

CHRISTIAN SCIENCE SENTINEL

VOLUME XIX

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Christian Science Sentinel

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

Vol. XIX

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Organization

JUDGE SEPTIMUS J. HANNA

SOMETIMES we hear of opposition to the Christian Science "organization," as some are pleased to call it, and when we do we are led to wonder if those who object to organization have deeply considered the question, or whether they have been carried along by a mesmeric wave of aggressive suggestion. Organization has a broad lexicographical definition. It is defined as the process of arranging and getting into proper working order. Its purpose is to arrange or dispose of business systematically; it means the putting together of the parts of an aggregate body for work or action. It is also intended to bring out unity of action and purpose, cooperation, the carrying out of a common purpose, adhesion and cohesion rather than disjointed and irregular effort.

Viewed in the light of such definitions the divine plan is the very height of organization. The stellar universe is a striking example of cooperation. Each planet, while acting within its own orbit and having its individual functions to perform, is nevertheless dependent upon its fellow planets for its full expression and must move in cooperation with them. If it were possible for a planet to separate itself from the whole, it would at once fly off at a tangent and be brought to speedy destruction. The stellar system is both unitary and complex. Without the individual planet there could be no aggregation of planets.

As with the stellar universe, so in degree with mankind. Each individual is a unit, but it requires individuals to make a grand total; hence the unity and cooperation, both of which are necessary. God is one. Yet God without His ideas, that is, His manifestation, would not be. As Mrs. Eddy says: "Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed—that is, without entity" (Science and Health, p. 470).

Without the coactivity of God and man, Principle and idea, there could be no brotherhood of man, and Jesus' teaching would be of no effect, for he distinctly taught that love of the neighbor was the essence of Christianity. Love of the neighbor necessarily implies cooperation, or mutuality of thought and purpose. This mutuality in religious affairs by common usage and necessity takes the form of church organization. Jesus recognized this when he said to Simon, "Thou art Peter, and upon this rock I will build my church." This passage of Scripture is quoted and commented upon on page 137 of Science and Health, while on the preceding page Mrs. Eddy says, "Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing."

In accord with what Jesus taught is the definition of church on page 583 of Science and Health. This spiritual church has its type on the human plane in the material organization which is necessary to the cooperation and cohesion of those who are working to a common end in estab-

lishing the kingdom of God upon earth. Were this kingdom already established, there would of course be no need of human methods; but until then the need must be met as are other human needs,—by reasonable concessions to the law of demand and supply.

One of the great events in connection with the Christian Science movement was the organization of The First Church of Christ, Scientist, in Boston, Mass., the record of which is so touchingly set forth in the introduction to the Church Manual. As the outgrowth of that small beginning there is the present great Mother Church in Boston, with branches in almost all parts of the world. As the further outgrowth of this church the following adjuncts to it have been brought into being:—

The Lesson-Sermons, which are sounding the word of Life from thousands of pulpits all over the globe.

The board of education, which is providing teachers of Christian Science to meet the needs of Christian Scientists in all parts of the world.

The board of lectureship, which is proclaiming to millions of listening ears the glad tidings of great joy.

The Christian Science literature, which through monthly, weekly, and daily publications is enlightening thought and elevating purpose in every land.

The establishment of reading-rooms wherever there is a branch church or society, where all the literature of the movement may be read "without money and without price" by all desiring to become acquainted with Christian Science.

These are among the more public means and methods of organized effort. In addition to these, and basing them all, is an army of Christian Science practitioners, who are healing the multitudes everywhere and in no small measure doing the works which the great Physician commanded his followers to do. All these activities are the outgrowth of that organization effected by the Leader of the Christian Science movement and the "little band of earnest seekers after Truth" (Manual, p. 17) who met together in Boston in the spring of 1879.

In the face of all this,—and much more that might be mentioned,—who having the right conception of the meaning of organization would wish to dispense with it? Who thus seeing would desire the disorganization of The Mother Church and her branches? Who having a true conception of the fatherhood of God and the brotherhood of man would have such useful and efficient expressions of that fatherhood and that brotherhood annulled? Who is there in this world sufficient unto himself to meet unaided all the fiery darts of the adversary? What manner of egotism would that be which would lead any person to believe himself capable of working out his salvation without the brotherly cooperation of his fellow men?

A conception that would hold such a salvation possible would ignore the need of a Bible, of the prophets, of the apostles, and even of the great Wayshower himself. All these provisions of the all-loving Father would be useless and unnecessary if such a conception had any place whatever.

Jesus illustrated the power of organization—of brotherly

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cooperation—in his thrice repeated admonition to Peter to feed his sheep. Jesus represented the great shepherd constantly watching over his flock. This word flock, implying the body or aggregation of his followers, was one of his favorite expressions, and this body comprised his church, or those who were taught of him. To the best of their understanding these followers were acting together, and in that sense were an organization; or to use Paul's words in the twelfth chapter of his epistle to the Romans, we are "many members in one body," and we are, as he continues, "one body in Christ, and every one members one of another."

♦ Fulfilment

MYRA EMMONS

As the divine Mind necessarily contains the complete fulfilment of its purpose respecting the divine ideas, it is essential for the appearing of God's kingdom on earth that this fulfilment should come to each individual consciousness. Then, as Paul has said, each shall have "rejoicing in himself alone, and not in another." The glorious message of Christian Science to the world is that this individual at-one-ment with God can in no way interfere with that of any other idea of God. How different from the world's cruel dictum that some must be crushed to make way for others! Christian Science also teaches that nothing can prevent the fulfilment of man's true destiny, for, as Mrs. Eddy tells us, "divine Love cannot be deprived of its manifestation, or object" (Science and Health, p. 304).

The demand for this fulfilment is already in the divine Mind, and the supply is there. This demand forces us on, though sometimes to the human sense with mighty struggles. A series of pictures recently shown on a moving picture film appealed to a Christian Scientist as illustrating the thought of growth. The series showed processes of plant life from the sowing of the seed to the blooming of the flower. When a tiny seed which was to produce a dainty flower was put into the earth, the ground soon became agitated. Then the seed began to quiver and expand, and gently pushing the earth aside, its delicate shoots forced their way upward. Not so, however, with the acorn, whose struggles were curiously interesting to watch. It had to become an oak, and all the energy of its great future seemed to be concentrated in the embryo. With mighty heaving it fairly tore the earth asunder and struggled stupendously for the light. The outcome was to be in proportion to the effort.

In the human sense of life the yearning for the expression of man's identity, for recognition and fulfilment, causes the seeming struggle between the spiritual idea and the flesh. In ancient days this desire was typified by the prayer of the Hebrew women that they might bring forth sons, for thus did they interpret the divine command to multiply and replenish the earth. Christian Science beautifully translates this into a spiritual aspiration to reflect God, thus interpreting God's law that no idea of the divine Mind is or can be barren or fruitless. This interpretation makes plain the command voiced by Isaiah: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

The recognition of man's individual identity as the expression of Soul, establishes in man his uprightness and his indestructibility. In the beautiful story of the Shunammite woman we discern that it was her faith in Elisha which enabled her to answer, "It is well," though she had shut the door upon what seemed her dead son, the child of promise,

and in anguish of heart lay with her face to the ground, clinging to the feet of the man of God. Had she been deceived and mocked? Had she brought forth in vain? No, she had not, nor had she trusted in vain, for soon she was to hear the prophet's ringing words, "Take up thy son," and it was a glad awakening for both child and mother.

When the Shunammite's faith endured the supreme test of turning from idolatry to the only true God, she was rewarded by the proof that in Him is life eternal; and because the only real life of her son was always and forever in this one God, she was not separated either from God or from His reflection. How often does a sorrowing cry go up from the human heart, and how inevitably it is answered in Christian Science! The Master said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father;" and we read in Isaiah, "They shall not build, and another inhabit . . . They shall not labor in vain, nor bring forth for trouble."

The understanding in Christian Science that man is idea, never a manifestation of matter, like the knowledge that he is governed through the Science of Mind, "lifts man above the sod, above earth and its environments, to conscious spiritual harmony and eternal being" (Science and Health, p. 521). In this understanding Christian Scientists learn to say, "It is well," and to await the inevitable manifestation of Mind, though the world may not understand and may look with wonder on what appears at times to be the opposite of "well." The Scientist knows that the senses do not testify truly concerning man; that he is in reality always at-one with his Father-Mother God, and that the proof of this spiritual fact—its fulfilment—cannot be forever obscured by material belief. In Deuteronomy we read these words of Moses to the children of Israel: "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers."

♦ "All that I have is thine"

JOHN MURRAY BURRISS

PERHAPS no parable spoken by the Master is of such universal appeal, and therefore the subject of more frequent reference, than that of the prodigal son. It sets forth a phase of human character with which all are more or less familiar,—a weakness in human nature which for the most part arouses our pity rather than our censure, our compassion rather than our condemnation; for waywardness does not necessarily exhibit an unloving disposition or a condition of thought involving malice or hatred. A literal interpretation of this parable, however, does not raise it above the level of an ordinary story about a young man who had squandered his money on worldly pleasures; but when its metaphysical meaning is discerned it has, at least for Christian Scientists, a far deeper significance. On page 91 of "Retrospection and Introspection" Mrs. Eddy says, "The parable of 'the prodigal son' is rightly called 'the pearl of parables,'" and from it we can surely gather deep spiritual lessons.

We read that the return of the young man to his father's house was made the occasion for much rejoicing and festivity, following the affectionate welcome which the father had given him. In the midst of the joyful celebration the elder son, who had been in the field and heard the sound of music and dancing as he approached the house, inquired of one of the servants what the merriment was all about. On being told that it was on account of the return of his younger brother, he became angry and refused to go into

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the house or to join in the festivities. A great deal has been said in support of the contention that the faithfulness of the elder son had not been fully appreciated nor appropriately rewarded, and that he was therefore justified in resenting the treatment accorded the younger son, who had spent all his substance in riotous living. Was not this treatment placing a premium upon sin, while virtue went unrewarded?

It will be seen, however, that this is not a true interpretation of the father's attitude. That he deeply appreciated the faithfulness of his elder son, and that this appreciation had been at all times lovingly manifested, is shown in his response to the son's murmurings: "Son, thou art ever with me, and all that I have is thine." It is as if the father had said: Son, all the years of your life you have shared with me everything that I possess; you have never felt the disappointment and remorse arising from a life of dissipation; so come and rejoice with me that your younger brother, who has tasted the bitterness and woe of a misspent life, has seen the folly of it, forsaken it, and come home.

