical connection between the individual and the Science of man's being which interest, perhaps in a demonstration of healing, had created? With this experience there comes to many of us the tardy realization that the only successful way ever to lead the human mind out of its lethargy of spiritual ignorance and self-indulgent motives is the gentle Christ-method of individual ascension in thought above earthly desires, and reflection of the divine nature,—an uplifted mental attitude which Jesus declared would scientifically "draw all men" unto us,—unto our knowledge of the truth.

A question which in this connection immediately presents itself is: Since physical science recognizes the existence of a property called inertia, which insistently remains quiescent or active as the case may be, and which is exhibited in all the phases of mortal mind phenomena, what is the spiritual opposite of this propensity? In other words, what aspect of reality, or what operation of divine Principle, the source of all action and creative power, of all concord and tranquillity, is thus cleverly counterfeited? What is it but Love, the essential nature and character of God, which is so all inclusive that it comprises in its expression all the attributes of the divine Mind, as sunlight contains within its radiance all the colors of the rainbow?

Love continues uninterruptedly and persistently to manifest the life giving, compassionate activity of spiritual law which heals and regenerates all those who turn wholeheartedly to the truth for deliverance from evil. There is no "outside force" greater or more powerful than Love, for nothing can reverse or deviate the Love which is God from the direct course of impartially seeking to bless and sustain in perfect completeness every idea included in His spiritual creation. On page 208 of "Miscellaneous Writings" Mrs. Eddy says, "This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest." This healing energy, or divine inertia, Love, omnipotent to reverse, deviate, and arrest all forms of error in their supposed action and inaction, is irresistible in its spiritual attraction to "draw all men" unto the comprehension of their God-given birthright of dominion,—their rightful inheritance of "the riches of his [God's] grace."

Jesus the Christ so thoroughly understood the capacity and power of divine Love to counteract the destructive tendencies of every material counterfeit, the sensual, self-willed instincts of the carnal mind, that he entrenched himself and taught his disciples to rely constantly on the unfailing operation of this law of spiritual light, Life, and Truth. Through absolute dependence upon this divine "outside force" or energy, he controlled persistent phases of disease, calmed tempestuous elements, neutralized the poisonous effects of malice, condemnation, and revenge, reversed the mesmeric arguments of limitation and loss, and conquered "the last enemy," death, for others and then for himself. He knew that no matter to what extent these material conditions manifested the evidence of excessive action or stagnation, his knowledge and application of the "unbroken motion of the law of divine Love," the irresistible activity of divine Principle, operating as a spiritual force outside of material sense perception, could and would deviate these phases of error from their prescribed courses and destroy their harmful intents. Continuing in the "straight line" of obedient, courageous adherence to his spiritual consciousness of being, the Christ-idea, and keeping to the narrow way of complete self-renunciation and purity, he glorified his Father by conquering the obstinate resistance or inertia of the carnal mind, thereby giving rest to the "weary and heavy-laden."

When through our grateful receptivity and intelligent

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application of the truth we endeavor to express each day more of that love which is a reflection of the divine, we individually earn the privilege of becoming the medium through which the law of divine Love operates to cast out all manner of discord from the hearts and lives of men. This love, so much needed to spiritualize our work for the uplift of suffering humanity, permeates our affections and aims as we willingly renounce the self-seeking ambitions of the world; as we substitute constructive spiritual thinking for personal opinion, and as we actively cultivate the loving qualities of kindness, forbearance, meekness, charity.

Knowing the subtlety of error's disguise, it is well for us to weigh our motives prayerfully before putting them into action, to see whether we are yielding to the counterfeit inertia of mortal mind which would tend to make us "remain in that state of rest or motion" (mental apathy or the activity of evil) in which we may be tempted to indulge. By steadfastly clinging to the fact that "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action" (Science and Health, p. 283), we are guided into the haven of right decisions, into the realm of Truth, where spiritual understanding—the unvarying, all powerful inertia of divine Principle, Love—reigns supreme.



Equilibrium

WILLIAM E. BROWN

OFTEN it has been said, and indeed truly, that the progress of Christian Science is much hampered by the wisdomless zeal of many of its most earnest advocates. There seems to be a stage in neophytic growth where there is considerable danger of temporarily losing one's equilibrium. During this period overzeal shows itself in extravagant statement, talking in the wrong place and at the wrong time, and much time and effort are consumed in endeavoring to push others into the kingdom of heaven whether they wish to go or not. Again, the perception of an ideal, coupled with the determination to bring it instantly into human experience, regardless of inopportunities and the means and ways of human environment, is a condition which ultimates in what the world terms fanaticism. Wisely foreseeing such loss of equilibrium, Mrs. Eddy writes: "The neophyte in Christian Science acts like a diseased physique,—being too fast or too slow. He is inclined to do either too much or too little" (Retrospection and Introspection, p. 78).

Abnormal growth of this nature also frequently manifests itself in an erroneous conclusion that human ways and means for advancement are of no consequence, and the subsequent lack of interest evidences a loss of balance which does not favorably impress the onlooker. Forgetting that every thought must be brought into captivity to Christ, and that all legitimate human activities must be purified and improved by Christian influence, the beginner may conclude, for example, to take no interest in politics, and may not even take the trouble to cast his ballot on election day. Now politics, or the science of government, is perhaps the most important of all secular institutions. Through wise and just legislation people are permitted to live their lives (under proper provisions) as they deem best. They are at liberty to worship God after the dictates of their own conscience and adopt any and all methods which they believe will enhance their health, happiness, and prosperity. Many of these rights and privileges, however, may be denied by unjust laws, and it is self-evident that better legislation waits for better legislators.

To neglect an opportunity of this kind is not only to fall

short of being a good citizen, but negatively may aid in the election of unprincipled and biased lawmakers through whom special interests of various kinds may abrogate personal rights and privileges now enjoyed. Many of the human activities, subject to Christian Science influence, can be made important factors in the working out from sense to Soul. On page 288 of "Miscellaneous Writings" Mrs. Eddy says, "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." We must be as "wise as serpents," so that we may take advantage of and utilize every important factor in human economy, to the end that human concepts may first be improved through better belief and then replaced by divine ideas.

Let us consider for a moment in this light the prohibition movement which is sweeping over the world. Every one knows that prohibition legislation is not a panacea for the evils of alcohol, but it certainly goes without saying that such legislation will usher in a better belief. Less poverty, disease, crime, and unhappiness are some of the results which follow legislation of this kind. It has been declared that fully one half or more of the drinking indulged in arises from the convenience of the saloon or other sources of supply. So it is through a long line of human endeavor. If we are wise we shall not ignore remedial measures simply because they are not capable of wholly exterminating the evils combated, but we shall rejoice in every opportunity to improve human conditions, and thus to create a state of consciousness which will make possible the recognition of the great truth of being as set forth in Christian Science.



Educating Our Children

MOLLIE O. WALDRON

WHEN I became a student of Christian Science, I realized almost from the beginning the necessity of giving a part of each day regularly to the study of the Bible and of our Leader's writings. I also began to help my little daughter study her Sunday school lesson, and to explain to her as well as I could the simpler meanings of the truth taught; but we did not have any regularity about this work.

After a few years had passed by in this way, I awakened to the fact that since systematic work was necessary for my spiritual growth it was just as necessary for hers. It also came to me very clearly that as she had regular hours for her meals, for her music, and for her school lessons, why should she not have a regular time for her study of the Science of life? I had often made the statement to her that Christian Science was the most important thing in the world—then why not impress this fact upon her by requiring her to start the day with this work?

We began by taking fifteen minutes each morning, just before she went to school, for our study period. This gave her time enough to read one section of the lesson, two pages of Science and Health, and a few minutes for mental work in Christian Science. Rarely indeed was anything ever allowed to interfere with this daily work. Each year as my daughter's spiritual understanding has grown, she has increased the time given to her Science work, until now after four years she spends one hour daily with her books,—one half hour before breakfast, and the other before going to sleep at night,—this work being recognized as the most important of her studies.

The fruits of this plan of study have been so good that I am writing this little article with the hope that it may help some one, even as I have been helped by the experiences of others. Our Leader says that "a mother is the strongest

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educator, either for or against crime" (Science and Health, p. 236). In what way can we mothers better educate our children than by putting God's Word into their hands and seeing to it that they read it, letting divine Truth do the needed work in the child's consciousness, as it most assuredly will.

I have often heard it said that it is wrong to force children to study Christian Science, for by so doing they may grow to dislike it. To my thought this is such a foolish argument of error that I wonder any one could be beguiled by it. Children naturally love the truth, and the very words of truth and love which they would put into their thoughts each day would protect them and antidote the suggestions of error. The more a pure, unbiased thought knows of divine Truth and Love, the more it desires to know.

Let us consider a simple illustration along this line. What would be thought of an educator who had found a perfect text-book of mathematics but hesitated to make his pupils study it for fear they would grow to dislike mathematics? Should he not rather rejoice to put the book into the hands of his pupils, even if he were compelled to make them study it daily, knowing that only by such faithful work could they ever master the problems of the science of numbers. Doubtless there might come many days in which the child would not feel like doing his mental work aright. Most of us adults have days when the deadly inertia of mortal mind and its hatred for spiritual things would seek to keep us from our daily communion with God. But if we are honest and sincere we do not listen to this tempter, knowing through bitter experience, perhaps, the danger of such a course.

Then if there should come to us the foolish argument that it is wrong to make our children study God's Word, let us ask ourselves these questions: What do I myself do in regard to Science work? Why should I be kinder to myself than to the little ones in my keeping? In Science and Health we read, "Good demands of man every hour, in which to work out the problem of being" (p. 261). Should we not then, reflecting this good to our children, demand that they begin to make this demonstration, accepting the wise man's saying, "Train up a child in the way he should go: and when he is old, he will not depart from it."



