

CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXIV

NUMBER 51

Boston, August 19, 1922

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Christian Science Literature

"Science and Health with Key to the Scriptures" and all other published writings of Mary Baker Eddy are listed on the outside back cover page of this Sentinel.

The Christian Science Journal

Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. It contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also a list of Christian Science Practitioners and Nurses. One year, \$3.00; six months, \$1.50, three months, 75 cents; single copy, 35 cents.

Christian Science Quarterly

Published January, April, July, and October. Founded, 1890, by Mary Baker Eddy. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science Churches. Printed in English, English-Dutch, English-German, and English-French. An English edition is published also in vest pocket size. One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special information regarding the Christian Science movement; also testimonies of healing. One year, \$3.00; six months, \$1.50; three months, 75 cents; single copy, 10 cents.

(Subscriptions to all periodicals payable in advance; postpaid to all countries.)

Subscriptions will begin with the next issue after the receipt of the order.

Information regarding bound volumes of the weekly and monthly periodicals will be given upon request.

Der Herold der Christian Science

Authorized, 1903, by Mary Baker Eddy. Published monthly in German with alternate pages in English, containing articles, editorials, and testimonies of healing. One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. Published monthly in French with alternate pages in English, containing articles, editorials, and testimonies of healing. One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

The Christian Science Monitor

An International Daily Newspaper. Founded, 1908, by Mary Baker Eddy. Published daily, except Sundays and holidays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. It is complete in its departments; unique in its Home Forum page; with a page of editorials treating truthfully and fearlessly the vital questions of the day. One year, \$9.00; six months, \$4.50; three months, \$2.25; one month, 75 cents; single copy, 5 cents (in Greater Boston 3 cents).

Miscellaneous

THE LIFE OF MARY BAKER EDDY—By Sibyl Wilbur. Cloth, \$2.50; edition de luxe, \$5.00.

EDITORIAL COMMENTS ON THE LIFE AND WORK OF MARY BAKER EDDY. Paper, 15 cents.

PERSONAL CONTAGION, also WHAT OUR LEADER SAYS—By Mary Baker Eddy. Special pamphlet, 10 cents.

WHAT OUR LEADER SAYS—By Mary Baker Eddy. Vest pocket folder, 5 cents.

THE MOTHER CHURCH—By Joseph Armstrong. A history of the building of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. Illustrated. Cloth, \$1.50.

CHRISTIAN SCIENCE: ITS LEGAL STATUS—By Judge Clifford P. Smith. Paper, 15 cents.

PAMPHLETS—Pamphlets will no longer be listed, but orders will be filled from stock on hand.

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The price of these pamphlets is 5 cents a copy. Orders from Reading Rooms will be promptly filled at the usual discount.

SHEET MUSIC. Poems written by Mary Baker Eddy and used by special permission have been set to music as follows:—

"The Mother's Evening Prayer," 75 cents.

"Christ, My Refuge," 75 cents.

"Love," 50 cents.

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"O'er Waiting Harpstrings of the Mind," 37 cents.

"Shepherd, Show Me How to Go," 37 cents.

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THE CHRISTIAN SCIENCE HYMNAL. Cloth, \$1.15; half morocco, \$1.40; full morocco, \$4.50; levant, \$5.50; pocket edition, size 4½x6½, \$3.50.

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Items such as leather covers for the QUARTERLY, and cases, either closed or open, for books, Sunday school supplies and other accessories, will be found in the current catalogue in THE CHRISTIAN SCIENCE JOURNAL.

Selected Bibles

All Bibles in this list, with the exception of French Bibles, are the standard King James Version, and are the same as those used in Christian Science services.

Bibles should always be ordered by number, as given in this list. The letter X following the number signifies that the Bible is printed on thin India paper. The prices here given cover all charges for express or postage on shipments, either domestic or foreign. Upon request the Improved Thumb Index will be added to any Bible here listed, excepting vest pocket size, numbers 03X and 08X. Additional charge, 50 cents.

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FRENCH BIBLES

La Sainte Bible (Version Synodale). Nonpareil type, cloth. Size, 6¾x4¾x¾ inches. Price \$2.25; order number 8160X.

Price List of Bible Concordances and Dictionaries of the English Language supplied on request.

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Christian Science Sentinel

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Safety

ELIZABETH EARL JONES

FROM a certain town nestled high between mountain tops, there went out roads along mountain sides where tourists drove to enjoy the superb view. Well does the writer remember a certain very sharp curve in one of these roads as it wound upwards. At this point there was a high cliff on the one side, and a yawning chasm on the other. A conspicuous sign was placed near this curve warning travelers to drive slowly, as it was a danger spot. Some there were, however, who, either from carelessness or from overzeal, disobeyed the warning; and unfortunate consequences sometimes followed. A few years later the writer returned to the same place, and observed with gratitude that a strong railing of iron rods had been placed on the outside of the curve for the protection of the careless and disobedient. Of course, it was love that had prompted the placing of this iron barrier; and no one doubted this, although it was a restraint to the headstrong and rebellious. When the writer noted the iron rods of protection, she was reminded of this verse from Revelation: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." Instantly a great sense of gratitude went out to God for the divine protection provided in the Ten Commandments, the Sermon on the Mount, and the Manual of The Mother Church,—these rods of iron for our protection, to keep us in the way of Life. Mrs. Eddy says (Poems, p. 4):—

"Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
'Lo, I am with you alway,—watch and pray."

Noah felt and knew "that sweet secret of the narrow way" when, after obedience to the dimensions given him by God, divine Love, his ark withstood the tempests, floods, and furious whirlpools surging without. Had Noah been disobedient, his precious cargo would have been lost; but, as it was, he felt only the peace, joy, and security of obedience. Abraham, also, felt and knew the "sweet secret of the narrow way" when, after implicit obedience to his highest concept of the will of God,—when he was willing to sacrifice his dearest earthly treasure,—he gained a new and higher understanding of God, as Life and Love, and received his son back with a precious promise. Daniel felt and knew the same "sweet secret of the narrow way" when, after obedience to One higher than the king, he found himself safe even in the lions' den,—safe without from ravening bestiality, and safe within from any thought of resentment towards those who, in ignorance of the true nature of God, had attempted his destruction. And so we find, upon searching the Scriptures and reviewing our own experiences, that the way of obedience is ever the way of life and peace; in fact, as the Bible tells us, all the trouble and sorrow in the world come through disobedience. The only way of salvation is obedience.

How grateful we should be for the divine Love which not only warns but very effectually compels us into the straight

and narrow way! In the Manual of The Mother Church, and in Mrs. Eddy's other writings, we find many helpful instructions relating to daily mental work. When one takes the trouble to look up these references and obey them, one wonders that he could ever have been so blind and careless as to deprive himself of this very decided help and protection. In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we read (p. 411), "Always begin your treatment by allaying the fear of patients." This sounds simple enough; and as we obey this command, we find it not only prepares the patient's thought for the reception of truth, health, and harmony, but also removes any unconscious fear in the thought of the practitioner, thereby greatly facilitating the desired result. Jesus always began his treatments by allaying fear. He said, "Fear not;" "Be not afraid;" and, "O thou of little faith, wherefore didst thou doubt?" Has it occurred to all of us that we are really disobedient to the divine commands when we fear? Fear is belief in evil, not in God, good; therefore, fear breaks the First Commandment, "Thou shalt have no other gods before me." When the first thought of fear presents itself, we have the words of Jesus, and the command above quoted from Science and Health, to draw us back to safety. It is never necessary to flounder about crying, What must I do? Remember, the first thing is to allay fear; that done, the next step will be clear,—if, indeed, any other step is necessary.

And so it is with each precious command. They are given by divine Love, not to confuse us, not to impair the full and free expression of our individuality, but to protect us from unrepaid toil, disappointment, discouragement, confusion, or other trouble; to keep us in the way of Life. Said our great Master, "I am not come to destroy, but to fulfil." To Jesus, obedience was the only way out of the tangle of mortal beliefs. Therefore, he obeyed, although at one time he prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

Mrs. Eddy has given to the world in Christian Science all it needs in order that it may obey the Master and walk in the way of Life, Love, Truth, health, and holiness,—the kingdom of heaven on earth. It is only for us to find out and obey the sweet and simple rules laid down, reap the great reward, and thereby in our turn feel and know "that sweet secret of the narrow way" wherein lieth perfect safety.

"A bruised reed"

FLORENCE DAVIS KELLER

AS a natural concomitant of the study of Christian Science comes the study of the Bible. This study, in the light of spiritual revelation, brings forth the hidden Scriptural treasures, and leads one to exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God!" So often is the Scriptural message expressed in unfamiliar metaphor that, unless it is comprehended in terms of Spirit, the precious import is overlooked. Mrs. Eddy says (Miscellaneous Writings, p. 169): "The literal rendering of the

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Scriptures makes them nothing valuable, but often is the foundation of unbelief and hopelessness. The metaphysical rendering is health and peace and hope for all. The literal or material reading is the reading of the carnal mind, which is enmity toward God, Spirit." With blessings infinite, the truths of Christian Science sweep away the dust of materialism, which would always tend to obscure the inspired Word; then the sacred pages are illumined, so that even the least understood sayings radiate with the light of healing and inspiration.

One such passage is the very beautiful and illuminating verse in the book of Isaiah: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." In studying the marginal references opposite the verse, it is learned that the "bruised reed" is but another name for the broken spirit,—a token of repentance. The saying of Isaiah is further elucidated by the psalmist's words, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The prophecy of Isaiah is fulfilled in the works of the Messiah, who brought healing to the contrite heart because he knew the truth. His consciousness was filled with spiritual ideas. He broke not the bruised reed; but, rather, gave some tender, loving, spiritual truth about God and man to lighten the burden of him who came seeking the healing touch of the Christ. Many have learned through Christian Science much of the spiritual meaning of the Word; and they, too, can obey Isaiah's injunction "to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." He whose thought has been touched with the true knowledge of God would not allow criticism or blame to make heavier the burden of one who, perhaps, through struggles unseen and unknown to others, has been longing for the kingdom of heaven.

Fault-finding, condemnation, scorn, and pity are mortal elements, which bend low the bruised reed. In fact, all thinking from the standpoint that life is material adds to the burden; while every thought from the standpoint of the truth that life is spiritual brings uplifting and healing. Only from a wrong and material sense of things can come the idle word. Obviously, he who sees or believes aught beside the good and beautiful things of Spirit is allowing within the radius of his thinking that which he is seeing or believing materially. Sometimes, a mental picture of his own or another's past experience is allowed to linger; and such a picture, springing into prominence unexpectedly, constitutes an obstruction to God's offering of ever present love. It is essential that such false records be destroyed. In the kingdom of heaven there is not a single record of error,—not even an impression of mistake, pain, loss, or fear,—because there is no matter or mortal mind to bear such material pictures or records. A belief in a material history or a material past is a belief in separation from God. The only record to be preserved and treasured is that of which Christ Jesus bore testimony. He brought forth "judgment unto victory." He judged righteous judgment, for he beheld man as God's child,—always spiritual, always perfect, always harmonious.

In her poem entitled "Love" (Poems, p. 6), our Leader has beautifully illumined the message of Esaias:—

"If thou the bending reed wouldst break
By thought or word unkind,
Pray that his spirit you partake,
Who loved and healed mankind:
Seek holy thoughts and heavenly strain,
That make men one in love remain."