What would be said or thought of the ninety and nine sheep, so comfortably sheltered from the storm and protected from danger, if they had murmured because the shepherd had gone up on the mountain to find the one that was lost; and yet this is substantially the attitude of the elder brother. Ingratitude, self-pity, and resentment were preventing him from enjoying the blessings of his father's house, which were and had been freely his.

But if we turn from the elder to the younger son, it will be noted that the latter did not determine to arise and go to his father until he had "spent all;" and the same is true of present-day prodigals. In most cases they have to run the entire gamut of mortal beliefs of pleasure and satisfaction in material things before they are willing to part with them; they have to "suffer many things of many physicians," and come to a realization that they were thereby "nothing bettered, but rather grew worse,"—that they have literally spent all,—before they will arise and go to their Father. So in his dire extremity, when the material beliefs in which he had been reveling were bringing upon him the inevitable result of transgression, then, but not until then, did the young man determine to open his heart to Truth and begin to acquire the consciousness of good, putting behind him the false material beliefs by which he had been so deluded.

It is related that the father saw him while he was yet a great way off, which bears out the scientific truth that God, the divine Mind, is omnipresent and in constant conscious unity with each one of His ideas; and this same truth is implied in the words of the father to the elder son, when he said, "Son, thou art ever with me." It should also be noted that the younger son manifested a great sense of humility, as indicated in his words, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." This is a condition of thought we all must attain if we would win our complete deliverance from the bondage of evil. It is not recorded that the father made any response to or comment on the son's outburst of contrition; and most glorious of all, he did not condemn him. In the prophecy of Habakkuk we read that God is "of purer eyes than to behold evil," and cannot "look on iniquity." God sees all of His ideas as pure and perfect; and so spiritual sense, looking beyond the mortal seeming, beholds through the lens of spiritual understanding God's image and likeness. The command to "bring forth the best robe, and put it on him," expresses not only the father's realization of the perfection and sinlessness of man as God's idea, but was also a warning to those of the household not to regard the repentant one in any other light.

We are all of the "household of faith," and the command to us likewise is to put the "best robe" on our brother. If we heed this command we shall never bear false witness against our brother, never think of him as fallen, sick, or sinful; but we shall at all times and under all circumstances know the truth about him: that he is in reality the image and likeness of God, an idea of the one infinite Mind, and that as such he is not and can not be made a channel for the expression of discord of any kind, but that in truth he reflects health, harmony, and immortality.

Reverting to the elder son, we find it stated that he was "in the field." His consciousness had not yet risen above the mortal concept of creation as material and of man as sinful, consequently he believed that evil was a part of human personality and that his younger brother was the sinner he had confessed himself to be. Here we find the great temptation to which elder brothers of this day are prone to yield, the temptation to regard evil as a part of man's personality and to try to combat it upon this basis. The most powerful weapon which evil wields is its seeming ability to beguile humanity into believing that sin or disease is a part of the man or woman; but, as repeatedly pointed out throughout Mrs. Eddy's writings, it is impossible to destroy evil when regarded in this light. We must see our brother apart from evil, for since there is no evil in divine Mind, God, there can be no evil in that which reflects divine Mind. So the father in Jesus' parable, knowing that evil is no part of God's creation, knew also that it was no part of his son, and the realization of this truth healed the wayward boy,—“For this my son was dead, and is alive again; he was lost, and is found,”—a demonstration which we may be sure was complete and final.

This familiar Bible story, simple yet wonderfully accurate in its portrayal of human nature, points out with remarkable clearness the way in which each one must walk in achieving his ultimate redemption from sin and mortality; and more glorious than this, it proves that when Truth, the Word of God, is understood and faithfully applied, salvation is sure, the healing is inevitable. Through every channel of its activity Christian Science is bringing to human consciousness the great truth that man as God's idea is spiritual, pure, perfect, and immortal; and as this thought takes root in consciousness, one begins to discern, with eyes that see reality, the magnitude and grandeur of that loving assurance, "Son, thou art ever with me, and all that I have is thine."



Gratitude

ANNA M. GRAFELMAN

ON page 3 of the Christian Science text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more." Do we remember this when some desired object or plan seems so long in being realized, or a case of healing is long delayed? Perhaps we become impatient, and murmur just a little because others seem to receive their healing very quickly and numerous blessings come to them, while with us everything apparently is at a standstill. Then is the time for us to look within, to examine the thoughts we are entertaining. Perhaps it will be found that we have not been grateful enough for the smaller blessings,—have taken them as a matter of course instead of realizing and expressing our gratitude to the giver of all good. In other words, we have not availed ourselves of the good which has already been bestowed upon us, and are not, therefore, "fitted to receive more."

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Before Christian Science was brought to the attention of the writer, it seemed to her she could find very little for which to be grateful, since she was deprived of many things which she felt rightfully belonged to every child of God, and compelled by circumstances to go out into the world and meet its problems, many of which seemed exceedingly large to her. Later, when ill health ensued, life became a burden and there seemed to be very little joy. At this time she was lovingly led to Christian Science, and the physical healing came in a remarkably short time, for which she was grateful. There were, however, so many other problems encountered that at times the great blessing of physical healing was almost lost sight of, until one day the above quoted words from Science and Health came very forcibly to her, and she realized as never before the necessity for gratitude.

She began by being grateful for every blessing which came to her, no matter how small. Perhaps it was only a little kindness or manifestation of love shown to her by a friend, or some recognition of good in another, but she was grateful for each one,—grateful to the friend through whom it came, yet still more grateful to divine Love, the source of all good. When she thanked the one who had been the channel for this manifestation of love, she did not fail to send up a little song of thankfulness to our heavenly Father for His love and kindness to His own. As she became conscious of the blessings which were already hers, she soon found them increasing, until one by one the vexed problems faded away as the mist before the shining light of the sun, and she could truly say with the psalmist, "My cup runneth over."

It is so easy to forget the blessings when some large problem looms up before us. It looks different from any that has ever before presented itself. We forget, perhaps, that in the past other problems have arisen which looked just as dark and forbidding; but as we look back we can recall times without number where Truth so beautifully solved the problem for us,—sometimes very quickly and in ways that we little dreamed of. Divine Love is unchanging, is "no respecter of persons," is ever ready to help, comfort, and heal, if we will but avail ourselves of the Master's loving invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mere words do not express gratitude; it must be expressed in action. As we often sing,—

'Tis in deeds we serve the Master,—
Words are idle, empty prayer.

Many of us no doubt had been taught from early childhood to pray to the Father and to thank Him for blessings received; but perhaps our gratitude was expressed only in words. In the new light that has come to us, each day affords numerous opportunities to express gratitude in love for our fellow man. It may be no more than an encouraging word or a kindly smile, but even this means much to one who is struggling with a sense of discouragement. If our hearts are filled with love and gratitude to God, we shall find countless opportunities to express this in loving deeds for others,—not always large deeds, perhaps, in fact sometimes so small that we almost overlook them; but if they are done lovingly, if we make use of the one talent which we possess, we shall receive the benediction, "Thou hast been faithful over a few things, I will make thee ruler over many things."

There is nothing that more quickly dispels a host of erroneous thoughts which would seek entrance to our mental home, than a proper sense of love and gratitude. If we are struggling with some problem and the path which leads upward seems very rough, let us but look back and note the distance we have come since we caught the first gleam of Truth in Christian Science, and count the blessings already

received. We will soon find the path growing smoother, until by and by we reach a higher altitude, far above the mists of the valley, and come out into the sunlight of Truth, where our problem fades away into nothingness.

Our Master taught us a beautiful lesson in gratitude when he raised Lazarus from the dead. He did not wait until to human sense the demonstration had been completed, but while Lazarus still lay in the tomb and those who were with Jesus believed their loved one to be dead, Jesus said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." He knew that divine Love does not turn a deaf ear to a righteous prayer, and he no doubt knew the truth expressed by Isaiah: "Before they call, I will answer; and while they are yet speaking, I will hear." Because he knew and understood the truth about God and man, he could express his gratitude before the demonstration was manifested to those about him, and could declare with assurance, "I knew that thou hearest me always."

We too may call God our Father; we too are recipients of His blessings and bounty and can trustingly seek His aid in every hour of need. God's will is always good; it brings naught but happiness and joy, because an all-loving, all-good God can bestow only good. When we are letting the Mind which was manifested in Christ Jesus find expression in our own daily living, and are keeping a song of gratitude in our hearts, surely we shall be able to prove, as our Leader tells us on page vii of the Preface to Science and Health, that each day is "big with blessings."



Greater Blessings

HORACE W. HEBBARD

THERE is no doubt that the great majority of those who now call themselves Christian Scientists were first attracted to this truth by the hope that they might through its ministrations be relieved of physical suffering, and very few ever expected to get any other benefit. Later on, however, it will be found that nearly all who have received the help for which they were looking, testify that the physical relief is the very smallest part of the blessings which have come to them, and that the spiritual uplift incident thereto far outweighs any other benefits.

This spiritual uplift is not often clearly described, because it seems difficult to find language which will accurately convey an apprehension of this condition to those who have not themselves experienced it. The writer well remembers, when he first took up the study of Christian Science, how this awakening came to him. A deep sense of peace and joy and contentment, love for God and love for his fellow men, seemed to take possession of him. Wherever he found himself, at work, on the street, or in the home, at all hours and under all circumstances, these words, so often quoted from the Bible, were constantly recurring to thought: "On earth peace, good will toward men."

At that time I was not familiar enough with the Bible to know that these were the identical words uttered by the heavenly hosts at the birth of Christ Jesus, as recorded in the second chapter of Luke; but I have since believed that at that time I had my part, as did the patriarchs of old, in the recognition of the divine idea, and that the eternal Christ, the living Truth, did come in some measure to my consciousness. It is interesting to note that at the time of Jesus' advent in the flesh, only the wakeful shepherds heard the angelic call. The world was full of people who needed this message, but they were so engrossed with beliefs in materiality that their ears were deaf and their eyes blind to spiritual things.

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So is it today. The "still small voice" of Truth is constantly uttering itself, and those who have turned their thought heavenward get the message. Mrs. Eddy says, "We are either turning away from this utterance, or we are listening to it and going up higher" (Science and Health, p. 323). When this experience came to me, I became so intent in the contemplation of spiritual things that I quite forgot to practise many of the evil habits to which I had been addicted. I forgot to hate my enemies. The false sense that the world had used me badly, and that I should resent it, faded away. It was not long before I found myself much more in harmony with my surroundings, and existence assumed a different aspect.