Perfect Reflection

RUTH INGRAHAM

ONE day two little girls filled a garden with their cries of delight over a new game,—that of chasing a reflected sunbeam. The first appearance of the sunbeam set them to wondering, an excited rush to capture it followed, but not until they had played with it for some time did they note any connection between its quick going and coming and the manipulation of a small mirror in the hands of some one who was standing by. The glass was then given them, and great fun they had turning the bright reflection upon each other, illuming the roses which grew on the shady side of the porch, or flashing light into obscure corners where startled little creatures which love the dark suddenly scrambled for a safer hiding place. Occasionally the bright spot would disappear, greatly to the mystification of the small experimenters until they discovered the secret, namely, that the mirror must always be held in the sun.

There are few things sweeter than the innocent gaiety and happiness of little children, yet to the writer this scene typified something even sweeter and more enduring. It reminded her that we become conscious of light when it falls upon some object which reflects it. A ray of sunshine entering a darkened room is perceived only at the point where it strikes

the opposite wall, unless dust motes or dancing insects cross its path. The sun's clear light flooded the garden where these two little ones played; they were surrounded by it, enveloped in it; unconsciously they depended upon it every moment. Yet until a medium for its more brilliant, concentrated, and perfect reflection was put into their hands its presence and possibilities were largely unrealized. On page 510 of Science and Health Mrs. Eddy says, "Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter."

Light is therefore a symbol of that Love and intelligence which governs the universe, filling all space to the exclusion of whatever is unlike God. We are surrounded by this Love, live by it, are utterly dependent upon its illuminating power and guidance, yet while in a state of spiritual ignorance we do this without realization or appreciation. It might be said that we absorb instead of reflect it. When a thought is found pure enough to reflect this celestial light, whether in our own consciousness or that of another, we cognize it in a new way, marvel at it, rejoice in it, consciously utilize it.

This figure explains "the effectual fervent prayer" of Christian Science, and is as applicable to absent as to present treatment. The mirror did not have to be taken into the dark corners in order that they should be lighted up; indeed, its efficacy was instantly lost when it was out of line with the sun. Its far thrown reflection revealed what had before been hidden, showing what needed to be removed and making more fair that which was already beautiful. So is the clear, bright reflection of Truth sent forth undimmed from the receptive thought of the Christian Scientist. It can cross a world of shadows and penetrate the darkest recesses of the troubled consciousness which calls for aid, revealing therein both what requires correction and what is beautiful though lost to sight.

According to the law of physics, "the angle of reflection equals the angle of incidence;" that is to say, light is thrown from a reflecting surface at the same angle as that at which it strikes the surface. This being true, when the light is received at a right angle it is directly reflected back,—a phenomenon often witnessed in the blazing windows of houses at sunrise and sunset and in the dazzling brightness of a body of water at midday. Here, then, are other types and symbols. We find that the most perfect reflector presents a clear, smooth surface to the light; that it must remain ever in the light to retain its character of reflector; that its ability to reflect is increased in proportion as it is in a position to receive directly the rays of light. And assuming that we desire the reflected light to reach a certain object or point, the reflector must be so adjusted as to maintain the relation between that object or point and the source of light.

While material symbols must be taken at their worth and cannot be accepted as exact spiritual guides, they are nevertheless helpful as illustrations and acceptable in the realm of simile and comparison. Thus we may infer that the thought of one who would perform the sacred office of light bringer to another—and all have this office to fill who have learned even in a degree their relation to the one source of all true light—must necessarily remain in right relationship with God, divine Mind. The thought should be as clear and as even as possible, and ever in line with the light of Truth, direct in its contact, free to perceive and adapt itself to the needs of the individual case.

He who said "I am the light of the world," gave all the glory to God. A dewdrop gleaming and glowing in the morning sun is a well-nigh perfect type of spiritual reflection. It is filled with the light which outlines and reveals it, making

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it a jewel of surpassing beauty; yet it both transmits and reflects all the light it receives. So in Science the idea of God, a creation of pure Spirit, luminous, translucent, presents no obstruction to the divine attributes of wisdom, beauty, glory, power, and love, but being filled with these yet gives them wholly back again. Science teaches reflection, not absorption. As partakers of the divine nature and essence, in our true being we must forever reflect to one another the very fulness of God.



The Christian Science Monitor

HUGH J. BARNES

SOME few years ago it was my joy and privilege, while staying in Boston, to get the *Monitor* daily at the newsstand, fresh from the presses. I learned to love and appreciate its clean message of good news, and also to grasp something of its universality, for many times there were interesting items regarding my home country, Australia, which proved very comforting to me while in the midst of the ways and customs of a different clime. Upon returning to my native land I found to my surprise that comparatively few realized the blessing to be had from a daily reading of this newspaper.

The problem with many seems to be this: The *Monitor* is sent to Australia in quantities of from ten to twenty issues in one mail, and according to mortal sense of time the papers are some weeks old when they reach there. As the first desire of the senses is for the latest news, it seems well-nigh impossible to read, together with local dailies, the *Monitors* somewhat in order of date before the next batch comes along. It is therefore claimed, according to sense-testimony, that there is insufficient time to read them properly, and on occasions I have seen them untouched until the pile has become so large that the possibility of their performing the important work with which they are charged seemed to become less and less hopeful, and eventually error would argue the uselessness of attempting to read them at all. In this way the testimony of the senses would tend to hinder the work of the literature all the time. These and many other suggestions were encountered by the writer, and on one or two occasions through a seeming combination of circumstances he was entirely cut off from a regular supply of the *Monitor*, until he fully realized that it was the subtlety of error trying to hinder the good already experienced.

In thinking the matter over I could see that it was possible to read the issues systematically, and so determined to arrange them upon arrival in their consecutive order, and, beginning with the earliest date, read one each day, as well as the local daily, sometimes reading little and sometimes more, as the opportunities of the day offered. And so, without the belief of time, and consequently with no sense of confusion or hurry, I daily find ample food for thought and direction of thought on many questions, world wide in scope and interest, which are by no means settled when the paper reaches its readers; that is, when thought opens the pages of the *Monitor* to receive the message.

Just here a few of the useful points of the *Monitor* may be interesting. "A newspaper edited and published by the Christian Scientists has become a necessity," Mrs. Eddy wrote in 1883 (Miscellaneous Writings, p. 4). She adds that "further enlightenment is necessary for the age, and a periodical devoted to this work seems alone adequate to meet the requirement." *The Christian Science Journal*, established at this date, gave out, so far as its pages could do so, the message of healing by spiritual means alone, and later came the *Sentinel* and *Herold*. A Christian Science peri-

odical naturally must embody many of the high qualities of which Mrs. Eddy wrote from time to time. On page 195 of Science and Health we read: "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal."

If we read *The Christian Science Monitor* as our Leader has requested us to do, we shall find that it fulfils this requirement. A recent experience proved this. The desire for a better knowledge of the history of different peoples and the ideals of humanity in general was becoming more clearly pronounced, so much so that it was arranged to take an extended course of lectures on these subjects; but after attending the first lecture it was realized that the *Monitor* contained the same information, and even more. Moreover, it was seen that the desire for a greater understanding of world problems was the result of the education gained from the reading of that paper; therefore that what had brought out the desire would surely fulfil it. With so much of good in store we surely cannot afford to leave the valuable pages of the *Monitor* untouched or lightly scanned.



Purified Desires

LOUISE C. MARTIN

PRAYER is the mental process by which the human consciousness seeks access to and aid from a power beyond itself. The mainspring of prayer is desire; and the quality of the desire determines the character of the prayer and its answer. In view of this, the important point is not only how we pray, but why we pray. When our hearts go out in prayer, what desires are impelling us? What motives are inciting us? To ascertain this requires constant vigilance and frequent heart searchings,—a continual separating between spiritual motives and material ones. So subtle is the carnal mind, so constant are its efforts to beguile us, that unless we are sober and watchful we shall find that the cravings of the carnal mind, the fleshly desires, have crept in while we slept.

Pure, spiritual longing, then, is the seed of true prayer, the seed that must be nurtured and cherished until it springs up and unfolds into deeds. This tender seedling must be watered with consecration, guarded with watchfulness, and protected from the thorns which Jesus said were "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in." Right here some one may ask, "What of the daily needs,—food, clothing, shelter,—the needs which press so insistently upon us: should not one take account of these in his prayers?" Indeed, these things form such an integral part of human experience that they cannot be ignored, and Christian Science deals wisely with this question.

Mrs. Eddy answers the query in the following sentence, to be found on page 307 in "Miscellaneous Writings": "God gives you His spiritual ideas," she writes, "and in turn, they give you daily supplies." Despite the transcendentalism which this statement implies, it is nevertheless demonstrably and invariably true, and is in exact agreement with Jesus' saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." From this it follows that our great need is to gain spiritual ideas; then the needed material supply will follow in turn. Therefore the intent which should inspire all prayer is the desire to gain more and more of the spiritual ideas which are included in real being.

So prone is the human mind to incline to the side of matter, that alertness is ever necessary. It is the "Yea, yea," to

all thoughts which speed us Godward and away from self, and the "Nay, nay," to all sordid suggestions of evil which would bind us to materiality and mortality. Alertness is symbolized by the flaming sword which turns every way, whose flame consumes all the wrong desires which appear at the gateway of consciousness. The untiring exercise of this spiritual perception spares us many a painful experience. The constant adjustment of thought to the standard of divine Principle is the practical application of the Scriptural counsel, "Pray without ceasing."

Thus the seedlings of pure desire, protected with wisdom and watchfulness and nurtured with self-forgetfulness and universal love, will gain vigor and sweetness, until they blossom into words and deeds of kindness, truthfulness, justice, obedience, patience, forgiveness, expressed in healing and regeneration. Jesus' three years' ministry was but the fruitage of his boyhood prayers, which were inspired by the holy desire to be about his Father's business. Mrs. Eddy's spiritual interpretation of the Master's life of prayer, and her consequent demonstration of it in giving Christian Science to the world, was the full blown flower of prayer which unfolded from the seed of heavenly desire.

What form or expression our desires shall assume in their fulfilment is not ours to say. "Thy Father, which seeth in secret, shall reward thee openly," said the Master. Then can we not trust our heart yearnings to infinite Mind, divine Love? Can we not leave their fulfilling to His unerring direction, supreme wisdom, and ever operative law of love? Nothing can retard the activity of the divine will or blot out its perfect manifestation. God recognizes lofty desires and aims. He molds them with the hand of spiritual power. He unfolds them in beauty and harmony. He blesses them "for his name's sake." If our motives are worthy of the Father's recognition, we may be sure we are not asking amiss, and know with certainty that our prayer will bring forth fruit in its season.



