

# CHRISTIAN SCIENCE SENTINEL

VOLUME XXI

NUMBER 14

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# Christian Science Sentinel

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

VOLUME XXI

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## "Periods and peoples"

SAMUEL GREENWOOD

IN one of those illuminating passages with which her writings abound, Mrs. Eddy says, "Periods and peoples are characterized by their highest or their lowest ideals, by their God and their devil" (*The People's Idea of God*, p. 6). History verifies her statement, and it is being exemplified in world conditions to-day. The present testing time of the nations is revealing the character of their ideals, and the nature of that which has been given the highest place in the national consciousness.

In its acknowledgment that evil exists as a power and intelligence, human consciousness not only admits the possibility of any evil achievement, but itself provides the means and occasion for such achievements. Every human being, therefore, because of mortal belief, that is to say, because evil is accepted as a component part of his consciousness, possesses the latent capacity to express the worst phases of that belief, unless the unreality of evil is being understood and demonstrated by him in Christian Science.

The better human being, then, or the better nation is that one which succeeds in keeping the better ideals in the ascendancy. This was sharply illustrated by contrast in the ancient Israelitish and Assyrio-Babylonian races. The former, founded by the patriarch Abraham, who left his father's house and kindred to find and follow a higher sense of being than the material, was characterized by the highest concept of Deity then known. Their practical reliance upon the divine guidance and protection, in their earlier experience, completely differentiated the Israelites from all other nations. The Assyrio-Babylonians, on the other hand, in their apotheosis of sensualism, or the qualities of the carnal mind, expressed the lowest ideals of the human race, and were therefore characterized by their devil. They eventually attained dominion over Israel, but only when Israel had forsaken the God of Abraham for the idolatry of her captors; in other words, when belief in matter had been given the ascendancy over the understanding of Spirit.

To-day humanity is witnessing as never before the conflict between its lowest and its highest ideals, and the nations of the earth have taken their places on one side or the other according as they have or have not chosen to be governed by their highest sense of right; that is, by Principle. Germany, representing the aggressive powers, has disclosed the character of her ideals as inimical to human good. She has chosen to be known among the nations, not by her love of righteousness, but by her submission to evil; that is, by her devil. Like her Assyrian prototype she has worshiped at the altar of material force and worldly dominion with such utter abandon as to sacrifice those ennobling qualities of honor and equity which all self-respecting peoples hold dear.

The Anglo-Saxon race, representing the defensive forces, is known even by her enemies for her ideals of liberty and justice, and is distinguished among the nations for her steadfast belief in the God of Israel as revealed in the Hebrew

Scriptures. It has become plain enough for all men to read that it is her subservience to unworthy ideals which has cost Germany the respect of civilization; while it is just as plainly their loyalty to the better things which has given Great Britain and America a high place in the world's esteem.

Going a little further into a mental analysis of some of the factors in this conflict, and seeing what opportunity has been afforded to good or evil, the student of metaphysics may find some additional points of interest. About the time the American colonists were preparing for their declaration of independence, Mesmer announced in Germany his discovery of what he called animal magnetism. Hence the name mesmerism was given to the mental process by which one human being tries to obtain power over another, and this has since been designated as hypnotism and mental suggestion. This doctrine, in plain terms, means personal domination on the one side and the loss of individual freedom on the other. It is not surprising, therefore, that the champion of autocracy in this war, the leading power arrayed against the freedom of self-government, should be that nation in whose consciousness this claim found audible utterance, and, as events have proved, such ardent disciples.

Following this, it is of interest to find that France officially challenged the claims of Mesmer. A commission appointed by the French government to investigate his theory reported unfavorably, classifying it with "the errors of the human mind." Looking from the standpoint of human mentality, it would seem logically natural that France would be the first nation against which the blows of Germany would be directed, since it is the nature of evil to strike at whatever would oppose its claim to power.

But while France had dared the denial of evil as depicted in animal magnetism, she had not discovered the means for counteracting the working of that belief, and remained bound by the acknowledgment that evil is power. Although the human mind believes in good, it has an equally strong belief in an opposite power, named evil; and so the human pendulum has continued to swing between these contrary beliefs, while mortals have prayed and waited for a deliverer. This deliverer, Jesus taught, is to be found in a knowledge of the truth, a statement which clearly implies, what he himself afterwards declared to the Jews, that evil is not true; consequently, that it is not power nor intelligence, and man has dominion over it. And so it was inevitable, before the strife of Armageddon could be successfully fought out and the nations freed from the mesmerism of evil domination, that the truth of man's divine sonship and consequent independence of all evil be finally recognized, and the government be placed upon the shoulders of this Christ-idea.

Hence the necessity, in the material working out of things, that the United States should enter this conflict. Why so? Because in the national consciousness of the American people was brought to light, in the discovery of Christian Science, the only remedy or antidote for animal magnetism, the mesmerism of false belief. Just one century after Mesmer published an account of what he called his

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discovery of animal magnetism, Mrs. Eddy, in the United States, published the textbook of Christian Science, "Science and Health with Key to the Scriptures," in which the nature and operation of animal magnetism are analyzed, its powerlessness and unreality exposed, and the method for its destruction is set forth. Not since the days of Jesus and the apostles had one arisen with the spiritual vision to discern the Science of the infinity of good, with its correlative truth that evil, the illusion that has mesmerized mankind with its false suggestions, is a lie.

Thus the entrance of the United States into the war meant something more than just another nation added to the ranks of the Allies, more than ships and money and millions of men. It meant that that branch of modern Israel in which the prophecy of the reappearing of the healing Christ has been fulfilled, was in reality bringing this truth of Christian Science into the conflict with evil, although this metaphysical fact may not be generally seen or acknowledged. It is coming to be recognized more and more every day that the enemy in this warfare is not flesh and blood, therefore that something besides flesh and blood will have to be put into the struggle. The final victory over evil, it is needless to say, will have to come through the understanding of divine Principle, not through the mere killing of men.

Although the necessity for choosing between the lesser and the greater evil may even have taken Christian Scientists into the carnage of battle, they know that the mission of Christian Science is to bring freedom from evil to all mankind. Truth has no conflict with men or nations, but only with the mesmerism of evil suggestion that holds human beings, to a greater or lesser degree, in its illusion. In the present upheaval error has been stirred to its lowest depths of infamy, but only that its nothingness might be wrought out, and the Godlikeness of the real man be revealed. When the peoples who are fighting against the freedom of the world awaken from the self-deception of evil, and turn from their selfish ideals to seek the better things of the kingdom of heaven, they will be received again into the fellowship of the nations. "Christian Science," writes Mrs. Eddy (Science and Health, p. 227), "raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

### The "impersonal pastor"

SARAH M. FREEMAN WILLIAMS

IN 1895 when Mrs. Eddy ordained the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," to be pastor for all Christian Science churches, I well remember the remarks of a dear friend, who was then only slightly interested in Christian Science, that if the personal sermon should be done away with, it would be only a question of time before the denomination itself would disappear. In "Miscellaneous Writings" (p. 383) Mrs. Eddy says: "In 1896 it goes without saying, preeminent over ignorance or envy, that Christian Science is *founded by its discoverer*, and built upon the rock of Christ. . . . Erect and eternal, it will go on with the ages, go down the dim posterns of time unharmed, and on every battle-field rise higher in the estimation of thinkers and in the hearts of Christians."

Those of us who have followed the Christian Science movement have seen this prophetic utterance fulfilled, and our hearts have gone out in gratitude for the impersonal pastor. Our Leader established two forms of service for

this movement, the Sunday service, at which the "Word" is read, and the Wednesday evening testimony or experience meeting, at which the fruits of the "Word" are given as proof of the practical nature of its teachings. The Sunday service is virtually prepared for the church, while the Wednesday evening meeting for the giving of testimonies depends upon the demonstration of the Christian Scientists, both as individuals and as a church; hence the great need of metaphysical activity in order to give to one's self and to the world the proof of the availability of divine Principle, God, as divine Love, in healing sickness and destroying sin.

The "Explanatory Note" in *The Christian Science Quarterly*, the reading of which precedes the reading of the Lesson-Sermon, is a very essential part of the Sunday service, inasmuch as it proclaims the vital relation between the Bible and the Christian Science textbook as used in the Lesson-Sermon. This may remind us of the prophecy found in the fourth chapter of Zechariah where we have presented a golden candlestick "with a bowl upon the top of it," from which is poured oil into seven pipes. We also read of two olive trees, from the branches of which comes "the golden oil" which supplies the light, and respecting which the angel said, in answer to Zechariah's inquiry, "These are the two anointed ones, that stand by the Lord of the whole earth." This also recalls the "two witnesses" mentioned in Revelation.

The subjects chosen for the Lesson-Sermons have been likened to the great diapason of heaven: first, God, followed by Sacrament; then, the terms which in Christian Science are synonyms for God, namely, Life, Truth, Love, Spirit, Soul, Mind; next, in order of arrangement, are Christ Jesus, Man, Substance, Matter, Reality, Unreality, and so on. As divine theology is unfolded throughout the series, all falsities and counterfeits are exposed, and finally we reach "Christian Science," that which has brought to human apprehension the Science of the Christ, which is "for the healing of the nations." These subjects, chosen and arranged by our Leader, contain within themselves the elements of all true metaphysical teaching, and are like the great theme of life's symphony, eternally elaborating the unity of God, man, and the universe. In the words of John, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

On page 322 of "Miscellaneous Writings" our Leader states, "Your dual and impersonal pastor, the Bible and 'Science and Health with Key to the Scriptures,' is with you; and the Life these give, the Truth they illustrate, the Love they demonstrate, is the great Shepherd that feedeth my flock, and leadeth them 'beside the still waters.'" In the years that have intervened since these words were written, lesson after lesson, sermon after sermon, has proved to a vast company of witnesses that the great Shepherd is feeding His flock.

As an illustration of this an experience of the past year stands out preeminently. One Sunday morning a father and a mother were just leaving their home for church, when a cable from the War Department was handed to them announcing that one of their four sons "at the front" had been "killed in action." They did not even turn back into the house, but quietly decided that their church was the place to which they most wanted to go. The subject of the Lesson-Sermon that morning was "Probation After Death," and they said it was to them a memorial service for their dear boy,—the hymns, the responsive reading, all supplied their great human need. They returned to their home sustained, strengthened, and uplifted. At the service mentioned above, another member was present who had received word during the same week

that his brother was reported as "missing" after the battle of Vimy Ridge, where so many brave Canadians won immortal honor. Did not our Master say, "Greater love hath no man than this, that a man lay down his life for his friends"?

