

CHRISTIAN SCIENCE SENTINEL

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Christian Science Sentinel

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

Vol. XX

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No. 11

The Sound Theology of Christian Science

EZRA W. PALMER

FREQUENTLY an individual comes to Christian Science who has had some previous religious experiences in which the Scriptural promises of peace and harmony have not been realized, or perhaps his religious affiliations have failed to protect him against sickness, discouragement, or other vicissitudes. He remembers how he relied on the same Bible promises on which Christian Scientists rely, but met only with a series of bitter failures. He also remembers the inability of his former teachings to unfold continuously the inspiration and beauty of the Scriptures. He recalls that there came a time in his experience when he was distracted between holding to a creed he had outgrown and giving up hope of a reasonable interpretation of the Scriptures. As a result of this struggle the seeker may for a time lose faith in God and drift into a state of cynical skepticism.

Later, when an interest in Christian Science is aroused in this individual by the beauty of its teachings or through healings which may have attracted his attention, he may at first be inclined to be skeptical. Like a burned child who avoids the fire, he has no desire for a repetition of his disappointments. But there is no need for him to hesitate. Before him in Christian Science stretches a straight, stable highway,—“the way of holiness,” as Isaiah terms it. To this seeker, as to all seekers for truth, Christian Science provides a firm footing upon which to gain confidence in God, and it gives an assurance that the promises of the Bible are true and can be demonstrated to be true. “The theology of Christian Science,” Mrs. Eddy says, “is Truth; opposed to which is the error of sickness, sin, and death, that Truth destroys” (Miscellaneous Writings, p. 62). The theology of Christian Science is sound throughout. It is without spot or blemish or inconsistency in reasoning. Like a flawless diamond its reflection of light is impeccable. Its sound, logical basis appeals to the reflective mind and spurs on the inquiring thought to new unfoldments of Truth, which is indeed infinite.

Since man is a spiritual being, religion to satisfy his spiritual aspirations must of necessity unfold to him larger, better, and clearer views of God and His universe. These views of God must be rational, proceeding logically from cause to effect or from effect back to cause. There can in reality be no conflict between the nature of God, infinite good, and the spiritual laws which He promulgates to govern the universe. God, who is infinite Love, cannot possibly be the author of disease or sin. Unless these things prove true to the individual his progress is blocked. Without vision of the perfection of God and His spiritual universe, the individual perishes, and the people also perish. Of itself the healing of sickness is not sufficient to work out one's full destiny; it “is only the bugle-call to thought and action, in the higher range of infinite goodness,” Mrs. Eddy writes on page 2 of “Rudimental Divine Science.” The beauty and glory of holiness, the undivided vesture of Truth, the logic and con-

sistency of spiritual Science, must be seen in order to hold and satisfy the thoughts of those whom Hosea calls “the sons of the living God.”

When this Science of Truth has been apprehended, the student can proceed with firm and joyous footsteps. No longer does he see theology with distorted vision; he sees the plan of the universe of Spirit in its true perspective. Theology becomes to him an exact, demonstrable Science. Understanding the light and logic of the Word, he is no longer tossed to and fro on the sea of human beliefs. Christ's Christianity stands forth, the living way of salvation. Creeds and dogmas are correctly judged; the nonessential, the unimportant, the relative, are rightly appraised, and that which rings true to eternal Truth is seen in its right coordination, “fitly framed together” with all the other creations of Spirit. Proceeding from the basis of the allness of Spirit, understanding continually unfolds to him new revelations of light and beauty.

The vital distinction between human mind cure and spiritual healing is also a sequence of the theological soundness of Christian Science. Only as the student grasps the conception of the wholeness or holiness, the omnipotence and omniscience of Spirit, can he make the distinction between the false action of so-called mind cure and the genuine spiritual healings of Christian Science. Only as the Christian Scientist sees and reflects the direct rays of Truth, and abides within their focal distance as they come straight from God, can he prove their healing power and heavenly inspiration, and thus avoid the pitfalls of human beliefs and the dark subtleties of false theology.

Christian Scientists cannot be too grateful that Christian Science is logically and theologically sound. Its sound theology is indeed “an anchor of the soul, both sure and steadfast,” to quote St. Paul, and saves them from the chaos which results when men attempt to reason about God from a corporeal sense basis. Without a sound metaphysical basis spiritual healing would not be possible, nor would there be any safe guide to determine what was the word of God and what was not. Let us consider for a moment the history of religion for many centuries,—its doctrinal controversies and the absurdities resulting therefrom, its multiplicity of dogmas, creeds, and sects, its bitter religious wars. Why all these discords and violent differences of opinions? Beyond doubt these discords were largely due to the failure of Christians to understand and utilize the unchanging law of God, the undivided garment of divine Science, the theology of Christ Jesus, which when understood makes clear the fatherhood and motherhood of God, wherein, as Paul says, “we live, and move, and have our being” harmoniously, in accord with spiritual law. Then how true ring those other words of Paul, “The Spirit itself beareth witness with our spirit, that we are the children of God.”

Mrs. Eddy has frequently referred in her writings to the theology of Christian Science,—she has in fact devoted a part of one chapter to its elucidation,—and she has carefully distinguished between false theology, which is satisfied with

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the husks of materialism, and the theology of Christ Jesus, which is life giving, thought inspiring, and joy bestowing. Testifying of sound theology she says in *Science and Health* (p. 138): "It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to 'forsake his way, and the unrighteous man his thoughts.' "

Hymns and Inspiration

CHRISTINE A. EMERY

It is a most interesting experience to meet or to hear from some of the many people who have derived untold benefit from the hymns in the *Christian Science Hymnal*. Far more is being accomplished through this one channel than most of us realize, even though we have had myriad blessings and occasions for gratitude. This is especially true in my own case, for I at first found Christian Science very difficult to understand and therefore very hard to accept. I often looked with awe on those who had been healed of what were called "really serious troubles" by merely reading or studying *Science and Health*. But the hymns, embodying as they do the Christianly scientific thought, were very comforting and inspiring and of wonderful assistance to me. Unconsciously I memorized many of them, and in times of stress the healing thought in those hymns would come to my mind. This was the more remarkable because until then I had been unable to grasp or to demonstrate the teachings of Christian Science.

At that time I was living in the mountains, remote from a Christian Science church or those interested in it. For several years I had been obsessed with a belief of loneliness which at times was almost despair, and in an effort to bring some of the good things of the outside world to my isolated home I had purchased a talking machine and a supply of records. But however helpful these were, I felt the need of something more dependable, and it was then that a friend who visited me brought Christian Science to my attention. I was unaccustomed to having religion demonstrated on an absolutely scientific basis, and was baffled by its very evident simplicity, not then realizing that like the laws of all true science those of Christian Science must be inexorable and fundamentally simple. So, although I had received wonderful help through the patient, loving efforts of my friend, and still was in need of much greater assistance, I clung to the elaborate ritualistic teachings of the church of which I had long been a member.

When I was in the very depths of despondency, I made the long trip to town to buy new records with which I hoped to amuse and cheer myself through the long winter looming ahead as almost unbearably dreary, and it was then that I heard and ordered all of the records listed as "Christian Science Hymns." These included Mrs. Eddy's hymns: "O'er waiting harpstrings of the mind," "Saw ye my Saviour?" and "Shepherd, show me how to go;" also two by other authors: "Day by day the manna fell" and "In Thee, oh Spirit, true and tender."

It is safe to say that no records were ever used more often than these, and no hymns so eagerly and repeatedly welcomed; surely none were ever so directly responsible for a completely regenerating change of thought. Regarding "Day by day the manna fell," I may say that it was through this hymn that the first ray of light came to me. After hearing it for the first time I remarked that it was the best sermon I had ever heard, and I have since met many people

who expressed the same opinion, for it tells us so convincingly that each day's needs are most abundantly supplied, and we can all see the folly of letting our "foreboding fears" deprive us of our rightful heritage.

With this thought in mind I reviewed my determined efforts to secure what I considered a necessary material supply, and they presented a startling contrast to the half-hearted attempts I had been making spasmodically in search of the spiritual help of which I was so greatly in need. I began at once to turn my thoughts in the right direction and was most bounteously rewarded. In my seeming need of material things I had often wished—vainly, it seemed—that "the good old Bible days" would come again and that the heavenly manna and other miracles could be enacted before my eyes; then it would be impossible for me ever to doubt again, for I could easily believe that those things had been, and that they would continue their visible manifestations. Needless to say this train of thought was not and could not be the harbinger of the great joy I sought.

One day when I had played "Day by day" almost continuously, I took the Bible from the bottom of my trunk, where it had lain for many years. I had a great desire to read again about the wonderful time when God so lovingly supplied His children with the divine food. As I read, the glamour and the miraculous concept which I had formerly attached to this bread in the wilderness disappeared, and I found that the situation at that time differed but little from that of to-day, for even in those primitive days so filled with manifestations there were the doubters, the grumblers, and the careless ones, to whom this repeated visible proof of divine Love brought no thrill of exaltation or gratitude.

For the first time I realized that there were also countless numbers of us upon whom the daily manna is continually falling in the varied forms best suited to our needs; yet we fail to see it, or are too indolent, like some of the Israelites of old, to gather and use our daily portion and use it to the best of our ability, but instead look with envious, questioning eyes upon those who have done so. Many of us who are struggling through the wilderness of human doubt and fear are constantly asking for new proofs of the Father's love. Would it not be better to recognize and use to the utmost the gifts that are so abundantly provided, which are sufficient for us and far outnumber our needs, before we thanklessly ask for more?

We read that the taste of the manna "was like wafers made with honey," and all of those who have tasted their portion can exclaim most reverently and joyously with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" They likewise rejoice greatly to be able to "enter into his gates with thanksgiving, and into his courts with praise," to "be thankful unto him, and bless his name."