[Written for the *Sentinel*]

Walls of Salvation and Gates of Praise

LYDIA B. MCKINLEY-HAY

O YE who are stones in the temple of God,
Who much of the way have so faithfully trod,
What dost thou think when there enters its gates
One called a sinner, whom every one hates,—
To purity stranger, to thanksgiving dumb,—
Dost thou hold out thy hand, though so late he doth come?
Dost say the kind word, for he needeth it much,
Or dost thou give praise that thou art not as such?
Dost think in this temple, by thee cleansed each day,
That he has no place—should be out of the way?
Rejecting the brother with swift condemnation,—
What thou shouldst remember is praise and salvation!

And ye who are laboring the sinner to save,
Who, loyal and loving, are humble and brave,
Say, what dost thou think when within hallowed walls
Thou sittest, the while Love's behest ever calls
For tributes of praise to His goodness and care,
Which saveth from sin, from disease, and the snare?
Dost e'er feel disheartened—the way seems so long,
Reward seems to loiter, and silent is song?
Remember the joy 'tis to save and to heal;
Teach the fallen to rise and the proud one to kneel.
Rejoice! Then defer not thy voice to upraise,
Unite in Love's temple salvation and praise!

Selected Articles

[Samuel Greenwood in *The British Columbian*, New Westminster, B. C., Canada]

In the face of Mrs. Eddy's well known achievements it is a literal begging of the question to call her a confused thinker, or so to characterize her writings. The learned as well as the unlearned have found these writings illuminating and practically helpful, even to the extent of lifting them out of discordant moral and physical conditions. As Christian Science accepts the Scriptural teaching that God is infinite Spirit, and that His creation, government, and law are consequently spiritual, the attempt to make Christian Science correspond with prevailing theories might well result in confusion.

The assertion that Christian Science has displaced the gospel of Christ is disproved by the fact that its adherents accept Christ not only as their Redeemer but as their Physician. That Mrs. Eddy founded "a great organization" and called it a church, can scarcely be used as an argument against her. In the churches of this organization the truth is preached every Sunday that God is All-in-all, that there is none beside Him, and that Christ redeems men from both sickness and sin.



[Carl E. Herring in *Geneva* (Neb.) *Signal*]

An evangelist at the Methodist church is reported to have said, "Who ever heard Christian Science preach repentance?" The answer is, Everybody who ever heard anything about Christian Science. Of course Christian Scientists do not revive the superstitions of the dark ages or resort to evangelistic methods, but it can hardly be said they are not reforming the lives of men and women and bringing peace where before was turmoil. If by repentance is meant "to cease to love and practise sin," then Christian Science is full of the call to repentance.

The old idea of repentance was for one to confess to a lot of crimes he never committed, carefully avoiding the thing that was keeping him out of the kingdom of heaven. The fact is that Christian Science teachings differ from other religions in placing emphasis upon the necessity of ceasing to practise sin.

Mrs. Eddy puts this strongly on page 19 of *Science and Health*, where she says, "If the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement." And again on page 291 she says, "The suppositions that sin is pardoned while unforsaken, that happiness can be genuine in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is aught but the destruction of sin,—these are grave mistakes."



[John L. Rendall in *Monroe County News*, Albia, Iowa]

Our critic seriously objects to Mrs. Eddy's interpretations of the teachings of Christ and states: "The teachings of Christ are self-explanatory. They are intelligible today. Whenever God wants men to understand certain revealed things, He makes them so clear that man can understand them." In view of this statement it seems strange to the ordinary observer that there are about one hundred and fifty-seven Christian denominations, each of them based upon a different interpretation of the Bible teachings. Every Christian denomination is quite insistent in its stand that it is right and that all others are lacking in some respects.

There is therefore need of an interpretation of Scripture which is practical, logical, satisfactory, and demonstrable, upon which these varying theories may unite in the demon-

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stration of the exact Science of Christianity as Jesus taught it. "Science and Health with Key to the Scriptures" by Mrs. Eddy has given this interpretation, which is being proven to the complete satisfaction of hundreds of thousands of people of at least average intelligence and spiritual attainment. On page 320 of the above mentioned book Mrs. Eddy states, "The one important interpretation of Scripture is the spiritual."



[E. L. Webb in *Ulster Guardian*, Belfast, Ireland]

I have read with interest the column entitled "Talks for a Quiet Hour." While I appreciate the fair manner in which the writer has endeavored to set forth very briefly the faith of Christian Science, still with your permission I would like to point out, in case some of your readers might take from the remarks that Christian Science is similar in its teachings to Hinduism or what is called "mental science," that it differs fundamentally from these and has nothing whatever in common with their methods.

In "Science and Health with Key to the Scriptures" Mrs. Eddy says (p. 126): "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority." Christian Science teaches that the human mind is not a healer, because it is a mind imbued with a belief in both good and evil and of life and intelligence in matter, and that disease or sin is manifest in the body through this mind. Therefore in order to heal scientifically the healing must come through the divine Mind, which is "of purer eyes than to behold evil;" and in proportion as the Christian Science practitioner divests himself of his belief in human will-power, or the carnal mind, which Paul tells us is "enmity against God," true healing follows.

We do not deny that the human will can produce certain phenomena which to the casual observer may look similar to the results brought about through the understanding that God is the only power. We have an instance in the life of Moses when the magicians counterfeited the wonders brought about by Moses' spiritual understanding, but your readers will also remember the sequel. Christ Jesus said: "I can of mine own self do nothing;" "The Father that dwelleth in me, he doeth the works." He recognized that disease came as a result of the carnal mind, and repudiated the accusation that he cast out evil by a greater evil in these words: "How can Satan cast out Satan?" "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."



[Frederick H. Eley in *Santa Ana (Cal.) Register*]

For a number of years I have been interested in the relationship of Christ's teachings to the doctrines founded on these teachings according to the regular orthodox churches. It seems to me that somehow these doctrines, as usually understood, are lacking in some way from what might be expected from the New Testament accounts of Christ's work and teaching while on earth. Possibly the chief of these doctrines is that relating to the understanding of sickness and other inharmonious conditions of the human body. Until recently, and even today, sickness has been looked upon as a kind of natural process which we must put up with as best we may; indeed it is looked upon as a kind of blessing in disguise. Doubtless such results have been accomplished through sickness, but does it necessarily follow that the sickness was for that purpose?

In every age there have been exhibitions of physical heal-

ing apart from the recognized method of the physician, most of them being in connection with some religious system. Notably is this true in the case of the methods of Christ. Is it really consistent to think that Christ—the one who is held up as the great example for all the world—would have taught, demonstrated, and enjoined upon mankind a healing and saving method which was effective in the first century but impracticable and impossible at the present time?

We are forced to admit, if we reason logically, that the law which would work once and oftener, would always work if properly invoked. The law of mathematics is a fixed law; any problem worked out by that law brings right results. If we fail to get the right answer every time, the fault is not with the law but with our working out of that law; the mistake is ours. We follow this truth in practical affairs, but when we come to matters spiritual we fail to apply the same common sense. If that law worked with Christ and with his early followers, why should it not work today, and always, when properly applied? It is not enough to be told that the day of miracles is past. Every day proves the fallacy of such a belief. Ever since the foundation of the earth the law of Hertzian waves has been operative, but only recently has it been discovered that we can send messages without the use of wires. Electricity was a force from the beginning, but we were in ignorance of it until Franklin stumbled upon the discovery of this great force.

We admit theoretically that God is good, omnipotent, omnipresent, infinite, and then try to help Him out by material means, which at once proves that we are not willing to stand by our beliefs. Had God created drugs and given them healing power, it seems perfectly reasonable to suppose that Christ, who came to show us the way of life, would have used them himself and recommended them to others. His own success in healing proves that he fully understood a healing art which had no recourse to material means.

That this system of healing was not intended to end with Christ is easily proved by his own words, and also by many cases of healing recorded by his disciples and some of his followers who were not his personal students. Most of the books of the New Testament were written many years after the personal ministry of Jesus, and contain nothing to indicate that the practice of this healing had ceased.



[W. Stuart Booth in *Pueblo (Col.) Chieftain*]

The confusion regarding the teachings of Christian Science evidenced by a recent contributor would be dispelled by sincere, unbiased study of the Christian Science text-book, "Science and Health with Key to the Scriptures," wherein Mrs. Eddy makes plain all controverted points, and does this by taking the Bible as her sole authority. The basis of all Christian Science teaching and practice is that God, good, is Spirit; that "all things were made by him; and without him was not any thing made that was made;" that "God created man in his own image," therefore man is spiritual, not material. Christ Jesus expressed this clearly in the words, "It is the spirit that quickeneth; the flesh profiteth nothing."

Our Master's attitude toward disease and all evil is shown by the fact that he overcame them by his knowledge of the truth. After healing one who for eighteen years "was bowed together, and could in no wise lift up herself," he said that Satan had bound her, and Jesus spoke of Satan as "a liar," and the father of lies. From this it is evident that to Jesus evil was not true, but a falsity. Mrs. Eddy's words on page 230 of *Science and Health* agree perfectly with this position of the Master: "If sickness is real, it belongs to

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immortality; if true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle, Love, as demonstrated by Jesus."

We are counseled by Paul, "Let this mind be in you, which was also in Christ Jesus," and it is certain that in the degree this is heeded mankind will realize the divine power, peace, and protection so perfectly exemplified in the life of Jesus.



[Thorwald Siegfried in *The News*, Port Angeles, Wash.]

It is evident from an article in *The News* that "Uncle Dave" completely misunderstood the teaching of Christian Science as given at a lecture which he recently attended in your city. To claim that Mrs. Eddy's writings repeat the thoughts that have been expressed by others, except as found in the Bible, is simply to claim that she is not the Discoverer of Christian Science—a claim which every Christian Scientist knows to be false. It is expressly stated by "Uncle Dave" that the difference between Mrs. Eddy and the authors he names is that Mrs. Eddy's writings refer to the Bible and the others do not. This should completely differentiate her writings from the others, because there is nothing in literature which even approximates the spiritual insight coupled with the power to overcome all manner of disease and discord that is in the Bible, except the writings of the Discoverer of Christian Science. On page 110 of "Science and Health with Key to the Scriptures," the Christian Science text-book, Mrs. Eddy herself has stated, "In following these leadings of scientific revelation, the Bible was my only text-book."



