

CHRISTIAN SCIENCE SENTINEL

VOLUME XXI

NUMBER 8

October 26, 1918

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Christian Science Sentinel

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

VOLUME XXI

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Radiation and Supply

BERTHA V. ZEREGA

IN Jesus' beautiful utterance which is recorded in the fourth chapter of John, "My meat is to do the will of him that sent me, and to finish his work," there is a lesson on supply which is of great value to those who are at work to-day in the Father's vineyard, for by it Jesus attested to the sustaining, nourishing, and vitalizing power of spiritual radiation—doing the works. To perceive the underlying truth contained in his words it is helpful to review briefly the circumstances which led up to this inspired declaration of the Master.

In the chapter above referred to we read that in departing from Judea to go into Galilee, Jesus and his disciples were obliged to travel through Samaria, a section of the country proverbially hostile not only to the teachings of the Master but also to the doctrine of the scribes and Pharisees, and against whose prejudiced citizens Jesus had warned his disciples when sending them away into surrounding cities and villages to preach and to heal, saying, "Into any city of the Samaritans enter ye not." And yet right here in the city of Sychar, in the midst of pronounced opposition to the truth, Jesus, discerning the spiritual receptivity of the Samaritan woman who came to draw water out of the well on which he was seated, was able to impart an inspiring message of comfort and hope to this people; for so impressed were many of the Samaritans with what the woman told them of her conversation with Jesus that they came to hear more of his teachings. Always intent upon doing his Father's will by radiating the truth upon all with whom he came in contact, Jesus did not wait until he had reached Galilee to make use of his healing ability, but seizing the first opportunity which presented itself in the unpromising district of Samaria, he reflected so much spiritual light and love that the mental barriers of prejudice and unbelief were dissolved, and his former antagonists now offered him the hospitality of their homes, where he remained two days.

No wonder that after his spiritual discourse with the woman at the well Jesus could say to his disciples when they came offering him food, "I have meat to eat that ye know not of." He who had been weary with his journey when they left him to buy food, was on their return so refreshed and invigorated by the spiritual act of imparting the Word, that he could direct the thoughts of these students to the contemplation of man's existence in Mind—as God's idea of Himself, divinely conceived, nourished, and sustained in Spirit, wholly apart from the beliefs of the flesh, the man whose life purpose it is to radiate the truth that God's work is finished, perfect, and eternally present for all of His children to recognize and to enjoy. To Jesus, then, there was nothing depleting in the activity of giving out, since energy, understood as spiritual potency, is exhaustless. Radiation, which is only another word for reflection, was his life mission among mankind. He taught his disciples that Life was neither in the body nor in an abundance of material posses-

sions. True living consists in actively reflecting and diffusing mental light, spiritual ideas, which through the operation of divine law illuminate and dispel the dark ignorance manifest as sickness, limitation, sin, and death. Jesus proved that by letting his light—his knowledge of the truth—shine compassionately upon men he was liberating them through his works from bondage to material beliefs, and was himself thereby practically fed, clothed, and sheltered. Through his demonstrations of God's power and goodness, substance and supply became identified with, because directly dependent upon, right mental activity, the radiation of infinite Love, Truth, and Life.

On page 307 of "Miscellaneous Writings" our Leader says: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." When we look to God as the source of all our happiness, and pray each day for more spiritual strength, grace, and understanding to do His will; when we consecrate our lives—our aims and affections—to the inspiring task of intelligently finishing each day the work which God sends us to do; when we welcome every problem which presents itself for solution as an opportunity for individual advancement in the knowledge of God and His laws, we need fear no evil, no lack of any good thing; for we are putting into operation in our lives the unfailingly available law of compensation. We need only come into harmony with this law to receive its infinite blessings. By using the one talent which we possess,—radiating even the least understanding of the truth which has come to us in demonstration,—we find ourselves correspondingly saved from discord and limitation; for the unselfed effort to do good inevitably reverts to the progress and protection of the earnest worker in divine metaphysics.

"To love, and to be loved," as we read on page 127 of "Miscellaneous Writings," "one must do good to others. The inevitable condition whereby to become blessed, is to bless others: but here, you must so know yourself, under God's direction, that you will do His will even though your pearls be downtrodden." The will of the Father is that each of His children shall reflect the divine nature, illuminating the darkness of materiality. This healing consciousness, or spiritual self-knowledge, becomes our refuge as the belief in the power of evil is courageously combated and overcome and as we glean from every experience a lesson which is priceless in its accumulative treasures of watchfulness, patience, meekness, moral courage, love, and peace. We acquire these spiritual riches as unfolding wisdom detaches thought from a material, personal sense of existence, to unite it with divine, impersonal Life and Love.

Spiritual self-expression demonstrates supply, because it is the reflection of infinite Love, and abides confidently in communion with divine Principle, which cherishes its own ideas. We win our way into this infolding presence, immune from the distorted beliefs of poverty, loneliness, dis-

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cord, and oppression, as we learn to trust the activity of radiation, and fearlessly, freely, give of our substance—our time, our financial support, our mental and moral assistance, our entire cooperation—to the cause of Christian Science. We are working for this great cause in every least effort to radiate love to others, in every sincere attempt to live up to whatever demands are made upon us. The doing of our part is individual radiation. Let us guard against mental apathy and self-indulgence, which would rob us of our ever increasing opportunities to reflect more light; and let us destroy the base argument of self-pity which would mesmerize us into believing that we have nothing to share and, therefore, nothing to radiate, with the scientific declaration: “I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing” (Miscellany, p. 165). When wearied with our journey in the Samaria of barren prospects, let us welcome the first opportunity which comes to us to reflect the truth,—share of our substance,—whether in word or in deed, and in thus seeking to bless another we shall be abundantly blessed.

The Mask

VIRGINIA MILLER

WHILE passing a busy corner in our city on her way to the Wednesday evening service on Halloween, a student of Christian Science noticed among the passing masqueraders a little fellow about six or seven years of age, masked and in costume, jumping up and down screaming with all his might. At first she thought he was just having a hilarious time, merely trying to drown out the horns, rattles, laughter, and so on, of those on the street, but at a closer glance she discovered tears trickling down from under the mask. On getting a little nearer and questioning him, she found he was thoroughly frightened at all the masked people, and in fact every one on the street, so that it took a good deal of gentle persuasion to draw him to one side of the pavement and find out what was the trouble.

The first thing the student did was to remove the mask so that the little fellow could see better. This lessened his fear to the extent that he stopped screaming and told her he was lost and wanted his sister. She saw at once that he had become separated from his older sister, and was so frightened he had even forgotten his name, and did not know the way home. The student assured him she would stay and take care of him, that they would stand there and wait until his sister came along and found him, that there was not a thing to be afraid of, that the people were just dressed oddly, as he was, and were all nice people, and would be glad to help him as she was doing. Presently the sister did come along. When the little fellow spied her, with a cry of joy he sprang into her arms, and from that moment all thought of loss, fear, and anxiety had disappeared. Immediately he began to enjoy the funny costumes, the bright lights, horns, and so forth, but he did not want the mask put on again. He knew it was that mask which had blurred his sight and caused all the trouble.

After the little fellow had merrily run along with his sister, the student of Christian Science felt uplifted and grateful for the lesson learned from the little lost boy. How many of us grown-up children are practically in the same predicament when Truth finds us. We are worn and weary with the struggles of material existence, frightened at the big and hideous forms of sin and sickness, and do not know how to find our way out of it all. Then, through the teachings and healings we receive in Christian Science, the mask

of material thinking gets thinner, thought is uplifted, we are able to take a larger view of our surroundings, and we see love expressed everywhere. We see that as one by one false beliefs about God and the universe are destroyed, we get clearer glimpses of the spiritual creation; we learn that man is not flesh and blood, but an expression of the one Mind, or God, perfect and upright—who knows no limitation and beholds no evil.

All forms of error—war, pestilence, lack, sickness, sin, death—are masqueraders, counterfeits, lies, disguised by the mask of mortal belief. In the realm of reality God and spiritual man have always existed, dwelt in perfect peace and harmony. Love reigns supreme; there is nothing to injure or harm. Each spiritual awakening and demonstration removes part of the mask, and some day, through our steady march and the expansion of truth in our consciousness, the last vestige of error will be destroyed, and we shall find that man has ever been dwelling in the city of our God—the kingdom of heaven, harmony, where there is “no more death, neither sorrow, nor crying, . . . for the former things are passed away.”

In our present state of spiritual unfoldment, there may be many times when we become bewildered by the seeming reality of error, or lose our way in the mazes of material so-called joys and pleasure; but it does no good to jump up and down screaming out our woes to an already overburdened world, nor rebelling against the lessons we need so much to learn. We can always reach out for protection, knowing that Love is ever present to cheer and bless, and then be still and wait for Truth to find us and guide us safely home.

“With power”

SAMUEL JOHNSTONE MACDONALD

IN Luke's gospel it is recorded that Jesus “came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.” From the comparison of this with kindred passages in the New Testament it will appear that the word power, as used here, has the meaning of capability, or capable authority. The Greek word here translated power is used wherever it is recorded that Jesus gave to his disciples power to heal diseases and to cast out evils. It is quite clear, and is conceded by all, that Jesus did not confer upon his disciples personal authority, a mere honorary dignity, an ecclesiastical distinction, when he commissioned them, saying, “Go ye into all the world, and preach the gospel to every creature.” On the contrary, he endowed them with a vital authority which speaks with the dynamic energy of Spirit and brings its own verification and enforcement, namely, the “signs following,” which demonstrated and established their discipleship.

When Luke recorded the fact that the word of the Master “was with power,” he did not mean thereby that Jesus was merely an eloquent, persuasive orator who could sway his hearers' emotions at his will; nor did he imply an abstract or academic sense of power dissociated from efficient energy. It is clear and unmistakable that he was describing a vital, active, effective prepollence accomplishing the mandate of undeniable authority. It will require but little reflection to make clear to any student of Christian Science that it is only as the word is “with power,”—only as it is the mandate of authority expressing its own efficient energy, “whose seed is in itself,” that it can avail to heal the sick and the sinner. In other words, the healing word must bring with it its own authority and power, must manifest its own efficient ability.

Only then will it merit the comprehensive description of Isaiah: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." With her accustomed insight into the spiritual meanings of words, and her command of the niceties of language, our revered Leader also makes this distinction plain on page 393 of "Science and Health with Key to the Scriptures" where she says: "Exercise this God-given authority. . . . Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man."

