

CHRISTIAN SCIENCE SENTINEL

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



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Contents of This Number

| | |
|--|-----|
| Christian Science Publications | 306 |
| Life Without End Robert C. Bryant | 307 |
| Apprehension Louise Fanny Bodmer | 308 |
| Permanence Leonard Ann | 309 |
| Just Good H. C. Kimber | 310 |
| "A law to yourselves" Vivian M. Kuenzli | 310 |
| Ancestry Jethro Baker | 311 |
| The Father's Business (Poem) Dorothy M. Bishop | 311 |
| Editorial | |
| The Christ-healing | 312 |
| Will and Relationship | 313 |
| Testimonies of Healing | 314 |
| Signs of the Times | 317 |
| Notice | 318 |
| Church Notices | 319 |
| Announcements | 319 |
| Works on Christian Science by Mary Baker Eddy | 320 |

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Life Without End

ROBERT C. BRYANT

BECAUSE the human mind is finite and is conscious of its own limitations, knowing of a surety its own end, it would make everything finite, and establish the supposition that all existence must have an end. This is, of course, a direct contradiction of all that is true, and is a denial of God. Our very first true concept of God is that He is infinite and eternal, so that neither God Himself nor anything related to Him could have an end. But the human mind is never consistent. It establishes its premises without reason and without any consideration of the absurdity of its conclusions, and mortals accept these premises blindly and base human experience upon them. And so nothing is more common than the use of the expression "to the end," as applied to all experience and even to life itself. How important to stop and ask what it is that can have or come to an end.

Now, no one would say that God can have an end, for God in His very nature must be infinite and eternal. But it is equally true that Life cannot have an end. We frequently hear reference to eternal life, as if there were two kinds of life, one eternal and the other not. But such an idea is impossible. Life is one; there are not two kinds of Life. On page 468 of "Science and Health with Key to the Scriptures," the textbook of Christian Science, Mrs. Eddy says, in answer to the question "What is Life?" "Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity."

All life is from God, and all life is eternal; it never ends. There is no such thing as mortal life. The terms are contradictory. The expression "mortal life" really means a limited or false sense of Life, the absence of Life,—full, complete, real Life. When the discouraged mortal talks of "ending it all," he is speaking with the grossest ignorance of what Life or being really is; and if he should actually try to end it by destroying his material body, he might only find that the body has no life and that he has not even destroyed his sense of life nor solved any problem of existence, but that even greater atonement must be made for his lack of understanding of God and his moment of weakness. "Nothing can interfere with the harmony of being nor end the existence of man in Science," Mrs. Eddy tells us (Science and Health, p. 427). What, then, with reference to Life, can come to an end? The answer is implied in all that has been said. Only the false, limited belief about Life, only the error of the human mind that life has some other origin than in God or is dependent upon or exists in matter. It is this false premise that Life is material or is in matter that leads to the absurd conclusion that Life can have an end, and from this follow the brood of fears that grow into all forms of sin, disease, and the belief of death. When we know that Life is God and can have no end, that very knowledge is the end of all that can have an end, the end of all fear and of all that seems to follow from it.

Of course Life, truly understood, is all-inclusive. There is nothing real but Life itself; for Life is God. But if this is not entirely clear we may take up any of the conditions or realities of Life and ask of them, Can they have an end, and is there anything about them that can end? For example, Truth is clearly a reality. Can Truth have an end? The question provokes no argument. What is true is true in every place and always. Even the simplest truth that two and two are four always was and always will be true and is true everywhere. But it may be said that what is true for one person is not true for another, and what is true at one time may not be true at another. That is to say that truth may come to an end. But that is just the effort of the human mind to give limit to reality. There are not two kinds of truth any more than there are two kinds of life. There is not a relative truth any more than there is a mortal life. The very meaning of the word Truth is absolute, just as Life is absolute, and what the world calls truth is just the false or limited sense of Truth, the absence of real, complete Truth, just as mortal life is the absence of real, complete Life, the false, limited belief about Life. Limitations to Truth exist only in the false, mortal mind, and all that can come to an end are the limitations themselves, not Truth.

And so good is the reality and has no end. What a comfort and encouragement to many people to know that good cannot have an end. Every one is conscious of good, and a great deal of good, now, to-day; but mortals live in fear that good may come to an end to-morrow. Most mortal ills are based not on the absence of good to-day but on the fear of what will happen to-morrow. Some one has said it would help us all to remember that to-day is the day we worried about yesterday. Now good cannot come to an end any more than God or Life or Truth can end; for good is God. Good is the love of God; it cannot end; it is eternal as God is eternal. God can never cease loving his idea nor providing all good.

But again it may be said that good is often finite, good for one and not for another, good at one time and not another. But there are not two kinds of good any more than there are two kinds of life, or two kinds of truth. Mortal belief, in turn, would limit good; but just as in the case of Life and Truth, what the world calls good is not really good at all but a limited or false sense of good, a good that is purely material, really a belief in the absence of good; and the only thing about good that can come to an end is the false belief about it, the belief that God is absent, and not good itself.

With a certain sense of faith in God, Job said, "Though he slay me, yet will I trust in him." And sometimes we may hear one say that he will trust in God even "to the bitter end." But this indicates a limited or false faith in God. The only end that can come through true faith in God is not the end of good but the end of evil, the end of the belief in the absence of the love of God, and this end is not bitter but sweet; this end does not slay us but gives us life.

And so it is clear that no reality can come to an end. Nothing that is an expression of God or a part of true life

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can come to an end. The only thing that can end is the false belief or error about Life, the false sense of the limitation or absence of Life. The very world which the Bible speaks of as coming to an end is the false material belief about world and not the true world of God's creating. In *Science and Health*, on page 96, Mrs. Eddy writes: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth." The only thing that can come to an end, then, is error, the false sense of reality, the belief of limitation or absence of God; illusion; ignorance. Life, Truth, and Love are eternal realities, always available; and as mankind grows to understand God and man's eternal oneness with God, all error, mortality, and limitation will come to an end in the fullness and completeness of the consciousness of the eternal, divine Love.

Apprehension

LOUISE FANNY BODMER

THE human mind is like an instrument of many strings, responding to every touch and sounding whatever note is struck. It will soar high in jubilant anticipation, only to fall deep into fits of depression at the first supposedly unfavorable circumstance. And not only circumstances seem to play upon it, but it fluctuates at all so-called influences; it is a jungle of emotions, and one of its pet theories, with which it seeks to explain its many moods and instability, is what it terms apprehension,—apprehension sometimes in the sense of expectation of good things to come, but more often in the sense of distrust or fear of future evils. The belief in apprehension or forebodings is the child of the claim of minds many, which again is the offspring of the supposititious mortal mind, the counterfeit of the one divine Mind. To admit the existence of this mortal mind is to admit all there is to evil and its consequences, for that which knows both good and evil is inconsistent in itself and incapable of constructive reasoning and true apprehension. It is a departure from and ignorance of, as well as gross disobedience to the First Commandment. To know and understand Mind is to understand God; only this understanding can render one immune to the fluctuating beliefs and consequent misery of the presentiment of things to come. It is this understanding of God, this desire for unchanging harmony and completeness which every human being consciously or unconsciously is striving for. Weary of the fleeting joys and frequent misery of the fruit of the knowledge of good and evil, finding that all the unhappiness and the joys which end in sorrow are but the immediate result of the false concept men have had of Mind, mankind struggles for emancipation from the erroneous and seeks refuge in Truth. Mrs. Eddy, the Discoverer and Founder of Christian Science, says in her book "Science and Health with Key to the Scriptures," the textbook of Christian Science (p. 407): "Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself into purer desires, even into spiritual power and good-will to man."

The Bible has always been most emphatic in its persistence for monotheism. In the book of Job we are told, "Acquaint now thyself with him, and be at peace." This

advice was the result of Job's experience, the fruit of the lessons from his battles with and victory over the belief of mind in matter, life and intelligence separate from God. Unswerving loyalty to God, even when he considered himself smitten by Him, brought him through the tangled woods of belief to the glorious vista of understanding, where he could perceive the allness of good and the consequent nothingness of evil; this wonderful sense of good and comprehension of God, was made manifest in heaven-bestowed blessings.