[Robert S. Ross in *Buffalo* (N. Y.) *Express*]

Writing in the *Express*, a critic asks, "How, please, does Mrs. Eddy know that Spirit never created matter or that God could create nothing without using His own essence as the material?" We answer, for the simple reason that because God is Spirit, His creation must be and is spiritual. Spirit can no more create its opposite, matter, than light can produce darkness or good produce evil. Jesus said: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Translating Jesus' words into modern English, they would read, "Like produces like."

Farther along the same critic asks, "How does Mrs. Eddy know that mind and matter are so opposite that both cannot be real?" We answer that because God is Spirit, changeless and indestructible, matter, Spirit's diametrical opposite, must reasonably and necessarily be both changeable and destructible. Now we know that nothing which is subject to change and decay is real; therefore we conclude that Spirit alone is real, because Spirit alone is eternal. If Spirit, God, is omnipresent, reason and revelation tell us that matter is nowhere present, for two things cannot occupy the same space at the same time.

According to the latest conclusion of materialists, the electron or ether void is fundamental; therefore matter is now believed to be an aggregation of ether voids called electrons. Physicists have come to this conclusion through reason supplemented by experiments. Not so very long ago

Mr. Balfour went so far as to say that physicists were explaining matter by explaining it away. It is only a question of time when the world will be compelled to admit that Mrs. Eddy's teaching about matter is the correct one, namely, that matter is simply mortal belief objectified. On page 220 of *Science and Health* Mrs. Eddy writes, "Mortal mind produces its own phenomena, and then charges them to something else,—like a kitten glancing into the mirror at itself and thinking it sees another kitten."

Christian Science will agree with the critic when he declares that mortal mind came from "the bottomless pit," error, darkness, ignorance. The sooner, therefore, that matter and all that has the mark of error is cast into the pit (reduced to nothingness) by the understanding of the truth, the better. The critic can best aid in this undertaking by working with those who are definitely accomplishing the destruction of matter and evil, instead of criticizing them from a safe distance because they are not doing it in the way he believes it should be done.



[Editorial in *Owensmouth* (Cal.) *Gazette*]

"State religion" and "state medicine" are both detrimental to the cause of true liberty, and tend to violate the constitutional right of every American citizen to "life, liberty, and the pursuit of happiness." Every human being should be free to worship God according to the dictates of his own conscience—else we are not a free people. Likewise each person should be free in case of illness to employ the method of treatment which suits him best. A serious menace to California is the attempt being made by the American Medical Association to entrench the allopathic school of physicians as the only legalized practitioners in the state. An unjust feature of the workingmen's compensation law is that it compels people, in order to receive benefit, to accept treatment from "old school" physicians. Tens of thousands of the most intelligent people in the state are advocates of various forms of drugless healing, and they should have the privilege of choosing their own physician—else we are not a free people. Coercion in matters of religion and medicine is obnoxious to the American ideals of liberty! If the churches and the medicos can show the people something which will increase happiness and improve health, no legislation will be required to enforce its acceptance—every one will want it.



[Written for the *Sentinel*]

Dawn

MABEL HYDE

'Mid mists and shadows, sinister and gray,
Encompassed sore, and often led astray
By phantom fears that hide the narrow way,
We wait the dawn.

Behind the veil that seems so closely spread,
Above the path our faltering footsteps tread,
Beyond the valley that is shunned in dread,
There shines the dawn.

Attune our ears that we may hear aright,
Strengthen our hearts that we may bravely fight,
Open our eyes to meet that wondrous light,—
The light of dawn.

Then when the night is spent and faith soars high,
Knowing that Love is All and hate a lie,
We shall upraise a glad, triumphant cry,—
"Now is the dawn!"

Editorial

Harmonious Government

So generally helpful is the following letter, written to one of the branches of The Mother Church by The Christian Science Board of Directors, that we are glad to share it with our readers:—

Dear Friends:—Replying to your letter of June 18th, Christian Science churches which have had a rapid and successful growth are occasionally faced with the necessity of meeting certain arguments of ambitious mortal mind expressed in the form of veiled attacks on The Mother Church by-laws in the name of “democracy.” In such instances it is usual for every effort to be made to force some particular definition of democracy upon the members regardless of their desires, and to “suggest” to the thought of the young students and those who have not yet become analytical thinkers, that there is something wrong with the plan of government of the Christian Science church.

It should be remembered at all times that Mrs. Eddy’s mission as Founder of Christian Science was no less divinely directed than was her mission as Discoverer. The plan of government set forth in the by-laws of The Mother Church represents her demonstration as Founder. This government is the essence of impersonality and acts automatically and without friction to those individuals and organizations which have caught a glimpse of the spiritual meaning of “church” in Christian Science and are bringing forth in some measure the demonstration of their vision.

It is a part of the mission of Christian Science to give a new definition of “government” to the world. It is the destiny of Christian Science to show to the world that mankind cannot be deprived of their right of representation unless they be deprived of their right to think. It was, of course, the attainment of harmonious government through the inexorable law of right thinking which constituted Mrs. Eddy’s vision of the church triumphant.

The by-laws of The Mother Church, and the Board of Directors whom Mrs. Eddy has made responsible for their enforcement, can have no conflict or friction with Christian Science churches or with individual Christian Scientists when loyalty to Principle, honesty of purpose, and selfless devotion to the cause are controlling motives.

As Christian Scientists rise in consciousness from the plane of material thought to an enlarged understanding of the power of spiritual scientific right thinking, they see that government in Christian Science is based upon individual spiritual responsibility. The government of The Mother Church and its branches approaches the fulfilment of the spiritual ideal which Mrs. Eddy foresaw and described, in the exact proportion that Christian Scientists recognize and demonstrate their individual responsibility for reflecting the divine government of Mind.

We believe that — Church of — is capable through demonstration of establishing and maintaining a normal and right sense of government, and that its members will accept and demonstrate the truth of Mrs. Eddy’s statement on page 230 of Miscellany: “I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.”

Sincerely yours,

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

“He doeth the works”

HE who was the greatest of all teachers, who overcame all material law, even that of death and the grave, yet humbly said, “I can of mine own self do nothing;” and again, “The Father that dwelleth in me, he doeth the works.” How unlike to this humility, this recognition and acknowledgment of divine omnipotence and wisdom, is that common trait of mortal mind which impels men and women to forget the source whence all of good which has come into their experience has been poured forth, and to establish in them the belief that they themselves have furnished the motive power for all that has seemed worth while in their affairs.

No matter how cleverly it may be disguised, this trait still bears the earmarks of that subtle tempter in the garden of Eden with its seductive implication, “Ye shall be as gods.” If mortals achieve success in any line of endeavor, that success seems to them entirely their own. If they acquire wealth, their own ability is responsible. If they have maintained their health, this has been due to their own foresight and care, and so on to the end of the chapter the dominant thought is one of personal achievement. It does not seem to occur to them that there is a guiding and governing Principle which is the source of all real success, and that the seeming success which has been achieved without regard to or reliance upon this Principle is but the fulfilling of a belief which may be likened to the gathering of Dead Sea fruit, which turns to ashes in the hand that grasps it.

Mrs. Eddy has summarized all this in the terse yet comprehensive statement that “success in error is defeat in Truth” (Science and Health, p. 239). Through these words she turns the thoughts of Christian Scientists to the real source of all that is good and beneficent in human experience. She shows how necessary it is, if they are to accomplish anything worth while, that they have in them that Mind “which was also in Christ Jesus,” because “no wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows” (Science and Health, p. 275).

This is of course another way of saying, “Thou shalt have no other gods before me;” and to the extent that this command is obeyed, and only to this extent, is mankind ushered into the kingdom of heaven. Students of Mrs. Eddy’s writings cannot fail to be impressed with her utter dependence upon God in all that she accomplished, and her thankfulness to Him for all the good that He bestows. Happy may that student be who achieves in his demonstration of Christian Science even a modicum of what she accomplished, yet with what Christlike humility she writes of herself, “Today, though rejoicing in some progress, she still finds herself a willing disciple at the heavenly gate, waiting for the Mind of Christ” (Science and Health, Pref., p. ix). In this our Leader has set an example for Christian Scientists, and in her frequent use of the words thank, thanks, thankful, thankfulness, grateful, gratitude, gratefully, and others of similar import, they can see her recognition of the divine impulse of all her work.

Every Christian Scientist must at times become retrospective in order to realize fully the measure of thankfulness which he owes to God, divine Mind, for the many blessings that have come to him; and in giving thanks for these he will not fail in gratitude to the one through whose labor and achievement he has found his way to the open fount from which flows all good. Those who have exchanged sickness and misery for health and happiness, want and woe for plenty and comfort, sin for holiness, through the ministrations of Christian Science, are heavily indebted to God for these blessings,

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and to His messenger for pointing out the way. Let them, therefore, devote some time each day to contemplation of these blessings, to full recognition of their divine source, and to adequate expressions of thankfulness and gratitude for the good that has been bestowed upon them. To do this will raise them to a higher plane of Christianity and a greater usefulness to all mankind.

ARCHIBALD McLELLAN.

“Haste toward harmony”

PEOPLE in general are acquainted with the proverb “Haste makes waste,” and its sentiment is undoubtedly true on the plane of material activity. We however find in Science and Health a different concept of activity to that usually held by mortals, in Mrs. Eddy’s definition of the word Gad (Jacob’s son): “Science; spiritual being understood; haste toward harmony” (Science and Health, p. 586). Even in studying this definition we may with profit think upon the proverb already cited, and see whether there is any danger of mistaken methods in our efforts to realize harmony,—efforts made in forgetfulness of the promise, “I the Lord will hasten it in his time.”