The "Key to the Scriptures"

ELLIOT HOWARD GILKEY

ONE coming to the study of Christian Science after having held the usual attitude of Christians toward the sacred Scriptures enters upon many new experiences. To such a one who had believed that the Bible is to be accepted as it reads upon its face, and that any attempt to give other than the literal meaning is in a sense unorthodox and to be deplored,—to one also much mystified by certain passages in the Bible and unable to understand its language,—the declaration that a "Key to the Scriptures" had been found, and that this "Key" was set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, presented a lively hope that something more tangible in the way of Bible interpretation than had been met with before was being made known to mankind.

Every Bible student is familiar with the human hunger for the Word of God. Wherever Christian Science is not understood there is heard the despairing cry of those who, being the best Christians they know how to be, realize in their extremity that the Bible does not yield up its secrets to them, as their hope has led them to feel it should. Millions of earnest Christians have searched the Scriptures for light along the human pathway, feeling that God's Word is intended to be that light, only to turn away with the mistaken feeling that it is God's will that His children should suffer! Many earnest and faithful men and women find themselves driven into a corner from which they know the truth can deliver them, if they can only understand it. Many, too, have suffered losses which were needless and humanly afflictive, simply because they had no reliable key with which to unlock the treasures of the Bible.

On page 99 of Science and Health, Mrs. Eddy tells all who care to heed her words that "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding." She also adds, out of her ripe experience and spiritual understanding of the statement she was making, "None may pick the lock nor enter by some other door." Unfortunately for the happiness of mankind there have been many who have tried some other door than the door opened by the Word of God; and the wilderness is tracked with their wandering and fruitless footsteps. It is good to know, however, that after all their wanderings in the mist of human theories and mistaken concepts, there comes a day for every wanderer when the light of divine Love and Truth will dawn upon him and drive the mist away.

The letters written by John, the beloved disciple of our Master, to the seven churches in Asia, form the second and third chapters of the book of Revelation. In these letters John seeks to stir up in the church to which he writes a greater appreciation of the sacred trust which has been committed to its care, ending in every instance with a promise of higher spiritual reward to him who shall overcome by zeal and consecration the opposition which exists in human thought against the Word of God. The attention of the writer was called, on one never-to-be-forgotten occasion, to the statement made to the church in Pergamos: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Before taking up the study of Christian Science, these and similar statements in those two chapters had meant nothing at all of a helpful nature to the student, but were supposed to be intelligible to the Asiatic congregations of two thousand

years ago, as a loving message from their absent bishop. In fact, before coming to Christian Science much of the Bible was mistakenly looked upon as merely the record of historical documents and incidents of bygone ages. It was believed that Christ Jesus, and those who learned of him, possessed a knowledge of divine law which no one in this day could hope to approach. To understand the teachings of the Master, as he so plainly desired that men should understand him, seemed to be impossible, as did the healing which he did and urged his students to perform.

But Christian Science has changed this old viewpoint. Mrs. Eddy has written (*Science and Health*, p. 497), "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." The book of Revelation is an inspired statement of truth by the pen of John. What message is John sending to the student of to-day in the verse previously referred to? It is a part of our guidance toward the attainment of eternal Life. What is the message? And what can it do for one? What can an understanding of this statement to the church of Pergamos do for the church everywhere to-day? These and similar questions crowded into thought with a distinctness that remains to this day; and the reply seemed equally emphatic and lasting to this seeker for the truth. Since then, the writer has understood the "hidden manna" to mean the bread of Life, or spiritual understanding; the "white stone" might be the experience that comes as a result of one's effort to overcome by spiritual understanding the problem of the hour, and the "new name" written in the white stone, the spiritualization of character which the individual attains by the exercise of this spiritual understanding.

Surely, Mrs. Eddy has given to the world a wonderful discovery, which is indeed a "Key to the Scriptures" to all who will use it. Christian Science reveals no happiness or peace to those who dishonor God; but all peace and happiness to those who honor Him.

The True Incentive

HIRAM A. RODEE

A LARGE majority of those who turn to Christian Science do so in the first instance for some personal reason, and with a motive that is more or less selfish. It is generally some personal problem, and the discord and suffering resulting therefrom, that induces one to make this decision. Thus he gains an introduction to Christian Science. It remains for him to decide whether or not he is to enjoy the benefits that follow a deeper and more continuous acquaintance with this Science, acquired in the right manner.

If he decides to go on with the study, the results may be disappointing to him, for the reason that he still is actuated by the same motive that he had in the beginning. The sooner he discards this motive and replaces it with one that is higher and broader, the more satisfactory his progress will be. In other words, the student's growth in the right direction will depend on whether its activity springs from a selfish motive, or whether he gains the larger vision of the height, depth, breadth, and purpose of the Christian Science movement, and feels the uplifting impulse that comes from conscious unity with a great Cause. Thus, the time comes in the experience of each student when, either consciously or unconsciously, he must decide whether he wants to be a receiver only, or a giver and helper also.

While it is true that those who first turn to Christian Science for personal reasons only, may receive the desired healing, experience has proved that deeper blessings and a

fuller sense of harmony are the portion of those whose thought of individual benefit is superseded by the desire to benefit humanity. And this is in accord with the statement of Mrs. Eddy on page 454 of "Science and Health with Key to the Scriptures," that "love for God and man is the true incentive in both healing and teaching." In a broad sense, all effort in Christian Science is for the purpose of either healing or teaching; hence, it follows that this quotation gives the correct rule for all study and work.

That love was the incentive in Jesus' ministry is made clear in the ninth chapter of Matthew. It is there recorded that Jesus healed the man sick of the palsy and the woman diseased with an issue of blood; restored the ruler's daughter to life; gave sight to the two blind men; cast the devil out of the dumb man; and healed "every sickness and every disease among the people." Still, after he had done all these things he did not rest satisfied, but "was moved with compassion" on seeing the multitudes, and expressed regret that more could not be done for them, saying, "The harvest truly is plenteous, but the labourers are few." That is, Jesus' thought was not of himself, or what he had done, or the fame that he had attained, but of those that "fainted, and were scattered abroad, as sheep having no shepherd." Thus was shown his "love for God and man."

This same incentive is revealed in the words and works of the Discoverer and Founder of Christian Science, Mary Baker Eddy. She says in *Science and Health* (p. 226): "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who to-day, as of yore, hold the children of Israel in bondage." And to accomplish this purpose, she established, as she tells us in the *Manual* (p. 17), "a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."

At the present time, it seems that the peoples of the earth are crying more loudly and with deeper anguish of spirit than ever before to be healed. The world needs to be healed of its sickness and sin, its suffering and sorrow, its greed and selfishness, its ignorance and indolence, its poverty and its profligacy. And for this purpose Christian Science has come with its redemptive teaching. It is the only system of reform that approaches this great task of individual, social, and economic regeneration from the standpoint of Mind and its power, and consistently establishes harmonious conditions on this basis. The student who has the true incentive will realize this, and rejoice in the privilege of doing something, in however humble a capacity, to promote the altruistic endeavor. In so doing, he will find both inspiration and protection.

As the student's thought opens in this manner, he will recognize the fact that Christian Science is as yet in its beginning, and that to accomplish its great work organization is still necessary. Therefore, he will be loyal to The Mother Church and his local organization, supporting as best he can their varied activities. He is not apt to be disturbed by what others do, say, or think; nor is he easily discouraged by his own seeming failures. He pursues the even tenor of his way, calm and unruffled, knowing that if his own motives are right his efforts will not be wholly barren of results.

Even in so small a matter as church attendance, right incentive needs to be remembered. He who goes to a church service with no other thought than what he may get out of it, is not acting from the true incentive, and should not be dis-

appointed if he fails to receive the benefit desired. If, on the other hand, his action springs from a desire, not only to be helped, but also to help the Cause of Christian Science, even if by nothing more than by his silent presence, the result is apt to be more satisfactory.

“For we must share, if we would keep
That blessing from above:
Ceasing to give, we cease to have,
Such is the law of love.”

Becoming a Practitioner

E. VIOLET J. DICKSEE

PROBABLY nearly every one who begins to study Christian Science, and who has experienced its healing power, has the hope that one day he will be the means of helping others. Perhaps some of us have a feeling that the day when this will happen may be a little remote; that we still have much to learn before we shall be fitted to become what is known as a practitioner.

In “Science and Health with Key to the Scriptures” (p. 37), Mrs. Eddy says, “It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness.” Right from the moment we try to put into practice what we know of this truth we are practitioners in one sense of the word. But just as in every other branch of life, so it is in Christian Science, we have to begin at the beginning, and prove ourselves faithful over the few things. Some of us take a long time to learn our first lessons in obedience and practice; and others seem to shoot past us so rapidly, and leave us so far behind. But we have to remember it is not because they are especially gifted; rather, because with the acceptance of Truth there has been that wonderful childlike willingness to be obedient and to practice here and now what they understand of Truth, without any looking back after the fleshpots of Egypt, or loitering by the way. Some people hear more clearly than others the world’s cry of pain, and so respond more quickly and readily to the call of Truth—the truth that makes men free.

We read in Matthew that when Jesus “saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd;” and, then, burning with that love and compassion for humanity, he turned to his disciples and said, “The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” And we can be laborers here and now, not at some future day only. Whatever our lot in life, wherever we are placed, we can do His work.

We know it is not a person that is to be healed, but a wrong belief which is trying to call itself something, that must be destroyed. All around us and in our own consciousness are these false beliefs,—these lies about God and His creation, which call for the right application of the truth. As we faithfully apply it in our lives and circumstances, we shall be led to be faithful over “many things.” There is an old English rhyme which goes somewhat like this:—

Do the thing that’s nearest
Though ’tis done at whiles,
Helping when you meet them
Lame dogs over stiles.

Sometimes we perhaps do not see the lame dog which is waiting to be lifted over the stile, or helped to see the truth; or perhaps we turn from it, thinking that it is not our problem. Not that we should run around talking about Chris-

tian Science and interfering and meddling in other people’s affairs, because that is the last thing a Christian Scientist should do; but we do know in Science that it is not always the spoken but often the unspoken word which does the work. It is the thoughts we entertain that count; and if we lift up the Christ in our thoughts, then we shall send forth only what heals and blesses mankind. We know that every right thought does its work always, not just sometimes.

The honest desire to be a laborer, to help gather in the harvest, is always answered immediately. This is not done, however, by forsaking our present work, because we think it is not Science work, but by knowing that all right work may be done from the standpoint of Christian Science, whether it be scrubbing floors, working in an office, or building automobiles. It is the faithful application of our understanding of Christian Science in every detail of our daily life which fits and prepares us for higher work. The result must be a continual improvement and an increasing love of our work. Every day God gives us our work to do for Him; and with those allotted tasks is given the understanding, strength, and ability to perform them lovingly, and to meet the needs of our fellow-beings. If we fill our consciousness with the truth, we shall be giving out truth all the time; and we shall find mankind is very hungry for it. Thus we shall come to realize the true meaning of the word “practitioner.” In “Miscellaneous Writings” (p. 12), Mrs. Eddy says, “We should measure our love for God by our love for man; and our sense of Science will be measured by our obedience to God,—fulfilling the law of Love, doing good to all; imparting, so far as we reflect them, Truth, Life, and Love to all within the radius of our atmosphere of thought.”