The Holy Ghost

GRAY MONTGOMERY

JESUS declared to the apostles that the Holy Ghost was the "Spirit of truth," as we read in the fourteenth and sixteenth chapters of John's gospel. It was not until many years after our Saviour's ascension that the Holy Ghost was defined by scholastic theology as a person,—one of three mystical persons united in some mysterious way to form one supreme, anthropomorphic God. Mrs. Eddy, accepting the definition of the Holy Ghost, explains that this "Spirit of truth" is Christian Science, and on page 1 of "Rudimental Divine Science" she defines Christian Science as "the law of

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God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

By reason of the Holy Ghost, proceeding from God and expressed through man, the ancient prophets received their revelations which enabled them to indite the sacred books of the Old Testament. In the New Testament there are numerous references to the Holy Ghost. St. Luke writes of the message which came to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Mary's mentality being filled with the "Spirit of truth," she spiritually responded to the law of God which enabled her to give to the world the long expected Messiah.

John the Baptist prophesied the coming of the Saviour, and declared, "He shall baptize you with the Holy Ghost, and with fire;" that is, the "Spirit of truth" shall purify the human consciousness and consume as by fire all the errors of material sense. On the day of Pentecost the apostles were filled with the Holy Ghost. Their understanding of God's law destroyed their fear and enabled them thereafter to do many wonderful works of healing, to teach the truth in the face of violent persecution and martyrdom. Jesus, filled with the Holy Ghost, healed all manner of sin and disease. By restoring the dead to life he overcame all material so-called laws by the power of the Holy Ghost, the supreme law of divine Mind. He thereby proved matter to be powerless, without force or intelligence. He proved life to be eternal, beyond the reach of discord, disease, or death.

The Holy Ghost has again in this age been manifested in the healing of mind and body. These beneficent results have awakened mankind to the fact that there is now, as in the days of the Master's sojourn on earth, a comprehensible divine healing method, a spiritual law by which even so-called incurable diseases can be healed. The Discoverer and Founder of Christian Science, Mrs. Eddy, explains in the Christian Science textbook, "Science and Health with Key to the Scriptures," that the effectual operation of this law is the result of the clear realization in human consciousness of the allness of God as omnipotent, omnipresent, omniscient good, divine Mind, Spirit, Life, Truth, Love, and of man as God's perfect spiritual idea or reflection.

By reason of this spiritual realization the practitioner, filled with the Holy Ghost, his consciousness permeated with the presence of divine Love, is able to serve as a clear transparency for the glorious sunlight of Truth. Truth's healing beams then radiate and reflect their light into the darkened places of that suffering mentality where false and fearful thinking has been entertained, and thus dispel every thought and every condition unlike the harmony, holiness, and purity of infinite Spirit and spiritual realities.

The divine influence of the Holy Ghost is characterized by universal unselfish love, entering and filling not only the individual human consciousness but to some extent the entire general thought of the age. Christian Science is gradually leavening the whole lump of human thought. Its influence has reached the realms of the healing practice, also of theology, physical science, and the business world. It is correcting the doctrinal mistakes of scholastic theology and is giving to mankind a demonstrable religion. It is educating humanity out of the false belief that matter is real, that it has force, energy, and intelligence. It is destroying the fear of physical laws and material conditions by teaching the allness of Spirit, by demonstrating the supreme power of spiritual law.

In the business world the "Spirit of truth" is gradually

destroying dishonesty, craftiness, and selfishness, and is establishing in their place honesty and brotherly love. The movement for the better housing of employees, the opportunities now being afforded in many instances for employees to secure an interest in the business enterprises where they are employed, the spirit of mutual cooperation manifested between employer and employee, the providing of safeguards to protect workers, the educational facilities being provided for them,—all these are evidences of the Spirit of truth and love which is gradually pervading the realm of business.

The Christian Science Benevolent Association is a movement established in practical fulfillment of the teachings of this Science. No genuine student of Mrs. Eddy's teachings can fail to respond to the call for means to carry out to its completion such a noble purpose; for its benefaction will prove of far more than temporary or local influence, since it will spread ultimately over the civilized world, wherever Christian Science has become established, thus fulfilling the demands of the Holy Ghost to bless, to heal, to protect, to comfort, to show forth true love, to benefit all mankind.

The Holy Ghost has brought to the consciousness of many a suffering heart spiritual regeneration and surcease of sorrow. It has brought the understanding of God as all tender and ever compassionate divine Love, to whom mankind can turn with implicit confidence in His saving presence and power. Those who are filled with the Holy Ghost have positive knowledge of the unreality of evil and the eternality and ever presence of good. They reflect this understanding in joyous demeanor, unfailing equanimity, and harmonious, healthful, happy lives. While they still have their problems to solve, while they must continue to face and grapple with sin and sickness in themselves and in others, they know that there is a scientific spiritual law by which they can conquer all error. They therefore meet the attacks of evil fearlessly and confidently, knowing that through the understanding of divine Love they can win. Truth is always victorious over error, Love always banishes fear, and Life triumphs over death.

Overcoming Evil

MARY G. MALIN

IN journeying daily to and from work one is struck by the fact that the majority of conversations overheard are just discussions of various phases of evil,—the illness of relatives, troublesome business conditions, family dissensions, and all the other multitudinous discords which seem to make up the daily life of the average human being. Let us consider for a moment the difference it would make, not only to their fellow citizens but to the world at large, if all these people were to talk of the brighter and truer side of life instead of sickness and sorrow; of the truth of being instead of the error of mortal belief. Would not the listeners be benefited? Would they not feel better for what they had heard, instead of, as is often the case, being merely conscious of a vague sense of depression?

In Paul's epistle to the Romans we find this exhortation: "Be not overcome of evil, but overcome evil with good." Here surely is a definite course marked out for us. Instead of allowing all these suggestions of evil to overcome us, we are to overcome them; overcome them by realizing what Mrs. Eddy writes on page 228 of Science and Health: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." Since God is good and omnipotent, it follows that

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there is no power but good. Where, then, does this sense of evil come in? It can not and does not come in at all unless we allow it; unless, by indulging in the discussion of seemingly discordant conditions, we give reality to the unreal, and so build up a belief in a second power called evil, thereby dishonoring God.

One of the most subtle temptations put forth by this false belief is the desire for human sympathy; the sympathy that pities and condoles while encouraging its recipient to enlarge on his or her grievances, until the tiny molehill becomes such a mountain of trouble that it completely obliterates, to the one who holds it, all sense of good. Now this human sympathy may seem pleasant, but is it helpful? Surely the reverse, since it assumes that evil is real; that, in fact, it has power and intelligence to rob God's children of their happiness; whereas true sympathy, the sympathy that helps and heals, is a very different thing. It is that which leads us to see what we are really doing if we ever allow this false belief of evil to overcome us. It shows us that mortals are deliberately shutting out from their lives the good which God bestows on all His children, the happiness which is theirs for the taking. True sympathy never encourages us to believe in the power of a lie, and since God by reason of His infinity knows nothing of evil,—for we are distinctly told in the first chapter of Genesis that "God saw every thing that he had made, and, behold, it was very good,"—evil can be nothing but a lie, having neither intelligence nor power.

Mrs. Eddy says: "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought" (Science and Health, p. 495). If, when the temptation to be sorry for ourselves or the desire to discuss our troubles attempts to overcome us, we cling steadfastly to God, refusing to acknowledge any other power, we shall find that all inclination to indulge in this particular form of sin will vanish; that, in fact, by refusing to discuss any discordant beliefs either privately or in public, without giving also the cure for them, we are day by day overcoming evil with good, and thereby helping not only ourselves and our immediate friends to be better, but the whole world as well.

"The shadow of Peter"

MARY P. BELLINGER

IN the fifth chapter of Acts we read of the healing work done by the apostles, as evidenced by this statement: "And by the hands of the apostles were many signs and wonders wrought among the people; . . . insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them."

These words recall a sermon which the writer heard many years ago. The minister used the last sentence of the above quotation for his text, and the special point of his discourse was that it was not the voluntary, conscious efforts put forth by any one which really counted, but the unconscious influence for good or ill which revealed a person's true character and determined his effect upon his fellow men. This seemed a "hard saying" to accept at the time, but of late this Scripture, in the light of Christian Science teaching, has proved helpful and inspiring. One may say mentally, as did the writer years ago, that it seems most unfair that our daily voluntary efforts to put down self, to speak the truth in word and deed, to resist temptation, to be loyal to our highest conception of right,—steps which we often take with

unshed tears,—should go for nothing, and that we should be judged by some involuntary act or word, when perhaps caught unaware and off guard.

Do we realize that there never would be any unconscious influence without the voluntary effort? The homely, brown roots of the rosebush, buried in the earth, ever reaching out for moisture and nourishment for the plant, are yet in large measure responsible for the fragrance at the heart of the perfect blossom in the sunshine. So it is with the true essence of spirituality. As mortals rise above material belief and their thought advances spiritually, their real influence becomes less and less a part of their human selves and more and more a power of which they are personally unconscious.

On page 8 of the Message for 1900 Mrs. Eddy says, "As in the floral kingdom odors emit characteristics of tree and flower, a perfume or a poison, so the human character comes forth a blessing or a bane upon individuals and society." And again, on page 9 of "Rudimental Divine Science," we read, "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases." This explains the healing influence of Peter's shadow. Going about his gentle ministry to the sick and sinful, absorbed in the contemplation of the Christ-ideal, it is possible that he did not even know of many who were benefited by his clear reflection of the truth. Purified by sorrow and sincere repentance, uplifted by his Master's never failing love, his real self became more and more manifest, and reflected that spirituality which tells of the divine ever presence.

So it was with the instantaneous healing of the sick woman who touched but the hem of Jesus' garment. Her humble faith and reverence were uplifted to touch, or recognize, that spiritual atmosphere in which the Christ forever dwells, and she was "made whole." Each one who has felt the healing power of Christian Science has had the same experience, and can testify that personality and human will had nothing to do with it. And countless are the healings of sorrow, sin, and pain by the unconscious reflection of Love in God's ideas around us.

Then, instead of feeling discouraged because our efforts seem so futile, and barren of the results we hope to achieve, let us remember it is not for us to say that they are barren. We know nothing about the sweet incense from earnest effort and unselfish thought which is blessing those who come within the radius of our lives. When we shall like Peter have learned by our mistakes, and because of them desire and work to forget our material selves entirely,—when our thought is filled with the love and tenderness of the Christ,—then will our unconscious influence right the wrongs of the world.

