

CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXII

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Christian Science Sentinel

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

VOLUME XXII

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Tradition

HUGH A. STUDDERT KENNEDY

ONE of the most tenacious clogs on the wheels of progress has ever been tradition. The human mind, easily wearied of truth, eagerly welcomes anything which, while relieving it of the necessity of denying its very self, seems to permit a certain complacent assurance that it is concerned with holy things. The doing of certain definite acts, the fulfillment of certain definite requirements, the observance of certain forms of speech, all offer a ready way to "the accumulation of credit," infinitely preferable to the human mind to that daily and hourly effort to understand Principle, which is the essence of the teaching of Jesus, as it was of the prophets before him and since his time.

Now, every great progressive epoch in the world's history has been marked by a break with tradition. From the departure of Abraham from Ur of the Chaldees to the ministry of Jesus, and from the ministry of Jesus to the writing of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the great rallying point has ever been the "simplicity that is Christ." Two thousand years ago, Jesus, proving the power of Principle as no man had ever proved it before, declared that this power had been made of none effect amongst the Jews. How? By their traditions. The whole course of Jesus' ministry, indeed, was marked by a steady repudiation of tradition. "The kingdom of God," he told his disciples, "is within you." To this man, utterly free from tradition, all things were subject; as they were, in a measure, to his immediate disciples. And yet, less than four hundred years after the Ascension, tradition was so firmly enthroned again that all Christendom was making a single letter in its creed a cause of division, hatred, and bloodshed.

So it has been throughout the whole course of Christian history. John Huss, John Wycliffe, Martin Luther, Ridley, and Latimer, and men of their time, John Wesley, and many others owed their power to the glimpse of Principle which enabled them to break, in a measure, with tradition. And as it was with Abraham, with Moses, with Jesus, and all others who followed where they led, so it was preeminently with Mary Baker Eddy. No one, since the days of Jesus, broke so utterly with tradition as did the Discoverer and Founder of Christian Science. She restated primitive Christianity, and she, once for all, safeguarded it against tradition, for all who would follow her teaching, by revealing the great fact that Christian Science, or the Science of the Christ, rests on demonstration.

Mrs. Eddy found it necessary, at all times, to be on the watch against the effort of the human mind to batten tradition, in some one or other of its thousand different forms, onto the cause of Christian Science,—tradition in regard to persons, places, forms of speech, festivals, observances. Steadily she urged the getting away from and the guarding against them, summing up the whole matter, every now and again, in some such wonderful sentence as, "The Christian Scientist is alone with his own being and with the

reality of things" (Message for 1901, p. 20). Her rebuke of mere tradition and its exercise was stern and pointed, as witness such passages as Science and Health page 366, line 30, to 367, line 9, or page 460, lines 14 to 23. For no one saw more clearly than did Mrs. Eddy how readily tradition could find an entrance through the tithing of "mint and anise and cummin," in the form of doling arguments, for instance, or in a punctilious carefulness after scientific speech. What we understand of Truth is our only defense, and what we believe of error is our only danger. The mere use of words, apart from our thought regarding them, neither helps nor hinders. In her article entitled "Inconsistency," on page 235 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels."

Practice not Profession

ALMA LUTZ

"WHAT I say unto you I say unto all, Watch," was the warning of Jesus to his followers. Nineteen hundred years later one of his most humble followers, Mary Baker Eddy, in her Message to The Mother Church (Message for 1900, p. 2), made this vital statement: "The song of Christian Science is, 'Work—work—work—watch and pray.'" This counsel is of utmost importance to all Christian Scientists, to-day and always, because the ways are subtle and hidden that lure one from a demonstrable to a theoretical religion. How much easier it is to preach than to practice! What a comfortable sense of self-righteousness and self-gratification preaching brings, and what watchfulness, self-immolation, and sacrifice are involved in the actual practice of Christian Science!

Even a slight study of the earthly career of Jesus will convince one that in every instance he proved his words by his works. For three hundred years his disciples followed his example, proving their religion by healing sickness and sin, and even by raising the dead. Then Christianity became popular. It was accepted by the court and, in consequence, thoughtlessly by the populace, so that as time went on neither the letter nor the spirit of primitive Christianity was understood by the majority of believers. Gradually a personal, material, even idolatrous element crept into the Christian religion, robbing it of its vitality. Symbols and ceremony took the place of the simplicity of Jesus' teachings. Men were separated from God by artificial mediators, by man-made doctrines and creeds, and it followed that only the outside of the platter was made clean. Truth, however, is immortal. In every age there have been clear thinkers who have found in the Bible, with its records of Christianity, inspiration to come out from the world of man-made theology and be separate, who have tried to acquaint themselves with God and be at peace. Luther, Wycliffe, Calvin, Wesley, and the Puritans, groped for the pure religion of

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Jesus; but it was Mary Baker Eddy who found it, and called her discovery Christian Science. The lost element of Christianity—healing the sick through the understanding of God—has been restored through this Science.

The first followers of this religion not only had the usual persecution to meet from denominational religion but from the medical profession as well, and these trials made them firm in their faith and willing to be judged only by their works. The growth of Christian Science has been steady and sure. To-day its message has reached the uttermost parts of the earth. Everywhere it has its churches gratefully and bountifully self-supported. That religion whose first reception was beset with ridicule, persecution, and injustice is attaining popularity. The same fervor remains among its followers, the same boundless gratitude for its healing message. Besides, there is the added strength of years of experience, years of earnest, conscientious work. Now perhaps more than at any other time is it necessary for Christian Scientists to be alert and watchful, to think clearly, and to remember that, as James said, "Faith, if it hath not works, is dead, being alone."

The responsibility for the proving of Christian Science does not alone lie with officers of churches and societies, nor with practitioners only; it rests with each individual Christian Scientist. We cannot delegate to others the work that is ours to do. Unless as individual Christian Scientists we are daily living our religion, trying each day to know more of God and to put this knowledge into practice, we are a drag and are not true to the wonderful trust committed to us. As we look back over the history of Christianity we see hundreds of sects, each one presumably starting with a motive higher and a vision clearer than the sect from which it separated, but losing the vision after a comparatively few years and sinking back into the category of sects many. Each Christian Scientist should ask himself these questions: Does my religion mean everything to me? Am I, as an individual, keeping it pure, active, and practical, or am I sinking into lethargy, shifting my responsibility to others, and so far as I am concerned, letting my religion drift in the direction of the many sects which are groping for Christ's Christianity?

The true Christian Scientist holds fast to the teachings of the Bible and of "Science and Health with Key to the Scriptures," and does not wander in the bypaths of personal opinion. The Ten Commandments and the Sermon on the Mount govern his thoughts and actions. He does his best to follow in the way that Jesus mapped out, and is a consistent exponent of Christianity. Honesty and earnestness, willingness to work for God without fame or the world's approval, even without recognition, are Christian duties. The true Christian Scientist does not go to church out of habit, to see his friends, or because the best people in his community attend. He goes to give as well as to get. He adds his mite of understanding to the reading of the great truth in the Lesson-Sermon, so that those who hear may themselves be healed. Great healing work will be done at Christian Science services when individual Christian Scientists have so studied and lived the truth expressed in the Lesson-Sermons that when they hear them read they fully comprehend their meaning. The Christian Scientist is not a dabbler. He does not use Christian Science now and then, when it is convenient or when there is no opposition; but always, because he trusts it absolutely. He does not relieve himself of all responsibility by calling a practitioner whenever there is a problem to solve. He calls a practitioner when he actually needs help, but he first does his best to work out his own salvation.

Christian Scientists need to study the life and teachings of Jesus continually, to keep ever before them his constant practical application of his religion. One of the very first duties that he taught his disciples was healing the sick. Following in his footsteps, Mrs. Eddy left this rule for Christian Scientists (Manual, Art. XXX, Sect. 7): "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it."

Jesus charged his disciples time and time again to beware of the hypocrisy of the Pharisee and of trust in riches. He showed them how always under all circumstances he turned to God for guidance and strength, never trusting in human opinions or human methods. Above all, his message was love. He took the sternness, coldness, and ritualism out of the religion of his day and brought to light the wondrous love of God. Jesus did not theorize about love. Love shone in his daily deeds. He displayed infinite compassion toward all,—toward the sick and the sinning, toward rich and poor, toward friend and enemy. He had time to give to all,—time for the publican and sinner as well as for the rich and learned Pharisee. Living in utmost simplicity, he sought neither pomp nor worldly power. His one purpose was to do the will of the Father.

With this example before him there is no excuse for any Christian Scientist to be cold or unsympathetic, unkind in word or deed, or "cumbered about with much serving." The true Christian Scientist will be approachable, trustworthy, sympathetic, loving, forgiving, a true friend. He will be ready to heal every inharmonious condition by his understanding of the truth and by his practical application of divine Love in the little things of daily life,—comforting with an encouraging word, a friendly smile, or a little act of kindness.

Personality

DAISYMAY CAMPBELL HUBER

THE human mind runs to extremes. Gaining the first glimpse of God as Principle, it jumps to the conclusion that Christian Science denies God as Person. Then follows the experience of getting away from personality, which is of longer or shorter duration according to the time it takes the human mind to arrive at the illogic of its own conclusion and find that Christian Science denies no such thing.

On page 27 of "No and Yes," Mrs. Eddy asks, "Who can say what the absolute personality of God or man is?" On page 4 of the Message for 1900 she says, "In divine Science, divine Love includes and reflects all that really is, all personality and individuality;" and again, in the Message for 1901, under the caption, "God is the Infinite Person" (p. 5), she says, "Do Christian Scientists believe in personality? They do, but their personality is defined spiritually, not materially—by Mind, not by matter. We do not blot out the material race of Adam, but leave all sin to God's fiat—self-extinction, and to the final manifestation of the real spiritual man and universe."

This, then, is the crux of the matter. Christian Science denies the materiality, the finity, of Person and personality, but it does not deny Person or personality. For so many years God was known as person in the sense of an enlarged man that Mrs. Eddy saw the necessity of removing this limited concept before God could be clearly understood; hence her use of the term Principle as a synonym for God and her insist-

ence upon the understanding of this term as applied to God. She did not, however, deny God as Person, and a careful study of her writings will reveal this fact. In *Science and Health*, the term Person as applied to God is used three times. In the other writings it is used twenty-nine times, while the term personality, which literally means Person manifest, is used many times throughout her works, sometimes in reference to the finite, material, false sense of Person, which must be put off; at others in the scientific sense, as God's manifestation, which God preserves forever.