Sure Testimony

ELIZABETH C. ADAMS

DAVID sang: “The testimony of the Lord is sure, making wise the simple;” “Thy testimonies also are my delight and my counsellors;” “I will speak of thy testimonies also before kings, and will not be ashamed.” And David gives the reason for his “delight” in the words, “Thou putttest away all the wicked of the earth like dross: therefore I love thy testimonies.” It is for a similar reason that Christian Scientists love the testimony of God,—because the God they are coming to know, by the very nature of His absolute goodness and allness, testifies to the unreality of evil. To those who have not had proofs of its truth this may seem a hard saying, because the material senses are forever bringing forward testimony to the contrary.

Mrs. Eddy has written in “Science and Health with Key to the Scriptures” (p. 296), “Mortal mind judges by the testimony of the material senses, until Science obliterates this false testimony.” How does Science do this? By showing men how to prove that “man is the image and likeness of God” (Science and Health, p. 414), whose thoughts are loving and harmonious. Moreover, it shows mankind how to put away, like dross, out of its own thinking, all wickedness, and to find its true consciousness in the One who made all things good. “The Science of Mind-healing,” Mrs. Eddy says on page 120 of Science and Health, “shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic.”

What wonder that David sang and sang again, "Thy testimonies are wonderful: therefore doth my soul keep them." And what wonder that the grateful thousands who gather in the churches of the Christian Science faith all over the world like to sing,

"To heed His testimony,
And Wisdom's way to hold,
Is sweeter far than honey,
And better far than gold."

"To heed His testimony,"—is this not to listen for and to obey the voice that throughout the ages has spoken to the pure in heart, yes, and still speaks to those who can hear?

That the pure in heart have always agreed in their testimony should be enough; but when it can be added that thousands are daily testing and proving this testimony to be scientifically demonstrable, how can we doubt that its source is God, and that it is sure testimony? The great gift which Mrs. Eddy has given to humanity is the Science which teaches intelligent dependence upon God; and all who have held out their hands to receive it rejoice to rise up and call her blessed.

[Written for the *Sentinel*]

The Leper Cleansed

EARL MC CLOUD

HE stands, a lonely figure, on the plain
Across which winds the Galilean road;
His eager gaze upon the throng which comes,
With eyes for none save him who leads.

The multitude draws near, the weary watcher stirs,
The coarse robe drops away, his face reveals.
"A leper!" mutter some; all stop in dread
Save one, who, heeding not the cry, "Unclean!"
And falt'ring not, comes to the watcher's side.
No trace of fear, no shrinking air, is there
To mar the loving look on his calm face.
Compassion shines in his clear eye, and stirs
The outcast's heart to hope for freedom and for health.
"Lord, if thou wilt, thou canst make me clean!"
Forth from his heart the pleading cry wells up,
And low upon his knees the suppliant falls
Before the one whom he so long has sought.
A murmur, as of fear, comes from the throng.
Unheeding still, the Master stands and sees
No leper—by the laws of men outcast—
But God's own image, ever perfect, whole,
As when His likeness first to Him appeared;
No loathsome wretch, barred out from home and friends,
But man, unfallen, perfect as his source.
His hand outstretched, the Master's gentle touch
Falls on the one who kneels; and then he says,
"I will; be thou clean." Then straightway springs
From out the dust, his face transfigured, clear,
By joy that healing brings to those who hear
Love's voice and heed the truth its message holds,
The man—outcast no longer—leaps upright.
Bathed and made clean in Love's all-healing stream,
Stripped of the tattered rag of error's garb,
Clad in the seamless robe of Truth's own child,
In humble gratitude his praise he speaks.
With loving words, the Master moves away
As healing truth unto the world he bears.
The crowd, awe-struck and eager, follows on,
More wisdom thus to gain, his works to see.

He stands, no longer lonely, on the plain
Across which winds the Galilean road;
No longer outcast,—healed and held by Love,
Beholding man in God's own likeness—free.

Selected Articles

[W. Clyde Price, Committee on Publication for the State of Utah,
in the *Salt Lake City Deseret News*]

Some days ago there appeared in your columns a short comment which has proved somewhat misleading. Christian Scientists understand God to be Person, but not in an anthropomorphic sense; therefore to aggrandize material personality would not be in keeping with the First Commandment, "Thou shalt have no other gods before me." Of her personality Mrs. Eddy writes in "Miscellaneous Writings" (p. 308): "Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven." No greater misfortunes have overtaken the world than those brought about through the so-called "striking personality." It leads to hero worship and domination over other men and women. Personality vaunteth itself, is puffed up, behaveth itself unseemly, seeketh always its own, is easily provoked, thinketh evil. Sir William Hamilton has spoken of it as "the sign of a feeble mind." Personality is wholly material and temporal. Individuality is spiritual and eternal. The manifestation of God's qualities in men and women constitutes their individuality. Mrs. Eddy in her teachings differentiated between person and Principle. Regarding personality in religion she said, "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality" (The First Church of Christ, Scientist, and Miscellany, p. 117). To justify Mrs. Eddy in her teachings one needs but turn to the story in the nineteenth chapter of Matthew, where one came to Jesus and said: "Good Master, what good thing shall I do, that I may have eternal life?" And Jesus said to him: "Why callest thou me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Thus did Jesus, the Way-shower, turn from human personality to Principle.

✧

[William C. Brookes, Committee on Publication for the County of Midlothian,
Scotland, in the *Edinburgh Scotsman*]

The critic will find the answers to his questions as to whether spiritual healing as practiced in the early church was successful, and why and when it was given up, in Gibbon's "Decline and Fall of the Roman Empire." Gibbon accepts as historic fact the healing of the sick by Jesus and his apostles and their early followers, and he writes: "If, in the beginning of the fifth century, Tertullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation."

With regard to the critic's suggestion that perhaps the practice of Christian Science has been modified to some extent on account of its failures, I trust, sir, you will allow me to point out that since the practice of Christian Science is founded on the teachings of Jesus, as contained in the four gospels, that practice cannot be modified. Jesus is known throughout Christendom as the great Teacher; but his immediate followers did not always succeed in putting into practice what he had taught them (see the story of the epileptic boy in the ninth chapter of Mark's gospel); and neither do Christian Scientists always succeed. Mrs. Eddy, on page 577 of "Science and Health with Key to the Scriptures," speaks of her "feeble sense of Christian Science," but she healed hundreds of the sick and sinning.

The critic begins his references to Christian Science by calling it a "curious *mélange* of Gnosticism, Berkeleianism, and Theosophy," and by saying that "it owes its success to the fact that it has brought to the front the principles of 'spiritual healing.'" Does he really suppose that such a mixture could have any real success, or that it could bring to the front, that is, before the mind and conscience of thinking people, the facts of spiritual healing, the truths which underlay the practice of Jesus? On page 14 of "No and Yes," Mrs. Eddy says, "Theosophy is no more allied to Christian Science than the odor of the upas-tree is to the sweet breath of spring-tide"; and the critic need not go back to the Gnostics, or even to Bishop Berkeley, for his illustration regarding the futility of what he thinks is the teaching of Christian Science as to the unreality of matter. He need only refer to Anatole France's "On Life and Letters," in which he will find: "Time and space do not exist; neither does matter. What we so describe is precisely that which we do not know, the obstacle which baffles our senses. We know only one reality, thought." The critic will find a summary of the teachings of Christian Science in the Sermon on the Mount, which "is the essence of this Science" (Science and Health, p. 271).



[Lester B. McCoun, Committee on Publication for the State of Nebraska, in the *Fremont Tribune*]

In a recent issue of your paper a writer mentions Christian Science along with other topics of the day. In making a distinction between Christian Science and godliness the article is grossly misleading, as it also is in classifying Christian Science with human economics and spiritualism.

Nothing before the world to-day holds more consistently to the necessity of godliness and righteousness than does Christian Science. In every respect Christian Science maintains that the standard of righteousness which Christ Jesus lived, taught, and demonstrated is the right one, and it joyfully proclaims that this is indeed the complete answer to every human requirement. Christ Jesus said plainly, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christ Jesus also said, "He that believeth on me, the works that I do shall he do also." In including spiritual healing as a necessary and undeniable evidence of godliness, Christian Science measures up to the Christ-idea of righteousness; and all may thus understand wherein this teaching is inseparable from God. Christ Jesus' instruction is purely spiritual. It is the divine answer to every human problem. On this basis Christian Science is far above human economics. Mrs. Eddy says, on page 329 of Science and Health, "Science is a divine demand, not a human."

The attempt to associate Christian Science with spiritualism, by inference, cannot be justified. Mrs. Eddy devotes one whole chapter of thirty pages in Science and Health to the subject, and shows conclusively wherein Christian Science is contrary to spiritualism. Christian Science teaches but one Spirit, one Soul, and denies intercommunication between the so-called dead and those remaining here, as well as all forms of mental suggestion, thought transference, and the like.



[Cyril R. Hewson, Committee on Publication for Derbyshire, England, in the *Derby Daily Telegraph*]

A correspondent, writing in your paper on Christian Science, accepts God as the creator and ruler of the universe, which Christian Science takes as a fundamental premise. Here, however, comes the point of departure, for Christian Science, basing its premise upon the Scriptural statement that "God is a Spirit," or, to quote from a revised version,

"God is Spirit," draws the only logical conclusion,—namely, that His creation must partake of the essential nature of the creator, and must therefore be spiritual instead of material. Matter and material phenomena, therefore, exist only in the mortal mind or the mind of mortals, and become healthy or diseased, harmonious or discordant, according to the beliefs inherent in this mind. The case quoted, where a woman who was paralyzed, but still in possession of her mental faculties, was pricked on the arm by her doctor, yet felt no pain, does not by any means disprove this position. Though in full possession of her other senses, the belief that her body was paralyzed would prevent her feeling any pain in the arm, just as surely as though a drug had been administered. The theory that God creates and uses matter is illogical; and the works of healing performed by Jesus, as well as by his apostles, were in direct violation of the most time-honored laws of matter. Jesus spoke of life as spiritual when he said, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Of course, the belief in the substantiality of matter is fast breaking down, even through physical research. Bishop Berkeley, Lord Kelvin, and, in our own day, Sir Oliver Lodge and Earl Balfour all declare that matter is not the substance which it has been considered to be, but merely mental phenomena; and the unreliability of the physical senses is becoming more and more apparent to every thinking person. A man's life, clearly, is governed by his concept of God; and, when instead of accepting all the evidence of the senses, he bases his thinking on the facts of creation as spiritual, the outcome of the one infinite God, good, then his thought, and consequently his living, become more spiritual, more Godlike, and the whole phenomena of his being likewise become more harmonious and healthy. Jesus said, "Ye shall know them by their fruits," and asked, "Do men gather grapes of thorns, or figs of thistles?" Christian Science asks only to be judged by its effects upon the lives of its followers, and insists that every statement can be put to practical proof by any sincere and honest seeker.



[Elmer McBurney, Committee on Publication for Northern California, in the *San Francisco Herald*]

Evidently the evangelist who contributed to a recent issue of your paper believes that Christian Science is akin to hypnotism or suggestion; but these methods have nothing in common with Christian Science. It is not merely "to think health to get health," as he states, but to know the truth about God and man, which heals disease. Jesus said, "Ye shall know the truth, and the truth shall make you free." Mrs. Eddy writes in the Preface to the Christian Science textbook, "Science and Health with Key to the Scriptures" (p. xi): "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

One of the fundamental truths of Christian Science is that the "church is built on the divine Principle, Love;" and that "we can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35). It also teaches that Christ Jesus is our example and Way-shower.