True Nobility

COL. F. H. MATURIN

NOBILITY and humility are, or should be, synonymous terms: to be truly noble is to be humble, and to be humble is to be noble. A great writer has well and beautifully written, "True nobility is the effacement of self; let a thought of self enter, and the glory of a great action is gone, like the bloom of a faded flower." We learn in Christian Science not only what this effacement of self means, but also what a vital necessity it is to us as Christian Scientists to practice this self-effacement in order that we may progress, and so reap the benefits to be gained from the teachings of this Science. We learn also from the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that this

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self-effacement is what our Leader designates as “unselfed love.”

In that wonderful and healing chapter entitled Prayer, with which the textbook begins, we read in the opening lines as follows: “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love.” On page 192 of the same book Mrs. Eddy writes, “Whatever holds human thought in line with unselfed love, receives directly the divine power.” In these two passages our Leader tells us of the great reward of true nobility, or humility, as expressed in self-effacement, in an unselfed love; namely, the power to overcome sin and sickness in ourselves and in others. In Micah we read that God requires this humility, for the prophet tells us we should love mercy and walk humbly with God; and Isaiah further tells us that God will reward the one who does this, for we read, “To this man will I look, even to him that is poor [humble] and of a contrite spirit, and trembleth at my word.”

At the time when Saul was “breathing out threatenings and slaughter” and persecuting the followers of Christ Jesus, it cannot be said that self-effacement was one of his most conspicuous characteristics. Yet when on his way from Jerusalem to Damascus, bent on further persecution, the light came to him,—the light that shone upon him out of heaven,—what a change! That Mrs. Eddy associated nobility with humility can be gathered from her metaphysical rendering on page 326 of *Science and Health* of Saul’s experience. She writes of this change: “Thought assumed a nobler outlook, . . . and in humility he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science.” Christian Scientists are praying to-day, as Saul must have been praying, for more light, and so they learn the lesson as he learned it, and thus are able to say as he later said: “I can do all things through Christ which strengtheneth me.”

[Written for the *Sentinel*]

Service Is Joy

SAMUEL JOHNSTONE MACDONALD

ONE came complaining that the Lord
Had not vouchsafed him his reward
For faithful service, lo, these years,
But given for guerdon only tears.
Wherefore, he murmured, should this be,
While others countless blessings see?
Had he not labored well and long,
And earned the right to joyful song?

One blest by serving heard him through,
Then smiling said, This one thing do:
Turn frowns to smiles, make no complaint;
There cannot be a weeping saint.
The heart which knows no other aim
Than service, seeks nor praise nor blame;
Service is joy and joy alone:
True toilers find no time to moan.

Repining is rebellion’s tongue,
Self-will by self’s own serpent stung,
And venting forth its vain lament
When seeing self’s self-seeking spent.
Self-stung and self-envenomed, naught
Can save it from its fate self-wrought;
But we from self can turn and flee,
And learn Love’s healing minstrelsy.

Selected Articles

[“Divine Protection”—*The Christian Science Monitor*, Boston, U.S.A.,
Oct. 24, 1917]

If one thing stands out more boldly than another in the Old and New Testament Scriptures, it is the fact that God protects mankind. Turn where one may, there it is written down how God led those who put their trust in Him, fed those who called upon Him for sustenance, and healed those who cried unto Him out of their distresses. The Scriptures are constantly referring to God’s nearness to and His presence among men.

Look, for example, at the ninety-first psalm. Who can read the wonderful, prayerful eloquence of it without becoming convinced that the man who penned it knew whereof he spoke; that he wrote from experience, out of the deep conviction of one who had passed through the dark waters of affliction with his understanding of the loving-kindness and protecting power of God strengthened and confirmed? Listen to these verses of the psalm: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty;” “Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” They convey the impression that the psalmist had not only experienced divine protection from the assaults of the beliefs of evil and disease, but that he was also aware of the mental condition necessary and precedent to obtaining the protection. Is not this indicated in the words, “He that dwelleth in the secret place of the most High”?

Now, in the teaching of Christian Science can be found the truth which covers this question and explains all such references as those just quoted. For example, Christian Science teaches that God is unlimited, that He is all-inclusive being, that creation is the complete manifestation of His perfect spiritual being. Mrs. Eddy, the Discoverer of Christian Science, became aware of the truth, the same truth as was taught by Christ Jesus, that man is at-one with God; that man, being the spiritual idea of God, is never separated in the faintest degree from divine consciousness. Mrs. Eddy’s discovery of Christian Science had the immediate effect of healing her from a physical condition which had been pronounced incurable; but it did far more, for it revealed to her that the whole human race could be healed of its sins and its diseases through a correct understanding of God. To put it somewhat differently, the discovery of Christian Science revealed, as had not been done since the days of the Nazarene Prophet, that divine care and protection exist as mightily now and are as available now as then.

Why was it that men did not experience divine protection, unless in an uncertain and haphazard manner, until the discovery of Christian Science? Because the true knowledge of God was obscured; because of humanity’s firm belief in materialism, in ritualism, and in ecclesiasticism. Men spoke of God, but they limited Him in all their thoughts. They called to Him to heal them, while clinging to their material beliefs. They prayed to Him as to a mighty ruler only, or a tribal God, oblivious of the fact that God is the divine Principle of the universe, perfect Spirit or Mind, knowing all that exists because all is the expression of His infinite intelligence. That is why men kept themselves and still tend to keep themselves out of “the secret place of the most High.” But it has ever been the case that when a man’s faith has turned to God as Truth and Love, enabling him to lean upon that Truth and Love and proportionately to refuse allegiance to

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so-called matter and human personality, he has felt the power of Truth and Love to protect him from the ills of the flesh and the temptations of the "carnal mind." That surely is why Mrs. Eddy could write on page 387 of *Science and Health*: "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering." Christian Science shows, however, that faith must advance to spiritual understanding before one can demonstrate with certainty and with constancy the protecting power of divine Principle.

To many the path of human life does not seem an easy one to tread. At times briars beset the way and rough stones make it hard and difficult. And what are one and all of the difficulties which go to make up the human burden? All have their origin in material belief; all spring from the error of belief that God is not really what He is,—infinite Mind, divine Truth and Love. So long as human beings continue to harbor false material beliefs instead of knowing Truth, they will continue to suffer, as if God was entirely removed from them. "Sorrow is salutary," the author of *Science and Health* has written (p. 66). "Through great tribulation we enter the kingdom. Trials are proofs of God's care." In the trials and sorrows of humanity error is seen bruising its own head; and the bruising will go on until God, as infinite Love, is known and acknowledged.

The writer to the Hebrews could say to his brethren concerning God's helpfulness: "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." It is a long step from the Jewish tribal God, Jehovah, to the God who is infinite divine Principle, Love. But if any man would know how and why divine Principle is ever operative, protecting with infinite tenderness His entire spiritual creation, he must take the step for himself. Christian Science tells every earnest seeker for Truth how it is done.



[F. Elmo Robinson in *Pacific Baptist*, McMinnville, Ore.]

Again and again passages from the writings of Mrs. Eddy have been wrested from their context and placed alongside statements from the Bible in the critic's attempt to show that Christian Science contradicts the Bible. Not only has this been done, but conclusions have been drawn from these statements by our critic that are never drawn by Christian Scientists and that are impossible to one who has an understanding of the subject of Christian Science as a whole. If Christian Science really taught about God, man, Christ Jesus, sin, and atonement all that our critic claims that it teaches, I venture the statement that it would speedily collapse from lack of support or of adherents.

Christian Scientists accept the Bible as their "sufficient guide to eternal Life" (*Science and Health*, p. 497). They believe, in common with many other Christians, that the Bible may be considered in a twofold sense: first, as a book of sacred history, poetry, parable, and allegory; but secondly, as having a deep, a vital, underlying spiritual message, and that it is the discernment of this spiritual meaning of the Scriptures that makes possible salvation from both sin and disease. It is true that Christian Scientists believe that the mere material record of the Bible could be read indefinitely and be of no saving value to man; but when its spiritual import is grasped, as it only can be by the spiritually minded, then physical healing and salvation from the love and practice of sin inevitably follow.

To understand the statement that "sin can do nothing," one must understand what Christian Science teaches as to the nature of sin itself; and what Christian Science teaches about sin can be understood only in the light of what it teaches about God. Christian Science teaches that God is infinite Spirit, the only substance, intelligence, presence, and power, the only cause or creator, and that this Spirit, or Mind, is one, the infinite consciousness of good, precluding by its very allness an opposite called evil. Since pleasure and satisfaction are to be found in God, and in God alone, the belief that pleasure or satisfaction is to be had apart from God, or that there is anything besides God which can satisfy, is only supposition. Since God is infinite, All, He can in reality have no opposite; hence evil can only be the supposititious opposite of God. The individual who believes that there is satisfaction in entertaining a sense of resentment or revenge, awakens sooner or later to realize that he has not found satisfaction but suffering. Thus the indulgence of this false sense has proved the supposition that satisfaction could be had apart from God, to be a lie. Sin has never in a single instance proved itself able to give to the individual what it promised to give. It is a lie and a deception which, if believed, inevitably results in a sense of sorrow, suffering, and remorse.

The mere assertion by one who is indulging in sin that sin can do nothing, falls far short of handling this deception. The Master said, "I am the way, the truth, and the life;" and again, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is only as human consciousness is turned Godward—only as the Christ, Truth, is enthroned within—that the belief in a power apart from God, with its attendant misery, want, and woe, is cast out. The denial of the power of sin to confer anything that it promises, instead of encouraging one to ignore its claims or to indulge them, turns one in the direction of God, who alone supplies all our needs "according to his riches in glory by Christ Jesus;" and that state of consciousness which continues to look elsewhere than to God for peace and satisfaction is doomed to suffer until it gives place to the consciousness of God's presence and power. The fact that the teaching of Christian Science that sin can do nothing has resulted, in thousands of cases, in individuals being completely emancipated from the fear of sin or the love of sin in all its forms, is the most unmistakable evidence that this teaching does not encourage the indulgence of sin.

