

# CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXIV

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# Christian Science Sentinel

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

VOLUME XXIV

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## Progress

CLARA DALE LONGLEY

ACCORDING to the doctrine of Christ Jesus, which is fully explained to this age in what Mrs. Eddy has discovered and named Christian Science, there is no possibility of any hindrance to progress when that progress is toward God and is directed by spiritual understanding. In her marvelous book, "Science and Health with Key to the Scriptures," beginning on page 232, Mrs. Eddy makes this statement: "There is neither place nor opportunity in Science for error of any sort. Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil."

Now there may come times in the human experiences of any of us when our way seems blocked and a mesmerism of hopelessness takes hold of us. But in reality this is a time for great rejoicing for a Christian Scientist, for if he is faithful to his spiritual guidance in the face of this stoppage of unfoldment into the Christ way of thinking, he will find that he has in reality risen higher in his concept of God because of the struggle. There is no power but God, and consequently nothing to stem the tide of unfoldment in spiritual understanding. God has willed that His work is very good, and there is no other will power. Now man is God's work. God expresses himself as idea, and since God is infinite, unlimited action, His idea, image and likeness, man, can never stop unfolding as good activity. This is the law of God controlling man.

Now it is impossible to understand God as being infinite and unlimited except by knowing God as divine Mind. All human thought of anything is limited and that fact is its death knell. Everything that it conceives must die because it has no real sense of the infinite and therefore can gain no real sense of Life, for all its creation is centered in matter. But when we begin to understand that there must be true Life apart from matter we begin to understand how Life can be infinite, and then it is easy to see how this true Life can never be hindered or stopped in its unfoldment. It is the most wonderful experience that can come to one this first glimpse of the fact that life is not in matter at all, that life is apart from all matter and is eternal. This is the beginning of the only progress there is. This is the birth of the Christ idea, and at some time it is destined to come to every one. It brings the only real joy that can come into human experience, and it brings also the greatest task there is, the giving up of the human sense of life, and letting the true meaning of existence unfold. Letting the true sense of life unfold is very easy and simple, for that is God's work, which is finished and is good; but giving up the human sense of life or human will may seem to be an impediment in the way of progress.

At first the way out of the flesh seems very easy and full of joy when we begin to be healed of our diseases, but after the healing of disease comes the healing of sin, and sin is always some phase of human will. When a Christian Scientist reaches this point in his career he may find the Red Sea before him and seemingly impassable mountains on either side and the enemy behind. There may come a sense of depression and discouragement and an overwhelming fear of disaster; but even this cannot stop the operation of God's law which is controlling man. All that this can do is just to force the unfoldment of the right way to think about the situation. It only makes one realize more clearly that there is no place of danger; that no matter what the seeming material surroundings, the infinitude, the allness, of God as power is the only fact. Man is still God's image and likeness and still safe. Can one imagine a greater joy than the ability to realize God's presence and care in the face of the most overwhelming sense of trouble or disaster?

Jesus was the Way-shower in this progress out of the flesh, and if we carefully study the gospel story of his continued growth and unfoldment into the perfect realization of his oneness with the Father we shall see that toward the end of his earthly experience there came a great peace to him. The closing pages of each of the gospels breathe this peace to mankind. There is a deep, abiding, joyous peace which came from his perfect assurance that the Father, or God, was the only presence or power. When he stood before Pilate and fearlessly answered that sense of earthly power attempting to destroy him, with the words, "Thou couldst have no power at all against me, except it were given thee from above," his very words and his whole demeanor were an expression of peace which is born of perfect understanding that God is the only power. Can any one imagine that there was not a deep and real joy in a peace such as this?

Now there is no place where a Christian Scientist can find himself where this same progress is impossible and where the same peace and joy is not his. "God is no respecter of persons," and He was no more to the human Jesus than he is to you or me. At all times His power is the only power to those who refuse to recognize other gods. Jesus, calm in the perfect assurance of his own at-one-ment with God, showed the way of salvation for his disciples and for the whole world. He knew that though heaven and earth should pass away his words would not pass away. He knew that even though his supreme and sublime demonstration should be misunderstood for ages the clear understanding of its meaning would come again to human experience. Be sure that any problem, no matter what its seeming size, is but another chance to make progress in Christian Science and not a hindrance at all. Viewed in this light there is no size to any seeming bar to progress. Should we not rejoice then when problems come to force a greater understanding of our heavenly Father? Indeed, the only limitation there is is a lack of the real love. All that any Christian Scientist ever needs to solve any problem is a clearer sense of Love.