Let us now consider the case of one who may have begun to believe in Christian Science, but who has not yet awakened to the vital need of partaking regularly of his spiritual "daily bread." Let us suppose that such a one suddenly finds an intruder in his mental household. What will he do? He may begin immediately to "declare the truth" in an effort to oust the intruder, but sometimes, alas, to no avail; the intruder stubbornly refuses to go. Can he believe or claim, then, that his word is "with power"? Is it not indeed only too plainly apparent that it is with weakness instead? What, then, is he to do? Formulas, though never so earnestly and persistently repeated, will not save or heal him. To declare the truth without sufficient spiritual understanding to give it ability and power to heal, is of little avail. Manifestly, the answer to his sometimes impatient and frantic appeal is that given in Proverbs: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." And if he ask, then, how he is to get wisdom, the apostle James is ready with the loving reply: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

But of what advantage can it be to ask God for wisdom and then neglect to seek the channels which He has already provided for "the wellspring of wisdom as a flowing brook"? Jesus taught emphatically, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Surely it can profit us little to pray each day, "Give us this day our daily bread," if we fail to remember the Master's words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If we are neglecting our daily spiritual nutriment and are not gratefully, joyously, and freely partaking of the spiritual repast so bounteously spread before us, and are becoming in belief spiritually underfed and weak, it should not surprise us when we find to our dismay that our word is not "with power" to dislodge and oust the disturber of our peace. Should we ever find ourselves in such pitiable case, let us not give way to repining and vain lamentation, but bestir ourselves to supply our need, and we shall find the joyous prophecy of Isaiah fulfilled: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." If we meekly obey and are content and grateful and glad to accept each day thereafter "our daily bread," then indeed we shall surely find also that God's word is "with power."

The student of Christian Science who neglects to partake faithfully, assiduously, and gratefully of his "daily bread," and to digest and assimilate it, is without excuse, for our loving and ever considerate Leader has blazed for us all the unmistakable trail to a free and inexhaustible commissariat. On page 190 of "The First Church of Christ, Scientist, and Miscellany" she writes: "Jesus gave his disciples (students) power over all manner of diseases; and the

Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with 'signs following.'"

Seeking and Finding

GRACE ROBERTA WASSON

AN American writer who sailed on the last trip of the "Lusitania," and who was among those that did not return, once wrote: "Christian Scientists look as if they had found something; the rest of us look as if we were still seeking." Now the active Christian Scientist has not ceased to seek; but Mrs. Eddy has in her writings impartially given to the world that which makes the search a joy, that which has robbed it of all uncertainty, of all laborious effort, all mystery.

Every Christian Scientist, be his understanding ever so small, is abundantly grateful for having found that "something" which distinguishes this people from those who are still vainly seeking, and they feel like joining spontaneously with the prophet Isaiah in his invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The blessings which Christian Science brings to mankind are as free as air; they may be had for the taking. The only reason why the world to-day is groping painfully in the darkness is because of its ignorance of God and of man's birthright as a child of God. Does not the Father say, "Son, thou art ever with me, and all that I have is thine"? and would not the knowledge and acceptance of this fact make anyone glad?

The rich blessings received by each of us inspire us with a full measure of joy, but we cannot, in reality, separate our interests or our blessings from those of the whole world. The blessing is first realized individually; then it must become universal. The thing which makes the majority of us grateful and happy is that Christian Science is rapidly becoming accepted and practiced throughout the whole world; for, as we read on page 559 of our textbook, "Science and Health with Key to the Scriptures," "The 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound."

The writer could not help making a comparison between two mothers with whom she had talked recently. Both of these mothers had sons serving their country in a righteous cause. The first mother and son were Christian Scientists. They were both happy and proud to "do their bit." Both were confident of the omnipresence of God. They had learned through the study of Christian Science something of the meaning of the infinitude of good and of the love which knows no fear. The second mother and son were not Christian Scientists. These two wore the look of those who were still vainly seeking. The mother was filled with grave apprehensions, expressed herself in complaint and raillery against the American Government, against the general management of our preparations, and was sure her son would not return.

Now both of these mothers were professed Christians, both claimed to believe in an almighty God, but the difference in their mental attitude raised the question of consistency. The Christian Scientist knows that God is not merely the greatest power, but the only power; he knows that this power is omnipresent, infinite. How often is the Lord's Prayer repeated: "Thine is the kingdom, and the power, and the glory, for ever;" but is it believed or understood as often as it is repeated?

A young woman in describing a certain Christian Science practitioner said, "Why, she just reflects power!" This is a distinguishing quality among Christian Scientists, and it is this which makes them look as if they had "found something." The eye of the real Christian Scientist is single. He cannot believe in an almighty God and still believe in the power and reality of evil. On page 192 of *Science and Health* Mrs. Eddy says: "We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ."

Reading Our Literature

MARTIN GEORGE TORSON

IN his second epistle to Timothy, Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Upon being told to go to a reading room to read some of the Christian Science literature, the writer, in his early experience, was filled with a sense of doubt as to what good that would do, since he had always been in the habit of using some remedy in the event of sickness. He did not at that time understand the limitless power of a right idea to overcome sickness and sin; but from an earnest study of the literature he found himself being raised up gradually from "the valley of the shadow of death," as it were, from that which physicians and material medicine had failed to cure. Then he saw the immense value to a sick person of the authorized literature of Christian Science.

As he progressed in the study of this wondrous truth, he found that the mere reading of the words, without getting the essence contained therein, was shallow emptiness, doing "no more for mortals than can moonbeams to melt a river of ice," as our Leader says on page 241 of *Science and Health*. Above all he found that the thing of vital consideration was to perceive and to comprehend the spiritual ideas which are portrayed on each page of our literature, for by them we are healed. Does not obedience to Paul's admonition to Timothy, "Study to shew thyself approved unto God," consist in perceiving, comprehending, and utilizing these spiritual ideas, which are found in the Bible, in all of our Leader's writings, and also in our periodicals? When one gains the perception of these right ideas, he is indeed "a workman that needeth not to be ashamed," for he is "rightly dividing the word of truth." By accepting and making these ideas a part of his consciousness, he is being transformed by the renewing of the mind; spiritual ideas are taking the place of false material beliefs and making for him all things new.

After one has put his hand to the plow of right purpose he is not left unmolested when he endeavors to study our literature, for he begins to find that the mortal or carnal mind, which is "enmity against God," raises no little stir in its attempts to keep him from even reading the inspired Word. This seeming resistance to the truth does not obtain in God, and therefore it cannot hinder man, as His reflection, from getting all that God has prepared for him. One of the many baseless arguments of mortal mind is the suggestion that one has not enough time to read all that he would like; but the progressive Christian Scientist is not ignorant of its devices. He can discern the subtle influences that tend to hinder him from getting what "God hath prepared for them that love him;" he also knows that each article has a definite message. He knows that should he cease partaking of this spiritual food he would be deprived of the spir-

itual nutriment so necessary to his progressive unfoldment. He indeed has no time for nonessentials or anything that concerns evil, but he has abundant time, and in reality has all eternity, to seek and find that which is beautiful, good, and true.

How truly can the Christian Scientist look back with gratitude to some article in the literature which has brought him "out of great tribulation," and how clearly he sees that his freedom came through perceiving and utilizing the right ideas contained therein, thus proving our Leader's statement (*Miscellaneous Writings*, p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." When we once grasp the divine mission of Christian Science, we shall get a more exalted conception of the import of its literature. We shall not look at the articles in the periodicals as simply containing words by different authors, but as proceeding from an understanding of the one infinite Mind. Nor shall we be disturbed about the frequent gratitude expressed because of the work of our beloved Leader, for we shall see in her inspired writings the word of God. Thus we shall receive the benefits in store for us by our just acknowledgment that the one God, infinite Mind, is the author and sustainer of all good.

The authorized literature is to the Christian Scientist true medicine, which through the truth it presents heals all his diseases; and he entertains no fear of taking too much of this spiritual medicine, for he has learned that the more he partakes of it the more he approximates the "measure of the stature of the fulness of Christ." Many of us have felt the touch of the healing Christ while reading an article in a periodical, and how exalted and uplifted it has left us, giving inspiration and courage, and filling us with the peace "which passeth all understanding." It is vitally important that Christian Scientists keep imbued with the spirit of Truth gained through study of the authorized literature, and especially in these times of "wars and rumours of wars," for God is teaching them through the channel of the literature how to think metaphysically on the questions of moment, whether battles against flesh and blood or against powers, against spiritual wickedness in high places or against the rulers of the darkness of this world. Let us keep our minds so illumined with truth that we can scientifically meet and overcome each argument of the carnal mind, and thereby effectually fight for the freedom of the world through first obeying the apostle's injunction, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

Man's Unity with God

SARAH WOODALL

ON page 476 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "God is the Principle of man, and man is the idea of God;" and on page 465 she says, "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being." These statements have often been a source of great help to the writer, as they have reminded her of man's birthright of divinely bestowed power with which to nullify the arguments of error. Man is a spiritual idea, and just as far as we are actively conscious of the fact that "Principle and its idea is one," are we able to bring into our experience that dominion over material sense which reflects the infinite power of God. In doing this, we do not claim to possess anything that does not rightly belong to us, for we can only reflect this infinite power by knowing man's unity with the source of all good and demonstrating this at all times.

Selected Articles

["Hungering after Righteousness"—*The Christian Science Monitor*,
Boston, U.S.A., March 2, 1918]

Jesus said, "I and my Father are one," and in saying that he was claiming the power which his knowledge of his oneness with the Father gave him; but he also said, "I can of mine own self do nothing," thereby acknowledging his inability apart from God to do any of the wonderful works which he did. To realize even in a small degree what it means to be a son of God is to gain a sense of freedom from the limitations of material sense, and so to help lift the burden of sin, disease, and death from humanity. It is evident that as man is a spiritual idea and is one with Principle, man can never express anything which is not in accordance with Principle; and as Principle is God, he can only reflect God, good. He cannot, therefore, in reality manifest any beliefs of sickness or inharmony of any sort, for that would be tantamount to believing that he could reflect something unlike God.

The realization of our unity or oneness with God, in the same sense that a ray of light is one with its source and has no light apart from it, shows that man has no power of his own to accomplish anything, but it also shows that nothing is impossible to man as God's reflection. To prove our understanding of this, however, it is not only necessary to acknowledge our unity with God, but to demonstrate it by destroying in our individual experience the beliefs of error which would separate us from Principle. This is beautifully expressed by our Leader in "Miscellaneous Writings" (p. 181), where she says, "Man's knowledge of this grand verity gives him power to demonstrate his divine Principle, which in turn is requisite in order to understand his sonship, or unity with God, good."