The "Explanatory Note" in the *Quarterly* becomes most illuminating, as the "Scriptural texts, and their correlative passages" are found applicable to present needs, thus proving they are, as it says, "divinely authorized." A great sense of gratitude is continually felt for the faithful work of the Bible Lesson committee in arranging these Lesson-Sermons which meet the human needs of the hour, both individual and collective, and thus our Leader's Message to The Mother Church for 1901 (p. 11) is being daily fulfilled. She says: "The Word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood. Whosoever saith there is no sermon without personal preaching, forgets what Christian Scientists do not, namely, that God is a Person, and that he should be willing to hear a sermon from his personal God!"

## Enlisted for Active Service

LILLIAN B. BEEDE

ON page 450 of "Science and Health with Key to the Scriptures" our beloved Leader says, "The Christian Scientist has enlisted to lessen evil, disease, and death." An expression of our allegiance to our cause, when we enlist for active service, is found in the following quotation from the tenets of The Mother Church (Science and Health, p. 497): "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

In these days when the words "enlistment" and "service" have been telling every loyal heart in the length and breadth of our dear country the need of courage and unselfish devotion to the cause of human freedom, the thoughtful Christian Scientist finds in them an even greater significance. Nearly half a century ago, at a time when the American nation had entered into a peaceful period after its great struggle for the abolishing of slavery, a God-inspired voice was raised demanding for all humanity a freedom, the full import of which was at that time beyond the comprehension of the world. This leader of a new army, whose battle ground was to be the plane of human thought, has sounded the clarion call to thinkers with these words (Science and Health, p. 227): "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right."

The world is ever reluctant to accept a newly discovered idea. It justly demands that the recognition of any such must depend upon demonstrable and not merely theoretical truth. Enlistments under the standard of Christian Science, as the years of patient endeavor proved its truth, steadily increased in number, until to-day the whole human race is being benefited by those who "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Mortal mind craves peace, the false peace, in which it may enjoy undisturbed its sensual pleasures. When stirred to warfare it is merely for the purpose of preserving for itself the right to a peaceful indulgence in sin, or of greedily securing more material to feed

its hungry desires. It regards with disfavor any influence which would awaken it from its hypnotic complacency in self-righteousness; for the persistent outgoing of truth is a great disturber to error. Those who have "enlisted to lessen evil, disease, and death," should be keenly alert to their responsibilities in these days of world chemicalization. The spiritualization of thought everywhere is the reserve force that must be and will be the decisive factor in the defeat of error.

Christian Scientists are all enlisted for "active service," whether at home or in other lands, each under the flag of his country and also under the tenets of The Mother Church. Inactivity on the part of any citizen in these days of world need is inexcusable. The plea of lack of time, ability, understanding, is only the argument of the enemy. There is no lack. Every one engaged in the spiritual warfare against error is provided with the proper equipment and protection. He has both the Bible and "Science and Health with Key to the Scriptures," which unlocks it to his understanding; he is given the protective armor of Truth and Love, through which no poisonous exhalations of hatred can penetrate. Mortal belief cannot clip the wings of spiritual thought, which soars above the limitations of time and space, and unfolds throughout eternity.

No disappointment as to active service need confront the Christian Scientist. It is his own fault if he is not actively engaged from the moment of his enlistment. It matters not where he is, or what may be his seeming position or occupation, every hour of the day affords him wondrous opportunities for spiritual activity in actual warfare with error, which means not only victory over his own material sense, but ultimately a victory in the world thought. In the stress of the present hour the plea for "yet a little sleep, a little slumber, a little folding of the hands to sleep," is unheeded by those who have enlisted for active service wherever they may best serve God and humanity.

## The World War

GRAY MONTGOMERY

IT is clear to thinking people that all existence, indeed every phase of human experience, is purely a thought experience. Without thought there could be no life, no action, no intelligence. While seeming to be in a material world, we are living in a mental universe, and have as mortals but a vague sense of the real spiritual universe of God's creating. We see that all warfare must be in the mental realm, although not always expressed by physical violence. "This material world is even now becoming the arena for conflicting forces," is the ringing declaration of Mrs. Eddy on page 96 of Science and Health, written decades before the world-wide outbreak of war between the nations.

Christian Scientists, in common with all humanity, are confronted with the magnitude of the problems resulting from the world war. In their mental work, in their spiritual realization of the omnipotence of Truth and Love, Christian Scientists are doing their utmost for humanity. Through the prayer of spiritual understanding, they know that they can effectually aid in the accomplishment of that true and permanent peace which is based upon the victory of Truth over error, of Principle over the forces of evil, of Love over tyranny and materialism. The world to-day is in the throes of a momentous change taking place in the consciousness of practically every man and woman on this plane of human existence.

Students of Christian Science are confident that Jesus

showed us the certain way out of all error. He accomplished complete victory over all materiality, even over the grave, by his clear realization of the infinity, the omnipotence, omnipresence, and omniscience of God. Christian Scientists feel assured that zealous consecration to Truth will enable them to gain at least in a degree this same spiritual, Christlike realization of Truth and thereby empower them to render service of the utmost importance in winning success and righteous peace for the cause of liberty, of civilization, of humanity, yes, of Principle itself, which must ultimately be established within the consciousness of all mankind.

When a suffering person comes to a Christian Scientist for physical healing, his discordant condition seems to himself a stern reality; but the Christian Science practitioner knows that in Truth there is no sickness, no suffering, no evil beliefs; for God, good, constitutes all real Life and all real existence. The real man is God's spiritual idea, always abiding in Truth and Love. When this fact is clearly realized by the practitioner, the sunshine of Truth replaces the darkness of error, and the patient is healed. The practitioner recognizes that disease is mental regardless of its type or the name assigned to it. He knows that the physical body is merely the subjective state of the human mind. If hatred, anger, malice, fear, or other sinful and erroneous concepts are held in consciousness, they must be replaced by spiritual ideas.

Just as the battle against error is won in a single case of physical healing, so the present stupendous world struggle of civilization against all evil can and will be won through the understanding of Truth and Love. The power of Principle is infinite. There is no other power. Good, God, is ever present. There is no other presence. Hence there is no room for evil in its various phases. The victory is always God's; and since God is Love, it is the victory of Love banishing the darkness,—the darkness of mad ambition, mesmerism, hate, lust, and greed. "Evil is not power," our beloved Leader declares on page 192 of *Science and Health*; "It is a mockery of strength, which ere long betrays its weakness and falls, never to rise."

In this world-wide chemicalization many false beliefs are being destroyed. No longer can whole nations, comprising millions of individuals, be kept in submission to false government, under the hypnotic influence and control of autocratic rulers and false teachers, for divine Truth is awakening the dormant thought. By right spiritual education the human mind is being freed from bondage to false beliefs. Old things are passing away and all things are becoming new. All the individuals that make up the world are, through the leavening influence of Truth, becoming better, wiser, purer. It will no longer be possible to dominate any nation and subjugate its people to the ambition of any one individual or any ruling class. Government by divine Principle, which is democracy in its truest sense and in which the golden rule is practiced, can alone endure forever.

Through his realization that the operation of divine Principle alone represents government and power, the Christian Scientist is effectually aiding in the overcoming of evil and the establishment of a peace which will be truly lasting, for it will leave no thought of malice, hate, or vengeance to be manifested later at a more opportune time. The Christian Scientist recognizes that the operation of divine Principle is the activity of God, or divine Mind. It is wholly a spiritual work going on in the purified consciousness. This scientific consciousness, filled with the light of divine Love, reflecting and radiating the sunlight of Truth, realizes that God is All-in-all, and the real universe, including man, is spiritual

and perfect. The false appearance or counterfeit sense of the real universe disappears as the spiritual sense of the perfect relation of God and man dawns in thought.

The wisdom, power, tenderness, and infinite goodness of divine Love, of the one infinite, perfect Mind, which is God, must be universally reflected; for God's creation is always the expression of good. The power of divine Principle cannot be successfully resisted by mortal mind, and its operation brings out harmony, immortality, and perfect peace.

## The Magnet of Principle

AGNES E. LOCKE

CHRISTIAN SCIENTISTS are very grateful to-day for the inestimable benefits they have gained from the careful study of the interpretative writings of their Leader, Mrs. Eddy, in the illumination of the words and works of Jesus. They feel that so much depends upon the right understanding of his demonstrations of Truth. The spiritual import of the old Bible stories associated with childhood's first impressions, comes to enlightened thought as a messenger bearing a healing balm which saves and regenerates. The presence of the Christ is again felt as it was by the woman who in the days of Jesus "touched the hem of his garment" and was healed.

The parable of the prodigal son seems to be particularly illustrative in its application to the awakening thought in this judgment day of transitory human beliefs when, to many wanderers in dreams of sense, all is gloom, terror, and famine. Conflicting mortal concepts are being lost in a chaos of self-destruction. According to Luke's record of the parable, the younger son, seeking new imaginations of self-indulgence and sensuous enjoyment, leaves his home of affluence and love to wander in strange lands, taking with him all his worldly possessions, only to consume them in fatuous pleasures. Satiated and impoverished, he finds himself finally in a land of famine, bereft of even the bare necessities of existence. In this extremity he turns "to a citizen of that country" for aid, only to have a more wretched experience in squalor and fruitless toil, until at last he reaches the darkest hour of mortal misery. But in this mental midnight tempest of despair and anguish, an angel of compassion visits him. Like a gleam of starlight in the gloom comes this silent, unseen influence, touching a chord of memory in the heart. It is some tender reminder of the distant home of joy; of a patient, compassionate, loving parent! Remorse and repentance stir the awakening thought to a strange, new impulse of meekness. Famished, unclean, undeserving, the prodigal makes a resolve to turn his weary feet toward home, there to plead for the privilege of serving under the grace of parental bounty as a mere hireling.

There is a beautiful inference in Jesus' depiction at this point of the narrative: "But when he was yet a great way off, his father saw him." Yet a great way off! Speaking of the restoration of lost Israel the prophet Jeremiah presents the idea of God as infinite Father-Mother Love, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Principle as Love never changes, never falters, never forgets. The bond of Love is never severed. The irresistible, unseen influence of everlasting Love is forever drawing to itself its own reflection. In the parable of the prodigal it drew from out a darkened sense of animality and fear a new resolve. As an angel of light it snapped the mental bondage which was intensified by human ignorance of the truth, the supposititious magnetism falsely claiming to be as irresistible in its



downward gravitation as is the attraction of everlasting Love, drawing ever upward away from the falsity of evil!