Turning from my former doubt of even the existence of a God, I suddenly found within myself a deep and lasting conviction that God is, and that He is Love. Mrs. Eddy well described this condition of the awakened thought when she wrote that "the real Christian Scientist is constantly accentuating harmony in word and deed, mentally and orally, perpetually repeating this diapason of heaven: 'Good is my God, and my God is good. Love is my God, and my God is Love'" (Miscellaneous Writings, p. 206). I did remember, however, some mistakes I had made, some instances of wrongdoing and injustice of which I had been guilty, and my first efforts were to get rid of these fetters that had manacled me to my misery.

Then I was ready to be completely healed; and I was healed. Gradually many of my physical troubles vanished, until I found myself in better health than I had enjoyed for many years. In fact these physical troubles have been almost forgotten; sometimes it seems as though they had never been. But the abiding consciousness of the spiritual regeneration is with me always, causing a deep sense of gratitude to God that there was one person in the world who was pure enough to discover the healing truth in this age, and make it available to mankind.



[Written for the *Sentinel*]

Obedying and Giving

SAMUEL JOHNSTONE MACDONALD

WHEN first he saw made manifest
That by obedience man is blest,
Yussuf Ben Orem also saw
One more requirement in God's law:
Obedience lights the altar fires,
Yet sacrifice the law requires.
Giving is sacrifice, and they
Must also give who would obey.

In Truth, by giving we obey,
For when aspiring day by day
That through our lives the light divine,
Life, Truth, and Love, may freely shine,
'Tis then completely we fulfil
In grateful love the Father's will,
And know that only thus we live
When we obey and when we give.

But giving not in human sense,
By doling out unneeded pence,—
Such giving is of lack the seed,
Whose harvest is a greater need.
Giving is radiating good,
And proving man's true brotherhood;
Reflecting lucently each day
Love's unobscured, unfailing ray.

Selected Articles

[From *China Advertiser*, Tientsin, China]

Sharp criticisms that appeared in local papers on the lecture delivered on the subject of Christian Science supply a somewhat amusing topic of conversation to those who are not interested in religious matters. To him who does not profess to be a follower of Christ's doctrine, Christian Science appears to be but a new religious sect. The theory propounded by Christian Science, especially that of divine healing, is perhaps a novelty; but we see nothing wrong in it, because healing is admitted to have been performed by Christ himself. Fair-minded and unprejudiced outsiders fail to understand why a certain denomination which preaches the uplifting of manhood to the level of godly holiness should be assailed as a heresy.

The trouble is no doubt due to the singular newness of the creed, which if accepted by the world will cause the services of medical practitioners to be dispensed with. The public invariably receives a new idea with ridicule and contempt. The steam engine, electricity, the airship, the submarine,—in fact all startling inventions,—were scoffed at on their first announcement. Methodists, Presbyterians, Baptists, and other denominations were subjected to persecution at their advent; yea, Jesus himself was mobbed and crucified.

It seems to us not a wise course for a man to pursue to denounce anything because it happens to be unfamiliar or strange to him. We have many, many things to learn, advanced as we are in knowledge and science. The best thing for us to do, therefore, whenever we are confronted with a seemingly preposterous problem, is not to turn it down as mere nonsense at the first encounter, but to delve into the thing in an impartial spirit before we arrive at the final judgment. As to Christian Science, if it is founded on truth the propaganda will spread despite all malicious attacks, just as the teaching of Christ is ubiquitous, because truth can never be stamped out by force or argument.



[Henry Van Arsdale in *Norwalk* (Cal.) *Call*]

Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." It is therefore important to all believers that their right to prove this statement be preserved to them.

If Christian Scientists seem to be at the moment the only believers to whom this verse applies, it is not by accident that such is the case; it is because Christian Science is in truth what its name implies,—a rational system dealing with what is comprised under the term Christian and based on knowledge gained or verified by exact observation and correct thinking as to God, the Bible, and the Christ of the Bible. The Discoverer and Founder of Christian Science, Mrs. Eddy, has methodically formulated and arranged this exact knowledge or Science of Christianity in her book, "Science and Health with Key to the Scriptures." This book, studied in connection with the Bible, will acquaint any student with the unfailing law which operates through prayer.



[F. Elmo Robinson in *Klamath Record*, Klamath Falls, Ore.]

Our critic contends that because Christian Scientists have not demonstrated the ultimate possibilities of their religion, Christian Science is thereby proved false. It should be remembered that everything taught in Christian Science was demonstrated by Christ Jesus nineteen hundred years ago, and it is upon his teachings and demonstrations that Chris-

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tian Science is founded. He overcame sin, disease, and death, proving them to be as unreal as the mirage of the desert. Where sin and disease seemed very real to mortal sense, he was able to make holiness and health appear. Where death seemed to have swallowed up life in victory, there he revealed the ever present Life. He demonstrated the supremacy of spiritual law and the nothingness of material law when he turned the water into wine, multiplied the loaves and fishes, and walked on the water; and he is our ensample in Christian Science.

Christian Science, in proclaiming the allness of God and the perfection and immutability of His creation, is setting forth what must ultimately be recognized and acknowledged by all. In the mean time, Christian Scientists, well aware of the present incompleteness of their demonstration of the spiritual ultimate, are not ignoring the fact that to erring, finite sense matter, sin, disease, and death seem very real. They are earnestly striving, however, to uplift thought to the discernment of the spiritual reality, to the end that the kingdom of heaven, harmony, may be established among men.

When all people fully realize and demonstrate the allness of God; when He is acknowledged as the only presence, power, and influence in their lives; when evil in all its subtlety is uncovered; when its claim to give pleasure and satisfaction is seen to be absolutely false,—because God, and God alone, satisfies,—they will cease to love sin or indulge it, and it will disappear out of their experiences. Christian Science teaches that sin comes to the human consciousness first in the form of suggestion,—a suggestion that a certain course of thought or action will give pleasure or satisfaction. Now, if the individual instantly recognized this suggestion merely as such, knowing that it had no inherent power to give what it promised, he would not invest it with the power by believing it and acting in accord with it. Only that individual, however, who has come to understand in some degree the allness of God, is prepared to defend himself from this aggressive suggestion. So Christian Science is teaching us to acknowledge God in all our ways, to glorify Him in our thinking, and to lift up His Christ.

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

A communication from a critic states that from his point of view Christian Scientists are “in the dark” concerning how mind acts upon matter, and that he considers the word Science in the term “Christian Science” not a good word to use. He implies that the basis of this Science is suggestion by classifying it with “hypnotic feats, mesmerism, and the production of artificial cataleptic trances.” He arrives at these conclusions because he finds that Christian Scientists have no use for herbs in their method of healing the sick.

Now in all humility Christian Scientists lay claim to some knowledge of the real meaning of the Scripture which reads, “Be ye transformed by the renewing of your mind.” They have proved that the Mind which transforms is the Mind “which was also in Christ Jesus;” in other words, the divine or immortal Mind, God. As Christian Scientists purpose following Christ Jesus in the measure of their highest comprehension of his methods, this should indicate that they rely for healing solely on the operation in human consciousness of that Mind, or God; and as the records of Jesus’ works fail to include any indication of the use of herbs as aiding the healing power of divine Mind, it should not be a matter for surprise or concern that Christian Scientists also do not find any use for herbs in that direction.

Christian Science practice is based on the understanding of immortal Mind, and not on the so-called human, “carnal,”

or (as it is commonly referred to by Christian Scientists) mortal mind, on which hypnotism, mesmerism, and the other varied forms of suggestion are based. With these latter Christian Science has nothing in common. It would seem to appear, therefore, that it is our critic himself who is “in the dark” on the subject, for Christian Scientists are fully alive to the necessity of constantly observing the injunction which reads, “Take heed therefore that the light which is in thee be not darkness.”

Regarding our critic’s objection to the use of the word Science, if he consulted any standard dictionary he would ascertain that it is frequently interpreted as meaning “exact knowledge.” Christ Jesus possessed exact knowledge of God, and this enabled him to demonstrate the Principle of the Science of being. His method, therefore, was scientific; and his commands, “Go ye into all the world, and preach the gospel,” “Heal the sick,” and his saying, “He that believeth on me, the works that I do shall he do also,” involve the necessity of understanding the method by which he accomplished the “works;” hence the term “Christian Science.”

Christian Science is the restoration to this age of the Science of primitive Christian healing as taught and so successfully practised by Jesus, whose preaching of the Word was with power and with “signs following.” Our critic seems a little perturbed by the activity of Christian Science, but it might be well for him to view it in the light of the following quotation: “If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it.”

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[Avery Coonley in *Peoria* (Ill.) *Star*]

When it is said that “the minister spoke on Christian Science from a Bible standpoint,” what is doubtless meant is that he spoke from the standpoint of his own personal interpretation of the Bible. That his interpretation was more nearly correct than that of Christian Science was the very point he was endeavoring to prove.

In considering what constitutes true Christianity and a proper interpretation of the Bible, the ultimate standard is of course furnished by Jesus himself, and he made it clear in a number of instances that it was works rather than words on which Truth must rest. His statement, “Ye shall know them by their fruits,” is one of these, but perhaps the most convincing is what he said to the followers of John when they asked for evidence that he was indeed the Christ: “Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.”

In this connection it should be noted that healing constituted a large part of the recorded works of Jesus, and that he commanded his followers to heal the sick. This they consistently did as a part of the practice of their religion for nearly three centuries immediately following the crucifixion. The fact that the Christian Science church is notably restoring Christian healing in this age furnishes important evidence that it is founded, and correctly founded, upon the teachings of the Bible.

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[Robert S. Ross in *Catskill* (N. Y.) *Enterprise*]

A local preacher asks in effect how Christian Scientists arrive at the conclusion that God knows nothing about sin. In reply thereto permit me to state that Christian Scientists arrive at this conclusion through the study of the Scriptures. For example, in Genesis we read, “And God saw every thing that he had made, and, behold, it was very good;” in Deuteronomy, “He [God] is the Rock, his work is perfect . . . a

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God of truth and without iniquity, just and right is he;" while Habakkuk says of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity;" and finally, although many more passages could be cited, in the first epistle of John we read, "God is love."

