

CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXI

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Christian Science Literature

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Christian Science Sentinel

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

VOLUME XXI

MAY 3, 1919

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"If two of you shall agree"

PAUL A. HARSCH

SINCE that day when the nations "agreed to disagree" with the warring powers of Central Europe, Christian Scientists, quickly accepting a situation which was virtually forced upon them by the logic of events, have been proving their faith by their works in a field entirely new to them, that is, in the Army and Navy camps, barracks, hospitals, and even prisons. Here they have ministered first to the needs of those who were already relying upon Christian Science in all their affairs, and secondly to all those who were hearing, though sometimes but faintly, the whisperings of Truth. Thus scores of men and women, all agreeing in plan and purpose, were soon at work among the hundreds of thousands of men concentrated for training at the great camps. Here daily was distributed *The Christian Science Monitor* by thousands, to the great satisfaction of the Army. Here the vest pocket editions of the Bible and "Science and Health with Key to the Scriptures," now so familiar to every Christian Scientist, were given to large numbers of men in the service, and always without cost to them. Here to that multitude of "unprejudiced minds" mentioned by our Leader on page 570 of Science and Health, which largely made up our fighting forces, was extended that aid and comfort which constitutes Welfare and Relief work; and here, too, was performed the task of removing veritable mountains of misunderstanding, bias, and incorrect thinking about Christian Science from the minds of many of those who had been given a false concept of this religion. Here hundreds were taught to study Christian Science, to work out their own problems by metaphysical means, to know how and why to depend on God, divine, omnipotent good, under all the circumstances of war. Here also they were instructed how to hold group readings of the Lesson-Sermon, in order that whenever two or three were gathered together they might have this encouragement. In these and other ways the Christ healing was made available to all.

So it was that for at least eighteen months in trench and camp, in heat and cold, in mud and snow, on land and sea, the power of divine Mind to remove the murderous dead weight of fear and discouragement, of sickness and sin, of hate and injustice, of death and disaster, which often threatened to crush completely many a young crusader, was proved daily, and that, too, by a rapidly increasing number and in ways that to them seemed quite as miraculous as did to Peter the lifting and removal by the angels of the dead weight of prison chains that weighed him down in Herod's dungeon. As in Peter's time, when many were gathered together praying for him, so the unselfish united thought, working in support of the men in camp, field, and rest areas, greatly aided the work of the practitioners or Camp Workers, as those who did the field work were generally called. It also wonderfully strengthened the groups of two, three, or more Christian Science soldiers who here and there, scattered all over the world, were depending wholly on divine

Mind for their protection and guidance. This spiritual support helped them to realize that "the everlasting arms" were indeed underneath and around and above, whether their duties called them to sow a barrage of mines across the North Sea, rush a machine gun nest, or march along a shell swept road. And what a comfort this was as they held their simple Sunday services or Wednesday evening meetings in the shadow of a gun turret on some mighty dreadnought in mid-ocean, or in a shell hole in the Argonne.

Jesus said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." The importance of coming to the point of agreement is here made very plain; but something more is demanded besides mere passive agreement. Anything that they shall ask, the promise runs, shall be done for them. This asking, however, must not be an asking "amiss, that ye may consume it upon your lusts." Christian Scientists consistently endeavor through sincere striving and praying to be brought into complete agreement with the divine Mind, into the closest harmony with creative Principle, in order that this unity may constitute their only conscious existence. Animated thus with a singleness of purpose which can be the result alone of perfect understanding, of complete at-one-ment with the divine Mind, of which he recognizes himself to be the expression or offspring, a Christian Scientist proceeds to act upon the statement that if two shall agree together and shall ask, it shall be done; for did not the Master also declare, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you"?

It thus came to pass that in quiet as well as noisy corners of "Y" huts, in Christian Science tents and Welfare buildings in and near the great American camps, in automobiles operated by Camp Workers, amidst strange surroundings in France, times without number, two have agreed that the law of God, good, conquers every false law, including human verdicts of failure and lack of ability and human laws of disease and physical unfitness, with the result that these errors have been destroyed instantly and completely, and buoyant freedom has quickly replaced fear, discouragement, and seeming failure. All accept the axiom that agreement, or the meeting of two or more thinkers on a common basis, forms the groundwork for practically all human activity. There can be no home till two minds have reached an agreement, neither can community growth or national life continue without the existence of definite relations affecting the whole, which are the result of agreement. The success of every business transaction at some point depends upon the agreement of those whose interests are involved. Educational and religious institutions are the result and expression of the agreement of considerable groups. Peace is realized when nations agree. War results from disagreement.

That there should at this time have come into the experience of thousands of our young men, to whom even the name of Christian Science was unfamiliar eighteen months ago, a

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deep-rooted conviction of the availability of divine Love under all circumstances, is but an added proof of the constant operation of the law of good, and that if two agree, mountains shall be removed. This conviction results from both personal experience and observation. To illustrate: A soldier had been told to prepare for an operation on the morrow. Terrified, he appealed to Christian Science, and upon presenting himself at the surgical ward at the appointed hour, was reexamined; the operation was postponed and he was returned to quarters for further observation, as apparently no necessity for the operation then existed. In a few days he was discharged entirely well. This experience was actually repeated in many other cases. Another typical case was that of a man suffering from pneumonia, who had been classed as "hopeless" and left literally to die alone, for scores of cases holding out more hope of recovery seemed to demand the full time and attention of doctors and nurses already burdened to a point almost beyond human endurance. Found by a Christian Scientist in this condition, he was speedily restored to health. Instances of this kind were frequent enough not to make this an exception, and they occurred in different places; nor were these healings done in a corner; nor was their light hid under a bushel; for many witnesses exist to testify of them, and these are they to whom the conviction has come that divine Love as explained in Christian Science is omnipotent.

That this agreement of thought and purpose has already removed mountains of prejudice is attested by the case of a surgeon who, after witnessing several very pronounced cases of healing through Christian Science in his hospital, very cordially and frankly thanked the Christian Scientist who had done the work, and subsequently declared that he and several of his associates were convinced of the healing efficacy of Christian Science. Again this is not an isolated instance, but in varying forms was duplicated elsewhere.

In carrying on this work The Mother Church with its branches has again proved that its mission to "reinstating primitive Christianity and its lost element of healing" (Manual, p. 17) requires not only generous and unremitting activity on the part of all its members, but a working knowledge of the Principle involved in the statement which is the basis of this article. Agreeing only that in a world governed by divine law no disease, discord, or injustice could exist, the Camp Workers, as well as the soldiers, invariably found their prayers answered and the fact realized in their own experience and that of those with whom they were working. The "lost element of healing" was being restored and a waiting world brought appreciably nearer to that great fact. Was it not this sort of work, participated in, in large degree, by every member of The Mother Church and its branches, that Mrs. Eddy had in mind when she said in "Miscellaneous Writings" (p. 120): "Beloved students, loyal laborers are ye that have wrought valiantly, and achieved great guer-dons in the vineyard of our Lord; but a mighty victory is yet to be won, a great freedom for the race; and Christian success is under arms,—with armor on, not laid down." These words constitute an inspiring call to arms to every Christian Scientist, for the generous praise and commendation for tasks faithfully performed are only a prelude to the more important part of the message. The door is opened at once upon a vista of greater and nobler tasks ahead. There is to be no period of idleness, no resting upon the laurels of even hard won victories, but an instant pushing on to the next "impregnable" line of the enemy; no moment of hesitation on the march forward, but an eager, triumphant advance.

In no particular does Mrs. Eddy's greatness as a leader stand out more conspicuously than in this quality. Rejoicing in victory we press on to the next conflict with renewed courage and enthusiasm, our confidence enlarged and ready for battles ahead. Viewed in this light the work of the last eighteen months takes on a new and vital meaning, and to the extent that this is seen and appreciated by Christian Scientists will they keep step with their comrades in the army that is moving on to the task of reinstating primitive Christianity with its corollary of healing.

To Always Know

LILLIAN J. MC ARTHUR

IN the twelfth chapter of Acts we find an excellent illustration of the contrast between an understanding of the power of absolute Truth and ignorance of it. Herod had put Peter in prison and bound him with chains, but during the night an angel came and delivered him. On page 581 of "Science and Health with Key to the Scriptures" Mrs. Eddy defines angels as "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." God's thoughts are true thoughts, and Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Peter knew the truth so positively that mortal belief, represented by prison walls and clanking chains, gave way to the spiritual sense of being until the apostle at length was free. We are told that the chains fell from Peter's hands, the prison gates opened, and he walked out. We also read that when Peter came to himself he knew of a surety that God had sent His angel to deliver him out of the hands of Herod. The knowledge of absolute Truth, God, also implies the experience which proves His omnipotence. Merely to know the letter and never to apply it in dispelling the sense of wrong is like knowing that two times two equals four and never using it to solve a problem.

We further read that Peter went to the home of Mary, the mother of John. Rhoda came to the door, and when she heard Peter's voice she hastened to tell her friends that Peter was at the door. The company had been praying all night, and Peter in answer to prayer was knocking at Mary's gate, yet they could not believe it. They thought Rhoda was mad, and when they saw Peter they were astonished. How different was the mortal sense of that little company from Peter's spiritual sense; how different in comfort and power. The mortal sense of his friends was manifested in fear, doubt, and discouragement. Peter's spiritual thought opened prison doors and unfastened chains, so that even while in the flesh he realized the freedom of Soul. If the little company had only known of a surety that God had sent His angel to deliver him from evil, that God's thoughts are the only power, and that His power was to be manifested to all of them that night, how different the night would have been. It would have been a night of joy and gladness.

Sometime ago a student in Christian Science was working on a problem. On a Tuesday evening she felt that the demonstration had not been made. She thought that her understanding of Science was so limited that she had failed completely to overcome the wrong in question. She too had joined the company at Mary's home. The following Friday, when word came to her that the problem had been met far beyond her most sanguine expectation, she, like the company at Mary's home, was astonished. Then she asked, "Why did I not see the manifestation of Truth Tuesday? It

was just as true on Tuesday as it is now." Again she asked, "Why do I not always know the truth about the problem in spite of the manifestations of error?" When the answer to her prayer did not come in the way she expected, she began to doubt and became discouraged. How unhappy she was from Tuesday until Friday, when she should have been rejoicing and resting assured in the comforting thought that God was keeping watch over His own.