God, then, is the infinite Person, and His personality is reflected in His whole vast creation. Personality is restored to its rightful classification, and the problem of getting away from personality is solved not by fleeing from all persons and things, but by welcoming each opportunity for becoming aware of true personality.

Silencing the Serpent's Voice

HELEN K. BROCK

EACH mortal finds himself over and over again listening to the voice of the serpent, which whispers suggestions that are sometimes openly evil, more often, however, masquerading as good,—suggestions of doing "evil that good may come," of enmity on the part of those with whom one would be friendly. These present themselves in varying ways to the thought, wearing a garment of reliability in order that they may gain ready admittance to the unwary—and often to those who deem themselves wise—and find lodgment there until at last the truth is learned and what before was entertained as truth is found to be but lies, nothingness, nonentity. Whence come these suggestions? Where did evil come from in the beginning? The answer to these troublesome questions can only be that evil, being a belief in the opposite of good, never came from Truth, and is a lie. When in our sleeping dreams we have passed through strange experiences and seem to have conversed with and listened to what was but an apparition, upon our awakening do we concern ourselves with the query as to where it came from? Do we not know without question that it was without origin, and thereby neutralize or destroy its influence?

In the second chapter of the great allegory of creation we are told that Adam fell into a "deep sleep," but nowhere are we told that he awakened from this sleep. In the first dream of which we have any record, to Adam and the woman Eve who shared his dream, evil appeared in the guise of a serpent stealing furtively into their happy, harmonious sense of existence, beguiling them into disobedience to the divine command, with promises of wisdom equal to divinity: "Ye shall be as gods, knowing good and evil." The voice of the serpent and the evil suggestions of to-day are all a part of the waking dream of the ages which began with the dream of Adam and Eve. As a result of this first disobedience, mortal man still dreams of life in matter, in a material body,—and his chief concern is how this material body shall be clothed, fed, housed, and amused. He dreams of happiness, when his body shall be satisfied with that which can be provided for its comfort; but he is bound to a cruel taskmaster which demands more and more, and he falls an easy prey to the suggestion of imposing suffering upon himself and others that prosperity may be enjoyed later on,—this suggestion finding expression in wars, strikes, and crimes of various characters.

A lie, however, has no foundation, no basis of truth. When traced to its starting point it is always found to have no existence whatever, consequently no beginning. Truth and error never mingle. A lie therefore has never any ele-

ment of truth, and is only able to simulate truth to the extent that the lie is believed. The destruction of this lie will be final and universal just in proportion as each one yields to the omnipotence and ever presence of God, good, and relinquishes belief in its own entity, thereby accepting the governing wisdom of the divine Mind.

We are told in the Scriptures, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Christian Science imparts a knowledge of the truth, and has come to the world to make men free from the burden imposed upon them in the Adam dream of existence, to awaken them from the "deep sleep" of materiality to the glorious reality of harmonious spiritual existence, and to silence forever the voice of the serpent. Through the understanding of this great truth, man will at last come to the realization of that which is prophesied in Revelation, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

In special comment upon this passage Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 567): "That false claim—that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men—is pure delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words 'cast unto the earth' show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messages, are cast out with their author."

Just One Thing to Heal

MABEL K. DIXON

THE complexity of thought with which the so-called human mind approaches any subject, thinking no doubt that this attitude shows erudition, is that which claims to make the simplicity of Christian Science a great stumbling-block to its comprehension and acceptance. On taking up the study of Christian Science the human mind tries to make something very abstruse out of the metaphysical handling of the subject of healing, presenting such a multiplicity of things to be taken into consideration that it loses sight of the fact that in any case that could possibly be brought for healing—let it be physical or otherwise—the simple truth about it is that there is but one thing to heal, and that is the false beliefs about that specific case. There are two things to be taken into consideration in any condition that is to be healed—the false beliefs about this condition, and the spiritual truth about its opposite which destroys the beliefs. In other words, the spiritual truth is what God knows about the real, while the false beliefs are what the human mind believes about the condition.

And how, asks the human mind, am I to find out what God knows? To which we answer: The Bible and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy are explicit in telling what God is and what man is, and the manner of proving their unity. God is Spirit, and man in His likeness is spiritual. God is Mind, and man as an idea of that Mind, reflects from it all he needs to know, and as all true knowledge is spiritual, it requires spiritual understanding to comprehend it. How are we to get spiritual understanding? There is but one place where it can be obtained and only one way of obtaining it—from God, and by praying and working for it.

If a condition does not yield as soon as we think it should, we must keep on affirming the spiritual truth which is the exact opposite of the false beliefs, keep on denying that a false thing can be true, keep on asking for spiritual understanding, without which there never was and never will be a healing; and this spiritual understanding brings to our work the operation of divine Love which uncovers all that is to be denied and alone gives the vitality necessary for demonstration of the spirit of scientific healing.

Christian Science warfare is with false belief, no difference how many subdivisions and differentiations the human mind may claim to give it, and we must not get sidetracked, but stick to the fact that there is but one thing to heal and just one way to heal it. It would surely be illuminating if we could see ourselves dressed up in our false beliefs. We would not for a moment submit to letting our material dress caricature us as we allow our mental dress to do, seemingly unaware that to the seeing eye and understanding thought the mental dress is just as apparent through conversation and actions as the material dress is to the physical sight. Think of the time and thought expended on the minutiae of material dress, and the comparatively little time given to the consideration of the robe of righteousness! Personal appearance should not be neglected, but how much more time should be given to the things that do not perish with the using. Then let us not be confused over the multiplicity of mere words but, going on with steadfast simplicity, let us follow Mrs. Eddy's instructions (*Science and Health*, p. 419): "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious." And there is but one foe—the belief in evil—which brings us back to our starting point, that there is but one thing to heal, and just one way to heal it.

The Sabbath

ROBERT C. BRYANT

THROUGHOUT the history of the Jewish people, up to the time of Jesus the Christ, the sabbath was the most important religious institution. Of the Ten Commandments, the one concerning the observance of the sabbath is elaborated most at length and with the most careful detail. Christ Jesus recognized the importance of the sabbath, and historic Christianity has in turn accepted this Jewish institution and given it a place of first importance in its own system of belief and worship. But why this great emphasis on the sabbath? It could not be merely to provide one day of rest in seven for mankind. Important as this may be, it does not account for the place occupied by the sabbath in religious thought.

The spiritual interpretation of the Scriptures in Christian Science reveals the deeper meaning of the sabbath and makes very clear the reason for its great importance. The record of creation, as given in the first chapter of Genesis, speaks of the six days in which God formed the earth and the heavens. But these "days" were not days of twenty-four hours each, for solar time did not yet exist; nor were they periods of time at all. When we understand that God is divine Mind, infinite, eternal, and unchangeable, we must see that time is only a human concept and does not exist as a condition or property of Mind. All that God, divine Mind, is and thinks and does must be as infinite, eternal, and unchangeable as God Himself. All that God creates always has been and always will be, an idea in Mind. There never was a time when any part of God's creation did not exist. God did not create light in one period of time and after

that create the firmament in another period of time. In the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we read (p. 502): "The creative Principle—Life, Truth, and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected." And on page 504, continuing, Mrs. Eddy says, "The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*,—words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn."

The "days" of God's creation are, then, conditions of thought only. "And God saw every thing that he had made, and, behold, it was very good." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Thus we see that divine Mind, conscious of the completeness and perfection of its own creation, has perfect rest,—not cessation of activity, for that would be death, but rest from any sense of incompleteness, imperfection, or inharmony. The sabbath, then, is that condition of thought in which the completeness, perfection, and harmony of all creation is seen and understood.

"And God blessed the seventh day, and sanctified it." "Six days shalt thou labour, and do all thy work." This work must be to see divine perfection. "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." In it thou shalt find complete rest. Here, then, is the reason for the great importance of the sabbath to mankind, and the secret of its emphasis in the Scriptures and in all Christian thought. Its application is universal and relates to human experience right here and now. To the extent that we understand the completeness and perfection of all things in God, divine Mind, to that extent do we enter our sabbath or rest,—not cessation of activity, but freedom from every sense of and belief in incompleteness, imperfection, and inharmony, which appear to mortals as varying forms of sin, disease, and death.

Knowing and Proving

ALICE HENSLER

THE understanding, in ever so small a degree, of the power of Truth, holds countless blessings for mankind. When man has learned to trust this power and is constantly on guard to apply it, realizing that God's law is all there is, that God made all good, to be manifested to-day, yesterday, and forever, he will find himself enjoying a freedom he never knew before, a freedom that naturally follows his release from the bondage of his false sense of self.

How much precious time have mortals spent reveling in all manner of weird imaginings, worrying over evils that never occur, mentally building up impassable bridges, and so keeping themselves out of the good that is their rightful inheritance, the good that flows from the fountain of Truth. To know and to trust the power of Truth, of good, is peace ineffable, the peace "that passeth all understanding." In "Science and Health with Key to the Scriptures" (p. 468) Mrs. Eddy says, "All is infinite Mind and its infinite manifestation, for God is All-in-all." This was very forcibly brought home to me some twelve years ago, before I had begun really to study Christian Science.

It so happened that frequently, according to mortal sense, I would contract very severe colds, accompanied oft-

times with loss of voice. Upon one of these occurrences and just at a time when I had much need of my voice, and not realizing that Truth, the great Physician, alone can heal, I sought aid from a doctor. In the office of this doctor a card was displayed in large type, that all who saw might read, "God heals, and the doctor takes the fee." After submitting to what I deemed a very disagreeable treatment, I referred to the card, "God heals, and the doctor takes the fee." "Well," the doctor replied, "you are intelligent enough to know that unless God helps me, I cannot help you." That was the turning point for me. I determined then and there to learn more of the truth of Christian Science that makes for freedom. Here was a doctor telling me he could do nothing unless God was with him. Surely I as one of the Father's children have also a place in His kingdom. I have but to knock and it will be opened. From that time forth I included in my daily prayers, "Open thou, O Lord, the eyes of my understanding." And many times since has it been demonstrated to me that if we are obedient and come with honest hearts, His ever presence never fails us. Jeremiah tells us, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

It is the duty of all true Christian Scientists to hold to the straight and narrow way, without swerving, to keep their vision clear, so as not to lose the road that leads to Truth, to Life, and Love, and to demonstrate that we know the way. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 359), "The way is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being." Let us ask ourselves to what degree have our demonstrations risen; how are we rewarding our revered Leader's patient, faithful work. This reward cannot be rendered through the channels of selfishness, idleness, strife, bickerings, self-aggrandizement, and the manifold temptations lurking around the corner, trying to becloud our vision, to win us from our high purpose, even as the Master himself was tempted. And as the Master's faith was founded on the rock, so must our faith be, undaunted by the waves of criticism and high-sounding words that have nothing to offer but empty phrases. Let us keep our gaze to the light, the light of divine Principle. God is that Principle and man is His image and likeness. In these turbulent times, when all the world seems more or less discordant, it behooves us as Christian Scientists more than ever to do as our revered Leader tells us in *Science and Health* (p. 392), "Stand porter at the door of thought," watching and praying for that Mind to be in us "which was also in Christ Jesus."