In the third chapter of Genesis the translation of the last sentence of the thirteenth verse in the Authorized Version of the Bible reads: "And the woman said, The serpent beguiled me, and I did eat." Robert Young's translation gives it thus: "The serpent hath caused me to forget—and I do eat." Does it not sometimes seem that the serpent, the lie of material sense, is still causing us to forget man's divine birthright, our sonship with God? Just in proportion, however, to our endeavor to be more constant in our remembrance of our unity with God shall we prove that the serpent's biggest lie is powerless, even though it has so long been believed true, and that man, because of his unity with God, is incapable of forgetting that he is an expression of divine Mind, spiritual and perfect.

[Written for the *Sentinel*]

Victory

MARY SELENE BARTHOLOMEW

I GIVE to God this will of mine;
And in exchange His will divine
Decrees, as to His only Son,
Reward for well-fought battles won.

I sever all the earthly bands,
And toward the Light I stretch my hands;
More love to thee, O Christ, I claim,
More strength to work in thy dear name.

And as I gaze from that fair height,
Lighted by meekness and by might,
I rise above the storm and strife,
And lo! find heaven and joy-filled life.

Now sings my heart: O glorious day!
Rejoice, rejoice, the self of clay
Does not exist! I look above,
And find real self in living Love.

There is never any particular advantage to be gained by chasing the meaning of words through a dictionary, words, that is to say, which are found in the Bible. It may be an interesting thing to do, but that is altogether another matter. In any case it is commonly a great waste of time, for the exact meaning can always be found, unerringly, by the test of the spiritual meaning of the text.

Take the word righteousness, for instance; it does not in the least matter what the meaning of the word was in the tenth century, much less in the original Old English. The question is what did it mean in the Elizabethan English into which the King James translation was made, for that should be the true equivalent of the Greek. If, indeed, the student is going to more original sources, he must trace the word in the Greek text to its meaning in the Greek language at the time that the first gospel was written. And this will next necessitate his deciding the date of the manuscript, and after that the equivalent of the Greek, not in the ordinary literature of the country, but in that bastard Greek, with the boatman's idiom, called *koine*, in which the four gospels were written. By that time the searcher will probably have come to the conclusion that it is safer to trust to his own spiritual perception for enlightenment.

As a matter of fact, the word righteousness is a very simple example. However you trace its meaning—you will always come back to the same place. It may originally, in the Greek, have meant justice, in the sense of judging righteous or true judgment, but it, in any case, meant observance of the rules of right or uprightness, which it so happens is something very near the meaning of the Old English word itself. Righteousness, then, is rightness; it is observance of Principle or Truth. It therefore naturally follows that those who hunger and thirst after it will, as Jesus declared, in the Sermon on the Mount, be filled. For Jesus also declared that those who knew the truth would be freed by the truth.

Now the man who hungers and thirsts after righteousness is simply the man who desires rightness or Truth more than anything in the world, and desiring this is certain to be filled, that is, to obtain it. Moreover, since Truth is and must be, in the very nature of things, spiritual, a man giving himself up entirely to the pursuit of Truth, must turn his back on the whole gamut of the physical senses, and so on the belief of life in matter. Any person, then, who will honestly begin to consider the question for a moment, will be driven to the admission that the whole of wrongdoing comes from the temptation to indulge or gratify the senses; and, therefore, that the man who sets to work, persistently and whole-heartedly, to deny the suggestions of the senses, is bound, in the long run, to learn the truth, and so to gain eternal life, for, as Jesus himself declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In other words, a man must know the truth, and by knowing this truth be freed from the bondage of the senses. "Sensualism," Mrs. Eddy truly writes, on page 337 of *Science and Health*, "is not bliss, but bondage. For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ."

The attraction of the senses lies in their suggestion that by surrender to them alone can a man enjoy life. Their treachery is hidden in the fact that they conceal from him the inevitable pain which is bound up with the gratification

of them. The more acute, that is to say, the pleasure derived from the senses, the more completely a man is likely to succumb to the thralldom of matter, and so bring himself face to face not with life but with death. No matter how far removed the aftermath of pain may seem to be, it is there all the time, unless the knowledge of Truth is gained in time. This surely is the law of cause and effect which Jesus was endeavoring to make plain to the world in the story of Dives. Dives rioted literally in all the delights of the senses. No warning or suffering came to save him. Only too late, in hell in torment, did he discover what this hungering and thirsting after sensual appetite had brought to him, namely, a belief in the reality of the pain of matter so strong that he could not free himself from it. Lazarus, on the other hand, found his hell in a belief in matter that caused him torment in this life. Thus the love of matter was burned out of him, and he found beyond the grave a comparative sense of peace.

Now, curious as it may seem, both Dives and Lazarus had hungered and thirsted after matter, though from opposite poles. Dives had found all the joy and sensuous delight of matter, Lazarus all the misery and sensuous pain of matter. Lazarus' experience left him, naturally, less wedded to matter, and better able to hunger and thirst after righteousness, but it was, all the same, only an antithetical experience to that of Dives. The superficial difference between the anchorite and the sybarite is that the one fears and the other loves matter, but scientifically they are both materialists. Matter, that is to say, is equally real to each of them. Both, in their way, hunger and thirst after matter; that is, they have their thoughts perpetually fixed on it. Jesus the Christ came to break this mesmeric spell, to teach men not only to fix, but how to fix, their thoughts on righteousness, on rightness or Truth. In other words, to show them that as their mortal or human mind gave place to the Mind of Christ, their mortal or human consciousness would give place to a spiritual consciousness, which is the incarnation or God, Truth, manifested in the flesh. Not that this mortal or human mind, or mortal or human consciousness, would become better or purer, but that it would be subjected to that law of annihilation of which Mrs. Eddy speaks, on page 243 of *Science and Health*, when she writes, "Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."

There is, and there can be, nothing but the one Mind, God, and the idea of this Mind, man or infinite creation, made in the image and likeness of God. But as the carnal mind gives place to the divine, the law of annihilation begins to work on the supposititious or unreal. The human or temporal is annihilated, and the spiritual or eternal begins to be manifested, whilst a man is still in the flesh. "This testimony of Holy Writ sustains the fact in Science," as Mrs. Eddy writes, on page 573 of *Science and Health*, "that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material." The law of annihilation has been working. The consciousness of humanity or matter has given place, in a degree, to the consciousness of Spirit. But it is spiritual and not human consciousness which, while a man still remains human, is manifested in the place of the human consciousness annihilated by Truth, and thus is God, Truth, manifested in the flesh, by the overcoming of something that is unlike Himself, whether sin, disease, or death.

But to reach this consciousness which God, Truth, bestows, a man must hunger and thirst after righteousness, after rightness or Truth.

[A. F. Gilmore in *Truth Seeker*, New York, N. Y.]

It seems an honest query, worthy of an answer, which has been raised by the gentleman from Ohio relative to the healing of animals by Christian Science. A complete answer would involve explanation of both the philosophy and science of Christian healing, a discourse far beyond the limits of a newspaper article. It should be said, however, that true healing goes much farther than the alleviation of pain or the restoration of physical harmony. It is, indeed, spiritual regeneration, the "new birth" spoken of in the Scriptures.

Christian Science teaches that everything in the so-called material universe manifests what mortal mind believes about it; consequently the beliefs of disease and discord held in mortal thought may be manifested by animals as readily as by mankind; but the cause is no less mental in the one than in the other, and healing is accomplished by exactly the same process. Every manifestation of life is in reality an idea of Mind, perfect and eternal. As this fact is recognized, healing follows, whether the discord be manifested in a human being or an animal. It is simply Truth destroying error. Many cases are on record of restoration of health through Christian Science among primitive people, so-called heathen, who have little or no religious perceptions. The healing of animals is a very common experience with Christian Science practitioners.

A well-authenticated case has just come to my attention of the recent healing of a mounted policeman's horse, twenty-four years old, and a great favorite because of long and faithful service. One morning the horse was found blind and with both hind legs paralyzed. A veterinary said there was no remedy, and ordered the horse shot. The patrolman's wife, who had known something of the teachings of Christian Science, asked to try that method of healing. A practitioner took up the case, and in a very few days the horse was perfectly normal and again in service.

In briefly discussing the question, "Do animals and beasts have a mind?" Mrs. Eddy says (*Miscellaneous Writings*, p. 36): "Beasts, as well as men, express Mind as their origin; but they manifest less of Mind. . . . The ferocious mind seen in the beast is mortal mind, which is harmful and proceeds not from God; for His beast is the lion that lieth down with the lamb. Appetites, passions, anger, revenge, subtlety, are the animal qualities of sinning mortals; and the beasts that have these propensities express the lower qualities of the so-called animal man; in other words, the nature and quality of mortal mind,—not immortal Mind."

♦

[James M. Stevens in *St. Cloud (Minn.) Journal-Press*]

Our critic is reported as saying that sickness is a real, substantial fact. A dictionary defines substantial as "having permanence," and permanence as "continuing in the same state," and a fact as "anything strictly true."

Christian Science agrees with this critic that the Scriptures commonly assign sickness to Satan, and it very definitely states what it means by Satan, or devil, by defining it as evil, the opposite of truth. Christian Science asks how anything "strictly true" can originate from such a source, and how anything "continuing in the same state" can be changed—made better or worse.

Christian Science dwells consistently upon the fact that Jesus "went about doing good, and healing all that were oppressed of the devil." Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." He knew that the power which the devil, evil, appeared to exert over mortals was not a "real, substantial fact," and that a right understanding of God would release

them from the bondage of sin and disease. He knew that "with God all things are possible," and he healed the sick. He also promised, "He that believeth on me, the works that I do shall he do also."

The word faith is susceptible of different shades of meaning. Christian Science agrees with this critic that faith, as a mere belief, has no healing efficacy, but it does aver that faith advanced to the position of spiritual understanding does heal the sick. It further agrees that "no mortal has ever had such power, aside from God," if by that is meant that God is the only power that heals. It also agrees with him that "divine healing alone is taught in the Bible," and, further, it avers that when the spiritual import of the Bible is understood, divine healing becomes clear and natural.