A fixed mathematical principle and rule is a basis for solving every problem correctly in which that principle is involved. The answer is present to be demonstrated with the problem. In fact, the problem and the answer are one. Why then should we not know with equal certainty that divine law has already established the answer to every prayer of the righteous? The prayer of the right thinker and its answer are one and inseparable. Divine Principle, Love, is ever active. The prayer of the righteous is answered in accordance with Principle ere the prayer is uttered, when the prayer meets the requirement of divine law, which is revealed in the study of Christian Science.

A child may be taught the simple mathematical law that two plus two is four,—yet how often he makes a mistake. He must be reminded of the truth again and again and drilled in the correct process until it becomes understood; then he seldom makes a mistake. Furthermore, it is not the mistakes but their correction which trains one for efficiency. To mortal sense we may often err, but we must turn to the truth again and again in both precept and practice until truth is apprehended and we realize our oneness with the Father. Then, like the great Way-shower who said, "I knew that thou hearest me always," we too will always know.

Unfoldment

MARJORIE BULMER

IT had been a typical April day, with brilliant sunshine and dark clouds and showers at intervals. As the writer thought thereon the varying scenes seemed a reminder of the change that comes to each one of us as the spiritual creation dawns in consciousness. With the light and warmth of the sunshine, the flowers steadily unfold their petals, and the buds of the trees burst forth into leaf and blossom, each little leaf expressing beauty and tender grace in varying tints and delicate hues. Then the dark clouds gather, and the raindrops fall which freshen the tender shoots and give them drink. In a few moments the sun breaks through the passing clouds, and its glow of warmth and light brings to all nature a broader expansion and fuller manifestation of God's love.

Even so is it with the human experience. Awakening to a glorious glimpse of the truth of being, we rise in a degree from the earth or beliefs of materialism, and the realities of Spirit begin to appear. Sorrow is turned into joy, sickness into health, discord into harmony. Then comes the proof, or test. The clouds of error roll up, and the time has come to "prove all things; hold fast that which is good," as the apostle says. Here we may recall Mrs. Eddy's words on page ix of the Preface to her "Miscellaneous Writings," "To preserve a long course of years still and uniform, amid the uniform darkness of storm and cloud and tempest, requires strength from above—deep draughts from the fount of divine Love." If darkness, doubt, fear, anxiety, and discouragement whisper their subtle suggestions that the attempted demonstration of Truth will end in failure, we must rise in the strength of Truth and Love to resist the evil suggestion that our problems and burdens are so much greater

than those which other people seem to have,—and all the other arguments of the serpent that come to us.

Steadfastly looking away from the evidence of the physical senses to where we know the light is, the lie that there is a power apart from God is overcome, and the inspiration of ever present Truth and Love is seen and felt, lifting us into a higher and fuller understanding of the law of God, good, which is ever in operation, governing man and the universe harmoniously. The "raindrops of divinity" (Science and Health, p. 288), or cleansing thoughts of Spirit, have given us refreshment, and have also purified us. At the close of the day the sun sets, we rest and are at peace waiting, as did Jacob when he went out from Beer-sheba to Haran, for a further unfoldment of the truth of being. This recalls the opening lines of one of our hymns:—

Lord, may Thy truth upon the heart
Now fall and dwell as heav'nly dew,
And flow'rs of grace in freshness start
Where once the weeds of error grew!

Journeying to Damascus

SAMUEL C. ALLSOP

WHEN Saul was on his way to Damascus he was probably convinced that he was doing God's service in his persecution of the early Christians. It is sometimes said that if we are honest in our religious convictions and try to live them, it does not matter of what religious cult we may be followers. Saul's conviction that he should breathe out "threatenings and slaughter" against the followers of Jesus or his disciples was suddenly changed, for we read in Acts that "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" This great light was a revelation to him, for it revealed the fact that he was fighting against God instead of with Him. There is no such thing as honest error. For us to do right we must know right, and to know right we must understand Principle. Just here is where the greatest blessing of Christian Science is revealed, for it not only teaches us to do right, but how to think aright; and it necessarily follows that right action follows right thought. That which cannot be demonstrated as Godlike cannot be right or true. Saul, who was after his conversion called Paul, became one of the meekest as well as one of the strongest, most devoted followers of Christ Jesus.

The writer at one time had a great desire to do evangelical work, and had assisted in a number of revivals, endeavoring to warn, induce, or persuade his fellow men to "come over on the Lord's side," but such efforts had not the healing efficacy which the exhortations of Jesus always carried, and he frequently saw people who professed to be converted, drift back to their old habits of sinfulness and selfishness, proving that there had never been a real change of heart. Far beyond the human attempt to save is the mighty power of God as taught by Christ Jesus and revived in this age by Christian Science, destroying sin, disease, and death. On page 6 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy says: "Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the sinner." The reformation of Paul was so vital that his future career was truly sublime in its results. The Scripture says that immediately after his conversion, "straightway he preached Christ . . . that he is the Son of God."

The scribes and Pharisees and Sadducees were no longer Paul's friends, because the truth he uttered was far beyond

their comprehension. Their ecclesiastical views and self-righteousness were set at naught by Paul. It was his complete surrender to the Christ, Truth, which gave him dominion and power over his adversaries and enabled him to exclaim triumphantly, "Why should it be thought a thing incredible with you, that God should raise the dead?" A lesson we can learn from Paul's journey to Damascus is this: That which we have outlined to do in our work had better be left undone if it in any way opposes or obscures the Christ-idea that we would reflect.

Knowing the truth about eternal life, the Christian Scientist goes forward, looking for more of the promised deliverer—Truth—to guide him day by day. The earnest striving to be good, that is, Godlike, receives its reward; for it recognizes these words of Jesus: "Lo, I am with you alway, even unto the end of the world"—unto the end of all error.

A Visit to Mrs. Eddy's Memorial

MARY HATCH HARRISON

DURING the summer of 1918 a party of three Christian Scientists visited Mount Auburn Cemetery to see and study carefully the memorial therein erected to Mary Baker Eddy, the Discoverer and Founder of Christian Science. It was a glorious June afternoon, and the mission of Christian Science with its profound meaning was uppermost in the thoughts of the Scientists, each of whom had been greatly blessed in some hour of need by the application of this healing truth.

A middle-aged woman was slowly passing by, and twice she passed us and returned, seeming to be much interested in our enthusiasm. She then sat down on the seat and looked admiringly at the beautiful memorial, but she seemed to be very sad and oppressed. Presently she looked up and remarked, "It is a beautiful thing, but to think of all the money spent this way that is now so much needed for the poor and suffering. I suppose," she continued, "that Mrs. Eddy left the money to do it all with, planned it, and left directions for its future care." We answered her that she was mistaken, and ventured to explain the simple truth—that the love and gratitude of multitudes who had received the richest benefits from the teachings of Christian Science had erected the memorial. We explained that those who had been lifted from sorrow, sin, disease, and poverty had lovingly given as they could,—some, perhaps, the widow's mite; others what they could spare from necessary demands; the rich gladly from their plenty; but all with the one motive,—to express gratitude for the life of Mary Baker Eddy and the rich legacy of spiritual understanding which she left to mortals.

Then each of us lovingly told the woman many experiences of healing and help,—the healing of sin, of disease, of suffering, of deliverance from most miserable states of existence, and of our joy for all that Christian Science is doing for the world. We told her, also, that all that Christian Science had to offer was for her also. Cases were mentioned of consumption, insanity, fevers, paralysis, the drink habit, and other forms of bondage to which the human family is addicted, which had been healed by Christian Science. The woman was thoroughly interested and most lovingly thanked us for telling her the truth, for, as she said, her concept of the memorial had been all wrong, and she was very glad to know the facts. We learned that she lived in a city near Boston, where there was a Christian Science reading room, so we told her how she could learn more of Christian Science; and now we wait, knowing that God gives the increase.

The Path of Progress

INEZ KOCH

REVIEWING the social conditions of the present day, one may regard with wonder the progress that has been made within the last few years. The beginning of the overturning of autocratic institutions, the increasing desire for democracy all over the world, the signs of a change in the status of woman, and the spread of prohibition—all these things compel attention and induce the question, What impels such progress? Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 170), "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress."

There is only one teaching which rightly explains spiritual causation, and that is Christian Science. It is based upon Jesus' declaration that "God is a Spirit: and they that worship him must worship him in spirit and in truth." If the cause of all things is Spirit, God, then in the words of Paul, "If we live in the Spirit, let us also walk in the Spirit." Now the recognition of God as infinite Spirit and of man as His image and likeness, spiritual and not material, is something that must change every human condition for the better. It is this fundamental fact about the true nature of God and man which impels progress. The evil which so long slept undisturbed in the mentalities of nations, churches, and individuals is stirred up and brought to light by the activity of spirituality. This spiritual awakening may be expressed in the words of the "Battle Hymn of the Republic," by Julia Ward Howe:—

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat.

Jesus' parable of the good tree and the corrupt tree is surely one dealing with spiritual causation. The good tree of Spirit cannot bring forth evil fruit, and the corrupt tree of materiality or mortal mind cannot bring forth good fruit, "Wherefore," to quote Scripture, "by their fruits ye shall know them." And in all the storms arising around and often in one's self through the sifting process, can one not find refuge trustingly in Spirit? Dwelling in Spirit, one's house or state of consciousness is surely built on a rock, as was the one of which Jesus spoke in a parable, which when "the rain descended, and the floods came, and the winds blew, and beat upon that house" fell not, because of its firm foundation.

The Christian Science Monitor has been for the writer a great means of progress. For many years a glad and grateful reader of its pages, at the outbreak of the world war there came hours when nothing but a faithful reading of its news columns could have helped her to take a right stand. Although she had lived most of her life under the British flag, she had also many friends and family associations on the side of the Central Powers. At first she thought it would be right to maintain a neutral attitude, but the *Monitor* soon showed that this was impossible. Then horror at the uncovering of the atrocities perpetrated by the representatives of autocracy threatened for the moment her loyalty to the *Monitor*, her beloved paper. Error argued that it was not love to publish the faults of nations and individuals in that way, but always there was the deep-seated conviction that the *Monitor* had always spoken the truth and could not now be made to say what was untrue. She decided that come what may she would trust the infinite Mind to guide and inspire the *Monitor*.