For all the blessings that have come to countless thousands through Mrs. Eddy's book, "Science and Health with Key to the Scriptures," we owe endless gratitude. It is a debt that never can be paid, but as true and faithful disciples we can uphold and perpetuate her teachings by faithfully living up to the standard she has set for her followers. How I bless that Key, our Leader's gift to all. It has enabled me better to understand the meaning of Jesus' words, "Ye do err, not knowing the scriptures, nor the power of God."

♦ ♦ ♦

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began best can't end worst,
Nor what God blessed once prove accurst.

Robert Browning.

Selected Articles

["Healing"—*The Christian Science Monitor*, Boston, U. S. A., Nov. 7, 1919]

Christian Science is known particularly by its fruits. Because, however, the effects of its practice are more apparent than the means used to produce them, Christian Science is popularly believed to be a system of treatment without medicine, quite regardless of the mental condition of the practitioner or the patient. Yet it is demonstrably true that disease is the result of thought and that it can only be healed by changing or eradicating the thought which causes it. In other words, disease, which is an effect, is the product of thought, which is cause; and this is equally true of overt sin, for disease is sin, and sin is disease, whichever way you want to look at it. Hence it follows, since effect cannot be separated from its cause, if you are going to heal disease you must first remove the thought which causes it.

To any one who seriously contemplates Christian Science healing it must be evident that it is holy work and rests upon something higher than the human mind. It is the human mind which seems to be capable of entertaining thoughts whose externalization is sin, sickness, and death, and it is from these very effects that this same mind seeks to be saved. Naturally, then, it turns to something beyond and above itself and finds surcease from its troubles in the realization of the existence of infinite intelligence, incapable of entertaining thoughts which can result in evil. This infinite intelligence is God, or Mind, the Mind which Paul says "was also in Christ Jesus." And it is in the proportion that those who practice Christian Science are conscious of the divine Mind that healing is experienced for themselves and others.

Now it must not be supposed for a single moment that mortals can be healed of their ailments while they believe sickness to be a reality or that it is part of the divine plan. If disease were a part of the divine plan it would be as eternal as God, for creator and creation, Mind and its manifestation, are coexistent and coeternal. If disease were a reality it would be true, and if true, it would be a part of Truth and therefore a part of God, for God is Truth. Christian Science does not teach that God or His creation can be destroyed or that anything which is true can ever be changed. But it does teach that what seems to be, yet is no part of the divine plan, can be proved to be what it is—a false supposition of the human mind, which has no place in the spiritual creation, government, or economy.

Uninstructed in the things of Spirit, mankind are convinced that sickness is as real as health, and it is this conviction more than any other one thing which is the chief cause of disease. Christian Science has come to change this. It rouses mortals out of their belief in the reality of matter and mortality. It changes their thought-processes by turning them into new channels. It causes humanity to contemplate something better, higher, holier than the pleasures and pains of material sense, and sets them to work to learn of the real and eternal, of that creation of which it is written that "God saw every thing that he had made, and, behold, it was very good."

Mrs. Eddy, Discoverer and Founder of Christian Science, speaking of the action of Christian Science in human affairs, says: "The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind" (*Science and Health*, p. 162). Herein is succinctly described the whole process of healing, which comes only as erring, mortal thought, ignorance of the nature and character of God and man, false beliefs based upon sen-

sualism and materialism, give place to right thinking; in other words, as the carnal or mortal mind is destroyed through the knowledge that all things were made by God, infinite good, "and without him was not any thing made that was made."

The teaching of Christian Science does indeed stir the human mind. It startles it and astonishes it; and one of the first things it does is to force the individual to acknowledge that, if he desires to be freed from the pains of sense and the effects of sin, there is something which he himself must do. So accustomed, however, is mortal man to accept as real and God-created whatever is apparent to the physical senses that it is very difficult at first for him even to be willing to question their testimony. But when he realizes that there are in everyday experience things which these senses cannot explain, he begins to be willing to acknowledge the existence of a power which, if understood, can govern mankind in perfect harmony. He begins to acknowledge that God is absolute good, and from this there grows the perception that the universe, the effect of the activity of this perfect cause, should not and does not in reality contain or express any quality which is contrary to its Principle. In other words, a man who, through the exercise of spiritual sense, acknowledges that God is supreme, the creating, governing, infinite Principle, begins, by an inevitable process of logical reasoning, to question the genuineness of everything which does not conform to the standard of like producing like, a perfect creation made and governed by a perfect creator and maintained by Him in a state of continuous perfection.

Thus is a man stirred to his depths. He perceives that if he is to continue conscious of his own existence, it can only be as he knows himself as spiritual, as a child of God. And he realizes that he must empty his mind of every thought of evil, matter, sin, sickness, and death, of belief in the reality of any quality or condition which does not originate in God, the divine Mind, and fill it with thoughts of Love, Truth, Life, of spirituality, purity, health, of patience, kindness, gentleness, of confidence in and assurance of the government of God; in short, he must eschew evil in every form and order his every thought, word, and act in strict obedience to Principle.



[John M. Dean in *Chattanooga* (Tenn.) *Times*]

As reported in the *Times* a no doubt well meaning lady critic of Christian Science has been giving out a wealth of misinformation on that subject.

"Science falsely so called," was evidently a term used by Paul in warning Timothy against false or haphazard methods in every realm of thought, including religion. Incidentally it may be remarked that Christian Scientists are thoroughly familiar with this warning and its wholesome advice is very helpful to them. That true Christianity must be scientific and therefore demonstrable, may be a new thing to most people, yet being the truth it is as old as God. Christian Scientists have a considerable acquaintance with the Bible, for they make it their daily study and, while they undoubtedly interpret it differently from others, it is their chart of life. "Science and Health with Key to the Scriptures" by Mary Baker Eddy is a commentary on Scripture, and its revelations of the long hidden truths of the Book of books bring about a constant spiritual unfoldment to those who really want to understand it.

Christian Science denies the existence of sin on the basis that, as the loving God could not and would not make it, it was never made. They do not deny it as a belief which is a corollary of a purely mortal and material sense of existence,

but as this sense of existence has no real relation to spiritual and divine living and is provably destructive, they contend that it is not an entity and is therefore no more real than wrong thinking makes it. In other words, it has no more power or reality than the mathematical mistake that two times two are five. When the student of mathematics learns that two times two are four, that is the end of the mistaken belief. It is not an entity to be perpetuated or passed along to some other person. It was never more or less than a false belief, and thus it spontaneously disappears from the consciousness of the one who was deluded by it. The Scripture reference, "The wages of sin is death," receives full support from Mrs. Eddy's statement (*Science and Health*, p. 6), "Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed." That sin is God-sent and therefore is indestructible and eternal, is unthinkable to those who take the trouble to reason independently of man-made doctrines.

Those who prate of a "personal God" differ widely in their concept of His personality, and it is to be doubted if even our present critic could give a very definite impression of her own understanding of the personal nature of Deity. The Christian Science God is the God of the Bible, who, we are therein told, "is a Spirit." If, then, God is Spirit, His creation must inevitably be spiritual, unless we are going to discard the invariable rule that "like begets like." "God hath made man upright," says the Preacher; "but they have sought out many inventions"—and this is the only logical explanation of evil.

In *Science and Health* (p. 468), Mrs. Eddy in her "scientific statement of being" says, "All is infinite Mind and its infinite manifestation, for God is All-in-all." This is not pantheism, for the manifestation of God cannot be God, but is that which emanates from God. Is not this in full accord with the teaching in I Corinthians, which plainly urges complete submission to the divine power in order that "God may be all in all"? Christian Scientists readily recall the statement attributed to an East Indian religionist as to an alleged similarity between Christian Science and ancient esoteric teachings, but they also recall that this person's opinions showed throughout a woeful lack of knowledge as to what Christian Science really is. That it has no relation whatever to pantheism will be proved beyond question to any unbiased thinker who will read a Message written by Mrs. Eddy to The Mother Church, entitled "Christian Science versus Pantheism."

Christian Scientists readily admit that they fully credit the statements of Jesus himself as to his real nature. He never claimed to be God, but plainly called himself "the Son of God." He also said, "Why callest thou me good? there is none good but one, that is, God." Jesus was the Christ, and this fact enabled him to say, "Before Abraham was, I am." He was not speaking thus of the personal man, Jesus, but of the Christ-nature which he embodied more than all others. As Mrs. Eddy puts it (*Science and Health*, p. 312): "Jesus' spiritual origin and his demonstration of divine Principle richly endowed him and entitled him to sonship in Science. He was the son of a virgin."

Christian Science has never had to resort to questionable or adventitious aids for its propagation. Truth never requires unkind or malicious means for its establishment. Like the sun, it shines on and has no need to criticize the light of other worlds. That which is true will endure, while that which is false will perish. This is all that any Christian need ask. Christian Scientists themselves are naturally the only logical exponents of their faith, and presumptuous hos-

tile critics would do well to remember that fact. When every Christian gets so busy doing good that he has no time to throw mud at his brother Christian, then, and not until then, will the fatherhood of God and the brotherhood of man be established.

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[C. W. Hale in *Terre Haute* (Ind.) *Tribune*]

The sermon reported in a recent issue as having been delivered by an evangelist, indicates that he has a wholly erroneous concept of what Christian Science is, and does not understand what it teaches. It reveals again the fact so often proved in the practice of Christian Science that a material interpretation of the Scriptures leads to contradictions and confusion, while a wholly spiritual interpretation opens up the treasure house of the Bible, and reveals its teachings as wholly consistent and logical.