If one admits that God, the only cause and creator of the universe, including man, is good, he cannot reasonably avoid concluding that God's creation must also be good. On page 207 of *Science and Health* Mrs. Eddy writes: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause." In other words whatever is, must be good. If it is not good, God never created it; and if God did not create it, it has no basis in fact; hence the conclusion that sin, disease, and death—despite their seeming reality—are illusory and unreal. Christian Science declares that when human belief gives place to spiritual understanding, matter and all things material will be as unreal to enlightened thought as the experiences of night dreams are unreal to the so-called waking existence.

Christian Scientists are not content with mere theory, however. They know that a true proposition can be demonstrated, and that unless a proposition can be demonstrated it is not true. If God is good and God is infinite, God is conscious only of His own allness, in which case He does not know sin, disease, and death. To the rule of mathematics error is unknown. Apply this rule to an error in numbers and the error disappears. Likewise to God, good, the divine Principle of being, evil is unknown. Apply this understanding of Principle to human belief in sin and disease and these errors of belief disappear.

It should be plain to the critic that sin is forgiven only when it is forsaken, and that the only way it can be forsaken is to understand that evil has no power of attraction because good is the only real attraction. The Scripture implies that we must do more than merely believe the truth; we must know it in order to be free. The critic will find warrant for the teaching of Christian Science in the Scriptural record of the lives of the prophets, of Christ Jesus, and of the apostles.



[W. D. Kilpatrick in *Grand Haven* (Mich.) *Tribune*]

The account of creation depicted in the second and third chapters of Genesis undoubtedly is not a history of the true creation or of the creation of God, Spirit, outlined in the first chapter. It is a history of the so-called material creation, or the appearing of the so-called race of Adam. Our critic must admit that the first chapter of Genesis and the first five verses of the second chapter contain as complete an account of creation as one could wish for. This account includes heaven and earth and man, the fowls of the air, the beasts of the field, the fish of the sea, the fruits and herbs of the field; in fact, it states that God created everything, and that He pronounced good everything He created. In this account, as understood in Christian Science, there is no element of materiality, and all things are spiritual and perfect.

Then comes the account in the second chapter of Genesis, which was the result, as we perceive from the sixth verse thereof, of a "mist" which "watered the whole face of the ground." No one at all familiar with Bible teachings can doubt that this mist spoken of is the veil or covering of materiality which has been blinding mankind throughout the centuries. From that point on the Bible is devoted to the history of mankind, to their struggles because of their condition resulting from the mist, and to an explanation of the truth, through the application of which mankind may eventually put off the fetters of materiality and rise to that

state vouchsafed in the first chapter of Genesis, where God gave man dominion over all.

The statement of the critic that "any one who confesses that God is Love cannot help admitting the reality of sin and its origin," is so anomalous in its nature as scarcely to require attention or explanation. To assume that a God of love would afflict His children with sin without giving them the understanding and power wherewith to overcome sin, misses the very essence of the teachings of the Bible and the supreme import of an omnipotent Godhead. The Bible says very clearly that God is "of purer eyes than to behold evil," and cannot "look on iniquity," and Jesus taught, and proved by casting it out, that sin was not of God. He could not have done this if sin had been God created. One of the greatest obstacles mankind have had to meet in combating sin is the false teaching that sin is real, a part of God's creation, and the same with respect to sickness. Jesus proved that sickness was not sent of God, and he also proved that it was sinful to believe that mankind are purified through sickness. The teachings of dogmatic scholasticism along this line have done more to hinder the salvation of humanity than any other one thing.



[W. Stuart Booth in *Englewood* (Col.) *Enterprise*]

Christian Scientists are always pleased when the need of a more practical application of Christian teaching is noted, as was done by a recent contributor. The advice offered by him to make the Bible the rule of life is most commendable; but unfortunately for your readers most of the article was devoted to condemnation of one detached sentence from Mrs. Eddy's standard work on Christian Science, "*Science and Health with Key to the Scriptures*."

It is, to say the least, inconsistent for a person who wishes to have the Bible made practical to criticize the one teaching which has so thoroughly proven itself to be a religion of fulfillment as well as of promise; for there are thousands in our very midst who have been healed physically, regenerated morally, and awakened spiritually through the ministrations of Christian Science. These results have been obtained solely through the spiritual, scientific understanding of the Bible, which has thus been demonstrated to be most practical, for the message of the Bible is essentially a message of life.

When Mrs. Eddy repudiated the scholastic doctrine of "God's own vicarious suffering Saviour for the sinner," to quote our critic, she took nothing away from the Bible; for vicarious salvation is not taught therein. At no time did our Master say that he was doing our work for us, but contrariwise he continually called for a repentance to be attested by deeds, not by creeds, by proof rather than profession.

The following sentence from page 25 of *Science and Health*, quoted by this critic, will stand by itself, for it is reasonable and true: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business." However, to be fair and to give the positive statement on this subject, the next sentence should also be quoted: "His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life." Here we may see that Christian Science shows that Christ Jesus became our Way-shower that we might become way-goers. It is only as we follow him by sacrificing our material sense of good and life, as was prefigured in the killing of the passover in Egypt, only as we turn wholly to God, infinite Love, as our guardian and guide, and endeavor to have that Mind in us "which was also in Christ Jesus," that the blood of Jesus finds saving expression for us.

Editorial

Good Omnipotent and Eternal

EVIL's persistent effort at this particular time seems to be so to engross Christian Scientists in war news and war preparations as to render them perfunctory in their scientific study and work. Needless to say, most Christian Scientists are alert to this subtle effort, and they have better prepared themselves to understand the meaning and value of war news, and are better able to do whatever falls to them to do in the way of material preparation for meeting the conditions consequent upon war, by bringing to bear upon the situation a clear sense of that divine Science which, "rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). Following this course, the line of demarcation between seeming and being is sharply drawn, and thus Christian Scientists have become able to differentiate between those things which are tending toward the perpetuation of self-will, bondage, and fear and those things which, though in a crude way, are working toward the accomplishment of the better beliefs of human good and human liberty.

In dealing with many of these conditions the choice which Christian Scientists will be compelled to make will call for the more careful consideration because it is along new and different lines. "Of two evils choose the lesser," runs the adage, and in this instance the choice will not be between good and evil, but between a lesser and a greater evil; in other words, between that which though inherently wrong has an ennobling purpose—the freedom and uplift of all peoples—and that which while likewise inherently wrong has for its ultimate purpose the subservience of the masses to the self-appointed few, domination not by right but by might, the unlicensed rule of autocracy against the democracy which, reared on liberty, raises itself to undreamed of heights of achievement and attainment.

"Where there is no vision, the people perish," said the wise man, and those who have the vision to see the good of the mass as above that of the individual will be able to make this choice intelligently and understandingly and with a due recognition of the necessity which confronts them. Not only this, but they will also be mindful of the fact that even though the world's progress has ever been along slow and unsatisfactory lines because of its unbelief, yet it is progressing Spiritward. "This leaven of Truth is ever at work," Mrs. Eddy writes on page 118 of Science and Health; and she says further that this will continue "until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal." Christian Scientists have as their duty, therefore, the leavening of the most material beliefs of mankind with those which are in some measure at least more spiritual. To do this effectively they must make it their supreme endeavor to understand God.

One who has been healed through Christian Science of a very serious physical condition writes, "I found out through bitter experiences that mere repetition of the words of Christian Science does not heal; but that the Principle for which those words stand can and does heal; and when I made an honest effort to understand that Principle, my healing came." This experience proves that the mere repeating of a formula is not the practice of Christian Science, and that the work of a genuine Christian Scientist is not simply the perfunctory going over of a set of stock phrases, but rather the realization of the spiritual and the real in contradistinc-

tion to the asserted beliefs of the unreal and untrue. The healing of disease and the reform of the sinful, as Mrs. Eddy has explained on page 10 of "Christian Science versus Pantheism," "is accomplished by the grace of God,—the effect of God *understood*." With the grace of God in our hearts, and the welfare of mankind always before us, we shall strive for an understanding of Truth which will lift us above the perfunctory repetition of words into that clear sense of the omnipotence and eternity of good which destroys every last vestige of inharmony and leaves Truth triumphant.

ARCHIBALD McLELLAN.



Filibustering

OUT of that strange masterful time when the Dutch, the Spanish, and the English were contending for the riches of the newly discovered Western Hemisphere, there arose the word filibuster. It bears the marks of all three languages. Starting as a Dutch word compounded of *vrij*, meaning free, and *buit*, meaning booty (thus akin to our freebooter), it was changed by the Spanish into *fibustero* to suit their tongues, and then passed into the English language as filibuster. The word was used to describe the particular type of pirate who on plunder bent infested the Spanish American coasts and knew no law.

The time came when the word filibuster went into politics, and slightly changed its methods though not its nature. It remained a freebooter but became more subtle in its workmanship. Instead of antagonizing the law it learned to operate under the protection of the law. Webster has defined the political filibuster as "a member of a legislative or deliberative body who obstructs or prevents action by the extreme use of dilatory tactics, such as speaking merely to consume time." To delay the advance of men and nations by breaking the spirit of the law and destroying its life while claiming its protection, this is to be a master filibuster.

Christian Science offers mankind metaphysical answers to all its questions. Mrs. Eddy writes on page 19 of "Christian Healing," "Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour; but if Science makes a more spiritual demand, bidding man go up higher, he is impatient perhaps, or doubts the feasibility of the demand." When hard pressed by God, urging an advance Spiritward, mortals are tempted to resort to filibustering. Then their dilatory tactics are truly wonderful, as often taking the form of obstinate silence as of talking against time. When a certain man in the parable bade his guests to the spiritual supper he had prepared, "all with one consent began to make excuse." While the unready hung back, the master of the house gathered in the poor, the maimed, the halt, and the blind, and even searched the highways and hedges for those ready to partake of the feast.

When an individual, a nation, or a movement is called by God to take forward steps, then selfishness and conceit stand ready to provide excuses. If the call to spiritual obedience becomes doubly imperative, mortals are sometimes induced to descend to the subtlest forms of disobedience; and if these fail, even to throw all pretense to the winds,—to run up the black flag of piracy to the masthead and boldly proclaim themselves adventurers cruising the Spanish Main for pelf.

This obstruction to obedience is clearly indicated in Mrs. Eddy's writings as the belief of a man separated from God. On page 338 of Science and Health we read: "Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction. . . . Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator." Here then is

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that which tries to turn man into a rebel against God and an outlaw against divine law, the belief in material existence interposing a pretended barrier between Spirit and Spirit's manifestation.

