

CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXIII

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 30 cents.

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VOLUME XXIII

OCTOBER 16, 1920

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Heal the Sick

JOHN L. CARTER

IT is the business of the Christian Scientist to heal the sick, and no other attitude is permissible. In the case of a stubborn show of resistance to healing, the would-be healer should be on guard against the temptation to upbraid the patient, against making the imputation that the lack of healing lies not at his own door and is therefore obviously the fault of the patient. Another facet of the same lie is the unctuous statement that the limited measure of the patient's healing is the measure of the patient's present understanding. The truth of the matter is that the profession of practitioner of Christian Science is legitimate and necessary, and its purpose and only reason for existing is the complete healing of sin and sickness, in spite of all that sin and sickness can attempt to interpose. To condemn a man to a degree of healing of the measure of his present understanding is to argue that the profession of practitioner of Christian Science is limited if not superfluous.

In such a case as the above the practitioner is giving into the hands of his patient the power to limit healing and the power to permit healing, and the practitioner obtains precisely the result that such an attitude expects. His healing is not true healing, but a sort of healing, in exact ratio to his belief in his patient's willingness to be healed. Partial healing is not wholeness, and self-justification and the condemnation of the patient ought not to be given by the healer one moment's thought. In blaming his patient for his own failure to heal, the practitioner is recognizing another mind besides God, and he is believing that that second mind is, upon occasion—and indeed whenever it likes to be—more powerful than God. Obviously such a practitioner would be a danger to the community, if only because he would bind heavy burdens—such as hopelessness and despair and those accursed beliefs, predestination to evil and the persistence of original sin—upon those whose only real desire is to part with confusion and be whole.

In spite of anxiety the practitioner may rest assured that the only way to treat sin, or any other form of ignorance or mental laziness, is as being wholly unreal, undesirable, unattractive, and unworthy of any man's interest. Certainly a patient is not healed—that is, relieved of the fear and folly of a material, mistaken sense of things—except by being convinced of the truth of the spiritual sense of things, in which man is no more a mass of suffering and enjoying flesh than is the wind which "bloweth where it listeth," and which Christ Jesus used as a symbol of the man that is born of the Spirit, a symbol that gives no loophole and no satisfaction to material sense.

Now there is, in Christian Science, an answer to every problem, and there is an answer for this problem of the would-be healer's belief in a seeming resistance to his recognition of the fact that Truth, which is ever present, is all that is ever expressed. But when we speak of Truth we speak of Spirit, Truth, for there is no other. It must be

known as a fact that all healing is really instantaneous, and that all healing is complete; in other words, man is whole now. This does away with the finite belief that healing can be partial or slow; it can be nothing that is unlike God. In cases of partial healing or slow healing let us beware of turning from attacking the disease to attacking the man. Let us pause and examine ourselves. Have we been trying to heal a patient instead of recognizing the allness of God? If we have fully recognized that God is the only Mind or intelligence, and that He is infinite, divine, efficacious Love, simply manifesting Himself through man, then our patient is healed, for the truth is that there is nothing but God, and that there is no mortal man and no carnal mind to displace the man of God, whose only possible consciousness is the divine consciousness. If, however, the practitioner has not really yielded up his belief that there is another mind, the mind of his patient, then he does not understand that there is but one Mind, the Mind that is infinite and is everywhere expressing itself in spite of any belief in its absence and its opposite's presence. In recognizing a permanently or partially sick or sinning man he is denying God; in acknowledging that a sick or sinning mortal has power to perpetuate sickness or sin, he is confessing his conviction that the sick and the sinning have more power than God. He is playing the devil's game, and is not practicing Christian Science. As a matter of fact there are no degrees of bondage. Bondage is entirely a lie, and it cannot remain before the honest Christian Scientist.

When Jesus said, "This kind goeth not out but by prayer and fasting," he rebuked his disciples. Let us accept the rebuke and let us also fast, for there is enough healing for all the demands that can be made upon us. Healing is not a facile trick, nor a reliance on the words of another, nor a thing of mortal sense or human authority. Healing is merely becoming conscious that there is nothing manifest but God. To be practiced this knowledge must govern a man's life and then it cannot help healing, cannot help lifting up the sense-bound to a higher sense of good.

Let us see how Mrs. Eddy puts it (Science and Health, p. 210): "Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation." Then mark what follows: "Jesus healed sickness and sin by one and the same metaphysical process." Obviously Jesus healed, not by upbraiding the person, but by recognizing spiritual individuality; he did not strive to make a man willing to surrender his belief in sin or sickness, but, instead, expected nothing but the manifestation of God through His idea; he did not beseech a man to believe, to understand, to try to be good, for he knew, with no shadow of doubt, that man is simply the conscious manifestation of divine Mind, the inevitable fact and process of limitless divine intelligence ceaselessly expressing itself. Such a knowing was unanswerable, and it is so to-day. And

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to-day it can find nothing anywhere willing to stand in its way.

Again Mrs. Eddy says (*Science and Health*, p. 280), "Finite belief limits all things, and would compress Mind, which is infinite, beneath a skull bone. Such belief can neither apprehend nor worship the infinite; and to accommodate its finite sense of the divisibility of Soul and substance, it seeks to divide the one Spirit into persons and souls." Surely that passage needs no comment. Clearly, neither at the beginning nor at the end of treatment is there anything but the one Soul or Spirit, and never on the one hand an "advanced" practitioner and on the other a "lagging" patient. Let us have the undivided garment; and let us rebuke once and for all this ignorant superstition that there can be cases which elude, or resist, the infinite sameness of spiritual unity.

True Saving

FRANK BARNDOLLAR

BECAUSE of the commonly accepted meaning of the word save, humanity has become accustomed to believe in the possibility of an experience of so-called loss. Particularly during the recent war was the possibility of this experience emphasized by the innumerable admonitions from all sources to be saving of certain commodities or that we should perform stated functions in order that the possible loss of those things held most dear might be forestalled. Often have we heard it said that definite conditions must become manifest in order that a situation be saved and as often have we observed, though remedy after remedy is applied and all known precautions taken to avert a calamity, that the sense of loss seems to predominate.

When weighed down with a deep sense of loss or when in dire circumstances, it has ever been the custom of Christian people to turn to God for comfort and succor, and truly has it been proved that "man's extremity is God's opportunity." The life of Christ Jesus was one long line of proofs that, no matter how distressing seemed the manifestation of the belief in the sense of loss, God, the all-seeing, all-acting, all-loving, and eternal is ever present and omnipotent. Throughout his short but illuminant career, Jesus was ever proving the falseness of a belief of loss, through the demonstration of God's power and ever presence. One of his earliest statements records a correction of this false sense of loss. His parents, when they found him after a three-day search "sitting in the midst of the doctors, both hearing them, and asking them questions," were amazed and asked why he was so conducting himself. Jesus, turning to his mother, made answer, "How is it that ye sought me? wist ye not that I must be about my Father's business?" thus signifying that he was not lost, though human sense believed him to be so, but was even then performing his destined mission, that of saving or presenting for all the knowledge of God and God's creation. The false sense of lack, he corrected by turning water into wine; that of sight, that of hearing, of health, and finally of life itself, were all corrected through the demonstration of the saving Principle of the Christ.

Now it is recorded that Jesus admonished his followers for all time to come to perform these saving works even as he did; to heal the sick, to make the lame to walk, the blind to see, the dumb to talk, and to raise the dead; and, as in the case of the disciples in the garden of Gethsemane when their Master's hour of betrayal was at hand, the eyes of mankind have been closed and they have slumbered in the belief of loss instead of remaining awake listening to the voice of Truth and demonstrating Truth's saving mission as did the

Galilean Prophet. Thus has mankind remained unconscious of the true significance of Jesus' work, unaware of the fact that Jesus labored not to bring about physical phenomena but to demonstrate the spiritual significance of the word save, or to prove eternally the entity of God. The sleep has been deep and of many generations.

Among this great multitude of slumberers there came one day an awakening, and out of the false belief in the loss of joy, supply, harmony, and health came our beloved Leader, Mary Baker Eddy, following with patience and meekness the law of Love, that by so doing she might behold the saving Principle of all mankind. Through the manifestation of faith, hope, and profound charity she so vividly demonstrated this Principle that other slumberers were awakened and they, too, began to seek ardently after this understanding of God and His creation. Thus after a seemingly long period, mankind, again aroused from a mesmerism belief of loss, began to realize the significance of what Mrs. Eddy wrote on page 359 of "*Science and Health with Key to the Scriptures*," where she compares a Christian Scientist to one of two artists expressing their ideals. "One says: 'I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness,—and know that these ideals are real and eternal because drawn from Truth,—they will find that nothing is lost, and all is won, by a right estimate of what is real.'"

That there is deep and most sincere gratitude expressed for this discovery of Mrs. Eddy's is not to be wondered at when one realizes the magnitude of the spiritual significance it reveals of the teachings of our Lord and Master, Jesus Christ. It has raised the banner of Truth aloft, and faithfully holds it there. Like their Leader, the true students of Christian Science are ever seeking higher than the human ways and means to clear the situation, to correct any false sense of loss that may come knocking for admission at the door of thought. Thus to-day the demonstration of this saving Principle may be accounted for. Mankind is awake to the spiritual significance of the Master's labors through a scientific understanding of his teachings as given in the Christian Science textbook, "*Science and Health with Key to the Scriptures*" by Mary Baker Eddy. This understanding has uncovered the fact that the reflection or manifestation of God, who is Spirit, must be of a spiritual nature and that the true significance of the works of Jesus is the spiritual significance.

Human sense has long believed that the act of delivering mortal man from a sense of disease which would result in death, from a sense of sin which would result in cruel bondage, or from various other material conditions, was the specific purpose of Jesus' mission on this earth. It has believed in the reality of a condition apart from that of the spiritual, and believed that the spiritual when brought into contact with this other condition would overcome and destroy it. Yet Jesus throughout his preaching and healing work continually declared that there is but one infinite and supreme God and the spiritual manifestation of this God. He never admitted any cause or effect other than that of God and His creation. His works were a direct denial of all testimony contrary to spiritual evidence. Beginning on page 476 of *Science and Health*, we read: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy."