Mrs. Eddy does not claim to have originated any new system of healing. She does claim to have rediscovered the system of primitive Christian healing which Jesus practiced, and which he taught to his disciples, and which was temporarily lost when the "church became corrupt." Mrs. Eddy does not claim to have effected any "miraculous" or other healing by her own power, but only as she was able to eliminate self and to realize the allness of God, and to reflect through her clarified consciousness the compassion, love, and spirituality which knows no hate, envy, or discord.

If, at the present time, one wished to learn the truth about England, he would not go to Germany for his information. Neither can one learn the truth about Christian Science by listening to, or reading dissertations by, one who makes a professional practice of misrepresenting it. Many honorable people have spoken of the compassionate love and tenderness reflected by Mrs. Eddy, and many have testified to having been healed of serious physical diseases by listening to a sermon or address by her. Is our critic, in his visit to your city, following the example of the Master, as given in Matthew, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people"?

♦

[Warren O. Evans in *Newport* (R. I.) *Herald*]

The statement made in a letter advocating the use of a certain patent medicine, by one who is styled "A Teacher of New Thought," to the effect that New Thought is "akin to Christian Science" is erroneous. If the words of this individual referring to his physical difficulty, "I gave up thinking I did not have it and took a natural medicine," are indicative of the teaching of New Thought, then such a line of reasoning of itself shows clearly how far distant this philosophy is from Christian Science.

Christian Science is purely scientific, an exact science, based upon the eternal fact that God is omnipotent, omnipresent, omniscient. To say that God is All is perhaps the most comprehensive term that can be used; for of course there can be nothing more than the whole. And realization of the allness of God, which is plainly a denial of anything unlike God, or good, that may seem to be in evidence, is the fundamental fact in Christian Science healing. On this basis every difficulty, physical or otherwise, can be worked out to a complete and harmonious conclusion.

It is very evident to any thinking person that some power governs the universe, and that power is generally admitted to be God. Inasmuch as the vast universe expresses exactness and preciseness, it is apparent that the sustaining power must be intelligent; and as intelligence is a quality of Mind, then one may reasonably and correctly say that Mind or divine intelligence governs the universe.

When a human being catches a glimpse of this great truth that, as the Bible declares, "in him we live, and move, and have our being,"—that is, in God, divine law,—he immediately gains a clearer mental atmosphere, which is simultaneously reflected in the body by more harmonious action of every function. So that the human body, if left alone,—that is, if allowed to perform its natural functions according to the underlying law governing the universe,—will be as normal and natural as the trees and flowers are, proving the truth of Jesus' statement: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink . . . Is not the life more than meat, and the body than raiment? . . . Consider the lilies of the field, how they grow." The same power that is able to unfold a tiny rosebud into a beautiful rose, is perfectly able to unfold and develop and care for the human body.

The Christian Scientist has grasped somewhat of this fundamental law as revealed in this Science of Christianity, whereby sickness and discord are to a large extent removed from human consciousness; and he is able to appreciate these comforting words of Mrs. Eddy in "Miscellaneous Writings" (p. 263): "Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss."

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Extracts from Letters

"Two Sunday services are now being held at Great Lakes, Illinois, one at the main camp and one at Camp Perry. At Camp Grant the Liberty Theater has been offered for the Sunday services and the management has arranged to run a slide during the week announcing these services. Recently, when the theater was being used for Army purposes, the Lesson-Sermon was read by the river, under the trees, when the little hillside seemed a sanctuary."

"Inclosed please find check for five dollars which we would like you to use for the War Relief fund, The Christian Science Benevolent Association fund, or the Real Estate fund. We are very grateful for the opportunity to assist financially in the activities of The Mother Church. It has been proved to us that the desire to subscribe to all the funds has been fulfilled with greater spiritual understanding, proving that "whatever blesses one blesses all" (Science and Health, p. 206). We wish to express our gratitude to all the officers of The Mother Church for their activity and the opportunity that they have given the field to assist in the progress of this great work. We are very grateful for the literature because it supplies us with 'the bread of life.' We appreciate the activities which church membership provides, having been active in various branches of the work for a number of years. These activities have greatly increased our spiritual understanding, and it is our prayer that we may follow Christ as diligently and obediently as did our beloved Leader."

"Please receive inclosure to be devoted to the Benevolent funds of The Mother Church as you think best. Believe me sincerely grateful for this privilege, which, with all that I am and have, is directly due to the operation of Christian Science in my life and affairs. Through it I have been led to know and love the one God and to strive to approximate daily more and more the life and work of Christ Jesus."

"Inclosed please find a bank draft for three dollars for the War Relief fund. We saved this in pennies and nickels. We go to the Christian Science Sunday school."

Christian Science Sentinel

Founded, 1898, by Mary Baker Eddy

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

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Editorial

Not Seeing the Angel

IN the book of Daniel we are told how the weary king, after his night of fasting and sleepless humiliation at being tricked by his courtiers, rose early and came with haste to the den of lions into which Daniel had been thrust, and "cried with a lamentable voice unto Daniel," saying, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then he heard Daniel's reassuring voice calmly saying, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

That was five centuries and more before the Christian era, which was inaugurated by one who said to his disciples: "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." We are in the twentieth century succeeding that wonderful time and might expect that men would now in days of need see the angel as Daniel did, or, like Christ Jesus who beheld Satan fall from his seat of power swift as the lightning flash, perceive at the same time the entire safety of man protected against all power of the enemy and able to tread upon serpents and scorpions, its poisonous agents. We find, however, that men need a better knowledge of the God of Daniel, "the God and Father of our Lord Jesus Christ," and it is just that needed understanding which Christian Science unfolds.

Why should men worship God? Not because of the heathen conception promulgated by priests that Deity will be angered by neglect, but for the Christian reason that we honestly love God and desire to know His true nature and to become, as Peter said, "partakers of the divine nature." Now God is Savior, as the Bible declares; hence to know God is salvation. Of God's people in past times it was said in Isaiah, "The angel of his presence saved them: in his love and in his pity he redeemed them." The psalmist, when disquieted, said to himself, "Hope thou in God: for I shall yet praise him for the help of his countenance." The corrected translation is a little more clear: "I shall yet give thanks, for his presence is salvation."

The building of temples and churches is inspired by the good will of those who know God and wish to offer to others the hospitality of a home and refuge where they, too, may learn about God and salvation. With surprise we learn that there went out in the name of one of the recent gods a request that public worship of the one God should be intermitted, and why? The only answer was, Because of fear. One may well ask who this god is and what is his name that his fear should direct the affairs of men and demand that the holy temple of the living God should close its doors in the face of worshipers. When you are told that this name inspiring widespread terror is *bacterium influenzæ* you wonder indeed; and yet you can read columns in the newspapers from admirers of the greatness and the power of this god

who are angered at the obstinacy of some Christians who hold to the Bible and will not be afraid with the prevalent fear. Especially are these acolytes in the worship of a disease germ scornful of those who ascribe all power to God and declare that good therefore is the only potency.

Wisdom invites men to turn at its reproof that they may partake of its spirit. This is its invitation: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil;" but the priests and prophets of the recent god speak as thus: Harken to us and you shall have deadly fear; for danger pervades the invisible air; you cannot see it, but we have seen the evil power through the microscope's eye, and they who deny its potency and will not fall down in worship of a bacillus are imbecile.

Suppose that a cynical courtier of King Darius had said to his friends, Daniel has been cast to the lions and is even now a dead man. Then if some one had spoken to him of the power of the God of Israel, would he not have replied (like the microscopist speaking of the microbe) that the power of the beast was the only real power—thus asseverating because of not seeing the angel?

Job understood the action of mortal mind when he said, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." This is stated even more graphically in the marginal translation: "I feared a fear, and it came upon me." John with metaphysical insight said, "Perfect love casteth out fear;" and Mrs. Eddy, in commenting upon this teaching of John regarding divine Love says in "Science and Health with Key to the Scriptures" (p. 410), "Here is a definite and inspired proclamation of Christian Science." She also makes the believer contemporary with the good demonstrated in the past when she says (p. 243): "The divine Love, which made harmless the poisonous viper, which delivered men from the boiling oil, from the fiery furnace, from the jaws of the lion, can heal the sick in every age and triumph over sin and death."

If, then, one trusting God need not dread the lion, king of beasts, why need he fear the microbe once thought to be the least of the beasts? Call the disease germ, as men now do, a microscopic fission fungus with zymotic power, still it is the ferment of fear that must be reckoned with. In the chapter Admonition and Counsel (Miscellany, p. 219) Mrs. Eddy says: "To say that it is sin to ride to church on an electric car, would not be more preposterous than to believe that man's Maker is not equal to the destruction of disease germs. Christ, Truth, the ever-present spiritual idea, who raises the dead, is equal to the giving of life and health to man and to the healing, as aforetime, of all manner of diseases." Is it not then our privilege to be wise like Daniel, seeing the angel, and trusting and serving "the living God"?

WILLIAM P. MCKENZIE.

Unconditional Surrender

THERE is no affiliation between truth and error, love and hate, life and death. Of these opposites the unreal must always be driven to unconditional surrender before the real. This is the battle of life as waged by the spiritually minded. The Bible is both a warlike book and a peace loving book, but it does not inculcate peace until the victory of good over evil has been won. There is hardly a chapter of that book which does not refer to war in one form or another, yet Jesus could finally say: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Thus spake the man who was about to receive the unconditional surren-

der of hate and death and to prove himself master of these enemies in a way which posterity would be able to understand, namely, by his resurrection and ascension.

The first battle recorded in the Bible was fratricidal. There could be no compromise between the states of consciousness typified by Cain and Abel. The criminal who will surrender only to force and the individual who willingly surrenders all to God have nothing in common. In the Glossary of "Science and Health with Key to the Scriptures" (p. 579) Mrs. Eddy thus defines Abel: "Watchfulness; self-offering; surrendering to the creator the early fruits of experience." Commenting upon the Bible story of Cain slaying Abel she writes on pages 541 and 542 of the same book: "The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset. . . . The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error." The reader is invited to study further what Mrs. Eddy has to say on the succeeding pages concerning the fate of the erroneous belief typified by Cain. The times are ripe for a clear application of Christian Science teaching to world events. The demand of Principle to error must always be unconditional surrender. In the world war error with Cain-like ferocity has been slaying Abel again and again, but it is now caught in the trap it had devised for others. It is facing the unconditional surrender it had planned for others.