The climax of the narrative is in the moment of reunion. The father "ran, and fell on his neck, and kissed him." Who can miss the clear intent of Jesus' teaching? Can Love ever comprehend anything unlike its own purity? The parent in the parable saw no uncleanness, no sin-sick, wretched prodigal. He saw his own son. The seal of an inseparable sonship is symbolized in the kiss of pardon, destroying forever the dream of separation. Love and its manifestation have in reality never been parted. White robes of pure spirituality and beautiful garments of holiness now replace forever the tattered and transitory mortal conceptions of self-righteousness and self-love, and the feast of joy crowns the realization of the oneness of Principle and idea, in the home of harmony.

The farther away the erroneous concept is from the true idea of the one infinite Father-Mother God the more depraved, wretched, and empty of real substance it becomes. Mortal mind, being a counterfeit, possesses in itself nothing that exists in infinite Mind, and its concepts are its own sensuous beliefs. On page 2 of the sermon entitled "The People's Idea of God" Mrs. Eddy says, "As the finite sense of Deity, based on material conceptions of spiritual being, yields its grosser elements, we shall learn what God is, and what God does." This is the message of divine Science. As its light pierces the gloom of national and individual ignorance of the creative Mind,—the Father-Mother of all real consciousness,—it breaks up the idolatrous concepts of human worship and dependence, and reveals their nakedness and sordidness. The first step in the line of light is meekness, which is willing to discard the error once cherished as a valuable possession. Thus the unfolding idea approaches day by day the meeting place where thought, purified of its former belief in a finite mind, finds God as All-in-all, and is at once embraced in the encompassing power of infinite Mind.

On page 3 of the same sermon Mrs. Eddy's prophetic vision foretells the end of conflicting erroneous concepts about the true God. She says: "Let us rejoice that the bow of omnipotence already spans the moral heavens with light, and that the more spiritual idea of good and Truth meets the old material thought like a promise upon the cloud, while it inscribes on the thoughts of men at this period a more metaphysical religion founded upon Christian Science." The Christ, the true spiritual idea of Principle, dwelling forever in the consciousness of eternal Life and Love, at-one with the Father in the Science of being, expresses fullness of joy, peace, and dominion.

[Written for the *Sentinel*]

## The Christian Science Reading Room

LAURA GERAHTY

HERE in the silence of this quiet room,  
All undisturbed, with Love I find my way  
Through paths of danger and through nights of gloom,  
Far out into God's sun-filled, perfect day.

Not here may sin efface my sonship true;  
Not in Love's atmosphere can hatred dwell;  
Not through the chinks of fear can aught undo  
The sacred work of knowing all is well.

Outside, the cries of men and rushing tides  
Of human strife and stress may seem to be;  
But here, Love's angels stoop, Love's healing bides,  
And wafts its message to humanity.

## Selected Articles

["The Permanent"—*The Christian Science Monitor*, Boston, U.S.A.,  
Sept. 14, 1918]

Humanity is so unaccustomed, indeed so unable, to think metaphysically that it permits the evidence of facts, under its very eyes, either to escape it entirely, or else it is guilty of misconstruing it. An illuminating example of this may be found in its own changeableness. Now this changeableness is no modern phase of human character. The Athenians ostracized Aristides because they grew tired of hearing him called just. Five centuries later, in this same Athens, Paul found the people still pursuing the will-o'-the-wisp of the unfamiliar: "For," as the chronicler of "The Acts" writes, "all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

Now, as a matter of fact, whether the world has eyes to see it or not, this wearying for something new is the most complete evidence of the unreality of matter. Men do not weary of truths when they understand them, and until they understand them they are not truths to them. This is the secret of the hold religion obtains on men. The dogmas they adhere to may be utterly untenable, their practice may conflict with every word of the Sermon on the Mount; but, nevertheless, the undeveloped spiritual perception of these people has laid hold on the fact of Spirit, and the fact is impervious to argument. Such men were the early Christians, the Lollards, the first Protestants, the Puritans, and many others. It is easy enough to point to the inconsistencies, the excesses, the actual ignorance embedded in very much that they taught. But they had somehow, no matter if without metaphysical discernment, laid hold of Christ, and no mortal argument could shake that hold. For, what God, Truth, hath joined together, the material man cannot put asunder.

Where, of course, the great world gets wrong in its conception of God, Truth, is in joining together two things God never joined, matter and Spirit. When the world insists that God, Spirit, made matter, it makes matter spiritual, and Spirit material. It is a dilemma from which there is no possible escape, and it is an error in the premise which renders unsound every conclusion drawn from it. Amongst the innumerable errors entailed by it, is the human being's love of change. The creation of God becomes a kaleidoscope of material phenomena, by a change from one to the other of which the individual, drunk with physical sensations, endeavors to stimulate his own jaded appetites. Here was the occasion for the altar "TO THE UNKNOWN GOD," or, as Huxley, appropriating the Greek term, "ΑΓΝΩΣΤΩ ΘΕΩ," translated inferentially, the God of Agnosticism.

To these first century Greeks, God was not Principle, was not Truth, was not Mind. God was an unknown quantity. And that is what God has remained ever since to the overwhelming majority,—a mystery. That was the point of view of the Greeks on Mars Hill. For "certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean." There you have the gospel of intellectuality stated in its naked simplicity.

The Athenians had never laid hold of Christ, Truth, and necessarily had no knowledge of Principle. Religion, con-

sequently, to them was a rudderless boat, and there was nothing permanent by which to steer their course. To such materialized mentalities consecration to Principle was an utter impossibility. And this, surely, is what Mrs. Eddy means when she writes, on page 428 of *Science and Health*: "We should consecrate existence, not 'to the unknown God' whom we 'ignorantly worship,' but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material."

When a man gains his first glimpse of Principle, Truth, he gains something from which he can never be sundered. From that moment there is, so far as he is concerned, nothing to argue about, nor is there in the opposite view anything in which to interest himself other than intellectually. On page 113 of *Science and Health* Mrs. Eddy writes, "De Quincey says mathematics has not a foot to stand upon which is not purely metaphysical." Now did any person ever hear of any mathematician who was particularly interested in being told that two and two made something more or less than four. To the mathematician the thing is a fact of which he does not weary because it is a fact, and about which he does not want to argue because it is waste of time. But if you ask the artist whether he prefers Rubens or Rembrandt, or the musician whether he prefers Mozart or Bach, you are in the land of argument in a moment, because you are in the country of sensuous impressions, which have no relation to Principle.

It must be manifest, then, that religion, which is knowledge of God, Truth, Principle, or else it is a bundle of paradoxes, must be scientific, and that the mere fact that the human mind can chase dogmas, as a kitten chases its tail, proves that they are opinions and not Science. Truth must be scientific, for the very simple reason that it is, *ipso facto*, capable of proof. That is why Paul flatly declared that faith without works, otherwise theory without proof, was dead. If there were any truth in the contention that matter, with all its lusts, passions, and appetites was real, men would not be the victim of jaded appetites, or be everlastingly flitting from one lust to another. The simple fact is that, drowned in the evidence of the senses, having eyes they see not, and ears they hear not, and even fear lest learning the truth they should be weaned, by Principle, from their lusts.



[John M. Dean in *The News Scimitar*, Memphis, Tenn.]

Permit me to thank you for your timely editorial, "Steady in the Boat." Such an utterance is as a gleam of light in the present day darkness of pessimism. . . . Christian Scientists overcome fear through the understanding of the omnipotence of the divine Mind, or God, and this understanding destroys all belief in the ability of the human will, or "carnal mind," as Paul terms it, either to help or to hurt.

The present epidemic of fear furnishes a case in point, and if all who profess to worship the God of the Bible would make a practical application of their asserted beliefs regarding His all-power and goodness, they would be immune from harm in proportion to their understanding. "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence," says that fear-destroying ninety-first psalm; and among his many definite promises to the same effect, Jesus said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Mrs. Eddy interprets these passages in her statement (*Science and Health*, p. 494), "Divine Love always has met and always will meet every human need." If these sayings were really believed, there

would be no occasion for closing the churches and calling on the people to remain at home and pray against the spread of influenza. If the Bible is true, the house of God should be preeminently a place of safety, and now is the time of times to test it. Is an all-powerful God powerless against disease microbes, and can they take possession of the churches to His exclusion? Is Christianity good for fair weather but not for foul, and must prayer be understood as mere lip service? If this is true—if prayer is unavailing and God is not "a very present help in trouble"—the world would suffer no loss if the churches were to remain closed permanently.



[George R. Lowe in *Ottawa (Ontario) Citizen*]

The healing of the sick in accordance with the command of Christ Jesus cannot be in opposition to true Christianity. Therefore, when an Anglican clergyman at the General Synod, as reported in the press, speaks of Christian Science as "actively opposed to the doctrine and practice of the church," one may remark respectfully that it is indeed timely that a renovation of the aforesaid doctrine and practice should be considered. In answer to the speaker's intimation that Christian Science has more or less power in many localities, it is safe to say that the progress of the Christian Science movement is toward more power in more localities, and that not because of human influence but because of the operation of the Christ, the Word of God. Assuredly the Bishop of Kootenay wisely said that "the strength of Christian Science made it necessary for the church to give special attention to the subject."

After all, what is the church? The definition of church, given in the Glossary of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is worthy of study. In part it reads (p. 583): "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."



[Warren O. Evans in *The Providence (R. I.) Journal*]

For a revivalist to state that Christian Science is "ninety-one per cent humbug" and to classify it with "Hindooism," shows his ignorance of this particular subject, as well as his utter disregard for the opinions and convictions of an ever increasing multitude of intelligent people who are finding their salvation in Christian Science.

It is but natural that those who have found an almost unutterable peace, and freedom from overwhelming suffering and perplexity, which is the experience of all Christian Scientists, should wish to be referred to at least respectfully, and be accorded the same consideration as they endeavor to extend to others. It might, perhaps, be well for this individual to consider the admonition of the great Master, whom he claims to serve, "Judge not, that ye be not judged;" and also the sweet saying of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Because one cannot agree with another on all points, it hardly seems necessary to throw stones; especially if one lives, possibly, in a glass house.