Now the real sense of Love comes through the application

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of the rules of Christian Science. And Jesus summed up all these rules in two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength," and, "Thou shalt love thy neighbour as thyself." This is love, and its demonstration is progress, against which no belief in disease, or sin, or sorrow or discord of any kind can stand. It seems very easy to understand that there is no God but God, but how about the demonstration of this statement when our neighbor seems very unloving and very hateful? Then we must prove our understanding that God is the only God. That is our healing, our progress, and until we are able to do this we are not really understanding that God is the only power; we are merely saying it.

Now when Jesus stood before Pilate he did not see Pilate as an enemy who could destroy his life; but instead, he was keeping that commandment, "Thou shalt love thy neighbour as thyself." He was purifying his concept of man and giving hatred no chance to have power over him. He was rising higher and higher in his understanding of man as God's image and likeness, thereby progressing out of the flesh or a human sense of life. When one really understands this great lesson there can never be a belief in sorrow or self-pity or offense when any human hatred is directed against us, for one is loving one's neighbor as the true self and seeing man as God's image and likeness.

### "The right understanding of Him"

LOUIS JOSEPH LEWIS

"**N**OTHING has retarded the advancement of learning more than the disposition of vulgar minds to ridicule and vilify that which they cannot understand." Since Samuel Johnson uttered these words, Truth has been patiently unfolding to the degree where this "disposition of vulgar minds," or, it may be as well to say, ignorance, is becoming less noticeable. Especially now has mortal mind good cause to hold its breath since the staggering shock from the first days' convening of the momentous Conference on the Limitation of Armament, in Washington.

When the United States of America was founded upon a concept of Principle, how much of the divine Principle the founders glimpsed no one knows, but it is evident that it was the Rock upon which they builded. It was the very truth that gave them the light to discern the liberty of the sons of God. Much has been written by Mary Baker Eddy on the subject of this sacred and glorious inception. She not only appreciated the significance of its birth but also with the foresight of the prophet she was to declare, in "The First Church of Christ, Scientist, and Miscellany" (p. 129): "I reluctantly foresee great danger threatening our nation,—imperialism, monopoly, and a lax system of religion. But the spirit of humanity, ethics, and Christianity sown broadcast—all concomitants of Christian Science—is taking strong hold of the public thought throughout our beloved country and in foreign lands, and is tending to counteract the trend of mad ambition."

Little need be said as to her correct vision, viewing it in the light of the world's events following this prophecy. When this modern prophet, in her clear and scientific manner, presented to the world the word "Principle" as a synonym for God, explaining Principle to be Love, she gave in this word the true nature of the immutable and unchanging First Cause. She defined God in such a way that all nations, races, and peoples could understand Him as well as worship intelligently. Her teaching of God as Principle

also carried an answer to the great statesmen and idealists, for it answered the international problem of misunderstanding between nations and races. How often it has been remarked by great thinkers that the world suffers merely from misunderstandings, but no one ever offered the solution to the problem until the Founder of Christian Science spoke into the dull ears of a dark and ignorant world her clear, practical, and simple proclamation. "It is our ignorance of God, the divine Principle," she declares on page 390 of Science and Health, "which produces apparent discord, and the right understanding of Him restores harmony."

It is interesting to compare her statement with that of Johnson's despairing declaration. A glance at both shows the strong hold Mrs. Eddy had upon Truth. Johnson manifests a sense of impatience and hopelessness over the world's ignorance because he looks in vain to human intellect for the solution. Mrs. Eddy, on the other hand, points out the unreality of evil when speaking of discord as only apparent and then lifts human thought into the realm of spiritual understanding or reality. When Hamlet complained of the dark dungeon, Shakespeare put wise words into the mouth of the fool who told the prisoner that there was no darkness but ignorance.