Students of the Bible are not unacquainted with the many warnings given therein, especially in the book of Proverbs, against haste with its attendant evils on the part of those who desire material riches; and it may safely be said that these warnings may also be applied to those who desire personal possessions of any kind, and who seek to attain them by the frenzied efforts put forth by human will-power. Christian Science plainly teaches that no good thing is withheld from any of God’s children. It therefore rests with us to understand and demonstrate what it means to be a child of God; and in doing this we must get rid of everything which is unlike the perfect Father.

It is very apparent that the prodigal son thought he was making haste toward happiness when he left his father’s house on a quest for pleasure; but a false concept led him, as it will lead every one, into the path which ever leads swiftly downward toward misery if not despair. Happily for humanity, however, there is no pathway so steep that it cannot be retraced by the one in whose heart man’s spiritual instincts are stirring, and who remembers with humility and gratitude the goodness of the Father, even though that Father may be little understood. We are not told how heavily weighted were the feet of the prodigal on his first returning steps, but we read in Jesus’ wonderful parable that when his father saw him coming back he ran toward him; and can we doubt for a moment that the repentant son hastened to the embrace of his father’s love? All that follows exemplifies in a wonderful way Mrs. Eddy’s definition of Gad, for after the first glimpse of “spiritual being understood” there was undoubted “haste toward harmony.”

In the twenty-eighth chapter of Deuteronomy we find a solemn warning against those who fail to acknowledge to themselves or others the infinite goodness of God. The passage reads: “Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies . . . in hunger, and in thirst, and in nakedness, and in want of all things.” The enemies may not necessarily be literal hunger or nakedness, but some other phases of mortal belief,—sickness, sin, and fear,—which have come upon those who did not gladly and quickly recognize and acknowledge the rich provision of divine Love. If we are not quickly approaching the desired harmony of being, we need to know that error has no power to hold us in bondage; for Jeremiah

in a wonderful way voices the divine purpose in these words: “Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. . . . And I will cleanse them from all their iniquity.”

In guarding against the waste which a false sense of haste involves, it must be clear that no mere desire for physical health or a desire to outstrip another can do anything toward our real advancement. At the same time it is well for us to measure oftentimes our own progress to see whether increasing spirituality is accelerating our progress, thus bringing us nearer and nearer to the realization of the divine fatherhood with all the blessings which this implies, so that each day is marked by joyful service, and its close by a sense of the renewed strength which comes from all true effort. Over all should be the fuller realization of divine Science which not only promises but ensures the harmony that all desire.

ANNIE M. KNOTT.

Inspiration of Woman

WHEN Goethe in the Chorus Mysticus of his Faust Epilogue penned the words *Das Ewig-Weibliche zieht uns hinan* (the eternal womanly draweth us on, or upward), he reached the zenith of his career and that of his race. Had the world been ready to maintain this elevation of the true concept of woman it need not have lapsed back into male domination or into world war. But Goethe’s momentary illumination was not founded upon the rock of spiritual understanding, and so it faded, and a woman discovered and founded the Science which has placed “the eternal womanly” in the ascendant, never again to descend into subjection. Mrs. Eddy has pointed out on page 508 of Science and Health that “the Mind or intelligence of production names the female gender last in the ascending order of creation. The intelligent individual idea, be it male or female, rising from the lesser to the greater, unfolds the infinitude of Love.”

What the world needs today beyond everything is the inspiration and spiritual intuition of woman, expressed in man. This inspiration cannot be kept under and suppressed any more than you can suppress the sunshine. Pressed by war the nations are today willing to admit woman to the plow, into the ammunition factory and to the driver’s seat; tomorrow they will clamor, not so much for her work as for her inspiration in their council chambers,—for her spiritual intuition, which divinely guided makes harmless the venomous serpent. Woman’s hour is man’s hour. Free men do not begrudge the rise of free women, although autocrats and hierarchs and their complementary bondwomen read the handwriting on the wall and sullenly await their doom. The bondwoman who insists upon man’s incompleteness creates a male tyrant for herself and places the whip in his hand. This perversion of the highest likes to suffer and wishes others to do likewise. It ends by finding pleasure in misery and cruelty, and intoxicated by the interplay of the carnal mind upon human affairs finally assumes the rôle of betraying others in order to benefit self.

The early Christian movement, though founded upon a man’s teaching and practice of truth, drew largely upon woman for protection and encouragement and for that divine compassion without which neither the sinner can be saved nor the sick healed. The faithful Marys were indispensable to Jesus’ earthly career and to his demonstration of victory over death. Paul, who by previous training was doubtless little inclined to appreciate the importance of woman’s influence, gives special mention to a number of women workers in his epistles. The writers of the Bible had no hesitation in exposing the methods of the bondwoman, but they were duly

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appreciative of the value of the free woman. With touching respect the beloved disciple writes his second epistle to a certain "elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth."

Today Christian Science, discovered and founded by a woman, is teaching the world the indispensable nature of woman's guidance. A large majority of practitioners and teachers and readers in this movement are women. Their constant assiduous application, indicating joy and spontaneity, provides a never ceasing love currency; their growing wisdom and experience fits them to take the helm of state, to instruct, to leaven the lump.

Safety demands that masculine methods, so well known and hence so easily forestalled by the carnal mind, should be supplemented by woman's intuition. The world already knows *ad nauseam* the mistakes that males make. It cannot resist the reflection of truth originating in the Mother who is Love. With the resurrection of woman comes the new Jerusalem, the heavenly state of consciousness which cannot suffer. The veil of the temple of a one-sided ecclesiasticism is being rent from top to bottom, and many of "the saints which slept" are rising again. Why make a demigod out of the male when Mrs. Eddy states so clearly in *Science and Health*: "Gender is mental, not material." "Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God" (pp. 508, 516). Goethe's fatherland, reviving his message of "the eternal womanly," will learn compassion once more and grow through the unfolding of love as well as truth into a motherland.

WILLIAM D. McCrackan.



"Cheerfully met"

Out of a multitude of letters which bear eloquent witness that the increase in prices of the periodicals is being "cheerfully met," we take the following brief extracts:—

"The increased price with the accompanying declaration that the present standard of excellence is to be maintained, should result in an increased circulation of the papers already subscribed for and an increased subscription as well. It will undoubtedly cause the subscribers to have an increased appreciation of the paper's worth to them and the world at large and should double the number of the readers of the paper."

"I am writing this as an expression of my unreserved approval of your action in advancing the price of the Christian Science periodicals. Referring to present prevailing conditions along this line of commercial activity, I do not hesitate to express my conviction that it would have been manifest injustice to our high class publications to have done otherwise. Surely you have no excuses to make, no apologies to offer for this action on your part. It will be heartily endorsed by all true Christian Scientists throughout the field."

"I sent fifty cents last month for the renewal of my *Quarterly*. Since then I see that the price is one dollar, and for all my order was in before the raise of price, I wish to pay the extra fifty cents. I feel that I owe it to the *Quarterly*, as I was healed this last February of a broken arm, while doing my lesson."

"The directors of this branch of The Mother Church desire to express their grateful appreciation of your action in raising the subscription prices to the periodicals, in preference to reducing their size or using an inferior quality of paper. Our periodicals have always been distinctive in every way,

and your determination to keep them so will be an inspiration to Christian Scientists everywhere. We pledge our heartiest efforts to the end that this necessary action on your part may cause no decrease in the number of subscriptions in this community."

"Loyal Christian Scientists will not be dismayed or intimidated one moment over the advanced prices of our periodicals. I for one know that there is in reality no financial equivalent for the fine articles that bring to us fresh inspiration and courage to press toward the high calling in divine Science unto which every one of us is called. How many times do our hearts go out in gratitude to God for your ever faithful fulfillment of our revered Leader's requirements of our workers at headquarters. I have taken each precious periodical as it was born, beginning with our *Journal*, and that too when almost impossibilities had to be overcome."

"The call to realize more fully and clearly the nature and inexhaustibility of supply, just when the country is being pushed into the realization that like other democracies we must be ready for self-sacrifice and devotion, will help us to meet the personal and world problems with firmer faith and understanding. Perhaps we, who have quick access only to the yellow sheets of a neighboring city and a clean but rather skim-milk-and-watery little local paper, appreciate most keenly our *Monitor*. The cry 'Stale news!' counts for nothing, since so much of it is news that we get in no other way. Moreover, the local paper often prints a meager account of something which has been given us at length in a *Monitor* coming to us in the morning mail!"

"Your announcement of increased prices for our literature will I am sure find most ready response from the workers in the field. The demonstration so far has been one of the Publishing Society. Now it is the turn of the individual to realize the source of supply, and I feel certain you will not find us wanting. May I take this opportunity to thank you for the splendid articles appearing in the *Journal*, *Sentinel*, and *Monitor*. They give one new inspiration and make the road from sense to Soul a more beautiful one."

"May I express to you my gratitude and appreciation of the fact that you have seen fit to raise the subscription price of the periodicals? To me it is only another proof of progress and of the truth of Mrs. Eddy's statement in *Science and Health* that 'the time for thinkers has come' (Pref., p. vii); and resisting the apathy that would resist greater financial effort, we shall progress and be blessed. The literature is worth to me the greatest effort I could make."



Among the Churches

Current Notes

NORTHUMBERLAND, ENGLAND.—The attitude of the press has been quite friendly to Christian Science. Editors are glad to receive our literature, and the educational value of it is evidenced by the good reports many of the newspapers have given of the lectures and by other friendly references to Christian Science. The literature distributed during the year in the county, which includes that done by the literature distribution committees of Newcastle church and Whitley Bay society, has been as follows: 2214 *Sentinels*, 442 *Journals*, 11,980 *Monitors*, 517 pamphlets and miscellaneous pieces, making a sum total of 15,153. The various gifts from the Trustees under the Will of Mary Baker Eddy have been of great value, first, toward the expenses of general distribution done by the literature distribution committees;

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second, in providing free of cost large quantities of literature for distribution to soldiers' camps, war hospitals, and other places used by the military, the numbers distributed in this way over and above the figures already given being: 1293 *Sentinels*, 472 *Journals*, 16,417 *Monitors*, and 368 pamphlets, or a total of 18,550 pieces; third, in providing public libraries with authorized Christian Science literature.