This mortal belief is the foe of all progress; this it is which delays action in the hour of crisis, gives comfort to the enemy, causes quarrels among friends, misunderstandings among allies, and sends forth hastily raised levies too late upon the battle field of progress. This it is which organizes hostile expeditions in times of peace in a futile attempt to postpone the day of reckoning. In "Miscellaneous Writings" we read: "The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God *directs* your way; then, hasten to follow under every circumstance" (p. 117). The cure for filibustering is instant obedience to inspiration and revelation. Guided by the illumination of Christian Science no one need fear to act, and to act promptly.

WILLIAM D. MCCrackAN.



"An holy priesthood"

CHRISTIAN SCIENTISTS are sometimes asked whether there is any ordained ministry in their church corresponding to that of other churches. To this it may be answered that the readers in Christian Science churches conduct the services, and, as our Manual states, "they must keep themselves unspotted from the world,—uncontaminated with evil" (Art. III, Sect. 1). Furthermore, all Christian Scientists cling to the promise that those who are faithful shall be "priests unto God," as we read in Revelation. This view is also borne out by Peter's words in his first epistle, where he speaks of those who serve the truth as "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The work of the Christian Science practitioner calls for the utmost consecration; hence it may be likened to that of priests, for it means the offering up of spiritual sacrifices at all times, and thus to be worthy of the high and holy purpose of our Leader, who under divine guidance provided for it.

We are told that at the consecration of the priests in the time of Aaron and his sons, the tip of the ear, of one finger, and of the great toe was touched with blood to indicate that all their service should be sacred, that they would listen only to that which concerned their high office, and be ready to go upon errands of love and mercy at all times. We also read much about the oil used in consecration; and in Christian Science oil is defined as "consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, p. 592). If we were to apply this to the work of the practitioner it would mean that eye, ear, tongue, hand, and foot—every thought, indeed—should be consecrated, and that it is little less than sacrilege to devote time or words to the discussion of worldly things, much less of error, when a patient comes to ask for healing. Here it is well to recall the words of the Master, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

It is doubtless true that as time advances greater and greater demands will be made upon the Christian Science practitioner to deal with the more hidden phases of mortal belief, whether manifested as sin or suffering; hence the need of greater consecration in all that is attempted. The Christian Scientist knows that Truth never fails, and should know with equal clearness that if he is at-one with divine Truth and Love in all his efforts, these efforts cannot fail; but he must also know that he cannot for a moment forget what consecration to his high office demands.

On page 141 of Science and Health our revered Leader

lifts thought above mere ecclesiasticism up to the high demands made upon those who would heal the sick and the sinning. Respecting the divine Principle of Christian Science she says, "Its only priest is the spiritualized man;" and every loyal student of her teachings would gladly assent that none other than this sort of man is ready for the sacred ministry of overcoming sin and sickness in the Christ-way. On page 88 of the Christian Science Hymnal we find these words respecting the true church:—

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones;
Love, her communion cup.

As we ponder the example of the Master, his untiring service and his absolute consecration to the things of Spirit, and then note how willing his disciples were, after they had gained a higher sense of his teachings, to follow in the way where he led, we surely cannot shrink from any demand which may be made upon us. As we read of Paul's experiences,—the trials, persecutions, and privations which seemed inseparable from his ministry,—we find no word of complaint, but rather do we find him glorying in these things as proofs of his ministry. This may well inspire us with noble ambition to live above the material tendencies of this age, and to be worthy followers of those who gave their lives to establish the kingdom of God on earth at the dawn of Christianity. Very often may we ponder with profit the divine command to Moses, as quoted in Hebrews: "See, saith he, that thou make all things according to the pattern showed to thee in the mount."

ANNIE M. KNOTT.



[From *The Christian Science Monitor*]

Infringement of Copyright Claim

CHICAGO, ILL.—The Christian Science Publishing Society, on May 3, 1917, filed in the United States district court for the northern district of Illinois, eastern division, a bill in equity against Art Masters Society, known also as Art Masters Reproducing Company, and others, in Chicago, alleging infringement of copyrights owned by the Publishing Society, upon the picture of Mary Baker Eddy, seeking an injunction restraining the Art Masters Society and others from publishing and selling pictures of Mrs. Eddy which are claimed by the complainants to be an infringement of copyrights owned by The Christian Science Publishing Society. The bill also alleges that the pictures published by the defendants purport to be imitations of an oil painting of Mrs. Eddy, and that they closely resemble the pictures copyrighted and sold by The Christian Science Publishing Society, on all of which pictures sold by the Publishing Society appear the words "Copyrighted 1911 by The Christian Science Publishing Society."



Among the Churches

Current Notes

SYDNEY, AUSTRALIA.—The literature distribution committee during 1915-16 supplied literature to sixty steamers, twenty-one lighthouses, eighteen pilot stations, thirteen police stations, twenty-five literary institutes, the Commercial Travelers' Club, fifteen fire stations, two prisons, two sailors' homes, four asylums, the Federal Capital Works, Irrigation Works, Parliament House, Cabmen's Shelter, tramway sheds, Sydney Hospital, six military camps and hospitals.

The committee sent out in all thirteen copies of Science

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and Health in English and two in German, six copies each of "Miscellaneous Writings" and Miscellany, three of "Christian Healing," two copies each of "Rudimental Divine Science" and "Christian Science versus Pantheism," one of "The People's Idea of God," and two of "Personal Contagion." In addition to our Leader's works five copies of "The Life of Mary Baker Eddy" were given out, besides twenty-four of "Christian Science: Its Legal Status," and three hundred and seven pamphlets. The following periodicals were distributed: 6841 *Sentinels*, 1016 *Journals*, 53 *Herolds*, 14,878 *Monitors*, 4 *Quarterlies*.

GALVESTON, TEXAS.—Work on the Christian Science church at Twenty-seventh Street and Avenue O is again under way, a contract having been made for its completion on or about June 10. The building permit calls for an expenditure of twenty-five thousand dollars, which is in addition to the cost of that portion of the building already completed.—*The Galveston News*.

MICHIGAN CITY, IND.—During the calendar year of 1916 there were mailed and placed in boxes at hotels, depot, and fire stations, 1072 *Sentinels*, 115 *Journals*, 123 *Herolds*, 3843 *Monitors*, and 14 pamphlets. One each of the works on Christian Science by Mrs. Eddy, "The Life of Mary Baker Eddy" by Sibyl Wilbur, and the pamphlet "Law and Work" were placed in the library at the Northern Indiana State Prison, together with two yearly subscriptions to each of the periodicals.

TRINIDAD, COL.—The first Sunday service in the new edifice of the Christian Science church which is being erected on Pine Street, was held Feb. 4. The main auditorium of the church building when completed will seat two hundred people.—*Trinidad Chronicle*.

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The Lectures

SANTA CRUZ, CAL. (First Church).—Clarence W. Chadwick, lecturer; introduced by Miss Augusta M. Cole, who said in part:—

All the world today is crying out for peace. The governments at war, even while putting forth gigantic efforts for more war, are longing for peace. The heart's desire of the men in the trenches and the women and children in the factories and fields is peace. All the world wants peace,—peace not merely from war, but peace from the evil passions that make for war; peace from sin, from disease, from poverty, from sorrow; peace from discord of every kind.

And yet twenty centuries ago the gentle Nazarene said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Wherein has humanity stumbled and lost its way that it has failed to realize the blessing? What can dispel the darkness, out of the depths of which mankind still cries "Peace, peace; when there is no peace"?

For hundreds of thousands of us Christian Science is dispelling the darkness. It has proved the darkness to be ignorance,—ignorance on the most important subject there is; viz., what God is and what is man's relation to Him. Christian Science, or the Science of Christianity, is teaching us what God is, and what man's relation to Him is, and as we glimpse this understanding, lo, we glimpse peace!

Santa Cruz Sentinel.

MINNEAPOLIS, MINN. (Society, University of Minn.).—William W. Porter, lecturer; introduced by Prof. E. G. Lorenzen, who said in part:—

The subject of the lecture this afternoon is of supreme importance to us all. The matters ordinarily discussed in these halls deal with relative truth at best, with knowledge that is accepted as correct today and rejected as false tomorrow, resting, as it necessarily must, upon the unstable foundation of human opinion. Christian Science, on the other hand, deals with absolute truth, which remains unaffected by human doctrines, for it is the Science which gives us an understanding of God.

Surely nobody who ever lived on this globe had so perfect an understanding of God as did Jesus. He proved his knowledge by demonstration. It was his understanding of God as divine Principle, Love, which enabled him to do those mighty works recorded in the New Testament, and which gave him dominion over all material conditions. But the word of God is the same yesterday, today, and forever; it is as powerful today as it was in the time of Jesus and of the prophets of old, and it is as available to each one of us. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

ITHACA, N. Y. (Society, Cornell University).—Virgil O. Strickler, lecturer; introduced by Prof. Elmer O. Fippin, who said in part:—

Each one of us desires to follow that course of action which leads to the most good. That we so frequently fail in its realization may be assigned to our lack of an adequate rule of action. Nearly two thousand years ago there lived in an eastern country a man who taught a rule of action, of personal conduct, and of one's relationship to God, that presumed to attain that highest good,—a good that he claimed to be continually present and available to all persons. He illustrated the operation of that rule by the healing of sickness, sin, and unhappiness with such certainty and effectiveness that in spite of the fact that he left no printed record and did not write down a single word, so far as we know, yet his teaching is still ringing in the ears of half the people of the world. Many sects and groups of people have offered their interpretation of those teachings of Jesus, but without seeming to attain the results in practical experience which he said should follow the application of the Principle and rule he taught.

Christian Science has come with its interpretation of the teachings of Jesus. Like him, its disciples are illustrating their understanding of Principle by their works. So effectively have they been healing disease, eliminating discomfort, and relieving unhappiness and sin, that their interpretation is challenging the attention of all thoughtful men and women.

MILL VALLEY, CAL. (First Church).—John Randall Dunn, lecturer; introduced by Arthur F. Thomas, who said in part:—

Throughout all time mankind have held differing views on nearly every subject, but there are at least two things on which we can all agree, and they are our desire for health and our longing for happiness. It is true that we do not all agree as to what constitutes happiness, but nevertheless we all want to be happy. Christian Scientists have found that a knowledge of the truth about God and man as taught by Jesus brings health, happiness, and a satisfying peace of mind. This great truth is made clear to them by a study of the Bible in connection with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

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CARTHAGE, Mo. (First Church).—George Shaw Cook, lecturer; introduced by Walter C. Lanyon, who said in part:—

For ages man has searched far and wide for happiness,—in climate, in health, in wealth, and in people,—only at last to drop by the road weary and disheartened, unmindful of the fact that within himself lay the kingdom of heaven, harmony, happiness. And it fell to the lot of a pure, noble woman, Mrs. Eddy, to turn the steps of tired humanity toward the kingdom. It remained her duty to unlock the treasure chest of the Scriptures, and to place before a soul starved people spiritual food that satisfied and made happy. It was through her pure insight that man came into possession of the fact that God is Love here and now, in its true sense, and it is the knowledge of God as Love, infinite and eternal, which neutralizes all the ills of humanity and puts them to flight. Christian Science is the open door to life eternal. It is a religion of Love.