It is evident, then, that the true or spiritual meaning of the word save is that of preservation, maintaining above all

falsities the completeness and infinitude of God and His spiritual creation, including man, and that this preservation can only be accomplished through demonstration. Mrs. Eddy outlined what this demonstration might mean when she wrote in "Miscellaneous Writings" (p. 116): "Obeying the divine Principle which you profess to understand and love, demonstrates Truth. Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things.'" He who is truly awake to his opportunity or his specific duty is never doing otherwise than declaring the completeness of God and His creation. He rejects as consciousness all thoughts of malice, discontent, uncharitableness, and the possibility of a so-called condition of loss. Always is he happy and cheerful, ready to serve God and his fellow men. His consciousness is thus proved so full of Truth and Love that nothing else can enter, and only in this manner can he demonstrate Truth. Through this demonstration all sense of loss is obliterated, all inharmony banished, and the real and eternal verities are alone evident. Thus is the admonition of Christ Jesus being obeyed and his mission of saving or preserving the knowledge of the goodness, the mightiness, and infinite love of God, is being carried on.

Man Is Perfect

VIVIAN M. KUENZLI

MOST of us can bear witness from actual experience to the general belief in the error so tersely expressed by Pope in the words, "Man never is, but always to be blest." This form of limitation, like all others, is rooted in the belief of the reality of matter, and seems to bind humanity before its earliest recollection. In "Science and Health with Key to the Scriptures" (p. 304) Mrs. Eddy says, "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness."

Perhaps because of our reluctance to see and acknowledge as an error this relegating of happiness or blessedness to the future, we sometimes find that even after beginning the earnest study of Christian Science, and learning that now is indeed the accepted time, we may not be freed easily nor immediately from this phase of belief in mortality. Always the falsehood is presented that we shall do or be or have—when this condition is met, that limitation overcome, or the other circumstance removed. This suggestion needs to be met promptly, patiently, persistently, yea, aggressively with the affirmations of Truth. We should not feel any sense of weariness in our effort to realize that God's creation must be like Him, although the struggle often seems as severe to us as that of Jesus in Gethsemane must have been to him; but as he emerged stronger, better able to cope with the last enemy, so we find that our true capabilities are revealed through usage of spiritual qualities. Little by little, perhaps, we find ourselves better able to solve our problems and to express more and more of the love and gentleness of true Christianity. This increasing development comes through the earnest desire and growing ability to comprehend and obey the injunction, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you," and no effort is ever wasted.

The gladness and grandeur of Christian Science as well as the gratitude felt toward all who have part in presenting it to the world, is found to be beyond measure as the manifold trials of our faith are understood as opportunities for the application of a fixed rule. We begin to see that there is

no condition so terrible, no material thing so attractive, no circumstance so trivial that it does not demand from us the exercise of every whit of our knowledge of the Science taught by Jesus, restated by Mrs. Eddy, and "carried on" by every loyal student of to-day. As we make the necessary effort, we shall find that the beautiful promises contained throughout the Bible are more than mere words, and that Pope's satirical misconception is completely refuted by the pure, sweet clarity of the words found on page 428 of the Christian Science textbook, "The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal."

The Practice of Metaphysics

ROBERT RAMSEY

THE study of metaphysics is the study of the cause of true effect. The knowledge of the truth about such a cause is true Science. The right reflection of this cause in daily life is Christianity. Therefore the true knowledge of cause and its correct expression is Christian Science. It is impossible to separate knowledge and expression, to know God as the only cause and yet commit sin, for sin is the expression of ignorance. To claim a knowledge of God as the only cause and yet believe in the reality of sin, is to accept the premise of mesmerism; namely, that an effect can be produced without a real cause. The right practice of metaphysics is action based on the understanding of perfect cause and perfect effect. The supposedly wrong practice of metaphysics, which is malpractice, is action based either on the assumption that God is both good and evil, or that an evil effect can be derived from such a cause as infinite good.

Since God is Mind, man is the intelligent expression of that Mind, and so man's practice, his words and deeds must, in reality, be the expression of that intelligence. It is therefore necessary, when a patient comes to a Christian Science practitioner for the purpose of having some manifestation of error removed, that the lack of understanding of God, which claims to be the cause of the manifestation, be removed as well as the manifestation. Any effort to persuade mortal mind to relinquish a belief in material sickness and hold to a belief in material health, is not Christian Science but mesmerism. The reason for this is that as mortal mind is the exact opposite of divine Mind it is naturally expressed in sin and sickness. To try to convince this mind that it possesses the idea of health is to try to get a good effect from an evil cause, which is as much mesmerism as expecting a bad effect from a good cause. To be healed, one must, in a degree, understand that divine Mind is the only cause and harmony the only possible effect, that the idea of health which has to be understood is an idea of the divine Mind, everywhere expressed, and that the testimony of mortal mind is never to be accepted and its beliefs are never real. The student of Christian Science, therefore, is called upon not only to understand divine Mind as the only cause, but also to refrain from agreeing with mortal mind in thought, word, or other expression.

In "Science and Health with Key to the Scriptures" Mrs. Eddy says, on page 391, "When the body is supposed to say, 'I am sick,' never plead guilty." Again on page 392 we read: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." And on page 390 we find this instruction: "When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science." The ability to dispute sense testimony, to watch thought, and to refrain from pleading guilty, depends

therefore on the understanding of divine Science. It must never be forgotten, however, that this understanding has to be put into practice to dispute the testimony of the senses. It is imperative that this practice should start at once; it cannot be safely postponed until the symptoms of disease appear. The practice of metaphysics cannot be separated from its theory, and metaphysics is as much practice as theory, although it deals with thoughts, not with things.

A Christian Scientist is like a lawyer in a case. On one side is the understanding of Truth, on the other the suggestion of mortal mind. Knowing that consciousness is filled with the understanding of divine Science, he can refuse admission to mortal suggestions, but if he has not been in the habit of refusing admission to such suggestions in daily life, how can he do well when the trial comes? What lawyer would go about pouring into every waiting ear the suggestion of his client's guilt? If he did, he would both ruin his client's case and stamp himself a hypocrite for supporting such a case. But is the student of Christian Science any different who, after accepting in theory the allness of good, goes about speaking of past or present illnesses, or the possibility of future recovery, of difficulties from climate or surroundings, or of personal likes and dislikes? Once the admission is made that evil is unreal it is necessary for the one making that admission to live up to it. He cannot admit the reality of evil as operating in himself or in another. Further, he cannot even admit the reality of the belief in evil. It is possible to say with regard to a child that he believes that two times two equals five. It would be absurd to say that the two times two of that child is five, for no belief can alter the facts of arithmetic. In the same way a Christian Scientist may say, if it seems necessary, that some individual believes that malpractice or some lesser form of evil operates and has power. It is never scientific, however, to say that such an individual is a malpractitioner, an evil or a sick man, for to do so would be to accept the reality of the belief. To admit that mortal mind operates anywhere or in any one is to admit all there is to mortal mind and so seemingly to open one's thought to the mesmerism of its suggestions. When seemingly surrounded by the expression of suppositional evil, operating in its own belief, the student of Christian Science must constantly reverse sense testimony through the understanding of divine Science. This reversal is the practice of metaphysics, is doing God's will, and is the only way which leads to further understanding of the allness of God. Jesus said, "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Oneness

MARY L. HOOPER

SOONER or later, for each one of us, all other considerations as a basis of action must make way for us to follow our Master in his acknowledgment of God's omnipotence, as he prayed, "Not my will, but thine, be done." It is in Christian Science that one is shown the way to find man as God's reflection, for it teaches us to lay down our "earthly all." In "Science and Health with Key to the Scriptures" Mrs. Eddy shows the result of such relinquishment. On page 55 she says, "The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing." With this healing power comes also the satisfaction to which the psalmist referred when he said, "I shall be satisfied, when

I awake, with thy likeness." The understanding of how to attain this peace and joy comes to us step by step. "Not my will, my human way, but Thine, O God!" This prayer needs to be within our heart daily, hourly. Our lesson is to learn not to be governed by mortal mind but to reflect God, divine Mind.

Being born in a material world mortals depend upon this form of matter or that, or upon this person or that. Yet does such dependence bring contentment? No. Mortals cannot give what they have not themselves. God is the source of all supply; yet how mankind clings to the arm of flesh! Often do we need to ask ourselves, Upon which are we depending, upon the so-called human or the divine Mind? In the light of Christian Science we are taught to turn to the substantial, the real, to divine Mind, God, knowing that as His child man reflects all that God is, has, or does. In proportion as we do this we receive, here and now; our need is met. We prove this again and again.

So prone are human beings, however, to lean on what they think they see with their eyes, what they have been accustomed to, that again and again one may find himself resting on personality, on what another thinks or says or does—yielding to the human inclination to follow one who is independent, self-sufficient, and positive in thought and action. But God, the infinite intelligence, is available for all. Here is our recourse—to the divine Mind. Mind alone knows; and Mind forever governs all true thinking, speech, and action. Has our brother in his message something for us? Alone with our God, the Principle of our being, we can know. In Science and Health Mrs. Eddy says (p. 15): "In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love." Continuing on page 16 she declares: "Such prayer heals sickness, and must destroy sin and death. It distinguishes between Truth that is sinless and the falsity of sinful sense." This is being led by God, when we take the thought presented and analyze it rightly.

Another blessing which mortals often seek in the counsel of others is wisdom, the ability to fill another's present need. One may be voicing the truth ever so wisely, yet it may not seem wisdom to the listener. It may not supply his need. It may not come with the touch of the healing Christ and the command to sense testimony, "Peace, be still." Yet another listener may go away helped. The one who failed to receive help must then resolutely turn whole heartedly to God. The message is with Him, "for in him we live, and move, and have our being." Then when earthly conditions fail us are we in trouble? No; our dependence is then found in Mind, the one infinite divine Mind. We can lean there safely, because Mind is All. Mrs. Eddy said in her "Message for 1902" (p. 15), "I leaned on God, and was safe."

God, divine Mind, knows how to bring out His own idea, have His will done, His way unfolded to man. It is God's province, not ours. Even reflection, idea, can do nothing of itself. God will take care of His idea, because Mind is the ever operative, unfolding Love, Truth, Life. Now each temptation to rest our faith somewhere else than in divine Mind, if yielded to, is only preventing us from realizing how divine Love is expressing itself in our daily lives. Then why not rest our all in Him? Why lean on what must pass away because it is temporal, unreal? And why not now, instead of later when compelled by suffering, look to Mind for all things? We yield up our faith in matter for what? That which will go with us through eternity—even immortal Truth. We are individually safe with God—

and only with God. When we foolishly rest on the human, the issue is not met, another experience awaits us—a deeper one, and the test will be greater, because from its very nature our human reliance must eventually fail us, and the longer we wait the more difficult may seem the circumstances. Only One never fails us. Let us solve our problem scientifically; Mind will impart to us that which is true, and the truth will lead us all the way to absolute good. Let us make divine Mind our friend, our companion, our all. When we really do this we find ourselves at one with Him, the divine Principle of our being. On page 491 of *Science and Health* we find this wonderful spiritual statement, with which we may conclude: “Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.”