Committee on Publication.

TEXARKANA, TEXAS.—The Christian Science Society has purchased the old J. F. Smith residence, 612 Walnut Street, and is having plans prepared contemplating the remodeling of the building to make it suitable for the uses of the society. The lot is 75 by 140 feet, and is beautifully situated in a delightful neighborhood.—*The Texarkanian*.

NEW YORK.—Christian Science Society of Columbia University is planning for at least two testimony meetings during the summer session, on July 17 and August 7 at 7:45 p.m. These meetings are open to all members of the university, faculty, officers, and students, and to all who ever have been members of the university.

CHICAGO, ILL.—The members of Thirteenth Church of Christ, Scientist, are rejoicing in the completion of their beautiful building at 10317 Longwood Drive. Since Christmas the congregation has been using the Sunday school room in the basement for all services; meanwhile the finishing of the auditorium has been going on rapidly. On April 22 a service for the formal opening of the church was held.

Weekly Review.

FRESNO, CAL.—The main auditorium of the Christian Science church was used for the first time for service yesterday morning [May 6]. It will seat nine hundred and eighty-seven people. The basement contains a Sunday school room with a seating capacity of six hundred.—*Fresno Herald*.



The Lectures

SAN QUENTIN PRISON, CAL. (auspices San Francisco Churches).—William W. Porter, lecturer; introduced by Mrs. James Hamilton Morton.

A Christian Science lecture was given for the first time in the history of San Quentin Prison, in Assembly Hall, on April 21, 1917. The speaker was greeted by an attentive and responsive audience of between six and seven hundred prisoners. The lecture was most favorably received by all who heard it, and there have been numerous requests as well as the hope frequently expressed by the men that they may have the pleasure of hearing other members of the board of lectureship of The Mother Church. A more attentive audience it would have been hard to find anywhere. It was remarkable to see the interest shown, and to learn of the desire expressed by so many of the men to learn something more of Christian Science.

SEATTLE, WASH. (First Church).—Bliss Knapp, lecturer; introduced by Miss Adan McFarlane, who said in part:—

"And the leaves of the tree were for the healing of the nations." The world is in its present condition because of the false belief that once upon a time man ate of the fruit of "the tree of the knowledge of good and evil." Man can be healed of this false belief through finding the tree of life, whose leaves "were for the healing of the nations." The nations of the world are today sick,—sick of envy, jealousy,

hatred, intolerance, animality; later on they will be sick because of sorrow, regret, separation, and loss.

The nation that commits a great wrong must be healed, and the nation which sees a great wrong as a reality must also be healed; therefore the whole world needs the healing. This can be accomplished only through the truth contained in the teachings of Christian Science, for Christian Science is the only religion in the world that teaches the reality of the allness of God, Life, Love, and the unreality of sin, disease, and death. This healing must continue until the true brotherhood of man is manifested and there is but one country, and that country the whole earth.

North End News.

MEMPHIS, TENN. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Walter M. Browne, who said in part:—

Is there a woman here whose life has been a burden of sickness, sorrow, and despair, who has done all that flesh and blood could do for the health and happiness of herself and loved ones, but whose hopes and ambitions for their prosperity have been shattered? Are your efforts constantly beset with discouragement and fear in the unequal battle with the world; and would you like to hear of a way to be released from these ills? Then to you Christian Science comes today overflowing with the gifts of God's love, with its strong arms outstretched ready to help you, and waiting for you to turn to it, that you may learn through its teachings how to displace human sorrow with the joys of Spirit, and how to overcome discouragement and fear with an absolute faith in God as the only power.

Is there a man here who has traveled up and down the broad road of materialism and sin, who through indulgence in passions and false appetites has brought upon himself many pangs of suffering and ceaseless woes, until he has finally come to realize the utter folly of such a course and his urgent need of a strength above his own to free him from this bondage? To you also Christian Science comes with the saving strength of the almighty God, to encourage and sustain you, to renew your depressed hopes, and to unclasp the deadly grip of sin which has so long deceived you and cheated you of your manhood.

ABERDEEN, WASH. (First Church).—Virgil O. Strickler, lecturer; introduced by Miss Elsie Mary Marion, who said in part:—

Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science gives a demonstrable understanding of God, and this understanding is the truth that makes us free. Christian Science teaches us to think correctly about God, man, and the universe, thus freeing us from envy, hatred, malice, strife, fear, and discords of every nature, and bringing health, joy, love, harmony, freedom, and peace into our lives.



Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ENGLAND—London (Third Church): 8 p.m., July 16.

NEW YORK—Buffalo (First Church): Elmwood Music Hall, 8:15 p.m., July 9.

Hempstead, Long Island: Church Edifice, Franklin Street, 4 p.m., July 8.

WASHINGTON—Tacoma: Masonic Hall, South Fifty-sixth and Union Streets, 8 p.m., July 10.

Testimonies of Healing

A number of years ago I took up the study of Christian Science, and of the many blessings that have come to me through this truth there is one for which I feel especially grateful. My eldest son, when about eight years old, was stricken with what is called epilepsy in a very severe form. I stood alone in Christian Science in the town where I was living at that time, and my relatives were very antagonistic. I worked for the child to the best of my understanding of Science, but he grew worse, and I seemed indeed to be in a dark place. Great fear and belief in the so-called laws of heredity were held over him, but the saying that "man's extremity is God's opportunity" was proven true.

A letter was received from a lady in a neighboring city, a stranger to me, asking me to visit her. She wrote that she had heard I was alone in Science, and thought I would enjoy meeting some one who was also trying to be a Christian Scientist. I cannot tell how much happiness this loving letter brought me; it seemed as though a door had opened in a solid wall. I joyfully accepted the invitation, asking if I might take my little son with me. I shall never forget the day that I went; it seems to me one of the happiest of my life. I told my new friend my trouble and asked for help. After supper she took me for a drive around the city, but left my little boy with a young lady who was staying with her. His bedtime was eight o'clock, and the most severe attacks of this trouble always came when I was putting him to bed, and always reminded me of the boy that Jesus' disciples could not heal. When it came near eight o'clock I was filled with fear and begged to be taken to him, but the lady talked to me and the fear was overcome. When we returned to the house about nine o'clock, we found the child sleeping peacefully. He has never had another attack of this trouble and is now thirty years old. After such a wonderful demonstration, can any one doubt that God is Love and that His faithful servants reflect that Love?

I am striving each day to be worthy to be called a true Christian Scientist. I have raised a family with no other help than the Bible and the Christian Science literature which our beloved Leader, Mrs. Eddy, has given to the world. Some of my children have married and are raising families, and they also use this truth as their only remedy.

CORA W. BONESTEEL, Watertown, S. Dak.



One Saturday in August, 1914, our son was brought home from an outing suffering greatly. A physician was called, and after an examination he pronounced the trouble pleurisy. On the following Monday he said the boy had acute lung trouble, and the next day declared there was no chance of recovery. Wednesday morning we called up the same physician again, and also another one. They came about eleven o'clock, and after examining the patient said he had meningitis and there was no hope for him. At two o'clock in the afternoon we called them again, as conditions were still more serious. This time they said he would not last more than two hours, as he had congestion of the brain. He became cold to his knees and his finger nails turned blue. We rubbed him with stimulants for an hour or more, but with no effect, so we gave up all hope.

Our daughter, who knew something of Christian Science, insisted that we try that; so we called up a practitioner, who began giving our son absent treatment. In only a few minutes we saw color coming into his face, and in about half an hour he regained consciousness. He spoke to his sister and knew all the rest of us. The practitioner came to the house and

explained the healing, saying that it was of God and not of man, and then gave a present treatment. Our son had been in a high fever from the first, and had been out of his head nearly all the time. He had not eaten anything except a little milk for five days. On this same Wednesday night, at about two o'clock, he wanted to get up, but his brother would not let him, so I was called and went to him. He got up, and after I had dressed him we went into the dining room, where he sat in a chair for about ten minutes and drank some grape juice. He then went back to bed and rested fairly well the rest of the night. In the morning he ate a hearty breakfast. Friday he was out of doors, and on Monday he went down town. From that time on he has been in the best of health.

We have had other experiences of healing through Christian Science. Our granddaughter could eat hardly anything, owing to stomach trouble. She had a few treatments and has since been in the best of health, and eats anything she wants. Our daughter had a carbuncle under each armpit. She came from Seattle to be treated by the same practitioner and was healed in three days' treatment. I had rheumatism in my knees so bad that I could hardly get up and down, but was healed in a few days by reading Science and Health. Our little boy, ten years old, through the understanding gained by attending the Christian Science Sunday school, has had several demonstrations. He looks to God for all his help.

God does answer our prayers, and we are thankful to Him and praise Him for the healing power He has given us through Christian Science. We cannot half express our gratitude for Christian Science, but we are studying every day to get a deeper understanding of Truth.

EZRA B. WAGNER, Olympia, Wash.



Our little boy, aged five, was taken suddenly sick in July, 1916, in the middle of the night, and as there was no way to obtain help from a practitioner I had to do my own Science work. In the morning, however, the child was not any better, so I telephoned to a practitioner, who treated him that day, but he still grew worse. Great fear crept in, and my husband, who does not believe much in Science, called a doctor, who said the boy had an upset stomach together with a very high fever, and left two prescriptions. I did not get these filled, but after he went told my husband I was going to continue Christian Science treatment. For two more days the boy grew worse, and that night he had two convulsions. When morning came he seemed no better; the fever was very high, the bowels did not move, and there was a nervous condition which affected him so that he was unable to sleep. My husband telephoned again for the doctor, but for some reason he did not come. At seven o'clock that night I decided to change practitioners, so telephoned to one nearer us. She said she would treat the boy right away, and if at ten he was no better, she would come at once. When ten o'clock came I was able to tell her she would not have to come that night, as the child was much better. The next morning she came to the house and gave a present treatment.

That afternoon after a short nap my boy awoke, crying for me. I went to him and was about to pick him up when I discovered that his entire left side was paralyzed. I can hardly tell what happened; but I walked the floor, declaring the truth, and when I laid him down about five minutes later he was free. The next day I dressed the child with difficulty, as he appeared to be sore to the touch, and when he attempted to walk he was unable to do so. Each day, however, proved the power of God, and each day there was a big improvement, though he had to learn to walk again.