Christian Science accepts unreservedly the teachings of the Bible, and endeavors to fulfill and obey all the commands and admonitions of Christ Jesus. It does not "strike out of the Bible the whole doctrine of the atonement," but gives to mankind the highest and holiest sense of what the atonement is, and proves its teaching by practical demonstration in the healing of sickness and the overcoming of sin. Christian Science teaches that the mission of Christ Jesus was to reveal and prove the love of God to man, and to demonstrate the way out of sinful beliefs into man's rightful heritage as "heirs of God, and joint-heirs with Christ." Christ Jesus showed to mankind the real relationship of God to man, and demonstrated the atonement, man's at-one-ment or unity with God, and consequently his dominion over all phases of false beliefs and everything that would claim to separate him from God.

Mrs. Eddy, the Discoverer and Founder of Christian Science, makes this clear on pages 33 and 35 of her book, "No and Yes," where she has given the following: "The sacrifice of our blessed Lord is undeniable, and it was a million times greater than the brief agony of the cross; for that would have been insufficient to insure the glory his sacrifice brought and the good it wrought. . . . It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live. He suffered, to show mortals the awful price paid by sin, and how to avoid paying it. He atoned for the terrible unreality of a supposed existence apart from God. He suffered because of the shocking human idolatry that presupposes Life, substance, Soul, and intelligence in matter,—which is the antipode of God, and yet governs mankind."

Apparently this critic of Christian Science does not understand the scientific accuracy of Mrs. Eddy's work, nor does he seek the basic meanings of words as used in her writings. The use of the word "Principle" as a synonymous term for God when properly understood gives to mankind a broader and more demonstrable knowledge of God, and enables him to realize more clearly and prove God's power. It takes away the erroneous beliefs in a physical, manlike God, forever eliminates any concept of God as formed of material flesh and blood, and reveals Him as being omnipotent, omniscient, and omnipresent, the one eternal cause and creator. The definition of principle as given by Webster is, "a source, or origin; that from which anything proceeds; ultimate element or cause."

Again referring to "No and Yes" we find that Mrs. Eddy says on pages 19 and 20: "God is infinite. He is neither a limited mind nor a limited body. God is Love; and Love is Principle, not person. . . . Person is formed after the man-

ner of mortal man, so far as he can conceive of personality. Limitless personality is inconceivable. His person and perfection are neither self-created, nor discerned through imperfection; and of God as a person, human reason, imagination, and revelation give us no knowledge. . . . When the term divine Principle is used to signify Deity it may seem distant or cold, until better apprehended. This Principle is Mind, substance, Life, Truth, Love. When understood, Principle is found to be the only term that fully conveys the ideas of God,—one Mind, a perfect man, and divine Science."

The teachings of Christian Science are accurate and scientific, and cannot be fully comprehended by a superficial perusal of a portion of Mrs. Eddy's writings. Not in one instance does Christian Science take anything from the teachings of the Bible, but by its spiritual interpretation of the Scriptures brings health, holiness, and happiness to man.

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[Charles W. J. Tennant in *Bromsgrove* (England) *Messenger*]

From reading the remarks of a clerical critic at a meeting in the Institute at Bromsgrove recently, one might be led to imagine that Christian Science was something quite distinct from the gospel of Christ. Christian Science is the gospel of Jesus the Christ; it is the Science that he taught and demonstrated, and which has been rediscovered by Mrs. Eddy. We are glad that our critic acknowledges that there are genuine cures in Christian Science, but he also says it contains grave errors and mistakes. Christian Science is based on divine Principle, with definite rules. If these are obeyed, then the results are as certain as properly worked out sums in mathematics. If our critic takes for his premise the fact that God is Spirit, infinite, omnipotent, omniscient, and omnipresent, then the only possible conclusion he can arrive at is that God, Spirit, is all and there is none else. Every statement in "Science and Health with Key to the Scriptures" by Mary Baker Eddy is either a statement of this premise or a conclusion drawn therefrom. There are no grave errors or mistakes in it. The millions throughout the world who are able to demonstrate Christian Science in part are becoming a vast "cloud of witnesses" to the truth of Jesus' teaching, and humanity is feeling the impulse that is being given by them to the restoration of Christian healing.

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[Written for the *Sentinel*]

Without Haste, Without Rest

ADELAIDE KEITH MERRILL

WITHOUT haste, without rest,
God's work in us is done.
We may not see from sun
To sun His purpose clear,—
Why clouds must bring the rain,
And wind must stir the blade
Till "full corn in the ear"
Completes His work,—
Without haste, without rest.

Without haste, without rest,
The evening shadows fall,
And darkness covers all
The earth, and we are still.
Quiet and confident
We wait His coming day,
In peace to do His will,
Working as God works—
Without haste, without rest.

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Editorial

A New Heaven and a New Earth

THE overturning force of Principle cannot be stayed in the physical universe. The heaven of Truth is perpetually at work. And though men, in their material blindness, may misconstrue the signs of the times, the metaphysician makes no mistake about them. To the idealist the great war was to be the entrance chamber to a new heaven and a new earth. But this heaven and this earth, though he realized it not, were to be equally of the earth earthy. The hopes of the world were to find their expression, after the terrors and agonies of the battle field, in a peace whose symbol was to be ease in matter. The chief baker and the chief butler were to lie down together, and the senses were to lead them. The human mind did not, of course, put it so crudely as that; the human mind never does. All the same it was what it meant. The to-morrow of "Jack Johnsons" and "Big Berthas" was to be a to-morrow of lotus leaves.

There is, however, an ancient proverb, a proverb which, if Master William Langland is correct, we owe as usual to the Greeks, and of them to Plato, to the effect that man proposes, but God disposes. What Plato, or whoever coined the expression, really meant was obviously that men play with material effects, with a vanity which has not yet even discovered that the word itself means nothingness, and remain all unconscious that the only real power is the spiritual causation underlying everything. It was this causation which, overturning and overturning human vanities, brought about the great war. It was this causation, still overturning and overturning, which brought about the great peace—a peace which is only war under a new name. For, just as Jesus the Christ told men of the first century, "I [the Christ, Truth] came not to send peace, but a sword," so, the metaphysician of the twentieth century is able to realize that the more Truth displaces the lie of the human mind, the more furiously must rage the chemicalization to which Mrs. Eddy refers on page 401 of *Science and Health*, when she writes, "What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief."

The great war stirred the depths of human nature. It brought to the surface all that was at once best and worst in it. And when the war was over this best and worst could no more lie down together than the lion and the lamb. Prohibition was found fighting with appetite, suffrage with sex domination, class equality with class discrimination, and everywhere purity with impurity, and selfishness with selflessness. It was a new phase, that was all, of the old struggle between good and evil, of Merodach with Tiamat, as the pagan ages pictured it, which in Christian theology was symbolized as the battle of Michael with the dragon. "The determination," as Mrs. Eddy writes on page 28 of *Science and Health*, "to hold Spirit in the grasp of matter is the persecutor of Truth and Love."

The new heaven and the new earth, then, which every human being brought out of his sense of the great war,

was a heaven and an earth of dense materiality, or of such dissipated materiality as the vision of the Christ had engendered in his individual case. It is to this materiality that is owing the great wave of disappointment which has threatened to submerge the world in a new era of strife, in which the conflicting forces shall be no longer political but social, whilst the weapons are being forged less in the arsenals than in the forums and in the study. Adam, as Origen pointed out centuries ago, being Adam, in other words human nature being what it is, this disappointment was almost inevitable. The strained hopes with which those who had spent months of privation and misery in the trenches came home to face a world which had exploded in patriotic sentiment during the war, without lessening its own materiality, were bound to breed disenchantment. There was a willingness, it is true, to do something for the soldiers, but it was a willingness, Adam being Adam, which was to be exhausted generally at the expense of somebody else, and the intensity of which faded as the weeks passed by. Added to this there was perhaps an extravagance of expectation upon the part of the soldier, not in the least remarkable, Adam being Adam, which tended to exalt his claims above those of any one else, as if no one else had done anything toward the great achievement.

Thus the feeling of disappointment began slowly to filter through all sorts and conditions of men, because only here and there was there one who was realizing that earth can never repay human suffering, and that every hope of permanent material happiness is built on an illusion. The wise man knows perfectly well that the great danger comes to him when all men speak well of him, and, in the same way, if there had been a greater perception of the Christ, Truth, in the world, the expectations of a new heaven and a new earth would have been built less on a hope of ease in matter, after the war, than on a realization of the fact that the war itself was rather an opportunity for proving the nothingness of matter than an acid test of human endurance to be rewarded with an aftermath of material rest and pleasure.

This surely is the Holy War, the war in which Michael fights against the dragon, in which spiritual strength closes with the material senses, and this is the real Armageddon. The new heaven and the new earth will be found not in the concerted rush of the crowd, but, individually, as each cross-bearer finds his way unemotionally and scientifically along the narrow way in the footsteps of the Christ. The clue to this new earth is no material Theseus thread; it is what the New Testament calls *ἐπίγνωσις τοῦ θεοῦ*, a scientific knowledge of God, Principle. This knowledge constitutes a realization of the nothingness of matter, and a perception of the fact that material phenomena are a succession of mental concepts, as Mrs. Eddy explains when she writes on page 123 of *Science and Health*, "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas." Everything that exists exists as thought, and this, on a material plane, has been the teaching of all idealistic philosophy, from Plato to Lord Kelvin.

Mrs. Eddy went further than this philosophy in going to Jesus of Nazareth for her Science, and accepting the fundamental difference drawn by him, for Nicodemus, between the Spirit and the flesh. Not only did she insist with the idealistic schools that matter was a phenomenon, but she insisted on the great fact of the idealism of Jesus, that the noumenon of mortal mind or energy was itself a mere illusion, a counterfeit of the divine Mind, God, Principle. "The kingdom of God," Jesus himself declared, "is within you." The real-

ization of this is the scientific knowledge of God, Principle. It is man's citizenship of the new earth, a world of a gathering spiritual understanding of the nothingness of matter, which must inevitably give place to man's citizenship of the new heaven, a heaven not of clouds and mystery, but of spiritual harmony, the government of divine Mind.

FREDERICK DIXON.

On Guard

CHRISTIAN SCIENCE heals. True healing is, of course, the replacing of any seemingly wrong conditions with right activity. This replacement is by no means limited to what is called physical disease. Every discord, whether of business, of the household, or of the community, as well as any sickness or sin, has to give way sooner or later before the harmony of the divine Mind. Because real Life with its whole manifestation is indestructible, every supposed phase of destruction has to subside into its native nothingness. In fact, the ever presence of Life keeps any supposition of an opposite null and void. This is the unerring watchfulness of the divine Mind. Not for an instant could divine intelligence and its manifestation be touched by any belief in non-intelligence. Thus infinite consciousness forever knows the eternality of its idea.

