

CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXIV

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"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.

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Founded, 1883, by Mary Baker Eddy. This monthly magazine is an official organ of The First Church of Christ, Scientist, in Boston, Massachusetts. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. 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, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

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An Announcement

ON Saturday, January 28, 1922, Justice John C. Crosby of the Supreme Judicial Court of Massachusetts appointed as Trustees of The Christian Science Publishing Society from the names presented by The Christian Science Board of Directors, Fred M. Lamson, William P. McKenzie, and James E. Patton, three Christian Scientists who have been at all times active and unqualified in their support of the By-laws and government of The Mother Church.

Mr. Fred M. Lamson of Marshfield, Mass., is a Vice-President of the Old Colony Trust Company of Boston. Mr. Lamson has long been a member of The Mother Church, which he has faithfully served for many years as a member of the Finance Committee. He is a trustee of the Franklin Square House in Boston, trustee of Mount Pleasant Home, and trustee of the Shawmut Real Estate Trust.

Mr. William P. McKenzie of Cambridge, Mass., is well known to Christian Scientists for his long and faithful service to The Mother Church. He was educated at Upper Canada College, Toronto University, Knox College, Toronto, and Auburn Theological Seminary. After a brief pastorate, he taught English literature and rhetoric at Rochester University, during which work he became interested in Christian Science. In 1894 he was elected a "First Member" of The First Church of Christ, Scientist, in Boston. In 1896, at Mrs. Eddy's invitation, he came to Boston to be a member of the committee which prepares Bible lessons for Christian Science churches. In 1898, by Mrs. Eddy's appointment, he became one of the original Trustees of The Christian Science Publishing Society. He was a member of the Board of Lectureship, 1898-1915. From July, 1917, to March, 1920, he was Editor of *The Christian Science Journal* and the *Christian Science Sentinel*, which position he resigned as a protest against interference with editorial responsibility by the Trustees of the Publishing Society. Mr. McKenzie received instruction in Christian Science directly from Mrs. Eddy in 1898.

Mr. James E. Patton of Boston was a business man of large affairs in Milwaukee and Pittsburgh until he went to Washington to serve on the War Industry Board. After the war he retired from business connections and located in Boston for the practice of Christian Science. Among the industrial positions he has held are the following: General Officer of Pittsburgh Plate Glass Company, President of the Patton Paint Company, President of Pitcairn Varnish Company, and director in other corporations. Mr. Patton has held several positions in Christian Science churches, including President of First Church of Christ, Scientist, of Pittsburgh.

The Christian Science Board of Directors announces that Mr. Willis J. Abbot, C. S., LL. B., of New York city has been elected Editor of *The Christian Science Monitor*. Mr. Abbot is a member of The Mother Church. His family has long been identified with the intellectual life of New England.

John S. C. Abbott, the biographer of Napoleon and the author of a history of Christianity, which had wide currency in the latter years of the last century, was his grandfather, and Dr. Lyman Abbott, the successor to the pulpit of Henry Ward Beecher, is a member of the same family. Mr. Willis Abbot is himself an author of historical and biographical works of established character, and a journalist with many years of successful experience in Chicago, Washington, and New York city.

Mr. Albert F. Gilmore, C. S., M. A., of New York city has been elected Editor of *The Christian Science Journal*, the *Christian Science Sentinel*, *Der Herold der Christian Science*, and *Le Héraut de Christian Science*. Mr. Gilmore is a member of The Mother Church and of First Church of Christ, Scientist, Brooklyn, New York, of which he has served as First Reader. He has been a Christian Science practitioner for a number of years, and for nearly five years has been Committee on Publication for New York State. He has been a school man, high school and academy principal, and a superintendent of schools. For many years he was engaged in educational publication work. Mr. Gilmore is the author of several books on nature study, and has been a lecturer on that subject.

Mrs. Ella W. Hoag, C. S. D., of Boston has been elected an Associate Editor. Mrs. Hoag has been a member of The Mother Church since October, 1892, and is a member of Second Church of Christ, Scientist, of Toledo, Ohio. Mrs. Hoag became a student of Mrs. Eddy in 1888, and later for nearly a year was a member of her household. She began the practice of Christian Science almost immediately after her healing in 1887, and in 1899 commenced her work as an authorized teacher of Christian Science. She taught the 1919 Normal Class of the Board of Education of The Mother Church. From June 1, 1918, to May 1, 1919, Mrs. Hoag was a member of The Christian Science Board of Lectureship, from which she resigned to become an Associate Editor of the periodicals, which work she is now resuming.

Mr. Duncan Sinclair, C. S. B., of Glasgow, Scotland, has also been elected an Associate Editor. Mr. Sinclair graduated as Bachelor of Science at St. Andrew's University, Scotland, after obtaining first class honors in all departments of study. He specialized in chemistry and physics and was a lecturer in metallurgy. Mr. Sinclair was also head of the science department at Glasgow Academy for twenty-one years. He resigned this work to devote his entire time to Christian Science. He was a member of the Normal Class of the Board of Education, taught in December, 1916, and was certified as a teacher of Christian Science.

Mr. Charles E. Jarvis of Boston has been elected Business Manager of The Christian Science Publishing Society. Mr. Jarvis is a member of The Mother Church and of First Church of Christ, Scientist, Los Angeles, California. Since June 1, 1916, he has been the Corresponding Secretary for The Christian Science Board of Directors, and since Novem-

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ber 3, 1917, has filled the office of Clerk of The Mother Church. Mr. Jarvis has also been closely associated in other capacities with the official activities of The Mother Church. His long experience in business circles before taking up the work of a Christian Scientist well qualifies him to handle properly the many duties of his new office.

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Light

FRANCES MACK MANN

THE first command in the Bible is, "Let there be light." Truth has never departed from humanity, although its flame may have appeared to burn low. The light reflected by the patriarchs touched the prophets; that reflected by the prophets touched Jesus and his followers; and that of Jesus touched Mrs. Eddy and her followers, so that they are to-day the beneficiaries of this one continuous light, which, like the ancient watch-fires upon the mountain peaks, has served these uncounted generations as a warning of sorrows or as a signal of joy. All who are saved from self—our only salvation—must walk in this light, which was from the beginning, and which can never be dimmed by any human occurrences. Although to our senses the sun may be obscured by a fog, it is always shining.

Light symbolizes truth, revelation, progress. The capacity of mortals to see the true light is so small to-day that they are likely to measure the light by their own limited ability to see it and thus attempt to limit the possibilities of those about them. Peter spoke of the "light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Each one has all the light that he has acquired by earnest effort to prove the Science of being. Had the wise virgins given away some of their oil, their foolish companions would probably have spilled it in the dark, for had they not slept until the midnight hour without replenishing their lamps? Every Christian Scientist must put what he knows into practice or, when the hour of doubt and darkness comes, he will find himself lacking good. One can travel but a short distance on borrowed light. Sometimes counsel is needed; and, if it is given, it should always point the inquirer to a more careful study of the Bible and "Science and Health with Key to the Scriptures."

Mrs. Eddy writes in *Science and Health* (p. 339), "Love destroys hate." As summer's sun melts the winter's ice, so will a steady reflection of Love destroy fear. Wolves lurk in the wilderness, but the traveler feels safe at night with his camp fire burning brightly. Wolves fear the light and keep in the background. The wilderness of mortal mind seems to be inhabited by fears; but if one keeps the light of Love which consumeth error, steadily shining, he is protected. How usual it is to attribute one's backwardness in spiritual growth to persons or circumstances! Fear of evil gives the victory to it. Hatred, envy, evil-speaking, and malice then draw a veil over his consciousness, so that he cannot see the light. This not only prevents his own light from shining, but at the same time puts him beyond the reach of the light reflected by others.

What is our standard of success? Is anything but spiritual development worth while? Are we still clinging to the weak and beggarly elements of this world? Does the pursuit of wealth, place, and temporal power engage our efforts instead of the understanding of God in Christ Jesus—the calling which means in practice the constant effort to overcome self? If the prize we seek is to become kind, humble, helpful, who or what but the indulgence of our own idolatrous sense can hinder us? Our one success here is to master

everything that prevents us from loving God and our fellow man.

When we are not loving, we are in darkness. It takes the overflowing heart to send out loving thoughts to all humanity, and to prevent an unkind feeling toward some one who has attempted to mar our demonstration. Loving thoughts act as sentinels going out to annul malice and hate before they reach us. At the coming up of the sun, darkness is no more. Likewise, impurity, revenge, and selfishness disappear before Christian Science practiced.

How may we examine ourselves and find whether we are in the light? It is not enough that to-day we ourselves see it. We can keep it bright only by helping another to see it. If we are free in Christ, the next step is to help to free our brother. Every one has a right to the light. Although our brother may offend many times, he still remains an heir to infinite health, happiness, and immortality; and we may be the ones appointed to help him to realize this truth. If we dwell in the light, we can see only the light. God, the Father of light, dwells in His own glory and sees only its effulgence. So shall we, as reflectors of this glory, see only light.

The light of Truth was visible to Paul and to others in his day. He saw and felt it. It came to the disciples at Pentecost. Is there any reason why it should not descend upon Christian Scientists to-day? Has God or His method changed? Never! When we shall all be of one accord, when there shall not be one among Christian Scientists who loves not his God and his fellow man, it shall come. Is our light shining brightly in the Wednesday evening meetings? Are we giving the light that will be reflected back in more light? An old hymn emphasizes this question:—

Say, is your lamp burning, my brother?
I pray you, look quickly and see;
For if it were burning, then, surely,
Some beam would fall brightly on me.

The true light as revealed in Christian Science healed us. Its rays penetrated each darkened consciousness, and it was said, "Thou art well." This is the Comforter that Jesus promised should bear witness to the truth. This eternal light of Truth shone upon Mrs. Eddy, and she was healed. It shines upon all who are ready to see it. If we have just one single candle point of light and keep it well tended, it will shine brightly and will help to illumine the path of all who follow after us. One fruit of the Spirit cultivated makes the development of all the fruits of the Spirit more easily possible.

Mrs. Eddy writes (*Miscellaneous Writings*, p. 117), "God is the fountain of light, and He illumines one's way when one is obedient." Is it not always true that those who have been the most obedient to the heavenly call are those who have manifested the greatest degree of spiritual success? The Bible and *Science and Health* are textbooks for the teaching of obedience, which the carnal mind resists. To follow in the way our Master walked, we should give up all that is unreal, watching lest we retain something unspiritual.

Temptation to be disobedient first comes with the darkness of suggestion. To discern and resist this temptation is the duty of each one. The suggestion may be one of self-will, appetite, or passion; and if we harbor it, it makes obedience seem unpleasant. Both the Old and the New Testament make obedience the cause and the condition of salvation. The Israelites were blessed when they were obedient; disobedience put out their light and was the cause of all their misfortunes.