Presentiment and Intuition

MAUD WORCESTER MAKEMSON

EVER since the Dark Ages mortal mind has been visualizing its fears in the form of presentiments of evil. To-day it is not uncommon to hear some one exclaim after an accident or other evil experience, “I had a presentiment that something awful was going to happen.” In fact, indulging in presentiments of some imminent danger has probably occurred more than once in the memory of all mortals. The writer remembers being awakened from sleep one night by a gripping fear for relatives many miles distant, in a form of a voice calling for aid. The fear was not destroyed until after several minutes of contending persistently for the truth that God was just as much present in the far-away mountain home as He was with her in the city, and that His loving care and watchfulness over His beloved children were as much a fact at that time as they had always been. So real had the presentiment seemed that for several days the writer awaited a letter that would confirm and justify it, but though letters came, there was no news that any particular phase of error had been faced or met at that particular time. From this experience, the writer made several deductions. In the first place, the evil had not had existence outside what seemed her own belief. It had originated there, and there, too, it had been met and overcome by Truth. In the second place, it was easy to see that if the fear of trouble had been confirmed by subsequent events she would have declared, no doubt with satisfaction, “I had a presentiment that something awful was going to happen.”

It follows then that a presentiment is not a presentiment unless it is borne out by some consequent event. So instead of being the effect of a cause, as mortal mind would have us believe, the presentiment must be only an evil belief in mortal mind afterwards manifested in experience. Now one of the things that we learn in “*Science and Health with Key to the Scriptures*” by Mary Baker Eddy is that evil has no power to communicate itself to the thoughts of mankind. Since evil is a lie and its only seeming power is in being believed to be true, evil is destroyed when it is seen for what it is. If, then, a presentiment of approaching sickness suddenly suggests itself, should it be taken as prophetic? Not unless one wishes to be ill. The fear should be recognized as a belief without scientific foundation, and should be banished from thought and replaced by the understanding that God never made man capable of being sick. The same process should apply to presentiments of accident, fire, famine, and all the dire inventions of mortal mind.

But what of the intuitions of good? On page 581 of *Science and Health*, Mrs. Eddy has given the scientific definition of angels as follows: “ANGELS. God’s thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.” Since God, good, is All-in-all, it is evident that every intuition of good must be a reflection of God. An understanding of this makes thought receptive to the heralds of Truth and Love.

An excellent illustration of how a presentiment of evil was met and mastered by a heavenly intuition with most beneficent results is found in the thirty-second chapter of Genesis, and is interpreted by Mrs. Eddy in *Science and Health*, on pages 308 and 309. The Bible narrative tells how Jacob went forward with his family, cattle, and household possessions to meet his brother Esau, from whom he had fled in fear many years before. It tells how the fear of Esau was so uppermost to Jacob that he first devised means of propitiating his brother with gifts of cattle, and then hid his wives and children in an isolated spot so that they might escape, in case he fell by Esau’s hand. Having done all in his power to protect himself and family, Jacob “was left alone” with his overwhelming fear that the coming of Esau in the morning would bring death and destruction. “And there wrestled a man with him,” the narrative continues, “until the breaking of the day. . . . And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. . . . And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.” “The result of Jacob’s struggle thus appeared,” Mrs. Eddy writes in *Science and Health* (p. 309). “He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man.” Consequently as day dawned and Jacob looked and saw at a distance Esau advancing with his four hundred men, he took the women and children whom he had so securely hidden and with them went to meet his brother. The loving reunion of the two brothers has been beautifully described in the Scriptural text: “And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.”

Do not think that it was only in the days of Jacob that angels visited mortals, wrestled with them, and transformed their natures. To-day as yesterday, the angels of God’s presence are ever ready to bring the “inspiration of goodness, purity, and immortality.” Regarding these intuitions of good Mrs. Eddy writes (*Science and Health*, p. 566): “The Old Testament assigns to the angels, God’s divine messages, different offices. Michael’s characteristic is spiritual strength. He leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. These angels deliver us from the depths. Truth and Love come nearer in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God.” Then, may not the hour of woe, the hour when fear, doubt, and discouragement seem to point to a future of terror, bring close to mankind the angels of hope, spirituality, joy, gratitude, praise, faith, resolution, love, and immortality?

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With a song in my heart I greet the day
And the task that the day may bring.
For God’s dear love shines on my way:
What can I do but sing?

MARIA VALDE.

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Editorial

A Disillusioned World

ANATOLE FRANCE, unburdening himself on the subject of the great war and its immediate effects, insists that the preponderating result is the disillusionment of Europe; he might have said of the world. Never, surely, has such a miserable accomplishment followed such tremendous expectations: that is, if the whole matter be regarded superficially. And yet to the looker-on, who can see something more than in a glass darkly, is not the disillusionment, supposing Monsieur France to have diagnosed the case correctly, an absolutely necessary preliminary to the millennium of the future? While the war still lasted, it was the way of the prophets of the millennium to talk and write as if the kingdom of heaven could be taken by storm, by those who were of the earth exceeding earthy. They seemed to imagine that an enforced sacrifice of material possessions, and the word possessions is used in its broadest sense, was an indication of the "ancient sacrifice"—the broken and contrite heart. Enforced sacrifices are, however, no sacrifices.

Mrs. Eddy, speaking of the necessity in religious matters for practice rather than profession, if anything is to be accomplished, goes on to declare, on page 16 of *Science and Health*, "A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer is not one of faith merely; it is demonstration." Now that thousands of people made and were willing to make every sacrifice demanded of them during the war, is certain. But they made it, for the most part, without any scientific understanding of the situation, whilst they were after all only a minority. The consequence is that the world, waking up to the fact that its material lot has not been improved, is overwhelmed by this sense of disillusionment. It has not, in other words, made the necessary sacrifice of material things, because, even when it has seemed to itself to do so willingly, it has done so believing in the value and reality of matter, instead of through an understanding of its nothingness. Its sacrifice, therefore, has been a sacrifice of objective matter, instead of one of subjective materiality, and, in consequence, it has left the person making the sacrifice fully under the impression that something has been lost instead of something gained.

At the same time, Monsieur France's dictum is more superficial than he suspects. The world had to learn the instability of its material concepts, and it is learning this in the only way it is capable, at the moment, of assimilating it. Monsieur France's receipt for its healing is a hard one, and one it will find even more difficult to assimilate, since it is nothing more nor less than a supreme unselfishness. To be really unselfish, however, a man must learn to understand his own material nothingness, and so to realize his spiritual reality. Only as this lesson is learned is it possible for the individual to comprehend the metaphysical meaning of brotherhood, and so to see that he can take nothing from his neighbor without taking something from himself. All

good, to put it differently, is derived from Principle, is the reflection of Principle, and as such is infinite. Good, therefore, unlimited good, is at the disposal of every one, according to his understanding of Principle; and if a man thinks that he can withdraw something of infinity from his neighbor, it is because he is himself indulging in a sense of limitation, which sense, though it is powerless to afflict his neighbor, cannot be without effect upon himself.

Now, it is an obvious truism that a man can only learn the way he can learn. "Remember," Mrs. Eddy writes, on page 240 of *Science and Health*, "that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome." For upwards of half a century the opportunity of finding security against the mesmeric claims of materiality has been opened to the world in Christian Science. The world has not, however, chosen to take advantage of its opportunity. It has hugged its materiality not only as the truth about itself, but as its dearest possession; and, as a consequence, it hears Monsieur France telling it to-day that "the human tragedy continues." The human tragedy continues, of course, because the world persists in trusting the human mind, of which Christ Jesus said that it was a liar and a murderer from the beginning. The human mind, dreaming away the Adam-dream, throughout the centuries, produces its men and women of the flesh, and then sets them dancing in a universe of material illusions and inharmonies, and professes to them that this is life. Monsieur France also believes that this is life, and so he too is powerless to help them. And yet the secret was laid bare to humanity, on a Syrian hillside, almost nineteen centuries ago, and made plain again in our own time by Mrs. Eddy, when, quoting the first gospel, she wrote on page 233 of "The First Church of Christ, Scientist, and Miscellany," "Our Master said, 'He that taketh not his cross, and followeth after me, is not worthy of me . . . and he that loseth his life [his false sense of life] for my sake shall find it.'"

Before, then, the human tragedy can end, humanity must make the sacrifice, not of its barns and much goods, but of its material-mindedness. Until it does this, it will discover that it is merely playing the rôle of Simeon Stylites, and making matter intensely real to itself. What Christ Jesus meant when he called upon his followers to utterly deny themselves, and take up their cross, and follow him, was that they should recognize that man was spiritual and not material, and set to work to demonstrate the truth of this by every means in their power.

The truth of the matter is, of course, that except under the immediate inspiration of the teachings of Jesus, or in the light of Christian Science which was revealed to Mrs. Eddy through her study of the Bible, the world has followed its rabbis, religious, philosophic, and scientific, in mistaking effects for cause, and negations for the absolute. There is the real tragedy, and it is a tragedy of intellect and not of economics, if Monsieur France, for one, could only see it. A realization by the world that matter is nothing but the effect of a negation would go far toward waking Adam out of his dream. But an intellectual perception of this, were such a thing a merely intellectual possibility, would only be a statement of a theory which would yet remain to be demonstrated in practice. That, necessarily, was what Christ Jesus meant when he said to his followers, throughout the ages, "He that believeth on me, the works that I do shall he do also."

The real human tragedy lies in the mesmeric dream of the individual which finds expression in his selfish belief of a self apart from Principle. Therefore was it that the apos-

tle to the Gentiles, after the terrific onslaught upon the lusts of the flesh, pointed the church in Ephesus to the sacrifice of Christ Jesus, and strove to rouse it, out of its dream in the senses, with that clarion call of Spirit, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

FREDERICK DIXON.