As Mrs. Eddy tells us on pages 150 and 151 of "Miscellaneous Writings," "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call." The one infinite cause perfectly sustains its effect; and the genuine effect is influenced only by the demonstrably true cause. In this way Principle keeps ward over its alert idea. By giving expression only to the divine Mind, idea is ever successful and satisfactory.

One turning to Christian Science for healing of any sort is satisfied, therefore, just in proportion as he comprehends Principle and its idea in place of any seeming opposite. For such a one, daily alertness must consist in the knowing that, no matter what may seem to arise, spiritual intelligence is manifesting itself in spiritual action. This spiritual action is the genuine idea, here and now altogether apart from any belief in matter. The illusion of mortality, with all its limitations, vanishes in the presence of the immortal idea. To be on guard, then, is to understand that the divine Mind does govern the true man, in spite of any supposition to the contrary. It is wholly the process of Mind, not any material sense of things. It is the awake realization of Truth, to which every one must turn. It is living and doing, which must be entirely in accord with Principle. Certainly this is a high ideal for endeavor; but through the earnest study and application of Christian Science it is actually attainable. With simple sincerity, each one has but to practice what he learns.

Seeing the need for constant alertness, Mrs. Eddy arranged for various aids along the way. She provided for church services, lectures, reading rooms, practitioners, teachers, periodicals, and other means for the turning of attention to Principle and away from mere mortal appearances. Of the periodicals she wrote, in a little article called "Something in a Name," now published on page 353 of "The First Church of Christ, Scientist, and Miscellany": "I have given

the name to all the Christian Science periodicals. The first was *The Christian Science Journal*, designed to put on record the divine Science of Truth; the second I entitled *Sentinel*, intended to hold guard over Truth, Life, and Love; the third, *Der Herold der Christian Science*, to proclaim the universal activity and availability of Truth; the next I named *Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind." Thus, in her words, the *Sentinel* is "intended to hold guard over Truth, Life, and Love."

Any student of Christian Science, even though he be but a beginner, will find it interesting and helpful to look up, with the aid of the concordances to all of Mrs. Eddy's works, which may be consulted in any Christian Science reading room, the various passages in which she has spoken of the *Sentinel*. Compare with these, then, the passages where she uses the word "guard" either as a verb or as a noun. When one has done this, one is ready to turn with fresh enthusiasm to the *Sentinel* and the other Christian Science periodicals, determined to see more of the true idea, instead of mere pages of print and paper. What manifests the perfect watchfulness of Principle does not depend in the slightest on human personalities. Idea emanates completely from the divine consciousness. Certainly, therefore, no mortal is really responsible for it. Throughout the world, seekers for Truth can turn together to the one Mind, which is ceaselessly unfolding. If they will but look steadfastly to God and the divine unfoldment, they are bound to see and experience good.

Earnest reading requires the giving of intelligent attention to Principle first of all. Just to know that divine intelligence controls the true man is good in itself. When one brings this simple understanding to bear on whatever one reads in the Christian Science periodicals, one is ready to appreciate what God is revealing as the veritable expression, regardless of any seeming. By looking with consecration to God and His idea, one necessarily finds permanent healing and happiness. Right seeking does not accept blindly any mortal appearances, but insists on proving what God knows. The alert determination to accept only divine intelligence as the guarding and guiding power wins the way to health and holiness. It is, therefore, always a joy to be righteously on guard, which is, in other words, to live and act forever in accord with the one, truly loving, divine Principle.

GUSTAVUS S. PAINE.

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Among the Churches

Current Notes

MADISON, WIS.—On Sunday morning [Jan. 18], Second Church of Christ, Scientist, of this city will hold the first service in its new church edifice, 263 Langdon Street. A number of Christian Scientists, in August, 1918, formed the organization of Second Church of Christ, Scientist, of Madison, a branch of The Mother Church, The First Church of Christ, Scientist, in Boston. Services were held in a private home, then in the G. A. R. Hall, and soon the Knights of Pythias Hall was secured, where services have been held up to the present time, although it is frequently overcrowded. In the spring of 1919 the Hiram Johnson property of 263 Langdon Street was purchased and immediate steps were taken to remodel and enlarge the building for church purposes. The corner stone was laid August 20 of last year.

This is the latest addition to the churches of Madison and represents an investment of approximately twenty thou-

sand dollars. The auditorium will have a seating capacity of two hundred and seventy-five and is expected to provide for the temporary requirements of the congregation. The lot is sufficiently large to allow for future extensions as the growth demands.—*The Madison Democrat*.

DENVER, COLO.—Work has begun on the new church building for Fourth Church of Christ, Scientist. It will be a beautiful and imposing structure, located on the triangular plot of ground at West Thirty-first Avenue, Lake Place, and Grove Street, and will cost close to one hundred thousand dollars. Grading and excavation already are in progress. The Sunday school room will have a seating capacity of seven hundred and the auditorium eleven hundred.

Highland Chief.

MONROVIA, CALIF.—The beautiful new edifice of First Church of Christ, Scientist, was formally dedicated last Sunday [Feb. 22].—*Monrovia News*.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 4, 1920, 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 21, 1920. Consideration of any applications received after that date will be deferred until the November 5, 1920, 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 7, 1919, 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 17, Mass.

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The Lectures

NEW ORLEANS, LA. (First Church).—William W. Porter, lecturer; introduced by Julius L. Beer, who said in part:—

In this crucial hour there goes up from the agonized heart of humanity a plaintive cry: Whither shall we turn? Whence shall come our help? And in response to this appeal there comes out of the void, floating down the centuries, that same voice, gracious and sweet, yet penetrating and clear, saying with infinite tenderness, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Now, as then, and as in all the days to come, it is God alone who can save. Christian Science comes at this time to interpret the Master's teachings, his message of salvation, in terms comprehensible to present day thought and in a manner adapted to meet every human need and satisfy every human aspiration.

PORTLAND, ORE. (Fifth Church).—Frank Bell, lecturer; introduced by Mrs. Helen Jeselson, who said in part:—

Christian Scientists the world over are rejoicing that after centuries of sorrow and doubt and longing, following the advent of our Savior on earth, there came at last one strong enough and pure enough and faithful enough to relight the torch of spiritual understanding and bring again in

its entirety to a troubled world the religion taught by Jesus of Nazareth. This is why our hearts go out in gratitude to Mary Baker Eddy, the Discoverer and Founder of Christian Science, that through her consecration and life work we have been enabled to grasp this glorious Principle underlying all religious healing and demonstrate, in a degree, the coming of the Christ in our consciousness.

CHICAGO, ILL. (Third Church).—John W. Doorly, lecturer; introduced by Henry J. Holm, who said in part:—

Jesus not only performed many wonderful works but he also taught others how to do so. He left no tangible rule, however, by which men could learn to apply this healing power. Throughout the Christian era many well meaning men and women have tried to emulate the works of Jesus, but because their methods were not built upon the rock, Christ, they had no enduring basis. It remained for Mary Baker Eddy, the Discoverer and Founder of Christian Science, to restore to the world primitive Christianity and the healing of physical ailments in the way that Jesus taught and practiced. Her spiritual understanding of God enabled her to reduce to writing, so that all might understand, the rule or method by which the sick are healed, the sinning redeemed, and discord of every name and nature destroyed through a correct knowledge of the power of God.

SUPERIOR, WIS. (First Church).—Judge Samuel W. Greene, lecturer; introduced by Thomas B. Mills, who said in part:—

On the wayfarer who listens and observes, Christian Science inculcates faith in and loyalty to the laws of God; it impresses the truth that those laws are unchanging and enduring; it emphasizes that fundamental of right living, the understanding of the fatherhood of God and the brotherhood of man; and admonishes us that at all times and in all ways we are our brother's keeper.

There never has been a time in human history when the strife torn peoples of this world needed the appealing, compelling forces of spiritual awakening as now. In the struggle for place and power, in the white heat of contest, men in their passions have been swept from their moorings, and are fervently asking for a light to guide them, asking that the Master shall say again to the tempest, "Peace, be still." Christian Science teaches that there is a God-given power freely granted and abundantly bestowed, rescuing man from sin, sickness, and death. It demonstrates that God heals today as in that wonderful time nineteen hundred years ago, when Jesus taught and healed in the beautiful hills of Judea and by the blue waters of the Sea of Galilee.

CATSKILL, N. Y. (Society).—George Shaw Cook, lecturer; introduced by Miss Lillian Banks, who said in part:—

In the days of Jesus of Nazareth, when John the Baptist sent his disciples to inquire of him, "Art thou he that should come, or do we look for another?" Jesus referred to his works of healing as evidence of his Messiahship. Jesus taught his followers to have faith in God and to prove their faith by their works. He left this promise to all mankind, "He that believeth on me, the works that I do shall he do also." So, in our day, as proof of the Christianity of Christian Science, thousands lovingly testify that through its ministry they have been freed from the bondage of sickness and sin and have received untold blessings.

Can the religion of Christian Science be other than Christian when its message of love brings healing to the sick, comfort to the sorrowing, rest to the weary, and forgiveness to the sinful? The truth as revealed in its teach-

ing has ever been available and free to all,—but the eyes of men were blinded that they saw not, and their ears were dull of hearing that they understood not, else the healing power of early Christianity would not have been lost for centuries. Just as clouds deprive us of sunlight but do not affect the sun itself, so the darkness of material thoughts dimmed the light of spiritual understanding but had no power to harm the Christ, “the true Light, which lighteth every man that cometh into the world.”

Mrs. Eddy, the Discoverer and Founder of Christian Science, gained her understanding of spiritual law from the Bible. Through her textbook, “Science and Health with Key to the Scriptures,” she has revealed the true relationship between man and God; has made God’s law and its operation known to humanity; has proved the healing Christ to be ever present.

CENTRALIA, ILL. (First Church).—Dr. John M. Tutt, lecturer; introduced by Mrs. Flora T. Harris, who said in part:—

To a world which has long been dissatisfied with the promise of a future world salvation and one which is to-day laboring as never before to establish “peace on earth,” Christian Science says in the words of Job, “Acquaint now thyself with him [God], and be at peace;” and in the words of Paul, “Whom therefore ye ignorantly worship, him declare I unto you.” Being universal in its healing and beneficent influence, it is the voice to this age crying, “Ho, every one that thirsteth, come ye to the waters.”