The result was blessed indeed. Very carefully the news columns and editorials were studied day by day, also the

metaphysical article. Gradually the "sifting of the hearts of men" became plain to her, and a fuller and more glorious meaning of love came with it. She could see how vastly more terrible it would have been to have left evil unexposed,—that this would in fact have been only possible where there was total blindness to the demands of Truth. She then threw in her whole mental influence on the side of the Allies, as representing the forward march of Principle. Friends who stood for reactionary ideas no longer were drawn to her; instead she won others who shared her ideals of democracy. When two dear young friends decided to enlist for Principle, at first her heart rebelled, but second thought showed that to encourage them to do right meant to stand for Principle and do one's bit. All fear for their safety was put aside and replaced by the confidence that right motives and pure ideas are always safe, being inseparable from Spirit. Her own thought grew purer and more spiritual through knowing this for them, and one of them had a beautiful proof of divine protection soon after his embarkation.

Thus one by one earth's fetters are broken and we recognize gratefully that progressive experience will loosen all fetters in the same way for all mankind, and, as our Leader tells us on page 426 of *Science and Health*, "when the destination is desirable, expectation speeds our progress."

♦ ♦ ♦

Leave It with Him

[These verses from an unknown writer were sent by Mrs. Eddy to the *Sentinel* in 1910. They were placed on file with the hope that their authorship might be found, but after some unavailing efforts in this direction it has been decided to use them.—EDITOR.]

YES, leave it with Him;
 The lilies all do,
 And they grow,—
 They grow in the rain,
 And they grow in the dew,—
 Yes, they grow:
 They grow in the darkness, all hid in the night,
 They grow in the sunshine, revealed by the light,—
 Still they grow.
 They ask not your planting,
 They need not your care
 As they grow;
 Dropped down in the valley,
 The field, anywhere,—
 There they grow:
 They grow in their beauty, arrayed in pure white;
 They grow, clothed in glory, by heaven's own light,—
 Sweetly grow.
 The grasses are clothed
 And the ravens are fed
 From His store;
 But you, who are loved
 And guarded and led,
 How much more
 Will He clothe and feed you, and give you His care?
 Then leave it with Him; He has everywhere
 Ample store.
 Yes, leave it with Him:
 'Tis more dear to His heart,
 You well know,
 Than the lilies that bloom,
 Or the flowers that start
 'Neath the snow.
 What you need, if you ask it in prayer,
 You can have it with Him, for you are His care,
 You—you know.

Selected Articles

["The Fear of Fear"—*The Christian Science Monitor*, Boston, U. S. A.,
 Mar. 7, 1918]

Hawthorne speaks thus of fear: "Stupefied by the dim, thick, stifling atmosphere of dread which . . . obliterated all definiteness of thought." Could there be a more exact pronouncement upon the effect of fear? And it is just because all people know this to be its effect that they are afraid of being afraid. Afraid that perhaps in a time of great danger they may be stupefied by this dim, thick, stifling atmosphere and not be able to think clearly. Indeed to many it is not the thought of misfortune or death that fills them with fear but the fear of being afraid.

Christian Science does not fail a man in any emergency, for it can meet this form of fear as it meets every other form of inharmony. It reiterates the injunction "Fear not," which rings out all through the Bible, and it shows just what fear is and how to overcome it. These words from the first chapter of Joshua should ever be remembered: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest," as also the wonderful promise in the forty-third chapter of Isaiah: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." And Jesus often said, "Fear not," and straightway removed the cause for fear.

To-day Christian Science says, "Fear not," and as we learn to "fear not" we lose the fear that in any time of stress we shall be blindly afraid. If one can reach a spring of lovely clear water one is not afraid of being thirsty. If one is out of doors and in pure air one is not afraid of suffocation—and so if a man understands somewhat of Christian Science he is not afraid that he will not have sufficient of that which overcomes fear, for he knows that infinite power is present to draw upon, infinite Love present to rely upon, and infinite Life present in which to dwell.

What is fear? The textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, defines it thus on page 586: "FEAR. Heat; inflammation; anxiety; ignorance; error; desire; caution." Has one of these things Principle at the back of it? Are they spiritual? No! Are they then qualities of Principle, of Mind? No; and we read on page 335 of *Science and Health*: "Mind is the divine Principle, Love, and can produce nothing unlike the eternal Father-Mother, God. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Nothing unspiritual can be real, harmonious, or eternal." If, then, fear does not exist in Mind, or Principle, it does not exist at all as reality,—it is simply a false belief due to false conclusions and can be cast out and replaced by fact, just as the statement that twice two make five can be replaced by the true statement that twice two make four. This is simply because the latter is true and provable.

What, then, is the fact that will displace fear? The Bible tells us that "there is no fear in love," that "perfect love casteth out fear." Now the fact is that Love is God and God is Love, always present, the only power of the universe, eternally operating Principle, maintaining its idea—man. Fear cannot for one second touch the man who knows this, and the sickening fear of being afraid, of being a coward, will vanish each time this is realized. Love is God, and man

is God's image or idea; in other words, man manifests the Love which is God. This fact clearly seen shows the paramount importance of manifesting a true sense of love here and now. Jesus manifested the true spiritual sense of love to humanity, and this won him the title of the Christ. He healed the sick, he reformed the sinner, he raised the dead, he loved mankind enough to rebuke them, he fearlessly uncovered to them the faults that were keeping them in ignorance of their true spiritual being. His love never faltered, and, because it was not based on a material sense of love, it did not lessen when those he wished to save turned upon him and crucified him. He prayed, "Father, forgive them; for they know not what they do."

Perhaps, in that unparalleled struggle in Gethsemane, the fear of being afraid came to Christ Jesus to tempt him. If this was so it was overcome. The sweat of agony brought the angel of consolation—the strong understanding of Truth that God would enable him to finish his work gloriously and to find his way out of the flesh, out of material belief, into the spiritual sense of being which is man. Many a lesson may be learned to-day from the trenches,—unselfishness, simple heroism, the willingness to lay down all of earth for the sake of blessing humanity. How often has fear been overcome there, and how often has courage, a high and holy courage born of a high ideal, rallied the fearful and stemmed the tide of hate. This is Christianity, though maybe it has never been called so there, and the knowledge of its power, the power of good over evil, the consciousness that it is the recognition of God, would make it Christian Science, crowned with omnipotence to overcome fear, sin, and death.

Let it be remembered that Christian Science destroys fear by teaching men the omnipotence of Principle, of good—in other words that there is nothing to be afraid of, since all space is filled with good. Christian Science teaches us to love good so that we may grow into an understanding of it; that we, through practice of it, may overcome every phase of evil. This good, the goal of every man's ambition, his heart's desire, is God.

[W. Stuart Booth in *Florence (Colo.) Paradox*]

To those who do not understand Christian Science it may appear that one trusting therein for his help in time of sickness is doing nothing and is suffering from neglect. This misunderstanding is corrected, however, when it is learned that Christian Science treatment is prayer based on spiritual understanding, even "the prayer of faith," which the Bible promises "shall save the sick." Since God is omnipotent, and God's law of harmony, perfection, and freedom is omniscient, it is obvious that those who turn to God and His law for protection and deliverance, as Christ Jesus directed, are thereby depending upon the spiritual power and presence used by the Master, the one healer who never lost a case. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 344), "There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised and left to us as his rich legacy." Of course Christ Jesus, in healing the sick and otherwise verifying the divinity of his preaching, worked in exact accord with God's will, even as he said. Now since God, good, divine Principle, is, as James says, without variable-ness or shadow of turning, it follows that since it was God's will that the sick be healed by spiritual means alone in the first century, it is God's will to-day and always that spiritual means be used in time of trouble. Christian Scientists be-

lieve this, not only because it accords with Scripture, but also because it has been proved to them to be vital and applicable to everyday problems.

The law of God never fails, although men may fall short in their apprehension and application of it. However, it should be made clear that Christian Scientists are not working primarily to heal the body, but to have that Mind in them "which was also in Christ Jesus;" that they are humbly endeavoring to obey the Master's injunction, "Take no thought . . . for your body . . . But seek ye first the kingdom of God, and his righteousness," knowing that as they so do the attached promise, "All these things shall be added unto you," will be fulfilled.

[Hugh S. Hughes, Jr., in *Tomah (Wis.) Monitor-Herald*]

In painful contrast to the plan for uniting the different denominations calling themselves Christian, which is being so seriously considered by broad-minded ministers of the gospel, and which is a distinct sign of the times, is the futile attempt made by a revivalist, as reported in a recent issue, to convince his hearers that "Christian Science strikes at the fundamentals of the Christian faith." This statement betokens an almost unpardonable ignorance of a vital subject that is claiming the attention of the world to-day. If Christian Science struck at the fundamentals of the Christian faith, it would be striking at itself; for Christian Science is founded on the fundamentals of Christian faith as taught and practiced by the master Christian, Christ Jesus—how well founded and upon how solid a basis, is proved by the fact that Christian Science is withstanding every assault made upon it, and is proving itself to be what Mrs. Eddy, its Discoverer and Founder, on page 1 of "Rudimental Divine Science" defined it to be: "The law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." The Principle of Christian Science is God, and "other foundation can no man lay than that is laid."

The common people followed Jesus because he proved by practical works what the understanding of God does for man. The restoring of health to those who were sick, of holiness (wholeness) to the sinful, and the restoring to life those who had died, were acts which brought to those seekers after the kingdom of God a realization of the coming of that kingdom, and gave them proof of Immanuel, or "God with us." Christian Science is proving to the world to-day that God is the same now as ever, and the same Principle that Jesus demonstrated is operative to-day, proof of his words, "Lo, I am with you alway." As the apostle James says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone."

[Aaron E. Brandt in *The Dispatch*, Pittsburgh, Pa.]

Although commending the optimism of Christian Science, and deeming its refusal to dwell upon evil an excellent thing, nevertheless a correspondent has an objection to it. His view is that "it would be a very poor system of prevention that depended entirely upon ignoring the existence of disease."

Now this objection is easily met by the Christian Scientists; for it can hardly be said that the so-called existence of disease is ignored by healing it or preventing it, any more than any mistake can be said to be disregarded by correcting it or preventing it. Information at hand shows that during the recent epidemic the morbidity or extent of disease and mortality among Christian Scientists was not nearly so

great as among others. The reason lies in two simple facts; namely, that the prevention of disease, as was so apparent during that epidemic, cannot be successfully carried out without a knowledge of the cause of the disease; and, secondly, that Christian Scientists are taking advantage of Mrs. Eddy's discovery as set forth in her textbook, "Science and Health with Key to the Scriptures," and her other writings, to the effect that disease has a mental origin as comprised in erroneous human consciousness, but has no existence in an absolute or true sense as a God-created entity. Therefore an understanding of spiritual truth, as Jesus taught and demonstrated, heals and prevents it. The erroneous mental cause being removed in any individual case, its bodily effect disappears.