Christian Science makes possible for us this very acquaintance, and as each experience deepens the understanding of the seeker for Truth he learns to know God, who is Mind, infinite Love and Life. To know God is to be conscious of the one true apprehension, the apprehension of eternally unfolding good. After her discovery of the Principle which underlies all being,—and Principle is in Christian Science but another name for God, the Most High,—Mrs. Eddy proved the applicability of the unchangeable law which reveals and demonstrates Truth, Life, and Love in the very place where the supposititious opposite, the human belief of error, sin, and disease seemed to be, and she elucidated her wonderful discovery and its application in her many writings. In concise but unmistakable language she shows forth the mythical existence of the human or mortal mind and gives us a clear explanation, based upon demonstration, of God as Mind, and man His manifestation. Finding, then, God to be the one and only Mind, one can immediately see the fallacy of the belief of minds many and the consequent impossibility of both evil and good apprehensions.

God, infinite, ever present, all-prevailing good, cannot perceive or apprehend any fluctuation or change. Being all good He is conscious of good only and all the time. Apprehension thus becomes in Truth the very opposite of anxious foreboding or anticipation of something dreadful, nor is it mere emotional joy for some perhaps even unknown reason. It is true buoyancy, cheerful vivacity, because it is the understanding of the infinite activity of good. It is a constant cause for gratitude, for it is the apprehension of man's eternal relationship with the one God who is both Father and Mother. The apprehension of God, good, as the only activity, the only cause of whatever really happens, enables man to dwell in the secret place of the Most High, where no evil can befall him, as we are told in the ninety-first psalm. This secret place is Mind, divine consciousness, and it is man's only habitation; it is a state of thought, the kingdom within, which is outwardly expressed in harmonious surroundings, healthy, helpful, useful, and happy activity, for it is the conscious being about the Father's business. In answer to the question, "What is Mind?" Mrs. Eddy says (*Science and Health*, p. 469): "Mind is God. The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality." And in the same answer on the following page we read: "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history." With "no lapse from nor return to harmony" there is no occasion for depression or fear, since the only real apprehension is the understanding of God's unfolding plan for man, and this is ever good, ever progress and ceaseless joy. Did not Jesus say, "It is your Father's good pleasure to give you the kingdom"?

Much of the so-called depression of apprehension, as the human mind understands it, is due to its pertinacity in outlining. It expects of certain conditions certain results, and being shortsighted and incapable of understanding God's infinite plan of good for His idea, it always seems to need a time for the readjustment of its thoughts, whenever its well mapped out plans are crossed, which is an opportune time for error to play its part through the many suggestions of ifs and whens and whys. But a man, who is ever conscious of his oneness with God, Principle, is ready for any event; living in the present his activity cannot be interfered with. Reflecting God's activity, his thoughts filled with Truth and Love, acquainted with the one Mind and therefore at peace, he has no fear of the future; past events serve him only as illustrations of the ethics of Truth; suggestions of sin and disease, fear of lack or of interruption of harmonious activity in the service of his Maker, fail to disturb him, for he has gained a demonstrable understanding of the unfailing law of good through the teachings of Christian Science. His only plans for the future are but a closer alliance to the one Mind; his efforts are spent for a better understanding of the will of God; he is ever striving for true apprehension, the apprehension of Truth under every circumstance that may present itself; health, truth and love are his daily experience, and life is enriched through his understanding of the everlasting continuity of infinite good.

Permanence

LEONARD ANN

TO those able to read the signs of the times the outlook is radiant with promise, for the doubt, uncertainty, and sense of insecurity which seem to possess the world to-day are then seen to mark the necessary transitional period from material sense to spiritual understanding, made apparent through the growing recognition that the only realities are the creations of Spirit, for the actuality of matter as substance is being doubted on every side. That this condition is to be expected is made clear by the words of Jesus when, after foretelling the destruction of the Temple and enumerating various troubles and sorrows he added this definite statement, "Heaven and earth shall pass away, but my words shall not pass away."

Without perfection there can be no permanence, and all must therefore continue to change until perfection appears, for perfection alone provides an unalterable standard. The gradual relinquishment of the belief in the reality and permanence of matter which must necessarily take place in order that the facts of God and the universe may be grasped, may be expressed in a transitional period of doubt, uncertainty, and insecurity concerning all material things. If, however, this is seen to be but the preparation for a recognition of that spiritual illumination which is the kingdom of heaven within us we shall welcome these signs with rejoicing, and appraise them at their true value.

To understand the allness of Spirit is to experience true happiness. This understanding, therefore, should be desired and sought above all else, but it can only be gained by subduing and looking beyond the material senses, and not by placing trust in them. The reward for this faithful seeking is an understanding of those things which are so clearly enumerated in Paul's epistle to the Corinthians, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Perhaps at no other time has there been a more apparent need for an understanding of this unalterable standard of perfection. The world is reaching out for something stable, salvation from the treacherous quicksands of human belief, a rock on which to found its thinking. A correct mental base on which thought and action can be firmly planted and by which motives may be tested provides that sense of sureness and confident certainty which enables one to stand unmoved and undismayed in the midst of the myriad manifestations of error which are being presented to the material senses. These varied manifestations are seen to be nothing but lying presentations which may make a show and pretense of reality, and whose increased activity is but a hastening toward their final destruction. Evil and all error are hastening through varied manifestations to the final doom which awaits unreality in all its forms; and we rejoice that their day is short. The unseen operations of evil must be uncovered in order that the nothingness of any claim to power except that which emanates from God may be seen and exposed. Mrs. Eddy has clearly stated this process on page 252 of her textbook, "Science and Health with Key to the Scriptures," as follows, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker."

Doubt of the permanence of material things may lead to a general sense of insecurity, expressed in its numerous forms, such as lack of health, wealth, or harmony, and to a feeling of unrest where everything appears to be in a state of flux. That this concept is not limited to locality but extends through the whole realm of thought is witnessed in such recent examples as the Einstein theory of relativity, and the even more recent statement in the press that scientific experiments have disclosed the possibility that the moon is accelerating its pace. Now all phenomena of the physical world have, it is generally held, been brought about by the operation of material forces acting in some way upon material bodies, but in Christian Science the universe and all so-called material effects are seen to be subjective states of thought, and it is recognized that changes in human thought must be expressed in changed conditions generally, for ultimately things will be apprehended as thoughts and the reality will be cognized as idea in divine consciousness. When this becomes apparent, permanence will be understood and demonstrated, for materiality will have given place to spirituality; form, color, and tangibility will be recognized as spiritual, and the fleeting concepts of matter will no longer hide the enduring substance of Spirit.

In this transitional process no real quality can be lost, for the fading beauty of matter only disappears before the understanding of the permanent beauty of Spirit. The process is not, therefore, one of destroying anything real or desirable, but rather of the elimination of false concepts because of the appearing of perfection or the real. Since the only true existence is spiritual, there cannot in reality be two states of existence, the relative or material and the absolute or spiritual. What, then, appears to be a relative is but the counterfeit of the absolute or only, and as the perception of the real becomes clearer and clearer, the mist is dispelled and we see no longer "through a glass, darkly."

In this changing process, matter will no longer be thought of as substance but will be understood as nothing but wrong thinking, a material sense in place of the spiritual idea. Thus the human concept is recognized as wholly devoid of perma-

nence, and as clearer perception replaces a more material view heaven is seen to be at hand and recognized as a state of spiritual harmony, the result of right knowing, and no longer conceived of as a locality. A correct knowledge of God and His idea thus replaces the false, material concept. Again, in *Science and Health* (p. 353) Mrs. Eddy says, "All things will continue to disappear, until perfection appears and reality is reached." Because perfection is the fundamental fact of creation, it must be the only permanency. The perception of spiritual facts will continue to change in proportion to the clearness of the vision of the beholder, but the facts themselves remain forever the same, for the essence of actuality is permanence and there can, in reality, be no fact which is not spiritual. Hence the only permanency is God and His spiritual universe.