Jesus always obeyed. Luther felt that he could not go to Worms, where, as he said, there were as many devils as there were tiles on the roofs of the houses, but he went. Behold

the wonderful reformation that followed! Emerson has said that divine guidance is revealed through obedience. When we get self out of the way, we see the light that was always waiting to guide us. With obedience and divine guidance comes peace, mental and physical. Mrs. Eddy always held her gaze to the light; and as her life was one of obedience, she received what she sought. What has she done for mankind? She has shown the way out of sickness into health; she has given light for darkness, strength for weakness, joy for sorrow, and above all she has taught the way to worship the one true God.

The light that is being reflected by the faithful members of The Mother Church and its branches, blending with that of our great Leader, will illumine the pathway of countless generations yet unborn, who in turn shall see it, and all shall move onward and upward toward the perfect day of understanding, where there is no night nor sorrow nor pain; for we shall dwell in the city which, as John said, "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Our Leader writes (Miscellany, p. 191): "Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science—one God and one Christ. Keep personality out of sight, and Christ's 'Blessed are ye' will seal your apostleship."

The Christian Science Lectures

WILLIAM W. PORTER

THE Christian Scientist recognizes that much more is involved in a Christian Science lecture than the outward act of giving a lecture. A Christian Science lecture demonstrates the activity of good establishing the understanding of reality, and wisely separates thought from the superstitions of matter. Our Leader writes in Miscellany (p. 269): "God hath thrust in the sickle, and He is separating the tares from the wheat. This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great. The vine is bringing forth its fruit; the beams of right have healing in their light." The lecture work primarily and properly considered provides not only the opportunity for the dissemination of the truth about Christian Science, but also the opportunity to demonstrate unity—practical cooperation between The Mother Church and its membership, represented by the branch organizations throughout the world, in spreading the constructive, healing message of Christian Science. This cooperation is most effective when it is the result of demonstration—careful, prayerful demonstration in every detail. The alert Christian Scientist understands that not one phase of the lecture work may be considered to be insignificant. With this as a starting point, a full fruitage of keen interest and healing may be looked for with reasonable certainty.

A belief, the effect of which must necessarily be to discourage thought and to prevent the highest realization of good, is sometimes voiced in the words, "We are just a little handful here." Here is an admission of the sense of limitation at the outset which tends to hinder endeavor and fruitage. Is God less with one in a small community than with one in a great city? The dignity, beauty, and magnitude of Christian Science serve to uplift thought in this connection, and hold consciousness in proper relation to God.

A Christian Scientist attended a Sunday morning service in a small western town. The precision, order, and dignity which marked the conduct of the service was striking; every detail indicated demonstration and careful preparation.

On leaving this orderly atmosphere a visit was made to the theater where a Christian Science lecture was about to be given. Many signs cluttered the entrance. An awkward and poorly painted garage sign stared from the picture screen on the stage. No place had been provided from which the lecturer could speak; the intimation was made that he might speak from the center aisle, or from one of the boxes, because the arrangement of the picture screen made it impossible to speak from the stage. After some inquiry, however, a platform was finally found in the basement of the theater. This was placed in the orchestra pit and was used by the lecturer. The garage sign on the screen was covered neatly with paper. The picture signs at the entrance were replaced with appropriate signs announcing the lecture. When the hour arrived for the lecture, the place was clean and in order, the result of thought rightly directed.

In reviewing this experience, the question presented itself: the lectures are provided for in the Manual; they are a department of The Mother Church; why should not the arrangements for and the details connected with a lecture receive the same careful and prayerful thought which is given to the details of the church service? This question, with some recommendations, was later written to the clerk of the organization which gave the lecture. In response, a kindly and loving answer was received, expressing appreciation for the interest taken, and indicating that a better idea had been gained of the things necessary to be done in connection with the lecture work.

It would be impossible to enumerate all the lecture details within reasonable space. The safe rule already mentioned, however, may be repeated: not one phase of the lecture work may be considered to be insignificant. A practical help in lecture arrangements may be found in the fact that the persons in charge of halls and auditoriums have cordial respect for committee members who understand what the occasion requires, and who say exactly what they wish in the way of entrance, house, and stage arrangements. In both the smaller and the larger communities opportunity is provided among the church members for active general participation in the lecture work. Is there not a tendency on the part of the membership to permit the "lecture committee" to do everything that is to be done? Is there not a tendency on the part of the membership simply to be present at the lecture? Is there not a privilege which the individual member may enjoy in this work which serves to unify the interests of The Mother Church and its branches? May not each member, as a result of Christian Science prayer, enter into a larger understanding of the objects to be attained, and of his individual relation to those objects? What his particular part may be will become apparent as he takes up the subject in prayer and demonstration. A friend or two wisely selected and brought to the lecture is not the least important participation one may enjoy in this connection.

When the services of a lecturer have been secured, the demonstration of a church is by no means completed; nor, indeed, can it be said that the demonstration of a church has even begun, unless such selection has been scientifically reached. Instances are not rare where a church, finding itself unable to secure the services of a particular lecturer, has engaged a lecturer whose services were available, subsequent events proving the wisdom of the latter selection, which was uninfluenced by insistent personal choice. The substance of this is that careful spiritual demonstration on the part of each church in calling for lecturers, and in arranging for lectures, will bring results in healing, regeneration, and in-

terest, which can never be attained by any amount of casual preference and ordinary human opinion.

When a Christian Science lecture has been delivered, the human tendency is to feel that the work is completed for that occasion and to put it aside as something which has been finished. The work of the lecture, however, has only then just begun. The word of Christian Science has gone forth with its mental message. The seed has just been planted. Its work of multiplying must unfold. What this multiplication will be, no man knows. It should be in numbers like the sands of the sea and the stars of the heavens. Whatever the results may be, however,—and they are always with God,—the work of that particular lecture has but commenced. Into this realization necessarily there can come no limiting suggestion that the lecture work for the year is finished after a lecture has been delivered. It is the privilege of the membership not only to prepare the ground that the seed may be planted, but as well to water and carefully to tend the growth. Then it may be known that Love will bring the increase, because the fruitage of Love is sure, for did not Jesus tell us that the field is “white already to harvest”? Thus supported and protected, the word of Christian Science spoken through the lectures will fall upon good ground, and the good ground will become a “fruitful field.” Our Leader’s loving words of counsel recorded on page 248 of *Miscellany* are of first importance in this broadcast activity of good; and they may be wisely related to every detail of the lectures by each person who has a duty to perform in this far-reaching work.

Obedience

WILLARD M. GRIMES

WHEN one considers the discordant conditions which have confronted man from the dawn of human history, and which seem to be so much in evidence at the present time, one may well be led to accept the explanation given by Christian Science, that these conditions are fundamentally the result of disobedience to God. If God is good, as one has every authority and right to believe, and as one must believe if hope is to be harbored at all, His laws must be good, and so long as one lives in obedience to those laws, his experience will be good. When one departs from the divine law, either through ignorance or sin, he finds himself enmeshed in the troubles from which he would gladly escape, and out of which, fortunately, there always leads a highway of escape if he will travel it,—the highway of obedience to Spirit, God.

The self-righteousness which would excuse men for their misfortunes and lay the blame wholly upon the creator, thereby avoiding the necessity for any effort on their part to overcome evil, is simply an evasion of their responsibility. Such may exclaim with the Eastern poet:—

What! from his helpless Creatures be repaid
Pure Gold for what he lent us dross-alloy’d;

and yet, if one has attained to any degree of honesty and sincerity, he knows in his heart that the heavenly Father must have created man “in his own image.” Then in so far as his present state is less than this standard, the fault lies with him; therefore, in some way, like the prodigal in the Master’s parable, he has departed from the Father’s house and must return to his rightful place as the obedient son of God.

Neither can one lay aside the necessity for the conquer-

ing of self by attributing his disasters to a remote progenitor named Adam, nor can he release himself from all partnership with error by asserting, with another of the world’s great poets, that it was “man’s first disobedience” that “brought death into the world, and all our woe.” Through the teachings of Christian Science, as presented by Mrs. Eddy, it is constantly becoming clearer that each individual is daily and momentarily faced with the demand to choose whom he will serve, and upon that choice, and especially upon the action in support of that choice, depends the course of his experience.

The Bible promise is conditional, “If ye be willing and obedient, ye shall eat the good of the land,” and, if one expects to receive good in any other way, he is sure to be disappointed. It is important to remember that the fulfillment of the promise of good depends upon being both “willing” and “obedient.” Obedience which is perfunctory is not real obedience; it is merely a temporary and expedient concession on the part of self-will, which still claims to hold the inward control and stands ready to advance its interests at every opportunity. Lot’s wife obeyed the command to leave Sodom, but her reluctance, as evidenced by her backward turning, made her outward obedience of no avail. On the other hand, the willingness of Abraham to sacrifice his son, when the test of obedience came to him, made such a sacrifice unnecessary. Obedience requires an immediate and unconditional surrender of self in the furtherance of God’s plan, a sincere and practical adoption of Jesus’ prayer, “Not as I will, but as thou wilt.”

The further the true Christian Scientist advances, the more obedient he becomes. He drops all delusion regarding the possibility of ever being placed in a favored class from whom no obedience is required and recognizes that obedience is the proof of sonship. Mrs. Eddy says in one of her Messages to The Mother Church, “Obedience is the test of love” (Message for 1902, p. 17). It is recorded of our Master that, “though he were a Son, yet learned he obedience by the things which he suffered.” Having learned the lesson of obedience himself, Christ Jesus made it the test of discipleship. Jesus also knew the dire consequences of disobedience and illustrated it by parable and precept.

Throughout the ages, by various processes of self-deception and human pride, men have worked themselves into a state of rebellion against God’s laws, even though these laws have always been for their advantage and enjoyment. Sooner or later mankind will learn the folly of demanding or expecting concessions on God’s part, or changes in or departures from His laws; and, in true humility, all will be ready to travel together as one obedient family.

To those who have gained a vision of Christian Science and an appreciation and love for its Discoverer and Founder, Mrs. Eddy, obedience should be natural and unquestioned; and, desiring to follow that which is right, we can accept with gratitude her assurance that if we “adhere to the teachings of the Bible, Science and Health, and our Manual,” we shall “obey the law and gospel” (The First Church of Christ, Scientist, and *Miscellany*, p. 251). If we have progressed to the stage of church membership, we will also heed carefully one of her instructions, given toward the close of her earthly experience, in which she said (*Miscellany*, p. 360), “Abide in fellowship with and obedience to The Mother Church, and in this way God will bless and prosper you,” adding in support of this conviction her personal testimony, “This I know, for He has proved it to me for forty years in succession.”

Selected Articles

An Appreciation

[From *The Christian Science Monitor*, Jan. 31, 1922]

Upon the announcement of the appointment by the court of the new Board of Trustees for The Christian Science Publishing Society, Mr. George Wendell Adams sent the following letter to The Christian Science Board of Directors:—

GEO. WENDELL ADAMS, C. S. B.
140 Boylston Street
Boston

January 28, 1922.