When Mrs. Eddy says that "man is incapable of sin, sickness, and death," that "man is never sick," and that "man never dies" (*Science and Health*, pp. 475, 393, 486), she is referring to spiritual man, made in God's image and likeness, the same man referred to by John when he says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Mrs. Eddy in making these statements by no means intends us to understand that mortals—"the children of the flesh," as Paul calls them—do not, to human sense, sin, sicken, suffer, and die.

Christian Science does not teach that the words Jesus and Christ are to be used interchangeably or the one as a synonym for the other. It teaches that the Christ is divine, the Son of God, coexistent and coeternal with the Father. The Christ, the Messiah or Saviour, was the divine selfhood of Jesus. Mrs. Eddy has said on page 334 of *Science and Health*: "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen,

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the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes."



[Hector Wallace Smith in *Leith* (Scotland) *Observer*]

Reference is made to Christian Science and mental science in the column headed "Mainly for Women" in a recent issue of the *Observer*. One or two of the remarks made by your contributor are somewhat inaccurate.

Comparatively few people nowadays confuse Christian Science with its opposite, mental science. What is called mental science proceeds entirely from the philosophy of the carnal mind and will power, whereas Christian Science is the Science of the Christ and proceeds from the divine Mind, and unfolds the divine will in the human consciousness. Christ Jesus declared that he came to do the will of his Father, and Paul wrote to the Philippians, "Let this mind be in you, which was also in Christ Jesus."

Your critic goes on to assert that Christian Scientists do not believe in the existence of evil at all, nor even in the existence of matter. Let me say that from the standpoint of absolute truth they certainly do not, because neither evil nor matter is eternal; but from the standpoint of material belief, or the phenomena of appearances, evil and matter do appear to exist in a temporal sense, and to this extent Christian Scientists admit the seeming existence of both. On pages 207 and 468 of "Science and Health with Key to the Scriptures," the textbook of Christian Science, Mrs. Eddy writes these words: "We must learn that evil is the awful deception and unreality of existence." "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal."

It will interest the critic and your readers to know that because Mind does control and govern the body, several authentic cases are recorded in *The Christian Science Journal* and the *Sentinel* of persons having been healed of the effects of taking deadly poison. In this connection there is brought to mind the incident in the island of Melita, when Paul shook off the poisonous viper into the fire and felt no harm. Surely this was a proof of Paul's declaration that his preaching was "in demonstration of the Spirit and of power." Christian Scientists are likewise endeavoring to carry out the dual command of Jesus the Christ to preach the gospel and to heal the sick, and wish to be judged by results, for "ye shall know them by their fruits."



[Aaron E. Brandt in *The News*, Washington, Pa.]

Occasionally a clergyman commits a serious mistake in referring to Christian Science in a condemnatory manner. One such reference appeared recently in *The News*, where a clergyman is quoted as saying, "When Jesus comes with his glory, there will be no more Christian Science leading souls to hell." There is nothing in the statement which has any application to Christian Science whatsoever, and it serves no useful purpose. Instead, it has a tendency to mislead people, and to make of Christianity a divided kingdom. Clergymen who understand Christian Science and its redeeming virtues speak quite differently of it.

Christian Science shows that there is no advantage in waiting for Jesus to come in order to obtain salvation, since he came in due time and taught that the kingdom of God is at

hand. He left his precepts and example for all men to follow, and Christian Science teaches and proves that to the extent men live in obedience thereto, they become better men physically, mentally, morally, and spiritually. In fact, there is nothing to be found in Christian Science teaching which has any tendency whatsoever to lead men astray. On the contrary, its standard of Christianity is so high that when adopted it invariably results in purifying consciousness, purging from sin, and healing sickness.

A theology which puts off the day of salvation to an uncertain future time can give no assurance of a salvation at all. "Behold, now is the day of salvation," said Paul, and Christian Science proves it by the very test which Jesus himself prescribed when he said, "These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." The understanding of the Bible, gained by a study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," has healed thousands of helpless invalids, restoring them to health and happiness.



[Judge Clifford P. Smith in *Arcadia* (Fla.) *News*]

What Christian Science teaches with regard to human relationships is in full accord with the passages on this subject in the New Testament. It was not Mrs. Eddy but the apostle Paul who first spoke of marriage as only better than a worse condition. (See the seventh chapter of I Corinthians, especially verses 8 and 9.) It was not she but Jesus Christ who first spoke of marriage as belonging to a state of existence lower than the highest. (See Luke xx. 27-38.) So also with regard to divine relationships, it was not Mrs. Eddy but the Master himself who first said, "Call no man your father upon the earth: for one is your Father, which is in heaven." She was the first to teach fully or explicitly the motherhood as well as the fatherhood of God.

Speaking of marriage, Mrs. Eddy has said on page 52 of "Miscellaneous Writings," "To be normal, it must be a union of the affections that tends to lift mortals higher." Again, she has said on page 56 of "Science and Health with Key to the Scriptures," "Marriage is the legal and moral provision for generation among human kind;" and on page 68 of the same book she declared her disagreement with the belief that nonsexual reproduction applies to the human species. Although Mrs. Eddy accepted the Scriptural account of the immaculate conception of Jesus, she has spoken of him as "the only immaculate" (Message to The Mother Church for 1901, p. 8), and no loyal Christian Scientist ever claimed to have given birth to a child without a human father.

Christian Science neither teaches that a physical union is a heavenly relation, nor that the kingdom of heaven can be entered by celibacy. In a moral and spiritual manner it separates the grosser from the purer aspects of marriage, and lifts up the Christ-ideal of which Paul spoke when he said, "There is neither male nor female: for ye are all one in Christ Jesus." God hath joined together the various qualities which constitute completeness, and no one who understands these could wish to put them asunder. The article on wedlock and the chapter on marriage in the above mentioned books, and all of Mrs. Eddy's writings upon this subject, are calculated to teach an enlightened Christian concept of marriage, and to show how it may promote human progress when it approximates spiritual unity, of which it is at best a symbol. The aptness of her writings for this purpose should be evident to any unbiased reader.

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WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

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Editorial

Comforts for Army and Navy

MANY inquiries have been received at headquarters in regard to reliable ways and means whereby knitted goods may be sent to men in the Army and Navy.

With this object in view the following committee is recommended to the field:

Comforts Forwarding Committee,
191 Huntington Avenue, Boston, Massachusetts.

Information in regard to the kinds of articles most needed and specifications for their manufacture will be furnished on request.

Christian Scientists, however, will not lose sight of the fact that the above named activities can only supplement the primary metaphysical responsibilities for which their membership in the Church of Christ, Scientist, stands.

Prayer without ceasing, based upon the realization and demonstration of the facts of divine Science, is the hope of the world.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Vest Pocket Edition

ANNOUNCEMENT is made of the publication of a new, Vest Pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This small volume, 3 1-16 x 4 5-16 inches in size, has been provided to meet the demand for an edition of the Christian Science textbook which can be conveniently carried in the small pocket of a soldier's or sailor's uniform, and which will occupy the minimum space and be of the least possible weight.

Illustrations showing exact size and type will be found on the inside front cover of this issue of the *Sentinel*.

The price of the new edition is \$3.00 for a single copy, the minimum price at which Science and Health can be sold. When included in lots of twelve or more copies of Science and Health in any or all of the different bindings, the price is \$2.75 each.

This new edition is not yet ready for delivery, but orders will be placed on file and filled in the order of their receipt.

Orders for the Vest Pocket edition should be addressed to

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

Hearty Cooperation

ONE thing should appear in every community in which Christian Scientists dwell, namely, that they are citizens of the best quality. Mrs. Eddy clearly sets forth this ideal when saying on page 70 of "Retrospection and Introspection": "The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform. Such a post of duty, unpierced by vanity, exalts a mortal be-

yond human praise, or monuments which weigh dust, and humbles him with the tax it raises on calamity to open the gates of heaven. It is not the forager on others' wisdom that God thus crowns, but he who is obedient to the divine command, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' "

Call war the great calamity if you will—how shall even this be taxed so that one may build him a road leading to happier conditions? There is one clear example of opportunity in the call from our government to avoid waste. We have been too long familiar with precept, and have often said, "Willful waste makes woeful want." Now has come the call to us to practice what we have preached; and it will be well if this be done with cordiality and happiness, with a view to giving as well as receiving the blessing which the demonstration will involve.

In a free country there is apt to be an extreme development of individuality in the case of a few, who become accustomed to criticize with acerbity everything done by governmental authority. To them the essence of freedom is in resistance to authority. This is not the ideal of Christianity as set forth by the apostle Peter, who says: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." No reluctant standing in the background is justified here; whereas a hearty doing of good in cooperation with those trusted to govern and direct is indicated.

In the vast operations of government there will often be a requirement to build with worn-out tools, as the warrior may have to fight with a broken sword if he have no other. There may be the mistakes of enthusiasts and the failures of the inefficient; but the citizen should desire always to provide remedy and help, and should cooperate in the spirit of the golden rule, serving his country as one who first of all loves God supremely.

Jesus gave us a picture of the critical and dissatisfied men of his generation in a striking analogy, saying that they were "like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." To the children as observers the great events of that day were the processions incident to weddings and funerals; and as they copied the activities of their elders, they would in their play have processions in which satisfaction was found when every one joined with his fellows heartily. Some would be found, as the illustration depicts, too superior to play the game with the others,—they would not make merry with the dancers and they would not lament with the mourners. Whatever was the game, they wanted something else. The Christian Scientist has not this superior air, though he may very well protect himself from needless complications and avoid entanglement in capricious schemes. He will be in hearty cooperation with the intent of his government, and to good intent will add intelligent demonstration.

WILLIAM P. MCKENZIE.