Yet, here again, another great thinker fails to point the way of escape out of darkness into light, so that we turn again to the Discoverer of Christian Science with thanks for lifting human thought to see the light of Love. Her teachings have been rapidly encircling the globe and those who understand the power of right thinking realize how divine metaphysics brought about a world chemicalization, throwing off enough ignorance to bring about the "Let us reason together" Conference. Christian Scientists, of all people, realize the need for continued perseverance in their silent, unselfish mental work for the peace of the world. As they realize that omnipotent Principle is Love, governing the universe, they are performing a great part in disarming mortal mind of its fears, hate, and greed, apparent causes of wars. A clear realization of the allness of good, it has been proved, overcomes all belief in evil and must force all nations to put up the sword and beat their weapons into plowshares according to the Scriptural command. Christian Scientists are the "peculiar people" whom God has raised up, who appreciate the signs of the times and discern the dawn of that era when God will be understood as Love, the controlling Principle of the universe. Then will all nations and peoples surrender unconditionally to Love, without a mental reservation.

The fact that distinct types of men with self-preservation as "the first law of nature" uppermost in their thoughts, can sit around a table and agree to sink thousands of tons of steel, what they consider their armor of defense, is just another sign of the times. It indicates that the human mind is giving way to the power of reason. It is an unmistakable sign that Principle is operating. This being proof in part of what can be accomplished through dispassionate reasoning, when men governed by Principle seek the one Mind, realizing that self-preservation depends rather upon destroying the false idea of armor for safety in Love, who can presumptuously draw the line of limitation or raise the barrier of "thus far and no farther"? To day's actions of the world's representatives at the Conference defy the cynical sneers and shrugging shoulders of yesterday, and to-morrow the world will smile with understanding upon what the Christian metaphysical thinkers have done in their universal appeal to acquaint themselves with Principle and be at peace.

## Watchfulness

G. HAMILTON BERRY

ONE of the first things that the student of Christian Science finds is the necessity for watchfulness. Having once definitely decided to stand for Truth, and having glimpsed something of the perfect man of God's creating, a man begins to see the imperative need for watchfulness, and to learn how he can be about the Father's business in watching his thoughts, and in ruthlessly rejecting all the illusions of mortal mind that suggest themselves as his consciousness. There is nothing morbid in this work, nor does it imply or involve acknowledging the reality of evil suggestions. Mrs. Eddy makes it abundantly clear throughout all her writings that there is but one source of intelligence, one Mind, divine Principle, and that the belief that mortal man has a mind of his own is necessarily an illusion. The whole trend of educated belief which may have governed us up to the time of our acceptance of Christian Science is of course the very reverse of this; but just as it is impossible to believe that two plus two equals four and also five at the same time, so it becomes impossible for us to believe in the reality both of the one divine Mind and of a mere human mind of our own at the same time.

All that man can be conscious of is that which Mind, Principle, knows, and since Principle is wholly and necessarily good, it follows that man can only really experience good. Our work therefore lies in knowing that consciousness is truly filled with the ideas of good, so that erroneous beliefs in sin, discord, strife, disease, and death can find no lodgment therein. This mental state of clear spiritual understanding may not be won in a day, but it unfolds as a result of putting into daily practice the teachings of Christian Science. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" beginning on page 322: "It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good." By lifting one's own thinking above the belief in the reality and desirability of matter, one gains spiritual freedom, and this victory is certain in exact proportion to one's consecration and singleness of purpose. There is no other study or occupation to which a man may apply himself which will give such certain, unerring results when faithfully applied.

As a result of the uncovering of evil's hidden mental methods through the foundation of Christian Science, the world to-day seems to be in a state of upheaval, chaos, and distress, and terrified mortals are looking vainly to material methods of salvation. It is plain, however, to all who have seen what a grain of Christian Science will do, that the only permanent solution of the world's problems lies in the universal acceptance of the rule of Principle, and that the only real way to help the world is by steadfast consecration to and demonstration of Principle in each individual case. Every wrong thought overcome, every sinful habit conquered, every disease banished into its native nothingness through the healing power of Principle is so much more of the world's problem solved, and is as a beacon light pointing to Spirit and away from matter. The call to-day is surely found on page 110 of "Miscellaneous Writings," where Mrs. Eddy says: "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated

lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!"