The Christian Science Board of Directors of The Mother Church, Boston, Massachusetts.

Dear Friends:—

At this time, upon learning of the appointment by the court of loyal Trustees, and the phase of litigation relative to The Christian Science Publishing Society appearing to be so nearly over, may I congratulate our cause of Christian Science that the Board of Directors of The Mother Church has stood so loyally in support of the laws laid down by our great Leader in the Manual and so maintained the unity of our great movement.

Incidentally, let me thank you for nominating me to serve as one of the Trustees, which I deeply appreciate, for it means much at this hour to be even recorded true to Mrs. Eddy's plan of government.

I feel sure that the court has selected a strong, substantial, kindly Board and one in which the field will have confidence.

Yours sincerely,

(Signed) GEORGE WENDELL ADAMS.

[Clifford P. Smith in *Springfield* (Mass.) *Union*]

With reference to a letter in an issue of your paper, kindly permit me to say in your columns that nearly all students of Christian Science have easily understood its distinction between what is real and what merely seems to be real. In practical application, many students of Christian Science have found this distinction to be not only intelligible but demonstrable. Daily and hourly throughout the world Christian Science practitioners and other Christian Scientists who are not usually called practitioners are proving that the teaching of Christian Science on this subject involves benefits of the utmost value to mankind. Now, if a person understands Christian Science teaching on this point, and wishes to state it fairly, he should not merely say, "Christian Science teaches there is no sin." He should not do this any more than he should quote only the first part of the following definition of "substance" in Webster's New International Dictionary: "That which is real, in distinction from that which is apparent." Any one who desires to understand or to state fairly the teaching of Christian Science on this point should state it in both of its aspects.

The following is one of the many statements on this subject made by Mrs. Eddy, the Discoverer and Founder of Christian Science: "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God. We learn in Christian Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor iden-

tity though seeming to be real and identical" (*Science and Health*, p. 472). Again, any one who wishes to understand or to state fairly the teaching of Christian Science on another subject should not quote by itself only the second sentence of the following paragraph from page 25 of the same book: "The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than can be expressed by our sense of human blood. The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business. His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine Life."

Of course, if any one believes that salvation from evil depends on regarding evil as real, that is his own affair. So, also, if any one believes that the fulfillment of the mission of Christ Jesus depended on whether the violence done to him resulted in the loss of material blood, that also would be a matter of personal faith or opinion. Christian Scientists, entertaining other views, simply desire that the same be understood truly and stated fairly.

[John W. Harwood in *The Visitor*, Morecambe, Eng.]

Christian Science is like all science. It cannot be understood by a single perusal of a lecture, which can only touch on a subject of such magnitude. It is not claimed that this is the best defined and clearest form in which the subject can be presented. This is found in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. That there is justification for its title is acknowledged by your correspondent. He agrees that the first part deals with elementary theological truths, which have been accepted for ages. To that extent, then, it is Christian. All that is claimed by Christian Science is that it is just a reiteration of Jesus' teaching. It teaches that God is just what the Scriptures declare—All-in-all, all good, all Life, Truth, Love, all intelligence, Spirit, Mind, omnipotence, omnipresence, omniscience.

These definitions of the nature of Deity have certainly been accepted theoretically by most Christians, but absolutely rejected in practice. Christian Science is Science because it draws logical conclusions from these statements, and is provable. Before Christian Science showed us differently, did not we say with our lips that God is almighty, and in our hearts give more power and reality to evil? Did we not say that God is Spirit, the only creator, and then believe that He created all things materially? How could we hope to escape from material troubles, sin, disease, and all that flesh is heir to, if we believed that they were a part of God's creation? Jesus proved that matter, or material forces, were not in accordance with God's law, and therefore not real; for he annulled them by walking on the water, stilling the storm, destroying sin, healing disease, raising the dead, and eliminating time and space.

Although your correspondent says that the old theology has not taught a corporeal God, I think most people will agree that many denominations base their teachings on an anthropomorphic God, even believing that Jesus was God. Christian Science does not teach that man is God, but that he is even what the Scriptures declare—the image and likeness of God. The claim of Jesus to be one with the Father did not prevent him from praying to God. His thoughts or prayers made him one with the Father. If God is Mind, then all thoughts which are good and real must have their origin in Him. Just in proportion to the acceptance and the enter-

taining of God's thoughts man is at one with Him, and is the expressed image and likeness. Do not these thoughts of God make omnipotence available? Christian Science is proving that this power is present, and enables us to meet all the claims of evil with the assurance of victory.



[Aaron E. Brandt in *Pottstown* (Pa.) *News*]

A contributor to your paper seems to think that a member of The Christian Science Board of Lectureship, when delivering his able lecture on Christian Science, was "greatly disturbed mentally in reference to the mist referred to in Genesis 2:6." Permit me to say that all the disturbance is on the side of those who find their material and inconsistent interpretations of the Scriptures rejected by the people for Mrs. Eddy's spiritual interpretation as being the only true and consistent one. There is only occasion for rejoicing that such is the fact and that people are being greatly benefited by Mrs. Eddy's revelation of Truth.

The different accounts of the creation, as given in the first and second chapters of Genesis, to which allusion has been made, were never consistently interpreted and explained until Mrs. Eddy revealed the fact that the former contained a record of the spiritual and true creation, while the latter is a history of material belief or error regarding that creation. Professor Harper, late president of the University of Chicago, is said to have called the latter the story of sin. Without an understanding of the difference between spiritual truth and material belief, as the lecturer explained, it is impossible to understand Biblical truth.

It is quite easy to agree with this contributor that all Scripture is given by inspiration of God. On this subject Mrs. Eddy writes in *Science and Health* (p. 319): "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood." It must be quite obvious that any interpretation of the passage referring to the mist, which reveals only material phenomena such as dew, observable most any morning to any one, even an infidel, must be quite barren of spiritual results. "The Scriptures are very sacred," again writes Mrs. Eddy. "Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and immortal" (*Science and Health*, p. 547). The contributor's interpretation of the mist from the earth as being dew is wholly devoid of inspiration and benefits no one. "As is the earthy, such are they also that are earthy." When it is known, however, that the metaphor of the mist alludes to material belief as having mystified human thought and hid from it the spiritual and true creation, a truth most vital to the salvation of mankind has been revealed.

If the Bible reveals anything at all, it reveals this fact that all inspired thought leads away from matter. When Enoch walked with God, his material body disappeared. So did Elijah's when he was translated. And the new heaven and the new earth of the apocalyptic vision were not revealed to the inspired thought of John until the old and material had disappeared from consciousness. The conclusion is inevitable, that inspired thought and material conceptions are opposite states of consciousness. The world owes an everlasting debt of gratitude to Mrs. Eddy for pointing this out, and for her compelling proof of it through healing all manner of sickness by a knowledge of spiritual truth.

The contributor takes a very mistaken and uncalled for position in objecting to what he calls trifling allusions given to God and Christ Jesus. There are no trifling allusions made therein, and here the contributor reveals the fundamental fallacy of scholasticism in teaching that the worship of Jesus personally can take the place of an understanding and acceptance of his truth. Jesus said: "If ye love me, keep my commandments." And the conclusion is inevitable that a so-called love which does not carry with it such obedience, is not acceptable to him. This commandment includes healing the sick by an understanding of his truth. A knowledge of the truth, he declared, not the worship of his personality, would make free. In John 8:50, he said: "I seek not mine own glory." So necessary was it for his own disciples to turn away from his personality that he declared to them: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Christian Science honors Christ Jesus as no other teaching or religion honors him, by accepting his truth as necessary and available for the salvation of mankind.



[Joseph Axtell in *Weston-Super-Mare* (Eng.) *Gazette*]

As a reported address on Christian Science contains misleading statements, due, no doubt, to limited information, will you kindly allow a brief correction?

So far from following opponents of the teachings of John, Christian Scientists consider that apostle the most advanced spiritually minded disciple of Christ Jesus. For the denial of materiality we look to the gospel of John, who recorded Jesus' own words: "God is a Spirit," and, "It is the spirit that quickeneth; the flesh profiteth nothing." John also declared, "God is love." This precludes the idea of a personal, anthropomorphic God. Paul also emphasizes this many times: "The carnal mind is enmity against God," and, "They that are in the flesh cannot please God," and so on. In her work "No and Yes" Mrs. Eddy says (p. 19), "What the person of the infinite is, we know not; but we are gratefully and lovingly conscious of the fatherliness of this Supreme Being." The clearest proof that Christian Scientists do not "deny the essential truths of Christian revelation," is that they are observing the Master's own standard of discipleship, "By their fruits ye shall know them."

Christian Science being the reinstatement and practice of primitive Christianity, one should not be led from this fact because similar terms are used in other phases of religious thought, including Gnosticism. Christian Scientists welcome the effort of the Church to return to Christian healing and, in practicing the Golden Rule, they remember the Master's lesson to his disciples as to tolerance toward others. They also give to our Lord his rightful position as the Christ, the Son of God, the Way, the Truth, and the Life.



[William E. Brown in *Pasadena* (Calif.) *Evening Post*]

The teaching of Mrs. Eddy, the Discoverer and Founder of Christian Science, concerning the visible universe may be seen by reference to page 240 of her book "Science and Health with Key to the Scriptures," where we read as follows:—

"Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens,—all point to Mind, the spiritual intelligence they reflect. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet

turns naturally towards the light." Christian Science teaches that God is the only cause and creator and that His universe is good and "very good," as declared in the first chapter of Genesis. That which produces seeming discord is man's material misconception of the universe; or, as Paul has it, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Salvation, then, is as Jesus declared, the ability to know the truth, and the authority for teaching a present realization of the promises of Christianity resides in Paul's message to the Corinthians, "Behold, now is the accepted time; behold, now is the day of salvation."

It is almost unbelievable that a Christian clergyman claiming to be familiar with the teachings of the Bible and Christian Science could declare that there exists no relation between them. Christian Science is based wholly upon the Bible, and its mission is to make practical the teachings of the Master in healing sin and disease. The textbook of Christian Science, "Science and Health with Key to the Scriptures," is the key of spiritual understanding to the Scriptural truths, which Jesus declared would make men free. The proof that the key fits the lock and opens wide the gates of heaven here and now, is established in the experience of multitudes who have been loosed from the bondage of sin and sickness and restored to health and righteous living. Frequently such results have occurred after all human skill had been exhausted, thus proving the Scriptural promise, "With God all things are possible." Christian Science, taking for its premise the allness of God, and with its spiritual understanding healing the sick and redeeming the sinner, may well ask of its opponents the question asked of the Jews by Jesus, "Many good works have I shewed you from my Father; for which of those works do ye stone me?"

[Samuel J. Macdonald in *The Evening Press*, Asbury Park, N. J.]