Just Good

H. C. KIMBER

THE world in general, and more particularly those whose activities are confined to and concerned with the business world, are saying that during the war period business was better than normal but that to-day it is not as good as normal. Since we, as Christian Scientists, are taught that every seeming material condition is the result of our thoughts let us analyze this suggestion that is constantly trying to become a part of our thinking by one pretext or another. Since divine Principle creates all that is, it is certain that Principle creates the idea of business whereby all are blessed by the constant and unceasing exchange of activity which takes place hourly. All true business is God's business, the business of good and of doing good. Individual business organizations as we perceive them are merely human concepts of the way in which divine Love manifests itself. They express activity. They bless those that serve them and those whom they serve. The reality expresses God, good.

Now we are constantly reminded in the Bible that God is unchanging and that He is "the same yesterday, and to-day, and for ever." Mrs. Eddy in *Science and Health* expresses the same thought, beginning on page 470, when she says, "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history." The truth is, then, that the divine Mind's business never changes. It is always the same. We were just as much in error when we thought it was better than normal as we are when thinking that it is not as good as normal. By accepting the first suggestion we were preparing the way for the entrance of the second erroneous conclusion. This is exactly the way that error tries to operate. It lulls us to sleep with some suggestion that seems highly pleasing to the senses, and the first thing we know it forces us to another conclusion not quite so pleasing.

This is the penalty for wrong thinking. It has always been so. Emerson caught a glimpse of how this sought to operate when he said, "For every smile there is a tear." You have but to look about you to see the results of this law of compensation. Your own observation will teach you that a man who thinks he derives pleasure from his physical senses also is a keen sufferer. In other words, the pendulum of mortal thought will swing just as far in one direction as it does in the other. There is that perfect dividing point which is not abnormal in either direction. This is what we call normal. It is unchanging and it is "the same yesterday, and

to-day, and for ever." Inasmuch as we conform our thinking to this line of normality shall we cease to be affected by this pendulum of mortal thought when it seeks to swing itself into abnormal positions in either direction.

We must begin our work to know that God's business is always good. It was never better than good, for God is absolute good, and what could be better than that? When we say that business is better, does that make it any more so? Or when we say that business is not so good, does that make it any less so? No; God, good, is always just good. Nothing we can say or do can add to or subtract from it. God's business is always just good,—nothing more than that, nothing less than that. All we are required to do is to go about the Father's business, keeping our thoughts in line with Truth and Love, knowing the truth that annihilates all erroneous suggestions.

We must not say what the physical result of this knowing must be. We must not say that we must have so much business this month because we had so much the corresponding month last year. Such mortal outlining as this will never bring us into the harmony of the true normality. We must simply trust in God, our employer, the head of all business. We know that infinite intelligence cannot make any mistakes, that His business never fails, never retrogrades; that it can manifest only progress. Then we shall begin to find that God's business is always good, neither abnormal nor subnormal, and that His supply of business is truly inexhaustible and infinite.

"A law to yourselves"

VIVIAN M. KUENZLI

WHEN Mrs. Eddy repeatedly admonished us to give special attention to the words found on page 442 of the Christian Science textbook, "*Science and Health with Key to the Scriptures*," "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake," we may be assured that she was mindful of our protection as individuals, as well as of the good of the cause which she founded. Each of us needs to realize that those who compose our world—our families, neighbors, friends, and fellow workers—are expecting a great deal from one who bears the name of a Christian Scientist, and we joyfully acknowledge their right to demand from us a higher standard of thinking, working, and living than that furnished before we had learned something of this most practical religion.

If we are not demonstrating greater forbearance, more loving-kindness, tactfulness, happiness, health, and peace than that manifested by us yesterday, we are not awake to what Christian Science is offering us of salvation, and we need the alert, intelligent declaration of our present possession of all that God's image and likeness includes. If tempted to believe in a lethargic, apathetic condition of thought, or because of certain deceptive appearances to listen to the mesmeric suggestion that truth can be reversed, we need a fuller realization and grateful declaration of man's present at-one-ment with God, man's only true selfhood, in whom "we live, and move, and have our being" now. It is not necessary to spend valuable time wondering where these erroneous concepts originated, since we must know that evil has no source, no origin, no cause.

In every case it is the educated belief in a power apart from God that enables wrong thinking to find a foothold in our thought. No vagrant, uncertain suggestion, no aggressively malicious malpractice can touch the thought which is cleanly, clearly, consciously at-one with Mind, intelligence,

God. Sure relief comes from thinking rightly concerning whatever may be presented to us, until we awake to know the truth which frees indeed. While we may derive much comfort and present help in this endeavor, we cannot afford to be deceived regarding the present perfection of all real things, including our own ability to perceive and utilize this knowledge in all ways and under all circumstances. We seem too prone to postpone even our own salvation from the ills of the flesh, whereas we are taught that God is a very present help.

On page 458 of *Science and Health* Mrs. Eddy says, "The Christianly scientific man reflects the divine law, thus becoming a law unto himself." This states quite clearly just how one may be a law to one's self, and should be studied most carefully by all. The marginal heading in the paragraph referred to reads, "The panoply of wisdom," and it is surely the part of wisdom to keep continuously in thought what God is, in order that we may begin to understand and demonstrate what man is, which is our daily task. Nothing from without can harm, and there can be nothing harmful within spiritual sense, for Mrs. Eddy says (*Science and Health*, p. 209), "Spiritual sense is a conscious, constant capacity to understand God." God, as infinite Mind, must be the only Mind, the only mentality to be expressed.

Ancestry

JETHRO BAKER

THE success of the earthly mission of Christ Jesus was due to his unqualified acceptance of the facts of being and his proof of those facts by rejecting every claim which presented itself in opposition to them. For this reason, when questioned by the Jews about his origin he answered boldly, "I proceeded forth and came from God;" and, in the words "Call no man your father upon the earth: for one is your Father, which is in heaven" he rejected absolutely the suggestion of human origin or parentage. Again, on the few occasions recorded in which his mother Mary sought to claim him as her son, he gently rebuked the thought, and acknowledged God as his only Parent. "Wist ye not that I must be about my Father's business?" and, "Who is my mother? and who are my brethren?" were his replies to questions implying human relationship.

It is quite certain, then, that Jesus rejected at all times the human concept and admitted no other ancestor than his heavenly Father. He never boasted of his royal descent from King David nor attributed his success to any inherited qualities of his progenitors after the flesh. This rule of the Master is also a rule in Christian Science, for on page 63 of *Science and Health* we read: "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being." There is an infinite source of hope and comfort in this for humanity, for it annuls the false claim and breaks every so-called law of heredity. What a host of men and women have succumbed to the belief that they have inherited some disease which they in their turn must transmit to their offspring. How many to-day are dwelling in wretchedness, victims to the generally accepted belief that undesirable traits of character in their forefathers must be reproduced in themselves. To all such Christian Science brings the explanation and the significance of the Master's words, "One is your Father, which is in heaven." It brings the

possibility of freedom from every belief, imposed by our fears or the fears of others, in the origin, existence, or continuity of evil. We can neither inherit evil nor transmit it to others.

In one connection does heredity seem to be a permanent influence in the experience of mortals, but when examined carefully it is seen that there is, in reality, no departure from the absolute rule. It may be thought that individual goodness may be transmitted from parent to child, and from generation to generation; but the mistake is in considering the origin of this goodness to be in mortals. What this seeming transfer of goodness really proves is the continuity and eternality of a right idea, which has its origin in God. This idea may be perceived by generation after generation, unfolding more and more with individual or general human progress, and sometimes culminating in epoch-making events. "Jesus," Mrs. Eddy writes on page 29 of *Science and Health*, "was the offspring of Mary's self-conscious communion with God." But the goodness Jesus inherited was from God, not from Mary, and he himself afterward repudiated the personal sense of goodness, when he said, "Why callest thou me good? there is none good but one, that is, God." Undoubtedly, it was Mary's purity which enabled her so to commune with God, but this again had its origin in the source of all purity. No one can say just when or by whom the divine idea manifested by Christ Jesus was first perceived. The writer of Genesis foresaw that the seed of the woman would bruise the serpent's head, and Isaiah actually foretold the manner of the appearing, while Simeon waited patiently to behold its fulfillment. The Master himself knew that the Christ would remain after the departure of Jesus, to be more fully revealed by the Comforter, divine Science. This immortal Christ-idea must continue its unfoldment, until all mankind shall come to the knowledge of man's true origin as a child of God, and understandingly acknowledge one Parent, our Father-Mother God.