On pages 369 and 370 of her textbook Mrs. Eddy writes: "The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood. Unscientific methods are finding their dead level. Limited to matter by their own law, what have they of the advantages of Mind and immortality? . . . The body improves under the same regimen which spiritualizes the thought." ♦

[George R. Lowe in *Toronto Mail and Empire*, Ontario, Canada]

"Traveler," whose letter about the proposed new Medical Act appeared in a recent issue, may be qualified by experience to commend Chiropractic, but when he writes that Christian Science is another name for suggestive therapeutics, he exposes ignorance of this Science. Christian Science is actually and avowedly the direct opposite of any sort of suggestion or hypnotism. Divine Principle, the knowledge of whose law and operation heals sin and sickness, is Spirit or Mind, as taught and demonstrated by Christ Jesus. In Christian Science the so-called human mind is never appealed to for healing, but the divine Mind is the basis, cause, and source of every manifestation or sign of good.

"Traveler" is also inaccurate in saying that medical doctors now practice Christian Science, inasmuch as the practice of Christian Science is incompatible with the practice of medicine. Christian Science is the exercise of the religion of Christianity as a system of healing as well as of ethics; and those physicians who have become convinced that Christian Science is the right method of healing, and who have adopted this method of the Christ, have sooner or later abandoned medical practice for the practice of Christian Science.

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[Evelyn A. S. Bull in *Leith Burgh's Pilot*, Scotland]

Christian Science is absolutely in accord with Christianity as taught and practiced by Christ Jesus and his disciples. It differs from so-called orthodox religion in that it does not separate the command to heal the sick from the command to heal the sinning. It has restored to the world primitive Christian healing, the signs which Jesus declared "shall follow them that believe."

Mrs. Eddy through the study of the Scriptures discovered that the healing works, the evidence that a man is a Christian, are inseparable from the right understanding of God as Principle, operating through an ever available, omnipresent law. Christian Science, as the name implies, is the Science of Christ, Truth, and therefore like all true science is capable of proof. Beliefs are the changeable forms through which a man expresses his particular concept of God. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 341): "In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject."

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To-day many thoughtful men and women admit that beliefs have been tried and found wanting, and mankind is pleading for a great spiritual reconstruction, for a more practical religion with less dogma and more works. Humanity having passed through the "great tribulation," the conflict for Principle in human affairs, may with confidence look for the establishment of God's kingdom within us, with a new heaven and a new earth. Christian Science has a great message.

♦ ♦ ♦

Extracts from Letters

"I beg to acknowledge with warm thanks the receipt of the volumes of *The Christian Science Monitor*, which arrived in good condition, thanks to the excellent manner in which they were packed. These will certainly form a very valuable part of the collection of the War Library and Museum of the French Government."

[The following was published in *The Nation*, New York, June 15, 1918: The French Government has established in Paris a library and museum in which will be collected all the material needed by the historians of the present war. The authorities hope to collect in this country all the information relating to the activities of the United States, whether governmental or private, since the beginning of the conflict in 1914, and especially everything that relates to the part taken by the United States in the war itself since the declaration of war in 1917. The history of public opinion during these eventful years is almost as important as the narrative of military and governmental activity. As funds are very limited, the French Government will appreciate the contribution of documents and periodicals bearing on this subject.]

[Received by the War Relief Committee]

"With joy, I cannot thank you enough for the beautiful gift. I must say, I dare hardly accept it. . . . I have no shoes to wear . . . and now such help has come to me from strangers. With tears I told my husband of what we received and we thank God for this wonderful goodness. May God return it to you all a thousandfold."

"Yesterday, Saturday evening, we received with great joy the welcome gift of twenty-five francs; may God reward you a thousand times. We have no fuel at all, not even wood to do the cooking. . . . There are six small children. . . . God be praised that with His mighty help all things are overcome."

"We have received the help and we really cannot be thankful enough, first to God, then to all those who helped in sending this gift to me. . . . We realize more and more clearly God's care. . . . May God reward you, for now amid tears of distress we also weep for joy."

"Your valuable letter was received last Saturday. Oh, how it cheered me, and how deeply I am moved! I never expected such a thing. May God reward you and the dear committee of your church. I also thank you in behalf of my dear husband. He said now he knows that our God liveth, although during the hard times he found it difficult to trust in Him and had almost despaired."

"With joy I wish to acknowledge that I received to-day the gift which you or rather Christian Science sent me, and for which we thank God and the generous donors. It makes us very happy to know that God is our supply and that with wisdom He leads, guides, and protects us."

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WILLIAM P. MCKENZIE ANNIE M. KNOTT, WILLIAM D. MCCrackAN
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Editorial

Experience

PAUL defines practical love in the thirteenth chapter of his first epistle to the Corinthians in a masterly way. He regarded his own definitions and was true to them through the many trials out of which he emerged with added patience and character. In his epistle to the Romans he declares that patience works out experience, "and experience, hope: and hope maketh not ashamed." Some translators prefer the word character in lieu of the word experience, and would make the passage read: "Endurance produces character and character produces hope—a hope that never disappoints us, since God's love floods our hearts through the holy Spirit which has been given to us."

Mrs. Eddy valued the results of experience, and in the *Journal* for August, 1889 (Vol. VII, p. 237), her words are quoted as follows: "Let my students who reach good points in *experience*, and are able to tell them, write; several of them have proven their ability." Why is it that in writing about Christian Science mere visions and ecstasies, mere verbal skill and dialectics, or vividness of sense impressions which may result in so-called fine writing, are not useful? It would seem as if Mrs. Eddy has stated the reason, when she says in "Miscellaneous Writings" (p. 293), "Experience weighs in the scales of God the sense and power of Truth against the opposite claims of error."

Experienced workers in the Christian Science movement might ponder the advice in Proverbs, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it," in connection with the counsel about writing given by our Leader,—long ago, it is true, but applicable to-day because of its wisdom. Perhaps we are not grateful enough in summing up what we have gained through experience, whereas our happiness should overflow as we rejoice over the stabilizing of character through God's grace and recognize what blessings of insight and peace our demonstration of Christian Science has brought to ourselves and others. Of these things it is legitimate to tell, surely. And why? Because nothing leads others so well as good example. When through the written word one reveals his experiences of divine help, the reader cannot but infer that like blessing is for him, and so he is led to test and prove likewise the beneficence of divine Principle.

No one will expect to avoid hard work who sets before him a worthy object, and the honest writer willingly accepts the labor involved. The desultory knowledge of the dilettante who flits from one thing to another does not reach life's deeper interests. Imitative phrase making, as if one were trying to rewrite a textbook, does not convince. The tense advocacy of theories incapable of proof, or the zealous criticism of the unestablished guesses of others, does not represent good use of time. Mrs. Eddy says (Miscellaneous Writings, p. 156): "Spirituality is the basis of all true thought and volition. Assembling themselves together, and listening to each other amicably, or contentiously, is no aid

to students in acquiring solid Christian Science. Experience and, above all, *obedience*, are the aids and tests of growth and understanding in this direction."

Obedience represents an attitude of the present, just as character and the fruits of experience are found to be in the present. It used to be argued that a past experience could make a man feel safe; that is, if he had been, years ago, through an experience which was called conversion, it was supposed that he could rely upon that. Jesus said that the effect of conversion was becoming as a little child and entering into the kingdom of heaven. One who is dwelling there, and who, therefore, thinks as an inheritor of the kingdom, not as one just hoping to enter it after death, can speak in such a way as to affect the conduct of others and help them to improvement of character. Paul counseled Timothy to commit the truth he had come to understand "to faithful men, who shall be able to teach others also;" and the writer to the Hebrews complained of the unfaithfulness of teachers, saying to them, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Present obedience, then, to the divine oracles, actual character, living love, enduring faith, qualify the Christian Scientist to write, and in this connection much encouragement may be gained from what Goethe says: "Generally speaking, an author's style is a faithful copy of his mind. If you would write a lucid style, let there first be light in your own mind; if you would write a grand style, you ought to have a grand character."

The Pharisees of old made their religion spectacular, and Jesus in his analysis indicated that their motive was "to be seen of men." The true writer needs to be and will be careful that his motive is not just to be heard of men, but is real, deep, tender, and pure love that does not seek its own profit, "but the profit of many, that they may be saved." This was the motive of Paul as a writer, and this it was that brought him close to an understanding of "God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

WILLIAM P. MCKENZIE.

Past and Present

As we pause betimes in our mortal journeyings and look around us, we may be led to ask ourselves where we can find evidence of real gain anywhere. Such an inquiry would not, after all, be surprising; for did not the wise man ask of the things about him the same question, and find no more satisfactory answer than this: "One generation passeth away, and another generation cometh: . . . All the rivers run into the sea; yet the sea is not full"? From his material musings he reached the conclusion that "all is vanity and vexation of spirit," and because he could see no difference between the end of a wise man and a fool, he was moved to declare, "Therefore I hated life."

It is tremendously significant to turn from Ecclesiastes to the twelfth chapter of Matthew and read of the healing work of Christ Jesus, including the case of a man who had a withered hand, also that of another who was blind and dumb, and many others. The evangelist tells that the Pharisees at this point held a council to devise means whereby they could destroy Jesus and his work. They also accused him of casting out these admitted evils by the source of all evil, but his majestic response comes down to us through the centuries,—“If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” Well might he add: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the

uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

No one who admits the validity of the gospel records could well deny that through Jesus' healing ministry the kingdom of God had indeed come nigh unto men, and that its glory was far other than the splendor of Solomon's reign, even if we take into account the learning of that time, and the king's early glimpse of true wisdom which, alas, was too soon hidden by the mists of materiality and sensuous pleasure. Not to the wisdom of this world, which to God is but foolishness, does the kingdom of God come and the domain of spiritual law appear, nor can the understanding of it ever rest upon a basis of material belief. Only to the purest spirituality can the things of God be revealed and the Christ healing be demonstrated. To-day the Master's words ring as true as when they were uttered by him, "Blessed are the pure in heart: for they shall see God,"—shall see good, and good only, whatever be the evidence of sin, disease, and death.