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About a week afterward, as I was talking to my son, the door opened suddenly and the doctor came in. He said some one had made a complaint, saying the child had infantile paralysis and we were trying to cure it with Christian Science. He told the boy to get up and walk, so that he could see how he was, and my heart was filled with joy when I saw the child get up and walk across the floor, so nearly perfect that the doctor could not say anything.

It is needless to say the demonstration was almost complete; the condition of the bowels, the voice which was almost gone, the use of the left leg, the trouble with the lungs and heart, and the nervous condition have all been overcome, and not one drop of medicine passed his lips. We owe it all to the understanding of God, as taught in Christian Science. The boy is now perfectly well, and able to run as fast and play as long as he did before his illness. I am very grateful for this wonderful healing, and for the knowledge I have gained through the study of Science.

Just after Christmas the same child was healed of acute lung trouble. This healing was not so quick as the first, owing to the fact that there was great opposition to Science treatment and the doctor was called; but I had taken a firm stand, and even after all the medical laws had been put upon my child, I still clung to the truth. Just when the condition was at its height my husband gave his consent to Science treatment and the doctor was told it would not be necessary for him to call any more. Seven days afterward the boy was up and around, playing. This was a complete healing; the child was not even convalescent. Through this healing I have experienced a most wonderful growth in Christian Science, and am learning to apply the truth in my daily life and to know that "progress is the law of God" (Science and Health, p. 233). No words can ever express my thankfulness to God, and my gratitude to Mrs. Eddy.

MRS. F. TERWILLIGER, North Bergen, N. J.



[Translated from the German]

Gratefully I would add my testimony to the healing power of Truth. A short time ago our little girl sustained a severe burn on the arm, causing her to scream with pain, and the skin came off. I immediately telephoned to a Christian Science practitioner for help, with the result that the pain stopped immediately and the child was able to sleep. The same night she even lay on the injured arm.

Through this instance of healing, as well as through many others, I have learned to appreciate and to understand more and more Mrs. Eddy's glorious teachings, and my endeavor is to assimilate more of the truth which they contain, while giving thanks unto God for having been led into the right way.—FRAU E. WAMPFLER, Wimmis, Ct. Bern, Switzerland.



I wish to give my testimony of what Christian Science has done for me, mentally, morally, physically, and spiritually. It has given me comfort, endurance, satisfaction, and assurance; has healed me of false appetites, an impatient and irritable disposition said to be due to physical conditions, and of many other tendencies characteristic of mortal mind. I have been healed of a severe case of chronic bronchitis considered hereditary, of liver trouble and bowel disorder. The very strongest medicine had been used for the last difficulty but had come to be almost non-effective. Stomach trouble, rheumatism, extreme nervousness, bladder trouble, and other physical conditions have also yielded to the power of Truth. I had tried physicians of different schools, also all kinds of medicines, as well as change of climate.

The last physical examination and diagnosis that I under-

went was merely to satisfy a sister-in-law who felt that her physician would be able to benefit me. He told her that my condition was serious and my recovery doubtful; that I had a serious catarrhal condition of the whole system, added to the other troubles. Although thinking my condition hopeless, I turned to Christian Science for healing, and in a little less than two weeks almost all these diseases were gone, and today I am in perfect health. A case of blood-poisoning with very high fever was overcome in just a short time.

Spiritually I have been brought closer to God, have an uplifted, purer sense of righteousness and of what it means to be a Christian than I ever had before I knew of Christian Science. While I am indeed appreciative and grateful for relief from physical suffering, I am more grateful for the spiritual regeneration and revelation that I have found in Christian Science. I am striving daily to assimilate more of the Christ-spirit, that I may be able to do these works.

BONNIE CARAWAY, Sherman, Texas.



My expression of gratitude for the saving and healing power of Truth revealed through Science and Health can no longer be withheld. I want to express my thankfulness to God for Mrs. Eddy's teaching, and for the wonderful peace I am obtaining through the study of her wisely arranged Lesson-Sermons. Since I started to search Christian Science literature in connection with the Bible, my life has been transformed in every way. In two treatments I was healed of a lung affection with the most alarming symptoms; and constant pain in the back was overcome through the study of Science and Health. Fatigue and minor ailments began to vanish as the truth dawned in me, and this also taught me to be more loving and forbearing to my fellow men. The tobacco habit of thirty years' standing was overcome, and through the understanding of divine Love a mental house cleaning was achieved which made me a happy man.

The study of divine Truth and Love has enlarged my mental capacity and put me on better footing financially. Most of all, I rejoice that I have found our heavenly Father to be All-in-all, and have learned to trust Him and depend on Him. Harmony has been realized in our home, and for all these blessings I strive to show my thankfulness by endeavoring to be a real Christian Scientist.

RICHARD HEIDRICH, Los Angeles, Cal.



With deep gratitude I testify to what Christian Science has done for me. For many years I suffered from what is called gastritis. In 1904 I had a serious attack of gastric trouble, and from that time until Christian Science came to me in 1910, I was constantly breaking down in health and never perfectly well. Now I am a strong, healthy woman, rarely having any disturbance which is not almost instantly overcome by the understanding gained through the study of Christian Science.

When I first read the *Sentinel* I thought it all beautiful and the testimonies impressed me very much, but I soon found we needed Science and Health, and so my husband borrowed a copy from the Christian Science Society in this town. I shall never forget the joy which came to me in reading the opening words of the Preface, "To those leaning on the sustaining infinite, today is big with blessings." My husband and I read the book together, and we most certainly have found the study of Christian Science "big with blessings." When faithfully applied it has proved adequate to overcome all difficulties, whether mental, physical, or financial.

After about two years I had what seemed to me then a

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very dark time, but it really only brought bigger blessings. It would be impossible to enumerate the many benefits springing from this experience, but one I should like to mention is class teaching. This step was opened up for me in a wonderful way, and the instruction received has proved of inestimable value in helping me always to turn from the human sense of things to the divine, encouraging me to put into practice the great truths contained in the text-book, and in all things to lean only on "the sustaining infinite."

I am grateful to God, who has given us the blessing through Christ Jesus, and now again through divine Science, made so plain for us by our dear Leader, Mrs. Eddy. I am thankful for the church services, and for all the literature which comes to us as "a never ebbing sea." I hope to go on and work for others in the same loving way that I have been helped.

CLARA STUART BRISCOE, High Wycombe, Bucks, England.



Christian Science has changed my entire life and made it well worth living. Until I learned of this healing truth I was ill a great deal of the time. I had tried various kinds of treatment, but was still sick and very much discouraged. Through the healing of a friend I became interested enough in Christian Science to want to try it for myself, and soon after that, when a minor case of sickness came on, instead of going to the doctor I went to a Christian Science practitioner. The healing experienced in that one treatment seemed wonderful to me.

Shortly afterward I had a severe attack of rheumatism, so that I was almost helpless and in constant pain. I sent for a practitioner and asked for treatment, and while at the time the healing seemed slow to me, as it took three or four months, still it was thorough. About eight years have passed and there has never been a return of the trouble. I am very grateful for the physical healing, but more so for the clear, impersonal help received, for I gained during this experience a new understanding of Life, a broader sense of Love, a fuller realization of the necessity of working out our own salvation here and now, and the understanding in a larger degree of how to do this in Christian Science.

Christian Science has been the only remedy in our home since this healing, and we have proved many times that it not only heals physically, but is a very definite, practical religion, one that can be applied to every phase of human living. I am very grateful to our beloved Leader, Mrs. Eddy; grateful that she was good enough and pure enough to discover this Christ-teaching and give it to a hungering world in a practical, usable form.

R. ETELKA HOLT, Wheaton, Ill.



With a heart full of gratitude to God I testify to the wonderful healing power of Christian Science. Nearly seven years ago, when suffering from a nervous breakdown in its worst form, I began the study of Christian Science. I had been told by my physician and nurse that these breakdowns would occur every few years, and realized that I must try something different. On the advice of my mother, who had been healed of neuritis through Christian Science a few years previous, I discharged the doctor and nurse and called for help in Science. My healing was very slow, as there were many wrong thoughts to be overcome; but my condition improved from the first, and through the loving help of practitioners and friends I was entirely healed.

An organic trouble which physicians said only an operation could relieve disappeared, also severe headaches, a

continuous pain in my right side, and many minor ailments; but I am most grateful for the spiritual uplift, which has changed my entire viewpoint of life. Where once material pleasures constituted my chief delight, I find now that I am happiest when trying to conform my actions and thinking to the teachings of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I feel I can show my gratitude only by putting this truth into daily practice.

ALICE FERGUSON FORBES, Omaha, Neb.



It is with gratitude for physical healing and for other blessings received through Christian Science that I give my testimony. I suffered from muscular rheumatism, and in 1911 was discharged from a hospital a physical wreck, so to speak, after getting no permanent benefit, although doctors and nurses had done all in their power to relieve my suffering.

At this time a friend told me of Christian Science, and I attended a Wednesday evening meeting and heard a number of testimonies of healing. A practitioner was asked to take my case, but I did not realize I was healed until one day when she told me to go up some stairs. It seemed an impossible thing to do; however, she said she was knowing the truth for me, and I went up the stairs and came down. I continued to progress, and rejoice to say I have used no drugs since becoming interested in Christian Science almost five years ago. I have been able to make many demonstrations for myself and also to help others.

I am indeed grateful for the healing, but more so for the understanding of God as Love, who does not wish His children to suffer. Words cannot express my thankfulness to God, and my gratitude to Mrs. Eddy and to all who have been the means of bringing the truth to me and to the world.

R. T. LINDSAY, Watts, Cal.



I wish to thank God, divine Principle, for the privilege of attending the services in The Mother Church for over a year. I did not come to Science for the healing, but for the beautiful religion, which teaches us to love our enemies and to do unto others as we wish to be done by. This Science of Christianity, as taught by our revered and inspired Leader, never fails to help and heal, to comfort the sorrowing, and to alleviate all suffering. It has been an ever present guide in bringing up my two children, who hardly know what medicine is. Many childish ailments have been overcome quickly without the aid of a physician.