Coincidence

WHAT Christian Science teaches must unfold eternally because it is infinite in its import. It need not seem strange, then, if one finds himself questioning frequently the statements of divine metaphysics, as he begins the study, for Christian Science teaches nothing less than the entirety of infinite Principle. For every right question, it has the right answer. This answer, the spiritual fact which the divine Mind knows, is demonstrably in accord with both reason and revelation. Unquestioning acceptance of whatever is told to one is never commendable. As Mr. Thomas Nelson Page said in his address before the Phi Beta Kappa Society at Harvard University this year, "Accept no man's *ipse dixit*. Accept only as it commends itself to you, to your reason and to your instinct. Inform yourselves, but think for yourselves."

True instinct or impulse is, of course, the propulsion of perfect divine cause and not any supposedly physical reaction or innate propensity of a so-called human mind. The fact is that, since there is but one spiritual Mind producing all actual being, there is no human or mortal mind to have any propensities whatever. The supposition that a mortal mentality, counterfeiting the all-inclusive immortal Mind, could ever cause anything is absurd. There can never be more than all, and immortal Mind with its idea is proved in Christian Science to be all, leaving no possibility for an opposite. This true Mind is the source of the only real action, and allows no element of chance or mischance in the operation of its effect. The whole operation of Mind is neither supernatural nor mysterious in any way, but is altogether comprehensible in its rational order.

The student of Christian Science soon learns, therefore, that the good which he experiences is not merely fortuitous. The facts of real existence are arranged by divine Principle. One who informs himself as to what these are and reasons for himself as to why they manifest Principle, cannot believe that their arrangement in order for the universal good is ever what is ordinarily termed a coincidence, or happening. Spiritual phenomena simply appear together in harmony, because idea is always harmonious in all the variety of its expression. In the last analysis, moreover, idea is one, even though called by all sorts of convenient names. Thus it is inevitable for the unfoldment of good to be exactly right, with every detail coordinate with its Principle. The indivisible harmony of spiritual action is required by its source to continue forever in perfect concord.

If a coincidence is thought of, in the words of one dictionary, as a "notable concurrence of events or circumstances without apparent causal connection," it has no part in the divine realm, where the only possible event or circumstance has one cause or Principle, the divine Mind. Genuine effect is inseparably connected with its cause. Hence the real concurrence must be the relationship of idea to Mind. The circumstance which emanates from divine intelligence is in perfect concurrence with that intelligence. It is true, however, that one fact, one effect, may have no apparent causal connection with another. Indeed, an effect could never possibly cause another effect, for if it could, it would

be not effect at all but cause. The boundless activity which the divine Mind creates is not divided up into miniature causes and effects, but is entirely harmonious as idea manifesting Principle. The one great event is the continuous unfoldment of good, and this is always truly coincident with its source.

Only when coincidence is considered as immensely more than a seeming human accident, is it really understood. To coincide, in this broader sense, is to be identical. Thus, as one way of speaking, one may say that Principle and divine Mind, or God, are coincident terms, meaning that they are synonymous. Principle and Mind are identical, when rightly understood, for they are exactly the same in essence and nature. To use another way of speaking, cause and effect must always coincide. That is to say, effect must always coincide with or be like its cause, even though cause forever remains cause and effect remains effect. What each student of Christian Science needs to know, therefore, is that, whereas no true circumstance is ever really casual, irregular, undesigned, there is the fact of right coincidence which completely replaces the ordinary counterfeit sense of it. The illusory counterfeit is the very opposite of the genuine order.

The practice of Christian Science is the replacement of any belief in human coincidences with actual demonstration of Principle. Demonstration of Principle is never a mere happening. It is the sure operation of the divine Mind, of the infinite I AM, accepted as the only Ego. On page 51 of "Unity of Good" Mrs. Eddy says: "The Ego is divine consciousness, eternally radiating throughout all space in the idea of God, good, and not of His opposite, evil. The Ego is revealed as Father, Son, and Holy Ghost; but the full Truth is found only in divine Science, where we see God as Life, Truth, and Love." On the following page she continues: "This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil, God and devil,—of man separated from his Maker." Surely each one needs to prove for himself that the unfoldment of good can come about only because of the true coincidence of Principle and idea, of cause and effect, and not on account of any supposed chance. Every sense of uncertainty is overcome in Christian Science through the positive understanding and practice of what is truly causative. Thus the whole teaching of Christian Science as to why the demonstration of Principle is the coincidence of activity with its cause, involving no element of chance, unfolds as the real experience of one who is seeking the truth. The more the student sincerely inquires into the subject of demonstration, the more positive must he become of the infallible operation of Principle. His every question is satisfactorily answered by proof of the one governing divine intelligence. This proof commends itself to his reasoning and takes the place of any lingering doubts. He soon knows, therefore, the utter falsity of the belief that a demonstration of Christian Science is a human coincidence instead of rightly unfolding activity coinciding with divine Love.

GUSTAVUS S. PAINE.

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THE stars of Love removeless shine
Through earth's dream-drift of wrathful night,
And cascades from eternal light
O'erbrim the thundercloud of time.

DAVID FRANCIS THOMPSON.

Testimonies of Healing

I wish to express my heartfelt gratitude for blessings received through the study of Christian Science. I did not take up Christian Science for physical healing but have had many benefits. It has enabled me to overcome fear, superstition, limitation, and a sense of heat in a tropical climate. Christian Science has been called the Science of right thinking, and what I am most grateful for is that it has enabled me to correct wrong thoughts, taught me how to hold to the good and reject evil. I have had many lessons to learn, but I am thankful that man has been made capable of resisting evil and of seeing God's children as they really are, perfect. When this is seen there remains no human bitterness, no resentment to impede further progress, no matter what the seeming wrong may be.

While my husband was on a business trip to Rhodesia he contracted fever and being a government official had to submit to medical treatment. Three physicians were consulted and did everything in their power, but in vain. His hearing, speech, and sight were all affected and he could not eat any solid food. I recommended taking him to a practitioner and he agreed. In one week he was absolutely normal and was able to eat anything, and in a very short time had regained his former weight. His hair began to fall out, which was supposed to be due to the fever; we worked to know the truth, however, and in a few months his hair was thicker than ever. We are most grateful for this demonstration, which proves to us the ever presence of divine Love.

I am so grateful for all the literature which comes to supply our daily needs, and also to our dear Leader, Mrs. Eddy, for her wonderful illumination of the Scriptures, and for giving us the spiritual interpretation and application through which we can solve all our human problems. No matter where one goes, the fruits of her labor can be seen; and what shall the harvest be?—(Mrs.) J. HUNTER SCOTT, Johannesburg, South Africa.



It is with a heart filled with gratitude that I send my testimony for publication. From infancy I was a weak, sickly child. After marriage, my health grew much worse, and indigestion, sick headache, and many minor troubles developed. I was unable to take a drink of water without suffering, and for one year lived on graham mush. I was very nervous and constantly filled with fear lest I should not live to raise my children. About this time Christian Science was presented to me. We were living in the country, fifteen miles from a practitioner or a Christian Science church. After driving this distance to ask a practitioner for help for one of our children, I found his talk so beautiful and restful that I knew at once he had something I did not have.

I asked for treatment for the child, never dreaming that I myself might be healed, as I felt my own case too far advanced. However, I bought the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and immediately began to read it, searching for the Principle that had healed my child. I read almost constantly and prayed that I might know if this teaching were the truth. I read so constantly and was so eager to understand what I read that I forgot to take my medicine, one kind of which I had taken for twelve years. All at once it dawned upon me that I was healed.

Shortly after this, I was taken with a severe headache and decided that this was the time to prove the truth for

myself. All at once, the words, "God is Love," came to me with such a clear realization that I knew this was the answer to my prayer and that I was permanently healed. This was twenty-five years ago and Christian Science has been our physician and guide ever since. The joy and peace which this truth has brought into my life cannot be expressed in words. My gratitude for Christian Science and to Mrs. Eddy is unbounded. I am also very grateful for class instruction and for the Christian Science literature, which we could not do without.

(Mrs.) AMY WASHBURN, Manhattan, Kan.



With a deep sense of gratitude I give this testimony of what Christian Science has done for me. As a child I was considered very delicate and was pampered, doctored, and pitied, until at a very early age I considered myself a semi-invalid. A violent temper went uncurbed, owing to my high-strung, nervous temperament. Four years after marriage a baby came into our lives, and when it passed away three weeks after birth, the shock and my grief were so great that I was confined to my bed for many months with nervous prostration. In the course of time two more children came to us and my fear that they, too, might pass on was so great that the strain was almost more than I could bear.

At this time a very dear neighbor gave me a copy of the *Sentinel*, but in a few days I returned it to her without having glanced at it. Soon after this I decided to consult a doctor as I was very miserable. I was told that I was suffering from a malignant growth, which must be removed at once. In a very panic of fear I was rushed to the hospital and underwent a very serious operation. It was months before I was at all strong again and I was in constant fear that the disease would return. Discord in our home at this time added greatly to my misery. Then one day the symptoms for which I constantly looked, with a dread that is past description, reappeared. My doctor confirmed my fears and told me to come to him again in two weeks for another examination. The thought of another operation, with no assurance of healing, was unbearable. I felt that there was absolutely no hope for me and entertained the thought of self-destruction.

A dear sister had been sending extracts from Christian Science literature from time to time. Although I enjoyed reading them, I never considered them seriously, but, happening to meet the friend who had given me the *Sentinel* some time before, I asked her if she thought Christian Science would help me. She was very sure that it would and gave me the name of a practitioner, to whom I immediately went and asked for treatment. I fully intended to go back to my doctor in two weeks if I were still living.

With the very first treatment black despair gave way a little, and hope—very faint, to be sure, but hope for all that—stirred within me, and banished all thought of self-destruction. Then began a bitter struggle with self. With loving-kindness that I could not understand at the time and for which I can never adequately express my gratitude, the practitioner treated me, encouraged, and helped me, day after day, month after month.

It was at the time when I was experiencing that condition which Mrs. Eddy calls chemicalization, that I had a wonderful demonstration of the protecting power of God. Many times afterwards, when fear and doubt assailed me, I looked back to that supreme moment and gained strength and courage to press on. I was spending the night with a sister, and with the exception of her little son we were alone.

About midnight an intruder entered the house through a dining room window. He flashed his light around in a manner that left no doubt of his intentions. Leaving the dining room he walked across the kitchen floor toward my room. In an agony of fear I prayed, "My trust is in Thee, O God." Immediately I was "absent from the body" and "present with the Lord." Fear was gone. I felt the nearness of God. The intruder stopped at my door, then turned and went slowly back into the dining room and out of the house. A pocketbook and some silver dollars were lying on the dining room table, but these and everything else were left untouched. To me this is a wonderful proof of the nothingness of evil.