After some brief years of pure Christianity, the bewildering clouds of mortal opinions and material theories seemed to shut out for many centuries the Christ light, but when one was found whose character was a clear transparency for it, again the light of Truth shone, and Mrs. Eddy declared anew God and His Christ,—Life and its perfect manifestation. Thus has Christian Science come to us to have and to hold until we fully realize the import of the words she so often quoted, "The Lord he is God; there is none else beside him." In her poem "Come Thou" (Poems, p. 36) are these lines of deep import to all Christian Scientists:—

The seasons come and go:
Love, like the sea,
Rolls on with thee,—
But knows no ebb and flow.

Faith, hope, and tears, triune,
Above the sod
Find peace in God,
And one eternal noon.

As these words sink deep into our hearts, we remember with boundless gratitude that all things within and around indicate the truest gain, in that all men are drawing nearer and nearer to the true idea of God, man, and the government of the universe; and as never before, because of the world's great need, the Master's command should be ever with us, inspiring, cheering, and leading us onward and upward: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We have no time for the things of the world except to carry the truth into every condition of thought that it may be purified, the curse of mortal belief annulled; and the blessings of spiritual understanding show that Christ is with us to-day in the fullness of divine revelation, and the fulfillment of all promise and prophecy of good.

ANNIE M. KNOTT.

"Two baskets of figs"

THE prophets who were called to thunder the law and the gospel to recalcitrant Israel had no easy task. They were under the spiritual necessity of warning the seed of Abraham against the fruits of disobedience to the one God. Similitudes, parables, and visions came to their rescue in this redemptive work, so that God's meaning might be made clear to the rebellious nation. Under the figure of "two baskets of figs" Jeremiah was at one time given an illustration whereby the future of those members of the tribe of Judah who were carried away captive to Babylon "for their good"

was distinguished from that of the Jews who remained in Palestine and in Egypt. We read of these baskets of figs, "One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad."

The Jews who went into captivity were to be purified by leaving the homes of their forefathers, and in a strange land among people worshiping strange gods were to learn individually to worship the one and only God, who is everywhere present and to be found not merely in the temple at Jerusalem. But those who clung obstinately to power and prestige at the seat of national authority or fled for supposed safety into Egypt were later overwhelmed by the waves of a more terrible conquest, which destroyed Jerusalem itself. When the call comes to march forward leaving all unnecessary baggage behind, the temptation to burden one's self with cherished opinions, silly notions, useless habits, ancient grudges, and false trusts is liable to halt the advance. As Mrs. Eddy so well put this in her article entitled "An Allegory," in "Miscellaneous Writings" (p. 327) where she describes the climbing of the mountain of Christianity: "Many there were who had entered the valley to speculate in worldly policy, religion, politics, finance, and to search for wealth and fame. These had heavy baggage of their own, and insisted upon taking all of it with them, which must greatly hinder their ascent." In time of fire it is not well to rush back into a burning house to find some material knick-knack, nor at sea in a shipwreck to load one's self down with all of one's material belongings. Those who travel on the spiritual highway or ascend above the clouds must be foot free and leave the world's falsities below. Speaking of Christ's second coming Jesus said to his disciples, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Jesus also said to them, "But pray ye that your flight be not in the winter."

The "very naughty figs, which could not be eaten, they were so bad," are like those individuals who will not hearken to the voice of God. They stand stock-still when the bugle blows for the advance, thinking to insure their own safety by inaction, preferring self-styled prudence to divine guidance. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 276), "Divine Science does not gather grapes from thorns nor figs from thistles."

Into the basket of "very good figs" we may safely place spiritual vision, obedience, gratitude, loving-kindness, the mellowness and sweetness of the fruits of the Spirit; but in the other basket belong selfishness, resentment, suppression, secret malice, self-ease, all the qualities which decay the fruit and make it worthless. The choice is constantly offered between the fruits of the flesh and those of the Spirit, between human will and divine Mind, error and Truth. In the spiritual only the good figs are real, the bad figs represent evil human beliefs and are unreal. We do not read that it is possible to mix good fruit and evil in order to obtain mediocre fruit, or that the naughty figs can be placed at the bottom of the basket and the good ones carefully arranged on top to hide evil. It is certain that men and women cannot expect liberty, health, happiness, strength, and spirituality by looking for fruit in the wrong basket. Jesus truly said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

Fig trees need plenty of sunshine, they need the light; right ideas cannot thrive in darkness, but in the light they

blossom and ripen abundantly. So also individuals who are obedient to Principle flourish in the spiritual illumination which comes from God and dispels the falsities of the dark. But human mistakes can be corrected. The Christ, Truth, wipes away all blots upon the escutcheon of character, restores the faint-hearted to the power of stout deeds, proves discouragement and disappointment to spring from mockery of the actual facts of existence, and confirms the victories already won by making reversals or returns of evil conditions impossible. When a forward step toward Spirit has been taken, Christian Science prevents any retrogression. When the basket of "very naughty figs" is offered for acceptance, it can be rejected in behalf of the basket of "very good figs." Christian Science proves that there is no problem or condition of sin or sickness, no loss, no fear or failure which can baffle the divine Mind, but that God governs with wisdom and love, and man gathers good fruit through joyous, ready, and spontaneous obedience.

WILLIAM D. McCrackan.

Lecture in The Mother Church

The First Church of Christ, Scientist, Boston, Massachusetts, announces a free public lecture on Christian Science by Charles I. Ohrenstein, a member of The Christian Science Board of Lectureship, in the church edifice, Norway, Falmouth, and St. Paul Streets, Back Bay, Monday evening, May 12, 1919, at eight o'clock. The public is cordially invited.

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Among the Churches

Current Notes

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m., 7:30 p.m.; Sunday school, 10:45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

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

CRESTON, IOWA.—The dedication of First Church of Christ, Scientist, took place yesterday morning [March 30]. The first formal organization of Christian Science here was in 1897, and on October 12, 1899, the church was incorporated, nine people signing their names as charter members. The Sunday school was organized at that time, and the Wednesday evening testimony meetings were also held. In 1908 the church moved to 503 West Adams Street, where meetings were held until 1917, when a more suitable place for holding services was desired. No such place seemed available, so the members decided to build. A fund had been started some time previously, and soon a lot centrally located at 104 North Oak Street was purchased. In April, 1918, the first contracts were awarded, and ground was broken in May. The corner stone was laid August 30. The church was practically finished January 17, 1919, and the first Sunday service was held two days later.

The Creston Advertiser-Gazette.

WASHINGTON, D. C.—Fourth Church of Christ, Scientist, was organized at a meeting Thursday evening [Feb. 6] in the Sunday school room of First Church, Columbia Road and Euclid Street Northwest. The occasion for its organization was the crowded condition of First Church building, which seats about twelve hundred people. Preliminary steps of organization and incorporation were taken, and by-laws were adopted practically identical with those of the other Washington churches.

A group of persons living west of Rock Creek considered the formation of a fifth church in Cleveland Park, but decided that, while a church for that locality would be needed before long, the time for its formation had not yet arrived. Similar crowded conditions in First Church resulted in the organization of Third Church less than a year ago. It was incorporated March 11, 1918, and is now holding services in the auditorium of Masonic Temple at Thirteenth Street and New York Avenue with an attendance of twelve to fifteen hundred people on Sunday.—*Washington Herald.*

Admission to Membership in The Mother Church

The next admission of candidates will take place on May 30, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 16, 1919. Consideration of any applications received after that date will be deferred until the November 7, 1919, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 1, 1918, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

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The Lectures

AKRON, OHIO (First Church).—John W. Doorly, lecturer; introduced by Atty. G. C. Walker, who said in part:—

At this period of storm and stress materialistic hypotheses are being shaken to the foundation, and as, one after another, time-honored systems fail, humanity is forced to seek for something beyond and above the narrow limits of earth and outside the evidence of the physical senses. Here Christian Science offers an answer to Pilate's question, and demonstrates clearly and logically that all systems based on matter are erroneous, and that Spirit and all things spiritual alone are true. Christian Science offers the remedy for ills and woes of every name and nature.—*Akron Times.*

FARGO, N. DAK. (First Church).—Dr. Walton Hubbard, lecturer; introduced by George E. Perley, who said in part:—

I believe the time has come in human experience when the world is waiting and searching for a religion at once simple, reasonable, understandable, demonstrable, and practicable, a religion which saves the whole man and brings heaven to earth more fully than humanity has yet experienced; that in the days soon to come, when with the men back from the trenches, back from the very jaws of death and the mouth of hell, we shall take up as never before the

healing of the wounds of a world, God will be very much nearer to us, and we shall more earnestly, intelligently, and prayerfully seek for the undivided garment of Truth. Has Christian Science the answer and remedy for these great problems of life? Its followers say, Yes; and they also say to all men, "Come and see."

CHICAGO, ILL. (Twelfth Church).—Miss Mary G. Ewing, lecturer; introduced by William R. Conner, who said in part:—

Mrs. Eddy, the Discoverer and Founder of Christian Science, admonished her followers to follow her only in so far as she followed the Master; but she proceeded to follow him where never man had trod before since the days of primitive Christianity, and to an extent to which countless thousands, women as well as men, since her discovery have attained in some degree, as attested by their wonderful works of healing and reformation.

CHRISTCHURCH, NEW ZEALAND (First Church).—Ezra W. Palmer, lecturer; introduced by Cuthbert S. Booth, who said in part:—

Christ Jesus did not accept tradition as authoritative, nor did he merely believe his teaching to be true—he knew it was true, because he had tested and proved its truth by demonstration. That is to say, his teaching was scientific, and he was therefore able to declare, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free;" and again, "He that believeth on me, the works that I do shall he do also." His students in all ages have done his works just in so far as they have understood his teaching. Christian Science is doing them to-day, and for this reason no earnest seeker for truth can afford to ignore it.



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.

ALABAMA—Birmingham (First Church): Church Edifice, Eleventh Avenue and Twenty-first Street, South Highlands, 8 p.m., May 13.

CALIFORNIA—Arcata: Arcata Woman's Club House, 8 p.m., May 11.

Los Angeles (Second Church): Church Edifice, 948 West Adams Street, 8 p.m., May 16.

Redwood City: Sequoia Theater, 3 p.m., May 11.

San Diego (First Church): Church Edifice, Second and Laurel Streets, 8 p.m., May 9.

Venice: Church Edifice, Brooks and Second Avenues, 8 p.m., May 15.