In an issue of your paper you publish a report of two sermons preached in the Ocean Grove Auditorium, and some of the reported statements do not accord with truth and fact. One of these statements is as follows: "Mary Baker Eddy," the speaker said, "states regarding the resurrection that Jesus Christ swooned and pretended to be dead while he was in the grave." But Mrs. Eddy made no such statement or any statement like it or upon which it could truthfully be based. The word "swooned" does not occur in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, nor in any other of her published writings; neither does she use any word of similar import in writing of Jesus Christ. The words "pretend" or "pretended" are also absent from Science and Health, and Mrs. Eddy never made any statement either directly or indirectly imputing to Jesus any pretense or pretension of any kind or degree. The reverend gentleman must have been misled into making the quoted statement, which is entirely untrue.

Among "the important points, or religious tenets of Christian Science," as stated on page 497 of Science and Health is the following: "5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter." Mrs. Eddy also writes on page 39 of Science and Health, "The Bible calls death an enemy, and Jesus overcame death and the grave instead of yielding to them."

The preacher also made this statement which should not pass unnoticed: "He yielded his life that we might escape the powers of death and to guarantee the resurrection of the human body. The resurrection of the human body is

absolutely certain." This compels us to wonder whether the preacher ever read Paul's teaching upon this great subject in the immortal fifteenth chapter of I Corinthians, in the forty-fourth verse of which he declares, "It is sown a natural body; it is raised a spiritual body." In the book of Proverbs, 10:19, it is wisely written, "In the multitude of words there wanteth not sin" (or error) and it would assuredly be a fine thing if all public speakers would ever bear this solemn warning in mind.

♦

[Theodore Burkhardt in *The Telegram*, Portland, Ore.]

A writer in your "Free Lance" columns, under the heading of "Free Thinking and Churches" expresses some views on Christianity and takes occasion to say, "Christian Science is not a religion, it is a business." Probably none of your readers will really take him seriously as to Christian Science not being a religion, for if that were true there are no religions in the world. If any of the many Christian denominational church beliefs may properly be called a religion, surely Christian Science is also a religion. But as to Christian Science being a business, that depends upon what our critic means. If he is using the word business in its ordinary sense, a mere commercial means of livelihood or gain, I answer, No, he is quite mistaken. Christian Science is not a business.

Christian Science teaches something higher than commercialism or the amassing of material wealth. In the highest sense, the practice of Christian Science is a busy-ness, for if its teachings are followed its adherents busy themselves with applying Christian principles to their everyday affairs and problems. Thus Christian Scientists are in the business of making practical use of their religion, and this busy-ness is not unprofitable—for the correct understanding and application of Christ's teachings does bring gain in all the things of life which are really worth while, making happier and healthier men and women, bringing about better and more harmonious conditions in the home and outside it, more honesty and fairness in business dealings, better citizenship—the ultimate goal to be gained being that perfect and harmonious state of being which men call heaven. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

♦

[Robert G. Steel in *The Times*, Detroit, Mich.]

Your issue of recent date carried a dispatch with a New York date line to the effect that the aid of the courts had been sought by a Christian Scientist for the collection of a claim against the estate of a former patient for "metaphysical help," and that it was the first time so far as known that one of this faith had employed legal means to force payment of such an account.

Court actions for the collection of fees by Christian Science practitioners are not countenanced by the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston. This Manual was written by Mary Baker Eddy for the government of the members of the church, and loyal Christian Scientists accord willing and strict obedience to its provisions. In Article VIII, Section 22 of that book occurs the following: "A member of The Mother Church shall not, under pardonable circumstances, sue his patient for recovery of payment for said member's practice, on penalty of discipline and liability to have his name removed from membership. . . . A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good."

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Editorial

A Word to the Field

By the recent decision of the Supreme Judicial Court of Massachusetts there is placed before every member of The Mother Church the opportunity to aid in quickly restoring our periodicals to their rightful position as auxiliaries for publicly presenting Christian Science, the essence of which is to be found in its purity and entirety only in the writings of our Leader. The claims of those who stood loyally by what they conceived to be Mrs. Eddy's spiritual demonstration of church government have been vindicated. The misguided attempts to reverse what she intended to stand unchallenged and inviolate have been rebuked.

The Manual has emerged unbroken and unchanged. Its place in our movement is established for all time. Its intent is plain and unmistakable, for its author is its interpreter, and her interpretation is registered in the history of her church during the past thirty years.

This is not a time for exultation or recrimination. It is the hour when every intelligent plea for closer unity and cooperation among brethren should be promptly heeded and wisely observed. The past two years have been fertile in lessons pointing to the need of greater watchfulness, higher consecration, more loving consideration for each other, and greater devotion to the teachings of our Leader, in order that sickness and sin may be more quickly and effectively vanquished and universal healing and universal reformation may be brought appreciably nearer.

There have been opportunities to learn many things which should be remembered, and others which it will be well to forget in order that we may all meet without partiality and without prejudice upon the common ground of allegiance to our beloved Cause.

It is not too much to hope that all the workers in the great field of Christian Science, however widely they may have differed on the issues of the past two years, will henceforth with outstretched hands lovingly adopt as their greeting one to another the words of Abraham to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." It is true that the unvarying demands of Principle can never be ignored if we are ever to realize the perfection which marks man's likeness to God. We should, however, first apply to ourselves the required test of obedience, and thus aid our brother in his efforts to reach the high goal, always remembering that "love is the fulfilling of the law."

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

A Full Salvation

CHRISTIAN SCIENCE as revealed by Mary Baker Eddy provides mankind with full, complete, present-day salvation from all that is unlike God, that is, from all that is unlike good; and it proves its practical utility by its works. For all who will obediently follow its teachings in letter and spirit, it is the way to health, harmony, holiness, heaven. It

is that understanding of God and His Christ which constitutes life eternal. It is the fulfillment of the promises of the prophets and seers of olden time as to the office of the Christ, and the amplification of the teachings of Christ Jesus in their spiritual import. It provides release from false belief, dissolving every bond that would enslave and limit man's right activities. Through its ministrations the sick are healed, the sinning regenerated, the sorrowing comforted, and the blind made to see. It is the gospel of glad tidings which, preached to the poor,—in spiritual sense,—destroys belief in lack, revealing the infinite bounty that belongs to every child of God. It is the "full salvation from sin, sickness, and death" which, on page 39 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy declares Christ Jesus wrought.

When Lambrose, the eminent Italian scientist of the last century, declared mortal man by nature to be the enemy of innovation, he touched upon a quality of human thought with which every Christian Scientist must deal. The mortal or human sense which conceives life to be inherent in and dependent upon matter, of a necessity partakes of material conditions constituting its own subjective state, and has nothing in common with the spiritual quality which characterizes the real man. In consequence, from its very nature, this sense resists that which if admitted into consciousness would destroy it through reducing it to its native state of nothingness. "That which is born of the Spirit" can have no traffic whatever with "that which is born of the flesh," for they are opposites, the one partaking exclusively of reality, the other dealing alone with false concepts, mere beliefs which have no basis in fact.

Not infrequently the Christian Science practitioner finds that a person seeking through spiritual means relief from some specific ailment, rests quite content with the sense of physical well-being thereby gained. Ignorant of the true import of spiritual healing, he is unaware that God, through the appearance of His Christ in Christian Science, has "come nigh" to the destruction of false belief. The beneficiary unawakened, perhaps, to the presence of this angel visitor, and in consequence without even a slight understanding of the true meaning of the experience, may be receptive to the argument that the specific need having been met, there is no further demand upon him. This viewpoint would reduce the practice of Christian Science, in respect of obligations entailed by the beneficiary to seek and understand the healing Christ, exactly to the level of material practice. In effect it merely exchanges the medical doctor for the spiritual practitioner.

Of the necessity of complete self-immolation in order to gain spiritual freedom Mrs. Eddy states on page 343 of "Miscellaneous Writings": "Let us watch and pray that we enter not into the temptation of ease in sin; and let us not forget that others before us have laid upon the altar all that we have to sacrifice." And she further says, "Thought must be made better, and human life more fruitful, for the divine energy to move it onward and upward." A realization of the instability and inadequacy of the common round of human experiences, together with an awakening desire for spiritual attainment, breaks down the resistance of material sense to the ever present Christ, and impels the healing process. This improved mental state constitutes the soil of a good and honest heart in which the seeds of Truth finding lodgment, spring up and bear fruit, even an hundredfold. To the honest seeker after Truth these stages symbolize the realization of the promise of full salvation.

ALBERT F. GILMORE.

Our Manual—A Retrospect

THOSE Christian Scientists who remember the publication of the first edition of our Church Manual may recall what varied reception it was accorded by the field at large. There was some fretting, some complaining, some rebellious murmuring, but there was also a sufficient confidence in God and in Mrs. Eddy as His messenger to accept whatever she presented as a direct gift from Him. In those days, when the Christian Science church organization may be said to have been in its infancy, our revered Leader found herself confronted with serious and stupendous problems. Through her prayerful, watchful, consecrated endeavor The Mother Church had become established; and located as it was so near her home, it had the advantage of her loving, constant care.

As her students went out to more distant points, carrying the healing and regenerative message of Christian Science, by their works proving it to be the demonstrable faith for which a dissatisfied world was longing, it naturally followed that branch churches and societies began to spring up in all directions. At first, because they themselves lacked the spiritual growth necessary to guard against the mistakes and blunders of inexperience the students would write to Mrs. Eddy for the counsel which her wisdom alone was equal to giving. With the increasing multiplicity of the churches, this method of giving counsel to the field was found to be impracticable. It became apparent that there must be uniformity in organization, in the order of services, and in other essentials connected with church government, if the movement of Christian Science was to proceed in orderly unfoldment. At the same time there appeared the great need of safeguarding the organization of The Mother Church in its completeness as well as the facts in regard to Christian Science itself.

As the angel said to John: "What thou seest write in a book, and send it unto the seven churches"; and again, "He that hath an ear, let him hear what the Spirit saith unto the churches,"—so Mrs. Eddy saw the absolute necessity of the Christian Science church being supplied with certain laws of government and direction, in order that the revelation she had received should thereby be protected from the dangers which would inevitably beset the establishment and progress of so mighty a movement,—a movement which was to reinstate the exact Christianity which Jesus taught and practiced. Then there began that marvelous demonstration of our Leader in giving to the world the Manual of The Mother Church. Each Rule and By-law as it was presented to the field was met by the obedient with joy, but by those who had not yet learned to recognize the invariable inspiration of Mrs. Eddy's acts, with resistance and opposition. To the obedient each new By-law was either the revelation of a forward step, or the expression of protection for the cause and for the individual from abuses that would, if allowed full sway, have gone on to the overthrowing of the movement of Christian Science.