Christian Science is absolute Science, and will stand or fall on its own merit. The very fact that it has stood for over fifty years, and to-day is reaching to the uttermost parts of the civilized world, proves conclusively that it is something more than "humbug" or mere human opinion. It is the "rock of ages," the "law of God." On this fixed law of good, Christian Scientists are endeavoring to preach the full gospel



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of Christ Jesus, "Go ye into all the world, and preach the gospel to every creature," which includes the command to "heal the sick." And the proof that Christian Scientists are on the right road is evidenced by their results. For Jesus clearly stated, "Ye shall know them by their fruits;" and, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

It will be of interest to note that Christian Science is defined by Mrs. Eddy, its Discoverer and Founder, as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1); and further, on page 160 of Miscellany, she says, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

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[Willard J. Welch in *Boone (Iowa) News-Republican*]

Christian Scientists know that divine Love alone blesses and saves; that prejudice, misrepresentation, attack, only divide, inflame, and distract Christians from "the race that is set before us,"—namely, to be more Godlike. "He that loveth not knoweth not God; for God is love." At this crisis especially, with a world in commotion, Christians and bodies of Christians should seek unity, not division.

Mere religious debate is always worse than useless. No amount of argument, friendly or unfriendly, has ever yet proved any religion to be like or unlike the Bible. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God." Christian Scientists persist in emphasizing works. The proof of the truth of Christian Science and of its agreement with the Scriptures lies solely in its power to heal.

✧

[Avery Coonley in *Army and Navy Register*, Washington, D. C.]

The review of a book on mental healing in the *Register*, apparently for the reason that it was supposed to give an accurate explanation of Christian Science healing, was gratifying, even though the supposition was not correct. The author of the book evidently assumed that Christian Science healing is brought about by the "influence of the patient's own mind on his own body." This is erroneous, but, believing as he does, it is not surprising that he concludes that such a process is inadequate to cure organic diseases, although he believes that it will cure functional troubles. Christian Scientists would have no more faith in such a process than does the author—perhaps not so much.

The fact is, however, that Christian Science healing is and claims to be nothing other than Christian healing. Such healing was never confined to Jesus' personal ministry, but was an essential part of primitive Christianity for two hundred years after the crucifixion, and the Bible furnishes no reason for permitting its practice to lapse. No one would contend that the healings of the Bible were brought about by a physical or medical process: they were manifestly mental, or, more accurately speaking, spiritual. Neither would a careful reading permit the contention that they were accomplished by any power less than the power of God, "who healeth all thy diseases." Obviously, certain ailments cannot be placed beyond the reach of divine power or law, simply by classifying them as "organic."

Original Christianity healed "all manner of diseases," and the Bible record includes cures of several of the diseases that the author in question declares to be incurable by such means; for instance, blindness, deafness, and imperfect bone

structure. The "man lame from his mother's womb," is an example of the last named.

The modern reinstatement of Christian healing in Christian Science finds God's power as efficacious to-day as it was nineteen hundred years ago and finds its availability limited, not by the nature of the difficulty, but only by the receptivity and consecration of the applicants for its benefits. In spite of the limits of our spiritual attainments, Christian Science has to its credit the cure of hundreds of well authenticated cases of organic disease, including the three kinds mentioned above as "incurable."

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## Funds of The Mother Church

## War Relief

"Inclosed please find check for one hundred dollars to be applied to the War Relief fund. We hope to contribute monthly to this splendid activity from now on. Surely Christian Scientists are blessed in having opened to them so many avenues for practical service."

"The inclosed check (\$186.45) is an expression of brotherly love manifested in a special collection taken yesterday for the War Relief fund. It is indeed a privilege to be able to contribute to this cause and most gratifying to know that the fund is wisely handled."

"Inclosed please find money order for two dollars which please add to the War Relief fund. Have desired for some time to contribute to one of these channels of The Mother Church, to show my appreciation and gratitude for the daily blessings received through study of the Scriptures and our textbook, but no way seemed clear, until a friend inquired if I would be willing to knit some articles. The money received for this work is forwarded to you for the fund referred to. I wish it were many times the amount it is, but feel the love and gratitude which go with it will enrich its use in the Master's work."

## The Christian Science Benevolent Association

"Herewith find draft for the sum of ten dollars and five cents which is a collection of our little congregation taken for the Christian Science Benevolent Association fund. I am sure it expresses the sincere gratitude of each one for the privilege of participating in this act of loving-kindness for which The Mother Church has provided the way."

"Please find inclosed money order for twenty dollars. You may divide it as you see fit between the Christian Science Benevolent Association fund and the Real Estate fund. Have been sending so much to the War Relief fund each month that I have been neglecting the other funds, which I know now is a mistake, so hereafter will rejoice that the way is opened to me whereby I see the importance of subscribing to all the funds, one being as important as the other. I know I owe all I have, all I am, and all that Love has for me to Christian Science; therefore what little I can give financially in return is indeed no sacrifice."

## Real Estate

"Will you please apply the inclosed check for three hundred dollars to the fund or funds which need it most? I am most desirous of helping the suffering and needy ones abroad and at home, but I also realize the significance of the new buildings which we have undertaken and the need of keeping up our contributions to them."

## Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

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Editor and Associate Editors

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## Editorial

## Overcoming the Fear of Death

At the present time death, which has been the great argument of error down the ages, is being challenged. In an extraordinary way men are being liberated, who "through fear of death were all their lifetime subject to bondage." Error plans with the lusting human mind to maintain through this fear its hold on humanity. Satan tries out every man with the vision of all the earth and its glory and honor, and says, "All these things will I give thee, if thou wilt fall down and worship me." Those who trust the promise of the adversary come into the illusion of personal greatness, and losing the ability to make moral distinctions, are ready to assail the very life of those who oppose them.

With the Christian, obedience to Christ is his sanity; with the megalomaniac, fidelity to the Antichrist becomes his insanity. Darius is willing to be actually God's rival for thirty days; then the princes and captains arrange that any man who will be faithful to the living God shall be cast into the den of lions. Nebuchadnezzar puts up the golden image on the plain of Dura, and his edict runs that whoso will not deny the true God and worship the image shall be cast into the burning fiery furnace. The choice seems to lie between fidelity to God and fear of the death of the body at the hands of the megalomaniac. Mortal mind says: Please Timour, or else Timour will kill you and add your skull to his pyramid. Thus it has been through fear of death that servile multitudes have been driven to commit sin at the command of one whom they fear.

But how did Jesus meet this argument of the threat of death whereby sin maintains its control over mortals? He said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Mrs. Eddy says in commenting upon this statement (Science and Health, p. 196): "A careful study of this text shows that here the word *soul* means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them. They have no relation to God wherewith to establish their power. Sin makes its own hell, and goodness its own heaven."

The doctrine of frightfulness is a modern expression of the world-conquering design. Its theory is that those who can be made abject through terror will continue to be subject through a continuing fear of death. But the immoral leave out of the reckoning always what they do not understand. The conspirators count armies and engines of destruction, and catalogue their poisons and their hired spies, but do not seem to know that there is such a thing as moral courage. Thanks to whatever development spiritual Christianity has had, moral courage exists. It does not fear death, but it does fear dishonor. It has reverence for God and love for His righteousness, and upon it the curse of Meroz will

not come, for it spontaneously marches forth "to the help of the Lord, to the help of the Lord against the mighty."

There is a hymn which touches upon the triumph of the Christian through prayer:—

His watchword overcometh death—  
He enters heaven with prayer.

Prayer always means the aspiration which enables one to turn away from sin to God. Through that aspiration one gains inspiration and is continually delivered from sin and consequently made no longer liable to receive the wages of sin, which is death. As opposed to sin's wages the apostle places the gift of God as eternal life. The righteous man is continually receiving the gift of God by his faith, and is always opening his consciousness to larger understanding of life through prayer. Eventually he reaches that point where "consciousness is cognizant only of the things of God" (Science and Health, p. 276). Nothing of God can perish, and such a consciousness continues and is indeed heaven.

We should become reassured by dealing with the facts of divine Science. Mrs. Eddy says (Science and Health, p. 81): "Man in the likeness of God as revealed in Science cannot help being immortal," and further she indicates, "Though the inharmony resulting from material sense hides the harmony of Science, inharmony cannot destroy the divine Principle of Science. In Science, man's immortality depends upon that of God, good, and follows as a necessary consequence of the immortality of good."

WILLIAM P. MCKENZIE.

## Life and Death

WE are not surprised in these days when we hear that some one who was reported dead is alive, and we can easily guess the well-nigh overwhelming joy of those most concerned individually in such cases. It is not, however, so easy for most of us to accept the great fact of life when the evidence of its opposite is pressed upon us by physical sense. Although Christian faith claims to rest upon Jesus' teachings, few are ready to see and maintain respecting a dear one who seems to have passed on that he lives; yet this was what the Master said when all around him insisted that Jairus' daughter was dead. Scorn and incredulity were expressed when he made the declaration of life, and sad to say, a similar mental condition would be manifested in like conditions by many to-day who call themselves Jesus' followers. When some of the Sadducees contended for death as inevitable, Christ Jesus insisted upon the spiritual fact, namely, life as known to God. He said that God "is not a God of the dead, but of the living: for all live unto him."

From the Christian Science standpoint no one is ever dead. Life is the great fact upon which all the deductions must be based and all right conclusions reached, no matter how this may be opposed by material sense. Death cannot bear witness to itself as a fact or factor in the government of the universe, but life declares itself as an eternal fact, however imperfectly discerned by those who accept as final the evidence of material sense. For long ages the human race accepted such evidence with respect to astronomy and refused to believe that this earth was a sphere. Nevertheless it was forced at length to yield up its age-long convictions on these points, as it will be on the far more vital question of life itself.

Accompanying the human belief in death is the belief in a sense of sorrow so deep that it almost shuts out the sense of life from those who yield to it. At such times, to those who accept the physical evidence, not only has life ceased to

be for the one who is said to have passed on, but for those who have, as they believe, lost a loved one life is no longer life in its truest sense. In his great poem, "In Memoriam," Tennyson says of death,—

He put our lives so far apart  
We cannot hear each other speak,

and thus the belief in the autocracy of death continues. On page 386 of "Science and Health with Key to the Scriptures" Mrs. Eddy deals with this subject very lucidly. She says: "A blundering despatch, mistakenly announcing the death of a friend, occasions the same grief that the friend's real death would bring. You think that your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals your grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death." To this she adds: "So, when our friends pass from our sight and we lament, that lamentation is needless and causeless. We shall perceive this to be true when we grow into the understanding of Life, and know that there is no death."