COUNCIL BLUFFS, IOWA (First Church).—John C. La-throp, lecturer; introduced by D. D. Baird, who said in part:—

Christian Science, being the exact teaching of Jesus the Christ, offers the remedy for ills of every kind that confront mankind to-day. It matters not whether it is an ill of the flesh, a financial difficulty, or discord of some other nature, the remedy can be found and the healing effected through the proper understanding and application of the teachings of Christian Science, as set forth in the various writings of Mary Baker Eddy, its Discoverer and Founder.

OSKALOOSA, IOWA (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Grace Bunker, who said in part:—

In his Sermon on the Mount, Jesus said, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; . . . and to him that knocketh it shall be opened.”

To those who are asking and seeking and knocking, the door to a better understanding of God is being opened through the study and practice of the teachings of Christian Science; and this better understanding is bringing blessings of health, happiness, and peace, blessings not only for Christian Scientists but for all mankind.—*Oskaloosa Herald*.

NORTH PLATTE, NEB. (Society).—The Rev. Andrew J. Graham, lecturer; introduced by Milton L. Overstreet, who said in part:—

We are to have the pleasure this afternoon of listening to a lecture on Christian Science, the oldest and newest science known to man. It is the science of being healthy, the science of being happy, the science of knowing, understanding, and demonstrating the laws of the government of God, and was accepted and practiced by the prophets long previous to the example of our Master, the great Way-shower, Christ Jesus.

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.

ARKANSAS—Fort Smith: Church Edifice, Seventh and C Streets, 8 p.m., April 27.

CANADA—Calgary, Alberta: Grand Theater, 3 p.m., May 2.

London, Ontario: Church Edifice, 540 Richmond Street, 8:15 p.m., April 22.

Nelson, British Columbia: Church Building, 8:45 p.m., April 30.

COLORADO—Aspen: Church Edifice, 100 West Main Street, 8 p.m., May 24.

DELAWARE—Wilmington: Church Edifice, Park Place and Van Buren Street, 8 p.m., April 20.

ENGLAND—Bristol, Gloucestershire (First Church): Empire Hippodrome, Old Market Street, 3 p.m., May 8.

Leeds, Yorkshire (First Church): Coliseum, 3 p.m., May 16.

GEORGIA—Savannah: Municipal Auditorium, 8:15 p.m., April 23.

HOLLAND—Amsterdam: Vereeniging, “De Vrye Gemeente,” Weteringschans 8, 8 p.m., May 11.

IDAHO—Twin Falls: Idaho Theater, 3 p.m., April 25.

ILLINOIS—Carterville: I. O. O. F. Hall, 7:30 p.m., April 23.

Chicago (Eighth Church): Church Edifice, Michigan Boulevard and Forty-fourth Street, 8 p.m., April 23.

Chicago (Eleventh Church): Church Edifice, Logan Boulevard and Mozart Street, 8 p.m., April 22.

Chicago (Thirteenth Church): Church Edifice, 10317 Longwood Drive, 8 p.m., April 20.

Monmouth: City Hall, 3 p.m., April 25.

St. Charles: Library Hall, 7:45 p.m., May 2.

Wilmette: Church Edifice, Tenth Street and Central Avenue, 8 p.m., April 20.

INDIANA—Kokomo: High School Auditorium, 3 p.m., April 25.

La Porte: Masonic Temple, 8 p.m., April 27.

IOWA—Marshalltown: Church Edifice, Main and Fifth Streets, 8 p.m., April 19.

Oelwein: Colonial Theater, 8 p.m., April 30.

MISSOURI—Kansas City (Third Church): Church Edifice, Fortieth and Walnut Streets, 8 p.m., April 27.

Webb City: High School Auditorium, 8:15 p.m., April 22.

NEBRASKA—Lincoln: Church Edifice, Twelfth and L Streets, 8 p.m., April 26.

NEW JERSEY—Newark (Second Church): Broad Street Theater, Broad and Fulton Streets, 3:30 p.m., April 25.

Vineland: Church Edifice, 628 Plum Street, 8 p.m., April 25.

NEW MEXICO—Gallup: I. O. O. F. Hall, 8 p.m., April 29.

NEW YORK—Brooklyn (First Church): Church Edifice, New York Avenue and Dean Street, 8 p.m., April 26 and 27.

Buffalo (First Church): Majestic Theater, 12:10 p.m. (noonday lecture), April 23.

Mt. Vernon: Proctor’s Theater, 3 p.m., April 25.

New York (Second Church): Church Edifice, Central Park West and Sixty-eighth Street, 8 p.m., April 22 and 23.

New York (Tenth Church): Carnegie Hall, 154 West Fifty-seventh Street, 3 p.m., April 25.

Nyack: Church Edifice, 101 South Broadway, 3 p.m., April 25.

NORTH DAKOTA—Fargo: Orpheum Theater, 3:30 p.m., May 2.

OHIO—Lancaster: Church, North Broad Street, 8 p.m., April 30.

Marietta: City Auditorium, 8:15 p.m., April 26.

OKLAHOMA—Miami: Church Edifice, Second and C Streets, N.W., 8 p.m., April 23.

Oklahoma: City Auditorium, 501 West California, 3 p.m., April 18.

Oklmulgee: Church Edifice, Eighth and Seminole Streets, 8:15 p.m., April 27.

OREGON—Eugene: Church Edifice, Oak and Twelfth Avenue East, 8 p.m., May 4.

Portland (Second Church): Municipal Auditorium, 8 p.m., April 22.

PENNSYLVANIA—Bradford: Women’s Club, 5 Chautauqua Place, 8 p.m., April 22.

Corry: Church Edifice, Park Street, 8 p.m., April 22.

Erie: Masonic Temple, 8:15 p.m., April 27.

VIRGINIA—Norfolk: Colonial Theater, 3:30 p.m., April 25.

WASHINGTON—Walla Walla: Mercy Theater, 8:30 p.m., April 23.

WISCONSIN—Green Bay: Church Edifice, Cherry Street and Monroe Avenue, 8:15 p.m., April 29.

Testimonies of Healing

I submit my testimony, which I trust will be as much help to others as previous testimonies have been to me. As Christian Scientists study the Lesson-Sermons and put into practice what they learn each day, they are building an ark for protection against the evil of this world, whether it presents itself in the form of limitation, cold, poor health, unkind feelings toward our fellow men, or any of the numerous so-called errors.

Recently the writer went through an experience that proved the protecting care of our heavenly Father over His children. My husband and I live on a ranch about forty-five miles from town. We left home about noon one day in our car to go to the near-by town for supplies, which we purchased; then went to a hotel for the night. On awakening the next morning we found a heavy snowstorm was on, but as the roads had been so good in coming, we, as well as others, did not doubt reaching home in safety. We started about noon. When we had gone about fourteen miles from town and were on the coldest flat, where no one lived, with the snow blinding and our light not working, we found there was nothing to do but stay in our car until next morning, as the drifts were becoming more dangerous. My husband, knowing what a Montana blizzard meant, was full of fear, but different passages from the Bible and Science and Health would come to me and all fear would leave. We closed up the car as well as it could be done, but the wind was growing stronger all the time and it was getting colder.

I felt a wonderful peace and told my husband I was not afraid, I knew we would come out all right. But he said, "You do not know the Montana blizzards; you are not afraid because you do not know the danger." I answered, "God will protect us from all danger." Later my husband tramped a place for us to walk back and forth in. We walked for a while in the blinding wind and then I proposed going back to the car and taking a nap. He said, "You can sleep, but I will stay awake all night." I knew his fear was of freezing, but I finally prevailed on him to get into the car and rest. I knew we could sleep if we needed to, so we put our quilts over us in the seat, and leaned back. Then there came to my thought the words of one of our Leader's hymns (Poems, p. 4):—

O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing tonight.

His arm encircles me, and mine, and all.

I dozed off and found upon waking that my husband, too, had had a restful nap as he was sleeping when I awakened. It was now 10:25. We were getting cold again so we got out and walked some more, then went back to the car and slept. This time we had a longer sleep, as the fear was not so great on his part, and it was 2:25 when we awakened. The next time it was 4:25. When we awakened again it was about 5:15, and we could see the sun coming up in all its splendor, and my heart was lifted up in thanks to our heavenly Father.

My husband went for help to the nearest place, about twelve or fourteen miles away, and I knew that God would help us through the day as well as through the night. At twelve o'clock my husband came back; but in the meantime I read some *Sentinels* I had, which were very helpful. He had found a sheep camp, where they loaned him a horse to

ride to a certain place where they said he could get a man to tow us in. This saved him a twelve-mile walk. The man came and took us to the camp, where they gave us a warm dinner. They asked how it was we did not freeze to death and said, "Are you not cold?" I answered, "No."

We reached the road house that evening, car and all. There we met others who had been in the storm but not as long a time as we, and when they heard we had spent the night in the car they were astonished that we were not hurt in some way. The following day we started to our ranch, the roadman having loaned us his sleigh and promised to take care of our car until it was convenient for us to take it home. Being a southern girl and always of a cold nature, it took scientific work for me to overcome cold. It was between ten and twenty degrees below zero the night we were out. In Psalms we read, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety."—MRS. O. L. BROWNING, Eight Point, Mont.



WHEN a boy of twelve years I sustained a gun-shot wound in the heel of my right foot, the bullet lodging between the heel bones. An army surgeon attended and informed my parents after his examination that to remove the bullet would leave me with a stiff foot, and it was decided not to have the operation performed.

My wife and I became interested in Christian Science and about the first thing we thought of was the removal of this bullet through the application of the truth. After eleven years of earnest work the demonstration was made; the bullet came out without any discomfort or pain whatever and with no other treatment but Christian Science. The wound is perfectly healed and the foot is just as good as ever. This had been an open wound for forty years and called for daily attention. To say that I am grateful to God for this healing is hardly enough, and I do hope that this testimony may encourage some one else to hold fast to the truth for the final manifestation of the healing, because it will come sometime and in God's way.—FREDERICK E. ERNST, St. Joseph, Mo.



I have had so much help and comfort since coming into Christian Science that I feel it a duty to tell of it. This beautiful truth was brought to me three years ago by a young man who knew very little about it. He came to my door in answer to an advertisement of a room to rent. After he had been here a few days, as I was very nervous and worried with many troubles, he asked me if I would allow his mother to write to me as he knew she could help me. I consented and she asked me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy, and gave me the Lesson-Sermons to read. In about a week I left off glasses, which I had worn for fifteen years. She had been an infidel when this boy lived at home and he had never been inside of any church in his life and knew only what his mother had written him about Christian Science but he had enough love in his heart to ask her to help me. He attended a lecture with me and was healed of smoking and profanity and then became a student of the Christian Science textbook and the Bible.