Christian Science does heal organic diseases. A member of the writer's family was for many years a sufferer from heart trouble and ovarian tumor and was treated without

success by many physicians. After being treated for nine months by a specialist for such diseases, her case was pronounced incurable. A Christian Science practitioner was then called, and a perfect healing followed. This happened twenty-three years ago, and there has been no return of the complaint. Many similar cases are being reported every day from all over the world, the authenticity of which may easily be verified by any one interested.



[W. Stuart Booth, Committee on Publication for the State of Colorado, in the *Colorado Springs Evening Telegraph*]

The remarks of a recent contributor to your paper in regard to Mary Baker Eddy are appreciated for their kindness and for their evident purpose of rendering due credit for her great and beneficent work. One erroneous statement was made which is so important that a word of correction is offered for the benefit of your readers.

Like many others who are unacquainted with Christian Science teaching and practice this writer voiced the opinion that Christian Science "brings to bear on problems, physical and mental, the concentrated power of the will," and that the power with which men can help themselves and others is "within themselves." Naturally Mrs. Eddy's own words in "Science and Health with Key to the Scriptures" should be accepted as more authoritative than the opinion of one who, according to his own statement, is not a Christian Science student. On page 445 of the Christian Science textbook we read: "Christian Science silences human will, quiets fear with Truth and Love, and illustrates the unlabored motion of the divine energy in healing the sick. Self-seeking, envy, passion, pride, hatred, and revenge are cast out by the divine Mind which heals disease. The human will which maketh and worketh a lie, hiding the divine Principle of harmony, is destructive to health, and is the cause of disease rather than its cure." The experience of individual Christian Scientists verifies these words, and it is found that the subordination of the human will to the divine strengthens and brings out true character, establishes a faith in God based on understanding, and brings deliverance from sin and sickness; and all this is accomplished, not from "within themselves," for it is the one infinite God "who healeth all thy diseases," as the psalmist says.



[J. O. Thomson, Committee on Publication for Victoria, Australia, in the *Yarrawonga Chronicle*]

A critic of Christian Science, in a recent issue of your paper, is attempting the impossible. Christian Science is the truth. No one argues about Truth. To use the simile of the multiplication table, no one argues about it. It is true; and if one makes a mistake in a sum, he must correct it. Christian Science is the truth; and sooner or later each must bring himself into line with it.

The only way for an earnest inquirer to understand Christian Science is to take his Bible and the textbook, "Science and Health with Key to the Scriptures," and, in the quiet of his own room, study the two—as Bacon says, "Weigh and consider;" then as much, or as little as he understands, put into practice, and he will find the "signs following." There is no royal road; and there can be no compulsion. Even in one's own family, it cannot be forced. There must be the need. In many, in most cases, this need is physical healing; and when this is gained, as it has been by thousands upon thousands, the patient usually, if not always, tries to understand what it is that has healed him.

Finally, when the desire for arguing tempts us, may we

remember Paul's advice to the Romans, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."



[J. G. Rowell, Committee on Publication for the State of Missouri, in the *Clinton Daily Democrat*]

An article in your paper mentions that "a New York financial periodical which reaches this office takes the position that all our financial troubles are purely imaginary," and then infers that this position is that of Christian Science. Nothing can be farther from the truth. Christian Science teaches that God, good, is unlimited, and that as we realize this fact, more of God's abundance comes into our lives. But it does not ignore loss or lack, for it teaches how through right application of God's law to overcome them. Christian Science must not be confused with that counterfeit philosophy which can only cry, "Peace, peace; when there is no peace;" for Christian Science works scientifically from Principle, and gets results whenever rightly applied, just as surely as correct results are obtained in mathematics whenever its rules are correctly used.

Jesus' Christian and scientific understanding of man's real being enabled him to say to the mourners at the home of the ruler of the synagogue, "Weep not; she is not dead, but sleepeth;" and they, the Bible tells us, "laughed him to scorn, knowing that she was dead." But Jesus spoke to the maid, and she arose. Now the philosophy of Christian Science is the philosophy that Jesus taught and practiced. It does not teach one simply to repeat, "All is well;" but it does illumine a man's understanding of God and His creation so that he is able to distinguish between that which is real and that which only seems to be so. Christian Science, as set forth in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, is therefore a practical religion, applicable even to the present financial problems of the Missouri farmer.



[Gudrun G. Jensen, Committee on Publication for Norway, in the *Godtemplarbladet*, Trondhjem, Norway]

In a recent issue of your paper reference is made to Christian Science which shows an ignorance of its teaching. The Discoverer and Founder of Christian Science, Mary Baker Eddy, writes on page 547 of "Science and Health with Key to the Scriptures": "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained." As no other person, Mrs. Eddy saw that the Bible is practically applicable when it is spiritually understood; and throughout her writings she has magnified its teachings. Through the study of the Bible in the light of the Christian Science textbook every sincere seeker receives spiritual inspiration, which is unanswerable proof that the Christian Science textbook is the "Key to the Scriptures," as it is claimed to be. The Bible is the original revelation of the immortal relation of God and man made in His image. Christian Science brings to us an understanding of this relation; and this aids us to turn from "false wisdom," and follow the admonition of the apostle, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Mrs. Eddy, through whose pure spiritual vision Christian Science was given to the world, bade her followers to follow their "Leader only so far as she follows Christ" (Message for 1901, p. 34). Under her leadership the teachings of Christian Science have spread over the whole globe, and everywhere they have become known by the good they have accomplished, thus proving the words of Jesus, "The tree is known by his fruit."

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Editorial

Applied Christianity

THE careful student of the Scriptures is invariably impressed with the completeness of Jesus' demonstration of the power of Truth in destroying erroneous and inharmonious conditions. There is no indication that he hesitated to apply spiritual law to every false situation which confronted him, whenever the demand came for demonstration. When the multitude in token of their interest in his teachings and works presented themselves, he healed their sick; if hungry, he fed them; if the tempest threatened destruction, he stilled the waves. Whatever type of discord manifested itself, he destroyed it, as it were, out of hand; and all in demonstration of the omnipotence of God and His availability as the infallible remedy for every wrong condition. The record is that Christ Jesus never hesitated to take a strong position against the seeming dominion of evil however expressed, whether in the hypocrisy of the Pharisees, the dishonesty of members of the Sanhedrin, or the sins of the publicans.

With no desire to criticize the falling away of the Christian church from the full demonstration of his precepts, it may be asserted without offense that Christendom had accepted a gradually narrowing application of divine Principle to the daily round of human affairs, until Mary Baker Eddy, through the discovery of Christian Science, opened wide the door to the restoration of primitive Christianity with all its strength and usefulness in healing the hurts, temptations, and troubles of mankind. Mrs. Eddy at times turned the great light of her spiritual understanding upon the problems of the state and the nation, commending her followers to do likewise. "Pray for the prosperity of our country," she admonished her followers in a message to The Mother Church on page 14 of "Christian Science versus Pantheism," and "for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations."

No student of Christian Science can or does doubt the necessity of conforming his life to the spiritual ideals taught and exemplified by the Prophet of Nazareth, revived and restated by our Leader. This necessity applies not alone in particular and convenient instances—those easy of accomplishment. Wherever the student meets one who in the adventure of life has fallen "among thieves," then he must act the part of the good Samaritan. Does not this obligation also entail what may be termed one's civic responsibility? Is not the utilizing of spiritual understanding in the solution of the problems involving moral and ethical questions—national and international—a part of good citizenship, and in the line of performance of one's civic duty? Does not the playing of one's full part—and who would be satisfied to do less?—involve the application of spiritual understanding to all problems confronting Christians?

That the opportunity has come alike to women and to men to participate in the affairs of government, both national

and local, in so large a degree, has been welcomed as a token of the rising tide of liberty and justice, and of the reign of righteousness. But it must not be overlooked that additional privileges bring their duties, the obligation to exercise the prerogatives gained as the expression of a larger sense of freedom; and surely these rights and privileges must be exercised with intelligence born of careful study of the questions at issue and with right motives engendered by the desire to serve good. How may higher ideals of government become articulate in public affairs except through consecrated and wise conduct of all good citizens? Shall not the Christian peoples imbued with the Christ-spirit for service, even for sacrifice if need be, make direct application of their spiritual vision in performing their duties? Christian Scientists have a special duty at the present time. That there have been revealed to them the highest ideals for human conduct and the means whereby the kingdom of God is made manifest "in earth, as it is in heaven," entails a direct obligation to live up to the demands of this revelation.

A condition confronting the people of the United States at this moment demands quick and prayerful attention. The effort made by the liquor interests of the land, a large and seemingly powerful group, to break down and nullify both the Constitution and the laws promoting the cause of temperance, constitutes an assault upon Truth and its expression in good government that should thoroughly arouse every friend of righteousness and liberty. The situation as revealed in *The Christian Science Monitor* would be nothing short of appalling without the understanding of Christian Science with which to meet it. Will Christian Scientists and all followers of Christ Jesus sit supinely by, silently acquiescing in the effort of evil? Or will they rise in the might of spiritual understanding to smite this old dragon of lustful desire, and once for all cast it out of the land? Is submission to error's bondage necessary in demonstration of personal liberty? The teaching and example of our Leader point the way for strenuous action; and the call is urgent, in order that so much of progress as has been made shall not be surrendered. The issue is drawn! Let every Christian warrior stand bravely to his place, fulfilling his duty to God in serving man in this hour of urgent need. When may Christian Scientists hold crime in check if not at this hour?

There is no reason for doubt as to our Leader's attitude. Her statement is clear and forceful on page 288 of "Miscellaneous Writings," where she says: "The cause of temperance receives a strong impulse from the cause of Christian Science: temperance and truth are allies, and their cause prospers in proportion to the spirit of Love that nerves the struggle." And she adds (p. 289), "Strong drink is unquestionably an evil, and evil cannot be used temperately: its slightest use is abuse; hence the only temperance is total abstinence." This explicit and conclusive statement should remove all doubt as to the position of Christian Scientists regarding the effort to nullify through amendment the law prohibiting the manufacture and sale of all intoxicants.

ALBERT F. GILMORE.

The Might of Mind

THROUGH Christian Science mankind is becoming acquainted with divine Mind, and "the working of his mighty power" in healing the sick and the sinner. Mrs. Eddy, in her writings, uses the word "Mind" as a synonym for God, just as she uses the word "Spirit." And most helpful these synonyms are, enabling one to understand more fully the nature of Deity. Remembering that God is infinite good, and that He is Mind or Spirit, helps one to get a clearer appreciation

of God's omnipresence. Divine Mind is present everywhere,—unlimited, unconfined, ever manifesting itself as good.

Not only is Mind omnipresent; Mind is also omnipotent,—that is to say, Mind possesses all power, exercises complete dominion over all creation. Here, then, are two spiritual facts of great importance,—Mind's omnipresence, and Mind's omnipotence,—facts which are being more and more recognized and acknowledged by an ever increasing number of people, both for their own good and for the good of the whole world. Whenever it is recognized—and precisely in the degree that it is recognized—that Mind is omnipresent and omnipotent, it becomes demonstrable to the individual that there is no other real presence or power in existence, and that, therefore, there is no material force or energy opposing spiritual power. This understanding is simply priceless in value to mankind.