Always these By-laws safeguarded the demands of divine Principle and protected them against the inroads of self-will and its myriad offshoots. Each one did the work God intended it to do, by putting a buttress about some point which needed defense, by exposing and proving the falsity of some assaulting error, or by opening the door to further advancement in demonstration for church or individual. In spite of criticism from within and without Mrs. Eddy went fearlessly on, never failing to present just the rule necessary to meet

the specific need; and notwithstanding opposition, also both from within and from without, each Rule and By-law has proved itself to be the right one not only for the hour in which it was given, but for all time. In "Miscellaneous Writings" (p. 148), our Leader herself states in regard to the Rules and By-laws of the Manual: "They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science."

Finally the day came when every loyal Christian Scientist was willing to accept without question any By-law or Rule which Mrs. Eddy proposed, and her interpretation of them was acknowledged as correct and desirable. That God inspired the Manual is no less true than that He has established its place in the hearts of all true Christian Scientists, because each one has learned that it is only as each separate By-law is understood and put into practice that Christian Science can be properly demonstrated. There is also enshrined in their hearts unspeakable gratitude for and appreciation of their beloved Leader's great demonstration in walking so close to God in her unselfed life that the Manual could be revealed to her. As the behests of the Manual are conscientiously obeyed, all are coming to understand the truth of Mrs. Eddy's own statement in Miscellany (p. 230): "This church is impartial. Its rules apply not to one member only, but to one and all equally. Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

ELLA W. HOAG.

The Power of God

CHRISTIAN SCIENCE is teaching the world that the power of God is unlimited; that, indeed, it is the only real power in existence. When such a proposition first comes before human beings there is often an outburst of skepticism. "What!" it is asked by some. "Can it be truthfully asserted that the power of God is manifested in human affairs at all? Is it not rather the case that He remains outside of the concerns of a sorrowing, sinning world, conscious it may be of its suffering but unable to heal it?" That is the mental attitude of many toward the divine Being.

Now, Christian Science is telling mankind to-day, through the works of Mary Baker Eddy, the Discoverer and Founder of Christian Science, the truth about God; and as this truth is apprehended it becomes plain that the power of God is a positive spiritual fact, and that it can be utilized by men at all times and on all occasions. The unenlightened world, as has been said, does not understand this, because it is ignorant of God's nature. One of the saddest things to contemplate is the extravagance of the false beliefs which throughout the ages have been associated with the name of God. He has been called a God of vengeance, a God of hate, a God who knows both good and evil; and when such fictitious notions of Deity have been entertained, all manner of crime has been committed in His name.

Christian Science has given to God His rightful place in His own universe. God, Christian Science declares, is infinite good, omnipotent, omnipresent Principle. Note the fact of God's infinitude. God is all-inclusive Being, all-inclusive good. The moment one grasps the fact, even feebly, what a vista opens up!

Mrs. Eddy, true to revelation and reason, on page 228

of "Science and Health with Key to the Scriptures," writes: "There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God." Once admit the allness of God, and it follows that the power of God is unlimited. In spite of all that the material senses may seem to say,—those so-called senses of touch and taste and hearing and sight and smell; in spite of all that human reason may urge to the contrary, the discovery of Christian Science is that "there is no power apart from God." Human beings, to begin with, may resent this great spiritual truth; but it is the truth, and will ultimately establish itself among mankind, and be utilized in the overcoming of all that is unlike good.

The understanding which Christian Science gives of the unlimited nature of God's power and its availability was possessed by Christ Jesus to an extraordinary degree. He made use of God's power in the healing of all kinds of sickness and sin. How did he do it? In the same way as is done to-day when Christian Science heals the sick and the sinner. Suppose a case of sickness to present itself,—it matters not whether the disease may seem to have been going on for a time or to have but begun to be in evidence,—how must it be dealt with mentally? At once thought should turn to the truth about God to affirm His allness and His omnipotence. Since good is infinite, evil has no real presence, no real power. Disease is not good; therefore it has no real existence. True consciousness is now at work; and it is perfectly certain that if the realization of the truth be clear enough and the person seeking the healing be prepared for it, the belief of disease will disappear. Mrs. Eddy has written on page 111 of "Science and Health with Key to the Scriptures," "The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science." Jesus never doubted the healing power of Truth. "With God all things are possible," he once said, after he had spoken of the difficulty a man, believing greatly in material riches, has in accepting the truths of spiritual being. Jesus kept continually before himself the facts of spiritual being, the truth about the Father's love and presence and power and that these attributes of the divine nature were the real things of existence. This realization caused the illusory dreams of material sense to vanish, whether they presented themselves in the form of a withered hand or a lunatic boy, an "issue of blood" or a blind eye. Like Jeremiah, hundreds of years before his day, he could declare with perfect assurance, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Nothing too hard for God! As Mrs. Eddy says (Science and Health, p. 224): "The power of God brings deliverance to the captive. No power can withstand divine Love."

What a message of comfort to the weary and heavy-laden! But the message of Christian Science must be learned. The effort must be made to gain an understanding of the divine Principle of being; and this having been done one must strive with earnestness and sincerity to put into practice what has been learned. No one will ever solve an arithmetical problem without diligently applying the rules applicable to it. Every one must do likewise with the difficulties, perplexities, and sufferings of human existence. These have to be subjected to the rules of divine metaphysics; and as this is consistently done they will cease to present themselves.

DUNCAN SINCLAIR.

Among the Churches

Current Notes

MERIDEN, CONN.—A triangular plot of land bounded by Lambert Avenue, South Avenue, and Fourth Street, has been purchased by the parishioners of First Church of Christ, Scientist, and will be used as the site for the erection of a new church.

STOCKTON, CALIF.—First and Second Churches of Christ, Scientist, in Stockton, have united and now hold services at First Church of Christ, Scientist, in Stockton, in the chapel, corner of Flora and Center Streets.

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 2, 1922, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 26, 1922. Consideration of any applications received after that date will be deferred until the Nov. 3, 1922, admission.

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

Those who have made application for membership prior to Nov. 4, 1921, and have not received notice of election, may communicate with the Clerk if they desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,

236 Huntington Avenue, Back Bay, Boston 17, Mass.

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The Lectures

WHEELING, W. VA. (First Church).—A lecturer on Christian Science was introduced by Mr. Joseph R. Curl, who said in part:—

In the constitution of West Virginia one of the essentials for the preservation of free government is stated to be the "frequent recurrence to fundamental principles." If frequent recurrence to fundamentals is necessary for the preservation of free government, it is equally essential for the preservation of true religion. And has not that been the mission of every great religious leader? Moses labored for recurrence to fundamentals, and to keep those fundamentals ever and perpetually before his people he gave them the Ten Commandments on tables of stone. Samuel, Elijah, Elisha, Isaiah, and the other patriarchs likewise argued for recurrence to Principle, after materialism, creed, and dogma had obscured the great truths.

So it was with Jesus. He came not to destroy the law, but to fulfill it, to uncover and reveal that which had been secret, undiscerned, since the foundation of the world—the beginning of materialistic thought. The so-called Middle Ages were brought to a close by the efforts of Wycliffe, Huss, Luther, Calvin, Knox, and the other great leaders of the Reformation, to lead the people back to fundamentals. To-day the same necessity confronts us, and has been and is being met by Christian Science. Mary Baker Eddy, after both dogmatic religion and medicine had failed her in her hour of need, turned to the Bible, and there found the truth in divine Science she has set forth in her book "Science and Health with Key to the Scriptures." And she says in that book (p. 120), "Science reverses the false testimony of the

physical senses, and by this reversal mortals arrive at the fundamental facts of being." In short, man learns in Christian Science the final fundamental, if I may so phrase it, that God is in fact omnipotent, omnipresent, omniscient—All-in-all. Can there be any greater ultimate basis?

CANANDAIGUA, N. Y. (Society).—From remarks of Mrs. Bertha M. Fitch introductory to a Christian Science lecture:—

As this is the first lecture on Christian Science to be given here, it is well that its purpose be understood by all who are present. It is not, as some may suppose, to create an interest in this subject but rather to serve an interest already existing. That such an interest does exist in this community is proved by your presence. Moreover, your presence is gratifying as an evidence of your fair-mindedness, of your willingness to gain information about Christian Science from a reliable source.

SEWICKLEY, PA. (Society).—Mrs. Nelvia Ritchie, in introducing a lecturer on Christian Science, spoke in part as follows:—

Christ Jesus, our Way-shower, 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." Down through the ages these questions have confronted humanity: How to continue in the Word? How to know the truth that makes free?

To-day multitudes of men and women in many parts of the world will testify that they have found the answers to these questions through the teaching, study, and help of Christian Science and have been enabled thereby to understand sufficiently the truth taught by Jesus, to be healed physically and mentally. They have been comforted, their lives have been purified and regenerated, and they have experienced a large measure of freedom from the ills of the flesh.



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.

ARKANSAS—Fort Smith: Feb. 19.

CALIFORNIA—Coachella: Masonic Hall, 3 p.m., Feb. 19.

East San Diego: Vista Theater, 8 p.m., Feb. 20.

Imperial: 3 p.m., Feb. 19.

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

Los Angeles (Sixth Church): Church Edifice, 971 East 42nd Street, 8 p.m., Feb. 23.

Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., Feb. 21.

Redlands: Contemporary Club, 8 p.m., Feb. 23.

Riverside: Church Edifice, Sixth and Lemon Streets, 8 p.m., Feb. 24.

Roseville: 8 p.m., Feb. 19.

Berkeley (Society, University of California): 8 p.m., Feb. 20.

Venice: Santa Monica Municipal Auditorium, 8 p.m., Feb. 17.

COLORADO—Boulder: Curran Opera House, 3 p.m., Feb. 19.

Englewood: Englewood High School, 8 p.m., Feb. 20.

Florence: High School Auditorium, 8 p.m., Feb. 16.

Montrose: Armory, 8 p.m., Feb. 17.

Victor: Church Edifice, 117 South Fourth Street, 8 p.m., Feb. 23.

DELAWARE—Wilmington: Feb. 20.

ENGLAND—London (Eighth Church): Empress Theater, Brixton, 3:15 p.m., March 5.

London: Holloway Empire, Holloway Rd., London, N., at 3:15 p.m., March 5.

FLORIDA—Miami: Central School Auditorium, 3 p.m., Feb. 19.

Key West: Harris High School, 8 p.m., Feb. 21.

IDAHO—Blackfoot: 8 p.m., Feb. 24.

ILLINOIS—Cairo: Masonic Hall, 8 p.m., Feb. 24.

Chicago (Second Church): Church Edifice, Wrightwood and Pine Grove Avenues, 8 p.m., Feb. 17.

Chicago (Sixth Church): Church Edifice, 1131 Prairie Avenue, 8 p.m., Feb. 23.

Chicago (Ninth Church): Church Edifice, 6154 Woodlawn Avenue, 8 p.m., Feb. 21.

Chicago (Tenth Church): Church Edifice, 5640 Blackstone Avenue, 8 p.m., Feb. 21.