The fact that God is All-in-all and that evil is neither person, place, nor thing is revealed in Christian Science, and was proved in the life of our Master, Jesus the Christ, but it must be proved also in the individual experience of every one who would gain the kingdom of heaven. Constant and unremitting watchfulness is required so that we may cast out of our thinking all pride, self-will, and carnal-mindedness, joyously replacing these weeds with the humility, selflessness, and pure spirituality which are freely given us by our loving Father-Mother God. The reward comes in the shape of a quickened sense of the immense reality of the things of the Spirit, with a corresponding dominion over the illusory enticements of the jangle of Vanity Fair. Every step of progress along this line of thought not only helps us to work out our own salvation, but enables us to help to lift our brother's burden also, because we have begun to see God's creation expressed everywhere, instead of acknowledging as real and true that which is only a base counterfeit.

## Props versus Principle

EDITH NEWTON TORREY

ON page vii of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "To those leaning on the sustaining infinite, to-day is big with blessings." What a sermon, guide, promise, and rule of life we find in these few words. The premise must be obeyed in order that the conclusion may be possible. The human propensity is to lean, and what a failure have been the temporary props. The ties of the flesh have proved, one by one, insufficient and disappointing. Infidelity, inefficiency, selfishness, personal domination, and the like, lead to the sharp experiences to which Mrs. Eddy refers on page 322 of Science and Health, where she says, "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love." One may have worldly success, glory, fame, wealth, "the cares of this world," but, like the story of the rich young man, these props do not satisfy, and there is the question, "What shall I do that I may inherit eternal life?" When the young ruler was told to sell all he had and give to the poor he was filled with fear and sorrow. His fear of lack proved that matter seemed substance to him and therefore something he was leaning on. He had yet to learn that God, Spirit, is all-sufficient; yet to build his house upon the rock, Christ, the divine idea of Principle.

It is a good healing process to honestly ask one's self: "What are my props; what am I leaning on? Am I leaning on Principle or personality, Spirit or matter? Do I believe that matter can give or take; like Esau, am I selling my birthright for a mess of pottage? Have I a belief that certain kinds of weather, climate, or temperature give or take? Do I believe in a power apart from God? Do I believe that some person, place, or thing is necessary for my success, prosperity, or happiness? Have I a problem of health, happiness, business, church, or home? Do I honestly expect to solve that problem by an understanding of God's allness, or does some material or personal prop present itself as a solution?"

Jesus proved God to be his All-in-all; he was wholly sus-



tained by divine Principle. Those who were nearest and dearest, humanly speaking, betrayed, denied, and forsook him; but, like the house on the rock, he was unmoved from his purpose for he was "leaning on the sustaining infinite." One could never imagine Jesus as having a personal, temporal, or material prop. He loved humanity; he labored to redeem humanity; but he never leaned on humanity. He leaned on Principle as His All. His mission was to heal and to save; his duty was to fulfill his mission. How the people received his high and holy purpose was of small import beside the great privilege of being obedient to Principle.

Jesus spoke "as one having authority, and not as the scribes." The scribes were that religious class who interpreted the Scriptures and rabbinical law for the people; and they thus became religious props to the multitudes, who, in their ignorance, never questioned the correctness or rightness of this interpretation. Not so Jesus. Jesus was seeking to know Principle; to commune with Principle; to obey Principle; therefore he went to the Scriptures themselves and received his inspiration directly from Principle, God. This was considered by the scribes as one of the greatest offenses of Jesus and is called heterodoxy. This direct inspiration made it possible for Jesus to speak "as one having authority, and not as the scribes." He was leaning on the inspiration of divine Principle; the author of creation was therefore his authority.

To lean "on the sustaining infinite" is freedom, inspiration, God-given dominion. It is to follow our Way-shower; to speak "as one having authority," that is, in the absolute, not in the relative. It is to realize the import of that great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbour as thyself."