Righteousness Relief from False Responsibility

THE Discoverer of Christian Science in her writings lays stress upon the necessity for a right sense of responsibility, as witness for example her statement on page 119 of "Miscellaneous Writings" in her address on "Obedience": "We are

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responsible for our thoughts and acts; and instead of aiding other people's devices by obeying them,—and then whining over misfortune,—rise and overthrow both. If a criminal coax the unwary man to commit a crime, our laws punish the dupe as accessory to the fact. Each individual is responsible for himself." This moral responsibility is paid in full by disobedience to error and obedience to God, and underlying true obedience must ever be the realization that God is the only cause and creator and therefore bears the only real responsibility for man and the universe. Many a grand individual occupying a post of extraordinary usefulness to mankind has been brought to his knees and then to the ground by a false sense of responsibility, which in the subtlest sort of way ultimates in self-righteousness.

Practical Christian Scientists are aware of this temptation which tries to creep into their work and make them assume personal power and deny God as the only Principle. In this way the practitioner may be made to lose his practice and the church officer his opportunities for doing good. Even in the ordinary business enterprises of the world a highly developed sense of self-importance surely brings forth its own retribution; how much more certainly in the activities of the Christian Science movement, wherein it is taught that God is the only real power.

There is a sense in which the word responsibility describes a virtue, as when it is used by Mrs. Eddy in the quotation from her writings to which attention has already been called and when it refers to the quality of being able to respond to good or being amenable to it. But as generally used the word responsibility carries with it the burden of accountability for the things that be, implying that man is cause and creator. From this angle responsibility is seen to cover a misconception of the true nature of man as well as of God, and leads to self-righteousness. Man is effect not cause, and is himself active only in so far as he reflects God. Throughout the multifarious occupations of the children of men there are always positions which are designated as those of responsibility. Upon such positions public opinion places burdens which are often too heavy for their occupants to bear. These individuals need to protect themselves by realizing where the real responsibility lies and to cast their burdens upon Him. In this way Jesus could say, "My yoke is easy, and my burden is light," because he admitted only one power, one ever active Father-Mother Mind.

To be responsible, in the sense of being responsive to spiritual intuition, is to be in at-one-ment with God and therefore in the act of healing the sick and sinning. In writing of Jesus' work Mrs. Eddy says on page 18 of *Science and Health*, "He did life's work aright not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility." And what was this responsibility? Nothing less than to learn that God was the only cause and that man could only be effective in good by obedience to that cause.

"I can of mine own self do nothing," said Jesus, and the writer of the epistle to the Philippians exhorted those whom he addressed to realize their complete dependence upon the heavenly Father, "For it is God which worketh in you both to will and to do of his good pleasure." Then picture a state of society in which every individual has learned to turn to Principle as the source of all action and to admit responsibility to that source only. Such a state of society would be under divine control, governed by the decree of God, harmonized by His law of adjustment, bound in fraternal co-operation, and showered with the blessings of joy. An

individual or nation thus constituted would be free from self-righteousness and in the condition of instant responsiveness to divine guidance, and so would be safe in the arms of divine Love. This righteous state of being is a present possibility and excludes from itself all traces of false responsibility.

WILLIAM D. MCCrackAN.

Christian Science Compassionate

THOSE who have been acquainted with Christian Science for a number of years cannot help noticing the great changes which are taking place in the world's thinking as a result of the truth taught in "Science and Health with Key to the Scriptures" as well as in Mrs. Eddy's other writings. On page 118 of *Science and Health* we read: "In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal."

Here it may be noted that before Christian Science was given to the world the homeopathic system of medication was bringing about very striking changes in the treatment of the sick, and although its theories were stoutly opposed by the older schools of medicine, yet within a short time their methods were greatly modified because of the protests which were made against the free use of poisonous drugs in medical practice.

In the earlier years of the Christian Science movement much objection was made to the teaching that all diseases—indeed, suffering of every kind—were due to mortal belief and not to any material condition; but at the present time, as never before, Mrs. Eddy's contention respecting this fact is conceded, even by the decisions of *materia medica*, especially in its treatment of those engaged in military service. So far as one can judge from ably written articles on this subject, it would seem that there is perhaps as large a number of men in the military hospitals suffering from diseases which are almost wholly the result of their own fears, as of those who have been actually wounded and who are under surgical treatment. To the student of Christian Science it might seem a very important thing to have such admissions made, but it must not be forgotten that Christian Science never approaches a sufferer, whatever be the supposed nature of his distress, with the statement that his suffering is due to imagination. Christian Science goes much deeper than this, as may be seen from these words of our Leader on page 460 of *Science and Health*, namely, "Our system of Mind-healing rests on the apprehension of the nature and essence of all being,—on the divine Mind and Love's essential qualities." It would therefore be very superficial to approach one who to mortal sense is a sufferer, whether from the injuries and terrors of the battle field, or the ills which come to so many in the dismal struggles of mortal existence, with a mere denial of his distress. When the truth of being is reached fear is overcome in the Christ way.

Practitioners in Christian Science have found that it is seldom wise to tell a patient that he is suffering only from his own fears, especially until he has learned that Truth is mightier than fear, which is simply a negation, a belief due to ignorance of the infinite power of divine Truth and Love to supply the remedy for every mortal ill. Mrs. Eddy's teachings, like those of Christ Jesus, are no less compassionate than wise; and so the careful student of her teachings finds that we must never make a ghost of fear of any sort, but inspire and strengthen the trembling thought of the be-

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ginner by the unequivocal promises found in the Bible, which when scientifically understood become to us life-giving laws which are ceaselessly operative, and which constantly and consistently prove the ever presence of God and of all good.

It goes without saying that the one who has become accustomed to the bondage of his own fears as well as the fears and mistaken beliefs of others, must be liberated from these, and in some instances—indeed very often—it may be necessary to startle the one who is in this state of servitude; but this can best be done by directing thought to the radiance of Truth and Love, which dispels every shadow, and by showing the joy and strength which come from a truer acquaintance with our heavenly Father.

It goes without saying that the leaven of Truth, so often referred to by our Leader, will undoubtedly change all human thought if only we use enough of it. The mere belief that disease is mental rather than physical is in itself of little consequence if the divine Principle of healing is not recognized and its beneficent influence appealed to. At the same time we may rejoice that the light of Truth is shining over all the battle fields of the world; and to the extent that Truth is known fear vanishes, and the dignity and courage which characterize the man and woman of God's creating come more and more into evidence. In the light of Christian Science the oft repeated assurance of Christ Jesus, "Fear not," comes to thought, and always with the conviction that these compassionate words mean to-day not less than they did when spoken by the loving Master.

ANNIE M. KNOTT.

Notice

In order to be better prepared to give spiritual help in the Army and Navy through Christian Science literature and in other ways, it is desired to secure the names, together with company, regiment, or ship, and present complete mail address of all officers and enlisted men in the service of the United States and of its allies who are Christian Scientists or who have shown an interest in Christian Science. Such men, or members of their families, or friends, are requested to send this information to

Christian Science War Relief Committee,
236 Huntington Avenue, Room 400,
Boston, Massachusetts.

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Among the Churches

Current Notes

RICHMOND HILL, N. Y.—First Church of Christ, Scientist, took title on Sept. 6 to a plot of ground 100 by 100 feet, located on Chestnut Street, between Jamaica and Lexington Avenues. This, in conjunction with their present property, gives the church a frontage of 100 feet on Greenwood Avenue and 100 feet on Chestnut Street. On this lot they anticipate erecting a permanent structure. The house now standing on the newly acquired property will, after alterations, be used for a reading room and other church activities. The present church structure will be enlarged to accommodate the ever increasing congregations until such time as a permanent church is erected.—*Richmond Hill Record*.

PHILADELPHIA, PA.—On Sept. 30, Third Church of Christ, Scientist, held its first service in the new church edifice which is situated on Park Avenue below Berks Street. This church was organized May 3, 1914, since which time services have

been held in Columbia Hall, on Oxford Street above Broad. In July, 1916, the plot of ground on Park Avenue was purchased. Ground was broken Oct. 15, and on Dec. 28 the corner stone was laid. The auditorium has a seating capacity of six hundred. The building and furnishing of this church, including the organ, will cost a little more than fifty thousand dollars.

FOSTORIA, OHIO.—Application for permission to execute a declaration of trust was filed in the Court of Common Pleas this morning [Sept. 22] by the Christian Science Society of Fostoria. The petition sets forth that the Fostoria society is indebted to the amount of twelve hundred and sixty dollars, and that the Trustees under the Will of Mary Baker Eddy will pay that sum if a declaration of trust is executed.

Tiffin Tribune.

BERKELEY, CAL. (University of California).—The annual reception of the Christian Science Society of the University was held last night [Sept. 12] at the Town and Gown Hall. As no refreshments were served, the money which ordinarily would have gone for them was turned over to the war relief fund maintained by The First Church of Christ, Scientist, Boston, Massachusetts. This money will eventually go to the aid of Europeans whom the war has impoverished.

Daily Californian.

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The Lectures

BELFAST, IRELAND (First Church).—John W. Doorly, lecturer; introduced by P. W. Bryan, who said in part:—

Looking out upon the many discordant elements that seem to prevail in the world to-day, men and women are filled with unsatisfied longing for something that seems lacking in the scheme of things; for something that will lift them above their material surroundings and draw them nearer to that unseen power which men call God; for something which will enable them to feel that God is an ever present help available to meet their daily needs. They are seeking, in other words, for truth—for the truth about God and His relationship to man and the universe. Christian Science claims to set forth that truth, and to prove its teachings in the way our Master, Christ Jesus, commanded his followers to do,—by preaching the gospel, the good news, and by healing the sick and the sinner.

FORT SMITH, ARK. (First Church).—John Randall Dunn, lecturer; introduced by Mayor J. H. Wright, who said in part:—

In the year 1898 there returned to Fort Smith a lady who had previously been in the practice of annually visiting one of our famous resorts for the benefit of her health. When she left our city she was in a very bad physical condition, but she returned with the bloom of health upon her cheeks. Her friends were delighted, and enthusiastically congratulated her upon her changed appearance, marveling that the waters and climate could have wrought such a wonderful change. She amazed her acquaintances with the statement that her improved condition was not due to the healing properties of the climate and waters, but to Christian Science. This naturally excited interest on the part of her friends, who gathered about her for information in regard to this new teaching.