At the time of the declaration of war in Europe it did not seem right to keep the children here in an atmosphere of such trouble, so preparations were made for the journey to the United States. All the loving help that was given by Scientists was greatly appreciated, and we were protected in a marvelous way throughout the trip. There was a good deal of fear expressed at the time in crossing the ocean, but spiritual food was given me when I found in one of our periodicals just what I needed to overcome fear. This demonstration helped me to be brave and to aid others. There was joy and happiness felt when other Christian Scientists were discovered aboard the steamer. Words fail to express one's deep gratitude for this beautiful religion.

MRS. W. S. DALLIBA, Paris, France.



I became interested in Christian Science through a Scientist who came to live near my home over six years ago. She was very kind to me, and loaned me an extra copy of Science and Health, together with some *Sentinels*. Although greatly in need of help, I did not seem quite ready to trust Science

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to heal me; but after all material means had failed, as they soon did, I turned to it, and was healed in about six weeks. Stomach trouble of eight years' standing, bowel disorder, neuralgia, and many minor ills disappeared. It is now over five years since my healing, and during this time Truth has met every need. My husband became interested in Christian Science through my healing, and was freed from an organic trouble for which tapping had been resorted to.

Some time later my daughter became afflicted with canker sores. The cankers had eaten deeply into the flesh, but she was entirely healed in four days through absent treatment. God has certainly done wonderful things for me, and I am most grateful that through our beloved Leader, Mrs. Eddy, this great truth has again become manifest to a suffering world.—BERTHA RICHMOND, Oswego, N. Y.



The understanding of God that is gained each day through the study of Christian Science means everything to me. Divine Love certainly does "meet every human need" (Science and Health, p. 494), but not until we resign our human hopes and fears to God's wisdom; and I have proven that this is the only road to happiness.

Although brought up in Science, I did not begin to study it earnestly until about five years ago. Many difficulties have been overcome, but the overcoming of mental disturbances has meant more to me than all else, and I have found that peace of mind comes to us if we lean on the divine Mind. God's law applied is the great and only preventive of sickness and all other forms of inharmony. My desire is to be of some use to my brother man.

NEVA CHILBERG, Los Angeles, Cal.



It is with great joy that I express my gratitude for the blessings experienced through Christian Science. After witnessing the healing of my daughter I realized that this must be the same truth which Jesus taught and practised, and I at once took up its study. When about ten years of age I received a bad rupture, and wore a truss continually for nearly sixty years. I am now able to get along without it and can do all kinds of work, such as spading and hoeing. I have also been healed of bowel trouble of many years' standing.

I am truly thankful to God for the physical healing, and for the understanding of the Bible which comes from the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I feel that my unbounded gratitude can be expressed only in daily activity for the cause of Christian Science.—W. H. CROSS, Milwaukie, Ore.



It is seven years since I first took up the study of Christian Science, and in a short time was convinced that I had found a religion which would be a constant help in my daily life. After reading Science and Health for six months, in connection with the study of the Bible, I was healed of imperfect eyesight after having worn glasses for twelve years. Christian Science has been my only help and comfort in time of great tribulation. It is also teaching me to be less critical and more loving and compassionate.

My daily prayer and most earnest desire is to grow in the understanding of this great truth, and to learn that "good is my God, and my God is good. Love is my God, and my God is Love" (Miscellaneous Writings, p. 206). Words fail to express my thankfulness to God, and my gratitude to Mrs. Eddy for Christian Science and all that it has done and is doing for me.—FANNIE A. FARGO, Pittsburgh, Pa.

From Our Exchanges

[The Christian Work]

Inspired words are always finding utterance, and he whose ears are trained well will hear them. They are not all uttered *ex cathedra*, nor from pulpits or chancels; they may be spoken within the walls of the humblest conventicle or by a Salvationist corporal on a street corner. We often find what strongly approves itself to us as the message of the Spirit in the columns of daily newspapers, or on the pages of magazines, or in stray leaflets or pamphlets, or in the more matured discourse of printed books. There it is that the heavenly influence diffuses itself through the channels of our human intercourse, mingling its light with our shadows, its truth with our traditions and guesses, and giving us as much as we are able to take of its great revelations.

We are thinking now, however, more of what the Spirit is saying to the world and to the church in the events that are taking place, in things that are being done. It is quite as true of the divine as of the human methods of communication that "actions speak louder than words." It is by what He does more than by what He says that the Spirit of all truth makes known His will to men. There are certain great movements now going forward which signalize the presence of God among men in impressive ways and convey intimations of His will. These movements have to do with the Christian churches, and indicate a conviction of some of them that the time has come for a pretty radical reconstruction in their life. This conviction is, we think, largely the product of this fiendish war. The war has brought to some of them, and will, we hope, bring to more of them, a startling revelation of their own weakness.

[The Bishop of Albany in *The Living Church*]

There is widespread discontent today,—and I am not speaking here of those mutterings and threatenings which have come from the less privileged members of the social order. These must be considered, and no one can doubt that a stable democracy demands that government must be exercised for the best interests of all the people without special regard to classes of any sort.

The discontent which I have in mind is that which is awakening in the hearts of those who have enjoyed privileges and who are truly desirous of knowing where they ought to stand in the process by which a new world must solve the problem of social righteousness. I am not thinking of those who seek protection against that which may assail their personal interests, but rather of those who feel the responsibility of playing their due part in establishing a civilization which shall endure because it shall rest upon justice and regard for the rights of all.

[The Advance]

Religion to be effective and meet every emergency must cultivate a spirit which loves God and righteousness and obeys the truth for the sake of God and duty. Only as religion rises to this level can our righteousness exceed that of the scribes. It is better for a man to live decently for fear of hell than to live indecently and to have no fear. But no man ever got very far into the Christian life on the motive of fear. It is better for a man to do right for the hope of heaven than not to do right at all. But the hope of heaven may be a mere bribe. It can never reach the profounder depths of human life nor stir the springs of the noblest human endeavor. Only he who loves the right and does it with his whole heart can be in any highest sense a follower of Jesus.

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[Dr. Lyman Abbott in *The Outlook*]

The church and its ministers for nineteen centuries have been praying: "Thy kingdom come. Thy will be done in earth, as it is in heaven." They should preach as they have prayed. Too long have we been trying to prepare men on earth for a kingdom in heaven. If we would follow our Master's example and manifest our Master's spirit, we must inspire men to build a kingdom of heaven upon the earth. He who urges the ministers to preach the gospel is quite right, but he who does not know that the gospel is the glad tidings that a deliverer has come, and who does not summon followers to unite with him in establishing upon the earth a kingdom of righteousness and peace and joy in holiness of spirit, needs to begin afresh the study of his New Testament. The object of the church is not to show men how when they die they can escape from a world given over to paganism; it is to inspire men with a resolve to transform a pagan world in which the princes exercise dominion over the people, into a kingdom of God in which the people exercise dominion over the princes.

[*Zion's Herald*]

The really great physician looks beyond immediate cases of illness to the ideal condition when disease and suffering in the world will be minimized by better methods of living. A doctor who always entered the sick room with a smile on his lips was asked how he could meet so many grievous conditions and not lose his equilibrium. He answered, "I always look upon disease from a curative standpoint." Hope is the nerve of ministry to the body as well as to the soul. This curative attitude expresses the mind of the Christ, whose purpose is to abolish the evil conditions out of which sickness and suffering come; for the cure intended is not simply of an individual here or there immediately, but of society at long range and finally. Neither sin primarily, nor ill health inferentially, are *a priori* necessary. So long as the world is as it is, both will plague humanity; but the world is not to remain as it is now—if only all Christians will with redoubled zeal exert themselves to bring in the sooner the coming "day of the Lord."

[*New-Church Messenger*]

Democracy must come through the recognition of the law of service inspired by a love of righteousness and common aims and achievements working in harmony for the good of all. This new and comprehensive democracy in men and their governments is not by any means ideal. It will come gradually, as judgment and justice inspire the hearts of men and they are prepared to accept and practise the truths of the second coming in the teachings of the Lord Christ Jesus. The world war cannot have any other result than to hasten this consummation.

[Prin. D. L. Ritchie in *The Christian World*]

Men grow and religions advance by the constant challenge of a moral ideal. It is the gleaming peak flushed with the glow of a rushing dawn that calls forth effort and keeps the soul in the sublime mood of faith.

Such an ideal works most powerfully when it is incarnate in a person. That is one of the many reasons why Christianity has the preeminence among the religions of the world. Its Founder was its ideal. He himself was what he taught; he did what he commanded. There is, therefore, a true sense in which the faith is comprehended in his simple and sublime "Follow me." Christ, what he was and what he wrought, is Christianity. He is at once the ideal and by his resurrection the moral motive power that energizes men to pursue it.

Special Announcements

From the Publisher of Mrs. Eddy's Works

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

CONCORDANCE TO SCIENCE AND HEALTH.—A new edition of this volume is announced, printed from new plates and bound in stiff morocco. Single copy, \$5.00; six or more, each \$4.50.

CONCORDANCE TO MRS. EDDY'S PUBLISHED WRITINGS OTHER THAN SCIENCE AND HEALTH.—Published only in the India Bible paper edition, with stiff morocco covers; uniform in style with the Concordance to Science and Health. Price, \$6.00; six or more, each \$5.50.

Announcement is made of the publication of a new edition of the German translation of the Manual of The Mother Church. This edition is printed with alternate pages of English and German, and is uniform in binding and price with the regular cloth-bound edition. If those who have purchased the Manual in German, but without the English pages, wish to exchange them for new copies with both English and German text, without additional charge, they can do so by sending their German copies to the Publisher, postage paid, marking the name and address of the sender plainly on the wrapper. In exchange for all copies so returned the Publisher will send copies of the new edition without charge, postage paid.

Announcement is made of the printing of an edition of Rudimental Divine Science in the American Braille system of type for the blind. Single copy, 50 cents; six or more, each 40 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

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Single and quantity prices for this pamphlet are printed on the opposite page with the list of previously published pamphlets.



From the Clerk of The Mother Church

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

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