LEYTONSTONE, ENGLAND (First Church).—John Sidney Braithwaite, lecturer; introduced by Mrs. Charles Horncastle, who said in part:—

One of the objects of these lectures is to do away with various erroneous statements regarding Christian Science. Christian Science is the truth which Christ Jesus taught and demonstrated, and which has been made practical to this age through the understanding and application of its teaching. This Science not only heals the sick, gives peace and comfort to the sorrowing, courage and confidence to those struggling with difficulties, but it is of daily value in the office, the factory, and the home. The study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is as a ray of light shining in the darkness and is an inspiration to all mankind.

ABERDEEN, S. DAK. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by E. A. Patrick, who said in part:—

I am an admirer of Christian Science. It is not the speculative philosophy that I thought it was; it does not require assent to an outworn creed, and its adherents, instead of taking their pleasure in making themselves peculiar and every one around them uncomfortable, are, while serious and high minded, also companionable, efficient, and practical. While they believe that God, divine Principle, governs this world, they do not believe that they work with Him by reproving joy and ignoring beauty. I admire Christian Science because of the simple, quiet dignity of its services; the open, hearty friendliness of its handshakes, and for the efficient, practical usefulness of its machinery, particularly for its publications and its board of lectureship.

Daily American.



Lectures to be Delivered

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

IDAHO—Boise: George Shaw Cook, Pinney Theater, 3 p.m., May 27.

ILLINOIS—Chicago (Seventh Church): William W. Porter, Church Edifice, 5318 Kenmore Avenue, 8 p.m., June 1 and 2.

Chicago (Sixteenth Church): Dr. Walton Hubbard, Rogers Park Woman's Club, 7077 North Ashland Boulevard, 8 p.m., May 25 and 26.

Peoria (First Church): Charles I. Ohrenstein, Mohammed Temple, 207 North Monroe Street, 8 p.m., May 31.

INDIANA—Indianapolis (Second Church): John Randall Dunn, Tomlinson Hall, 3:30 p.m., May 27; Church Edifice, Delaware and Twelfth Streets, 8 p.m., May 28.

Winchester: John Randall Dunn, Irvin Theater, 3 p.m., May 27.

IOWA—Cedar Rapids: Clarence W. Chadwick, Church Edifice, 1242 Second Avenue, 8 p.m., May 31.

Clinton: Clarence C. Eaton, The Clinton, 3 p.m., May 27.

KENTUCKY—Lexington (First Church): Clarence C. Eaton, Auditorium, Woodland Park, 8 p.m., May 29.

MAINE—Waterville: Prof. Hermann S. Hering, Unitarian Church, 8 p.m., May 31.

MASSACHUSETTS—Boston (Second Church): Virgil O. Strickler, Church Edifice, Elm Hill Avenue and Howland Street, Roxbury, 8 p.m., June 1.

Malden: John Randall Dunn, Mystic Theater, 8 p.m., June 3.

Newton: Clarence C. Eaton, Players Hall, Washington Street, West Newton, 8 p.m., June 1.

Provincetown: Bicknell Young, Town Hall, 7:30 p.m., June 1.

MICHIGAN—Adrian: Charles I. Ohrenstein, Croswell Opera House, 8:15 p.m., June 1.

Alpena: Dr. Walton Hubbard, Trinity Parish House, 8 p.m., May 29.

Flint: Dr. Walton Hubbard, Church Edifice, East Court and Harrison Streets, 3 p.m., May 27, and 8 p.m., May 28.

NEBRASKA—Exeter: Charles I. Ohrenstein, Auditorium, 3 p.m., May 27.

Grand Island: Charles I. Ohrenstein, Liederkranz Auditorium, 8:15 p.m., May 28.

NEVADA—Reno: Charles I. Ohrenstein, Majestic Theater, 8 p.m., May 21.

NEW JERSEY—Hackensack: Bicknell Young, Oritani Hall, 8:15 p.m., May 29.

Nutley: Virgil O. Strickler, Masonic Hall, 559 Franklin Avenue, 8:30 p.m., May 31.

NEW YORK—Amsterdam: Bicknell Young, Elks Club, Division Street, 8:15 p.m., May 25.

Fulton: Prof. Hermann S. Hering, Fulton Public Library, 8 p.m., May 29.

Hornell (First Church): Frank Bell, Majestic Theater, 2:30 p.m., May 27.

Lockport (Second Church): Frank Bell, Universalist Church, 8:15 p.m., May 29.

New York (First Church): Ezra W. Palmer, Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., June 1.

Niagara Falls: John Randall Dunn, Cataract Hotel, 8:15 p.m., May 31.

Oswego: Prof. Hermann S. Hering, Y. M. C. A., 8 p.m., May 28.

Salamanca: Bicknell Young, Congregational Church, 8 p.m., May 28.

Yonkers: Dr. Walton Hubbard, Yonkers Public Library Hall, 8:15 p.m., May 31.

OHIO—Hamilton: Virgil O. Strickler, High School Auditorium, 3 p.m., May 27.

Lakewood: John Randall Dunn, Church Edifice, Detroit and Arthur Avenues, 8 p.m., May 21.

Lima: Clarence W. Chadwick, Lyric Theater, 8 p.m., June 1.

Mechanicsburg: William W. Porter, Main Street Theater, 8 p.m., May 28.

Newark: Virgil O. Strickler, Taylor Hall, Y. M. C. A., 8:15 p.m., May 28.

Piqua: Virgil O. Strickler, High School Auditorium, Ash and College Streets, 8 p.m., May 25.

Springfield: William W. Porter, Memorial Hall, West Main Street, 8 p.m., May 29.

Urbana: William W. Porter, Clifford Theater, May 27.

PENNSYLVANIA—Bradford: Virgil O. Strickler, Women's Club, 8 p.m., May 29.

Philadelphia (First Church): Paul Stark Seeley, Church Edifice, Walnut Street, west of Fortieth Street, 3:30 p.m., May 27, and 8 p.m., May 28.

Scranton: Bliss Knapp, Church Edifice, 520 Vine Street, 3:30 p.m., May 27, and 8:15 p.m., May 28.

West Chester: William R. Rathvon, Church Edifice, North High Street, 8:15 p.m., May 29.

VERMONT—Barre: William W. Porter, Howland Hall, 8 p.m., May 24.

WISCONSIN—Eau Claire: Paul Stark Seeley, Eau Claire Club, 8:15 p.m., May 24.

WYOMING—Sheridan: Ezra W. Palmer, Orpheum Theater, 8 p.m., May 28.

Testimonies of Healing

That "man's extremity is God's opportunity" was proven to me several years ago, when, in despair of ever regaining my health, I began to read *Science and Health*, and was healed almost instantaneously of serious rectal trouble of six years' standing. With that healing came a spiritual illumination and a realization of the nearness and availability of divine Truth, such as I had never before experienced. From that hour I began to study Christian Science, and the more I studied and was able to perceive the truth, the deeper grew my interest and the more harmony was manifested in my life.

Over two years ago I was healed, in one week's treatment, of eye trouble which had compelled me to wear glasses for sixteen years, and I had been told they would always have to be worn. Many other demonstrations of the healing power of Truth have been experienced. Previous to coming into Science I had no knowledge of the Bible, but with the help of the key which Mrs. Eddy has given us, the Bible has been opened up to me as a storehouse of truth, and it is my daily companion together with *Science and Health*. Each day I am striving to live more and more in obedience to God's laws, as revealed to me through Christian Science.

Words fail me in expressing my gratitude to our revered Leader for this great revelation, which has opened up a new and better world to me, as it will to every earnest seeker after Truth.—LILLIAN H. TUTT, Chicago, Ill.



On both sides of my family tubercular disease was said to be hereditary, and so embedded in my thought was the fear of this trouble that, in the words of Job, "the thing which I greatly feared" came upon me. I also suffered from another so-called incurable trouble, namely, organic heart disease. Some of the well known specialists of this country treated me, and my husband traveled with me in the hope of finding some climate in which I could live.

When physicians had done all they could for me and I was without hope, a friend said that Christian Science would heal me, and gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I read as one famished. I had Christian Science treatment for a year without any seeming results physically, but so steadfastly was my thought turned from person to Principle, that I was then able to take up the work for myself. After five years I was healed; the sunlight of Truth had vanquished every symptom of the disease.

Does five years seem long to labor and to wait, dear reader? Discouragement would have us so believe, but there were many things of which I needed to be healed, for I loved the world and the things therein. I do not now regret that my healing was slow, for it made me search the Bible and *Science and Health* more diligently for the Principle and law of spiritual being; and I am glad to say that it has been permanent. My prayer is that I may ever keep in consciousness the Christ-way, and prove by daily living this truth that frees mankind.—CARRIE LEE POOLE, Chicago, Ill.

The foregoing testimony is a statement of absolute facts, and I too desire to express my gratitude for this wonderful healing, and for the many blessings that have been received personally through the knowledge of this great healing truth, Christian Science. I have been healed of piles, stomach trouble, headaches, colds, and also of fear. Christian Science has been my rod and staff, physically, mentally, and in

all my business affairs, and it has never failed me when properly applied.

I am thankful for the privilege of being a worker in our church, and for the growth in understanding since becoming an active worker, as well as for the peace and harmony which this understanding has brought to me and mine.

THOMAS B. POOLE.



In May, 1914, our little boy, then three years old, was quite suddenly taken ill with what seemed a very serious ailment. We called a physician who had been recommended to us as successful in children's diseases, and he treated the child for about a week; but the little fellow was steadily getting worse. When the doctor called the last time, the child was unconscious and had a high fever. His right side was apparently paralyzed, the head and face were in an alarming condition, and the bowels had not moved for over three days.