This interest grew, and as a result thereof, three years later, in 1901, the first Christian Science church was organized in Fort Smith with a small membership, but from this small beginning it has grown to its present proportions—always going forward, never ceasing. In view of the harsh

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criticism, of the scoffings, and the abuse heaped upon this church, the wonder is that it has continued to exist at all. The explanation of this mystery may, however, be readily ascertained by an inquiry into the personnel of the membership of the church. Such an examination reveals that the church membership comprises men and women of our highest type of citizenship; those of thought and education, and those having the courage of their convictions. That is why Fort Smith is proud of its people who follow the teachings of this denomination. And so it is wherever you may go; you will find Christian Science flourishing, and its churches thronged with substantial and progressive citizens.

Fort Smith Times Record.

DAWSON, YUKON TERRITORY, CANADA (Society).—Virgil O. Strickler, lecturer; introduced by Frederick P. Burrall, who said in part:—

We are assembled here this evening to hear about Christian Science, the Science of Christianity. Christ Jesus, the greatest teacher the world has ever known, expounded this Science and left it to us as a rich legacy to be used and proven. Speaking of his works he prophetically said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," showing thus that his scientific teachings were to endure. According to Gibbon in his "Decline and Fall of the Roman Empire," and to other historians, the followers of Jesus continued to use this scientific knowledge for three hundred years. Then through the political ambitions of Constantine the true understanding became darkened, and it thus remained for hundreds of years, until Mary Baker Eddy as a result of her study and search in the Scriptures discovered anew this Christ Science, and with it healed herself and others and proved the exact truth of Christ Jesus' teachings. To give this knowledge to the world Mrs. Eddy wrote the Christian Science textbook, "Science and Health with Key to the Scriptures," and founded the Christian Science church.



Lectures to be Delivered

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

CALIFORNIA—Bakersfield: Bakersfield Opera House, 8 p.m., Nov. 16.
 Berkeley (University of California): Auditorium, First Church Edifice, Bowditch Street and Dwight Way, 8 p.m., Nov. 20. (For present and former members of faculty and students of the University only.)
 Los Angeles (joint lecture): Shrine Auditorium, 3 p.m., Nov. 18.
 Marysville: Atkins Theater, 3 p.m., Nov. 18.
 Nevada City: Nevada Theater, 7:30 p.m., Nov. 17.
 Oakland (Second Church): Lecture, Nov. 10, canceled.
 Oroville: Masonic Temple, 8 p.m., Nov. 13.
 Redondo Beach: Church Edifice, 317 South Broadway, 8 p.m., Nov. 18.
 Sacramento (First Church): Tuesday Club House, 8 p.m., Nov. 19.
 San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., Nov. 16, and Spreckels Theater, Broadway, between First and Second Streets, 12 noon, Nov. 17.
 CANADA—Moose Jaw, Saskatchewan: City Auditorium, 8 p.m., Nov. 16.
 CONNECTICUT—Meriden: Church Edifice, Liberty and Norwood Streets, 3:30 p.m., Nov. 25.
 Winsted: Church Edifice, High Street, 2:30 p.m., Nov. 18.
 ENGLAND—Guernsey, Channel Islands: New Market Hall, 8 p.m., Nov. 22.
 Liverpool, Lancashire: St. George's Hall, Concert Room, 7:30 p.m., Nov. 30.
 London (First Church): Queen's Hall, Langham Place, W., 8 p.m., Dec. 8. (Note change.)

London (Second Church): Church Edifice, 106 Palace Gardens Terrace, 3 p.m., Dec. 23.
 GEORGIA—Savannah: Lawton Memorial, 8:30 p.m., Nov. 15.
 ILLINOIS—Chicago (Fifteenth Church): Masonic Temple of Austin, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., Nov. 18.
 Chicago (joint lecture): Studebaker Theater, 12:10 noon, Nov. 19.
 Highland Park: Church Edifice, 381 Hazel Avenue, 8 p.m., Nov. 16.
 Oak Park: Church Edifice, Oak Park Avenue and Ontario Street, 8 p.m., Nov. 19.
 Paris: Church Edifice, 209 East Court Street, 8:15 p.m., Nov. 15.
 Peru: Peru Public Library, 8 p.m., Nov. 19.
 Quincy: The Empire Hippodrome, 8 p.m., Nov. 16.
 INDIANA—Petersburg: Court House, 8 p.m., Nov. 16.
 Terre Haute: Church Edifice, Sixth and Cherry Streets, 8:15 p.m., Nov. 13.
 IOWA—Clinton: Clinton Theater, 8 p.m., Nov. 20.
 KANSAS—Fort Scott: Pictureland Theater, 8 p.m., Nov. 16.
 Lawrence: Varsity Theater, 3 p.m., Nov. 18.
 Parsons: Elks Theater, 8 p.m., Nov. 15.
 Salina: The New Theater, Seventh and Iron Avenue, 8 p.m., Nov. 19.
 Sterling: Congregational Church, 8 p.m., Nov. 20.
 Topeka: Grand Opera House, 3 p.m., Nov. 18.
 Winfield: A. O. U. W. Hall, 8 p.m., Nov. 23.
 MASSACHUSETTS—Boston Suburbs (auspices The Mother Church):—
 Everett: Crown Theater, Chelsea Street, Everett Square, 3 p.m., Nov. 11.
 Waltham: Asbury Temple, Main and Moody Streets, 8 p.m., Nov. 12.
 Revere: Revere City Hall, Broadway, 8 p.m., Nov. 13.
 Watertown: Strand Theater, Galen Street, 8 p.m., Nov. 15.
 West Roxbury: Highland Club Hall, Center and Corey Streets, 8 p.m., Nov. 16.
 Allston: Allston Theater, 128 Brighton Avenue, 3 p.m., Nov. 18.
 Northampton: Academy of Music, 8 p.m., Nov. 18.
 MICHIGAN—Benton Harbor: Bell Opera House, 8 p.m., Nov. 15.
 Detroit (joint lecture): Arcadia Hall, Woodward and Stimson Avenues, 4 p.m., Nov. 18.
 MINNESOTA—Fairmont: Church Edifice, 222 East Blue Earth Avenue, 8 p.m., Nov. 19.
 MISSOURI—Mexico: Church Edifice, 223 East Promenade Street, 8 p.m., Nov. 20.
 Neosho: White Way Theater, 3 p.m., Nov. 18.
 NEBRASKA—Lincoln (Society, University of Nebraska): Temple Theater, Temple Building, University Campus, 8:15 p.m., Nov. 17.
 Omaha (Third Church): Druid Hall, 2414 Ames Avenue, 8 p.m., Nov. 15 and 16.
 NEW JERSEY—Jersey City: Masonic Temple, 859 Bergen Avenue, 8:15 p.m., Nov. 15.
 Newark (First Church): Broad Street Theater, 3:30 p.m., Nov. 18.
 Rutherford: Town Hall, Park Avenue, 8:15 p.m., Nov. 15.
 NEW YORK—Jamaica, Long Island: Masonic Temple, Union Avenue, 8:15 p.m., Nov. 19.
 New York (First Church): Church Edifice, Central Park West and Ninety-sixth Street, 8 p.m., Nov. 23.
 New York (Sixth Church): 1935 Anthony Avenue, 8 p.m., Nov. 16 and 17.
 White Plains: Assembly Hall, White Plains Club, 3:30 p.m., Nov. 18.
 OKLAHOMA—Enid: Tabernacle, West Broadway, 3 p.m., Nov. 18.
 SOUTH DAKOTA—Brookings: Church Edifice, Fifth Avenue and Sixth Street, 8:15 p.m., Nov. 16.
 Watertown: Church Edifice, Maple Street and First Avenue, S.E., 3 p.m., Nov. 18.
 TEXAS—Gainesville: Public Library, 8 p.m., Nov. 22.
 Galveston: Church Edifice, Avenue O and Twenty-seventh Street, 8 p.m., Nov. 20.
 Lampasas: Witcher Opera House, 8 p.m., Nov. 19.
 VIRGINIA—Richmond: Academy of Music, 8:30 p.m., Nov. 20.
 WASHINGTON—Bellingham: American Theater, 8 p.m., Nov. 20.
 Montesano: Gem Theater, 8 p.m., Nov. 22.

Testimonies of Healing

My gratitude goes out to God for Christian Science, and I would show it by trying to demonstrate it in my life. For twenty years I had been delicate and was continually ailing. About three years ago relatives in England sent me some copies of the *Sentinel*, and later a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thought Christian Science some new fad, so did not read the papers, though after a while I began to read Science and Health, not because I expected healing from it, but because this seemed to be the only return I could make for the kindness of those who had sent it.

I was not a member of any church and had no wish to be, for I could not reconcile the teachings of the churches with a God who is Love, nor with a loving Christ Jesus who had compassion on all suffering. I had been told that another operation—I had already undergone one—might free me from the chief trouble, but there was the chance that it might not. I rebelled bitterly on being told that God had sent this to me for some good purpose of His own, but never lost faith in God or in the Bible, although unable to understand how its teachings were to be made practical. After reading Science and Health about an hour every day for a week, however, I realized that the pain which had been almost constant had ceased. A bowel disorder for which almost all known remedies had been tried without success, also a delicate throat from which I had suffered all my life, were cured instantaneously; but I did not tell anyone for a fortnight, as I could not realize it myself.

Other ailments disappeared one after another. I suffered from a structural defect of the eyes, also from the effects of wrong treatment by a doctor several years before,—one eye having been almost blinded. I had to wear glasses for reading and other work, and dark glasses in the sun. With the healing of the other ailments by Christian Science, all medicines had been put away, but more than a month passed before it dawned on me that I did not need to wear glasses. The print of my Bible was so small that even with glasses it had always been necessary for me to be in a very good light in order to read, but after laying them aside I was able to read perfectly well.

Rheumatism gradually lessened, and left me in a year's time. Another ailment, considered serious, has finally disappeared. A sense of weakness and fatigue was longer in fading away, but instead of the prescribed rest I was ordered to take, I am now capable of any ordinary exertion. Recently, on a trip in the district, I rode about twenty-four miles a day for four days without any bad effects. These discords have disappeared without treatment, thus proving to me the truth of Mrs. Eddy's statement, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (Science and Health, p. 390).