When my own son was leaving home for college I thought that so many young men begin to smoke, drink, and do other shameful things after they leave home, and I was afraid my son would learn those things. Then the mother, who had helped me so much, wrote to me that when her son was away she had seen him as God's child and knew God would be with him in every place. Then as I thought of what God had

done for this young man I knew He would also guide and protect my son. From that day I have known him as God's child, and he contracted none of the habits which I had feared, but studied his Bible and attended Christian Science lectures. He seemed to be broad-minded and always stood very high in his examinations.

When the war call came he volunteered to go to Canada and help out with the wheat harvest. While there he wrote to me that the mosquitoes were so fearful he could have no comfort; they were so abundant and large that they were like clouds of smoke. I realized that God gave man dominion over all the earth and he, as God's child, could not be tormented by that pestilence,—and the mosquitoes all left his habitation. Later when he was studying navigation with the Navy and was on a boat loaded with iron ore, I was awakened one night with the clear understanding that he was in distress and needed my help, but I realized at once that "underneath are the everlasting arms," and God controls the wind and the waves, and since he was God's child what could I fear as there is no place where Love is not. I went peacefully to sleep, and a week later when he was home for a day, he said he was never seasick but once. At midnight a week before, he was standing on watch in an electric storm and began to feel very ill and was going to call for help, when suddenly he found he was not sick any more.

When a younger son was about ready for college I worried, fearing my financial supply would not be sufficient to keep them both in college at once; but when the time came for him to enter, he had had four scholarships offered him, and he said surely God had showered upon him more blessings than he was able to accept. He was allowed to wait on the table for his board. He also helped at the State Agriculture barns on Saturdays and earned enough for his room rent. I had feared that I would not be able to meet his needs, but when they came they were already met and I had nothing to do for him. This son was once healed of a growth in his throat; the healing was instantaneous and by a practitioner he had never seen. Now I can say, "Who is so great a God as our God?" and the thought is continually with me, as Mrs. Eddy says in "Miscellaneous Writings" (p. 110), "Beloved children, the world has need of you." I am most thankful to have been able to help others and can say that my every hope is to have more of that Mind "which was also in Christ Jesus."—(Mrs.) EUNICE FLEMING, Chicago, Ill.



Christian Science came into my life nearly five years ago while I was spending the winter at a southern health resort, where I had been going for several years because the physicians had so ordered on account of a so-called chronic bronchial condition. I had been considered frail for many years and as I look back, my condition at that time seemed to be habitual exhaustion, weariness, and fear, though I was naturally energetic.

I had no thought of physical healing in taking up Christian Science. After attending a Wednesday evening meeting I was so impressed by the sincerity of the testimonies given, that there was a desire to look into it. I went there with a desire to know the truth, although at that time I had no concept of what constitutes Truth. A copy of the textbook, "Science and Health with Key to the Scriptures," was given to me to take home. I read hours every day and in time went through everything they had to lend. I did not accept all that I read, but enough truth was found to show me that this was what I had been hungering for all my life, a chance to prove that God does exist and is man's ever present help.

The little understanding that had been gained was put to work and proved that Christian Science does what it claims to do. As the study continued, other proofs were forthcoming; I was then convinced, and from that day have taken not a drop of medicine. I left the South in May of that year and have never been back since, because Christian Science has taught me that health is a condition of Mind and not of climate.

The study of Christian Science has given me faith in the allness of God; it has given me an understanding of the Bible that makes it a daily help. It has given me the true idea of health, and I know now that "God's promises are kept," whereas in the past I thought I was governed by my body, had to listen to its seeming complaints, and bow to conditions over which I thought I had no control; for when physicians laid down their laws, I thought they knew, and believed the things they said. It has taught me that the body never made a retort of any kind; that divine Mind reports only that which is true—health, harmony, and immortality. The study of Christian Science has given me almost unlimited endurance and strength. I think my first demonstration was the overcoming of fatigue.

I have been healed of chronic headache, indigestion, lumbago, bronchial trouble, a kidney difficulty, and many other ills, including some of disposition. For the glorious liberty that Christian Science has brought into my life I am indeed grateful, but above all I am most glad to know God aright, to learn to submerge self, my mortal desires, and to let divine Mind be my guide at all times, to study to do the will of God, good. One of the things for which I am most grateful is that very early in my study of Christian Science I felt the desire to own all of our Leader's works. I had accepted her teaching as true, I had recognized her writings as my necessity, and while error suggested that some of them could be borrowed for a time, the thought was overcome, and within a short time all—including the concordances—were in my possession. Words fail to express the joy, the spiritual uplift, that came to me from class instruction. The Bible and Science and Health have been proved to me to be fountains of light.—(Mrs.) EMMA YOUNG, Des Moines, Iowa.



I was raised strictly and made to study the catechism every Sunday, but when I was eight years old my mother passed on, and later I led a rather wild life. When I was twenty-eight years old I joined the Methodist Episcopal Church, South, and for years tried to lead a good, Christian life. I took prominent part in several revivals but often would leave the church after listening to some of the most powerful sermons feeling that something was lacking, though I blamed my own dull perception.

I was afflicted with bowel trouble for more than forty years and although I took all the medicine recommended by my physician, I gradually grew worse until at length I was confined to the house, in bed most of the time. One day a friend called my wife on the telephone and during the talk asked if I would try Christian Science. I told her I would try anything, so she came to see me and brought "Science and Health with Key to the Scriptures" by Mrs. Eddy. When I first began reading this book I did not understand it at all, but I kept reading and gradually the light began to dawn. I have not taken any medicine since that day, now eight years past, and am a well man, can eat anything I want to; nothing seems to hurt me physically; but best of all I have a clearer understanding of the Bible and feel so joyous, so happy, when I realize that God is the only

power and that sin, sickness, and death are not known to His children. I feel at times I could shout for joy, for life is almost a continual round of gladness in knowing that God, the loving Father, is always watching over me. Oh, if I could only get my friends and neighbors to realize as I do, the joy of living each day nearer to God, the loving Father, it would be the greatest day of my life. To study the weekly Lesson-Sermon and learn the great truths unfolded to us about Christ Jesus and his wonderful example, brings wonderful blessings. I feel more grateful each day for the wonderful help given to us by that consecrated woman, Mary Baker Eddy. Her work for mankind will live forever and grow brighter as the years go by.

J. H. EAKIN, Valley Home, Calif.



Christian Science was brought to me by a dear friend, in a time of great need, and I shall never cease to be grateful that I was ready to accept it without questioning. I cannot forget the joy that came with a realization that "thus man was," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 573), "no longer regarded as a miserable sinner, but as the blessed child of God." Later in my study of this wonderful key to the Scriptures I found I had caught a glimpse of the real man.

I have had a number of physical healings in my twenty-three years' study of Christian Science, but the one that seems to mean much in my daily life is the healing from headaches. From childhood I had been subject to severe headaches and as the years went on they grew in frequency and intensity and held me in bondage. I was never able to make engagements either for business or pleasure, without reservation and was consequently deprived of many useful activities. Physicians searched for the cause in order to prescribe a remedy, but utterly failed. This healing in Christian Science was slow, but the healing of other discordant conditions made me press on to work out my own salvation, and I rejoice to say that my freedom came.

While I am very grateful for all the physical healings, the better understanding of God as Principle, of man's oneness with Principle, and of the brotherhood of man means far more to me. It is my privilege to be a member of The Mother Church and of a branch church and to have a part in their activities. I am also most grateful for class instruction, which has given me a broader and more practical understanding of Christian Science and its application to human experiences.

Christian Science has brought health, joy, peace, and activity into my life, and has sustained me in sorrow and through trying experiences as nothing else could. Words cannot express my gratitude to God, and to our beloved Leader, Mary Baker Eddy, for this revelation of Truth to mankind; and it is my earnest desire so to live that my life may attest my sincerity.

(Mrs.) ELIZABETH MORRISON, Norwalk, Conn.



I would like to tell what the teachings of Christian Science have done for me. I hope to help some one as I have been helped by testimonies. When only fifteen years old I began teaching Sunday school in a denominational church. As my education broadened I began to question the inconsistencies taught in the Sunday schools; still I plodded on and did my church duties. When the great test of my life came and ministers told me that God took our child for some good purpose, I openly rebelled and I refrain from contemplating what might have occurred if a Christian Sci-

entist, a friend from childhood, had not written me not to think that God did it. From that minute my regeneration began. I eagerly followed her advice and talked with a Christian Scientist concerning death. I was very thankful to begin to see ever so slightly that God does not cause death, but I grasped more fully the understanding of God as Life eternal when I recently had the great blessing and growth afforded by class instruction. As the true meaning of life dawns upon human consciousness, what a delusion death is seen to be! How could the thinkers have been so mesmerized when the Bible abounds in teachings and experiences proving that man, the idea of God, held forever in divine Mind, cannot die! Nothing but a life devoted to the work of God in Christian Science can express at all my gratitude to our loving and courageous Leader, Mrs. Eddy, for breaking the bondage in which the delusion death seemed to hold me.

Three weeks after my first reading of Christian Science literature, I asked for treatment for a stubborn cough which had baffled several doctors. That was destroyed through the kind and efficient work of a practitioner. Since then, nearly four years ago, I have never used a medical remedy. When I think how full of blessings and joy and health these last four years have been, I deeply regret that I did not know Christian Science earlier. Gratitude fills me every time I read a periodical prepared by our own Publishing Society or think of how our Directors and the activities of The Mother Church help us so lovingly. Through these ideas of divine Mind we begin to appreciate God's love for man and Mrs. Eddy's obedience to God.

(Mrs.) GRACE COMFORT NARES, Corning, N. Y.



I was convinced of the truth of Christian Science by the example of several faithful Christian Scientists. Then the time came when I needed it, but I did not turn whole-heartedly to it, and shortly afterwards I had to go through a great trial. My husband was killed in France, and the blow seemed almost more than I could bear. I had taken very little interest in the Christian Science periodicals, but it was through Truth's leading that a kind friend brought me the very thing I needed, a beautiful article in *The Christian Science Journal*, which pointed out how grief is error, selfishness, and hence nothingness. From that day I was completely healed, and grief has never recurred. Six weeks after my husband was killed, my second baby was born. I had Christian Science treatment and a Christian Science nurse and experienced barely two hours' pain. No sad thoughts were entertained; in fact I could only rejoice over this proof of God's loving care. Although with my first baby I was in a miserable state of health before and after he was born, on this last occasion I never knew a day's illness or weariness.