## Firmament

ROSE MAUD KEELER

**I**N the first chapter of Genesis we read, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." In "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in the Glossary, we have a spiritual definition of the word "Firmament" (p. 586), "Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter." The Christian Scientist is ever seeking for that discernment of spiritual good which clearly reveals the unreality of matter or evil, and this line of demarcation can rightly be called spiritual understanding, because it gives us full power to separate the chaff from the wheat and distinctly ascertain the truth about whatever the material senses behold. The question of how this scientific discernment can be attained is asked by each one. Of course success is to be obtained only to the extent or measure that one abandons the false beliefs of life and intelligence in matter. The false hypothesis of substance and intelligence in matter, which can only bring suffering, has to be eliminated, for all reasoning from a material basis is antagonistic to metaphysics, is perverted and speculative.

Only as each seeker beholds man as the reflection of God can he possibly prove the truth of immortality and find Life to be eternal. He then finds that perfect God and perfect man equal perfect harmony, that man is without the slightest sense of limitation imposed by the carnal mind. This true knowledge enables him to discern between the real and the unreal. Then, from this basis of true reasoning,

scientific discernment elevates him to the perception of spiritual understanding, which he proves by actual demonstration. He thus proves that God is the only source of activity and reality, and the result will be encouragement and inspiration for further demonstration. The standpoint of man's immortality reveals this clear and definite point of reasoning, in which we accept that only which man is conscious of, spiritual living or being which is revealed to us through the senses of Soul.

On the other hand, mortal man, believing the false testimony of Life and intelligence in matter, shows suffering to be inevitable, and he has no point from which he can reason correctly. The truth we know and demonstrate is spiritual living, in fact, is all we know of man in the image and likeness of God. As good unfolds to our thought, we find that the line of demarcation has to be drawn very definitely and decidedly if we are to divide "the waters which were under the firmament from the waters which were above the firmament." If we are absorbed in materiality we can but discern faintly, if at all, man's true sonship with God, and only as we come to the recognition of the nothingness of materiality and that all we can have from materiality is evil continually, we are turned away from these discordant conditions, perhaps through extremity which oftentimes becomes God's opportunity.

The false beliefs of minds many or an evil mind in matter called animal magnetism or aggressive mental suggestion can be replaced only by the realization of God's allness, the one Mind; that there are not two powers, one warring with the other, interfering and obstructing harmonious activity. All there is or can be is this provable fact of the oneness of God and His idea, man forever existing in Mind. God or Mind omnipresent, omnipotent, precludes any and every theory of good and evil residing in matter. There cannot be more than one omnipresent, omnipotent God. All power, all presence means no power nor place for evil, hence nothing to fear. So we find that the evil suggestion has neither Principle nor power, that it is a lie to be repudiated. The one Mind governing every activity of man and the universe in perfect harmony is the only Mind, and this rhythm of perfect being cannot be interrupted although the material senses would have us so believe.

The source of man's existence is Mind, and this Mind is divine. Every moment we are capable of proving this fact of spiritual existence. Mrs. Eddy says in "Unity of Good" (p. 24): "All consciousness is Mind; and Mind is God,—an infinite and not a finite consciousness. This consciousness is reflected in individual consciousness, or man, whose source is infinite Mind. There is no really finite mind, no finite consciousness. There is no material substance, for Spirit is all that endureth, and hence is the only substance. There is, can be, no evil mind, because Mind is God. God and His ideas—that is, God and the universe—constitute all that exists. Man, as God's offspring, must be spiritual, perfect, eternal." This, spiritually understood, reveals the necessity for an understanding of good, not a belief in good. It brings to us a faith that reveals Mind to be divine intelligence, to be infinite, and the provable fact of spiritual living. If in one single instance one can prove spiritual existence, he can also prove it for all time. He can, in other words, prove all that is necessary for him to know, the consciousness of right activity. This fact is sure to bring in due season complete salvation from every sense of evil or suffering of all kinds, whether called physical or mental.

The testimony of the physical senses is entirely unreliable, and from these senses nothing real can be attained.