I did not go back to the doctor nor have I taken any medicine since the day of my first treatment. Very soon bowel trouble, headaches, and fainting spells were overcome, and gradually the assurance that God is able and willing to heal every ill of mankind grew stronger. My ultimate healing came slowly, for which I am now very grateful, as it kept me reading and working faithfully until the light of Truth dawned upon me. In the place of discord and lack, peace and love and plenty now reign in our home. Our children are robust and healthy and have accepted the truth so naturally that they are a constant source of inspiration. Colds and whooping cough have been overcome with the truth.

A year ago I laid off glasses, which I had worn constantly for ten years, and I have never felt the need of them since. Quite recently, when making the trip from Minnesota to California, our youngest son developed symptoms of Spanish influenza. Help was asked for from a practitioner and in two days the child was healed. I am now in perfect health and stronger than I ever was before, and I thank God that with the physical healings many faults have also been overcome. The spiritual uplift which Christian Science has brought to me satisfies a longing of years' standing.

For all these blessings I am very grateful, grateful to God, to Christ Jesus, and to the inspired messenger of glad tidings to this age, Mary Baker Eddy. I am very thankful for the Christian Science literature, which never fails to supply the need of the moment.

(Mrs.) LILLIAN MORRIS, Westwood, Calif.



Among the earliest of my childhood recollections there are none more vivid than that of my being forbidden to eat the many good things which a child delights in. The reason, of course, for this restriction was that the things I desired most were the very things that the doctor had decreed would disagree with me. From my earliest days it was said by various medical authorities who were consulted, that I had a weak stomach, and a more or less strict diet became the order of the day. Later on as I grew to manhood this condition changed from a weak stomach to a disordered liver, and by the time I was twenty years old I had suffered from jaundice and a severe attack of gallstones. I was recovering from the latter when Christian Science was brought to my notice and I commenced the study of the textbook, "Science and Health with Key to the Scriptures," because it seemed to offer an escape from a very strict diet which my physician had told me was the only means of avoiding a return of the trouble. I was also to refrain from participating in the many pastimes and enjoyments of youth and instead was to take consistent daily exercise and become subject to other objectionable regulations. The vista of this slavery and a long list of medicines to be taken at stated intervals, urged me to try Christian Science treatment. This I did and

at the end of a fortnight I was completely healed. That is more than seventeen years ago, and while in the first few years of my experience in Christian Science there were one or two occasions when a symptom of the old complaint would appear, it was invariably and quickly overcome with no other aid than that of Christian Science.

So much for the physical healing. It is, however, the moral regeneration which was the main reason for my seriously taking up the study of Christian Science. As already indicated, the cause of my becoming interested in Christian Science in the first place was my need for physical relief, but I was just at the age when most young men find themselves in the midst of the struggle against the many pitfalls of youth, and my outlook was fast approaching that point where I was beginning to be persuaded that what I regarded as evil was really a necessary experience in the world, and that chastity was an ideal impossible of attainment and entirely impracticable in the world as I then viewed it. I had not studied Science and Health twenty-four hours before I became convinced that this argument was wholly fallacious and that it needed to be no longer entertained.

Science and Health has shown God as an available presence to me and an unfailing help in any and every situation, and I am profoundly grateful for all the benefits that have accrued to me since I first began to study Christian Science.

STUART SESSIONS, London, England.



Five years ago last March I received a most wonderful and beautiful healing of neuritis, through the application of Christian Science. For a number of years previous to this time I had spent large sums of money trying to find relief through materia medica and surgery, including an examination by specialists, who told me there was no hope. After leaving them, I lay in bed six months and found that I was growing worse all the time physically, mentally, and financially.

On the afternoon of March 23, 1916, I was advised by a business friend to try Christian Science as a last resort. After a few hours' consideration, with no other desire than to get physical relief, I invited a practitioner to come to my home. In less than thirty-six hours after the practitioner came to my bedside and explained to me that God is Love and that God was not responsible for my being down in bed in pain and sickness, I began to experience a peace of mind that I could not explain to myself or my family. In four days, with some little difficulty, I began to get out of bed, where I had been for eight weeks. In twelve days my wife wheeled me a distance of four blocks, where I superintended the closing out of a small grocery stock. In a few weeks I went to my summer's work, which meant standing on my feet sixteen to seventeen hours each day for ninety-six days. At the end of that time I was completely healed of a disease that a few months before was pronounced incurable by the best known surgeons in the United States.

What I have related above is a very small part of the many blessings that have come to me in my study and application of Christian Science. It has given me a better understanding of God, and an assurance in knowing how to go to God, divine Principle, and that He will supply all my needs. It has made me a better citizen, a better husband, and a better father. My family consists of four members, all of whom, prior to the advent of Christian Science in my home, were taking medicine for some reason or other. But now all the medicine is gone, and we depend entirely on Christian Science for our help of every kind. I am in-

deed grateful for what Christian Science has been to me and mine.

I am grateful to God for the Bible, for the life of Christ Jesus, our Way-shower, and for the life of Mary Baker Eddy, the author of our textbook, "Science and Health with Key to the Scriptures." I am grateful to God for *The Christian Science Monitor* and all the other Christian Science literature. I am grateful for the opportunities that come to me to help broaden the channel for Truth and Love.—JOHN H. HOOD, Long Beach, Calif.



I would like to express my gratitude for the help I have received from the study of Christian Science, and for the many healings experienced through the application of spiritual law as interpreted by our revered Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures." I became interested in Christian Science five years ago through curiosity, and found that reading the textbook had entirely healed me of several minor ailments; namely, sick headaches, indigestion, and bowel trouble, and upon further study and application of the truth and with the loving help of a faithful practitioner, I have been healed of rheumatism (supposedly inherited), lumbago, and congestion of the bowels.

For the removal of these difficulties, I am more than thankful, also for the peace that follows the understanding that the divine law rightly applied meets every human need. It is my sincere wish that this testimony may be of benefit to some one who may be laboring under similar discordant conditions.—(Miss) JOSEPHINE VAN HORNE BROOKS, Elizabeth, N. J.

I wish to verify the above testimony of my daughter and to express my sincere thankfulness for the great benefits I have received since I began the study of Christian Science. For many years previously I suffered with sick headaches, bowel trouble, and indigestion, which entirely disappeared while reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy. There has been no recurrence of these troubles during the past five years.

About two years ago I experienced a severe fall on a highly polished floor, striking my cheek bone with the full force of my weight. I instantly declared the truth to the best of my ability, as I realized that that was the opportunity to apply my knowledge of divine Science, with the result that there was no discoloration, no swelling, or even soreness to the touch. For the ability to demonstrate my understanding of the truth, I am indeed grateful to our heavenly Father and to Mrs. Eddy. I trust that this testimony may serve to help some one to know that divine Love is an ever present help.—(Mrs.) JULIA G. BROOKS.



Filled with gratitude I wish to relate an experience, passed through during the severe warring time, which gave me a clearer knowledge of the truth. I was employed in a place where war material was being made. We had long working hours and did not have a Sunday off. As I was living alone I had no one to secure my provisions for me; consequently, there was finally nothing left, and want became manifest. As I had always been modest in expressing my wants and desires I gave this matter no thought; I neglected to work for it mentally, thinking only of the great spiritual treasures and the never failing source of supply, our Father-Mother God. During the following winter we had nothing but turnips to eat. I had no relatives living out in the country nor any other means of securing more nutri-

tious food from that source, and began to feel very miserable, my stomach failed me, and I suffered greatly without knowing the real reason. I was obliged to remain at home and consult a sick benefit doctor, this being compulsory. In the evening my sister would bring me my provisions.

One evening she found me almost lifeless. I had retired the night before and had not awakened, and, as she was not a Scientist, she became very much frightened and called all the residents of the house together. They tried everything possible, but could not awaken me. Then she called a physician. The sick benefit doctor could not come as he was engaged, for it was during the influenza epidemic in October, 1918. The doctor's efforts were in vain; I lay there with open eyes without seeing or hearing anything. He then told them to allow me to lie there quietly, for he considered help in vain. My dear sister, who did want me to remain with her, tried repeatedly to awaken me; but the doctor admonished her, telling her she should not begrudge me the rest. Then he asked my niece if the sick benefit doctor had not prescribed any medicine for me. I heard her answer plainly, "My aunt is a Christian Scientist and does not take any medicine." Nothing had before succeeded in awakening me, but the words "Christian Scientist" did it. I opened my mouth to take nourishment and gradually came to. With the help of a dear friend I soon recovered.

When I told my niece of having heard her answer she would not believe me, but on my repeating her answer word for word she was obliged to do so. The fact that I am still here and am active is due to Christian Science alone. I am so happy that it came into my life, for it has made me a buoyant, joyful person. I am very grateful for this experience, for it has enabled me to see that there is no death, that God is the only Life, and that we are never separated from Him, for God is omnipresent. I have also seen the error of limitation overcome and since that time have never been in want. I also wish to express gratitude for the War Relief work, the great work of love of which we were permitted to partake.

(Miss) JOHANNA HOHMANN, Berlin, Germany.



I would like to tell the world through the *Sentinel* what Christian Science has done for me and my baby. At the age of six months a serious intestinal trouble set in, for which I doctored one year with three prominent doctors in my home city, during which time the baby suffered intensely and got no better but gradually grew worse. Then I took her to a renowned specialist in San Francisco, who had her in the hospital one month. He diagnosed the trouble as bacteria in the intestines. He said he thought he could bring her through, but during the fourth week in the hospital the assistant doctor told me three times not to build my hopes too high, and two days before I brought her home the doctor told me she would have to remain in the hospital for six months. She went through the most severe treatment, and suffered untold pain. When I had reached the limit of mental endurance and could not see my baby tortured any longer I told the doctor I would take her home, that her life was not worth all she was going through, and that I would bury her rather than see her suffer in that way another day. I talked it over with my husband and asked him if we should try Christian Science, since baby was to die, and he said, "Yes; try anything."

I went with very little hope in my heart to a near-by practitioner and there received encouragement and hope. Next morning my husband and I brought the baby home. She

was nineteen months old, and weighed only thirteen pounds. The doctor had given me a very strict diet to follow, which I disregarded from the moment I got her home. The practitioner called for ten days, during which time the baby gained in strength, in spirits, and in weight; also her appetite returned and I fed her everything a baby of her age should eat.