[Written for the *Sentinel*]

The Father's Business

DOROTHY M. BISHOP

This is my work;
Mid all the lies to know
Just that Truth *is*,
And all things else but seem;
To *live* the truth, until Truth
Blots out the dream!

My path is plain;
Right through the dark to go,
Proving Light *is*,
And never shadows fall;
To *live* the light, till Light reveals
That God is All!

My word? Christ's Word,—
"Be not afraid!" Declare
That Life now *is*,—
Powerless disease and pain!
To *live* true life, till Life
Proves health again!

My place? Why here,
In seeming hate to dwell,
Just where Love *is*,—
That secret place most high!
And here *live* love, until Love shines
As victory!

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Editorial

The Christ-healing

THE world is apt to use the word Science in the most casual way. It is true that this way may not be more casual in its reference to Science than to dozens of other words, but it leads to a greater confusion than in most cases. There is nothing whatever empirical about Science. Literally, the word means that which you know, not that which you are guessing at, nor even experimenting about. Thus, the only Science which can possibly exist is an exact knowledge of Truth, and this was precisely what Jesus meant when he declared, "Ye shall know the truth, and the truth shall make you free."

Anybody who will stay to think must realize that this is an absolutely scientific statement. A knowledge of Truth must be a scientific knowledge, because a knowledge of anything but Truth is a contradiction of terms: the imposition of ignorance has to be exposed by an understanding of Truth, or Principle. Thus, in the very nature of things, knowledge of the truth is a demonstrable knowledge, and as such is capable always of scientific proof. This is why the scientific knowledge of God, Principle, is really the only scientific knowledge there can be. And it is why a great schoolman, building truer than he knew, once declared there was no Science but this knowledge of spiritual reality, or Truth.

It was this fundamental fact which became so plain to Mrs. Eddy in the days when, hour after hour, and by experiment after experiment, she was searching for the secret of the Christ-healing. She saw clearly enough that this healing must have been based on scientific knowledge, and, as she progressed in her own investigation, she began to realize the gulf which separated belief from faith, and faith from knowledge. For centuries one form of faith healing after another had produced temporary effects, but these effects had passed away with the presence of the individual, and were traceable to faith. The healing accomplished by George Fox and by John Wesley, to take only two examples, was of this nature. Mrs. Eddy realized, that even if you could endow a church with something of the living faith of such teachers, the healing would still lack the scientific permanence and regularity of the healing taught and practiced by Christ Jesus, and would really be nothing but another phase of the faith healing accomplished by a doctor, through apparently material means.

She saw, in other words, that the factor in scientific healing being always the divine Mind, and in unscientific healing, the action of the human mind, a doctor resorting to a medicine chest was merely making use of a rather clumsy argument to convince his patient that something was being done for him, and to excite sufficient faith in him to bring about the mental change which must ultimately be manifested in a physical change. This is really precisely what is meant by the Greek word translated repentance in the New Testament. The man who repents simply changes his mind from a belief in one thing to a belief in another thing. Consequently, when John the Baptist preached to

the people, saying, "Repent ye: for the kingdom of heaven is at hand," he meant something very similar to the intention of the psalmist when he wrote, "If I make my bed in hell, behold, thou art there." To put it a little differently, nothing but reality exists. Therefore the man who believes in evil sufficiently to make his bed in hell is pursued, in spite of himself, by the fact that evil is an unreality, and that all the time good exists wherever he is, and he cannot escape from it. He may be persistently declaring that two and two are five, to his own detriment; but all the time that he is making the effects of this untruth his bed the fact remains that two and two are four, precisely where he is, and that he has only to repent, that is to change his mind, in order to find that the kingdom of heaven is at hand.

Here, then, is the basis of scientific healing. As a man repents of his belief in the power of evil, he gains an understanding of the manifestation of Truth which enables him to destroy the supposititious effects of this belief in evil through the knowledge of the truth which frees him. But this knowledge must be a scientific knowledge. A mere belief in something you have not pursued sufficiently to make your own can only effect a temporary change of belief, which does not constitute scientific healing. When a doctor sends a patient to another climate, he attempts to bring about a change of belief by material means. The change of surroundings creates, for the moment, an entirely new interest, and this interest detracts from the patient's persistent morbid introspection of his own physical condition. After a time, however, the freshness of the change wears off, and with the ensuing monotony the introspection becomes even more pronounced than before, owing to the discouragement caused by the inevitable return of the symptoms. The faith healing, for it was pure faith healing, healing by faith in change, has broken down, and the last state of the patient is probably worse than the first. It is this that the student of Christian Science has to be perpetually on guard against; for faith healing under the name of Christian Science remains just faith healing, and nothing more. "The sick are told by a faith-Scientist," Mrs. Eddy writes, in an article published in the *Sentinel* of the first of September, 1917, "I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death." Such statements result in the sick either being healed by their faith in what you tell them—which heals only as a drug would heal, through belief—or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith-cure which he mistakenly pronounces Christian Science."

Here, then, is the mistake of those who think that they can demonstrate Christian Science without a real knowledge of metaphysics, for metaphysics on a spiritual basis constitute nothing short of an understanding of spiritual Being. To such knowledge there is no royal road. It can only be attained by persistent study, and by an unremitting effort to live in accordance with what that study reveals. It is the merest mockery to pretend that the fundamental facts of metaphysics can be neglected in metaphysical healing, and that a man can rely on a drug or a medical diagnosis to produce a spiritual effect. It is just as great a mockery to imagine that it is possible to deny the reality of matter whilst living in a complete enjoyment of matter; or to expect, whilst living in this enjoyment of matter, to heal the sick by any other means than those employed by a "faith-Scientist." The way a man lives is obviously the test of what he believes. He does not pick up dust in the road, as he walks along, because he is aware that dust is of no value

to him, but he will pick up gold because he is aware that gold has a material value for him. Christ Jesus made what this means very clear when he spoke of Dives being in hell, in torment, a phrase which really means on another plane of existence on the touchstone. The touchstone was the test to which the refiner applied his quartz, after taking it from the fire, to discover how pure the gold in it might be, and in the same way every man lives necessarily on a touchstone; that is to say, his daily actions prove by his affection for, or repugnance from, matter exactly how far his declarations of the unreality of matter are founded in belief or understanding. Preaching without practicing has been the curse of the centuries. To say there is no matter, and yet to act as if matter were real, and was all, is nothing more nor less, in Christian Science, than preaching without practice. The attempt of any one who does this to heal by metaphysical means is the attempt to reduce scientific healing to faith healing. But, "Christian Science," as Mrs. Eddy says in the article quoted from, "is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teaching and practice."

FREDERICK DIXON.

Will and Relationship

THE only real will is the will of divine intelligence, and the only real relationship is that of divine intelligence to its idea or expression and of the idea to divine intelligence. This truth is fundamental to the teaching of Christian Science. Now the will of the divine Mind must be as infinite as Mind in expression, unlimited by any mere human interpretations, and with no possibility of confusion or conflict in its operation. Likewise the relationship of man, idea, to immortal Mind must be harmonious without limit, orderly in its infinity of unfoldment, and forever untouched by any mere human sense of what it is or ought to be. Sooner or later every mortal sense of will or of relationship must give way to the divine truth, which is, in fact, established by Principle as the reality now and forever.

When people consider themselves or others to be possessed of superior human wisdom, and wish to set up this supposed human superiority as worthy to govern others, they are vainly attempting to exalt human personality, and need to listen to the words of Job to Zophar the Naamathite: "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?" The real man relies wholly on the one Mind, and the human counterfeit, miscalled man, must, in the last analysis, yield his will to this spiritual fact. Yet of the teaching and demonstration of Christ Jesus on this point Mrs. Eddy says, on page 94 of *Science and Health*, "The truly Christian and scientific statement of personality and of the relation of man to God, with the demonstration which accompanied it, incensed the rabbis, and they said: 'Crucify him, crucify him . . . by our law he ought to die, because he made himself the Son of God.'" The belief in human wills and human relationships as paramount ever seeks to destroy the truth; but fortunately the truth is indestructible, and forever keeps false belief at the point of utter nothingness.