Some months after this we were about to leave home for a visit. The night before, my eldest boy, then three years old, was suddenly taken ill and shouted so loudly in his delirium that I thought he would rouse the neighbors. At first I was very fearful, but I turned unreservedly to God and all fear left me. He slept quietly, and when the next morning the time drew near for us to start on our journey, I roused him, and he readily ate the food I gave him. He was puzzled that he could not stand steadily, but managed to walk downstairs without help. Error was whispering to me, "You are mad to take him out," but all the while I knew that with God all things are possible. Our journey was delayed owing to fog, and we arrived at our destination at ten o'clock at night, and he took a ten minutes' walk from the station.

During the journey I was so filled with the knowledge of God's ever presence that none of us suffered from weariness or irritability.

My younger child is now nearly three years old and has never taken medicine. An acute attack of dysentery was overcome in twelve hours. All his teeth have come without even my knowledge. I used to have various physical ailments which I thought were quite legitimate, and a severe pain in my right foot which was presumably gout, and which I had endured for over two years; these as well as corns have been completely healed. As a result of the clear realization that Love fills all space, I seldom experience any pains or aches or tiredness.

For all this, especially for the wonderful peace which comes with the understanding and proof that God is Love, I am deeply grateful, also for the splendid Christian Science periodicals.

(Mrs.) WINIFRED E. SAWYER, Buenos Aires, S. A.



I have known about Christian Science for twelve years now, and feel that I should send a testimony to one of our periodicals. I have never had a serious illness, but as a child was supposed to be delicate. All signs of this have disappeared, and I can do anything I want to and hardly know what it is to feel tired. On one occasion I had a fall from my horse and twisted my leg from the knee downward; that night I could not turn over in bed without lifting my leg with my hands, but I treated myself, and though I was a little lame next day, the leg improved very quickly and in about a week's time was quite well again. Christian Science has been an enormous help to me during the war by enabling me to know with absolute certainty that good must conquer. Also in the different kinds of work I have taken up I have been helped by trying to realize that I had not got to do the work myself, but only to be a channel through which God's perfect work could be manifested. For all blessings received and for our literature I am very grateful to God, divine Love, and to Mrs. Eddy, who has shown the way in this age.—(Mrs.) MARGARET E. SCHOLFIELD, Howden, Yorkshire, England.



I have received so much help in Christian Science that I feel it my duty to write a few lines of gratitude hoping that it may help some one to whom the way seems dark and dreary. The true way was first brought to my notice, nearly eight years ago, by a loving Christian Scientist. I read a little at that time from *Science and Health* and can now see that I was helped at that time. About four years later I was stricken with a severe nervous attack, and for months lived in great fear. Worse than all the rest was the constantly present fear of insanity. I struggled on in this way for a time; then the same kind friend who first brought Christian Science to my notice suggested to my sister with whom I was staying at this time that Science was the only way out of bondage.

With the loving help of this faithful Scientist I was enabled to grasp a little of the blessed Truth which does indeed set man free. Besides the mental healing, which has come gradually, I have been healed of what the doctors called a valvular affection of the heart; of so-called Spanish influenza by one absent treatment; of the smoking habit while reading "Miscellaneous Writings" by Mary Baker Eddy. For these and many other healings, physical and moral, I am indeed thankful. I am also grateful for the loving help so

cheerfully given by all Christian Scientists and for the Christian Science literature, and I find as I am willing to give up a material belief that a spiritual truth is gained.

HOMER C. FISHER, Marshall, Mich.



In early womanhood I united with a denominational church, and faithfully did what I considered my Christian duty,—performing all kinds of material labor for the church,—but must confess I knew not the meaning of the word "Christian." About twelve years later I experienced a great sorrow which destroyed my faith in God, for I believed He had permitted my suffering.

Stomach trouble for eighteen years had been treated by both allopathic and homeopathic physicians, and it was only a hypodermic that would relieve the pain; then it took several days to recover from the effects of the drug, and by that time I would have another attack. I could seemingly digest no food. About this time Christian Science was proposed to me. I sought a practitioner and asked for help. In two weeks I knew I was healed. What inexpressible joy to be free from pain and the fear of suffering. Then I began reading *Science and Health*, which was only words to me for more than two years, but gradually the light began to dawn upon my consciousness. Never once have I been tempted to turn back, knowing so well there is nothing to turn back to. I must press on, I must gain the "pearl of great price," spiritual understanding. I have been healed of hemorrhoids and an internal trouble and have also overcome hate and am being healed of high temper and sensitiveness.

A year ago I had the privilege of proving the power of God in mental surgery. I fell downstairs, breaking the clavicle of my right shoulder. For an instant I was stunned; then I reached for the hand of proffered help, and arose. I called over the telephone for Christian Science help, and taking some Christian Science literature I tried to lie down, the most difficult thing I ever attempted to do, but finally succeeded. I read for half an hour, realizing that God's law is now in operation, and fell asleep to awake a half hour later free from pain. After the first day I used the arm and in six days was combing my hair.

Words seem so empty to express the gratitude I feel, but I am trying to live the life that blesses. I enjoy the privilege of teaching the infant class in Sunday school and from these innocent babes have learned many lessons. I am grateful to God for having given to the world Mrs. Eddy, who was pure and consecrated enough again to give to us this Christ, Truth, which is leading men out of the darkness of materiality into the glorious liberty of Life and Love, and to the understanding of the brotherhood of man and the fatherhood and motherhood of God.

(Mrs.) LILLIAN R. DEMING, Terre Haute, Ind.



I wish to tell all who read the *Sentinel* a few of the many blessings that have come to me through Christian Science study. For the last twelve years I have depended entirely on it for the healing of seven children in all of their childish ailments. It is such a comfort to know that God is always at hand, although one is miles from any one else, and that He never fails us if we turn to Him. My little girl of seven was healed in one week from an accident to the eye. One girl of four was healed of an attack of appendicitis in two hours. Mrs. Eddy has done more for the world than any one since Jesus.

(Mrs.) ADA HARRIS, Arkansas City, Kan.

Signs of the Times

[Rev. W. M. McCleaver in *Visalia* (Calif.) *Times*]

All great movements, as well as all progress, are slow in the sight of men's impatience. But the solemn fact is ever before us, that the foundation upon which we shall build to-morrow is the one we are building to-day. This is as true of nations as individuals, of centuries as days. Then what we are to be to-morrow is the sum total of the facts of our lives to-day. What the world is to be one hundred years from to-day does not depend so much upon the unborn generations as it does upon the generation of this hour.

Whether we admit it or not, the world's court of society to-day is staggering under the same old question that Pilate's court propounded to the Son of God two thousand years ago: "What is truth?" The rise or fall of every age and of every nation has been founded upon the answer they made to this question. And the rise or fall of the ages of to-morrow will depend upon the strength of this hour to what is truth.

The missing link of civilization can never be discovered in the physical order, but must be dug from the mountains of the moral universe of God. This missing link is moral truth that brings us back to God. There must be a restatement or a new statement of the science of life if we are to be saved to truth and by the truth that makes men free.

[G. F. M., in *Le Ralliement*, Lausanne, Switzerland]

There are plenty of physicians to offer suffering humanity the greatest variety of medicine, but those individuals listening to them are having in this hour some cruel experiences. It is incumbent upon the Christian church to give to-day a practical demonstration that it has found Him who healeth. Let Christians be an example of confidence, brotherly love, and desire for peace; let them unite to serve him only who can say in the name of a God who is Love: Come unto me, and ye shall be saved!

[*The Gate City*, Keokuk, Iowa]

Dr. Charles W. Eliot, distinguished scholar long at the head of Harvard, whom that university has made president emeritus, is quoted as saying that the world may be on the brink of a tremendous spiritual revelation or discovery which will recast our religious beliefs precisely as we are constantly recasting our scientific beliefs.

Science has from time to time discovered laws of nature the earlier statements of which remain, if not unchallenged, almost universally accepted. There may be a dozen such great enunciations, Kepler's laws, the law of the indestructibility of energy, and a few others. Aside from these scientific landmarks of ages, so little remains of the science of half a century ago that the books of that time are practically valueless. May it not conceivably be the same in matters of religion? May it not be that the few fundamentals, including some that are common to all the nobler faiths which have influenced mankind will alone survive the twentieth-century restatement which Dr. Eliot forecasts?

[*The Congregationalist and Advance*]

Modern industry is something more than a vast aggregation of mechanical appliances presumably working together to produce certain material results. Modern industry is carried forward by millions of human beings, brought into temporary cooperative relations with one another and moved chiefly by the commercial instinct. They all have the impulses, tastes, ambitions, passions, common to humanity. Selfishness and violence may to-day break out in the men wearing greasy overalls and tending the machinery in a superheated underground room; to-morrow these same

qualities may find expression in the office and the counting room. You may raise wages, establish rest rooms, introduce the profit sharing system, and admit the workmen to a share in the management, and yet the dove of peace will not long tarry in that establishment unless a respectable number of persons at both ends of the business are personally actuated by the Christian spirit. Until Christ's law of brotherhood is operative everywhere and the test of conduct in personal relations for all alike, we are still far from the goal of a permanently successful and entirely peaceful social order.

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Announcements

From The Christian Science Publishing Society

"Rudimental Divine Science" for the Blind

In English Braille

Orders for the above named book from reading rooms in Great Britain should now be sent direct to The Christian Science Publishing Society, Boston 17, U.S.A.

New Leather Case

The "Large" open leather case, described on Page "e" of the Current Catalogue in the back of *The Christian Science Journal*, and listed at \$3.50, has been discontinued. In its place there is now available a "Large" open case which holds Bible, Science and Health, Miscellaneous Writings, Unity of Good and Other Writings, Christian Healing and Other Writings, The First Church of Christ, Scientist, and Miscellany, Christ and Christmas, Poems, Hymnal (all in pocket edition), and *Quarterly*. Price \$5.00. Reading room discount 10 per cent.

New Pamphlets in English

Two new pamphlets, containing articles republished from the Christian Science periodicals, are now on sale at five cents a copy.

"Reason, rightly directed," which includes "Confidence," "The Reason for Health," "Making wise the simple," "Honour thy father and thy mother," "Spirituality versus Spiritualism." "Constructive Work," which includes "Position," "Work," "Reconstruction," "Workers and Work," "The Salt of the Covenant."

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, 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, Boston 17, 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 Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.