The doctor made it plain that he could do nothing to help the boy, so I immediately called a Christian Science practitioner, of whom I had heard some time previously. After the first treatment the bowels moved and the boy immediately began to improve. The next day the practitioner, after treating the child, gave him a package of milk chocolates, much to the astonishment of my wife and myself, as the doctor had instructed us several days previously that if the child improved he should have nothing to eat for several weeks except weak broth, gruel, and the like.

The case had been pronounced infantile paralysis, but when the health officer called to make his examination, about ten days after the practitioner's first visit, the boy was so much better the officer said that, although it had been one of the most serious cases he had come in contact with, the danger was past and there was no need to quarantine us. At that time the child had not recovered the use of his right arm or leg, and the doctor said we should train him to use his left hand and arm for everything, as he would never be able to move a finger on the right hand and the whole limb would shrink and never grow with the rest of the body. The boy is now healthy and strong, however, and not only can use his right hand and arm the same as other children do, but can run and play like them also.

None of our family, including my wife, four children, and myself, have taken medicine in any form since turning to Christian Science. Up to the time we became interested in this teaching I had suffered with chronic bowel disorder and stomach troubles as far back as I can remember, but I have been free from them for over three years.

Words cannot express our gratitude for these and many other benefits received through the study of Christian Science; but more than all, we are thankful for the understanding we have gained of reality.

C. E. DUNN, San Jose, Cal.



It is over five years since I became interested in Christian Science, and in that time so many discordant conditions have been overcome that my heart is filled with thankfulness to God, and with gratitude to our revered Leader, Mrs. Eddy, whom I am learning each day to reverence more, as new unfoldments are opened to me and divine possibilities are realized. I am most grateful for the spiritual uplift which Christian Science has given me, although I have been healed of many things which to mortal sense made me very unhappy.

My first physical healing was that of bowel trouble. This healing was brought about simply by the earnest perusal of *Science and Health*, and seemed quite wonderful to me, as I

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had suffered from this disorder since early childhood. Then came the overcoming of some warts, which were unpleasant to look at. A practitioner treated me, and in a short time they were gone, and have never returned.

Before our little one came I suffered very much from varicose veins, which had caused me a great deal of pain for several years and were supposed to be inherited. At this time they became greatly enlarged, until I could not do my housework without resting several times during the day. Although I studied Science faithfully the trouble grew worse; so a practitioner was asked to treat me, with the result that in a few days the pain completely disappeared and in less than two weeks I was healed—all through absent treatments. There has been no return of the trouble and I am able to do all the work that needs to be done. Through the study of Science and Health and the Bible I am now able to solve the problems that are presented each day.

Words fail to express the love I feel for Christian Science; I can only say in the words of the psalmist, "Bless the Lord, O my soul, . . . who healeth all thy diseases."

MABEL E. VOGT, Grinnell, Iowa.



[Translated from the German]

In March, 1913, my feet began to swell and severe heart trouble set in, so that I suffered greatly after the slightest effort. I had been acquainted with Christian Science for about a year and a half, and realized that God alone could help me in my extremity. I treated myself to the best of my knowledge, but feeling that my understanding of the truth was still too small, I asked a Christian Science practitioner for treatment. My body was so swollen that I could hardly move, but I clung to the truth, while the practitioner helped me on and worked for me. When I saw that it was not my body but my whole thinking which was in need of healing, improvement began and continued every day. In a short time I was well and able to take care of my household.

The trouble has never manifested itself since, and I cannot be too grateful to God for this glorious proof of His help in times of great need. I am also greatly indebted to Mrs. Eddy, for without her discovery we would not know that such healing is possible nowadays. My desire is that this testimony may induce others who are in trouble to seek the help which never faileth.

FRAU MARIE PFISTER, Heubach, Württemberg, Germany.



When Christian Science came to me, I had been ill for over a year. Four different physicians had treated me during that time, but no permanent relief was received; instead I slowly and surely got worse. Though seemingly my healing in Christian Science was slow, I received help from the very first, for after having three treatments I arose, dressed myself, and walked three quarters of a mile. From that time on I have been able to do my own housework. I had very little faith in Christian Science, but tried it as a last resort.

I am grateful for the understanding of Life, Truth, and Love as revealed in Mrs. Eddy's writings, which came to me through the overcoming of this illness.

ANNIE JOBSON, St. Louis, Mo.



It is a pleasure to tell of the blessings which have come to me through Christian Science. When a small child I fell on the foot of a bed and was hurt severely; but the pain in the stomach caused thereby was overcome with Christian Science treatment. Then I fell from a step ladder, and sustained

an injury which resulted in curvature of the spine. The left side stopped growing, and one leg was shorter than the other. Later I experienced a nervous breakdown and suffered intensely, but through Christian Science it was proved that God's love never fails. The hip has grown normal, and the flesh on that side has developed so that I no longer need to wear pads as formerly, while the leg is as long as the other. The healing was slow, for there were many erroneous beliefs to be overcome.

For all the blessings which have come to me I am thankful to God, and to Christ Jesus the Wayshower. Words cannot express my gratitude to our Leader, Mrs. Eddy.

GERTRUDE OWEN, Oxford Junction, Iowa.

I gladly verify my daughter's testimony. The physical conditions were most serious, but they have all been entirely overcome through Christian Science treatment. I am grateful for the blessings we have received through the power of Truth. Twenty-four years ago my husband was healed of Bright's disease, and I was healed of a serious case of cataract, although I was almost blind in both eyes. Nervousness, kidney and stomach troubles, as well as many other ailments, have been overcome. Seven years ago another breakdown came, at the passing on of my husband, but divine Love did not fail me.

My heart goes out in gratitude to the dear ones who have helped me on the right way in all these years. One daughter was raised almost from the grave on two different occasions,—once from an attack of measles accompanied by heart trouble, and at another time from a nervous breakdown and an abnormal growth. Through the realization that God is the only Life, she was restored to health and strength. My heart is filled with gratitude to our Leader, Mrs. Eddy, for her gift to suffering humanity, and my thankfulness to God for His wonderful love and power is beyond words to express.—MARY J. PEGOREK.



It was in August, 1909, that I first heard of Christian Science. For eight years I had suffered from acute stomach trouble, colitis, hemorrhage, adhesions, also a displacement which caused great pain. I was unable to eat any solid food and sometimes was kept up artificially. I was sent to three different hospitals and one nursing home, underwent three operations, and had the advice of nine doctors, but was told that no more could be done for me. My mother was warned to be very careful with me, lest I lose my reason. At times I would be in bed as long as four months, and when able to go out had to be taken in an invalid chair.

When all hope had apparently vanished I was told about Christian Science, and after getting the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I applied for treatment. My healing was slow, but with constant study and the help of the practitioner one ailment after another left me. The discharge I had been troubled with for years ceased, and I could eat anything. After some time I was able to return to business, much to the surprise of all my friends. The displacement did not yield for three years, when after a very severe attack I realized the ever-presence of God so clearly that I knew the healing had come, and from that time there has been no further trouble.

One day I was suddenly taken with a paralytic stroke, which affected my head and one side of my face, and I could not hear a sound. This condition was considered hereditary. I was unable to work for myself in Science, so I asked for treatment. For three days I remained very ill, but the fourth day there came a clear realization that God was

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my life, and I was healed instantaneously. An abnormal condition of the kidneys has been overcome, and I am better than ever before.

Not only does Christian Science heal physically, but it can be applied to one's every-day affairs. My sister and I are in business together, she also being a student of Christian Science, and since we have learned what substance is, and that the only real business is God's business, which never fluctuates but is unlimited in its scope, ours has changed from a failing to a flourishing condition. Every day I am more thankful for the knowledge of the truth which Christian Science reveals, and am striving to learn more, so as to be a light to others.

Words but poorly express my thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, for giving to the world Science and Health, which makes plain to human understanding the truth that Jesus said should make men free.—ELIZABETH KATE BAKER, Plymouth, England.

I gladly bear witness to my daughter's testimony, the whole statement being perfectly true. I did not take up Christian Science for healing, but my daughter's healing was so complete and so wonderful that it gave me absolute confidence in God's power to cure all ills of the human body. Every day I see countless ways in which I am preserved from accidents and unpleasant experiences. I was healed of acute inflammation of the lungs in one week. Glasses had been worn for many years, but they were discarded some time ago, and my sight is perfectly good. I am enjoying the best of health, and for all the blessings we have received I wish to express real gratitude. It is my desire to reflect this teaching in my life.—ELIZABETH BAKER.



This testimony is given with the hope that it will brighten the outlook for some suffering heart, as testimonies of a similar nature have brightened mine. After having lived a very material life for many years, I became a nervous wreck. Five doctors treated me, but to no avail. One specialist said I was organically perfect; that I would have to "grin and bear it," and in time would work out of it. However, this was not an easy task, as I was literally afraid of my own shadow.

Finally I decided to try Christian Science, but told the practitioner I thought it a joke. To my surprise, instead of getting angry at my frankness he patiently explained what this Science is. As a result of Christian Science treatment I have laid aside glasses, which had been used since I was seven years of age, and have been freed from the liquor and tobacco habits, as well as healed of the terrible nervous condition. I am now a picture of health and never felt so well in my life. Our baby, three months old, has been healed of whooping-cough, and scarlet fever and other ailments too numerous to mention have been overcome. I have also been helped financially.

It has been my privilege to help many with the slight understanding I have gained of this accurate Science, and I am most grateful to Mrs. Eddy for her untiring efforts to give the world this wonder of wonders. My desire is that my thankfulness to God may be shown by living the life He would have me live.—JOSEF LE MAIRE, New York, N. Y.

Christian Science came to me through my husband's healing, though I took up its study reluctantly. Having been a trained nurse, I could not see how the reading of a book could help any one out of a physical or material trouble; it seemed almost ridiculous to me. I was however awakened to

its value, for with the help of my husband, who then had only a very slight understanding of Christian Science, I was completely healed of chronic bowel trouble of many years' standing. In the three years that we have been interested in this wonderful teaching I have been healed of numerous ills, among them postnasal catarrh and biliousness. I am gradually overcoming impatience and irritability, including all discord that occurs where there are children, and with the help of a practitioner I have been able to abandon all material remedies and rely entirely on God.

The study of Christian Science has also changed my views of God. Passing two years in a hospital, with its suffering and misery, I used to wonder if God were responsible for it all; if so, I did not care to know anything about Him. While I am grateful for the physical help we have received, it does not compare with the moral and spiritual light which has come to me. My daily prayer is that I may become more fit to serve Him who gave His "only begotten Son" to show us the way. My deepest gratitude goes out to Mrs. Eddy for her untiring and unselfish work to make clear this wonderful truth.—FRIDA LE MAIRE.