I visited the assistant doctor with the baby three months later. She was walking and plump and rosy. The doctor marveled but assured me the improvement was only temporary, which of course has been disproved; there has never been a return of the trouble and it is one and one-half years since then. I cannot praise God enough nor say enough in favor of Christian Science.

MRS. HARRY E. HILL, Chebeague Island, Me.



For a long time I have felt that I should make an acknowledgment of the gratitude I owe Mrs. Eddy for giving to us "Science and Health with Key to the Scriptures," and for the marvelous understanding her writings give us of the Bible. I have been interested in Christian Science for several years, but only the last year and a half have I got down to hard study. Many physical discomforts have disappeared, including a weekly headache (sometimes more often) and backaches; also my hearing is improved.

A few months prior to the birth of my son the effects of a serious automobile accident were overcome through the loving help of a practitioner, and at the time of confinement it was proved to me, more now than then, that divine Love is an ever present help.—(Mrs.) RUTH HUNTER HENDEE, Winnipeg, Manitoba, Canada.



Having received so much good through Christian Science during the past few years, I wish to use this means of expressing my gratitude. Through the aid of a practitioner I have been healed of hemorrhoids of many years' standing, and eczema, for which all material remedies had offered only temporary relief. There is scarcely a trace left of an old tendency to contract colds, for through the new understanding gained of the truth as taught in Christian Science I no longer fear "taking cold." At one time a case of rheumatism which troubled me for several days instantaneously disappeared while I was reading an article in the *Sentinel*.

When I was just becoming interested in Christian Science, my son came home from another city very ill with a disease which the doctors whom he had called upon were unable even to diagnose. He asked for treatment from a Christian Science practitioner, and was healed. When I learned later what the after effects are under materia medica treatment my joy and gratitude for this healing were indeed great. Ever since, that healing has stood out to the members of my family as a proof of the healing power of Christian Science.—(Mrs.) LINNIE THORSEN, Chicago, Ill.



Christian Science was first brought to my attention about twelve years ago through the healing of a friend who was afflicted with serious eye trouble. About one year afterwards I myself was cured of stomach trouble in a few treatments. I had but a very faint idea of what Christian Science healing really was. I thought it was something after the order of mental suggestion and rather scoffed at the idea of God having anything to do with the healing; consequently I could make little or nothing out of the study and gave it up, but the healing remained permanent.

My life from a very early period had been dominated by a very great unrest. I did not understand the cause of this mental condition and sought peace and rest in travel, adventure, and even dissipation. But in every place I went I found Truth there ahead of me. Finally it dawned upon me that something was radically wrong with my thought and action. Bitter disappointment and great loss swept my life bare of everything desirable, but it was again proved that "man's extremity is God's opportunity," for then came Christian Science with its healing message, the truth about God and man. I have now learned to love the Bible, for when read with the "Key," Science and Health, it has come to be to me the Book of all books. This study has brought me great peace and joy and I find that the more I learn and understand about God the greater harmony I experience in all my affairs and daily life.

I know that Christian Science is the truth because it is demonstrable. I also have had several other physical healings besides the first one mentioned in this testimony, for which I am deeply grateful to God, to Mrs. Eddy, and to the kind practitioner whose patience and clear thought have helped to place my feet on a solid foundation, on the rock, Christ.—FYLSON A. POHLMAN, San Francisco, Calif.



With thankfulness to God and gratitude to our Leader, Mrs. Eddy, I send this testimony of the healing of my boy. One Saturday he went in swimming where poisoned vines were. Sunday morning his limbs began to break out and puff or swell. By noon it had spread nearly over the whole body. I took him to a practitioner but before we reached there his face and eyes were badly swollen. He received one treatment and on reaching home we discovered it had nearly all disappeared, and by night he was free from any sign of the poisoning. This is only one of the many proofs of God's care, and that all cause and effect belong to God, for which I am very grateful, also for the understanding Christian Science has given us.

(Mrs.) IDA PARSONS, Sparks, Nev.



With a heart full of love and gratitude to God for Christian Science I send this testimony to the *Sentinel*, hoping it may help others to know the truth. It is just five years since I took up Christian Science and was healed of tuberculosis, after a doctor had said I could not get well. Since then many demonstrations have been made in my home through this wonderful truth.

About three years after my first healing, four large growths appeared on the side of my neck and gave me much pain. I had several treatments from a practitioner and kept knowing the truth as well as I could, but they became larger, and for several months discharged. One day a member of my family, who is not a Christian Scientist, had occasion to call in a doctor who was a stranger to me. As he was leaving the house he saw me and exclaimed: "You have a very bad tubercular gland on your neck. Why don't you try X-ray treatments? You may possibly have it cured." I said to myself, "Only God can cure me and Christian Science is showing me the way." Shortly after this the discharge stopped and gradually the growths disappeared and now it is over six months and my neck is perfectly well. I have only one very small scar, hardly noticeable.

I want to say that all the literature and also the hymns have helped me greatly. I am thankful to our dear Leader, Mary Baker Eddy, for this and many other proofs of God's love.—(Mrs.) EMMA BRYAN, Indianapolis, Ind.

Signs of the Times

[“Popularity”—*The Christian Science Monitor*, Boston, U.S.A., Aug. 5, 1920]

At this stage of the world's history, peasants become premiers and “poor boys” presidents, with the rousing acclamations of their peers and with wordy protestations of sympathetic support, while around those filling other posts in the world of affairs there arises at times a wave of adulation that makes what is known as popular heroes. For a brief time, in the eyes and hearts of their communities they are supreme; their every word is law; their every act unquestioned right. They are enjoying popularity, that is, the trust and esteem of the people. But the man who allows himself to rely upon mere human faith in a human being soon learns the flimsiness of it, and begins to murmur about the fickleness of the people.

Now, in fact, all that is fickle is the human mind, of which the people, as the term is commonly used, are but one manifestation. Grasping this fact ever so slightly but not understanding its metaphysical significance, officeholders seek to discover what this phase of the human mind desires. In various ways the temper of constituencies is sought, and followed, where office is considered as a prize above Principle. But no amount of seeking to understand the human mind as a reality will place a man on a firm foundation. Just as, in order to understand the mathematical fact of two times two, one studies the right result, four, and thereby any result other than four takes its inevitable place—is understood—as illusion, so in order really to deal intelligently with the varied manifestations of the human mind, the metaphysician studies to understand the divine Mind, as whose manifestation he finds all reality, which the human mind merely claims to counterfeit.

The man who can be consistently joyful in public office or at any so-called responsible post, is therefore the metaphysician, since he understands the true nature of responsibility and of popularity, and looks beyond their human interpretation. When other men despair of the fickleness of mankind, he is rejoicing in the constancy of divine Principle. When other men are accepting the illusion that “the people make and the people break,” he is looking to the one builder and maker, who is God, or Truth, who breaks, destroys, by His divine supremacy of being, only the illusion of anything apart from Himself and His creation, and such falsity is forever eliminated. Thus the metaphysician is always “on the crest of the wave,” buoyed up, however, by nothing so unstable as human acclamation, though grateful for every true expression of appreciation of right understanding and doing. Christ Jesus, it will be remembered, allowed himself to be carried into Jerusalem on an ass's back, to the hosannas and salutes of the people who laid the path with palms. But it was not their shouting that made him “King of Israel.” While they expressed their understanding of his position among them, he entered into their rejoicing, but when their shouts had changed to “Crucify him, crucify him,” the Christ still reigned as the only king, and Jesus was immovable. To Pilate's question, “Art thou a king then?” he returned the answer, “Thou sayest that I am a king,” and this he followed with the declaration of his spiritual mission, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth;” whereupon Pilate, arch officeholder and yearning interpreter of the people's will, “saith unto him, What is truth?” The verses following reveal, in the contrasting attitudes of Pilate and Jesus toward the people, the difference between human groping for and metaphysical

understanding of right doing. Jesus knew the source of Pilate's so-called power and feared it not. Neither did he look to any friendliness among the people to deliver him. He had resources that they knew not of; even the crucifixion could not overcome the Life which is God.

Such is the example and such is the rock upon which the student of Christian Science builds his conception of public service. He will rejoice in a strength that the world knows not and that lifts up even where the mob expression of evil seems to roar loudest to tear down. To him the true popularity is not the enjoyment of human faith in personality; true popularity is the continually supporting understanding by Principle of the infinite oneness of God's idea. This unlimited idea is the only people there is.

The man who builds his public service on complete confidence in God, stands not aghast at sudden changes of the human mind. Since the very nature of this mind is to fear its own destruction by the demonstration of man's perfection, it cannot tolerate too near an approximation to the divine, but will aim to confound and confuse by noisy disapproval him to whom it had once given the great gift of freedom from its limitations. It may call evil good or good evil; it may cry down right activity in the name of justice and liberty with the tools of injustice and tyranny; but whatever the phenomenon, the right thinker undisturbed is learning the value of Mrs. Eddy's statement in her Message to The Mother Church for 1901 (p. 28): “It is well to know that even Christ Jesus, who was not popular among the worldlings in his age, is not popular with them in this age; hence the inference that he who would be popular if he could, is not a student of Christ Jesus.” The “student of Christ Jesus” knows that his mission is, like that of Jesus, to “bear witness unto the truth,” and that to the extent he does so he demonstrates the Christ which Jesus demonstrated completely and fully. Onward he goes, joyfully, confidently, without fear or favor, practicing what he knows of Truth, relying radically upon divine Principle.

♦

[The Entry of Women into Politics]

The approach of the world to the understanding of divine Principle and the demonstration of its government as the one real power are shown in nothing, perhaps, so clearly as in the sweep of woman suffrage. Completeness is of the infinite qualities of Principle, and since all mankind must come to know true government, the entry of woman into politics is bringing into view the wholeness of governmental activity. This entry not only furthers completeness but it establishes scientific reasoning such as that which was uttered by a Massachusetts woman, who is in the forefront of the suffrage movement, in these words: “Politics is the science and art of government . . . Christian men and women are needed in politics and in government. One of the misapprehensions that has kept many of them out previously has been the misunderstanding of the word politics and the fact that it is itself government.” Politics and government are indeed one and the same, for all of infinite activity is the expression of Principle.