CANADA—Brantford, Ontario: I. O. O. F. Hall, Queen Street, 8:15 p.m., May 13.

London, Ontario: Masonic Temple, Queens Avenue, 8:15 p.m., May 13.

ILLINOIS—Atkinson: Princess Theater, 8 p.m., May 15.

Batavia: Van Nortwick Block, on the Island, 8:15 p.m., May 13.

Chicago (joint lecture): Woods Theater, 54 West Randolph Street, 12:10 to 12:50 p.m. (noonday lecture), May 14.

Chicago (First Church): Church Edifice, 4017 Drexel Boulevard, 8 p.m., May 8 and 9.

Chicago (Fourth Church): Church Edifice, Harvard Avenue and Sixty-seventh Street, 8 p.m., May 12 and 13.

Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 3:30 p.m., May 11, and 8 p.m., May 12.

Chicago (Fifteenth Church): Masonic Temple, Central Avenue and Fulton Street, 2:30 and 4:30 p.m., May 11.

Elgin: Universalist Church, 8:15 p.m., May 6.

La Grange: Church Edifice, Catherine Avenue and Cossitt Boulevard, 3 p.m., May 11.

Waukegan: Church Edifice, 329 West Street, 8 p.m., May 10.

INDIANA—Attica: Messner Theater, 3 p.m., May 11.

Elkhart: Church Edifice, Second Street and Lexington Avenue, 8:15 p.m., May 8.

Grand View: Princess Theater, 8:30 p.m., May 9.

New Castle: Grand Theater, 8:15 p.m., May 9.

Richmond: Church Edifice, 1417 North A Street, 8 p.m., May 12.

IOWA—Muscatine: Armory, 8 p.m., May 8.

KANSAS—Blue Rapids: Opera House, 9 p.m., May 9.

Independence: Elks Hall, Chestnut and Eighth Streets (note change), 8 p.m., May 2.

Topeka: Grand Opera House, 3 p.m., May 11.

KENTUCKY—Lexington (First Church): Auditorium Woodland Park, 8 p.m., May 15.

Owensboro: Empress Theater, 3 p.m., May 18.

MASSACHUSETTS—Lexington: Town Hall, 3:30 p.m., May 11.

MICHIGAN—Bay City: Armory, Washington and Tenth Streets, 8:15 p.m., May 5.

Flint: Majestic Theater, 5 p.m., May 11.

Jackson: Masonic Temple, 8 p.m., May 9.

Muskegon: Woman's Club House, Webster Avenue and Second Street, 8 p.m., May 8.

Saginaw: Masonic Temple, 8:15 p.m., May 15.

South Haven: Church Edifice, Phoenix and Pearl Streets, 8 p.m., May 8.

NEBRASKA—Alliance: Adler's Hall, 310½ Box Butte Avenue, 3 p.m., May 4.

Central City: Martha Ellen Auditorium, 8:15 p.m., May 5.

NEW HAMPSHIRE—Concord: Church Edifice, State and School Streets, 8 p.m., May 13.

NEW YORK—Brooklyn (Society): Kedron Hall, Eighteenth Avenue and Eighty-sixth Street, 8 p.m., May 8.

Jamestown: Eagle Temple, 8 p.m., May 12.

Lockport: Universalist Church, Church Street, 8:15 p.m., May 11.

New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., May 16.

Rochester: Church Edifice, East Avenue and Prince Street, 3:30 p.m., May 11, and 8 p.m., May 12.

Rome: Haselton Hall, Y. M. C. A. Building, 8:15 p.m., May 8.

NORTH DAKOTA—Devils Lake: Guild Hall, 8:15 p.m., May 12.

Minot: Lyceum Theater, 3:30 p.m., May 11.

Williston: Armory, 8:15 p.m., May 9.

OHIO—Bellevue: Church Edifice, 295 West Main Street, 2:30 p.m., May 11.

Bucyrus: Opera House, 8:15 p.m., May 13.

Dayton (First Church): Keith's Theater, Fifth and Ludlow Streets, 12 m. (noonday lecture), May 13.

Mansfield: Opera House, 8 p.m., May 13.

New Philadelphia: Union Opera House, 8:15 p.m., May 8.

OKLAHOMA—Oklahoma City: Overholser Theater, 213 West Grand Avenue, 3 p.m., May 11.

PENNSYLVANIA—Philadelphia (First Church): Church Edifice, Walnut Street, west of Fortieth, 3:30 p.m., May 11, and 8 p.m., May 12.

Wilkesburg: Rowland Theater, Wood Street, 3 p.m., May 18.

SOUTH DAKOTA—Brookings: Grand Opera House, 3 p.m., May 4.

TEXAS—Houston: Turner Hall, Austin Street and Prairie Avenue, 8 p.m., May 15.

Paris: Church Edifice, Kauffman and Travis Streets, 8 p.m., May 13.

WASHINGTON—Seattle (Fourth Church): Masonic Temple, Pine and Harvard Avenues, 8 p.m., May 8 and 9.

WEST VIRGINIA—Wheeling: Scottish Rite Cathedral, 8:15 p.m., May 9.

WISCONSIN—Janesville: Church Edifice, 323 Pleasant Street, 8:15 p.m., May 15.

Milwaukee (First Church): Church Edifice, Prospect Avenue and Keene Street, 8:15 p.m., May 10, and 3:30 p.m., May 11.

Oconomowoc: Auditorium, 8:30 p.m., May 9.

Plymouth: Lyceum Hall, 8:15 p.m., May 13.

Whitewater: The Strand, 8 p.m., May 12.

Notice

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

Testimonies of Healing

In April, 1911, I found Christian Science, and as a little expression of gratitude for the countless blessings it has poured out upon me every day since then, I am offering this free-will testimony. For twelve years, under the advice of the best physicians in many different states, I had been using many kinds of strong medicine several times a day. I am very grateful for the encouragement held out to me by many of the doctors, who were kind and honest and did their best to help me, for this is what held me together until I found Christian Science. Others, however, told me my days were numbered and the best that could be done was to give me temporary relief. My ailments were said to be chronic catarrh, rheumatism in the hips and shoulders, backache, liver and kidney trouble, seriously aggravated stomach disorder, chronic malaria and dizzy spells believed to go with it, periods of smothering from heart disease, chronic bowel trouble, badly impaired eyesight, and others too serious to be believed.

I did not want anything to do with what I thought Christian Science to be; but as everything else had failed, and I was told that "man's extremity is God's opportunity," I tried it as a last resort. For three years loving friends kept telling me that Christian Science would heal me, but I could not believe it; I thought it was "too good to be true." I had long since tossed the Bible aside, believing it full of contradictions and fairy tales at best. And how could I love a God who had sent such unbearable afflictions upon me? I was taught to believe in a fiery hell to come, and I knew I was in hell here. Surely not a happy prospect. Then they told me that Christian Science was based on the understanding of God and the Bible.

The turning point came one day in April, 1911, when I was in about the deepest gloom and discouragement the human heart can know. I was trying to eat supper when a happy, hearty friend, who I knew was a Christian Scientist, came in, and after watching me awhile said, "How much longer are you going to be a fool?" He was one of those who had previously pleaded with me to try Christian Science, and this sudden jar was lovingly given at just the right time to bring me to my senses, so I promised to go to a practitioner the next day. I suppose I must have had a little faith, at least enough to keep my promise. I was so impressed at what I learned in that practitioner's office—that God is ever present Love, the Truth that Jesus said would make us free, and whom "to know aright is Life eternal" (Science and Health, Pref., p. vii)—that I went out healed in one treatment. I immediately bought a Bible and a copy of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and became a follower of the great Way-shower. Oh, joy and peace unspeakable! I had found at last the healing truth that I had longed for all my life.

Never since have I wished that I might die, and never have those so-called incurable diseases recurred. In addition to my first healing I have been relieved of the desire for tobacco and intoxicants of all kinds (this, too, in one treatment), and of a sense of lack, having found that God is my supply. Ptomaine poisoning, smallpox, and every kind of difficulty that has arisen, have yielded to the truth. I was obedient to my practitioner's instructions and threw away all my material remedies and placed my case entirely in the hands of the one true, living God.

I wish I knew how to be grateful enough to God and His Christ, also to that good woman, Mrs. Eddy, whose grati-

tude to God, devotion to humanity, and purity of thought enabled her to demonstrate to this age the healing truth, just as Jesus the Christ did two thousand years ago. Through this new-old religion I have learned to love God and to love my neighbor as myself, and this understanding has taught me that health is a spiritual condition. I rejoice, too, in being able to help others, if they are willing to be helped. I know now that wrong thought believed is responsible for every bit of misery in the world. Churchgoing has become a great pleasure, and I look forward with joy to the testimony meetings held every Wednesday evening. I know that God's promises are kept; we have but to do our part. His great treasure house of truth—the Bible—is an open book to all earnest Truth-seekers, and I understand what Jesus meant when he said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The pains of earth are fast fading away and the joys of Soul unfolding. I know now that God does not want His children to suffer and die, and that He has given us the panacea for all human ills. Christ, Truth, as revealed in Christian Science, is "the way."

ORVILLE C. CLARK, Sapulpa, Okla.



Words cannot express my gratitude for Christian Science. I am a graduate nurse and was trained to be constantly on the lookout for symptoms of disease and to apply material remedies, although I always prayed to God and believed all power to be His. When I married and had children, though I had considerable faith, I thought all responsibility rested on me, so used material remedies for all ailments and worried a great deal, until I became a wreck mentally and physically. I could not sleep without drugs and even with them I did not find rest, as I was always tired. I suffered from severe headaches lasting several days at a time, had neuritis in the right arm, and varicose veins troubled me very much. Then my throat became sore and my eyesight impaired. I consulted a specialist and he worked faithfully to the extent of operating on the throat. He tested my eyes, giving me glasses and stating that in six months I must have stronger lenses, as he had given me the strongest he dared to begin with. The glasses were a relief and I wore them continually, but the condition of the throat did not improve. I was very much discouraged and decided to go away from home and try to think, as I felt that I had to find health or fit myself to die, for I was growing weaker and more nervous all the time. I went South and on the train met a gentleman who had a very bad cold and was extremely nervous. We talked about his trouble and a cure for it, and in the course of the conversation he said he believed if one could understand Christian Science he would be cured; but I did not know what he meant and said nothing.