A few years ago a young woman, who was becoming interested in Christian Science, received a message stating that her mother, who lived in a town some distance from where the daughter was, had suddenly died. The daughter at once started for her home, struggling with a great sense of sorrow, and when she reached the depot in her home town, she thought it best to call up the house, as she hardly knew how to prepare herself for entering the home which she felt must be desolate to her. Her surprise can hardly be imagined when in answer to her call no friend or stranger, but the mother herself responded. The explanation of this occurrence is of little importance, but its lesson for us is that death is never real, because it denies the one absolute and eternal fact, namely, the omnipresence and omnipotence of God, the only Life.

Until Mrs. Eddy offered to humanity her inspired declaration of God as the only Life, there was only one point of entire agreement in the whole world, and sad to say, it was the belief that whatever else was uncertain, even the existence of God, death was the one certainty; and yet life was the theme upon which Christ Jesus continually dwelt. He declared that his mission was to bring life in its fullness to all who would accept it, and not long before his crucifixion, as the record reads, he made this astounding declaration: "If a man keep my saying, he shall never see death." To this the people about him responded, "Now we know that thou hast a devil;" but he knew whereof he spoke, and so was prepared to offer one proof after another of the allness of Life. He never offered anything less than eternal life to his followers, and in Christian Science we learn the vast importance of holding this in thought no matter how imperfect our daily demonstrations may be on the way to its complete realization.

One thing we must never forget, namely, that evil has no place or part in life. If we would gain a fuller, truer sense of life, love must rule in our consciousness, and hate be cast out. In his first epistle John echoed the Master's teaching in these words: "We know that we have passed from death unto life, because we love the brethren," and he insisted that it was not enough to express love in words, "but in deed and in truth." On page 428 of our textbook we read: "Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality."

ANNIE M. KNOTT.

## The Golden Rule

To love one's neighbor as one's self and to do unto others as one would be done by are different statements of the same rule. The Golden Rule is a spiritual inheritance of the race, treasured by all who love God and man. It is spiritually self-evident, so that it is not open to debate, but its practical application encounters the opposition of the world, the flesh, and the devil. These deep-seated antagonisms can only be successfully destroyed by Christian Science, because that Science alone copes with mental suggestions by exposing their powerlessness. The Golden Rule requires right thinking as the basis of right acting; it cannot be strictly obeyed without an understanding of Christian metaphysics, which reveals the nothingness of material life and experience. The understanding of the infinite goodness of God and of the fact that God is Mind brings the scientific assurance that an absolutely good Mind conceived and created the universe including man and controls creation now and forever. The unity of God and man proves the unsubstantial nature of hatred, envy, fear, and all other mental concepts which seek to break the Golden Rule, and teaches us to love our enemies, thus blessing instead of cursing them.

Public thought has now been startled into taking account of the dangers of wrong thinking. It has been forced to consider the workings of an enemy psychology which sought to dominate the world by breaking the Golden Rule mentally, that is, by propagating mental suggestions which were intended to control and confuse the human mind into subjection. Christian Science provides a complete remedy for such attempted mental manipulations. It teaches mankind that there is no law, no necessity which can force anyone to pick up evil suggestions and make them a part of one's thinking; that, on the contrary, it is man's privilege and right to think in accordance with the commands of the divine Mind, God, and thus to elude all the mental pitfalls artfully prepared by the cunning of the carnal mind.

Many years ago Mrs. Eddy warned her followers not only against unconscious wrong thinking, which is characteristic of all mortals, but also against these very methods of conscious wrong thinking which have been laid bare during the world war. She states in "Miscellaneous Writings" (p. 31), "To mentally argue in a manner that can disastrously affect the happiness of a fellow-being—harm him morally, physically, or spiritually—breaks the Golden Rule and subverts the scientific laws of being." The intentional wrong thinker uses the world's commonly accepted falsities with which to attack the spiritually minded in the attempt to deter them from obeying God and following the Golden Rule. Since the law of God must invariably displace the law of the world, the evil planner whispers to those who heal the sick by spiritual means, What will the world think? and to those who fight for liberty, What will people say? When Herodias' daughter asked the head of John the Baptist, Herod, we read in Scripture, "was exceedingly sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her." Pilate, though reluctant to deliver Jesus to the mob and in spite of his wife's warning was yet persuaded to do so because he was "willing to content the people." Moral courage born of spiritual conviction could alone give the necessary strength to Mary Baker Eddy to give the world her revolutionary book, "Science and Health with Key to the Scriptures." If the Discoverer and Founder of Christian Science had obeyed the voice of the world she could not have blessed the world.

There is a common saying that it is a poor rule which

does not work both ways. The necessary corollary of the Golden Rule is not often mentioned, but it is vital to the progress of Christian Scientists. The advancing Christian must learn not only to do unto others as he would be done by, but must also do unto himself as he would do to others. Self-condemnation seizes an unfair advantage. Many a compassionate Christian is charitable toward others, but merciless to himself. Wherein lies the difference between one's own false sense of self and another's false sense? Are they not equally false, and are they not equally entitled to correction? Is thy neighbor more entitled to salvation than thyself? The same measure of loving help which the scientific Christian extends to another, he should extend to himself, thus working out his own salvation strictly and scientifically in accordance with the Scriptural injunction and the Golden Rule. We must learn to stop doing the work of the evil thinker by cursing ourselves instead of blessing ourselves. We cannot heal ourselves by hating ourselves, any more than we can heal our brother by hating our brother. We must be as encouraging to ourselves as we are to another in sickness and sin. We must be as willing to see our own faults and our own good qualities as we are to see the faults and good qualities of our neighbor. For, in the final analysis, all good comes from the one Father-Mother of us all, and all evil is nothingness.

Children quickly grasp the reasonableness of the Golden Rule and with them it works both ways, for it is not their practice to condemn themselves. False theology and the opinions of the world may educate these little ones by degrees to cast condemnatory stones at themselves, but this false tendency is foreign to unspoiled youth, and need not govern their elders. At this testing time Christian Scientists will be greatly helped by Mrs. Eddy's simple and practical advice found on page 234 of *Science and Health*: "We should become more familiar with good than with evil, and guard against false beliefs as watchfully as we bar our doors against the approach of thieves and murderers. We should love our enemies and help them on the basis of the Golden Rule; but avoid casting pearls before those who trample them under foot, thereby robbing both themselves and others."

WILLIAM D. McCrackan.

### Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Frank Bell, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Friday evening, December 13, 1918, at eight o'clock. The public is cordially invited.

A card has been received by the Editor announcing that the Christian Science War Relief committee for Massachusetts has established headquarters for this state in rooms 531 to 538 Little Building, 80 Boylston Street, Boston, Massachusetts. Connecting with these offices, a suite of soldiers' and sailors' War Relief rooms has been opened, where men in the service of this country and her allies will find a cordial welcome, and a quiet place in which to read, write, and meet their friends.

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## Among the Churches

### Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Services, 10:45 a.m., 7:30 p.m.; Sunday School, 10:45 a.m.; Wednesday, 7:30 p.m., in the church edifice, Norway, Fal-

mouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. International Trust Company Building (second floor), 45 Milk Street, near Devonshire, opposite post office; open daily, except Sunday, from 9 a.m. to 5:30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

BRISBANE, AUSTRALIA.—During the year ending July 30 there have been distributed 1013 *Sentinels*, 198 *Journals*, and 2883 *Monitors*; also, 877 copies of a local daily paper containing a full report of a lecture by William R. Rathvon were sent to head teachers of public schools throughout the state of Queensland. Six gift copies of "Science and Health with Key to the Scriptures" were accepted by various libraries; and "The Life of Mary Baker Eddy" by Sibyl Wilbur was accepted by the Queensland University, as well as a subscription to the *Monitor*. Full subscriptions to the *Sentinel*, *Journal*, and *Monitor* are now going to H. M. Prison, Brisbane, and to H. M. Penal Establishment, St. Helena. Seventeen new avenues for the distribution of our literature have opened up. In addition to the number of *Monitors* quoted above, seven subscriptions are sent to different institutions, and parcels of our literature go to our troops at Enoggera Training Camp and at New Britain. The copies of *Science and Health* referred to and new subscriptions for our periodicals have been paid for out of the gift from the Trustees under the Will of Mary Baker Eddy, who have donated a sum to this church for the purpose of extending the activities of the literature distribution committee.

FRESNO, CAL.—Dedication of First Church of Christ, Scientist, took place yesterday [Oct. 6], just twenty-one years after its founding in Fresno by twelve adherents. The first members of the church met in 1897 in a small hall which they rented, but the rapid growth of the membership forced the congregation to seek new quarters, and in 1903 they purchased the First Presbyterian Church building at 2027 Merced Street. The membership continued to grow, and in April, 1916, work on the present church edifice was begun. Services were first held in the Sunday school room of the uncompleted structure on November 26, 1916, and in the following May the congregation met for the first time in the main auditorium.—*Fresno Republican*.

SOUTH HAVEN, MICH.—The dedication of First Church of Christ, Scientist, took place Sunday [Aug. 11].

*South Haven Tribune*.

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## The Lectures

GREENSBURG, PA. (First Church).—Charles I. Ohrenstein, lecturer; introduced by the Hon. James S. Beacom, who said in part:—

I appear before you this afternoon at the request of the Christian Science church, not as a Christian Scientist, for I happen to be a Methodist; but when I consider that there are about fifteen kinds of Methodists I realize that perhaps no one of us has all of the proofs. If you are a Presbyterian and you consider that there are about ten kinds of Presbyterians, you will perhaps realize that you do not have evidence for all the proofs. If you are a Lutheran and you realize that there are about twenty-one kinds of Lutherans,

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you will also realize that there might be some room for difference of opinion. So I may say of the Baptists, as there are also fifteen kinds of Baptists. When we consider that there are about one hundred and sixty religious denominations in the United States, we realize that no one of them has all the proof. But we have only one religious aspiration, to intensify our relation to the essential power, and to learn more of the truth.—*The Greensburg Record*.

OTTAWA, ILL. (First Church).—William D. Kilpatrick, lecturer; introduced by E. C. Richardson, who said in part:—

Within the past fifty years the Bible has been illumined for millions of men and women through Christian Science, and this understanding has liberated them from sin, sickness, disease, death, and all the causes of unhappiness. Today these millions fill the Christian Science churches throughout the world, and testify to the fact that Christian Science does liberate mankind from unhappiness and in its place gives happiness, health, prosperity, and above all a clearer understanding of God.