Nowadays, in the midst of deplorable human conditions, the poverty and general wretchedness of the slums, the occupational difficulties of laborers in huge industries, and the other complexities of modern civilization, the tendency is more and more toward human regulation of all sorts. As

Professor Roscoe Pound of Harvard University frankly declares in his new volume of lectures on "The Spirit of the Common Law" in the United States, originally delivered at Dartmouth College: "Less than a generation ago we were echoing the outcry of our fathers against governmental paternalism. To-day, not only have we swung over to this condition in large measure, as our increasing apparatus of commissions and boards and inspectors testifies every day, but we are beginning to call for what has been styled governmental maternalism to meet the conditions of our great urban communities." Though Professor Pound evidently approves of the change, Christian Scientists know that the tendency is dangerous in so far as it would interfere, even seemingly, with the free, individual demonstration of divine Principle.

Is it practicable for each one to turn to Principle for himself and to go forward rejoicing in the fact that the only real relationship is not that of a man to other men but that of man, as divine idea, to the divine Mind, and that the real will in accord with which man must act is the will of Principle itself? Christian Science reveals to the sincere and thorough seeker that as he finds the whole reality of man in Mind and not in matter, he blesses all by this understanding as he could do in no other way, certainly by no merely material and mortal ways and means. It is altogether right and feasible for each one to reason out for himself metaphysically what the will of divine intelligence is and to progress gladly in the demonstration of its infinity, to the detriment of no one but to the advantage of all. Demonstration of Principle to take the place of any mortal domination is the lesson of Christian Science, which all must learn that the end of error may be proved to be accomplished.

Professor Pound points out of the common law that "the central idea in the developed Roman system is to secure and effectuate the will. All things are deduced from or referred to the will of the actor." Then he goes on: "In our law, by contrast, the central idea is rather relation. Thus in agency, the civilian thinks of an act, a manifestation of the will, whereby one person confers a power of representation upon another, and of a legal giving effect to the will of him who confers it. Accordingly he talks of the contract of mandate. The common-law lawyer, on the other hand, thinks of the relation of principal and agent and of powers, rights, duties, and liabilities, not as willed by the parties but as incident to and involved in the relation." The Christian Scientist learns, however, that in divine metaphysics the truth of will and relationship must coincide, in that the real will is the will not of a person but of Principle, and in that the real relationship is not of person to person but of divine intelligence to its agent or idea. This coincidence is what must be proved in order that there may be no even seeming conflict in the just fulfilling of both will and relationship.

People have tended to give too much attention to what they have supposed to be a natural and perhaps inevitable human sense of things, and not enough to absolute Principle, which is infinite in its operation and to which every human sense of things must give way. The belief in human social conditions and relationships is, at the best, but counterfeit of the infinite condition of Mind and the relationship of Mind to its idea. Earthly details are one and all details of suppositional mortal mind, counterfeiting the infinity of immortal Mind with its spiritual manifestation. The work of the Christian Scientist is always to give his attention to the spiritual fact. In this work all can cooperate, and the true cooperation is the demonstration of intelligence for one's self, the cooperation of idea with Mind, in which the inseparability of all that is real is proved.

GUSTAVUS S. PAINE.

Testimonies of Healing

After many years of intense suffering, and operation after operation, I came to Christian Science for physical healing. Against my will I saw a practitioner, and the loving way in which she spoke to me of God as my Father completely removed my fear and I was healed of tuberculosis of the jaw and face bones, of many years' standing. During the time I received treatment I regained my sight. Since studying Christian Science it has been shown me that God is my guide and protector in saving me from fire, accidents, and epidemics, and by learning that as God's children we reflect Him, strength has been given me to do more work than formerly.

Jesus told us to "heal the sick," and on page 495 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "God will heal the sick through man, whenever man is governed by God," and we know that by living and working aright we can do His bidding. I am glad to be a member of The Mother Church, also of a branch church, and I am grateful for the great privilege of teaching in the Sunday school. My sincere desire is that in my daily life I may be loyal to our Way-shower, Christ Jesus.—(Miss) FRANCES BOORMAN, Victoria, British Columbia.



Actuated by the desire to offer a word of encouragement to those who are struggling with what may seem to them hopeless disease, I wish to relate the following experience:

Many years ago I was bedridden, suffering from a case of gangrene in my left limb following an injury which had not yielded to ordinary medication. Amputation had been strongly urged as the only chance for recovery, to which I would not consent, feeling sure that I would never come out of the ether. Six months after my decision not to submit to surgery found me in a much worse condition physically, accompanied by keen mental distress, discouragement, and hopelessness. At this time my wife suggested that I send for a Christian Science practitioner. Previous to this, Christian Science had been mentioned but not accepted, because it was thought to be suitable only for nervous people, and could not be applied to ulcers caused by blood poisoning. I had heard at this juncture of some healings of typhoid, which was then quite prevalent in the city where I was then living. So with a vague hope that some help might be had for me a practitioner was sent for, but could not come until the following day. I will never forget the cheerfulness of his presence. It was so soothing to my own sense of dejection. Without my having a chance to recount to him the details of my suffering he began at once to tell me what had induced him to leave his former calling, that of a practicing physician, to become a Christian Scientist, prefacing his remarks by telling me I had thought too much about myself. His experience gripped my attention and gave me a fresh hold upon hope, because I reasoned if Christian Science could heal leprosy, of which he had been healed, it could also heal gangrene. Within ten days following the interview the ulcers had completely dried up and disappeared, and with them the pain and swelling. My ankle had become stiffened, ankylosed, and the knee drawn up so that I could just touch the floor with my toe, but in about three months freedom of action in walking or standing was restored to me.

Only those who have passed through extreme pain can understand the deep sense of peace that results from such an experience, or healing. There has never been any return of the disease, although it was indicated by a brother-in-law who was a regular physician that there would be. He could

not discount my recovery to normality but said that within two years there would be a reaction and I would undoubtedly die from the effects. Since that time I have never taken a drop of medicine but have depended upon Christian Science alone for help in times of need. I have found it to be the only solace and remedy for many ills, both mental and physical, in such instances as fevers, colds, business reverses, bereavement, and family discords, so that I am convinced that it is the universal and only remedy. To define my gratitude is impossible. My debt to divine Love can only be repaid by consecrated effort to have my life and actions conform to Principle, and to be sufficiently humble to put into practice my understanding of the truth. I am grateful most of all for the priceless sense and appreciation of spiritual things which were before unknown to me, or were vague and intangible. The Bible, which was meaningless, is to-day, together with our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the daily Lesson-Sermon, my regular companion. Then the periodicals established by Mrs. Eddy to carry a healing message to hungry hearts thirsting for righteousness and carrying a load of care, as I was, are most welcome visitors to my home.

I would say to any sufferer whose longed-for healing may be delayed: Do not give up nor become discouraged, because that very state of mind shuts one out of the kingdom. Think less of bodily conditions and rather seek to understand the spiritual qualities expressed by the man of God's creating, and endeavor to have them incorporated in your thinking and living. As a reward for such searching the healing will come, because the promise as given in Malachi 4:2 will be fulfilled: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

WILLIAM MONTROSE CARR, Erie, Pennsylvania.



With heartfelt gratitude for Christian Science I give this testimony. In the spring of 1914 my daughter was said to be dying of valvular heart trouble and a tubercular condition of the stomach and bowels. In the two years previous she had been examined and pronounced incurable by ten physicians, two of them being specialists. As a last resort we called a Christian Science practitioner. The healing was quick and is permanent; in fact her health is better than ever before.

Through this healing truth I have been healed of chronic constipation, chronic sick headaches, nervous heart action, and many other forms of discord. Members of my family have been healed of eczema, blood poisoning, burns, torn ligaments, measles, whooping cough, mumps, and other difficulties. I am very grateful for these healings but they are small in comparison with the spiritual uplift and the regeneration that is taking place daily, hourly, in my thought.

I wish also to express my gratitude for the Christian Science periodicals, for through reading them we have had many healings. For all Christian Science has done for me and is doing for the world I am profoundly grateful.

(Mrs.) OLIVE E. LASATER, Long Beach, California.