For freedom from ill health I am very grateful, but far more so for a religion that is reasonable and logical, an explanation of life, and a God who cares for His creation. I have had many demonstrations of the power of Truth, manifested in the overcoming of discord in myself and in others, through the understanding I have gained of Science, and I am glad that my healing caused others to study this teaching. A few of us read the Lesson-Sermons together every week, and we know that if we live so as to let our light shine, others will be attracted to the truth. I wish especially to say how much I appreciate our beautiful hymns; they have al-

ways taken a large part in helping me to overcome erroneous conditions and to realize the truth. I am also very thankful for the *Journal* and *Sentinel*, as help for any special need is always to be found in them; and I am grateful for the *Monitor*. This testimony is sent in deepest gratitude for our dear Leader, who worked so bravely to give to all mankind the truth which is making them free.

MRS. L. A. B. FROST, Nicosia, Cyprus.



When I first heard of Christian Science I became very much interested, and desired to know whether it really did heal organic diseases, as was claimed for it; because I had been told by the doctors that although apparently well, I had a blood disease which might break out at any time in some serious and probably incurable form. At the Wednesday evening testimony meetings I met persons who had been healed and asked them to tell me of their healing. I then carefully considered the evidence, and became convinced that Christian Science does heal all manner of disease.

I took up the study of Christian Science, and soon found by my own experience that the application of an understanding of its Principle brings results. Although raised in an orthodox church, I was unable to abstain from profanity or to govern my temper. At one time I had prayed regularly twice a day for several months to overcome these sins, but with no apparent benefit. In Christian Science I learned a better way to pray, so that the profanity was soon overcome and the spells of temper rapidly became less violent and less frequent.

About two years after beginning this study, the above mentioned disease broke out in the form of tuberculosis of the glands of the neck. I tried to overcome the attack through my own understanding of the truth, but became so miserable that I finally went to a practitioner. With the first treatment the pain and sickly feeling vanished, but the glands of the neck were no better. For about a year and a half I went to different practitioners with varied success. At the end of that time the neck was in a very bad condition and people began to urge me to have an operation, saying that unless something was soon done the disease would turn into lung trouble.

In this condition I heard of a Christian Science practitioner who had been a practicing physician, and thinking that he would be able to tell me what to do, having had experience with both systems, I went to him for advice. He assured me that it would be better to continue with Christian Science treatment, and was asked to take the case. After the second treatment, on inquiring when I should come back, I was asked why I wanted to come back. Then I saw that I had fallen into the habit of expecting the healing at some future treatment. I did have to go back, but only eight or ten times before my healing was complete. That was over nine years ago, and there has been no return of the disease.

I feel very grateful for this experience, because I know that every treatment helped me, and that through it all I was growing in my understanding of Principle.

HARRY E. DILLER, Erie, Pa.



Christian Science has been to me just as much a preventive as a curative. At the time I began reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was taking four kinds of medicine. I was said to have inherited a very torpid liver, and when quite young be-

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gan to be troubled with periodical bilious attacks, which developed into enlargement of the liver and later into gallstones. One of the prescriptions I was taking for the prevention of the fifth attack of gallstones, which the attending physician told us would necessitate an operation; another prescription was to prevent a second attack of acute inflammation of the kidneys and bladder; still another was to ward off frequent attacks of neuralgia, which often required an opiate before relief came; and the fourth prescription was taken in the attempt to overcome a very serious trouble which was supposedly caused by my work behind the counter.

During my first year's study of Christian Science I had one attack of biliousness, which was quickly overcome through my own understanding of the truth. I have had two attacks of neuralgia, but these also yielded to the right application of the teachings of our textbook. The other ailments have never reappeared. No one knows better than a Christian Scientist how inadequate words are to express the gratitude and thankfulness that is felt for the blessings which have come from this divine revelation our Leader so unselfishly labored to give to all mankind. I am more grateful for the demonstrable knowledge of absolute truth than for the physical help. This knowledge is the only true preventive of sin, sickness, disease, and death, and only by learning each day how more correctly to apply our understanding of Truth, do we really merit the privilege of being called Christian Scientists.

On page 3 of Science and Health our Leader tells us that "action expresses more gratitude than speech," and it is this kind of gratitude which I wish always to express.

L. GRACE SPEAKER, Vassar, Mich.



That for which I am most grateful to Christian Science is the new understanding of God and His creation gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have many times proved the truth of her statement on page 390 of this book, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony."

I was brought up in what is called orthodoxy, but when old enough to think for myself, my thought of God was anything but loving. It filled me with resentment that I was not more fortunate in my circumstances, and that God had created a world with which it was so hard to be satisfied. I soon found that this God in whom I had been taught to believe, was of no use to me, so I ceased to concern myself about Him. I never entered a church unless obliged to do so, and became a scoffer at religion. My chief object was to get all I could of pleasure while I lived, and the result was a life of self-indulgence, which culminated in chronic gout in the foot. I could only limp about, unable to bear any but soft leather boots, and grumbled at everything and everybody.

I was well past fifty years of age when Christian Science found me in 1909, and I did not expect relief from this ailment, for I believed a good deal in medical theories. Every remedy known to me had, however, been tried without success, and I was convinced there was no cure for gout. The explanation of Christian Science given me was so logical that I asked for treatment, which was promised me if I would read the textbook. I did so during the week, and the next Sunday attended service in London. I left the building healed, and walked about all day without any pain, although

wearing rather tighter boots than I did usually, and have never had gout since that day. I have been quickly healed of severe fever and ague, and coughing bouts which used nearly to choke me have disappeared.

Financial troubles which seemed insurmountable have been overcome, and I am now always solvent, whereas I used to be steeped in debt. I am always happy and contented, whereas I was formerly a misanthrope. I look forward to a life of usefulness and joy, instead of age and decay. I was a smoker to excess, a slave to this vice; now I never touch tobacco. All this I owe to Christian Science. It is not astonishing, then, that I never miss a service at our church; that churchgoing is now a pleasure instead of a bore. I hope more and more to prove my gratitude to our Leader by becoming a more useful member of the Church of Christ, Scientist.—REGINALD I. B. PARKINSON, Ludlow, Shropshire, England.



The benefits I have received through the study and application of Christian Science are too numerous to mention. I did not turn to it for physical healing, although I had exhausted every means known to the medical profession and had been given up to die. I knew Christian Science to be a religion of cheerfulness, and sought it because it would enable me to keep cheerful and patient till the end came; but in five weeks from the time I began to study its teachings I was healed of asthma in a very aggravated form, also of the drug habit which had been acquired as the result of long periods of suffering, and was able to get up and do all the work in a ten-room house, including the washing, although a trained nurse as well as a maid had been in attendance on me.

Later I was healed of a growth on my arm and another on my leg. These did not respond to treatment so quickly as the former troubles. I had help from a loving practitioner for several weeks before I realized that I did not dread the wakeful night as usual, having determined to use it as an opportunity to get better acquainted with God; but lo! I slept all night for the first time in many months. When I awoke in the morning and rubbed my hand over the affected part, it scaled off, leaving the leg perfectly normal, and there has been no return of the trouble since. The healing of the arm came less quickly, but it too has been permanent.

These healings took place five years ago. Since then I have had the privilege of class instruction, and for this and for the unfolding of God's goodness and mercy that each day brings, also for our loving Leader and all that she has provided for our guidance, I am more than grateful.

IDA M. JACKSON, Los Angeles, Cal.



St. Paul says, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Though not wishing to be disobedient to this exhortation, I have already delayed too long in expressing through our periodicals my measure of gratitude. Christian Science has yet many things to teach me, but I am profoundly grateful for what I have already received, for the assurance that it alone, among all the doctrines proclaimed before the people of this day, can be correctly identified as the Comforter, or the "Spirit of truth," which will guide us "into all truth."

My path in the study of Christian Science "shineth more and more unto the perfect day," and an increased knowledge of the truth is gradually and surely improving my sense of health and transforming me from a delicate, sickly child into

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an active, healthy man. It is of inestimable value to know that man's divine birthright is not only immunity from disease, but also positive, robust health. I am especially grateful, however, to learn by experience that an honest, earnest study of Christian Science will likewise transform the character. Among my chiefest blessings I count the exposure and the expulsion of much selfishness, criticism, cynicism, aloofness, and so-called temperament. One cannot build up in his own thought a separate, personal self without obscuring his view of the one Ego, by which and in which all men truly live.

For these and many other similar lessons in Christian Science, and for the sustaining comfort of it in every hour of every day, I desire to give thanks to God, the giver of all good, and to the Lord Jesus, "that great shepherd of the sheep." I would also lovingly express my debt to Mrs. Eddy, the Discoverer and Founder of Christian Science, and gratefully mention the assistance of my teacher and my friends.

C. C. BUTTERWORTH, 2d, Philadelphia, Pa.



[Translated from the German]

It is with a sense of deep gratitude that I testify to the good received through Christian Science. I suffered with melancholy and dreadful nervousness, and finally broke down and lost the faculty of speech. My maid-servant became frightened and hurried away to call a physician. It was found that my pulse had stopped beating, but the physician, looking into my eyes, said he believed that life was returning. Closer examination failed to reveal a physical trouble other than the fact that my nervous system was shattered, as he put it. He said that working was out of the question for the present; that I must take very good care of myself,—stay in bed, of course,—and then have medical treatment. He added that if I did not follow his advice, he would assume no responsibility and that I might be stricken with paralysis. He came three times on that day.

Although in this seemingly hopeless condition, I was not dismayed for one moment. I had often had similar attacks before, though not so severe, and also knew that "man's extremity is God's opportunity." As soon as I was able to speak I had a Christian Science practitioner called by telephone from a distance. She came and lovingly took up work for me, with the result that the spasms ceased and I was again able to work.

Almost a year has elapsed since, and I have enjoyed better health than in many years. My gratitude for Christian Science is great, for it has not only helped me in times of suffering, but what is more, it has relieved me of a sense of sorrow, discontent, and fear. My past experience has been a sad one, but I can see how God has helped me out of tribulation. I feel profoundly grateful to Mrs. Eddy for her explanation of spiritual being, which was declared by Jesus the Christ.