CHICAGO, ILL. (Twelfth Church) —George Shaw Cook, lecturer; introduced by Mrs. Eva Donaldson Adair, who said in part:—

We are all here, with one accord, to learn more of God and man in His image. Few of us who are to-day affiliated with the Christian Science movement were reared in its teaching, fewer still were born of Christian Science parents, and this is indicative of but one fact,—we adhere to this teaching because we find it demonstrably true.

WINCHESTER, IND. (Society).—Paul Stark Seeley, lecturer; introduced by Carl Puckett, who said in part:—

Spiritual law is assuredly the law of God, and no believer of the Bible will deny that such law is always powerful, always operative, and never changes. Jesus said, "I am not come to destroy, but to fulfil." Christian Scientists are working for the attainment of accurate knowledge of God and His law.

RED WING, MINN. (First Church).—Virgil O. Strickler, lecturer; introduced by Miss Grace Thoburn, who said in part:—

Christian Science appeals to the earnest seeker for Truth. It touches the heart and proves the fact that there is a God, and that "he is a rewarder of them that diligently seek him." Christian Science shows definite and practical results in the healing of sickness and the destruction of sin. In our age the prophecy of Isaiah is renewedly fulfilled, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Christian Science comes "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—*Red Wing Eagle*.



## Lectures to be Delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

ARIZONA—Glendale: Rainbow Theater, 8 p.m., Dec. 12.

CALIFORNIA—Coronado: Hotel Del Coronado, 3 p.m., Dec. 8.

Huntington Park: Church Edifice, Irvington and Rugby Avenues, 8 p.m., Dec. 9.

Riverside: Orpheum Theater (note change), 8 p.m., Dec. 12.

CANADA—Sarnia, Ontario: City Hall, 8:30 p.m., Dec. 10.

COLORADO—Denver (First and Fourth Churches): First Church Edifice, Fourteenth Avenue and Logan Street, 8 p.m., Dec. 9 and 10.

ILLINOIS—Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Dec. 10.

Chicago (Ninth Church): Church Edifice, Woodlawn Avenue and Sixty-second Street, 8 p.m., Dec. 16 and 17.

Chicago (Fourteenth Church): Constellation Masonic Temple, 3900 North Robey Street, 8 p.m., Dec. 19.

Galesburg: Universalist Church, 8 p.m., Dec. 16.

Maywood: Masonic Temple, Fifth Avenue and Second Street, 8 p.m., Dec. 13.

Peoria (Second Church): Orpheum Theater, 106 North Madison Street, 3 p.m., Dec. 15.

INDIANA—Lebanon: Colonial Theater, 3 p.m., Dec. 15.

Vincennes: Court House, 3 p.m., Dec. 15.

IOWA—Marshalltown: Church Edifice, Fifth and Main Streets, 8 p.m., Dec. 10.

Mason City: New High School Auditorium, 3:30 p.m., Dec. 12.

KANSAS—Atchison: Church Edifice, Fourth Avenue at Santa Fé Street, 8 p.m., Dec. 13.

KENTUCKY—Paducah: Masonic Building, Fifth and Kentucky Avenues, 8 p.m., Dec. 14.

LOUISIANA—New Orleans: Athenæum, St. Charles Avenue and Clio Street, 8 p.m., Dec. 17.

Shreveport: Jewish Temple, Cotton and Common Streets, 8 p.m., Dec. 19.

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Norway, Falmouth, and St. Paul Streets, 8 p.m., Dec. 13.

Medford: Medford Theater, Salem Street (near Medford Square), 3:30 p.m., Dec. 15.

MINNESOTA—Minneapolis (Third Church): New Lyric Theater, 12:15 p.m. (noonday talk), and Calhoun Theater, 8 p.m., Dec. 10.

MISSOURI—Montgomery City: Opera House, 8:15 p.m., Dec. 13.

Nevada: High School Auditorium, 8 p.m., Dec. 12.

MONTANA—Billings: Church Edifice, 1 Burlington Avenue, 8 p.m., Dec. 13.

Great Falls: Palace Theater, 3 p.m., Dec. 15.

NEBRASKA—Lincoln (University of Nebraska): Temple Theater, Twelfth and R Streets, 8 p.m., Dec. 14 (note change).

Omaha (Second Church): First Church Edifice, St. Mary's Avenue and Twenty-fourth Street, 8 p.m., Dec. 12.

NEW JERSEY—Newark (Second Church): Broad Street Theater, 3:30 p.m., Dec. 15.

Red Bank: Eisner Building, 54 Broad Street, 3:30 p.m., Dec. 15.

Trenton: 8 p.m., Dec. 15.

Woodbridge (auspices Sewaren): High School Auditorium, 3:30 p.m., Dec. 15.

NEW YORK—New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., Dec. 20.

New York (Third Church): Church Edifice, 125th Street, near Madison Avenue, 8 p.m., Dec. 20.

Ithaca (Society, Cornell University): Barnes Hall, 2 p.m., Dec. 15.

PENNSYLVANIA—Chester: Library Hall, Broad Street, 3:30 p.m., Dec. 8.

Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth, 3:30 p.m., Dec. 15, and 8 p.m., Dec. 16.

Warren: Library Theater, 8 p.m., Dec. 13.

SOUTH DAKOTA—Mitchell: City Hall, 3 p.m., Dec. 15.

TEXAS—Eastland: School Auditorium, 8:30 p.m., Dec. 20.

Galveston: Church Edifice, 2627 Avenue O, 4 p.m., Dec. 15.

Lampasas: Church Edifice, 7:30 p.m., Dec. 17.

San Antonio: Beethoven Hall, 8 p.m., Dec. 16.

VERMONT—Rutland: Church Edifice, Cottage Street, 8 p.m., Dec. 12.

WASHINGTON—Spokane (First Church): Lewis and Clark High School Auditorium, 8 p.m., Dec. 17.

## Notice

Lecture notices can be printed in a particular number of the *Sentinel* when they reach the editorial department twelve days preceding its date of publication.



## Testimonies of Healing

It is due to Christian Science that I should give public testimony to the many benefits which I have derived from its teachings, and I gladly and gratefully do so. Before I went out to the South African war and after my return, I was employed for many years in the Traveling Post Office, where the work is very hard and intricate. In 1905 I collapsed one night in the mail train coming up to London. Doctors called it a nervous breakdown. I had a long sick leave, seaside holidays, and on one occasion was confined to a room for a month and not allowed to read, write, or speak to anyone. I also took quantities of medicine, but these things benefited me only temporarily, for my condition was as bad as ever when I went back to work.

I was like that for six years, ill and well, full of trouble and with very little hope in the world. I went to my old church and prayed for relief as men in trouble only pray, but no relief came. My concept of God at the time was that of a powerful monarch living in some far-away heaven who could grant or refuse my petitions. I have since gained from Science and Health a better understanding of God and learned a demonstrable method of prayer, and can honestly say that I am more thankful for these than for the healing which followed. I could do but little work and that little in a most unsatisfactory manner, and although they were very kind to me at the office, my sick absences were so many and long that early in 1911 I was sent to the doctor to be put on pension. He was very considerate but told me distinctly that the next time I went off ill I would have to stay away. This verdict nearly broke my heart, as my children were young and the pension would be inadequate to supply our needs.

It was at this crisis that a copy of *The Christian Science Journal* came into my hands in the course of my work. I opened it and read a couple of the articles, which gave me the first ray of hope that had entered my consciousness for six years. Wisdom guided me to the index of the churches. I took the address of the one nearest my home, went there the following Sunday, and have been going there ever since. Although I was a stranger I was treated with the greatest kindness and courtesy, and from that day to this I have never looked back. In a very short time I was freed from my troubles and I had no difficulty with my work afterwards. To-day I can do my work as well as ever I did, because I do it scientifically, thanks to Christian Science. In the past seven years I have been absent from duty through illness for only two periods of four days each, owing to severe colds.

When I commenced to study this Science I used to smoke an ounce of tobacco daily and had done so for over twenty years, but after some little time I gave it up. I simply found that I did not want it. I have been freed from many other undesirable habits also. There is still much to overcome and problems present themselves now and again, but they come to be solved, not to overwhelm as they used to do before I turned to Christian Science.

For all the good that has come into my life and for all that has been done for me I am very thankful. I am grateful for the loving-kindness, the courtesy, and the help that was always given me in the reading rooms and in the church, and to every one who has ever helped me I tender my sincere thanks. I am thankful for the Lesson-Sermons, for the literature with its incessant demand for perfection and its message of hope and cheer, and particularly grateful for Mrs. Eddy's works with their wealth and depth of good

things. Christian Science is indeed the Comforter. It has changed me from a miserable, helpless individual into a healthy, happy, useful citizen.

JOHN KEANE, London, England.



The first time I heard the voice of Truth was when I was a little girl of ten years. An aunt came to see my mother and commenced telling her of a healing which she had seen in Christian Science. I was interested at once, so pulled up a stool to my mother's knee and sat down eagerly listening, and, like Mary, what I heard I pondered in my heart. Many years afterwards the truth appeared again and I received a wonderful healing. I had called on a Christian Science practitioner to obtain help for a friend, and while we were talking I showed her the tips of my fingers, which cracked open each winter and bled, becoming painful and troublesome directly the cold weather set in. She took my hand in hers and said, "Dear child, you do not need to have that condition." When I noticed my fingers some time later they were healed.

The third time the truth knocked for admission was when a newly found friend wanted to know what Christian Science was. As she expected me to know all about it, in order to answer her many questions I took her to the Christian Science reading room, and then to satisfy us both I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it for the first time. While reading it I was healed of a condition of the stomach which had kept me in poor health for years. When the extreme pains arising from this condition came on, it was considered necessary by the doctor that I should be given morphine; and as this need had occurred every ten days or two weeks, imagine my joy when I found myself free from the horrible condition of bondage to the drug for relief from pain, and learned that I could stay free through an earnest and honest desire to know more of God. This healing took place over thirteen years ago and the light of Truth has never left me.

Since then I have had countless proofs of God's constant protection. Some years ago when driving in a pony cart I was thrown by the pony bolting suddenly around a corner. Before reaching the ground I had plenty of time to think and know that God's child could not be hurt, and I struck the pavement seemingly as lightly as thistledown, unhurt. More recently I had a wonderful deliverance when struck violently and thrown down by a motor car. When assisted to my feet by kind hands I went on my way rejoicing, "and glorified God, which had given such power unto men."