On reaching my destination I was very tired, so took my sleeping medicine as usual and went to bed. I did not improve; instead, my back began to trouble me and I worried about my condition continually. Sunday afternoon a lady visited my friend and said she had attended the Christian Science service that morning and believed it to be good. I asked if there was an evening service and she said no; but that evening I set out to find the lady in whose home the services were held. She was so kind to me I knew her religion to be better than mine. She lent me a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and gave me literature, then told me to fear no more but go back and sleep, which I did. That was in December, 1916. I gave up all medicine, washes, and lotions, visited a practitioner three times, and am in splendid health

now, gaining in weight. The throat trouble did not yield at once, but when it did the healing was permanent; my glasses were laid aside, and my eyesight is as good as ever.

I grow happier and more contented as the days go by, which I know would be impossible without the knowledge of God I am getting through Christian Science. I thank God each day and pray that He will increase my understanding so that I may be a laborer in His vineyard and help others as I have been helped.

(Mrs.) FLORENCE B. SMALLEY, Lyons, N. J.



A little more than five years ago I was trying, in weariness and suffering, to be reconciled to the supposed fact that I could live only a few years at most and might pass on at any time, if undue exertion or excitement should overtax my already weak heart. I had not known a really well day for twenty years, despite the fact that I had submitted to an operation which the doctors promised would restore my health. Later a complete collapse of the nervous system, thrice repeated, with all the attendant miseries that go with that disease, brought me to death's door. Good doctors and change of climate failed to bring the desired health, and I had settled down to the belief that the physicians' verdict was true and my earthly days would soon be over.

It was at that time, when I was so weak that I could not walk across the room without holding to the furniture, that a stranger brought me Christian Science literature to read. I had been an active worker in an orthodox church and rebelled against anything differing from that belief. The lady was wise and kind. She did not argue with me, but each day brought me something new to read. First came pamphlets and the *Sentinel*, then her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Although rebelling, I read whatever she brought and soon began to improve. Then I purchased a copy of Science and Health and fairly devoured it, reading nearly all of the time. Two months after I first heard of Christian Science I was doing the housework for myself and husband. My strength gradually returned and the various ailments vanished until I gratefully acknowledged that I was really and truly a well woman. I have not taken a dose of medicine since I began to read the textbook.

Since that time we have had numerous healings in the family, and the real Christian Science peace abides in our home. I have also had the great blessing of being the channel of healing for others and of reading in our church services. Words are entirely inadequate to express my gratitude to God for all these blessings, my reverence for our dear Leader, Mrs. Eddy, and my love for all the loyal Christian Scientists, at headquarters and in quiet corners, who are doing their part in giving this glorious religion to the world.—(Mrs.) ROSA E. MERRYMAN, De Land, Fla.



I am indeed grateful for the priceless knowledge of the allness of God and the nothingness of human opinions and theories. When but a small child I began the study of piano music, and as I advanced, practiced many hours each day on the most difficult compositions. At the age of eighteen years I was taken very ill and was told by our family physician and also specialists that I had tubercular glands and there was no cure for them. They urged me to give up my music, both piano and voice, and said I might prolong my days some by doing absolutely nothing.

Shortly after that we heard of Christian Science, and I was perfectly healed of a severe case of throat trouble within

a few hours. Then I began to wonder what the Christian Scientist had done to heal me so quickly, as ordinarily it would have taken me from ten days to two weeks to recover from such an attack, and I had a great desire to learn more about this truth. I wrote to her, asking what she did. She answered that it was all contained in a book called "Science and Health with Key to the Scriptures" by Mrs. Eddy, and told me where we might obtain a copy, so we purchased one immediately. I began to study it at once, never thinking of my physical condition, but earnestly seeking the healing method. One day, about a month later, after unthinkingly performing a little household duty which was in direct disobedience to the doctor's orders, a great fear came over me. Immediately I put both hands to my neck, but to my surprise every lump was gone. I was completely healed.

This healing took place nearly fourteen years ago, and since then I have worked harder in both piano and voice music than ever before, but have never had the slightest indication of the erroneous condition. I led and directed a chorus in the open air on Sunday evenings for two months at one time, and often the weather was so damp and cold we needed to wear heavy wraps. At times I have been exposed to the most inclement weather, but have never had one bad result. I know that what God has done will stand forever.

While deeply grateful for the physical healing and the many blessings that have come to us as a family through the study of Christian Science, yet I am more grateful for the spiritual enlightenment and the help I have been able to give to others through the understanding of God's allness.

(Mrs.) ONA M. FRASER, Manhattan, Kan.



Several years ago I became interested in Christian Science. My first experience of its healing power was very soon after I had heard of it. I was certified by two medical men and a magistrate to be insane and was confined in a lunatic asylum. For ten weeks I held to the thought that God is All, and at the end of that time I was allowed out of the institution under the control of a keeper. A few hours after my release his services were dispensed with and I resumed life in the ordinary way. I persevered with the little knowledge of Christian Science I had, and since then my condition in every respect has improved and I have been entirely free from all fear of a recurrence of that experience. I can only say in trying to express my gratitude for Christian Science that it means everything to me.

H. E. TAYLOR, Reading, Berkshire, England.

I should like to add to the foregoing testimony that a few days before I claimed my husband from the asylum I had an interview with the medical superintendent and he gave me no hope, saying the case was the same as when admitted. Medicine therefore claims nothing in this case. I write this to help those outside who are, as I was, to unlock the doors of these places and "to undo the heavy burdens, and to let the oppressed go free."—(Mrs.) C. TAYLOR.



Since I became a student of Christian Science, about three years ago, many wonderful proofs of the power of Love have come to me and mine. I cannot find words in which to express my gratitude for this teaching—I simply could not live without it. It has made me over from an ailing woman, an invalid for ten years, suffering from rheumatism, stomach trouble, nervousness, neuralgia, sleeplessness, and all kinds of limitations, into an active, healthy woman. It has changed my home, or rather the home atmosphere,

from one of discord into harmony and love; changed my husband from an indolent man into an active one, so much so that where he once thought it beneath a gentleman to work, he now, with the help of a man, runs the farm. He is not a Christian Scientist, but listens as I read aloud *The Christian Science Monitor* and other Christian Science literature, and has been benefited by the leaven which is leavening "the whole lump."

I could not begin to tell all that Christian Science has done for us. I am truly thankful to God, and when I think of what Mrs. Eddy passed through to give to the suffering, ridiculing world this wonderful teaching, I feel that we must do everything in our power to let our light shine so as to carry on what she so nobly began. My gratitude is boundless to her for bringing to us anew the healing work established by Christ Jesus. I am also grateful for our literature, which is so valuable to us as students.

(Mrs.) LOUISE NATALI-GRAHAM, Ellicott City, Md.



A deep sense of humility and love impels me to write these words of grateful appreciation and thanksgiving for what Christian Science has done for me. It was about eight years ago when through Love's direction I turned to Christian Science for help, physically ill, discouraged, full of fear, and tired of the world and what it had to offer. I had gone impatiently from one medical system to another, but without finding any help.

After having been away for more than seven weeks from the office where I was employed, one day I came across a copy of *The Christian Science Journal* which had been given by a friend to a member of my family some time previous, and which had never been read, as none of the family were interested in Christian Science or knew anything about it. When first I opened this periodical and read, I knew that there was healing for me. With a feeling of hope and joyful expectancy I went to the Christian Science reading room, where I obtained a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was directed to a practitioner. I received treatment for about three days, and so completely was my thought lifted above the seeming material condition that with a sense of new found joy, spiritual uplift, and healing I returned to my place of business and was able to do more work and more efficient work than ever before.

With the removal of the clamps of fear, worry, discouragement, and the like, the body very soon resumed a normal condition. Stomach and bowel trouble, also a nervous disorder, vanished and I gained so rapidly physically that in a few months my friends scarcely knew me. For years I had suffered from an annoying condition of the throat, which after an operation only seemed aggravated. I did not mention this difficulty to the practitioner, as it seemed of minor importance. It was more than a year afterwards when I suddenly became conscious that since turning to Christian Science I had not even so much as been conscious of the existence of a throat, so completely was it healed.

Words are indeed inadequate to express the joy, buoyancy, and spiritual uplift that this new found truth brought into my life. I knew it was the truth, for it not only satisfied by physical healing but filled the great want for a religion that was practical and applicable to every problem which presented itself. With this beautiful proof of God's loving care in the healing of the body, I eagerly began the study of Christian Science, and can truly say that not once have I found it to fail when honestly and sincerely resorted to.

While profoundly grateful for the physical healing, I soon learned that, as we read on page 2 of "Rudimental Divine Science" by Mrs. Eddy, "healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness;" and that the greater and real healing is the overcoming of wrong habits of thought. Thoughts of pride, self-will, and so on have been and are being gradually rooted out of consciousness as I faithfully and constantly apply the teachings of Christian Science; and in their place is dawning in a measure the peace which Paul describes as passing all understanding. In ways too numerous to mention have I had proofs of God's care since coming into the understanding of this teaching. Physical ailments have been overcome many times. I met with a very severe accident to one of my eyes, by running a wire hook very violently into the eyeball, but never a moment of pain was experienced from this, and in a very few days all discoloration had vanished, leaving no trace whatsoever of the injury. Financial problems have been solved, and a great sense of divine guidance has been realized at times when human planning and outlining has been laid aside.

I can only say in humility that I am thankful to God for Christian Science, and grateful to our dear Leader for making it possible for us to follow in the footsteps of the Master.

(Miss) ALICE D. BREWER, Long Beach, Cal.



I wish to give this testimony of the healing of so-called Spanish influenza. The attack came on in the afternoon and by bedtime I was seemingly in a bad condition, but as we were away from home visiting, I told no one except my husband. We immediately put into practice our little knowledge of the truth, but by morning my condition seemed not to have improved. An attempt to get a practitioner on the telephone was of no avail until noon, when she was called up and lovingly said she would begin absent treatment at once. In about an hour from that time I arose from my bed, dressed, and was sitting on the veranda. I was a little weak, but the other symptoms had left me and by supper time I was completely healed.

For this healing I am indeed grateful, also for the spiritual uplift and many other blessings which have come into our home through the study of Christian Science. Words are inadequate to express how thankful we are for the truth.

(Mrs.) GERTRUDE S. ROGERS, Great Barrington, Mass.