On page 423 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes: "The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the truth of being, to destroy the error. This corrective is an alternative, reaching to every part of the human system. According to Scripture, it searches 'the joints and marrow,' and it restores the harmony of man." In the practice of Christian Science, whatever the difficulty, one goes back in thought to Mind, and declares the truth about Mind. Mind is: and Mind is All-in-all. Mind governs through spiritual law; and being perfect, spiritual law controls all true being harmoniously; so that nothing untoward can ever occur to disturb the equilibrium of spiritual creation. As this is realized, human fallacies or false beliefs—whether of sickness or of sin—are destroyed. Thus, the truth about God and real spiritual being, in which perfection or health abounds, meets the human need, every "part of the human system" responding to the power of Truth,—to the might of Mind,—until harmony is restored.

Think, then, what the discovery of Christian Science means to suffering humanity! Now, God's power is known, even as Christ Jesus knew it. Now, God's might is available—even as Jesus made it available—to heal humanity of its sorrows and sicknesses and sins, to restore it to the true sense of man's harmonious being, as the child—the image and likeness—of God. No longer is God afar off! He is ever present, here where man is at this very moment; and thus He ever will be, never for an instant separated from His creation. Besides, God, who is inseparable from His idea, man, is omnipotent. Thus, no other power exists to prevent the divine power manifesting itself everywhere, and at all times. As it is set forth concerning God in the first chapter of Revelation: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

How, then, can the might of Mind, this omnipresent and omnipotent power, be utilized? By spiritual understanding or right thinking. God's creation is altogether spiritual, from the infinitesimal idea up to man. Man understands or reflects Mind. Thus, to understand Mind's spiritual ideas is to reflect the might or power of God. That is the method of Christian Science healing. Whoever understands the truth of being is reflecting God's power in proportion to his understanding; and with conviction behind the realization of the truth, human error is bound to give way. We read in "Miscellaneous Writings" (p. 52), "Whosoever understands the power of Spirit, has no doubt of God's power,—even the might of Truth,—to heal, through divine Science, beyond all human means and methods."

Whatever is being done for the betterment of the human

race is based on some measure of spiritual understanding. Systems built upon material hypotheses can never be spiritually regenerative. As our Leader has said on page 225 of Science and Health: "The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking." It lies with men, therefore, to acquire a knowledge of divine Mind as Christian Science reveals it, so that they may be thereby empowered to destroy the sick and sinful beliefs of the world. "The Lord God omnipotent reigneth."

DUNCAN SINCLAIR.

Charity

WHEN the translators of the King James Version of our Bible gave us that portion of Paul's epistle contained in the thirteenth chapter of I Corinthians as an explication of charity, they accentuated a subject of which mortals can never afford to lose sight. While later translators have seen fit to change the term charity to love, they have probably taken nothing away, since love must always include charity; nevertheless, love cannot be understood properly unless charity be demonstrated in all the fullness of its meaning. An ordinary sense of charity has been applied so frequently to the giving of material gifts to those in need, that the broader, fuller understanding of the word has sometimes nearly been forgotten. But even the gifts referred to can never carry much of blessing with them unless they are accompanied with that tender compassion which seeks its own in another's good.

To the Christian Scientist, longing to win his inheritance of the love which is the reflection of divine Love, there are phases of charity which cannot be too earnestly considered. Nothing will tend more to the advancement of the Cause of Christian Science than the correct understanding and practice of that "fervent charity" which, Peter says, "shall cover the multitude of sins." It would sometimes seem, on the other hand, as though Christian Scientists were still being tempted as Faber had been when he wrote:—

Time was, when I believed that wrong
In others to detect,
Was part of genius and a gift
To cherish, not reject.

Mrs. Eddy, however, points out the opposite necessity when she says in "Miscellaneous Writings" (p. 11), "We must love our enemies in all the manifestations wherein and whereby we love our friends; must even try not to expose their faults, but to do them good whenever opportunity occurs." Think of it! To love our enemies as we love our friends! But stop a moment! How many of us try not to expose the faults even of our friends? How many of us in untempered zeal to uncover evil remember that the exposure—in ninety-nine cases out of a hundred—need be only a mental process, that one's own consciousness is the place where he should let Truth uncover, rebuke, and destroy evil? If he recognizes this, he will see that divine Love is the power he can trust, and rebuking his own belief in evil he will find it possible not to judge his brother. Jesus said, "Judge not."

Think of the freedom one would attain if he saw that he need not judge his neighbor's thoughts or acts and would be right in not exposing his faults. Jeremy Taylor once wisely said, "Pity, forbearance, long-sufferance, fair interpretation, excusing our brother, . . . and passing the gentlest sentence, are certainly our duty; and he that does not so is an unjust person." We may also remember the example of Jesus, who never warned the other disciples to be on

guard against Judas. Mrs. Eddy, in referring to this subject, writes (Miscellaneous Writings, p. 129): "What have been your Leader's precepts and example! Were they to save the sinner, and to spare his exposure so long as a hope remained of thereby benefiting him? Has her life exemplified long-suffering, meekness, charity, purity? She readily leaves the answer to those who know her."

The student of Christian Science, instead of considering all the splendid attributes Paul gives to charity, often sets himself up as a self-constituted judge of everything his brother Scientist is thinking and doing. He may believe this is being Christianly scientific; for he asks, Must I not weigh every thought that presents itself at my mental door? He does not realize the only purpose of such weighing is that he may refuse as unreal all that is unlike God. If he remembers this and acts upon it, he will find so much work to be done in his own thinking, to prove the unreality of all that is false there, that when this work is completed nothing will be left but tenderest charity for his brother,—that charity which "suffereth long, and is kind," which "envieth not; . . . is not puffed up."

Who knows what his brother's mental struggles may be? And who would not long to encourage and help him with that charity which "thinketh no evil"? The Christian Scientist who has wrestled long and earnestly with evil beliefs in his own thinking will not be apt to condemn his brother because that brother may not entertain his opinion of the way to demonstrate Christian Science. On the other hand, should a Christian Scientist find himself confronted with one who apparently is thus mistakenly judging him, and as a result is seeming to hinder and hamper his opportunity to serve, then let the one thus misjudged also pray for that charity which fears not, condemns not, resists not; but which waits all unmoved until God has taught him the lesson in charity he himself may need to learn, and so removes all obstruction from his progress.

Then shall not the misjudgers and the misjudged go patiently on together, each seeking to be more charitable, until divine Mind shall separate the tares from the wheat in each individual consciousness—until each shall no longer "see through a glass, darkly"—in other words, until tender charity shall have led them into the perfect love which knows all as God knows them? Let us go forward with the prayer of our beloved Leader in our hearts and on our lips (Message for 1901, p. 34): "Give us, dear God, again on earth the lost chord of Christ; solace us with the song of angels rejoicing with them that rejoice; that sweet charity which seeketh not her own but another's good, yea, which *knoweth no evil*."

ELLA W. HOAG.

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Among the Churches

Current Notes

NEW YORK, N. Y. (Report, in part, of new jointly maintained reading room).—After considering a number of locations in the down-town section of the city, the committee found the space at 115 Broadway to be the most satisfactory, owing to its accessibility, abundance of light and air, reasonable rent, et cetera. . . . The furniture was made to order at an advantageous price. Although we were informed that at least six weeks would be required to fill the order, the final load was delivered the day before the opening, which was practically only a month from the date on which the order was placed. Divine Love was so reflected in cooperation on the part of expressmen and employees

of the building that, late in the evening preceding the day of opening, everything was in readiness for the morrow. In Romans we are told that "all things work together for good to them that love God;" and we are deeply grateful for the loving help that came to us from all sides, and especially from The Christian Science Publishing Society, which filled our order so promptly that two days after it was sent to Boston the books were delivered to the reading room. . . .

The new reading room has accommodations for ninety-four readers. Although it has been open since June 5 only, the average daily number of visitors is over three hundred. Your committee believes that those who visit the room and see the beauty and harmony expressed there will realize what a privilege is theirs to help maintain it.—*Correspondent*.

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The Lectures

LONDON, ENGLAND (Second, Seventh, and Eleventh Churches).—Introducing A. Hervey-Bathurst, a Christian Science lecturer, Miss Mary E. Bovet made the following remarks:—

Having been healed by Christian Science after years of suffering, I naturally long for others to find the way out of their difficulties, and I am reminded of a little incident which I should like to tell you.

Many years ago in China, I had to take a short journey alone, and a hitch having occurred in the arrangements made, I was obliged to intrust myself to a Chinese boatman of whom I knew nothing, the result being that he landed me in a strange village which was not my destination. Immediately I was surrounded by a crowd of Chinese and the predicament seemed alarming. I could not speak the language. I did not know where I was. There was no one to help me. However, I had recently begun the study of Christian Science and during my journey had been learning "the scientific statement of being," given by Mrs. Eddy on page 468 of the Christian Science textbook, "Science and Health with Key to the Scriptures." This steadied me and assured me that God is indeed available, a very present help in time of trouble. I gazed out over the creek and turned to God for help and guidance, and as I did so my attention was arrested by an almost imperceptible white line faintly gleaming on a narrow strip of land. The conviction came to me that there my help lay. At first it was a glimmer of hope, and then I felt certain that I must go over there. With difficulty I induced the boatman to take me again on board and row me in this direction, and as we neared land the white glimmer proved to be a flagstaff. Encouraged by this I landed, followed by the boatman. It was a desolate spot, and for one moment I wondered if things were not worse than they were before; but on emerging from a clump of trees I came face to face with an English policeman. He was as amazed to see me as I was thankful to see him. My troubles were ended. I had come under the protection of law, and knew my journey would be completed without hindrance or alarm.

Are not many of us to-day in much the same position as I was? We also seem to be surrounded by anxieties and discordant conditions and to be at the mercy of lack, sickness, or uncertainty; and then there comes some indication that there is a solution to our difficulties,—it may be a notice of a Christian Science lecture, a word spoken, or an article read; but if we take the opportunity we also may reach safety and come under the protection of divine law, which

will keep us from all harm. If this lecture be your first indication of salvation from suffering of any kind whatsoever, then I recommend you to go straight ahead, to turn neither to the right hand nor to the left hand until you understand and experience the sustaining and healing power of Christian Science.

ASHLAND, KY. (First Church).—Introducing Prof. Hermann S. Hering, a Christian Science lecturer, S. I. Yon said in part:—

Christ Jesus, toward the end of his earthly ministry, made this statement, "Ye shall know the truth, and the truth shall make you free." It would appear, therefore, that the greatest need of mankind to-day is to learn to think truly or correctly. This is what Christian Science is teaching men to do, for Christian Science is essentially the source of correct or true thinking, based upon the one and only Mind, God. The first glimpse of this glorious truth opens the door to the infinite treasure house of divine Mind. The humble, fervent desire to serve God was the unceasing prayer of our Leader, Mary Baker Eddy, resulting in such manifest wisdom and spiritual insight as to enable her to establish and provide for the onmarch of Christian Science, her discovery.

STONINGTON, MAINE (Christian Science Society).—The following introductory remarks were made by Mrs. Gertrude L. Hatch at a Christian Science lecture delivered by John C. Lathrop:—

While I was attending a normal school for teachers, my eyes were examined by the school oculist, who pronounced the condition incurable and said that I would always have to wear glasses. The same verdict was received from another oculist a year later. As the condition grew worse a physician, who was also an oculist, was consulted the next year. His diagnosis was the same as that of the other two oculists, and he added that I could never go without glasses for one hour without suffering, and that all I could do for the pain was to stand it as long as possible and then take a drug. I wore the glasses constantly for about eight years. The drug was kept on hand and taken occasionally. During this time the attacks of pain in my head and eyes grew more severe, and my mental and physical condition was far from desirable.