I appreciate and become more grateful each day to Mrs. Eddy for her life's work in giving us the true knowledge about God, about Jesus, about our brother man and ourselves. I am grateful for the love for the Bible that has been given me through Christian Science, for all of Mrs. Eddy's writings, for the periodicals and the wonderful church activities through which we can send out the light; and I am glad I can add my testimony to thousands of others for Christian Science.—LADY JAPP, Westmount, Canada.



It is with the deepest sense of gratitude that I give testimony to what Christian Science has done for me.

It found me in the greatest need, seemingly without friends and with the desire for liquor so fixed upon me that I imagined I could not go past a saloon without entering it for a few drinks. I thought I could not go to sleep without a drink, nor be fully awake without another. I used tobacco



## Christian Science Sentinel

to excess and delighted in putting four or five of the so-called best grades together in the belief that I had discovered the best blend, to the extent that I would invite my friends in to enjoy this belief with me. It took about one year for the desire for liquor to leave, and a few months afterwards the desire for tobacco left me while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I smoked two or three packages of cigarettes a day at that time. Only those who know me personally can appreciate in part my gratitude. I was sincere from the start and progressed slowly but steadily. It is three years since these wrong desires were overcome, and I now live trying to do unto others as I would have them do unto me.

I owe all I have to Christian Science and in appreciation of it have given my services to our Government. I have been received into Seventh Church of Christ, Scientist, of Chicago and have been favored and blessed by having had class instruction. My prayer is that I may be a credit to my country and to all peoples.

SERGEANT LEONARD B. RICHARDS, Chicago, Ill.



A few months ago I met with a very serious accident, my hands being badly burned while I was using gasoline. When I saw them on fire I instantly turned the water from the faucet upon them to put out the flames and began repeating the "scientific statement of being" (Science and Health, p. 468). A Christian Science practitioner was called immediately, and the following day a trained nurse who is a Christian Scientist was employed to dress my hands, and she continued the work for a number of weeks. It seemed at times to mortal sense that I would not have the use of my hands and fingers again. The practitioner with loving, encouraging words was, however, faithful to her task. During this fiery ordeal I learned the meaning of the word Immanuel—"God with us"—as I had never known it before. I can now use my hands and fingers quite as well as ever and the scars are fast disappearing.

Tears of gratitude fill my eyes as I write this testimony of thanksgiving and praise to God for my wonderful deliverance,—gratitude to our dear Leader for the great blessing she has bestowed upon mankind, and loving thanks to all my household, and my neighbors and friends, who so lovingly did everything they could for me. Dear Christian Scientists, let us not be dismayed over our problems, but let us pray one for another that we may ever be faithful to our high behests.—(Mrs.) HARRIET B. ALLEN, Los Angeles, Cal.



About eighteen years ago, when discussing religion with a gentleman who had lived for some time in Canada, some of the truths of Christian Science were brought to my notice without, however, being spoken of as the teachings of Christian Science. For a number of years I had been more or less under the doctor's care, suffering from weak heart and extreme nervousness. A lung, also, was said to be affected, and I was looked on as of weak constitution. For a long time I took medicines of a stimulating nature, having been ordered always to carry about with me a flask of whisky and water in case I should suddenly require it.

About a year after this gentleman talked with me I was sent to a specialist, who recommended that I should remain for some months in more bracing air than that of the south of Ireland, where my home was. During this time my sister sent me a paper containing an article on Christian Science, as she thought it so much like what our friend had stated to be his beliefs. Some months later I was walking along a

street in Edinburgh when the thought came to me that it was an awful want of faith in God to be carrying this flask of whisky and water about with me, so I just threw it away and told no one. I longed to know more about Christian Science and tried to get the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, from a bookseller, but failed.

About six months later I was very ill with bronchitis, the doctor calling several times daily. On two occasions he prescribed medicine which I thought contained a drug that was said to have raised an eruption on my chin when taken previously, and on both occasions my chin became inflamed. About this time I received a paper containing an account of a Christian Science meeting in London. I wrote to the address given, receiving in reply an offer of the loan of the textbook and the information that Christian Science was being started in Dublin. I simply devoured the book and immediately began to improve, but could not realize that this was healing. As soon as able to do so I went to Dublin and asked for treatment, which was lovingly given, and from that time (now over sixteen years) my needs have been met by Christian Science. The years when I was always ailing have almost faded from memory.

Words can never express what Christian Science is to me. I am daily and hourly learning more about God and His image and likeness, man. Every day I more earnestly thank our Father-Mother for having led me to this truth, and every day I more gratefully honor Mrs. Eddy for her loving work in behalf of mankind.

(Miss) ELLIE C. SMYTH, Belfast, Ireland.



I want to express my gratitude for all the benefits I have received since beginning to read Science and Health a year ago last spring. While recovering from a greatly weakened and exhausted condition which had seriously affected my ability to walk, and which, after many months of massage, still kept me a prisoner, as I was unable to endure any fatigue or to walk more than two or three blocks at a time, I became interested for a second time in Science and Health. This second reading brought great peace and comfort to me and helped me to overcome a sense of loneliness and sorrow caused by the loss of a dear sister. Through the loving work of a practitioner I was shortly lifted out of this weakness and soon was able to go about again. On two occasions since then, through the declaration of the truth for me, I have been able to work under conditions which to mortal sense were a very great tax on me. I have worked steadily since last November, only absenting myself one day from the office.

I am indeed grateful for all the benefits this blessed truth has brought into my life and for the uplift I have received through the Christian Science literature. I shall welcome that glad day when I shall have overcome error sufficiently to be worthy to be called a Christian Scientist.

(Miss) CARRIE L. ATWOOD, New York, N. Y.



For the past five years Christian Science has been my rock of refuge. For about twenty years, however, I have known of it, and cared more and less for its teachings because of my associations with various friends in Science. In the course of that time a day came when I saw that to gain the happiness I so intensely craved, I had to yield my material idols; I had to choose between Spirit and physical sense. Then I realized that "there is but one real attraction, that of Spirit" (Science and Health, p. 102), and that in turning

away from the seemingly attractive claims of matter lay my salvation; so I made my decision for Christian Science.

I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and plunged into its study; but like many other young students my intensity soon brought me to grief. My "zeal of God" was "not according to knowledge." I thought all my friends had immediately to see the new and better way, and that it was my special province to convert them, and I talked what I thought was Christian Science promiscuously. The result was, as a friend has since aptly expressed it, that in trying to push others into Christian Science I pushed myself out. I began to give up my study and the church services for dinners, Sunday automobiling, theaters, dances, under the mistaken impression that I was being kind and unselfish to the other persons.

One Sunday, while on some rocks by the sea, picnicking, the crushing thought struck me that I had lost my mind. Weeks of dire confusion followed. To make a long story short, I was given Christian Science treatment and was taken abroad, and slowly but steadily regained mental and physical strength. On thinking over my experience I saw the significance of the metaphysical interpretation of "Rock" as "spiritual foundation; Truth," as given on page 593 of Science and Health. A humbling of self and a healing followed my seeing our church stand impregnable,—seeing it stand without my support. And so I builded anew on a firmer foundation, and came back to Christian Science stronger than ever in my allegiance, and am, I trust, impervious now to all temptations to miss the church services.

Later, I read in Science and Health (p. 407): "If delusion says, 'I have lost my memory,' contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness." Then I knew for a certainty that if I proved faithful to this better understanding of Christian Science, of God, Mind,—if I pressed on and fainted not,—I could never again suffer from the belief in loss of mind. Christian Science is verily our rock of refuge.

It came to me recently that the least any Christian can do is to love Mrs. Eddy. How much more a Christian Scientist! I am grateful for every one of my blessings, but think I count as my greatest blessing the fact that through Science I have been pointed to the study of the Bible. Through it, among other things, I am gaining a deeper sense of the commandments. I am happy to see the way in which our literature is arming men with the real weapons,—the demonstrable understanding of the Bible and Science and Health.

I am thankful to God for Christian Science, and to Christ Jesus, our Exemplar of Christianity; am grateful to dear Mrs. Eddy, the Discoverer and Founder of Christian Science, and to every laborer working for the uplift of mankind. I can show my gratitude only by becoming a doer of the work, and not a hearer only.

(Mrs.) NETTIE P. YOUNG, Chestnut Hill, Mass.



Having received so many blessings from Christian Science, and so much help from the testimonies in the *Journal* and *Sentinel*, I am writing this in the hope that I in turn may be the means of helping others. A few months ago we went to Canada, and there my little girl, aged five years, saw electric cars for the first time. Owing to nervousness she did not enjoy her first ride, and her fear increased to such an extent

that it was positively painful to take her in one. I said before her that I was going to have her treated in Christian Science to overcome this fear, so when we met a practitioner the next day she whispered to me not to forget to ask him to treat her. Christian Science has so often helped her in overcoming all sorts of physical ailments and other troubles, that she has learned to rely entirely on it. The practitioner gave her treatment and in two days there was a marked improvement. A day or two afterwards she was entirely cured of this nervousness, so much so that she would ask to be taken for long rides in the street cars, enjoy them, and laugh at the thought of ever having been nervous about riding in them. She used to be nervous when riding in automobiles, too, but was healed of this at the same time and has been on many motor rides since her return from Canada.

I should also like to tell of how I helped myself on one occasion. One night before going to bed I noticed that the gum around one of my teeth was rather sore. I did not think anything of it, however, and went to sleep, only to awaken in violent pain, which was so intense that the thought came to me to telephone for treatment, but I did not do so, as it was an inconvenient time to call up anyone unless it was absolutely necessary, and I felt that in spite of the pain I ought at least to try to help myself. I therefore began to treat myself in Science, and in about half an hour there was only a dull pain and I was able to go to sleep. Next morning the pain was gone, although the gum was sensitive. I again treated myself, then got very busy over some housework, which occupied me the greater part of the day. When it was finished I felt a dull throbbing again, but this did not discourage me. I held steadfastly to the truth and the pain left me during the evening. Next morning I could bite on the tooth, and it has given no further trouble.

I am truly thankful to God for His unceasing love and care and to Christ Jesus for showing us the way, also grateful to Mrs. Eddy for revealing the truth to this age. Each difficulty overcome makes one feel more and more man's God-given power for doing good, and unfolds more and more God's kingdom on earth. I am very grateful for the loving help received from practitioners, also for the Christian Science literature.—(Mrs.) MIRIAM MASCALL, Savannah, Barbados, British West Indies.