It is impossible to express in words the gratitude I feel because of my joy in the assurance that I have heard the "still, small voice" and find peace in being obedient to that voice. It came in answer to a sincere desire to be shown the right decision regarding my subscriptions to the Christian Science periodicals. After a Board meeting at which a vote had been taken that no member of our church who read, bought, or circulated the current Christian Science periodical

cals should hold office, the greater part of the night was passed in trying to decide to give up the periodicals and continue to serve as a member of the Board, clerk, substitute First Reader, and reading room worker. Finally the thought came: I will leave it with God and go to sleep. Upon waking in the morning I heard as distinctly as though spoken audibly: The periodicals *are* the organs of The Mother Church. My decision was made immediately and I have never been more grateful in my life than I am for the light which is coming to me every day. The most helpful articles we have ever had are coming now and I cannot praise God enough because I am learning that true loyalty is fidelity to God, Truth.—(Mrs.) ROSE O. PUTNAM, Brattleboro, Vermont.



I am very glad to be able to add to the many others from all over the world appearing in our periodicals my testimony to the truth of Christian Science as a practical and demonstrable religion. I became interested in Christian Science several years ago, not as a result of any physical healing, but rather from a curious desire to find out what it is,—not so much curiosity, perhaps, as it was desire to more intelligently ridicule and criticize what I thought Christian Science to be. With this in view, I secured a copy of its textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, but I had not read more than a few pages in the first chapter, that wonderful chapter entitled "Prayer," before I realized that if this was Christian Science it was totally different from what my concept of it had been, and that if this was Christian Science it was what I wanted. Since that time I have had many demonstrations of the power of Truth, as taught in Christian Science, to heal not only physical disease but to cure and alleviate all of the discordant conditions arising in the everyday life of the average man.

A demonstration that I experienced several years ago has always remained in my thought as a conclusive proof of the quick action of the healing truth. In cranking a car, I either broke or sprained my wrist. The pain was intense and almost unbearable. I went to my room and read Science and Health and tried to help myself, as I wanted to work it out without the aid of a practitioner. The pain was alleviated while I was reading, but after a whole day's effort to overcome it I realized that I was suffering so that I could no longer think for myself. I felt I must have the help of some one else. I was living in the home of a Christian Science practitioner and I asked her to treat me. The pain was so intense that I could scarcely control myself. I doubted if Christian Science could really end such suffering, and yet I had seen so many healings, I knew that it could. In fifteen minutes, the practitioner told me to go to my room and do whatever I felt like doing. The pain did not seem to have abated, but she must have known that it was met. I went to my room, picked up a newspaper and was amazed to find that all the pain had vanished. I read for over two hours without the slightest inconvenience. Whether the wrist had been broken or sprained did not matter and I never found out; the pain had been very real to me, but through Christian Science it had disappeared. I never did anything for it, materially; I did not have it set nor put in a sling. In three days I was again cranking the car, and within a week all trace of the discordant condition had disappeared, and to-day that arm is as sound as the other. For these healings I am very grateful, more and more so every day as I realize the vision it required for Mrs. Eddy to stand, and to stand alone, in the midst of all the persecution, malice, and scorn hurled at her, and so perfect her work that we can to-day by the

study and application of her teaching learn to heal ourselves and others. I am so grateful to her when I realize that, in her words as found on page 141 of Science and Health, "For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man." I am so grateful that in spite of all the attacks of error, Mrs. Eddy's vision endures and our periodicals "carry on," carrying the healing message of this Principle to the uttermost parts of the earth.

WALTER H. WILSON, Rochester, New York.



My experiences in Christian Science have given me so many proofs of the infinite grace and goodness of God, that I cannot but make it known through the pages of our *Herold*, so that the recognition of God's love may be brought to others. Several months ago I complained to a friend about a business loss which was threatening me, whereupon she reminded me of the omnipotent and omnipresent love of God as the only means of help for me. At the same time she introduced me to a Christian Science practitioner, who very lovingly and carefully explained the Word of God to me in such a way as I had never heard it rendered before. I was helped with great love and patience, and soon was privileged to know that our dear Father-Mother God is the only helper. Envy, hate, and fear were soon obliterated from my thought, and the results thereof, the physical difficulties, disappeared. For ten years I had suffered from a nervous abdominal trouble and chronic throat trouble. Neuritis of the head had resulted in eye trouble and had made it necessary for me to wear glasses. Now that I have experienced God's truth and love I have been completely freed from these ailments, and I know that the healing power of God, which comes to all sincere seekers through the knowledge of Christian Science, is adequate to heal all the sicknesses of mankind, and to meet its every need. I am filled with thanks to God for His love, and think of the Discoverer and Leader of Christian Science, Mary Baker Eddy, with love and reverence. I am also grateful to all who have so lovingly helped me to know the truth. All my spare time is devoted to the study of our textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and the Lesson-Sermons, and it is my endeavor to understand more of the truth and to be not only a hearer, but a doer of the Word of God.

(Mrs.) MARIA LORCH, Coblenz, Germany.



I have derived so much benefit from reading the testimonies in the *Journal* and the *Sentinel* that I am impelled to add my mite, hoping that it may be a crumb of comfort to some one searching for the truth.

I had never become affiliated with any church organization because I had not found in them that which satisfied me. I had suffered for many years from chronic stomach trouble and nervous prostration, on account of which I had taken long trips, chronic tonsillitis and many other discordant conditions, the worst of which perhaps was abdominal trouble. A physician had told me that I had enlarged tonsils and would have to have them removed.

Finally I had two very severe operations for the abdominal trouble, and during this time when the suffering was intense I prayed for relief, sometimes all night long, and when relief did not come I decided there was no God, and longed for death, which I thought was the end of all discord. I had been told at this time that Christian Science would heal me, but knowing nothing of it I could not see how it

could be effective in my case. I had recovered from the operations, but was practically a nervous wreck when about a year later another member of my family took up the study of Christian Science for healing, and I was invited to attend a Sunday service. In that first service I knew that I had found the true religion.

I needed help badly but I was so absorbed in the study of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, that I never thought of taking treatment. The discordant conditions began to disappear immediately and within two months the nervousness and the stomach trouble were healed. Spells of despondency to which I had been subject melted away and in their place I experienced joy and gratitude. Several years later I was reminded of the enlarged tonsils, which had been entirely healed. For many years Christian Science has met and mastered every discord that has arisen and has brought health, joy and prosperity into my experience. I am most grateful for all the physical healings, but I can only prove by my living my gratitude for having found God.

Recently a loved one who had been my closest companion for many years passed away, but having realized the unreality of death through the study of Mrs. Eddy's article in "Unity of Good" entitled, "Is There No Death?" this experience has been to me a period of development instead of discord. I know that in a heart filled with love and gratitude there is no room for grief or pain. There is only the joy of knowing that, as Mrs. Eddy says: "He is wiser to-day, healthier and happier, than yesterday" (Miscellany, p. 296).

I am so grateful for all the activities provided for us through the church work, the Sunday school, and in helping mankind; and I love and revere that gentle woman, Mary Baker Eddy, who so unselfishly revealed this wonderful truth to the world.

(Mrs.) ALICE C. SEEFRED, Detroit, Michigan.

✧

I wish to tell of a healing that came to my grandson through the help of a Christian Scientist. This little boy had been taught something of Christian Science since he was old enough to grasp it, in his childish way, and for so young a child he has a very lucid understanding. I took him away with me for the spring vacation, and two days after arriving at our destination he was taken with measles. He also had a constant itching, a catarrhal condition, sore throat, a cough which he had had for three months, and extreme constipation. A neighbor of the relatives we were visiting, who is a Christian Scientist, came into the house on Sunday morning. I asked him to treat the child. He went upstairs and was with the boy for about half an hour. When I returned to my charge the child said, "I feel so good I think I can go to sleep," which he did. Each discord was overcome, and he was free. I am thankful to God and grateful to our revered Leader for this and many other demonstrations.—(Mrs.) MILDRED C. BENNETT, Flushing, Long Island, New York.