About this time a great desire to understand God came to me, and I was told by a Christian Scientist that my questions could be answered by studying the Bible in connection with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy; so I began an earnest study of these books. My questions are being answered in a most satisfactory way. The first physical result of this study was freedom from a severe attack of pain in my head and eyes. I knew my eyes were healed, so the drug was thrown away, and later the glasses were laid aside. This healing took place over sixteen years ago, and I have had no need whatever of either the glasses or the drug since.

It is said of Jesus that he did not many mighty works in one locality because of the "unbelief" of the people. Why did the people have "unbelief"? Was it not because they lacked understanding of God's law? Is not this understanding the greatest need of humanity to-day?

EDINBURGH, SCOTLAND (First Church).—The following introductory remarks were made by Miss E. A. M. Cowan at a Christian Science lecture delivered by John Sidney Braithwaite:—

In what we call the material world, men may be sur-

rounded by all ingenious and helpful contrivances; but if they do not understand their operation, of how much use are they to them? In the same way, in the world of thought, we may be, and are, surrounded by great and powerful and holy forces; but if we do not understand them, of what avail are they to us? Spiritual things must be spiritually discerned, and Christian Science is bringing to the world that spiritual understanding of Life which is lifting it out of ignorance, out of fear, out of the sickness, sorrow, and sin which they produce, to a scientific, saving knowledge of God and of man; for Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christian Science promises more than anything else has ever promised, and its promises are being fulfilled.

NEW ORLEANS, LA. (First Church).—When introducing John W. Doorly, a Christian Science lecturer, to his audience, Mrs. Edna T. Mackie spoke as follows:—

The study of Christian Science gives one a better understanding of God, the Father, as omnipotent Truth, omniscient Mind, omnipresent Love; of man created in His image and likeness; and their true and scientific relationship. This understanding is true wisdom, and we have Solomon's admonition in Proverbs to "get wisdom, get understanding: forget it not."

In pointing the way in which this greatly to be desired wisdom may be gained, our beloved Leader, Mary Baker Eddy, has said in her book "The First Church of Christ, Scientist, and Miscellany" (p. 205), "Wisdom is won through faith, prayer, experience; and God is the giver;" and in "Miscellaneous Writings" (p. 359), "To ask wisdom of God, is the beginning of wisdom." Understanding and wisdom have come in some measure to countless students of Christian Science throughout the world, making their faces to shine, and enabling them to overcome sin, disease, lack, and all the ills "that flesh is heir to;" and to establish the reign of health, happiness, and peace in their lives and in the lives of others also.

SANDUSKY, OHIO (First Church).—The following introductory remarks were made by William Clark Schaub to a Christian Science lecture delivered by Bicknell Young:—

All through the ages the world has been seeking a solution of its life-problems, searching for health and happiness. To such seekers Jesus has said, "Your heavenly Father knoweth that ye have need of all these things;" and he implied that those who strive to obey the divine law of love and service to God and man, have only to trust Him in every human requirement of daily life, in order to be assured of full protection, guidance, and freedom from lack of every kind, here and now. In her clear vision of Truth, Mary Baker Eddy, the Discoverer and Founder of Christian Science, has seen that this power to heal and to save is here for all time to come and will destroy every discordant condition.

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Lectures to be delivered

By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A. This list is compiled from information furnished by the Churches and Societies to the Board of Lectureship.

CONNECTICUT—Mystic: Strand Theater, 3.30 p.m., August 27.

NEW YORK—Hamburg: Odd Fellows Temple, 4 p.m., August 27.

RHODE ISLAND—Newport: Masonic Hall, 4 p.m., August 27.

Testimonies of Healing

The statements with regard to healing made in the following testimonies have been carefully verified, and their truthfulness established. Records of the investigations are kept in the Publishing House.

THE EDITORS.

[Translated from the French]

I am sending this testimony as a proof of my profound gratitude for what Christian Science has done for me and for my wife. Here are the facts. In 1902, I had just returned from military service when I was suddenly taken ill, for the first time in my life. I was far away from my relatives and in a strange land. I had to go to the hospital for treatment, and stayed there five months. Through large doses of salicylate and because of a robust constitution acute rheumatism in the joints seemed to be overcome. I had absorbed so much salicylate, however, that three years afterwards I began to have stomach trouble; and the pains were aggravated each year. I had gastritis upon gastritis, and absorbed medicines continually. I consulted one doctor after another, and each one prescribed different remedies which brought no permanent relief; but having married in the meantime, my wife nursed me so well that at the beginning of the war I was sufficiently restored to go back to Switzerland to serve my country. The hardships of military service and great worries brought back my sufferings, and in December, 1915, I was afflicted with extreme nausea, which had never happened to me before. The sorrow of having lost my situation in Alsace aggravated my pain to such an extent that I could not sleep at night. During many months, I spent my nights sitting up in bed or walking in our apartment; but I may also say that I ever clung to God in the midst of tears, deriving enough comfort to return to work the next day. The manager of the establishment, seeing how sick I was, and being unable to understand that in spite of it all I was able to come on duty the next day, proposed that I take a few months' vacation, and be operated upon, for I was suffering from a diseased pylorus. I was radiographed a number of times; and a professor, under whose care I had been for a year, recommended an operation. I had reached the point where I thought of suicide as a means of getting rid of my sufferings, and thus cease to be a distressing sight for all my relations, who were in tears when they saw me come home, bent as an old man. Finally, I came to the conclusion that my condition left me no hope. Even my wife had given up all hope.

It was in February, 1919, that my brother heard in Geneva about a miraculous healing, and sent for me. I went, yielding to my wife's entreaties, for I no longer believed in healing; and the next day I was at the office of the Christian Science practitioner who had helped my brother's friend. Words fail me to express the joy and comfort I felt when she unfolded to me the idea of God as revealed in Christian Science, telling me that I had not known how to ask Him for my healing; otherwise, I would have received it. I had never before heard the name of Christian Science; but from that day I relied on God for my healing, since He is the ever present Physician of them that hear Him, for He does "hear their cry, and will save them." Such was my case. The struggle with illness was severe; but from the day I made the acquaintance of a practitioner I gave up taking any medicine and began to eat anything—something I had not done for many years. I was six days under the immediate care of a practitioner; and the healing was completed in three months, the rest of the time through absent treatment. I literally clung to the book "Science and Health with Key to the

Scriptures" by Mrs. Eddy, which my brother had given to me; and I shall ever remember that, one day, when the trouble seemed to return, my wife succeeded in convincing me that what Christ Jesus had done two thousand years ago could be done again to-day. I jumped out of bed, and two days later I was healed. Fifteen days later I found another situation, which I gave up a year later to accept a better one, where I am now employed.

I am happy to have gone through this hard trial; for I have learned to know Christian Science, and have obtained a better idea of God. I have learned to love the Bible and to read it intelligently. No words can express my gratitude to God and the practitioner for the peace and joy which have come to me and to my family. We now have recourse to God in all our difficulties, and we never do it in vain. As an engineer I have at last been able to apply the law of divine Principle to the solution of technical problems, and especially to the proper working of an installation of machines which were not giving the desired production. I am showing my gratitude by endeavoring to prove worthy of all the blessings which I have received; and I revere the name of Mrs. Eddy, for it is through her teachings of the power of God that I am yet here to support my wife and my children.

RICHARD DANIEL, Cham (Zoug), Switzerland.

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Three years ago, during the influenza epidemic, I was taken suddenly very ill. We had been interested in Christian Science some ten years and had some beautiful healings; but the fear of the sudden attack seemed to overcome the family, and a physician was sent for. He immediately stated that I had leakage of the heart of years' standing and endocarditis, and was in a very serious condition. I rallied from this condition only to be able to lie around, unable to do any work and forbidden solid foods or any exertion. In July, I was again attacked with dilation of the heart, the doctor stating he was unable to do anything for me; and as soon as this attack had passed I went to Chicago, and was examined by a physician there. He gave the same verdict as the physician in my own home town, with the exception that he told me I also had a diseased gall sack. I was constantly annoyed with a choking sensation, and had then lost twenty-five pounds in weight.

After hearing the Chicago physician's diagnosis I came home and placed myself in God's care; and with the loving help of a Christian Science practitioner I completely recovered with eight treatments. I immediately improved with the first treatment, but fear kept me in bondage for a short time. I am sixty-three years of age, do all my own work for a family of five, and eat anything I wish. I have also regained the twenty-five pounds which I had lost.

I have since joined First Church of Christ, Scientist, Rock Island, Illinois, also The Mother Church. My family and I thank God and Mrs. Eddy for the beautiful truth that makes free.—(Mrs.) EMMA TESKA, Rock Island, Ill.

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Through reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy in connection with the Bible, and attending Christian Science church services, I was healed of an internal trouble, from which I had suffered for ten years, and for which I had undergone an operation without favorable results. When I left the hospital I was told that I was a perfectly well woman, and indeed I expected to be; but after returning home I was unable to walk or go out any distance, experiencing the same aches and pains which I had before. I was very much discouraged, not knowing where to

look for help. My mother urged me to read *Science and Health*. I read it through twice, and found there was help for me. The statement which first attracted my attention and thought is to be found in *Science and Health* (p. 494), "Divine Love always has met and always will meet every human need." This great truth gave me courage; and with those thoughts to help me I began to know that I was sustained by God, and that I could move around and work without harm to myself. I did not know any one who was a Scientist; and so I thought things out alone with God. Through the summer and the following winter I studied, and in the spring began to attend church; and from that time I gained rapidly. I do not know just when I was healed; but I do know that gradually my thoughts were changed from a sense of sickness to health.

It is three years since I became interested in Christian Science, and during that time we as a family have experienced many blessings. A bad case of bronchial cough was destroyed in one treatment, and never returned. While in bathing, I fell among the rocks and driftwood, injuring my foot. It was badly swollen and discolored, and very painful. With the help of Christian Science, all ill effects were overcome in less than twelve hours, and the foot was normal again. Ulcerated teeth and a severe case of rheumatism have also yielded to this great truth, which was revealed by our revered Leader, Mary Baker Eddy.

For all these blessings I am very grateful, and especially for the spiritual understanding, which must in some degree accompany these demonstrations.

(Mrs.) BEATRICE E. SNELL, Gardiner, Maine.



About seven years ago I found myself in a great extremity, physically, mentally, and financially. My home was broken up; I was almost helpless with what a doctor called neuritis; and it became apparent that I would immediately have to support myself and my young daughter.

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 266), "Friends will betray and enemies will slander, until the lesson is sufficient to exalt you; for 'man's extremity is God's opportunity.'" This was proved in my case; for when Christian Science was suggested to me I gladly consented to look into it; and when *Science and Health* was lent to me I read it with an unprejudiced mind. I had been ill the greater part of my life and had become somewhat used to it, thinking it was a necessary evil; so I did not at first even think of physical healing. All I wanted was what I called a foundation,—a practical religion, which would at least give me peace. I had joined a church at the age of twelve, but had never been satisfied and had soon ceased attending. I read enough to satisfy me that Christian Science was what I wanted; but still not thinking of physical healing I kept on with the doctor. After a slow convalescence I purchased a copy of *Science and Health* and began to study. About this time, I made the acquaintance of a practitioner, who most lovingly and patiently helped me through many difficult experiences.