It is because I have many times been benefited physically and spiritually by reading the testimonies of healing in the *Sentinel* and *Journal*, that I send my offering with the hope that it may help some one. Through studying the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and substituting the concept of God as Love for that of a personal God, and man as God's image for person or physique, I was healed of a structural defect of the eyes and found myself reading and sewing without glasses after having worn them for years. That was seven years ago, and I have had no need of glasses since. I have also been healed of what was pronounced a fibroid tumor. This healing was slow, covering a period of two years or more, but the growth eventually disappeared into its native nothingness.

To God I give all glory. I am grateful to Mrs. Eddy for the spiritual interpretation of the Bible by which we may gain heaven, harmony, here and now.

KATE B. HANLIN, Denver, Col.



It is with a heart full of gratitude that I send this testimony of God's loving-kindness to me. A Christian Science practitioner was asked to treat me only when other means had failed to relieve my mental distress in the darkest hour of my life. Discord, turmoil, and limitation seemed to rule in my home, and I had become so wearied with it all that finally self-destruction was contemplated; but what I had read in some Christian Science literature seemed to hold me back from such a fate, and I finally asked for help.

After three or four treatments there came into our home boundless peace, joy, and love. No book ever made such an impression upon me spiritually as did Science and Health, which the practitioner told me to get at my earliest opportunity. Through the reading of it my eyes were healed, although they were in such a condition that an oculist had advised treatment for my nerves before he would fit my eyes with glasses.

I began early to apply my understanding of God in numerous ways, with gratifying results, and sometimes the healing was instantaneous. Croup, fevers, stomach troubles, cuts, bruises, and other ills have been overcome. My year old baby fell on a hot stove and was severely burned on the face and one hand, but the pain ceased in half an hour after treatment was asked for, and the burns healed without leav-

ing a scar. An attack of ptomaine poisoning was overcome even when death was thought to be near, and I was enabled to do all my work the next day. At the time my last child was born there were sores on my legs that the physician said were liable to infection, but they caused no trouble and were healed with Christian Science treatment.

I have indeed much for which to be grateful, and am more thankful to God than words can express; also to Mrs. Eddy, who has shown us the way.

MARTHA STEGING, Redondo Beach, Cal.



Christian Science was brought to my notice when I was just recovering from a serious operation. A lady told me I did not need to suffer, and the reason why. Having endured suffering all my life, I yearned for anything that would set me free from it. As a child my trouble was diagnosed as consumption of the bowels and pronounced incurable, and at a later time I was said to have ovarian trouble. I had all kinds of treatment, but physicians declared that only an operation would help me. I had a dread of operations, but being considered very anemic and having all the ills that go with this condition, the time came when it seemed as if I would rather die than live, and so I consented to submit to the ordeal. For a time I was much better, and thinking that the operation had helped me, I dismissed all thought of Christian Science. In about eight months my condition was worse than ever, for in addition to the physical suffering and weakness my hands were covered with a skin disease. One morning I even prayed earnestly to die, believing that this was the only way out of suffering.

I finally purchased a copy of *Science and Health*, but laid it aside. I would however read testimonies of the wonderful healings which had been brought about by the reading of this book, and would pray that if there was any truth in it, I would be guided to know it. Surely my prayer was answered, for the very day I asked for Christian Science treatment the healing came. On the way home the words of our Leader's hymn, "Shepherd, show me how to go" (Hymnal, p. 237), illumined my thoughts. I turned at once to *Science and Health*, and this time every line had a message for me. My healing was so marked that it swept away all opposition on the part of my family; they knew that nothing could have brought this about but the truth taught in this book.

That was more than nine years ago, and today I am a strong, happy woman, for this glorious truth has brought to me the peace "which passeth all understanding." At one time I thought mine was such a useless existence, but now I am proving that man as God's image is capable of all things. It would take pages to tell of the many other blessings I have received.—ANNIE M. HOLLOWAY, Seattle, Wash.



About five years ago I suffered severely for over seven weeks from the effects of poison oak. A few weeks later I had another attack, and the doctor said this trouble would occur every year at the same season for a period of seven years. This belief has been overcome in Christian Science, for I have never had a recurrence of the trouble, although I go into the woods and country more than ever before. While I was splitting wood one day, a splinter flew into my eye. As I realized instantly that "accidents are unknown to God" (*Science and Health*, p. 424), there was no sense of pain at all and the splinter was proved harmless.

For these healings—these evidences of God's goodness, mercy, and protection—I am truly grateful. I appreciate the great privilege of going to Sunday school, as it gives one a firm foundation in the understanding of this great truth.

ADOLPH E. ASHER, Portland, Ore.

From Our Exchanges

[Rev. William A. Elliott in *The Biblical World*]

No one will question that good has come from those early "battles of the creeds," but every student of church history can only lament that so much of the thought and time and energy of Christianity should have been expended in the warfare of words while the great world program of Jesus was lost sight of. It is my profound conviction that the policy of controversy has not carried us so far along in the work of kingdom extension as conquest would have done. We are better grounded in the faith, perhaps, but our going has been pitifully slow and pathetically indifferent. We are more orthodox but less invincible. We are sectarian in spirit and split in hopeless confusion, while otherwise we might have been united. The early churches had the faith and the religious experience and the passion for conquest and were divinely commissioned, and thus panoplied they went forth with mighty power and success; but they stopped to define, and their ecclesiastical definitions brought divisions. It is ever thus. We divide when we stop to define. Definition is important. Let us not decry it. But theological definition serves as a check to spiritual conquest.

[Rev. Joseph Fort Newton, D.Litt., in *The Christian Commonwealth*]

What guarantees the purity and power of the faith of the saints is not trust deeds or even creeds, but lives of sweet saintliness, in which its reality is revealed and its beauty comes to bloom. They best keep the faith who incarnate it in heroic character in the name of him in whom the Word of God became flesh, who is King of saints and Saviour of sinners by the power of the endless life. There is no need that we go back to him, because he is not behind us, but with us, before us, beckoning us on to the city of God.

[*The Christian Intelligencer*]

In presenting the claims of Christ to men, it is to be emphasized that the call to men is not to follow insipid Christians, but Christ. However far off many professing believers may be following Christ, the ideal of Jesus is none the less shining, and men are to look at him and to be imitators of him. The soul's relation to God is a personal relation, and the word of Christ to those who hide behind excuses is, "What is that to thee? follow thou me."

[Rev. Herbert E. Benton in *The Universalist Leader*]

Our capacities are a trust. Often a man who would administer a trust fund with scrupulous honesty and regard for the expressed terms, in administering this trust which is in himself, which really is himself, pays little heed to the terms of the contract as given by the party of the first part (*i.e.*, God), but invests and trades and risks and uses with no thought except his own advantage.

[*The Christian Work*]

Easter stands for a spiritual miracle which can erect and resurrect out of the hatreds, strifes, and insane follies and crimes of the present international war, empires of unity and brotherly love. No human expedients are of avail in such a task as this. The risen Christ alone can accomplish this mighty miracle of renewal and change.

[Rev. Emile S. Harper in *The Homiletic Review*]

Any man with vision, with an ideal of some true and rugged purpose, does not think of success. His search is for truth. We should be warriors in the world's battle, and success in war means self-sacrifice.

Christian Science Sentinel

[Rev. E. Shillito, M.A., in *The Christian World*]

Theology, when it is living, is in the closest relation with the data of religious experience. It has, indeed, for one of its functions the task of setting in order for the satisfaction of the intellect all that is involved in religious experience. True theology does more than record, but it does seek to understand and to think together all the data of the life lived by faith in the immediate present. If the theologian deals with the unclosed questions which are asked in many fashions, in many ages, he takes the fashion that he knows best in his immediate setting for his dealing. If he deals today with the doctrine of the person of Christ, he will not use the terminology more familiar in Alexandria in the fourth century than in the London of the twentieth. He will not discuss Providence as though he were back in the eighteenth century among its deists and skeptics. He will deal with the problems of his science, knowing at the same time that the heart and mind and conscience of man are seeking the same things always, and that they seek them in many ways. The theologian must be above his age, yet within it.

[*The Sunday School Times*]

It is not humble to be always thinking of how worthless we are. For it is easy to pass from that consciousness of our worthlessness to pride that we are so conscious of our worthlessness; and pride in our humility is as bad as any other kind of pride. The recipe for real humility is not looking at what we are not, but looking at what God is, and seeing this by "looking unto Jesus." So it has been well said that "it is better to be thinking of what God is than what we are. . . . True humility does not so much consist in thinking badly of ourselves as in not thinking of ourselves at all." Self dies when we yield all to Christ and trust him for all. Then he fills our vision and keeps it filled with himself. That is as much better than trying to be humble as the living Christ is better than the dead self.

[*The Continent*]

The constant challenge of the Christian faith is to give the things that count the first chance in life. It casts no disparagement on the lesser things; it merely insists that they be kept where they belong. When the things of this passing life and those of the kingdom of God are set side by side, it does not minimize the former, but it does insist that the kingdom shall be sought first—the other things being counted an addition to life, not life itself. The things that count have certain marks. For one thing, they are lasting things, and they can be known by their promise of endurance.

[*The Guardian*]

The world's hope is a vision of permanent peace based on international righteousness, and the only hope of the fulfillment of any such vision lies in a mighty extension of the kingdom of Christ undertaken by a church chastened, repentant, and adventurous. It is the spirit of the nations which needs a change. If that is accomplished, the political and economic aspects of international relationships will adjust themselves accordingly.

[*Unitarian Word and Work*]

If the gospels could be taken for just what they claim to be,—not treatises or systems or logically developed theses, but just good news, illustrations of right conduct, plain and simple statements about right living,—there would be no excuse for the fences and sectarian divisions that thwart and hamper the religious spirit.

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 Rudimentary 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 increased cost of leather has necessitated an advance in the prices of the leather bound hymnals, and the following prices became effective May 1, 1917. Delivery charges prepaid. Morocco, pocket edition, one copy \$3.50; six copies to one address \$19.50; twelve copies to one address \$36.00. Morocco, large size, one copy \$3.75; six copies to one address \$21.00; twelve copies to one address \$39.00. Levant, large size, one copy \$4.75; six copies to one address \$27.00; twelve copies to one address \$51.00.

In the announcement of April 28, the price of the large size morocco hymnal was listed by mistake at \$3.50 a copy. The listing in the May *Journal* was incorrect and correction will appear in the June issue.



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.

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