Chicago (Eleventh Church): Church Edifice, 2840 Logan Boulevard, 8 p.m., Feb. 17.

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

Chicago (Joint): Cohan Opera House, noon, Feb. 21.

Chicago (Society, University of Chicago): Harper Assembly Room, 4:30 p.m., Feb. 16.

Chicago Heights: Masonic Hall, 8 p.m., Feb. 24.

Evanston: Church Edifice, Chicago Avenue and Grove Street, 8 p.m., Feb. 17.

Hinsdale (Auspices La Grange): Hinsdale Club House, 8 p.m., Feb. 16.

INDIANA—Goshen: Lincoln Theater, 8:15 p.m., Feb. 25.

Valparaiso: Memorial Opera House, 8 p.m., Feb. 23.

IOWA—Cedar Rapids: Church Edifice, 1242 Second Avenue, 3 p.m., Feb. 19.

Iowa City: Englert Theater, 8 p.m., Feb. 20.

IRELAND—Dublin (Second Church): Feb. 27.

MASSACHUSETTS—Attleboro: Columbia Theater, 8 p.m., Feb. 23.

MISSISSIPPI—Clarksdale: City Hall, 3 p.m., Feb. 19.

MISSOURI—Brookfield: Grand Theater, 3:30 p.m., Feb. 19.

Hannibal: High School Auditorium, 8 p.m., Feb. 23.

Mexico City: Court House, 3 p.m., Feb. 19.

St. Joseph (Second Church): Lyceum Theater, 8 p.m., Feb. 20.

St. Louis (Sixth Church): Mt. Moriah (Masonic) Temple, 8 p.m., Feb. 17.

Trenton: Royal Theater, 8 p.m., Feb. 21.

MONTANA—Billings: Church Edifice, 1 Burlington Avenue, 8 p.m., Feb. 17.

Butte: High School Auditorium, 8 p.m., Feb. 23.

Kalispell: The Liberty Theater, 3 p.m., Feb. 19.

NEBRASKA—Omaha (Joint): Auditorium, 8 p.m., Feb. 24.

NEW JERSEY—Orange: Church Edifice, 24 Cleveland Street, 8:15 p.m., Feb. 21.

NEW MEXICO—Roswell: Masonic Temple, 8 p.m., Feb. 16.

NEW YORK—Bronxville: The Village Hall, 8 p.m., Feb. 19.

Brooklyn (Third Church): Church Edifice, 261 East Twenty-first Street, 8:15 p.m., Feb. 23.

Freeport (Long Island): Feb. 19.

White Plains: 3:30 p.m., Feb. 19.

NORWAY—Christiania: March 2.

OHIO—Bedford: High School Auditorium, 8 p.m., Feb. 16.

Toledo (First Church): Coliseum Theater, 8 p.m., Feb. 24.

OKLAHOMA—Guthrie: Guthrie Theater, 8 p.m., Feb. 17.

Ponca City: City Auditorium, 8 p.m., Feb. 16.

SWEDEN—Stockholm: March 5.

SWITZERLAND—Geneva: Victoria Hall (French), March 2.

Lausanne: Salle de Tivoli, 8:30 p.m., Feb. 28.

TEXAS—Dallas (First Church): Feb. 23.

Tyler: High School Auditorium, 8 p.m., Feb. 21.

UTAH—Ogden: 8 p.m., Feb. 21.

WASHINGTON—Seattle (Fourth Church): Church Edifice, Eighth Avenue and Seneca Street, 8 p.m., Feb. 16 and 17.

Seattle (Fourth Church): Metropolitan Theater, 12:10 noon, Feb. 17.

WEST VIRGINIA—Wheeling: Court Theater, 3 p.m., Feb. 19.

WYOMING—Basin: Church Edifice, 8 p.m., Feb. 24.

Cheyenne: Parish House, 8 p.m., Feb. 21.

Cody: Temple Theater, 8 p.m., Feb. 23.

Testimonies of Healing

In October, 1919, while at my work in the Pennsylvania Railroad repair shops, my partner accidentally struck me a severe blow on the base of the skull with a heavy sledge, weighing about ten pounds, which knocked me a distance of six feet. I was picked up unconscious and taken to the company's doctor. When I regained consciousness I asked to be taken home to my mother. She was away at the time and did not know I was home for more than an hour. When she found me she immediately started to know the truth for me, while she washed my head, and when she finished I got up and walked to my room. Then mother thought best to call a practitioner. This dear friend came and lovingly worked for me, staying in our home for about an hour. When she left I got up, dressed, and was about the house all the afternoon and evening. I slept well all night, and next morning took my wheel and attended to some business in the city. The specialists from the hospital and the company's doctor called to see me while I was away and were very much surprised not to find me at home and prostrated. When mother told them I was on my wheel they said, "Well, we have made a mistake, because the man we are looking for had a most severely fractured skull." Mother told them I was that man and worked for the Pennsylvania Railroad, but that I was all right now. That did not satisfy them, so they sent another physician; but as I had not returned when he arrived, mother told him the same thing. I went to the shops the next morning, but they would not let me work. This was Saturday, and Monday I went to work with no trace of the accident, nor have I ever felt any further effect from it. It will soon be a year since it happened. I am therefore most grateful for Christian Science and for all it has done for me. I am also very grateful to the practitioner for her loving work and kindness.

RUSSELL M. SEBRING, Elmira, New York.



With deep gratitude I desire to give testimony of the rich blessings which I have experienced in Christian Science. I heard of it through my mother about five years ago.

I was ill and delicate from childhood and a constant care to my family and the physicians. Through the earnest study of the textbook, the other works of our beloved Leader, Mary Baker Eddy, and the Heralds I have become a happy child of God. Weak eyes and heart failure have disappeared, and I can only inadequately express my sense of gratitude for this. While going to school I had to give up sewing, drawing, and gymnastics. Sports and excursions were entirely prohibited. I had proof of God's supremacy and love during the influenza epidemic in 1919; I was tied to my bed for two weeks, but through the help of a loving practitioner I recognized the error and was freed from it. I am very grateful to the dear practitioner, to friends and acquaintances who have led me in the way of Truth.

I give thanks daily to God, our Father, that he gave strength to our beloved Leader, Mary Baker Eddy, to reveal the truth to us.—EMMA SCHUMACHER, Biel, Switzerland.



It is with a grateful heart that I can testify to the healing power of Christian Science. The benefits my children and I have derived from this beautiful truth are so manifold that I could not begin to relate them all; so I shall only mention a few demonstrations of more recent date. About two years ago I was seized with influenza in its worst form. Those members of my family who were not Christian Scien-

tists insisted upon calling a doctor. There was no help for me from that source and so the disease raged on until death seemed inevitable, when it was decided to call a Christian Science practitioner. He came to the house and I improved almost instantly. Within one week I was restored to health. An instantaneous healing was the result of the same practitioner's treatment in a case of ptomaine poisoning from which I suffered some months ago. The pain was excruciating and I was utterly helpless. About three o'clock in the morning my daughter called him on the telephone. Within five minutes I was absolutely free from pain and slept soundly until morning. There is also another testimony I should like to contribute. My little son had an attack of quinsy sore throat accompanied by a high temperature. A practitioner was notified and, as always, the results were wonderful; my son improved almost at once and the fever subsided. Within one week he was able to return to school. I am indeed deeply grateful to God and to our dear Leader, Mary Baker Eddy, who by her untiring efforts and love made these things possible. I am also grateful to the practitioner through whose loving help we were so greatly benefited.

(Mrs.) LILLY E. FRIEDRICH, Bridgeburg, Ontario.



On the evening of February 26, 1919, while I was standing near a gas heater, my dress, which had recently come from the cleaner's, caught fire at the bottom, and in a few seconds I was enveloped in flames. I declared "the scientific statement of being" as given on page 468 of the Christian Science textbook, "Science and Health with Key to the Scriptures." Three other Scientists, one of them a practitioner, were with me and joined with me in declaring the truth. Although inhaling the flames, I did not lose consciousness for a moment, neither did I experience a moment's pain, then nor afterward, from the burns. I knew my clothes were burned off, but I did not know the flesh was burned. However, it was so severely burned that arms and hands were rendered helpless and I was confined to bed for months. Gangrene appeared at one time in the badly burned leg, but was overcome by Christian Science treatment. Also a discharge from the eyes was overcome and my eyesight is perfect as ever. On the night of the accident the practitioner read to me continually from the Bible, Science and Health, Mrs. Eddy's other writings, and the Christian Science Hymnal, and talked the truth so positively that shock and fear were overcome before they had a chance to manifest themselves. All through the experience, whatever the condition was, there was no fear. New flesh has grown wherever needed. Mucous membranes and tissues have been renewed. I have complete use of my legs and practically complete use of my arms and hands. I do all of my own housework without inconvenience. There are no scars, and people now say, "It is hard to believe you were ever burned."

(Mrs.) ALICE FORS TURPAN, Paterson, New Jersey.



It is with deepest gratitude that I add my testimony to the long list of those who rejoice in the healing and regenerating power of Christian Science, which repeats to this age the loving invitation of the Master, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

My heart is filled with love and reverence for our revered Leader, Mary Baker Eddy, through whose spiritual insight the rule of Christian healing was discovered, and through whose life and labor of love this revelation has been given to the world.

Christian Science has unfolded to me the spiritual import of the Scriptures, giving me a love for and understanding of the Bible; it has revealed to me the ever presence of God as divine Mind; it has given me a clearer idea of the life purpose of Jesus the Christ, an inspiration for living and an ideal to attain to.

The revelation of God as Mind and of man as the idea of Mind, expressing the divine nature, showed me the absolute and immediate need of beginning to purge my consciousness of everything unlike the nature of God. It showed me the cowardice of using such words as "heredity," "temperament," and "disposition" as excuses for failing to meet and to master faults of character. As this work of purification goes on, man in God's likeness will be brought to light.

Through the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, I was healed of rheumatism from which I had suffered for many years, and I have also been healed of influenza, severe pain and inflammation in one foot, short sight, and various minor ailments.

Christian Science has been my strength and support in trials, and my comfort and solace in sorrow, and I am encouraged to press forward to a better understanding and practice of its wonderful teaching.

MARY L. RICHMOND, Glasgow, Scotland.



It is with deep gratitude that I acknowledge the healing of cysts on the eyes, which has been gained through the teaching of Christian Science and with help lovingly given me. In our home we are all striving for a fuller realization of the truth as given to us in "Science and Health with Key to the Scriptures" by Mrs. Eddy, and we have all experienced many blessings and a great sense of freedom from the bondage of inharmony.

For all the help we have received through the literature and from friends in Science we are truly grateful.

MARY WINTER, Newcastle-on-Tyne, England.