The Bible says, "Freely ye have received, freely give." I feel that if I could give a very small portion of the benefits we have received in Christian Science, I could be accounted worthy to be one of the workers in the vineyard. Until about four years ago I was in bondage to medical laws, and when children came into our home endeavored to have perfect health by adhering to those laws. Thinking that forewarned was forearmed we were always watching for symptoms of disease, and, as Job says, the thing which I greatly feared came upon me, for our children were quite susceptible to the popular diseases and my health became impaired. For several years I suffered from pains caused by so-called intestinal indigestion, which some doctors pronounced incurable, also from appendicitis. I tried various forms of treatment and seemed to improve for a short time, but after the birth of the last child I became worse, and the doctor said one of my breasts should be "watched," as it had symptoms of a malignant growth. That quite discouraged me and I had great fear of never being well again.

When baby was six weeks old a friend spoke to me about Christian Science. I was very much opposed to what I thought it to be, but finally decided to try it. She

gave me the telephone number of a practitioner, whom I then called up telling her my troubles. She very lovingly encouraged me and told me to read Psalms 91, 121, and 46. This was about four o'clock in the afternoon. That night about twelve o'clock my husband woke me saying one of the children was sick with a very sore throat. I jumped out of bed. Heretofore I had needed assistance in getting up, but I felt so light and free and wonderfully exalted—truly old things had passed away and all things had become new! I looked at remedies prepared for the child, but could not touch them, so took her to bed with me and in the morning we both awoke feeling perfectly well. Hemorrhoids, which the doctor thought should be removed by an operation, had also disappeared. The older children contracted some kind of poisoning which caused running sores on their legs, and the baby had what is known as weeping eczema. When the practitioner called a few days after my healing I asked her to treat them, with the result that the older children were all right in less than a week. The baby, however, grew worse. Finally one morning when I was rather discouraged the practitioner asked what I was doing to the baby. I told her I was only using external remedies. She then asked me if I thought God needed assistance and said, "You were willing to trust yourself and the older children to God; don't you think He can care for baby too? Throw those things away and give the truth a chance." I obeyed, and next morning the sores were dry and in a week the baby was well. I then destroyed every medical book and threw away all material remedies and have used none since.

These demonstrations were not sufficient to induce me to give up my orthodox faith and study Christian Science. I intended calling in a practitioner for help when I needed it, but soon found that with five children, and with my faith in material remedies gone, I felt at sea. I became ashamed to ask for help for every little thing, so bought the textbook, "Science and Health with Key to the Scriptures." On page 66 Mrs. Eddy says: "Through great tribulation we enter the kingdom. Trials are proofs of God's care;" so after a few such demonstrations as the following, I commenced the study of the Lesson-Sermons daily and subscribed for the periodicals. I am most grateful for the understanding I have gained of the truth. During the past year we have been quite free from sickness.

Three years ago our son fell from a balcony, injuring his arm very badly. I called up a practitioner, who treated him, and in five minutes he was free from pain. When a doctor put the arm in splints the boy did not cry or experience any suffering. He did not miss a moment from play and lost no sleep. He went to see the doctor the third day and an X-ray examination was made, showing that the bones had knit perfectly. On the fifth day I told the doctor that we were having Christian Science treatment and the practitioner had said the splints could be removed. He was horrified, and said if the splints were removed it would be done at my own risk. They were removed, however, and the boy used the arm with perfect freedom immediately afterward. Several months later he broke the other arm. This one was not put in splints—and the healing was complete in the same length of time. The following year our baby was run over by a large touring car. I immediately declared the truth and called for a practitioner. The child's arm was broken, the hip and collar bone were injured, the design of the radiator was cut across her temple, and some hair had been pulled out. The following day she sat on the floor and played. She ate nothing for a week, but at the end of that time was perfectly well.

The half has not been told, and many other diseases have yielded to the power of Truth. I am very grateful for the overcoming of fear, as my husband is "over there" fighting for Principle, and I am staying alone with my children. I feel a great sense of protection and safety, although before coming into Christian Science I never would stay alone at night. He has been gone a year and at no time have I felt afraid. For all these blessings, for the spiritual uplift, the authorized literature, the Lesson-Sermons, the privilege of church membership, I am very grateful. Also my heart goes out in gratitude to those who have helped me on my journey and to our revered Leader, Mrs. Eddy, the Discoverer of this new-old truth.—(Mrs.) CLARE K. WILLIAMS, Tampa, Fla.



When about seven years old I became subject to severe headaches, so that at times I was compelled to be absent from school. After I had been treated by a physician for a while with no relief, my mother was advised to take me to an oculist, and did so. After an examination, she was told that I had been born with only quarter vision, also that I must begin to wear glasses at once, and that, while my vision could be strengthened by changing the lenses at certain intervals, I could never hope for normal vision and must wear glasses the rest of my life. Consequently I commenced wearing glasses, but I broke them frequently and at such times suffered from severe headaches until they were repaired.

This went on for about a year. Then Christian Science was brought to our attention through the healing of my grandfather, whom the doctors had given less than two months to live. Neither my father nor my mother had any faith in Christian Science, but both felt it could do me no harm and if there was any good in it they wanted me to have it, so I was taken to a practitioner. After one treatment I took off my glasses, and from that time, about fifteen years ago, I have never felt the need of them. At first the headaches would reappear from time to time, only to be immediately overcome by Christian Science, but after a while they ceased. For the past five years I have been using my eyes constantly with no ill effects. Recently I underwent a physical examination in which my eyes were tested, and was able to pass a perfect examination, as I could read the lowest line on the chart with either eye. This healing opened the way for many other blessings.

I have been helped in every conceivable way, physically, mentally, morally, and financially. In my business Christian Science has helped me in ways innumerable and in the home it has been our only physician. It would be impossible to express in words my gratitude for this wonderful teaching. All that I am to-day, I know is due to the understanding I have gained of God's ever presence and all-power.

EDWARD G. COCKRELL, Omaha, Neb.



It gives me much joy to express my gratitude for all the benefits I have received through Christian Science. About twelve years ago I was healed, in one week's treatment, of rheumatism which manifested itself all over the body. Problems of lack have been solved most beautifully by looking to God for His support and knowing that my supply comes from Him. Many other proofs of the healing power of Truth and of divine Love's protecting care throng my thoughts. Our family have had healings of scarlet fever, burns, dislocated wrist, colds, and infantile paralysis. To say I am thankful to God and deeply grateful to Mrs. Eddy for all these blessings does not express my gratitude.

(Mrs.) EDITH R. SCHANTZ, Chicago, Ill.

## Signs of the Times

[Newbernian, Newbern, N. C.]

The day after the closing of the churches an old colored man asked, "Why do they close the churches when they leave the stores open?" A pertinent question indeed, and one which many are asking. To put the question a little differently—is it more important to keep the stores open to make money than to keep the churches open to worship God? The facts show how Newbern answers this, yet God told Solomon that because he had prayed for wisdom and not riches, He would give him riches and honor, and long life, too; and Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This closing of the churches has caused many thoughts and questions to come to the minds of the people. The following sentiment has been expressed by many: "Are we afraid to trust God and do what He tells?" It is the consensus of opinion that we go to church services because God commands us not to forsake "the assembling of ourselves together." Now if this is God's command, what right have human beings to say that at some times His commands should be obeyed and not at others? And if it is not His command, why do we go to church at all? The Bible says God is our all-wise (omniscient) and all-loving Father. As He knows all things and loves all His children, will He command us to do what is harmful for us? God has promised to shelter and protect those who obey Him. Surely in this time of sorrow and distress in our town we need divine protection. Have we a right to ask for it, if we are not obedient?

In many places protests have been made over closing the churches, and in some the ministers have refused, when they thought it wrong. In Washington the Federation of Churches has protested to the board of health, saying that this interference with people's religion comes close to contradicting the Constitution of the United States, which promises religious freedom to all.

The Bible is full of God's promises of deliverance, of protection, and of blessing to those who love Him and keep His commandments, such as, "Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

[Frederick D. Ward in *The Living Church*]

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." The board of health of Philadelphia would lead us to believe that these words are not true. This proclamation of God's prophet Isaiah has sounded in my ears over and over again during these days of the closing of the churches by order of the board of health. It has amazed and brought terror to me as a Christian that no protest has been made by the Christian church in this community against such an unwise, unnecessary, and unchristian order,—unwise, because on account of it, by being shut out from the house of God, the people have been more ready to fall into panic fear about their physical condition and to encourage in themselves the disease now raging; unnecessary, because those who might have been likely to carry the infection would not be attending services; unchristian, because it forbids the public seeking of God in a time of general sickness and distress, which has always been, until now, the custom and privilege of Christians. . . .

The board of health, whether wittingly or not, has perpetrated an outrage against God and the religion of His Son, our Lord Jesus Christ, more flagrant and complete than has been known in the history of the church for many centuries,

if ever before. At the front our brave boys are giving their lives in sacrifice that the cause of God and His righteousness may be established and made safe forever among men. They are finding God everywhere on the battle field. What will they think of us at home, who have acquiesced in an order which prevents the public acknowledgment of God and His authority over men, and makes prayer to Him something which can be superseded and suspended until men somehow have been saved from physical danger, not by the power of Him who made us and watches over us in health and sickness, but by some board of health with its spectacular order for the closing of churches lest they spread infection. And this at the time when department stores are wide open day after day, and advertising their wares, and encouraging their congregations without let or hindrance!

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## Announcements

From The Christian Science Publishing Society

New Vest Pocket Pamphlets

"Security," a collection of four short articles: "Conquest of Fear," "A Mother's Victory," "Home," "A Word of Cheer to a United States Soldier."

"Purification," a collection of four short articles: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead."

These pamphlets are now on sale at four cents a copy.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston, U.S.A.

New Pamphlets in French

"Christian Science Healing versus Mental Suggestion," by Frederick Dixon.

"Christian Science: Its Results," by William R. Rathvon.

"Confidence and Supply."

"What went ye out for to see?"

These French translations are printed with alternate pages in English, and are now on sale at five cents a copy.

New Pamphlet in Norwegian

"Christian Science; or Deliverance from Evil," a lecture by William P. McKenzie. This pamphlet is printed with alternate pages in English, and is now on sale at five cents a copy.

From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

From the Church Treasurer

**PER CAPITA TAX.**—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief and Camp Welfare Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Massachusetts.

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