A few months later I was again attacked with neuritis; but this time it was quickly and finally met with Christian Science treatment, and thus I had practical proof of the efficacy of Christian Science healing. I was not obliged to be in bed at all, and in two or three days was entirely healed; whereas before, I had suffered intensely for several weeks, was in bed most of the time under the care of a nurse, part of the time was delirious and under the influence of drugs, and had great weakness afterwards.

My daughter and I have had many physical healings,—of

influenza, chronic bowel trouble, sick headache, accidents, and many other discordant conditions,—for all of which I am very grateful; but I am most grateful for the changed condition of thought which I am daily experiencing. Where I once relied for happiness upon incessant amusement and human companionship, I know now that real happiness is found only in a correct understanding of God and His reflection, man.

Through seeing the effect of Christian Science upon my life, one member of my family, who at first manifested great animosity to Christian Science, is now a student. Christian Science has helped me in every way in the business world, has supplied our material needs, has enabled me to keep up a home, has given me entirely new interests and friends; and I know I am a better woman, a better mother, and a better citizen for having studied it.

(Mrs.) MAUDE M. MILLER, Tacoma, Wash.



I love to give my testimony of what the knowledge of Christian Science has done and is doing for me. Recently I had an experience which I feel might help some one. While on duty as a nurse in the Sanatorium of The Christian Science Benevolent Association, in going down stairs one Sunday morning to breakfast I sprained my ankle by taking a wrong step. I tried to realize the truth, but the pain seemed so severe I lost consciousness. When I again became conscious, between five and ten minutes later, the pain had entirely gone, due to the unselfish work of a nurse present at the time. I was lovingly taken care of, and being free of pain I tried to use my foot, but found I had yet to learn another lesson. It was then I turned to my Christian Science books earnestly and honestly, with the thought that I would not attempt to walk again until my consciousness was so filled with Truth that pain could not return. With the loving help of a practitioner, Monday afternoon I put my shoe on and walked around my room free of pain.

This is but another proof of the power of divine Mind. Whatever the body manifests or whatever the carnal eye may say it sees, if the thought is filled with Truth the body is free.—(Miss) BELLE W. SANDERSON, Chestnut Hill, Mass.



To me, Christian Science is not only true religion; it is also the panacea for all human discord. I was reared in a strict Jewish atmosphere, in Russian Poland. It was the ambition of my parents that I should some day become a Talmudist, or Rabbi. At four years of age I was sent to *chader*, a private Hebrew school, where nothing but Hebrew and Yiddish is taught. As I grew in knowledge my period for study extended to about ten hours a day. At twelve years of age I came to America, full of religion and blind belief, where I continued my studies for about two years. Shortly after, my belief began to waver; and it did not take me very long in this "land of the free" to lose my religion and belief in "the unknown God" (as is characteristic of the majority of the younger Jewish element who have immigrated to this country). I became a free thinker and a free doer; and, in due time, woe beset me as a consequence.

In the year 1911, while a resident of New York city, I was obliged to stop my studies at a school of medicine because I had contracted tuberculosis of the lungs. A friend sent me the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Failing to find in that book a descriptive chart of lungs and germs, I did not think it was necessary to investigate it; so I put it in my trunk. In about three months I had improved sufficiently

to return to school. After graduating, I was advised to go to Denver, Colorado, where I might regain my health. Six weeks after my arrival in this city (1913), I was obliged to go to a hospital; and, up to 1917, I was confined in the local hospitals six different times, and operated upon twice. On my last journey to one of the hospitals, when it seemed that there was nothing else left to do, I called for that book which was in my trunk. After reading it for an hour, I got up and began to help my fellow-patients. In about two months I left the hospital, and put the book back in the trunk. Shortly afterwards I contracted nervous dyspepsia, and after medicine failed to help me I realized that it was necessary for me to alter my course.

While floundering upon the sea of error, there came that desire which sometimes prompts transgressors of God's law,—to do away with one's self. It was then that Christian Science found me. It is the "still small voice" that pleads with us continually: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." At first I was reluctant to accept it, thinking it was another belief; but when the need became imperative I was led to inquire into and to analyze what Christian Science is. Through diligent study of the textbook, and right application of its teachings, I have been enabled to prove that Christian Science is not a blind belief, but the truth. Each individual can prove the efficacy of Christian Science, which liberates and regenerates in proportion as he allows the divine Mind, Principle, Love, which Christ Jesus expressed, to govern him.

The great Master said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." When we strive to prove the commands of the Master, we are his disciples in deed and not in words. We then know the truth in proportion to our understanding and demonstration of this blessed truth.

For the past four years Christian Science has been my only physician; and I have not lost a single day through illness. One of the prophecies that is becoming more and more apparent is expressed in the hymn:—

Now is the time approaching,
By prophets long foretold,
When all shall dwell together,
One shepherd and one fold.

Now Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore.

I am grateful for every rebuke and experience. They are stepping-stones to progress. My gratitude to our revered Leader for her unselfed life and for her matchless legacy, I can but express in all humility.

NATHAN WALLACE, Denver, Colo.



I am grateful for the teaching of Christian Science and all the benefits it has brought to me physically, mentally, and spiritually. Several years ago I was healed of injuries following a serious accident. When running for a car I tripped over a stone, and fell full length, bruising my face, sustaining a compound fracture of the right arm, and cracking the shoulder socket. Two men assisted me to my home near by, and placed me on a bed in a half-fainting condition. My son telephoned immediately for a Christian Science practitioner and for a surgeon. The surgeon set the bones without ether, and insisted upon an X-ray examination, which was reluctantly consented to. The surgeon had fears of the bones not knitting, as I was not a young woman; he also feared blood poisoning because of the great discoloration present,

and pneumonia. It was claimed by him that no power could prevent the arm from being shorter. The Christian Science practitioner denied all the mortal mind laws, and helped me realize their falsity. We knew that accidents are unknown in the spiritual realm, and that God, divine Love, sends no evil to man. The healing took place nearly painlessly. The surgeon said the arm might be utterly useless, and in any event six months would elapse before I could use it normally; however, in three weeks from the time of the fall my arm was practically normal, and I was performing my usual tasks. The surgeon acknowledged the healing effect of Christian Science. Rheumatism, which appeared later, was also quickly healed. The arms are of equal length.

I am grateful to the faithful practitioner. These are some of the proofs I have had of the power of God to heal, as understood in Christian Science. I am grateful to God for His wonderful revelation to our beloved Leader, Mary Baker Eddy, and for her life-work in reflecting this light for all mankind.—(Mrs.) LURA A. HOLLIS, Boston, Mass.



Three years ago I took up Christian Science as a last hope of healing, after having been operated on five times. The last time—three months prior to my accepting Christian Science—my wounds had refused to heal under the treatment of the specialists. A friend whose brother had been healed in Christian Science advised me to try it, and I did. When I got hold of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I read almost night and day, with the result that I gave up all material means of healing and turned to the only true source of health, harmony, and power, to the ever present All-in-all, the great Father, who is Love. In ten days the wounds were perfectly healed, and the following errors vanished into their native nothingness: nervousness, insomnia, indigestion, constipation, extremely bad eyesight, chronic pharyngitis and laryngitis, loss of memory, and many sinful beliefs. I am trying daily to learn more of the truth concerning God and His idea, and striving to carry the great truth to others.

I am thankful to God for the truth as taught us by the great Way-shower, Christ Jesus, also for our dear Leader, who has explained the Scriptures and taught us how to heal all manner of sickness and sin just as Christ Jesus did and as he commanded all his disciples to do.

(Mrs.) VALENTINE SEEVER BRYAN, Fisher, La.



I have received much help spiritually and physically through Christian Science. I had what the doctors called stomach, liver, and bowel trouble. I was nothing but a bundle of nerves and a great sufferer all the time for years until I heard of Christian Science and was advised by friends to try it. I began to improve from the first treatment. I also read the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. My trouble gradually disappeared, for which I am very grateful. My son was also healed of valvular heart trouble, and my daughter of stomach and heart trouble.

I hope this testimony may be a benefit to others suffering as I did. I think Christian Science is wonderful.

(Mrs.) C. G. ENGLISH, Albion, Pa.



Six months ago I had a fall and was taken to a hospital for an X-ray examination. The verdict was a broken hip. The attending surgeon said that on account of advanced age I might not live, and if I lived I probably would never walk again; that I would suffer from pain and weakness, etc.

The broken bone was not put into a plaster cast or bound in any way, and no remedy was used except Christian Science treatment. I had no suffering of any kind after the first few days, and have improved steadily. I am now well, and walk with only a slight limp, which is rapidly disappearing.

I am most grateful for this healing, which is one among many proofs that I have had of the efficacy of Christian Science and that God is "a very present help."

(Mrs.) BELLE S. KELLY, Norfolk, Va.



In the early part of the year 1913 a friend lent me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Through the reading of this book I began to get a glimpse of God's law and of the spiritual import of His Word. Through this reading and spiritual awakening there first came the healing of the liquor habit,—the desire for drink leaving me completely. I had been trying various material remedies for chronic constipation, and for what one doctor diagnosed as appendicitis, while another noted physician stated the trouble was probably gallstones. Since the case was of years' standing they both claimed a surgical operation was necessary. After a few months of reading the Christian Science textbook and striving to make its teachings applicable to my needs, and with a few treatments given me by a Christian Science practitioner, I found myself completely healed of these difficulties; and the healing has been permanent. Along with these discords went the tobacco habit and profanity.

Through a better knowledge of God's law and of man's relation to Him, there have been weeded out of consciousness many wrong thoughts and false beliefs. In their stead have come much happiness and harmony and a greater love for my fellow-man. Christian Science has met all my needs for the past nine years. In that time I have not taken a single dose of medicine. To say I am grateful for this regeneration would be putting it mildly. I wish to let my daily living express my gratitude for this healing truth.

JAMES WALTER HORNOCKER, Indianapolis, Ind.



Articles and Testimonies

Articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. They should be typewritten or written legibly; and the addresses given should be complete. The title "Miss" or "Mrs.," as the case may be, should be added. Married women should sign their own names in full, instead of the names of their husbands.

Testimonies should be verified by three members of The Mother Church, including the clerk or some other officer of a local church, who has either witnessed the healing or can vouch for the integrity of the testifier. In the verification of testimonies by an officer of a local church, the title of the office should be given. An affidavit made before a Notary Public is acceptable, if the testifier does not know three members of The Mother Church.

Manuscript for publication in the *Journal* and *Sentinel*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the Editorial Department, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Back Bay Station, Boston, Massachusetts.

Compliance with the foregoing will greatly facilitate the work of the Editorial Department.

Signs of the Times

[From *The Christian Science Monitor*, Boston, Mass.]

Sir Arthur Newsholme said that, having lived for the greater part of two years in America, traveling through the whole of the United States, lecturing in the principal cities, and moving in various circles, he had come to the conclusion that so far nothing but good had resulted from prohibition, and that it would be an increasing blessing. He had talked with many university people and others of good social standing, and, without a single exception, even those who had voted against prohibition said they would not vote to overthrow it. There was no prospect of the policy's being reversed. Prohibition was really an altruistic movement on the part of the majority in order that the minority might be rescued from the bane of alcoholism, which caused poverty, misery, and crime. He had not the slightest doubt that England, if she were not to be left behind in the race of nations, would have to follow the example of America. Mr. G. Bernard Shaw pointed out that as public morality advanced the civilized state put certain things outside the realm of discussion and voting, and would not tolerate them under any conditions.