"Science and Health with Key to the Scriptures" was placed within my reach and I began reading it just as I would have any other book, without prejudice for or against its contents. I had been wearing glasses for twenty years and could no more than distinguish a man from a woman a distance of across a street without them. I had not read the book more than half through before conditions became so that I could not read with the glasses I was wearing. I left them off intending to get new ones, as I had been told by many oculists that I could never get along without glasses. I found, however, that instead of new ones I needed no glasses nor have I needed any since, and while I am past threescore I can use my eyes in study as well as or better than some much younger. Later, trouble came and I sought help through Christian Science and had a struggle to grasp it, but I had the healing of my eyes as the proof that God was present, and when things looked the darkest that helped me to stay in the path; and in time light and help came. I cannot express what Christian Science means to me but I would not exchange what I understand of it for all the material wealth and material honors there are in this world. I have seen practically every known disease healed through the application of its teachings, including the setting of compound fractures of bones, so that I know there is nothing that God cannot or will not do for us if we follow the example of the Master and do always those things that please the Father.

To Mrs. Eddy I am very grateful for having been so

pure as to be led to give us the light in the way the whole world may find the path to peace and harmony. One of the greatest demonstrations for me has been the overcoming of prejudice against Mrs. Eddy and I rejoice that I have found that the more diligently I seek and the more completely I follow her teachings the more progress I make and the better work I can do. That she was directed by God can be proved by any one who will apply her teachings to every problem that may confront him.

LOUIS J. SIMMONS, Chico, California.



I wish to express my gratitude for all the benefits I have received since I became interested in Christian Science.

My first experience of Christian Science healing was when my children developed whooping cough. I applied for Christian Science treatment, which was lovingly given, and in about two weeks they had quite recovered. Since then measles, convulsions, kidney trouble, and numerous other ailments have been met for the children very quickly, some instantaneously, with the help of a Christian Science practitioner.

I have had some wonderful healings myself. I suffered from the misplacement of an internal organ, and through Christian Science treatment alone I felt it go back to its place, and the pain and the discomfort vanished. In the ordinary way surgical appliances have to be used and then the results are not always satisfactory, but this healing has been permanent. Rheumatism has been healed and a very bad skin trouble, caused by a nervous breakdown, also yielded to Christian Science treatment. I was also instantaneously healed of Spanish influenza after having been very seriously ill for nearly a day.

The most wonderful experience of all was that of painless childbirth, which I experienced just two years ago. I was alone in the house when my little girl was born, but I knew and felt that I was in the presence of God. I remembered the last thing my practitioner had said when she left me the evening before: "Remember that God is the only deliverer, the only power, the only presence," and I proved it to be true, for I had no fear nor pain whatever, and when help came I was quite happy and every condition was perfectly harmonious. My little girl is a picture of health and happiness.

I am very grateful for all the healings my children and I have received in Christian Science, but I am more grateful for Christian Science teaching as a practical religion, and that at all times and in all difficulties we can apply Christian Science, knowing divine Love is ever present.

I am truly grateful to Mrs. Eddy for her life of unselfish devotion to Principle, whereby this Science has become available to mankind.—(Mrs.) EVELYN TREVOR ANDERSON, Dublin, Ireland.



Christian Science found me about eleven years ago in the darkest hour of my life. For four years I had struggled with sorrow and the dread disease tuberculosis. I had lost all faith in the God of my childhood and could not see a ray of light anywhere.

In this condition I came to Colorado Springs to visit a friend. Upon my arrival here I learned that she had found a new religion which taught that God heals not only sin but sickness and sorrow.

She did not offer me her religion but lived it so thoroughly and earnestly that in a very few days I began to investigate for myself by reading that wonderful book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

I did not have to read far until I saw that I had found the truth for which I had searched so long. I soon forgot my physical ailments in my earnest study of the truth. Day by day my loving friend and I searched the Scriptures and Science and Health, talking a new language and living a new life all of that long, beautiful summer.

At the end of two months of such companionship I found myself perfectly well and happier than I had ever been before. I had hardly realized the presence of a body for weeks.

Since that time Christian Science has been my only physician, having met my every need, whether physical, financial, or spiritual. To say that I am grateful to God, to Mrs. Eddy who has given so much to mankind, and to my friend who so lovingly showed me the way, is putting it very mildly.—(Mrs.) RUBY A. GARDNER, Colorado Springs, Colorado.



From the time I was old enough to walk I had trouble with my hips, and later, when examined, doctors claimed that both hip bones were out of the sockets two inches. From earliest recollection I had to limp in walking. When I was about eleven years old physicians informed my parents that if I would go to the hospital and have an operation performed the difficulty would be overcome. To this my parents consented and the operation was performed. The physicians thought they would be able to put the bones back into the sockets, but in this they were not successful. After four months I was taken home from the hospital, not able to stand on my feet, much less to walk. Prior to the operation I was able to walk and go to school. For two years my parents had to lift me out of bed into a chair. At the end of this time we heard of Christian Science and decided to take treatment, inasmuch as material means had failed. In a few months under Christian Science treatment I was able to walk. I continued to improve and was soon able to go to school. It has been four years since my healing and I am in the enjoyment of excellent health, and able to walk quite well. I recently completed a course in business college and am ready for an office position. Words cannot express my gratitude for the great blessing that has come into my life through Christian Science.

MARY SULLIVAN, Dayton, Ohio.

We desire to confirm our daughter's testimony.

MR. and MRS. WALTER SULLIVAN.



I wish to express my very deep gratitude to God for a healing which took place in 1919 through the knowledge of Christian Science.

I was, to material sense, attacked with rheumatism in the legs, whilst serving with the British Army on the western front, just after the armistice had been signed, and we had returned from Germany and were resting on the Belgian frontier. The weather was bitterly cold, and although I continually read passages from Science and Health, my understanding was obscure; and finally I was sent by an army doctor to a casualty clearing hospital in Belgium. I was ordered to bed, and on examination by the doctors it was pronounced that the rheumatism had left me with valvular heart disease, so that I was not allowed to get up at all. I continued to read Science and Health, but after three weeks, instead of progressing I was to mortal mind rather worse and could not be moved. I then thought I would ask for absent treatment, but there appeared many obstacles to getting permission for a telegram to be sent through army headquarters to a practitioner in Dublin; so I approached

the Church of England chaplain, who kindly said he would do it for me. This he did, and the principal medical officers, after asking me to alter somewhat my wording, allowed the telegram to be sent. The kind practitioner on receipt of my telegram started to work lovingly for me, and within a few hours I was moved from the casualty clearing station to the railway line, and awaited an ambulance train for the coast. After many medical examinations I finally reached the coast feeling fairly fit again, and was finally sent to England. At Leicester I was certified quite fit and with no trace of valvular disease of the heart, and was sent away on leave. I would like to mention that from the time I sent the telegram to the time I was sent on leave and pronounced fit about ten days elapsed, and during that time I was not given another dose of medicine.

I would like to express my sincere appreciation to the dear practitioner who helped me so much, and for the loving thought which quickly overcame all material obstacles, and for those beautiful words which are so helpful (Science and Health, p. 494), "Divine Love always has met and always will meet every human need."

W. A. BURNS, Leigh-on-Sea, Essex, England.



I am indeed grateful for what Christian Science has done for me and other members of my family.

Through an accident several months ago I had a bone broken in one hand and was unable to use my hand at all. With two treatments from a practitioner the soreness was entirely gone and I have never had any trouble with it since. For this and many other demonstrations I am very grateful.

JOSEPHINE L. HANNAH, Chico, California.



For many years I had suffered much and had been in the hands of doctors, who said I must live quietly and carefully, but that I need not expect to take up my work as before. Dear friends, Christian Scientists, showed me the truth, and have helped me to a true knowledge of what man is. I rejoice to say all fear of bad health has gone. I have had instantaneous healings of minor ills since obtaining this knowledge.

I only hope that as I gain a better understanding of God, good, I may be able to show forth the truth by my life. My heart goes out in gratitude to God for the great good I have received in the teachings of Mary Baker Eddy, His faithful witness, and the practitioners who have helped me.

MAMIE KINCAID, Donegal, Ireland.



Twelve years ago I began the study of Christian Science and had been studying only a few months when I was able to lay aside glasses which I had worn for four years. Christian Science has since healed me in thirty-six hours of a severe attack of influenza, when my second baby was only a week old. Christian Science has been a wonderful aid in the handling of our two children through their infancy and early childhood. Last summer our little three-year-old son ran away from home. I did not know which street or which direction he had taken but by realizing the truth as taught in Christian Science I was rightly led, and after walking five blocks met him safe and sound in the company of a lady who said she rescued him from the middle of one of the busy streets of our city. She said that at the moment of the rescue four automobiles and two trains all seemed to be coming together at the point where the child was standing.

At about that same time our little daughter, then eighteen

months old, had formed the habit of putting paper and other small articles up her nose. I considered this habit of no consequence and paid no attention to it until one day I took the child to visit a friend. The friend noticed the condition and declared it to be a very serious thing. I was immediately filled with fear and evidently did not correct my fear with a right understanding of God, for the next day when I returned home with the child her breathing indicated that something invisible was lodged in her nose. She did not seem to suffer, however, so I dismissed the matter from my thoughts, thinking perhaps she had only a slight cold. After several months had passed, the nose began to have a very disagreeable odor. Then the condition seemed serious and I realized the truth about it as best I knew. After a short time something white appeared far up one of the nostrils and seemed to stay in that one place. I could not remove it by material means and fear seemed to master me, so I called on a practitioner for help. The white object, which was soon found to be a large cherry seed, then began moving gradually downward, and on the sixth day after the practitioner was called it was easily removed. Following the removal of the seed there was no bad odor and no bad effect whatever. This demonstration occurred in October, about three months after the cherry season.

We have had in our home many other wonderful proofs of the healing and protecting power of divine Love, and for all these blessings I am indeed grateful.

(Mrs.) PEARL B. HARDEN, Oakland, California.

I wish to corroborate the healings and experiences related by my wife and express my gratitude to Christian Science for what it has done and is doing for me and my family. My first healing was a case of stomach trouble of long standing. This was positive proof to me of the worth of Christian Science, which has since that time most naturally met my every need. I surely have great cause to be thankful to God for all the good that has come to us. I am also grateful for the textbook, "Science and Health with Key to the Scriptures," and other writings by the author, Mary Baker Eddy, who after discovering this Science of Christian healing was so unselfish as to give her life to the work of restoring it to all the world. I am thankful to those advanced students of Christian Science called practitioners, upon whom I have called at times for assistance, which has always been so lovingly and willingly given me.

WILLIAM RUSSELL HARDEN.