✧

Some four years ago when in great need of some steady rock to anchor to I found my need supplied, indeed, in the study of Christian Science. Happy day! The world war necessitated the departure to the battle fields of both my sons and husband, and I went out as a hired servant, but health that was never good and headaches of violent character claimed me as their own. It was then I found the "pearl of great price," and also acquired as a future home a cottage in a village where no one took the least

interest in Christian Science. At first this seemed a great hardship and even a drawback to my trying to understand what I read, but soon, even before I did understand, I became quite well, lost all the headaches and hosts of other ills, and loneliness lost all meaning for me. I did all the housework and the work of a large garden without help and never felt tired or ill. But very often I deeply regretted not being able to attend a church or society or Wednesday evening meeting, but in all the spare hours I studied and studied. I can't find words to tell how greatly I was helped all the time by our periodicals. To this very day they are indeed to me real friends. They came like friendly voices in a strange land, and especially that splendid *Monitor*. I especially give thanks to our Leader for that paper and for all it means to us all. After three years of study I had the privilege of class teaching, and then I knew what had seemed to me to be a great hardship was not, for I found I understood clearly what I had learned alone. I am indeed grateful for the untold blessing of Christian Science.—(Mrs.) ELLEN R. HEMSLEY, Crick, Nr. Rugby, England.

✧

I have had many physical healings through Christian Science, but I am more grateful for the spiritual understanding which I have gained; it has brought me such a wonderful peace of mind. I have been healed of nervous prostration, insomnia, and an organic and functional disorder which doctors and specialists could not relieve, much less heal. I have also been healed of a sense of sorrow and separation, and I know that, as the last hymn of our Hymnal states, "Earth has no sorrow that Love cannot cure."

(Mrs.) EDITH L. MOORE, Webster Groves, Missouri.

✧

After my sixth child was born, at long intervals I would lose consciousness and when I recovered felt worn out. I had had treatment from three different physicians, an operation and electric treatments, and still was not cured. They all told my husband they could do no more for me than they had already done, and one physician said these spells would become more frequent and that I would eventually lose my mind. After several years I went to a Christian Science practitioner and though I seemed to feel some little benefit I did not continue treatment. I purchased "Science and Health with Key to the Scriptures" by Mary Baker Eddy, which I enjoyed reading, but failed to put into practice what I understood. We then moved to another city, where I just drifted along, but finally, as my trouble seemed to be increasing, I once more went to a Christian Science practitioner, but did not seem to respond, and again gave it up.

After many years, through a neighbor who was interested in Christian Science, I again asked for help from a practitioner. She gave me an absent treatment and I felt so much better that after that my daughter called on her whenever I was in need. She called several times and I always felt better after her visits. I do not now recall how many treatments were given, but I know that one day I realized that I was cured.

I am thankful to this kind friend, for it was her knowledge of God, gained through the study of the Bible and Science and Health that enabled her to do for me what the doctors could not do. I am also grateful for the *Journal*, *Sentinel* and *Monitor* which come right to our door with their message of truth.

(Mrs.) AGNES RIDER, San Jose, California.

Signs of the Times

[From "The Disarmament of the Mind," an Editorial in
The Universalist Leader]

There must be a disarmament of the mind. This is a greater matter and more important. There can be no real and abiding peace in the world unless there is peace in the hearts of men. Peace is made, as Hoover says, "in the hearts of the people." There must be a scrapping of the mental causes of war. The war-mind must be changed. There is far greater need of the limitation and reduction of pseudo-patriotism and blatant "red bloodism," of gangrenous commercialism, of mean national prejudices, of cringing cowardly fears, and of diabolically fanned hatreds. The world war of arms is over; the world war of mind still goes on in all lands, amongst the one-time enemy nations, and no less amongst the one-time allies. If this war mind could be disarmed it would prove a greater blessing than the scrapping of war weapons. If we could only secure the disarmament of the mind of some nations it would have great effect upon the others who now hesitate. The disarmed mind of some makes for the disarmed mind of others; the armed mind produces the armed mind; confidence makes for confidence. Respect produces respect; love creates love. On the other hand, suspicion, hatred, pugnacity, breed their own kind. The greatest disarmament that has followed the war has been brought about by those who have fed the starving millions of Europe. We can disarm every enemy nation, or possible enemy nation by genuine interest in it, and by working for its best good as a member nation in the kingdom of God. The great need of this old war-worn and war-weary world is a real brotherhood of disarmed minds, devoted to the highest interests of each and all.



[From "What Is Freedom?" by G. K. Chesterton in *The Daily Telegraph*,
as reprinted in *The Living Age*]

After eliminating the exception of war, which avowedly sacrifices the liberty of the citizen to ultimate liberty to the city, we come back to the question of the normal need for liberty. And we are here first confronted with the case of a kind of work more curious and exacting than conducting omnibuses or cutting down trees, or all the various forms of masculine toil that have been offered as examples of feminine emancipation. There is an occupation which is open to women as well as men, but which is often harder for both of them than driving or digging or minding machines; it is the occupation of thinking; and it is not tested by the enthusiasm with which people tumble over each other into some intellectual fashion, but by the detachment and enlargement of mind with which they take in fundamental and permanent truths.



[From *The Congregationalist*]

The *New York Morning Telegraph*, which was not exactly noted for being dry, has probably gotten at the truth of the matter in the following editorial: "There has been a tremendous slump in drunkenness, even here in the largest city in the country, where the population is largely foreign and where the prohibition law probably is opposed by a majority. We do not undertake to say that it is a function of government to keep adults sober; we do not believe that on the whole it contributes to the happiness of mankind for a part of the community to exercise guardianship over another part; but we refuse to close our eyes to facts simply because we did not, prior to the adoption of the eighteenth amendment, train with advocates of sumptuary law.

"There are many logical arguments against sumptuary legislation of any kind, but the pretense that prohibition has not reduced the consumption of liquors is not logical, for the reason that it is a pretense and nothing more."



[The Editor of *The Times*, on Journalism, as quoted in
Public Opinion, London]

The thing that was really indispensable was what they might call character, ability to distinguish between what was fundamentally right and what wrong, a hatred of injustice, a fund of human sympathy, a kind heart, and fearlessness in following the lead of an informed conscience—these were the truly indispensable qualifications for journalism. . . . Dealing with training, Mr. Steed alluded to the distinction between "news" and "views." Some papers were newspapers, others tended to be viewpapers.



[Rev. Palfrey Perkins, in *The Christian Register*]

There remains another word, "godly," which reminds us at once of the centuries-old misconception about religion. The godly life has traditionally been thought of as the life withdrawn from the world. On the contrary, we see to-day that the godly life is the life which is most helpful to the world. The godly life is the life which meets the chief test of Jesus Christ, namely, usefulness. There was nothing he hated more than uselessness. It called forth his most emphatic condemnation. That is the test which must be applied to our religion. His religion must meet his test. Though it have wealth and prestige and learning, and be not serviceable, it is nothing, and our individual religious lives must meet the same test. To be godly "in this present world" is not to be unworldly, but, as some one has suggested, to be better-worldly. The worldly man says: "Let the world do as it pleases. Leave it alone, with all its evils and wrongs. Live in it to have a good time." The unworldly man says, "Come out of the bad and cruel world into a realm of peace and love." The better-worldly man says, "For God's sake, save the world!" . . .

You and I must convince and convict this world, which is sick with lack of faith, not by logic or argument, by criticism or invective, but by love that "suffereth long, and is kind," that "envieth not . . . is not puffed up, doth not behave itself unseemly," and by the persuasive power of the sober, righteous, and godly life "in this present world." That was the strength of those magical first days of Christianity. Its power lay not in its logic, its theology, or its apologetics, but in the beauty of its holiness, the attraction of its piety, the evidence of its faith in the lives of its adherents. People outside the Christian church in those first days looked at Christians and saw that they made better servants and masters, better husbands and wives, better parents and children, that they were more trustworthy and faithful in all human relationships. Their faith implied these results; so must ours. "What do ye more than others?" That is still the Master's question. It is a call to you and me—a call to make our life religious, to make our religion life.



[Rufus Jones, in *The Atlantic Monthly*]

It will be only when we have succeeded in getting beyond what Plato calls the "bird-cage" theory of knowledge and to a solid basis for spiritual values that we shall be able to discuss intelligently the "findings" of the mystic. The world at the present moment is pitifully "short" in its stock of sound theories of knowledge. The prevailing psychologies do not explain knowledge at all. The behaviorists do not try to explain it, any more than the astronomer or the physicist

does. The psychologist who reduces mind to an aggregation of describable "mind states" has started on a course that makes an explanation forever impossible, since knowledge can be explained only through unity and integral wholeness, never through an aggregation of parts as if it were a mental "shower" of shot.