Abel's sweet surrender to Spirit has no counterpart in Cain's forced and unconditional surrender after a criminal record of incredible diabolism. Abel understands that life is not in matter, and surrenders his belief of material life to that Life which is God. Cain is not enough of a man to surrender willingly. He is too cowardly to submit, because he believes his end is inevitable and his punishment unavoidable. The criminal who knows his fate and stands at bay determined to sell his life dearly, refuses to surrender, not from Principle but from fear.

When the criminal learns through Christian Science that his life is not in matter and can neither be taken from him nor preserved by physical might, he becomes willing to surrender unconditionally to Principle. Furthermore, when he learns through this same Science that Principle is Love and that God is Mother as well as Father of man he becomes eager to place himself under the protection of so beneficent a power. Only while the belief persists that in surrendering the material body he forfeits his life does he remain obdurate to the call of God to surrender unconditionally.

The child with the bad temper must give an unconditional surrender to the parent; the mind of self-will must yield to the mind of obedience and love. The child of promise hears the still, small voice, and surrenders unconditionally so that the voice of Truth can become audible, as in the experience of the boy Samuel and of Mrs. Eddy as a little girl. The ready answer is, "Speak; for thy servant heareth."

The cowardly obstinacy of all autocracies springs from the same fratricidal belief of life in matter, which is equivalent to fear and greed. Through fear and greed autocracies pile gold upon gold, add lands to lands, organize armies, surround themselves with spies, usurp constantly more and more power, invent personal prerogatives, and eventually assume divine rights, thus becoming ripe for dethronement. Through fear and greed autocracies become foul robbers of the weak and unprotected, add vineyard to vineyard and field to field

from their neighbors' possessions, and end pitifully in an orgy of self-destructive, wanton, Cain-like cruelty. But to reject the fear and greed suggested by the belief of life in matter and to know God as the only Life ends the fratricidal jealousy which leads Cain to slay Abel, for to have the same Life is to have the same God and to enter into the unity of divine reality. This Science of being never surrenders. Whatever the human experiences of individual Christian Scientists may be, they are glad to echo Mrs. Eddy's words in "The First Church of Christ, Scientist, and Miscellany" (p. 127): "We should thank God for persecution and for prosecution, if from these ensue a purer Protestantism and monotheism for the latter days of the nineteenth century. A siege of the combined centuries, culminating in fierce attack, cannot demolish our strongholds. The forts of Christian Science, garrisoned by God's chosen ones, can never surrender."

WILLIAM D. McCrackan.

Fear Cast Out

WITH strange inconsistency the human mind sometimes regards fear as an easy virtue, but when it is labeled cowardice metes out to it the severest condemnation. From the Christian Science viewpoint all fear is cowardice in the making, and the sooner this is recognized and dealt with the better will be the result. If any were to question the right to arraign fear in this way we have but to turn to the twenty-first chapter of Revelation, where we find the "fearful" classified with the "unbelieving;" indeed they are at the head of an awful list of wrongdoers, and what is more, the sentence upon all evil, as here uncovered, is pronounced by "a great voice out of heaven." We may rejoice, however, in knowing that this is no decree of an earthly tyrant, for we are told at the same time that all tears have been wiped away by divine Love, and sorrow, pain, and death annihilated, for the things of mortal belief "are passed away."

Time was, not so long ago either, when fear held despotic sway over mortals because of the solidified conviction that sin, disease, and death were real; in fact that they actually existed by divine authority. True, there was nothing in the teachings of Christ Jesus to support such a belief, but it was said that these did not apply to our age, at least so far as the healing of sickness was concerned. Many cried out in their anguish for relief, one ray of light to break the spell of unbelief, but no "sure word of prophecy" came since the days of the Master until Mrs. Eddy arose to declare fear an outlaw that dishonors God by denying His supremacy over all things. A little over half a century ago fever patients were denied a drink of cold water, and one such case is recalled where the terrified neighbors left an aged woman alone to care for a daughter who was ill, and when the shadow of death fell upon the home one man only was willing to cross the threshold to do what must be done, while believing that his own life might pay the penalty.

Well might the Master say: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." To this he added, "I have declared unto them thy name, and will declare it." Christian Scientists declare God's name and nature when they think and speak of the infinite All-good as Life, Truth, and Love; and this declaration made from the basis of spiritual understanding destroys fear and blots out its manifestation, whatever diseased form it may assume. It is interesting to trace throughout the gospels the reiteration of the Master's good word, "Fear not." So often did he use it that it seemed to be almost a salutation. It was his

greeting to his terrified disciples when he approached them on the stormy sea, and again it was his assurance to Jairus when a message came that his little daughter was dead. Matthew tells us that it was the greeting of the angel on the resurrection morn to the sorrowing women who came to the tomb, and the Master's own word to them on the same occasion was, "Be not afraid."

If God, infinite Mind, ever ordained a law of disease and death, we might well fear it, and it would be useless to resist its operation. If, on the other hand, He never did (and to the student of Christian Science there is no if to this question) then there is no occasion for fear, no matter what may be the evidence before the mortal senses. Jesus asked his disciples why they were afraid in the midst of the storm on the Sea of Galilee, and was undoubtedly disappointed to find them in this mental state after his teachings respecting the ever presence and all-power of God, good. But what would the Master say to-day if he were told that mortal fear had arrogated to itself authority to close Christian churches on the ground that disease conditions were more prevalent there than even the grain of faith which he said would remove mountains? No desperate courage is needed on the part of a Christian Scientist to meet fearlessly any condition which presents itself, when he knows that he has the support of divine law.

A number of years ago a medical doctor was asking some questions of a young student of Christian Science, who in turn asked him why doctors and nurses were ever exempt from attacks of so-called contagious diseases if the germ theory held good. He courteously gave an explanation and used by way of illustration the familiar figure of the moth and the candle. He held to the presence of disease germs, but said that when they entered a healthy body they were simply consumed as the moth is destroyed in the flame of the candle. The student of Christian Science remarked that so-called healthful people did not escape the ravages of disease in this way, but she maintained that if God were understood to be "a consuming fire" as the Bible declares, then there would be nothing left of disease germs or of anything which is not of God's creating when it approached this fire. This brings us back to the passage in Revelation already referred to, where "the lake which burneth with fire and brimstone" is presented. This spiritually understood would point to the utter annihilation of disease and sin, of everything which is unlike good, and not to the suffering of unfortunate mortals as we have so long believed.

The call to all the human race is to overcome these things which are unlike God and thus to realize divine sonship and to know that "perfect love casteth out fear." On page 307 of "Miscellaneous Writings" Mrs. Eddy says: "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."

ANNIE M. KNOTT.

Notice to Churches and Societies

The Editor has been requested by the Trustees under the Will of Mary Baker Eddy to remind all churches, societies, and organizations listed in *The Christian Science Journal* that it is important to have their reports on the free distribution of Christian Science literature for the year ending October 31, 1918, sent in before November 30. The blank forms (Form A) for these reports, which have been already sent to the clerks, should be filled out and mailed without delay to the Trustees under the Will of Mary Baker Eddy, 236 Huntington Avenue, Back Bay, Boston, Mass.

Among the Churches

Current Notes

HALIFAX, NOVA SCOTIA, CANADA.—The committee representing First Church of Christ, Scientist, in this city, to whom was intrusted the fund contributed by The Mother Church in Boston to be applied to relief at their discretion, has intimated to the Halifax Relief Commission a desire to present to the commission the sum of four thousand dollars toward the erection of a community house, which will for the present stand in the Exhibition grounds, but ultimately elsewhere, to fill a permanent place in the lives of the children of the city and of their parents. The commission has accepted it, with very full appreciation both of the gift and of the interest of which it is the expression. The extraordinary need for social service after its most modern and enlightened interpretation, which was created by the catastrophe of last December, will be modified with the passage of time, of course, but the need for it in some degree will be permanent here, as in every other city, and this generous gift of the Christian Scientists should be an important asset in such service.—*Halifax Mail*.

MARQUETTE, MICH.—Work is in progress [July] at the property of the Christian Science church, corner of Ridge and Blaker Streets, by which the size of the auditorium will be increased a third. An addition to the building, one story in height, is being built on the south, and will be thrown into the auditorium used for the services. It will greatly increase the seating capacity and the comfort of the room.

Mining Journal.

OXFORD, OHIO.—The Christian Science Society has closed a lease for the rental, with the privilege of purchase, of the property on the northwest corner of Poplar and Collins Streets. The building formerly was a church, but later was arranged for families. The partitions will be removed, and after being thoroughly renovated the structure will be used by the society for church purposes.—*Hamilton Journal*.

SAN RAFAEL, CAL.—There was a happy body of Christian Scientists in town last Sunday [June 30], for on that day was held the first meeting in their new church, which cost fully ten thousand dollars. The building, which is of the classic style, is approximately 100 feet long and 45 feet wide.—*San Rafael Tocsin*.

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The Lectures

MARSHFIELD, ORE. (First Church).—Clarence W. Chadwick, lecturer; introduced by John E. Ross, who said in part:—

Christian Science, as a religion, has been accepted by many thousands of people, who are finding by demonstration that it meets their daily needs. It is true that to-day there is throughout the world not a single line of human endeavor which has not felt the quickening and healing influence of Christian Science.—*Coos Bay Times*.

ABERDEEN, S. DAK. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Mrs. Emma S. Barker, who said in part:—

Much as the Bible has been loved, it has remained a closed book, so far as the possibility of putting the greater part of it into daily practice is concerned, until Christian

Science was given to the world by Mary Baker Eddy, a devout Christian woman of our own country. Through her consecrated search of the Scriptures, she found what ages of so-called scientific research along materialistic lines failed to find,—a remedy for every ill. Her keen, spiritual insight discovered that Jesus' works were done in demonstration of a divine Principle, and she proved that this divine Principle is as operative in the affairs of men to-day as it was in the time of the great Teacher. Her interpretation of the Scriptures has given such an understanding of God and his laws that the Bible is truly becoming the "chart of life."

CONNEAUT, OHIO (First Church).—Virgil O. Strickler, lecturer; introduced by Mrs. Jennie P. Scott, who said in part:—

In these days of tumult and strife humanity is searching everywhere for a sure foundation on which to build. It can only be found in a demonstrable knowledge of the teachings and works of Christ Jesus. We want to be able to know that the words of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," are as true and efficacious to-day as when they were first uttered; and this is what Christian Science is teaching us.