[From the *Clipsheet* issued by the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, Washington, D. C.]

In a letter to Mr. Gifford Gordon, Melbourne, Australia, Judge S. D. Murphy, of the Juvenile Court of Jefferson County, Alabama, pays a striking tribute to prohibition. His letter is as follows:—

"I feel that I am entirely safe in saying that since the abolishment of the saloon, crime has been reduced fifty per cent. That this is true is shown by the fact that during the era of the open saloon the city authorities built a jail, at an approximate cost of \$100,000, in which to house an average of one hundred and fifty prisoners. A few years after the building of this jail our prohibition laws were enacted, and very soon thereafter the number of prisoners was so reduced that the jail was closed, and was not used except as a storage house for several years. Finally the city loaned it to the Juvenile Court, by which it is now used as a Receiving Home and Parental School. There is no sentiment whatever in this city and state for the return of the saloon, and no one would be elected to any office on such a platform. That this is true is illustrated by the fact that at a recent meeting of our state legislature a bill was introduced authorizing the sale of a malt beverage similar in taste and looks to beer, but without alcohol. This was defeated, because of the fear that it would be an 'entering wedge' to other legislation favoring the sale of beer."



[From the *Pioneer*, Brampton, Ontario, Canada]

Two Moslem Indian States have recently adopted partial prohibition. The first of these is Bhopal, a small state in the United Provinces, and the only state in India ruled by a woman.

Temperance sentiment throughout the world is surely growing. Austria is the latest country to evince the desire for prohibition, as is shown by the following dispatch to the *Globe*:—

"Vienna.—According to the *Neue Freie Presse*, a strong movement is developing in Austria to prohibit, or materially restrict, the consumption of alcohol. The Social Democrat party is preparing a measure to prohibit the importation of alcoholic beverages."

There comes from South Africa word of a great advance in temperance sentiment there. The churches are taking

hold of the question, and rapid headway toward complete prohibition is reported. A representative congress held recently in Johannesburg under the leadership of the Dutch Reformed Church, voted for "total prohibition for the whole of the Union for all races, at the earliest moment." Another resolution called upon the Transvaal Department of Education to provide for scientific instruction in the schools on the effects of alcohol in the human system, such teaching being recognized by the conference as having been an important factor in "making possible prohibition in the United States."

It would seem as if the eyes of the nations of the world are upon Canada and the States, with a view to discerning whether or not prohibition is a real success. This is another reason why the legislation that gives us prohibition should be enforced to the limit in both these countries.

An example of interest is the action of two Moslem Indian states, Bhopal and Hyderabad, the latter having a population of 13,500,000 people. These two states have abolished all revenue from the liquor traffic, because they look upon it as dirty revenue, and have officially denounced that sort of revenue as "Haran," which places it in the same forbidden class as the flesh of the pig, about the strongest possible denunciation to a faithful Moslem.

✧

["Prohibition in Chile," from the *Toronto Globe*, Canada]

The Latin-American countries, generally, are not noted for sympathy with prohibition, but in Chile, the country where the liquor interests are the most powerful, the movement is making gratifying progress.

A steadily increasing propaganda for the suppression of alcoholism found expression thirty years ago in a National Temperance League, and ten years later in the passage of a bill for the taxation and control of alcoholic beverages. The law is now undergoing revision by Congress. It is proposed to limit the production of brandy on a gradually increasing scale; to establish prohibition in the nitrate region, and to limit the sale of alcoholic drinks in the ports far distant from the working districts; to forbid the sale of alcoholic drinks in the mining districts of central and southern Chile, where several American plants are located, and in the Magellan territory, where are the wool and meat industries. Fifty per cent of the taxes on vineyards will be devoted to the reimbursement of wine growers who decide to uproot their vines and try a new form of agriculture, and there will be a substantial subsidy for the production of industrial alcohol for motive power. The other fifty per cent of the vineyard taxes will be used for temperance propaganda.

One of the most significant features of the prohibition movement in Chile is that it has succeeded in engaging the active cooperation of many Labor societies, including the longshoremen of the northern ports, who in some instances have opposed the unloading of shipments of liquor.

✧

["The Danger of Holding Our Own," from the *Missionary Herald*, Boston, Mass.]

It is still true that nothing succeeds like success; and nothing fails like failure, unless it be the state of being satisfied with what we have. By ceasing to go forward, we actually lose faith and grow faint of heart. "The psychology of standing still is fatal to the spirit of vim and victory." Neither a local church nor a denomination can stand still without being subject to the danger of retreat. We must equip ourselves with the spirit manifested by the soldiers when they were going "over the top." We must never be content simply to stand still or to hold what we have. Only

by an aggressive forward campaign that will have in view the subjugation of the whole world can we hope for that addition to our courage and that increase of our faith which will enable us to overcome.

✧

[From the *Journal of Religion*, Chicago, Ill.]

But the love of God has power to subdue human passions. In the presence of this supreme reality, this supreme worth of pure unselfish love, the harder, fiercer appetites and interests soften. Various works of kindness and helpfulness which practically all religions have made a part of their program have been an expression of this conception. . . . He was a great philosopher of values, as well as apostle of religion, who set love above knowledge, above visions, above all else in its enduring worth—but "the greatest of these is love" [Rev. Ver.].

Faith in the possibility of regenerating society, not by miracle, but by the great and profound agencies of larger vision of life's true values and of love to mankind, has a place in a better world-order.

✧

[From *The Christian Science Monitor*, Boston, Mass.]

It is a number of years since Hjalmar Branting, who is now the Premier of Sweden, first stated that one of his ideals was a perfectly dry Sweden. Now he is in a position to make his views felt more than ever before, and that he is doing so is indicated by the fact that already both chambers of the Riksdag in Sweden have approved a proposal for a referendum on the question of prohibition in the course of the present year. Slowly but surely those who favor the great reforms of the world gain the necessary prestige to put their ideas into effect, and, paraphrasing an old maxim, the mills of the gods grind slowly, but they grind exceeding sure.

✧

["The Prisoners Go Dry," from the *Globe*, New York, N. Y.]

According to the announcement of E. E. Dudding, president of the Prisoners' Relief Society, a poll was taken "at the request of a United States Senator" among the inmates of 322 penal institutions. The result was 133,413 in favor of the Eighteenth Amendment and only 909 against it.

The safest conclusion is the simple one that these prisoners belong, in a surprisingly large proportion, to that great majority of Americans who wanted prohibition, like it now that they have it, and intend to keep it on the statute books.

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["Iceland," from the *Pioneer*, Brampton, Ontario, Canada]

Considerable interest was taken by temperance workers in all nations in the attempt on the part of Spain to coerce the little island nation of Iceland. Iceland has had prohibition in operation for years. A large fish trade is done with Spain. The Spanish government demanded that Iceland should admit Spanish wines or it would forbid the importation of fish from that country.

Strong representations were made by organizations in almost every civilized country, with the result that the Spanish government has receded from its position, and Iceland holds its prohibitory law and yet sells its fish.

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["India Reported Going Dry," from the *Literary Digest*, New York, N. Y.]

Whatever criticism may have been good in the past, and there is much ground for criticism, the past is past. The day is close at hand when the destructive business must loose its grip upon the throats of this magnificent people. India, while she may not be immediately as free as she wishes, now has it in her power to free herself from this most oppressive of all tyrannies, the organized drink oligarchy.

Announcements

From The Christian Science Publishing Society

Change of Address

All Christian Science periodicals, including *The Christian Science Monitor*, are entered at the Post Office in Boston, Mass., as second-class mail; consequently, under the rules of the postal authorities, when a subscriber removes to an address outside the former postal district, the periodicals are not forwarded by the Postmaster without the prepayment of additional postage. Hence, when only the Postmaster is notified of the change of address, delays in delivery are occasioned and sometimes the loss of the publications. Therefore, subscribers are earnestly requested to notify the Publishing Society, as far in advance as possible, whenever a change of address is to be made, so as to avoid interruptions in delivery of their publications. Subscribers are requested to give both the old and the new address and the name of every periodical for which the change is desired.

Special Notice

During the vacation season many subscribers wish the periodicals sent to their summer addresses. It would insure uninterrupted delivery of the periodicals, as well as facilitate the work of the Publishing Society, if our subscribers would send their changes of address as early as possible, stating the name of each periodical, and the issue for which the change is desired.

Subscription Rates to the Christian Science Periodicals

The Christian Science Journal.....	\$3.00 per year
Christian Science Sentinel.....	\$3.00 per year
Der Herold der Christian Science.....	\$2.00 per year
Le Héraut de Christian Science.....	\$2.00 per year
The Christian Science Monitor.....	\$9.00 per year
The Christian Science Quarterly.....	\$1.00 per year

For rates on *short term* subscriptions, see inside front cover page of the *Sentinel*.

Literature for the Blind

Printed in American and English Braille and New York Point

"Rudimental Divine Science" by Mary Baker Eddy.
Price 50 cents a copy, postpaid.

Printed in Revised Braille, Grade One and a Half

"Answers to Questions Concerning Christian Science," a pamphlet by Edward A. Kimball, C.S.D. The book consists of forty-six leaves, size 12x12 inches, embossed on one side only, and substantially bound. Price \$1.35 each, postpaid, 20 per cent discount to reading rooms.

New Size Photogravure Portrait

A new size photogravure portrait of Mary Baker Eddy, 7½x9½ inches, has been printed in sepia on white vellum and sepia on cream vellum; also in warm black on white vellum. The photograph itself is 3¾x5 inches, and is suitable for either desk or wall use. The price of either style is 50 cents each, with the usual discount to reading rooms.

Orders

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by the remittance. Address all orders and make checks payable to The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

Pacific Coast Depot Discontinued

On July 15, 1922, the Pacific Coast Depot of The Christian Science Publishing Society at 255 Geary Street, San Francisco, California, was discontinued. All orders from reading rooms and individuals should now be sent direct to The Christian Science Publishing Society, Back Bay Station, Boston, Massachusetts.

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From the Clerk of The Mother Church

The Tenets of The First Church of Christ, Scientist.—The Mother Church,—for the use of branch Churches of Christ, Scientist, are printed on folded sheets, containing space for adding the authorized application form for membership in branch organizations, or for extracts from their by-laws. These sheets may be ordered from the Clerk at seventy-five cents a hundred; but orders are not taken for less than one hundred. Postage stamps should not be sent in payment.

Correspondence relative to the Tenets should be addressed to GEO. WENDELL ADAMS, Clerk, 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

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From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) 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, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

CONTRIBUTIONS to The Christian Science Benevolent Association are acceptable; and contributions may also be made to the General Fund and the Real Estate Fund of The Mother Church.

Please make all remittances payable to EDWARD L. RIPLEY, Treasurer, and send them to him at 236 Huntington Avenue, Back Bay Station, Boston, Massachusetts.

Notice

In order that The Mother Church may have the benefit of the resulting economy, receipts for per capita taxes and contributions are no longer issued, unless requested by the sender. This change, in harmony with the method now followed in the business world, will relieve The Mother Church of steadily increasing expense, and will afford the field the opportunity of assisting the Treasurer in a manner helpful to all. The cooperation of each one will be greatly appreciated.