This testimony is sent as a token of thankfulness to God and of gratitude to Mrs. Eddy. For ten years I have owed my freedom, even life itself, to the teachings of Christian Science. Having received the same verdict from five physicians, that only an operation would relieve me of an abnormal growth, I engaged a room at the hospital, but then decided to wait, until finally the doctor said I had only two weeks to live. Now I know what I waited for—this blessed truth. A lady brought the silent messenger, the Christian Science literature. My husband was the first to read it, and he said it was what we had needed all our lives; so we obtained a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also the services of a practitioner. My healing was not quick, but that compelled me to study more and to grow in spiritual understanding.

At the age of nineteen I was crippled with rheumatism, and a reputable doctor in England declared my parents need not expect me to get well. That man-made law has been annulled. Also severe attacks of throat trouble, sleepless-

ness, and bowel disorder have been overcome. Because we received so much, we wanted to trust our animals to God's care, as we had lost three horses in nineteen months. Since relying on Christian Science treatment, we have lost only one in ten years, and that one was quite old.

I am striving to overcome more of self each day, and am ever grateful to the practitioners for all their faithful work.—(Mrs.) JENNIE BARKER, Stamford, Conn.



My first reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy impressed me greatly with its beauty, purity, and truth, but I was by no means ready or willing to accept its teaching. One night I was awakened by hearing distinctly as it seemed to me the words, "I am the way, the truth, and the life." I thought I had been dreaming, but again and again came the words, vibrant, insistent, imperative. They filled my consciousness, waking or sleeping. I was ashamed, humiliated, conscience stricken; I tried hard to forget them, but they would not down.

To-day, after several years of study and more beautiful demonstrations than I could enumerate,—one, the healing of a disease of over twenty years' standing,—I thank God for the most practical, purifying, and elevating influence that ever came into my life. I have now a clearer understanding of that memorable call, which caused me so much anguish in fear of disloyalty to all I held dear. I know that "the way" is the way to redeem suffering humanity from fear and false belief; the way to see man as he is, God's image and likeness; that it is not limited to time, place, nor personality, for Truth is eternal and unchanging, and if we open our hearts to its soft whisperings, bidding us tread a higher and a broader way, we shall be led by the light of divine Life which illumines our understanding, bringing into our own and others' experience the gratifying results of this wonderful teaching.

To the true Jewish heart the words *Shama Ysroael* are sacred, the Hebrew word *Shama* meaning, "to hearken." I am most grateful that I can say with the psalmist, "He shall call upon me, and I will answer him."

(Mrs.) CLARA PAKE, Montgomery, Ala.



As I think over all the good that has come to me since I began to study Christian Science, I feel that I must express my gratitude. I came to Christian Science to gain a better understanding of God and man's relationship to Him. Since my girlhood I had been interested in religion and had made a study of different religious teachings; consequently I had a confused conception of God which only tended to make me discontented. In this state Christian Science found me, and as I study this teaching the way grows clearer. "Science and Health with Key to the Scriptures" by Mrs. Eddy has indeed been a help to me, as has all the authorized literature. Many erroneous beliefs have vanished. Through the help of a practitioner our little girl was healed of a bowel disorder from which she had suffered since her infancy. This healing took place in the summer of 1917 when she was receiving treatment for summer complaint, which also yielded to the truth.

I am thankful for all the healings which have come to us. I am trying to live the life of a real Christian Scientist and thus show my thankfulness to God and my gratitude to Mrs. Eddy. I feel very grateful for membership in The Mother Church and a branch church, also for the privilege of working on our local distribution committee.

(Mrs.) BLANCHE MOSCRIP SCHAULAND, Aberdeen, S. Dak.

Signs of the Times

[The San Diego (Cal.) Union]

Hundreds of San Diegans will approve the protest of George W. Vansycle against the sort of "health instruction" in the public schools that instills the fear of disease in the minds of little children. He mentions a specific instance in which, it is said, a "health teacher" told the pupils of a class that the "sleeping sickness" is now "prevalent in the eastern states," that "it is due to follow the influenza," and that it will "arrive" in San Diego this spring.

Making every allowance for possible errors of statement in the transmission of this report of what the teacher said to these young children, there is still enough substance upon which to base the protest uttered by Mr. Vansycle. There is no good evidence that there is a "sleeping sickness" prevalent anywhere except in the wilds of Africa; nobody of absolute authority has said that "it follows influenza"—and if they did, other equally absolute authorities would deny it; and certainly this "health teacher" has no authority for a statement that "it will arrive in San Diego."

The teacher will probably make public denial of the authenticity of the report; but whether she does or does not, the general proposition holds that any teaching which frightens little children is not good teaching. The apothegm, "A sound mind in a sound body" (*Mens sana in corpore sano*), is older than Galen or Hippocrates. It prescribes the basis of all health. If we fear a disease, if we constantly think of disease, we are more likely to contract the disease than if we forget that disease exists, or if we are mentally indifferent to it. As a man thinketh so he is; and the "state of mind" of an individual or a community invariably eventually produces a reflex effect for good or evil, according as the source of the mental condition is salutary or vicious.

We have health authorities to guard against such diseases as are said to have been mentioned by this "health teacher," and these authorities are also empowered to prevent and exterminate them when they "arrive." That ought to be sufficient, without scaring little children by fearsome prophecies of something which may never happen. A "health teacher" should teach constructively along safe, sane, and cheerful lines of thought. It is no part of such teaching to provide a culture in the community for the reception and propagation of plagues, pestilences, and perilous maladies. We hope that it is not true that anybody is doing this in San Diego.

[Rocky Mountain News, Denver, Colo.]

The so-called "drugless" doctors of New York city, of which there are several hundred, have made the astounding announcement that during the recent epidemic of flu in that city they did not lose a single case. Figures compiled by the osteopaths throughout the country indicate that out of 49,000 cases of flu treated only 472 died—a mortality of less than one per cent. The total mortality from the flu throughout the country, as nearly as can be estimated from a bewildering mass of reports, has been from 5 to 15 per cent.

If these figures are true, and they are put forward as correct by honorable men, what appalling conclusions one would be forced to draw! Think what it would mean! It would mean that most of the four hundred thousand people who have died of the flu did not die—they were actually, though of course unintentionally, killed. It would mean that most of these four hundred thousand persons would be alive to-day if they had received the right kind of treatment. It would mean that the old school treatment of at least two diseases (the flu and pneumonia) is in many cases more deadly

than the diseases themselves. It would mean that in refusing to allow the "drugless" doctors to treat the boys in our Army and Navy the Government sacrificed thousands of lives. It would mean that if the letters M. D. after a man's name are to be an indication of knowledge, intelligence, and broad-mindedness, as they of course ought to be, the medical profession would be forced to abandon false theories for the truth and replace dangerous and out-of-date practices with more modern and successful methods.

Surely the Government cannot ignore a matter of such vital importance. It is its duty to take every precaution for the protection of the people's greatest possession—their health! Death caused by malpractice, whether through ignorance or otherwise, should be prevented.

[*The Christian Science Monitor*]

She kept her pledge to Belgium! This song
A free earth sings throughout each day and night.
She paid her pledge when it fell due. The wrong
Of evil could not turn her from the might
Of her true word. This sceptered nation hurled
Her all into Love's scale with naught to gain
Except the freedom of a fearful world
From war and wrong and poverty and pain.
She saw the vision of a glad earth blest
With lasting peace, with heaven's work and rest.
Her pledge was paid in full when it fell due.
The word she gave to Principle was true.

She kept her pledge to Belgium! Her men
Fought valiantly in Flanders' mud and rain;
Her women sought the tasks of slaves again.
All England paid that no more war or pain
Should strike at earth. The vision of the King
Who reigns o'er all, she saw by night and day—
A world redeemed from fear and suffering.
Her battle cry became the words we pray:
"Thine is the kingdom!" This her bugle call—
"Thy kingdom come!" Thus England fought for all,
And paid in full her pledge when it fell due.
Thank God, her word to Principle was true!

[*Moorfield Story in The Boston (Mass.) Herald*]

We know that the only possible method of preventing war is a league of nations formed to preserve international peace, and so strong that no single nation will dare to encounter the penalties which such a league can inflict, if peace is broken. The statesmen of the great civilized nations are engaged in an attempt to organize such a league, and behind them stand leaders of public opinion everywhere. The difficulties arising from habits, prejudices, existing institutions, national pride, and all the dangers which active imaginations can anticipate are very great. No league can be devised which is not imperfect, for it must be made by man. It is impossible to satisfy everybody or to substitute at once for a system of international relations which has lasted for centuries a scheme which will revolutionize the politics of the world.

The question for us all is, Shall we help or hinder the attempt to make war impossible? We may admit that the future of the proposed league is doubtful; we can easily imagine its failure; we can foresee many difficulties in its way. But what of the system which it supplants? The future of that system is certain, its horrors are apparent to every one; its continuance means the end of civilization. Shall we insist upon retaining it because the proposed plan may fail? Must we not recognize that if it is only a step, it is a step in the right direction? In all human affairs progress must be made step by step. Shall we refuse to take the first step?

Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science"

In English Braille

"Rudimental Divine Science," by Mary Baker Eddy, has been printed in the English Braille system of type for the blind, and is now obtainable, in one volume, single copy, 50 cents; six or more, each 40 cents. Arrangements have been made whereby Reading Rooms in Great Britain may obtain a supply promptly, from a stock retained by the printers, by sending their orders for this book to Mr. Charles W. J. Tennant, Talbot House, Arundel Street, Strand, W. C., London, England. Carbon copies of such orders should be sent to The Christian Science Publishing Society, Boston, U.S.A., for the purpose of billing.

Pocket Edition of "Poems"

A new edition of our Leader's "Poems" has just been published, bound in black morocco, uniform with the pocket editions of the other writings of Mrs. Eddy. This book is now on sale and may be obtained at the following prices: Single copy, \$3.00; six or more, each \$2.75.

"Rudimental Divine Science" and "No and Yes"

English and French in One Volume

Announcement is made of the translation into the French language of "Rudimental Divine Science" and "No and Yes," and its publication in one volume, vest pocket size, with alternate pages of English and French.

This book is now obtainable in two styles of binding: blue cloth, gray edges, single copy, \$1.25; six or more, \$1.10; blue leather, gray edges, single copy, \$2.00; six or more, \$1.75 each.

New Vest Pocket Pamphlet

"A still small voice," a collection of four short articles: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect," is now on sale at four cents a copy.

New Pamphlet in Spanish

"Answers to Questions Concerning Christian Science," by Edward A. Kimball, is now published in Spanish with alternate pages in English, and is on sale at five 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 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.