[Alexander B. Thaw, in *The Hibbert Journal*]

Difficult as it seems to believe, even now, with our increasing knowledge both of the ever widening wonders of the universe and of the limits of the human mind, certain defenders of religion are still possessed with a fear that God may not have succeeded in placing His secrets beyond our reach! Fortunately, during the same time there has been a true and general spiritual awakening in the world, beneath its show of materialism. And we may surely believe that we, "the people," are growing a little less apt to deceive ourselves as to these things at one extreme or the other; not only less apt to forget that "you have to get up early to be ahead of God," but more apt to remember that there is, for us, each and all, a true dawn and true awakening, and that we need not greatly fear lest we learn His secrets before His own right time.

[John Dewey, in *The New Republic*]

It is not so important that a decision in the American sense of the Yap question be finally and forever arrived at, as it is that the need of China and the Orient in general for freer and fuller communications with the rest of the world be made clear—and so on, down or up the list of agenda. The commercial open door is needed. But the need is greater that the door be opened to light, to knowledge and understanding. If these forces will not create a public opinion which will in time secure a lasting and just settlement of other problems there is no recourse save despair of civilization. Liberals can do something better than predicting failure and impugning motives. They can work for the opened door of open diplomacy, of continuous and intelligent inquiry, of discussion free from propaganda.

[E. C. Cutten, in *The Young Citizen*, Auckland, New Zealand]

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The thoughtless man will say, "That means go to church and pray, and what good will that do?" Prayer is essential for the highest work, but it is not the work itself. The passage means, "Do your duty and the material benefits will follow." And do it joyfully. "Serve the Lord with gladness," whether your service be governing an empire or laying bricks. As to trial, any one may experience the effect of putting his heart into his work and of recognizing that in it he is serving God and his fellow man, and he will immediately find his work a joy. He will find, too, a wonderful effect on the work. It is obvious that if we all did our full duty the productivity of the world would be beyond our dreams, and want would be unknown.

[From "Science and Common Sense," by Harold Stearns]

We are science-ridden; and it requires no great powers of perception to see that science rampant—rampant medicine in particular—is every bit as tyrannical, and is considerably more absurd than the arrogant religions of the past. As the ordinary man of all times and ages appears to have a congenital itch for something or somebody he can bow down to and reverence, and as the ordinary man of this industrial era of the machine shop and the motor tractor

appears to have found it increasingly difficult to bow down to and reverence the tribal god of a pastoral people, he has selected science for his ultimate source of authority. From the point of view of efficiency, increased production, and material wealth this conversion has considerable to be said in its favor, but from the point of view of the humanist it is profoundly disquieting. . . .

To the humanist who wishes to resist the contemporary irrational mob-fear before the fetish of science, the spectacle does suggest certain corrective reflections. These reflections spring really from a proper understanding and definition of intelligence. Perhaps the saddest of popular fallacies is that which, for want of a better name, one may call the compensatory fallacy, the naïve belief that a man may be genuinely excellent in one thing and horribly stupid in everything else, the specialist *par excellence*, and yet, on the whole, decidedly merit being called an intelligent man. This is an age of specialisms, too often unrelated specialisms, and there is even something disreputable, like jack-of-all-trades, in the very phrase, "the all-round man," although as a matter of fact the most valid definition of the all-round man would be the intelligent man. . . . The humanist has a perfectly valid case for his assertion of the supremacy of the all-round point of view; and never ought he to press it more boldly than to-day. He ought not to be timid about asserting that if a man has learned really to think straight on one subject, the chances are ten to one that he will think straight on most others, for the essence of thinking straight is always the same.

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Notice

SHORT TERM SUBSCRIPTION AND ORDER RATES

Attention is called to the new rates now in effect on short term subscriptions for *The Christian Science Monitor*, *Christian Science Sentinel*, and *The Christian Science Journal*; also on single copies of the *Sentinel* and the *Journal*. These rates are stated in the advertisements found on the inside front cover page of the *Sentinel* and on page "iv" of the *Journal*.

Attention is also called to the rates scheduled below, now effective on all quantity orders for any of the Christian Science periodicals:

| | | |
|----------------------|-------|--------|
| Monitor | \$.04 | a copy |
| Sentinel | .07½ | " |
| Journal | .30 | " |
| Der Herold | .18 | " |
| Le Héraut | .18 | " |
| Quarterly | .22½ | " |

These quantity rates are net and take the place of the former 10% discount on periodical orders.

An exception to the *Monitor* rate given above is made in cases where orders specify that the copies desired are for free distribution at a Christian Science lecture or for other free distribution. This should be clearly stated when ordering. Such quantity orders will be filled at 3 cents a copy.

The uniform retail price on the *Sentinel* is now 10 cents a copy, and on the *Journal* 35 cents a copy. The *Monitor* single copy price remains at 5 cents; *Der Herold*, also *Le Héraut* single copy price at 20 cents.

Discounts to reading rooms on subscriptions and on orders for general publications remain as before.

Church Notices

From the Clerk of The Mother Church

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

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

From the Church Treasurer

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

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the Real Estate Fund and to The Christian Science Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Boston 17, Massachusetts.

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Announcements

From The Christian Science Publishing Society Notice

Several hundred copies of the proceedings in the Supreme Judicial Court of Massachusetts, in the case between the Board of Trustees of The Christian Science Publishing Society and the Board of Directors of The Mother Church, as published in *The Christian Science Monitor*, were run off at the time of their publication in the *Monitor*.

These extra copies will be bound in simple and substantial book form, of about 1200 pages, with board covers, size 8¼" x 10¾". The book will contain the verbatim report of the hearings on the Bill in Equity, as transcribed from the notes of the official stenographer, including the arguments of counsel before the Special Master and the final arguments before the Full Bench of the Supreme Judicial Court of Massachusetts. It will also include the decision of the court when given. It will include, as well, the Master's Report, the hearing on extension of time for exceptions, the arguments on exceptions to the Master's Report, the hearing on Motion to Intervene, the Attorney General's arguments on Motion to Intervene, and the official report of the hearings in the Contempt Citation Proceedings. The book will also contain the principal pleadings, including the pleadings in the case of Dittmore vs. Dickey et als., and the Plan of Properties and List of Deeds. The testimony and the exhibits which appear as part of the testimony will be indexed.

These copies will be sold at one hundred dollars each, and the orders will be entered for future delivery in the order of their receipt accompanied by remittance for this amount.

Orders for Pacific Coast and Rocky Mountain States

In order to facilitate the filling of orders for the Pacific Coast states and to expedite delivery, orders and remittances from reading rooms and individuals in the five postal zones east of San Francisco, with the exception of orders and subscriptions for *The Christian Science Monitor*, *Journal*, *Sentinel*, *Quarterly*, and *Heralds*, should now be sent direct to The Christian Science Publishing Society, Pacific Coast Depot, 255 Geary Street, San Francisco, California.

The Pacific Coast Depot will continue to handle subscriptions and supply periodicals only to San Francisco and immediate vicinity.

The first five zones east of San Francisco include all of California, Oregon, Nevada, Washington, Idaho, Utah, Arizona, and approximately all points west of Billings, Montana; Cheyenne, Wyoming; Denver, Colorado; and Las Vegas, New Mexico, including these cities. The local post offices in the last four states mentioned will supply further information regarding the fifth zone limit.

The above notice does not apply to Canadian territory.

New Pamphlets

There are now on sale six new pamphlets containing articles reprinted from the Christian Science periodicals, as follows: "Government," "Employment," "Work and Play," "Progress," "Occupation," "Relationship." Price 5 cents a copy. Reading Room discount 20 per cent.

Change of Address

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

"Rudimental Divine Science" for the Blind

In English Braille

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

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

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Articles and Testimonies

Available articles from Christian Scientists and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. Manuscripts for publication in the *Sentinel* and *Journal*, whether articles, poems, or testimonies, and correspondence relating thereto, should not be addressed to individuals, but to the EDITORIAL DEPARTMENT, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, Boston 17, U. S. A.