TIPTON, IND. (Society).—George Shaw Cook, lecturer; introduced by L. A. Smartt, who said in part:—

Christian Science is a constructive religion, a vitalizing force, the practical utility of which is recognized everywhere. It places its ideas and views before the people in its most plausible and logical way, yet it has no quarrel to pick with any other line of thought. This, together with the fact that its endeavor is to harmonize its practice with its preaching, is the reason why it is gaining advocates and spiritual ground all over the world faster than any other religious body.

SEWICKLEY, PA. (Society).—Paul Stark Seeley, lecturer; introduced by F. Giles Smith, who said in part:—

One of the Master's imperative declarations of truth, according to the second epistle of John, was, "Love one another." Jesus proved that it is possible to obey this command, and he also proved that all manner of sickness and sin are healed by the understanding of divine Love. Christian Science teaches how every individual can learn to put this command into practice, and thereby heal himself of sickness and sin and also help in the uplift of all humanity.



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—Mesa: Orpheum Theater, 8 p.m., Nov. 4.

CALIFORNIA—Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., Nov. 7.

Los Angeles (Third Church): Church Edifice, 734 South Hope Street, 8 p.m., Oct. 31.

Los Angeles (Fifth Church): Church Edifice, 7107 Hollywood Boulevard, 8 p.m., Nov. 8.

Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Nov. 5.

Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Nov. 1.

Los Angeles (Tenth Church): Church Edifice, 936 West Forty-ninth Street, 8 p.m., Nov. 4.

Palo Alto: Church Edifice, Bryant Street and Forest Avenue, 8 p.m., Nov. 4.

Pasadena: Church Edifice, Oakland Avenue, near Colorado Street, 3 p.m., Nov. 3.

Petaluma: Hill Opera House, 3 p.m., Nov. 3.

Sacramento (First Church): Tuesday Club House Auditorium, 8 p.m., Nov. 1.

San Francisco (Second Church): Church Edifice, 655 Dolores Street at Cumberland Street, 3 p.m., Nov. 3, and 8 p.m., Nov. 4.

Vallejo: Masonic Temple, Marin Street, 3 p.m., Nov. 17.

CANADA—Galt, Ontario: City Hall, 8:15 p.m., Oct. 31.

Ottawa, Ontario: Russell Theater, 3 p.m., Nov. 3.

St. Thomas, Ontario: Engineer's Hall, 8:15 p.m., Nov. 5.

CONNECTICUT—New Haven: Hyperion Theater, 3:30 p.m., Nov. 3.

ENGLAND—Halifax, Yorkshire: Victoria Hall, 7:30 p.m., Nov. 18.
Leicester, Leicestershire: Cooperative Society Hall, High Street, 8 p.m., Nov. 7.

London (First, Second, Third, and Seventh Churches): The Theatre Royal, Drury Lane, W. C. 2, 3 p.m., Dec. 1.

Manchester (First Church): Levenshulme Town Hall, Stockport Road, 7:30 p.m., Nov. 19.

Manchester (Third Church): The Milton Hall, Deansgate, 7:30 p.m., Nov. 29 (note change).

Sevenoaks, Kent: Christian Science Hall, South Park, 3 p.m., Nov. 24.

IDAHO—Wallace: Grand Theater, 8 p.m., Nov. 7.

ILLINOIS—Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., Nov. 4 and 5.

Chicago (Fourth Church): Church Edifice, Harvard Avenue and Sixty-seventh Street, 8 p.m., Oct. 31.

Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., Oct. 28.

INDIANA—Muncie: High School Auditorium, 7:45 p.m., Nov. 2.

Terre Haute: Church Edifice, Sixth and Cherry Streets, 8:15 p.m., Nov. 5.

IOWA—Humboldt: Church Edifice, 8:15 p.m., Oct. 29.

IRELAND—Belfast: Belfast Co-operative Hall, Frederick Street, 8 p.m., Nov. 14.

KENTUCKY—Louisville (First Church): Macauley's Theater, 3 p.m., Nov. 3.

MAINE—Brunswick: Pythian Hall, 8 p.m., Nov. 1.

Camden: Church Edifice, Central Street, 8 p.m., Nov. 5.

MASSACHUSETTS—Needham: Town Hall, 3:15 p.m., Nov. 3.

Northampton: Academy of Music, 8:15 p.m., Nov. 3.

Somerville: High School Auditorium, 3:30 p.m., Oct. 27.

Winchester: Winchester Town Hall, 8 p.m., Oct. 31.

MICHIGAN—Jackson: Masonic Temple, 8 p.m., Oct. 29.

Marquette: Pythian Hall, 8 p.m., Oct. 29.

MINNESOTA—Minneapolis (Fourth Church): Auditorium, 8 p.m., Nov. 7.

MISSOURI—Kirkwood: Church Edifice, Clay and Washington Avenues, 3 p.m., Nov. 3.

St. Louis (Second Church): Church Edifice, 4234 Washington Boulevard, 8 p.m., Nov. 4.

NEBRASKA—Omaha (Third Church): Druid Hall, 2414 Ames Avenue, 8 p.m., Oct. 31 and Nov. 1.

NEW YORK—Brooklyn (Third Church): Church Edifice, 261 East Twenty-first Street, 8:15 p.m., Nov. 7.

Glens Falls: City Hall, 8 p.m., Oct. 31.

Jamaica, Long Island: Masonic Temple, Union Avenue, 3:30 p.m., Nov. 3.

Peekskill: Church Edifice, Washington Street, 8 p.m., Nov. 4.

NORTH DAKOTA—Bismarck: Auditorium, 3 p.m., Nov. 3.

OHIO—Ashtabula: Casto Theater, 8 p.m., Oct. 29.

Columbus (joint lecture): Memorial Hall, 8 p.m., Nov. 1.

Fremont: High School Auditorium, 8 p.m., Oct. 31.

Port Clinton: Lyon Theater, 3 p.m., Nov. 3.

OREGON—Portland (Fourth Church): Edifice First Church, Everett Street, between Eighteenth and Nineteenth Streets, 8 p.m., Nov. 7 and 8.

PENNSYLVANIA—Lock Haven: Court House, 8:15 p.m., Nov. 4.

TEXAS—El Paso: Texas Grand Theater, Texas and Campbell Streets, 3 p.m., Nov. 3.

VIRGINIA—Roanoke: Masonic Temple, 8 p.m., Nov. 5.

WISCONSIN—Neenah: Equitable Fraternal Union, 8:15 p.m., Nov. 1.

Waukesha: Woodman Hall, 8 p.m., Nov. 3.

Testimonies of Healing

I feel it would not be right for me to withhold any longer a written testimony of the great help Christian Science has been to me since I have been in France. My difficulty is to know just where to begin. I would say, though, that when I came out (now twenty-one months ago) it was with the resolve to put Christian Science to the test, and it has enabled me to experience divine protection all the way, through the better understanding of God which I have gained. On arriving with my draft I was selected for clerical work and attached to headquarters of my battalion, a vacancy having occurred in consequence of one of the staff going to hospital the day previous, and in this capacity I have served ever since. I go with my battalion into the line, and although the roads and tracks over which we march into the trenches are frequently shelled, and shells have burst very close to me, I have never been touched. On two occasions the entrance to our headquarters was blown in, the second time less than five minutes after I had come out from the exact spot.

One instance of protection occurs to me for special mention. Early in March we went up to relieve another battalion, and were well on the road when shells began to fall. Some seemed to fail to explode and we thought they were "duds" but soon discovered they were gas shells. It became so bad that we were ordered to return, but after a while we made another attempt, although there was no relaxation of the shelling. We got into what seemed to be the very center of it, just at some crossroads, when a wrong route was taken and a halt had to be called. All this time shells of all kinds were bursting around and over us, but only one man was wounded. We got right through the gas and to our position. During the next few days almost the whole of my company were affected in some degree by the gas, suffering from either temporary blindness or throat trouble. I passed through the same amount of gas as they and inhaled it but was not troubled in the least, although it was continually suggested to me by the others that the bad effects would come. A verse of one of our hymns came to me while I was passing through the gas and it was a great help to realize the truth it contained. It is found on page 84 of our Hymnal and reads:—

In atmosphere of love divine,
We live and move and breathe;
Tho' mortal eyes may see it not;
'Tis sense that would deceive.

I also claimed the promises contained in the ninety-first psalm, and never were they more dear to me than that night. I am particularly grateful for this experience, as it has given me greater confidence to face other testing times which may come. I am in perfect health, in fact never felt better, although I have had to rough it and have been exposed to all sorts of weather, at times sleeping on damp ground and in the open.

I am so thankful for the Lesson-Sermon, which I am able to study frequently, although not so regularly as I would like; also for the *Sentinel*, the little booklets in their handy pocket size, and the *Monitor*. This comprises practically all the literature I have leisure time for reading. I have always found some article specially appealing or applicable to a particular need, and they are always refreshing when one is endeavoring to realize the truth.

It is a great comfort, too, to know that the same protection which I enjoy is afforded those of my family left at home. Both my wife and I have been students of Christian Science for a number of years, throughout which time it has been sufficient for all our needs. Our boy, too, until we knew

of Christian Science, was very delicate and wore a truss. He is now well and strong and able to run his five miles cross-country at school. All troubles common to children have been overcome without the use of medicine. The problem of supply has also been solved, so it is no wonder that with a heart thankful to the Giver of all good I bear testimony to what Christian Science has done for me and mine.

I have always been a student of the Bible, but it is only since coming into Christian Science that I have found out how to apply the teachings of the Bible to all the occurrences of everyday life. The teachings of Jesus always appealed to me, but I did not realize until our Leader, Mrs. Eddy, proved and so fearlessly announced it to the world, that Jesus was the Way-shower and that the truth he taught is just as available for his followers to demonstrate now as then. The best gratitude I can give is to reflect the great truth of Christian Science in my daily life; this I am endeavoring to do.—CORP. PATRICK W. CAMPBELL, Highland Light Infantry, France.



Our beloved Leader says (Science and Health, p. 201), "The way to extract error from mortal mind is to pour in truth through flood-tides of Love." I wish to testify to the efficacy of the above method of treatment. My demonstration was a blessed lesson, and one very necessary for me to learn at the commencement of my experience in living far from other Christian Scientists.

From the beginning of my interest in the study of Christian Science I had lived in a city where there were scores of practitioners. While I always endeavored to do my own mental work, yet there was always the sense that if physical healing was not brought about through my own declarations of the truth, there were many within telephone call who could help me. Consequently when I came to a country where there were no practitioners, error suggested there might come times when I should be unable to realize the truth for myself. Upon my arrival in Antofagasta harbor a very rough sea caused the lurching of the launch as I was stepping from the ladder of the steamer in disembarking, resulting in an accident in which my ankle was severely injured. In the excitement of landing after a thirty days' voyage, getting through the customs house, and so on, I was not emphatic enough in my denial of accidents in God's universe, and in a few hours the ankle became greatly swollen. I experienced the most intense physical pain I had ever known.