♦

[Roger Babson as quoted in *The Congregationalist and Advance*]

We look upon stock certificates, mortgages, and so forth, as if they were of real value. In themselves, they have absolutely no value. Their value depends wholly on the honesty of the lawyers who draw the papers, on the integrity of the clerks who copy the records, on the honor of the officials who sign the documents, on the courage of the courts

which must enforce the claim, and finally on the righteousness of the community, which is the basis of all. The problem of the cost of living is a religious problem rather than an economic problem, and it can be solved only as people cease to be selfish and become imbued with the spirit of service.

Never before in the nation's history has business been so good, have wages been so high, and money so plentiful. Every one is employed, the railroads have more than they can haul, and the demand for goods exceeds the supply. Yet many able men are fearful of a panic or depression within twelve months. What is the reason for this fear? This fear is due to the knowledge that people forget their religion during times of prosperity. We become extravagant, careless, and selfish during good times. We forget God and feel confident in our own strength; we seek profits rather than service and are interested in consuming rather than producing. Only a revival of religion can make our good times continue. . . . So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education, or banking facilities, but more religion. The need of the hour is religion.



[*The Christian Register*]

Originality is not uniqueness, or cleverness, or the discovery of some new thing. To be original is to go back to origins. This is a farther journey than the scholastic schools of whatever sect. It is not so spectacular a task as that of some doctors, but it is right. It is the quest of the eternal, the changeless, the ultimate truth of life. Before men got ideas, God is. The origins must be found where they are, which is not in other people's books about them, but in God, in Life.



[“The Nature of Matter”—*The Times*, London, England, Sept. 4, 1920]

Since the beginning of the century, the scientific conception of the nature of matter has radically changed. Speculative at first, the conception has now come to be accepted as fact. Last century the progress of knowledge had dispelled the hazy ideas out of which alchemists wove their dream of transmutation. New elements were discovered, but the more exact the experiment, the more certainly these and the familiar metals and gases seemed to be ultimate materials of the universe. Some eighty of them were known, ranging from the light hydrogen to the heavy thorium. A few more might be discovered, but these, identical in the distant stars and in the crust of our earth, were the ordained species of matter. Then the Russian Mendeleeff pursued an idea first shadowed by Döbereiner, and arranged the elements in an ascending scale, almost suggesting a genealogical tree. There were missing links in his series, and predictions of the properties of new elements which would fill the gaps were verified by actual discovery. Crookes, partly on speculative grounds, and partly because of his discovery of the new phenomenon which he called “radiant matter,” spoke of the evolution of the elements from “proteïl,” a primitive stuff.

Then, suddenly, shocks from many sides assailed the notion of the independence and permanence of the elements. More exact methods of investigation showed that the atoms of an element were not all alike; elements could appear in different forms known as isotopes; elements of high atomic weight were found in process of spontaneous disintegration. Rutherford was able to break down the atoms of oxygen and nitrogen, driving out from them an isotope of helium, and Aston showed that all the elements are constituted of hydrogen atoms bound together with electrons. Finally, the hydrogen atom itself is resolved into electrons, one moving

round the other in a circular orbit. A monistic interpretation of matter has displaced the older view. And what are electrons, these new symbols of the physical conception of the material universe? They are spoken of as positive and negative, the one with a mass two thousand times that of the other, and with a two-thousandth part of its diameter. They are mathematical abstractions, their properties inferences from mathematical reasoning. In the last resort matter has become number, a measure, not a thing. The metaphysician, expelled from the physics of last century, has come back to his own.



[A Refutation of False Statements]

A pamphlet refuting some of the statements made in the general propaganda for compulsory health insurance has just been issued by The National Civic Federation. In this pamphlet many of the statements are interesting in the light of Christian Science. One statement, refuting the assertion that the “Standard Bill” for compulsory health insurance “combines the features pronounced best by the practical experience of Europe,” shows the disagreement on essential points among those who have interested themselves in this subject. It is in part as follows:

“Every one is entitled to express his own individual conclusions from European experience. But this pronouncement implies some such misleading notion as that the Standard Bill follows the latest European precedents (framed in the light of experience) or that it follows a well-defined majority opinion as to the lessons of experience.

“Neither of these notions is true. The partisans of compulsory insurance are hopelessly divided in opinions as to methods and means. For instance, at the latest International Social Insurance Conferences the majority opinion seems to have been that the insured should have a choice of insurance carriers—in other words that some insurance should be required, but that all existing insurance institutions should be preserved and that each insured person should be free to choose his insurance to suit his individual needs and preferences. . . .

“As to other features, the extension of the law (the classes subjected to compulsion), the question of whether or not there should be a medical benefit, and, if such a benefit, how it should be provided and controlled, the distribution of the cost, the question whether contributions and benefits should be level or proportionate to earnings or contributions respectively, et cetera, both the sickness insurance laws and the opinions of the partisans of compulsion are hopelessly at variance.

“Moreover, the German law, for example, contains special provisions regulating the insurance for agricultural laborers, domestic servants, casual employments, itinerant trades and home-working industries, whereas the British law leaves the modifications requisite to adapt the insurance to these special occupations to the discretion of the Insurance Commission. In application to these special occupations the British insurance has notoriously broken down (of. *The New Statesman*, cited and quoted *supra*); whereas experience of the operations of the special provisions of the German law in question (which took effect January 1, 1914) has been shut off from our observation by the war. Consequently it cannot truly be said that the feature of the Standard Bill leaving the special regulations for the occupations above mentioned (or such of them as are covered) to the discretion of a political commission has been ‘pronounced best by the practical experience of Europe.’”

Another interesting statement is on the subject of education of the masses in regard to health. Christian Science

shows that the true education is not in regard to disease or supposed conditions of disease, but to be effective must show to all clearly that true health is the activity of divine Principle. When this is understood, the following statement is significant:

"A careful study of the various plans of health insurance either in operation or recommended for approval present little or no evidence that the education of the public as an important factor in the preservation of health and the prevention of disease is fully appreciated, or that if properly carried out would go far to render compulsory health insurance unnecessary. It is true that reference is made to the value of this means of maintaining health, but no definite or concerted action plays a part in the measures now employed or in the plans proposed for future action. It may be added that in the Davenport Bill, reference to this modern method of disease prevention is exceedingly brief and offers but little hope that any extended action will be taken under the provision of this bill to educate the classes which come under the scope of compulsory insurance.

"The proper education of the public is a powerful instrument in the prevention of disease. Contrary to statements frequently made, relative to this matter, only very slow general improvement has been made in this direction. Within the past three years a careful investigation was made in New York city to ascertain to what extent the laboring classes were informed regarding health protection, while almost all who were interviewed expressed a genuine desire to know by what means health might be preserved and disease prevented, in order to protect themselves and their families, yet very few reported that they had received any definite or satisfactory information upon the subject. It is the education of the masses which is needed to improve the health of a community rather than compulsory health insurance."

Of course the above statement may intend to encourage the ordinary medical propaganda for "health protection;" but the student of Christian Science knows that the true information which even the laboring classes need is information as to how divine intelligence governs the real man and maintains right activity. This is the one kind of education that is needed.

[From *Public Opinion*]

Certainly we do not have far to go to gather in the most striking evidences that times are changing. Here is an instance of it.

"The compliment of being termed 'courageous' may be very easily won. The daily press hastens to pay it to any churchman who publicly denounces a doctrine of the church. Thus *The Times* and the *Westminster Gazette* were found in agreement in calling the sermon which had been preached by Dr. Barnes, Canon of Westminster, at Cardiff, 'a courageous sermon.'"

[From the report of the British and Foreign Bible Society]

Through the activity of the British and Foreign Bible Society, the list of languages into which the Bible has been translated has this year increased by nine. Of new translations five were for Africa, one for China, one for Canada, one for Argentina, and one for the South Seas. The complete Bible is now translated into one hundred and thirty-four languages, the New Testament into one hundred and twenty-four. The total number of Bibles issued in the year 1919-1920 exceeds 8,500,000, and of these 5,250,000 were distributed by colporteurs, officials who have been made familiar to a wide public through Borrow's "Bible in Spain"

as men willing to face dangers in the interest of their work. In Colombia three colporteurs were imprisoned under a law which forbids the circulation of "immoral literature"—surely the most unlooked-for *contretemps* of the many which mark the way of the itinerant vendor.

[Introduction to a Christian Science lecture at Altrincham, England]

The mere fact that the lecturer is from the United States of America should insure for him a hearty welcome and an attentive hearing. At no time in our history as a people have we so thoroughly understood and appreciated the greatness and the qualities of the United States as at present, and we shall know better as time goes along the incalculable service which that country has rendered in the great struggle for freedom and justice in which we have been engaged. America has given us in Christian Science a greater and a more valuable gift than material and moral support in the war. To those of you who do not really know what Christian Science is, this must seem an extravagant and empty statement. But to those who will listen with open mind, Christian Scientists are prepared to substantiate the claim that it affords possibilities for human betterment—the healing of sickness, the overcoming of fear and anxiety, the elevation of thought and character, deliverance from evil of all kinds to a degree undreamed of outside the pages of the four gospels.

[*Boston Evening Transcript*, Boston, Mass., Sept. 28, 1920]

With a challenge to the churches of Boston to a new awakening of faith and a new zeal in building the kingdom of God to meet the tides of evil which are sweeping over the world to-day this three-day convention devoted to "gospel fundamentals" opened this morning in Tremont Temple under the auspices of the Evangelical Association of New England.

After reading the Scripture lesson Mr. Emery welcomed the members to the convention, sounding the keynote of the meetings by urging enthusiasm and faith in the gospel and the value of these particular meetings. He said that no salesman can be a success who does not have faith in his goods, nor can the members of the church make it successful in the world unless they have an undying conviction and an unbounded enthusiasm.

The objects of the convention were stated by Rev. A. Z. Conrad, D.D., pastor of Park Street Church, as being to magnify the truth. "We are not controversialists but advocates of the truth, the whole truth and nothing but the truth," said Dr. Conrad. "The world's difficulties are not," he continued, "primarily economic, political or social. . . . Our danger is not from without but from within—it is a warring faith within the churches. We need a new conviction of the absolute authority of the Bible on everything in human life and the world's affairs. Our desire is to stabilize the faith of Christians by a reasonable interpretation of Christianity, of the gospel fundamentals."

"The Bible," said one speaker, "was written by forty different authors and its composition extended over a period of fifteen hundred years, yet it is one of the most unified books ever produced. It is, further, an organic unity, not a lifeless or superficial unity."