I wore two elastic stockings for twenty-two years, and even with them I was not able to walk or stand for any length of time. My kidneys were weak and a bladder trouble caused great suffering. Constipation and liver trouble had followed me from childhood. I spent three months in a sanitarium, where I was operated upon for gallstones. During all these years my nerves made life a burden. Three years ago I had a second attack of acute Bright's disease following bronchitis. At this time a serious condition of the heart developed and the doctor said I would never be better. In fact, every one seemed to think I could live but a short time. Then my friends urged me to try Christian Science. From the first much help was received. I had treatment for two months, during which time my troubles disappeared. My elastic stockings were removed and now I am able to walk and work as I never have before. I will never be able to express the gratitude I feel for what Christian Science has done for me in making me so well and happy.—(Mrs.) LULA H. NEEDHAM, Potsdam, New York.

Signs of the Times

[From "The Refashioning of English Education, a Lesson of the Great War," by Caroline F. E. Spurgeon in *The Atlantic Monthly*]

To quote the remarkable letter to the Prime Minister by the Master of Balliol, which serves as an introduction to the report of the Committee on Adult Education of which he was chairman: "We stand at the bar of history for judgment, and we shall be judged by the use we make of this unique opportunity. It is unique in many ways, most of all in the fact that the public not only has its conscience aroused and its heart stirred, but also has its mind open and receptive of new ideas to an unprecedented degree." This quickened conscience, stirring of heart, and liberation of mind are to be found in some degree among all the peoples, and one practical result of that is the dawning realization that the most pressing need of every nation is not battleships or guns, but education—enlightened and humane. . . .

The chief factor in the present divorce between education and reality is the theory, long accepted, that "the process of education is the performing of compulsory hard labor, a 'grind' or 'stiffening process,' 'a gritting of the teeth' on hard substances, with the primary object not of acquiring a particular form of skill or knowledge but of giving the mind a general training and strengthening." If this theory were abandoned the whole educational problem would be made easier, and it would be possible to secure for the child a living interest and a sense of purpose in his work. This purpose would be realized more and more fully as it came to be understood that education is not the same thing as information or discipline, or even the dealing with human knowledge divided up into so-called "subjects." True education, the "drawing out" and training of already existing faculties, is really guidance in acquiring experience.



[From "Glenn Frank: An Interview," in *The Christian Register*]

"Your final point about restoring the lost spirituality of politics, and your reference to politics as the supreme adventure of the race has special appeal for us liberals," I said.

"To me the spiritual element back of all these problems is the great thing," Mr. Frank replied. "I am making just as much of it as I can. I believe that we are entering on the greatest revival of religion the world has seen."

I remarked, "But it will not take the traditional evangelical trend."

"Not at all. . . ."

It must be that Mr. Frank is right, when he declares we are on the verge of a world-wide quickening and spiritual awakening. I have had occasion to talk with a number of men and women who are real leaders and prophets—business men, progressives in the field of industry, philanthropists, authors, actors, legislators—as well as persons whose profession it is to think in terms of religious belief, and I find all of them convinced that the time is at hand to apply the philosophy of Jesus to every human undertaking. "Politics has not always been soulless," declared Mr. Frank. "One of the crying needs of the world is the restoration of that lost spirituality, and I believe that restoration is at hand."



[Gerald B. Hurst, in *The Nineteenth Century*]

The love of peace which dominates men's minds all over the earth to-day, and particularly in democratic countries, may be justly deemed a real step forward from the morality of the past. Since the dawn of history the struggle among nations for survival has been, both in theory and practice of

international conduct, the normal process by which states have developed. Primitive society lived in violence. From antiquity down to our own age conflict has been the keynote of relations between different races. "A prince," writes Machiavelli, "is to have no other design nor thought nor study but war and the arts and disciplines of it, for indeed that is the only profession worthy of a prince." "In all times," says Hobbes, "kings and persons of sovereign authority because of their independency are in continual jealousies and in the state and posture of gladiators." The Washington Conference is the symbol of a new view of the international system. War is now considered to be something horrible, abnormal—an event outside of the natural evolution of men and nations. Such a conception helps to bring the kingdom of heaven nearer to a suffering world.

✧

[From "The Religion We Export," by Harry Emerson Fosdick in *The Congregationalist*]

I am not zealous about ways of thinking for their own sakes. But I am zealous that these students of China and Japan shall know Jesus Christ. Nothing will do but that. They need what Jesus Christ alone can do for them. I do not want that thing to be true which one of the missionaries said: "We are losing young Japan." But if you are going to present Jesus Christ to the eager minds of the Orient, you must do it in terms which they can comprehend. You cannot wrap him in the graveclothes of old Western literalisms, old Western theologies, old Western ecclesiastical entanglements, and present him so to be received. They cannot receive him so because they cannot see him so. "Loose him, and let him go!" If that is to be done abroad, however, we first of all must do that at home. Have we the courage to do it—to say that the twentieth century forms of thinking are just as sacred as first century forms or sixteenth century forms and just as fit to be the vehicle for presenting the living God revealed in Christ? . . .

The East is borrowing everything from the inventiveness of the West; and, whether it wants it or not, slowly but surely it is borrowing Christianity. One comes home with this prayer rising in his heart: God help us, then, to make our Christianity at home more fit to borrow! Our denominational divisions, for example, seem futile enough to us. Most of us would not give a filip of the finger for the meticulous peculiarities that distinguish our denominations. We, however, know the historical background of them; we know the service that they have rendered; we see why in the first place they came into existence; we can make excuses to ourselves for them. But to see Western sectarianism promulgated in the Far East is to stand between laughter at the ridiculous and tears over the tragic. As one missionary secretary said, "Think of seeing an American Dutch Reformed Chinese!"

The very fact that we are taking our gospel to the Orient across the barriers that separate the races of mankind is a sufficient testimony to our faith that the gospel is universal. Well, then, if the gospel is universal, let us preach it as though it were, and not tangle it up with our Western provincialisms and peculiarities. Let us have the courage, not only abroad but at home, to go back behind the temporary and local elements, back to the universal and eternal elements of the gospel. And if you ask what they are, there is no great difficulty to provide a test. Nothing in the Christian gospel is universal and eternal except those things that make a real difference to character. The reason why nine-tenths of our theological controversies are an idle beating of the air is that, whichever side wins, it makes no difference to char-

acter. The reason why our denominational peculiarities are tweedledee and tweedledum is that all of them together make no deep difference to character. And character is the basic need of the world.

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[From "The Road of Evolution," by Albert P. Mathews in *The Yale Review*]

The struggle of a man with a man, of race with race, of country with country, does not lead the human species onward and upward. It is in reality a man's struggle with environment which carries him on always to a larger life. Just in proportion as he succeeds and struggles, he wins his freedom; he becomes a man whose spirit cannot be daunted. The spirit within him becomes free. It is victory over our own flesh which is desirable, not over our fellow men. That is the lesson of evolution. . . . Evolution is the spirit struggling to throw off the trammels of matter. Is it not that same spirit which inspires our poets? The same spirit which exclaims, "O death, where is thy sting? O grave, where is thy victory?" The goal of evolution—can it be anything else than immortality?

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[From "Religion and the New Realism," by Robert Fairbairn in *The Methodist Review*]

There can be no discovery of truth valid for life unless men will refrain from the attempt to impose their predilections upon the universe. They must bring the whole force of their intelligent attention to bear in the endeavor to see clearly *what is*, and then to harmonize their thinking and activities thereto.

✧

[From "Miss China," by Emma Sarepta Yule in *Scribner's Magazine*]

Chinese women are not averse to giving, but they have not practiced the real help of creating self-dependence nor been interested outside their acquaintances. The playground [managed by Chinese women] is a joy dispensed to scores of children who otherwise would know no play. No children who attend any school are admitted. But the big thing is, that Chinese women are giving help to those not of their kin; are feeling responsibility for those human beings not of their own courtyard. . . .

Comparatively few Chinese girls are employed in any line of business, and government plums, large and small, fall into the hands of masculine Chinese. But it looks as though the day of this natural monopoly was passing. Through the concentrated efforts of women's clubs in Canton, in pressing the matter of recognizing woman's claim to a plum or two, a young woman has very recently been appointed to a government clerkship of responsibility, the first in the country, it is said. Also, the Canton-Samshui Railway and the Canton Telephone Company, yielding to the clubs' pressure, has voted to approve the employment of young women. In Peking a commercial school for girls has just been opened. The capital also boasts of a savings bank for women and girls, very new.

One index finger that points to a possible future situation, is that even at this stage of woman's emergence from her home walls, women are found managing business operations openly, not from behind a curtain. One authority states that around Canton no less than forty factories are owned and operated by women. These are not large plants; China's manufacturing is still carried on in small concerns. One knitting factory doing a business of fifty thousand a year is managed by a woman. A department store entirely under the management of a Chinese woman, trained abroad, is a recent innovation in the northern capital. In newspaper work women are coming to the fore rapidly. Miss China points with pardonable pride to Miss Cheng who

attended the Peace Conference as correspondent for several Chinese newspapers. That so many are up and doing in lines of endeavor that are not materially remunerative but help in making life less a burden to many, many poor, in work for the betterment of the home and the community, is after all the best guidepost of Miss China's future.



[From "The March of Events," in *The World's Work*]

The best thing about the Washington Conference is that it has called for another. This fact distinguishes it, and reveals as well the principle that animated it. The distinction is, that former international conferences tried to tie the hands of the future by grappling iron bands of agreement around the *status quo* and resolving that it should continue static. The old diplomacy—the diplomacy of the Congress of Vienna and of Berlin—said in effect, "At last, by the verdict of war, we have got the nations into the positions in which they ought to sit, and, by heaven, henceforth they shall continue so to sit." That has been the theory of treaty-making since the dawn of history, and, despite an endless succession of new wars which demonstrated ever anew the folly of the thought, it has continued to be the theory of treaty-making down to this present. That theory rested on two false assumptions; namely, that a nation defeated in war would permanently accept the verdict of defeat, and that the course of future events could be controlled by agreements regarding present conditions. The whole thing left out of consideration both human nature and the ceaseless activity of life. Hence human history presents a picture of statesmen time after time building a dam of treaties across the roaring torrent of human progress, only to witness an inevitable recurrence of a veritable Johnstown flood of war, breaking down this artificial barrier and allowing human aspirations to find natural channels for their onward march. Herein lies the new principle exemplified at the Washington Conference. The Americans who called it recognized the fluid character of events. They did not hope to congeal human relationships into permanent shapes. They did not try to fix a line across the stream of human events and say, "Beyond this point cease flowing." . . . It is really a revolution in human conduct. It has been thought before, but it has never been done before—certainly not on a world-wide scale.



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In English Braille

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From the Clerk of The Mother Church

CHURCH TENETS.—The tenets of The First Church of Christ, Scientist,—The Mother Church,—printed on folded sheet for use of the branch Churches of Christ, Scientist, with space for printing their authorized forms of application for membership or extracts from their by-laws, can be had at seventy-five cents a hundred. Orders will not be taken for less than one hundred and postage stamps should not be sent in payment.

Correspondence relative to the tenets or to membership with The Mother Church should be sent to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Boston 17, Massachusetts.

From the Church Treasurer

PER CAPITA TAX.—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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