My delayed efforts at realizing the truth seemed of little avail; the senses were screaming their testimony to pain. Here I was in a room in a hotel alone in a foreign land, without a friend south of the equator. I could not even speak the language of the strange people about me, to make my wants known. Memory whispered in consciousness the question a friend had asked before my departure, "What will you do if you should become sick down there alone in that strange country?" Mortal mind commenced to question if it was all a mistake—my venture so far away from home and friends. Then came the first homesick tears as I was overwhelmed with self-pity. At last, feeling that I must have some one with me, I sent for a lady who was stopping at the hotel for a few days, and had come down on the same boat. I felt that she would not recommend medical treatment, because she knew I was a Christian Scientist. We had enjoyed several long conversations on the subject during the voyage, as she knew very little about it but was eager to learn more. When she saw my apparent suffering she did speak of sending for a doctor, remarking that she

understood it was permissible to have broken bones set by a surgeon and she felt this must be such a case.

I had no desire for a doctor, but allowed her to inquire if there were any Christian Scientists in the city; even this hope was, however, quickly dispelled. She made the remark that she had longed to have another talk with me on the subject of Christian Science. Replying to some specific questions I commenced to explain the truth to her, and her interest was so great that I talked to her for an hour before I realized that the pain had all disappeared. As I spoke the healing truth to another, my own relief had come. I went to sleep and did not awaken until the next morning. Although the pain was gone, fear suggested that I would not dare step on that foot or the discomfort might return, but detecting error's voice I immediately proved the falsity of the suggestion. Then came the thought that it would be impossible to wear my shoe, and when this fear was also driven into its native nothingness by instantly putting on the shoe, I realized that my healing was complete. I walked over a mile that day without so much as a feeling of sensitiveness, memory being my only guide as to which was the injured ankle. Thus I learned by demonstration that divine Love is ever present and sufficient in times of emergency.

While the truth as taught in Christian Science is at all times and in all places a wonderful comforter, it seems to me that its blessings are never more greatly appreciated than when one is to human sense "a stranger in a strange land." My thoughts turn with love and gratitude to the woman whose heart was inspired with courage to venture alone into the realms of human thought like a stranger in a strange land with a heavenly message, and to awaken us to the spiritual recognition that all are children of the one Father-Mother God, and there are no strangers in His kingdom.—(Mrs.) LILLIAN B. BEEDE, Antofagasta, Chile.

✧

I have had many healings through the teachings of Christian Science, but the one which has seemed most wonderful was that of stomach trouble. The help of several physicians was of no avail, as they came to the conclusion that the stomach was out of place. I was unable to eat any heavy food, and it seemed as if my days on earth were very limited. My mother had been healed by Christian Science several years before, but, although I was thankful for what it had done for her, I thought it was useless in my case; however, I gladly turned to it at last. The healing was slow, but with the help of a loving practitioner the pain was overcome, and in a few weeks the stomach gradually began to right itself, and inside of a year and a half it was perfectly normal. I can now eat anything I wish. Ptomaine poisoning, severe burns, and many minor ailments have been entirely overcome through the study of the Bible together with Science and Health and the other Christian Science literature.

Words are inadequate to express my gratitude to God and to our Leader for giving to the world this truth that sets men free.—(Miss) EMMA R. MORROW, Oceanside, Cal.

✧

I desire to express my thankfulness for what Christian Science has done for me. About two years ago I had a severe attack of bronchitis from which it seemed likely that I should not rally, but with the help of a Christian Science practitioner I made a complete recovery. Last year I was taken ill with what my daughter, a hospital trained nurse, pronounced acute lung trouble. She was very anxious, as my age was considered against me; however, with the faithful work of a practitioner this attack was overcome. At an-

other time I was healed of what was thought to be ptomaine poisoning. I am now in excellent health, and am able to cross the harbor to attend our Sunday evening services.

For these and many other blessings brought through Christian Science I most heartily thank our Father, divine Love.—(Mrs.) ELLEN JAMES, Auckland, New Zealand.

I can vouch for the accuracy of the above statement and say that it was not till the second week of the illness that the nurse referred to above, who had lovingly put aside all her own desires in the way of *materia medica* nursing, could believe that her mother was out of danger.

May I add here what neither of them knew at the time, that shortly after our hearing of Christian Science my mother visited her doctor, who afterward informed me that her heart was affected, and that she might last two years, but he did not think it would be more than six months. That was nearly seven years ago, and from that time our help in all sickness and trouble has been sought of God alone through Christian Science.—(Miss) BESSIE MILDRED JAMES.

✧

I am indeed grateful for the teachings of Christian Science. A little over two years ago I was to mortal sense a nervous wreck, suffering from all kinds of ailments, but through the teachings of Science and Health I have learned that there is no disease in God's kingdom. Before taking up the study of Christian Science I was compelled to leave my business for at least a month every year in order to see the doctors and take baths, but after being home for a time I always fell back into the same condition. I was always looking for the time to come when I could get away for a rest, but I have not had a day away from my duties in over two years. My son, the only one I had to do my work while I was absent, has been called to the service in the Navy, but I am thankful to say that even in letting him go I have been upheld through Christian Science, and I know that divine Love will protect him.

For many other blessings which come to the student of Christian Science I am indeed grateful. Hearing the lectures and reading the *Sentinel* have been a great help to me. (Mrs.) MINNIE SIMON, Murphysboro, Ill.

✧

It is eleven years since I began to study Christian Science and through the teachings of this wonderful truth learned the import of our Leader's words, "To those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii). It was a needed lesson, because from infancy I had been ill and almost continually under medical treatment for two chronic diseases, and usually also for the prevailing malady. For years I had suffered at least twice a week with facial neuralgia, and through the constant use of strong drugs to alleviate the pain, imperfect heart action was added to the other complications. Thus good health was unknown. Although healing was sought through climate, baths, and electrical treatments, as well as in the usual way, my condition grew worse each year, and my religious convictions which I then tried to make a potent factor in my daily life, did not aid me in finding either hope or happiness.

From the first day I read "Science and Health with Key to the Scriptures," I began to waken from this miserable sense of existence. I thought I needed the physical healing most, and embarked upon the unscientific course of trying to lead God, instead of letting Him lead me. Even with this imperfect motive, the effort put forth in the study of the Bible and the Christian Science literature was effective,

though the outlined result did not appear. I learned to pray as Solomon did when he asked for an "understanding heart," and the fulfillment of this prayer has continued to unfold. The unreality of such obnoxious thoughts as self-love, self-will, and self-pity became clear to me, and I learned to worship Spirit, not matter, to love instead of hate. The permanent physical healing which resulted from two years of faithful study and application of this wonderful teaching, impels me to say with David, "Great is the Lord, and greatly to be praised." My desire to share the same good with others, coupled with a persistent effort to know God and to live in accordance with His precepts, as Jesus taught them, brings me joy and gratitude unbounded.

The many activities of the Christian Science church and the loving friends found therein have aided me in my endeavor to have the Mind of Christ. To Mrs. Eddy, who has made possible these and other blessings because of her purity of thought and selflessness of purpose, I am daily striving to express my gratitude by being obedient to the demands of Life, Truth, and Love.

(Mrs.) IVA MARIE LEMIEU, St. Petersburg, Fla.



Language is inadequate to describe the maze of circumstances which finally led me to the wonderful truth about God, man, and creation as revealed to this age in Christian Science. As I look back through the years of longing and searching for something more stable than the material affairs of life afforded, I remember the puzzling thoughts that crowded into my consciousness even as a child, for I refused to accept the theological views taught in the Sunday schools, yet ever yearned to know the truth about creation. I never once was tempted to think that God sent evil. Being an intense nature lover, I felt that whatever the creator was, He must have made only the good and the beautiful. When I attempted to think farther than this, I was confronted with the mystery of sin, sickness, and the tragic side of life.

I sought in the different creeds for a solution to all these perplexing questions and wondered why I could not accept the views propounded, as others did. I searched the Bible diligently and was convinced that there was a far deeper meaning to Jesus' teachings than I had yet known, for these passages presented themselves with startling clearness: "I am come that they might have life, and that they might have it more abundantly," and, "Ye shall know the truth, and the truth shall make you free," with many others that equally arrested my attention. I became so discontented that I severed all connections with religious associations, no longer being able to pretend or claim a satisfaction that was not felt. I was suffering from several supposedly inherited diseases and had undergone a critical operation which left me in a worse condition than before, for as a result of it I became a nervous wreck and finally an intense fear of insanity developed.

It is useless to dwell on the tortures of that experience—the sleepless nights, the fears and mental forebodings. Three physicians treated me during this time and each honestly endeavored to give me relief. Finally I could not care for my home, so my husband took me to my relatives. While there I was advised by one whose little son had been healed of infantile paralysis to try Christian Science. Like many others I failed to heed this advice but suffered awhile longer. The seed took root, however, for one day after a night of agony I prayed God to help me, and the still, small voice bade me obey. I went immediately to a Christian Science practitioner, and shall never forget the ineffable peace that

came over me as she so compassionately said: "God is Love. He does not send suffering nor sickness nor death, and you can be free from this bondage." From that moment I began to be a "new creature."

When "Science and Health with Key to the Scriptures" by Mrs. Eddy was placed in my hands and I began to read, the glorious truth of it commenced to flood my consciousness and I felt that it was the answer to my life's longing. I knew then why Isaiah had said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Only those who have felt the benign influence of divine healing as brought about through Christian Science can understand the joy of such an experience. I was almost instantaneously healed. On the fourth day after beginning treatment I caught such a ray of infinite light that I was enabled to lay off glasses, which owing to severe eyestrain had been worn constantly for six years. I have never had them on since and have normal sight.

I am grateful for the years when I so earnestly, though blindly, studied the Scriptures and treasured the passages that have now become verily illumined. I have demonstrated the truth for both myself and others from the very beginning of my study of this teaching. Is it any wonder I offer this testimony and express my gratitude to the noble woman who was one of the few pure enough in heart to see God, good. My desire is to emulate her in the effort to rouse "the dormant understanding," as she says on page 583 of Science and Health, "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."—(Mrs.) HONTA WOLFE, Houston, Texas.