"The cause you represent," declared Governor Coolidge of Massachusetts, in the course of his address of welcome to the Odd Fellows at the recent communication of the order at Boston, "has long been cherished by the people of Massachusetts. It was faith that brought the Pilgrims here. It

was hope that sustained them in the days of bitter adversity. It was charity that mellowed and broadened them. These great principles do not change. As a foundation of correct living they grow stronger, firmer, with all human experience. They cannot be exhausted. Whatever the requirements, there is in men a faith great enough to meet them. Here men rise beyond the finite.

"There is nothing this nation so needs to-day," the Governor continued, "as the cultivation of a charitable spirit. We must have done with intolerance and with selfishness. These are the bane alike of public life and private business. What is it that distorts the true nobility of commerce and industry wherever it runs like a curse through any of the business life of the country? Selfishness. What is it that arouses the bitterness of party and factional animosities? Intolerance. We need to substitute for that vindictive spirit that is all too prevalent in American life the spirit of holy charity."



[Ridgefield Park (N. J.) Bulletin]

There is one thing about Christian Science worthy of note, and that is that it makes some of its disciples more companionable and considerate, more charitable and kindly disposed, sweeter, better balanced, and more agreeable. In several cases that we know of, the doctrine has made for a wonderful improvement in mind and a pronounced benefit in body. Of course, it is true that all religions inculcate lessons of proper living and the necessary adjuncts, but the Christian Scientists we speak of have shown actual and marked individual improvement, worthy of passing mention.



[The Living Church]

One of the chief reasons why there is so little conventional religion among us, writes the Archbishop of Caledonia in the *Guardian*, is the false conception which so largely prevails as to how God works. The popular idea is that it is only as an external power, occasionally breaking in upon us and interfering with the laws of nature, like some mighty grappling iron let down from the skies, that God can be recognized as working among us. As this so seldom happens in our experience, it is no wonder that God counts for so little in our lives. God is not the author of confusion. What we call the laws of nature, including the laws of the mind and the laws of the spirit, are the discoveries we have made as to the way in which God works. There may be still higher laws, which we have not yet fully recognized, which will explain much which at present seems to us to be mysterious, but of one thing we may be certain, God will never contradict the laws which He has stamped upon the constitution of things, for He can never contradict Himself. The reign of law is universal. The variety in the universe is beyond human calculation, but the unity of the universe is supreme, because God reigns. . . . It is far more honoring to God to believe that He is constantly working in us in a natural way, than to believe that He only occasionally works upon us in a miraculous manner.



[An Evidence of Practical Christianity]

We have heard a great deal about "man's inhumanity to man," and this stereotyped expression is used thoughtlessly, with little or no recognition of man's humanity to man, which has resulted from the more frequent individual recognition and application of the Golden Rule.

One of the many evidences of the result of the practical Christianity which has, during the last half century or more, replaced in a degree merely theoretical Christianity, is the

formation in a far western city of a "Boys' Club," for homeless and friendless boys, for which a well-known benevolent organization stands sponsor, and by which the club is backed morally and financially, although the boys are not relieved of a single responsibility which is properly theirs; for the club is not a charitable institution, nor yet a boarding house, but just what its name indicates, "a club for boys." Each member pays a nominal sum for his room and board, does his share of the housework (no servants being employed), and has part in the management of the club. A library and music room add to the atmosphere a touch of refinement. Is this not an evidence of the application of the Golden Rule, and may we not add without further comment, one of the results of nation-wide prohibition—which is in turn the result of Christianization of thought?

For those who have eyes to see, there may be found in all directions activities for the betterment of mankind, of which the above is only one illustration, but surely a "sign of the times," and a foretaste of "a new heaven and a new earth" spoken of in Revelation, in which unselfishness reigns.



[Zion's Herald]

What, then, is the inner meaning of the widespread changes of our present era which thus intimately affect even the very life of the spirit? There is just one answer: The world is in the midst of an upheaval that can mean only good. Humanity is in earnest quest for truth and reality and can never rest until it rests in God. The very struggle and turmoil of the race furnish grounds for optimism. . . . Man is zealous to find and realize the purpose of God. . . . It is the best age since the world began. Everywhere life is bursting the confines of ancient thinking and doing and is moving forward.



[From "Literature in a Changing Age"—Ashley H. Thorndike]

Religion and poetry are no strangers. They have long been companions. The romanticist theory of poetry viewed it as a means of revelation of God, and the poets were the evangelists of divine truth. This, as we have seen, was the conception that inspired many of the Victorians. But the literary discovery of the hiding places of divinity was soon set about by many difficulties. The new age offered new problems and new doubts demanded discussion, argument, and new statements of creed and faith. What is unusual in Victorian poetry and literature is the great amount of religious discussion, the constant emphasis placed from varying points of view upon the religious problems of faith. Compare this condition with the poetry of Shakespeare. Written in an age of change and revolution in faith and church, it offers so little debate on religion that we scarcely know whether Shakespeare had a creed or not. Like the romantic narratives of Scott and Morris, his plays take religion as a matter of course rather than as a matter of concern. Victorian poetry is very much concerned about religion. Indeed, it perceives a revolution that threatens to overturn also the very concepts and modes of poetry.

English poetry may be said to be based on Christianity. Its conceptions and its modes of expression are drawn from the church and the Bible. At least it has imagined the universe in terms reconcilable with the Christian faith. For it, God and the soul are transcendental, belonging to another world. Our world of actuality is only an appearance, a reflection. . . . Poetry has ever been trying to picture man's relation to this transcendent world. . . .

But often poetry records only unavailing search for any

supernatural sanction for man's duty. Doubt is not conquered in a moment's resolve, but persists until it forces a break from the evangelical faith. This relinquishment may cause a crisis of emotional intensity, a sort of reverse of conversion, as in Clough's "Easter Day,"

Through the great sinful streets of Naples as I passed,
With fiercer heat than flamed above my head
My heart was hot within me; till at last
My brain was lightened when my tongue had said—
Christ is not risen!

Christ has not risen, no—
He lies and slumbers low;
Christ is not risen!

... When the crisis is over, the way of truth sometimes leads back to the vicinity of faith. In the later stages of their spiritual search, Mill could argue for theism, Morley preach the beauty of holiness, and Clough declare,

In the true creed,
He is yet risen indeed;
Christ is yet risen.

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Church Notices

BOSTON, MASS.—The First Church of Christ, Scientist. Sunday services, 10:45 a.m. and 7:30 p.m.; Sunday school, 10.45 a.m.; Wednesday evening meeting, 7:30 p.m., in the church edifice, Norway, Falmouth, and St. Paul Streets. The church is open to visitors Wednesdays and Fridays from 10 a.m. to 5 p.m.

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Coolidge Corner Building, 1316 Beacon Street, Brookline; open daily, except Sunday, from 9 a.m. to 6 p.m.

Admission to Membership in The Mother Church

The next admission of candidates will take place on November 5, 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, October 22, 1920. Consideration of any applications received after that date will be deferred until the June 3, 1921, 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 June 5, 1920, 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.

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.

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Announcements

From The Christian Science Publishing Society

New Morocco Bound Vest Pocket Edition of the Textbook

Announcement is made of the publication of a new, morocco bound, vest pocket edition of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

This small volume, 3 1-16 by 4 5-16 inches, the same in size as issued for soldiers and sailors during the war, is bound in black morocco, limp, leather lined cover, round corners, gilt edges. Price \$3.50 for single copy and when included in lots of twelve or more copies of Science and Health in any or all bindings, \$3.25 each.

Orders for this edition will be filled in rotation.

Vest Pocket Bible

The Bible, bound in morocco, uniform in style with the vest pocket edition of Science and Health, is now on sale at \$4.75 a copy. Order by number 08X. Reading room discount 10 per cent.

New Pamphlets

Advance information will in future be given two weeks before each new pamphlet is placed on sale. This will replace the former system of standing orders.

New Pamphlets in German

There is now on sale a new German pamphlet entitled „Ein stilles, sanftes Sausen“ ("A still small voice") containing the following articles reprinted from the Christian Science periodicals with alternate pages in English: "The secret place of the most High," "Never too Late for Healing," "Treatment," "Cause and Effect."

There is also on sale a new German pamphlet entitled Läuterung (Purification) containing the following articles reprinted from *The Christian Science Monitor* with alternate pages in English: "Lusting Against Lust," "The Lust of Money," "The Lust of Power," "Looking Ahead," "Sincerity."

Price of each of the above pamphlets 5 cents a copy. Reading room discount 20 per cent.

"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.

Orders for, and correspondence relating to, the publications announced herein should be addressed to The Christian Science Publishing Society, Boston 17, U.S.A.

Letters of Appreciation

Many letters of appreciation of THE CHRISTIAN SCIENCE MONITOR and other Christian Science activities are constantly being received. These letters express what these activities mean to different individuals in various occupations and pursuits. The favorable comment that has been received on those already published indicates that they are welcome and helpful; therefore others will be published under the above heading. Extracts from such letters follow:

AS a constant reader of THE CHRISTIAN SCIENCE MONITOR I desire to express to you my appreciation of the editorials, which I believe are not excelled by any other paper or periodical. The historical articles are interesting and of great educational value; the exposition of all important national and international problems is just and illuminating. The public is fortunate in having a daily newspaper that so fearlessly exposes evil, recognizes the good, and always stands for Principle.

MY son, a boy thirteen years old, gave me a six months' subscription to THE CHRISTIAN SCIENCE MONITOR; he also gave his grandma a six months' subscription. He earned the money selling morning papers, sent in the subscriptions, and surprised us. We think he could not have selected a better present.

I FIND the MONITOR a wonderful inspiration, in fact it meets many needs during the day. Its information regarding every subject is so exact and to the point that it gives one the confidence in discussing various questions that he is on the right side. This is, of course, due to the fact that the information is truthful. I am grateful for the fact that I have often received healings in national and political questions through reading the MONITOR. I find it a great benefit to have the MONITOR both in the home and at the office and therefore am renewing my office subscription.

THOUGH mortal mind may say I cannot afford to do this, I know no student can afford not to have this daily manna. And until I can see the way to make a longer subscription, I am so grateful to be able to get it as the need at present brings it. What the Christian Science publications have been to me during the past five years could never be told in words.

THE CHRISTIAN SCIENCE MONITOR

An International Daily Newspaper

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Sole Publishers of All Authorized Christian Science Literature