FRAU M. RAUCH, Biel, Switzerland.



It was in 1907 that Christian Science was first brought to my attention. I was living on a farm, and seemed to be working beyond my strength every day. There was much inharmoniousness in the home, and I was so discouraged that I often prayed I might die. At last I began to believe there was no God, for all my prayers were in vain. Then one day, when the darkness seemed the deepest, a lady came to my house on business, and seeing my great need, mentioned Christian Science to me. Later she sent me some literature, and after reading it I purchased a copy of Science and

Health. This I also read many times, but without understanding it.

The following spring I was taken to a hospital to undergo what was called an emergency operation; but on returning home and resuming the hard work, I became ill with what is called quick consumption. I still read Science and Health, but only in a desultory manner. In July, 1908, I was sent to a different state, where it was believed the change of climate would benefit me, or at least prolong my life. At this time I also had acute attacks of asthma, and a very bad recurrent condition of the bowels. Being away from my family, who thought all healing power lay in medicine and climate, I decided to visit a Christian Science practitioner. I did so, and had treatment for some weeks, and wish space would allow me to tell of the love and patience which was accorded me. I was not healed, however, so returned to material remedies, in accordance with the wish of my husband, who had joined me in the West.

On my return to Iowa I gained slowly in strength and was only half faithful to the study of Christian Science, but I began to realize that many discordant conditions were disappearing, and as my thought grew clearer I could understand more what God is. As a result, harmony began to be manifested in our home, for I no longer saw error as persons, and this let in a great light. After I was entirely free from asthma, and after lung trouble, lifelong sick headaches, and many minor ailments had been overcome through Christian Science, I was given one final test.

A malignant disease of the breast and underarm became manifest, and great fear was felt, because a sister had passed on with the same trouble at my age. The greater the fear the more severe the suffering became, but this time I was not even tempted to turn to material means, and sought God as All-in-all. I went to a near-by city, where I could have present treatments from a Christian Science practitioner, and my healing came very quickly. After the third or fourth treatment the fever and pain began to go away, and soon the swelling receded, also the soreness to touch, and I found freedom.

Words are inadequate to express my thankfulness for this healing; but while I bless God for freedom from so many physical discords, I much more desire to praise and bless His holy name for spiritual understanding and freedom. I feel so grateful to divine Love that I want to praise God all the time, and feel like saying, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I am grateful for the faithful life of our dear Leader, Mrs. Eddy, for membership in The Mother Church, and for all our literature. I love all who have helped me in my path from sense to Soul.

MINNIE B. FRENCH, Rowan, Iowa.



This testimony is sent with a heart full of love and gratitude for the understanding of God I have gained through the study of Christian Science. By following the teachings of this practical religion I have had many demonstrations over physical ills. The fear of electric storms has also been overcome. I used to think that they were expressions of God's anger, but now I know that nothing but love and peace are found in God's spiritual creation. The Master 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." This message of peace banished fear.

I am very grateful for the "Key to the Scriptures" which

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Mrs. Eddy prepared through love for mankind, also for the literature and every other avenue for the dissemination of the truth.—SARA M. RANDALL, Ortonville, Minn.



[Translated from the French]

For many years I had suffered from a stomach complaint and rheumatism, and a general weakness during six months of last year absolutely prevented my doing any work. Happily for me, while in a convalescent home I made the acquaintance of a young girl who spoke to me of Christian Science. I can say that from the first treatment I felt better, and that the following treatments confirmed this improvement.

I am very thankful to God, also to Mrs. Eddy, and to all those who have helped me. I really feel glad to be alive, and can truthfully say that I have never been so happy; for not only am I healed, but my husband, who had suffered from a throat trouble which had been treated without definite results by doctors, was healed simply by attending the Christian Science services, without receiving special treatment.

Besides all this we have been benefited in other ways; everything seems to straighten out along our path, and it is with all my heart that I say to those who are still hesitating that here is the only true means of healing.

M. BOVEY, Lausanne, Switzerland.



It is a pleasure to add my testimony to the many others which have been printed, and to tell of the healing which has been accomplished for me through Christian Science, not only in a physical way but in the regenerating of my whole life and thought.

In the summer of 1915 I was seized with an attack of neuritis, which continued for some days and was very painful. It was impossible for me to raise my arm, comb my hair, or turn over in bed without pain. Having had this disease before, and never having received any permanent relief from material remedies, I was convinced that drugs would not reach my trouble. Through a kind friend Christian Science was brought to my attention, and although I knew very little about it, I was willing to try anything that would give me relief, so I called upon a practitioner, who lovingly explained the treatment to me. I knew instantly that this was what I had been looking for.

One treatment was all that I received, and after studying about two weeks I was entirely healed, and the ailment has never returned. The very first night I was able to sleep without waking once, and the pain was materially lessened by morning. Glasses have been laid aside after having been worn for over fifteen years, and many minor ills have been overcome through divine Love.

For all these blessings my gratitude to God and to our revered Leader, Mrs. Eddy, is very deep, and my sympathy goes out to those who have never tasted of this wonderful truth as revealed through the study of "Science and Health with Key to the Scriptures."

VINNIE A. HURST, Jamaica Plain, Mass.



For about twelve years I suffered from stomach trouble, severe headaches, and a constant fear that these ailments would almost any day terminate seriously. Being engaged in the theatrical profession, I was led to believe that a worldly man, so called, was preeminent in every way. I smoked incessantly, enjoyed the social glass, and seemed to think that this worldly life was my only source of happiness,

although I now recall, underlying all this, an inward desire for better things,—for a higher life, for something more worth while.

Physicians, in their earnest efforts to relieve me of physical distress, succeeded in giving me only temporary relief. I grew worse, and during the season of 1911-12 went from one doctor to another in a final struggle for freedom from disease and pain. In July, 1912, I was put upon a strict diet and given to understand that I had symptoms of several serious ailments.

Brought up in the Jewish faith, I learned to scoff at the name Christian Science, denied its healing power, and refused to permit it in my home, although I saw many proofs of its efficacy in the healing of a number of my intimate friends. My seeming antagonism grew stronger until August 22 of that year, when I awoke in the morning feeling very ill and fearing the end was near. I made a last appeal to my physician, who held out little hope; so that same afternoon I called a Christian Science practitioner to our home. A treatment was given me, and I was almost instantaneously healed. An hour later I ate a hearty meal, and I have been able to eat heartily ever since. Then and there I was healed of the tobacco habit, of all desire for liquor, and of many other ailments.

Since then I have had numerous proofs that "God is our refuge and strength, a very present help in trouble." I was also instantaneously healed of religious prejudice, and wish to state that the help Christian Science gives one in business affairs, in church and home life, in the responsibility of parentage, and in his daily dealings with all mankind, is inestimable. I cannot begin to tell how grateful I am to God for the life of Jesus the Christ, and to our beloved Leader, Mary Baker Eddy, for having given us "Science and Health with Key to the Scriptures" and so many other channels through which we can overcome a life of anticipation of evil, and live under the one true law, the law of God, the law of the expectancy of good.—JOSEPH BREN, Chicago, Ill.

I wish to bear witness to the accuracy of the statements given in my husband's testimony, and to add that I have also been healed of many ailments, among them hay fever, from which I had suffered since early childhood, chronic bowel trouble, and severe stomach disorder. The greatest blessing to me has been the overcoming of fear in many forms. Christian Science was a great help to me the past year in an experience of childbirth, and in raising children it is invaluable.

For all the blessings that have come to me I am very grateful to God, also to Mrs. Eddy and to all those who have so lovingly helped me in Christian Science. I can only hope to show my gratitude by living the truth as our Master taught.—LOUISE A. BREN.



I wish to express my gratitude for what Christian Science has done for me and mine. I have not risen above all my ills, but chronic inflammation of the bladder and a serious bowel trouble have been overcome. My husband has been healed of rheumatism of the knee, and our youngest daughter of nervous breakdown and of ringworm on her hand and finger that did not yield to medical treatment. Our little granddaughter was healed of protruding piles. The law of contagion has been broken for our family, and many more blessings could be named. I trust I shall be able to pay my debt of gratitude to Christian Science by right thinking and right living.—ETTIE WILSON, Shiloh, Mich.

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From Our Exchanges

[*New-Church Messenger*]

A knowledge of God involves a revelation of Himself. Nothing is more manifest in the letter of the Word itself than that a knowledge of God and things spiritual was revealed by God. The patriarchs, seers, prophets, and apostles were instrumentalities through whom God made known Himself, His laws, and the spiritual realities in the spiritual world.

[*The Congregationalist and Christian World*]

Of what sort is our Christian life which has spread itself over the world in divided streams and is now constituted of masses of disciples who are mainly unacquainted with each other, guided by men who are much inclined to make faces as they look away from their own followers to those who follow others? Is our Christianity fireproof in this day of flame and destruction?

[*The Continent*]

A perfected church would necessarily be a united church. It is only men's sins, men's follies, and men's ignorances that break up the church into denominational sections and fragments. Sincere longing for Christian union, therefore, is essentially a longing for more Christlikeness in the church and less of men's shortcoming and muddling.

[*Pacific Christian Advocate*]

Many are spending time deploring the religious depression of the day. We prefer to call attention to a most encouraging spiritual aspect of this period. It is that of the widespread and intense expectation that we are on the eve of a far-reaching, momentous movement in the realm of the spirit.

[Raymond Calkins, D.D., in *The Constructive Quarterly*]

The church treasures many truths and follows many practices which admittedly are not to be found in the earliest history of the church. The idea that the norm of the church was determined in the first hundred years of its life would seem to limit the operation of the Holy Ghost.

[*The Watchman-Examiner*]

We ought to think of the influence of our life on other lives. We bless or hurt them. We inspire or discourage them. We save or ruin them. Spirit inspires spirit. Love kindles love. Cheer spreads cheer. Benevolence propagates benevolence.

♦ ♦ ♦

Christian Science Sentinel

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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 EDITORIAL DEPARTMENT, and not to individuals.

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.

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From the Church Treasurer

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