I wish to express my thanks for the healing which I received through Christian Science. I came home one noon with what seemed a bad case of blood poisoning. My right foot and leg were badly swollen and discolored, and gave me considerable pain. I called a practitioner and with the first treatment all the pain left. In one week I was completely healed. I was away from work ten days, but walked on my foot every day during that time.

F. H. MUGG, San Diego, Cal.



I feel that no one has greater reason for being grateful to Christian Science than I have. When I first read "Science and Health with Key to the Scriptures," twenty-two years ago, I was changed at once from a semi-invalid into a strong, robust woman, and my general health has been almost perfect ever since. The understanding that God never sends sickness or death, together with all the other truths contained in that wonderful book, healed me. The doctor had said he could never cure me, although I might live for years. Besides this disease I had many other ailments, but that which I desire most to be witness to is my healing of the fear of death.

From childhood I had a dread of death and it grew more acute as years rolled on, casting a gloom over me so great at times that nothing could comfort me. When Science and Health was first placed in my hands, I was sleeping every night with a bottle of medicine by my bedside to use in case the "last enemy" tried to come, but I have never taken a drop of medicine since my first perusal of that inspired book. When I began to read it,—beginning at the Preface,—I saw that God never sends death, and this was "good tidings of great joy" to me. Every spare moment was spent in reading, and when the book had been read through I thought I

understood it pretty well, and perhaps I would not have continued to read, except that a touch of the old unhappiness would appear as night approached and I found that reading a short time in Science and Health restored my new found joy. The study of Christian Science soon became the greatest pleasure of my life. It has made me more unselfish and more loving, and I have never been troubled with the fear of death in all these years.

I live on a ranch in Montana, many miles from the nearest Christian Science church, but last winter I visited in a town near Seattle, Washington, and attended the services. While there I testified to the power of Christian Science to overcome the fear of death. I hope that if anyone who reads this testimony has this sense of mental inharmony to contend with, he may see that it can be overcome, just the same as a physical ailment. My heart goes out in gratitude to the Father of all that He sent this word through that wonderfully loving woman, Mrs. Eddy. I know it was her love for all mankind that made it possible for this truth to appear through her, and I humbly pray to have a measure of that love, that through me, too, some of earth's children may be healed and blessed. I want to express my gratitude for our periodicals also. I have been conscious of more help from this source recently than ever before, and they are true companions to me.—(Mrs.) ROSE LOY, Norbert, Mont.



Feeling that perhaps my experience may aid a fellow traveler on his way, I think it my duty (as it is a pleasure) to write of some of my experiences in Christian Science. Being born in a southern state I was reared among a family of tobacco smokers, and it seemed as natural to use tobacco as it was to drink water. When a mere boy, therefore, I began to smoke and continued to do so for a number of years during all my waking hours. At different times I quit for set periods, and while I kept my word about this with myself, and stopped or slowed down as I had promised myself to do, yet it was always a seeming deprivation and I began again with great so-called pleasure to use the weed at the end of the set period. This continued from the time I was about eleven years old until I was thirty years of age, in 1898. I then took class instruction under a loyal student of Mrs. Eddy, and while so doing the habit left me without any effort on my part. I smoked all the way up to the city and while there the first day, but after attending a few sessions of the class I forgot to buy cigars. I have never had the slightest desire to resume the habit, though constantly in the company of smokers.

Since then I have had many proofs of the protection of Mind, including the instantaneous removal of a foreign body from one of my eyes. I first tried to get it out with a handkerchief tip and eyeglass, but was unsuccessful. After worrying with it for hours I went to a practitioner for treatment, and it was gone in an instant. I am thankful to God, and grateful to Mrs. Eddy for giving to the world this great truth that heals.—R. S. TRULOCK, El Reno, Okla.



I am deeply grateful for the understanding I have of Christian Science; it has helped me in many ways. I have been healed of an eye trouble of practically lifelong duration. Glasses had been worn continually for over twenty years, but a short time after taking up the study of this healing truth I began to realize what true sight is and laid them aside. I have never worn them since, although I still have a little difficulty in reading small print in gaslight. I

never feel the slightest strain at other times. I am very grateful for this healing, but even more so for the guidance and help which I derive from Christian Science every day.

(Miss) CLARA HUDSON, Leeds, England.



I wish to give my testimony as to what Christian Science has done for me. The first healing was that of chronic catarrh of the stomach, which had been declared incurable. I was healed of this before I had read Science and Health through, also of bowel disorder of many years' standing. That was twelve years ago, and since then Christian Science has been my only physician. I am, however, more grateful for the true understanding of God as taught in Christian Science than for the physical healing. I am very thankful for all our literature and our lectures and the help our soldiers are receiving. I feel deeply thankful to God that there was one in our day to show us the light, and am grateful to all who have helped me. My daily prayer is to be able to know more of this truth so as to help others.

(Mrs.) CARRIE LINCE, Suamico, Wis.

I can testify that the above healing has been permanent, and it is a comfort to me to know that it was brought about through the healing of my daughter. Mrs. Lince, my mother, knew that my daughter was healed, but could not see how Christian Science could help her, as physicians had said they could do nothing for her. A friend, however, lent her a copy of Science and Health and in a very short time the healing took place. We are all most grateful for this blessed truth that is healing the world.—(Mrs.) MAY HODGKIN.



From the Press

[From *The Boston (Mass.) Herald*]

Services were conducted in accordance with the usual order, both morning and evening, yesterday [Oct. 6], at The First Church of Christ, Scientist, in Boston. The appeal of the emergency health committee of Boston that the churches of the city be closed, in accordance with the desire to prevent large assemblages of people was referred to briefly at both services when the following announcement from The Christian Science Board of Directors was read from the pulpit:

"In her volume, 'The First Church of Christ, Scientist, and Miscellany' (p. 116), Mrs. Eddy writes, 'At a time of contagious disease, Christian Scientists endeavor to rise in consciousness to the true sense of the omnipotence of Life, Truth, and Love, and this great fact in Christian Science realized will stop a contagion.'

"This church is maintaining its services to-day as a most effective way in which its large congregations can continue to be of help to the community by attaining through the church services a clearer sense of the omnipotence of divine Love and the impotence of aggressive evil at a time when disease is being so industriously promoted as it is through the common avenue of mesmeric fear.

"True Science unveils the fact that the mortal mind is the source of contagion and that the ailments evolved by that so-called mind can infect and contaminate only as its diseased images are held before the thought and paraded before the excited imagination preliminary to having them outlined and expressed on the body through fear and apprehension.

"It is the solemn duty of every Christian Scientist to enter at once the active service of his country and of humanity, to stop this drive of the 'enemy' intended to destroy

health and life and to paralyze progress and righteous efficiency in this vital hour of the world's history.

"Mrs. Eddy has said (Miscellaneous Writings, p. 229): 'A calm, Christian state of mind is a better preventive of contagion than a drug, or than any other possible sanative method; and the "perfect Love" that "casteth out fear" is a sure defense.'"

The attitude of the church in this and similar instances also is explained in the appended letter to the editor of *The Boston Herald* from Bicknell Young, First Reader of The First Church of Christ, Scientist, in which he comments upon the present epidemic and the angle that has been taken toward it as to church services:

"It is most extraordinary and ironical that in a Christian country whenever there is talk of doing away with public gatherings the churches and saloons are invariably mentioned together. Whether they are classed together or not depends, one may suppose, upon the point of view. But at any rate there is nothing to show that the health of the community would be either conserved or improved by such methods. On the contrary, according to the views of the best physicians, people are no more safe cooped up in their dwellings than they are in commodious and well ventilated theaters, halls, or churches, and from the standpoint of those who seek to find the real root of disease, anything which tends to alarm the public serves to spread disease and to increase its violence.

"One only needs to travel about the streets of Boston these days to see how fear has gripped the whole community. If one were disposed to perpetrate a very bad pun one might truthfully say, 'Fear is the grip.' The fact is that influenza breeds in fear and feeds on fear. To some extent the doctors and nurses see this and urge people to be courageous, but with little effect, seeing that there is little faith in a fountain that sends forth both sweet waters and bitter. After fear of influenza has been promulgated for weeks in advance, it is found that in some instances the sick are neglected by their relatives through fear of contagion; and then the demand is suddenly made upon them that they be fearless, and they are assured that simple precautions will make them safe, and it is even hinted that the influenza is not necessarily contagious. Why so late with these assurances? Why were they not given out beforehand, instead of the flood of suggestion whereby the public mind became prolific soil for the mental germs of influenza?

"A letter from a friend in a training camp near Chicago says that one day the camp physicians had minute descriptions of the symptoms of influenza, and warnings as to the danger from it, given out to the camp. Prior to that time there had not been a single case. Next day there were several cases, and before long several hundred. Clearly this is a mere suggestion, and it looks suspiciously like enemy propaganda, to which the doctors lent themselves, unconsciously of course. Is it not possible that this so-called epidemic is just that very thing? If the community could see it that way, how long would they be afraid? If people are to get rid of influenza, they need to have something to think of other than influenza. The fact is that influenza is primarily a mental disease. The prevailing material methods will make headway against it only in the measure that they inspire faith and confidence. The utterly helpless attitude of the health authorities and physicians generally seems to indicate that they are hopeless to overcome the disease, and are convinced that it must run its course and wear itself out.

"Those who look beyond matter for the cause and cure of disease see that the great need of the hour is pure Chris-

tianity, and yet at the very time when the gospel of Christ in all its practical strength and helpfulness is most needed it is proposed to close the churches.

"Among the clergymen whose opinions have been sought, to say nothing of thousands who have not been consulted, are consecrated men who have devoted their whole lives to the Christian religion as they understand it. They number among their congregations thousands of devout men and women. Is there no healing unction in all this? Is it possible that the services in these churches and the prayers of these people are so remote from God that these churches must be closed and these pentecostal petitions made to cease because of the fear of germs? Which is greater, God or germs? 'Choose you this day whom ye will serve.'

"The irony of the situation is sufficiently obvious; but without further comment, if it be true that the churches at a time like this are so dominated by the fear of matter that they close their doors and refrain from their customary Christian mission when the need is greatest, let them be closed not for a Sunday or two, but forever."

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Announcements

From The Christian Science Publishing Society

New Pamphlets in French

"Confidence and Supply."

"'What went ye out for to see?'"

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

New Vest Pocket Pamphlet

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

This pamphlet is 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.

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.