But on the other hand, when one finds that he has spiritual sense and that this sense is infinite, without bounds, a capacity beyond human thinking, he learns to walk and talk with God, as did Enoch, because he knows that infinite consciousness, or Mind, is God, and that he is conscious every moment of this fact. Whenever he is awake enough to turn to this fact, he finds that he is turning to Life, spiritual and eternal—to that which is. Then he is receptive to the truth that because of the allness of God and because the creator made man His own image and likeness, he finds better health, more happiness, and a greater sense of Love, a peace that is beyond anything he has ever experienced before. One's recognition of man's sonship with God uplifts thought to perceive that which really is, and brings the assurance that nothing real exists outside of divine consciousness. Thus we find God and His idea as all the activity or reality there is, and this fact realized persistently will lead us all into the presence of the Most High. "And God called the firmament Heaven."

### "In thy presence is fulness of joy"

MURIEL A. HENTY

MUCH has been written and probably even more has been said on the subject of happiness; but until it is realized that happiness is a spiritual quality, wholly independent of material circumstances or conditions, it is entirely without foundation, like the house of the foolish man, which was built upon the sand. Happiness, it may safely be said, is the goal of every one, however devious the paths chosen for the journey. The gross materialist, the artist, the politician, the business man, the housewife, the tiny child, all are alike in that they hope to gain unending satisfaction upon the attainment of some particular achievement or object. But, as every one is forced to admit sooner or later, disillusionment and disappointment are inevitable until happiness is sought on a right basis. The materialist finds surfeit, not satisfaction; the politician finds the fruits of ambition short of expectation; the business man often achieves wealth when he fancies age has robbed him of the capacity for enjoyment, or finds out too late that, after all, his chief happiness was in the work itself, and was not merely a means to an end. And so it goes on. Mortals strive, but find the object unattainable, just out of reach, or unsatisfying; or sometimes, having gained all, go in constant dread of possible loss.

It is not till we find Christian Science and begin to see though dimly that as Mrs. Eddy says (*Science and Health*, p. 468), "There is no life, truth, intelligence, nor substance in matter," that we discover that happiness, like the kingdom of heaven, is within, and within our reach now. Now is the day of salvation, not to-morrow, or in a week's time, nor even in half an hour, but right here, now, this second, there is the all-powerful, shining ever presence of good.

The tendency of the human mind is largely toward procrastination. One says, "How happy I shall be when I am well!" another, "How happy I shall be when my business goes better," or, "How happy I shall be when my household runs smoothly." Always this is putting the cart before the horse. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The psalmist said, "Enter into his gates with thanksgiving, and into his courts with praise." Here, then, is the rule. We come into the presence of good by realizing that good always has been, is now, and always will be present. It is persistent gratitude which is needed in order to realize

this eternal fact. This means constant alertness in order to contradict error with the truth about the lie, no matter what guise it may seek to assume for our deception and discouragement; it means ever affirming the truth joyously, and rejoicing without ceasing. In this way only is Truth demonstrated. Also in this way only are we enabled to understand something of what Mrs. Eddy meant when she wrote in one of her poems (*Poems*, p. 79):—

It matters not what be thy lot,  
So Love doth guide;  
For storm or shine, pure peace is thine,  
Whate'er betide.

Christian Science usually reverses all our previous beliefs. It is no exception to the rule in this case of happiness. Ordinarily we are grateful for benefits received; now we have to learn to say in the words of the Master before the grave of Lazarus: "Father, I thank thee that thou hast heard me." He said this before Lazarus was raised from the dead. That this is needful is made particularly plain in many other instances in the Bible. An obvious illustration was when Paul and Silas were imprisoned. They "sang praises unto God" and "all the doors were opened, and every one's bands were loosed." Instead of bemoaning their fate they were so free from the bondage of fear or self-pity that it was impossible to bind them with any material belief, for fear is synonymous with the belief that life is in matter. Knowing that man is spiritual and can therefore never be injured, they reflected joy instead of a sense of injury or resentment, and thus they were able to free not only themselves from the belief that man can be bound or limited in any way, but also the jailer and all his household, and they became converted.

So, too, as this joyous quality of thought becomes habitual to us, nothing can prevent our healing the sick and sinning; for true happiness under all circumstances means a continual turning from material evidence to Spirit. It means paying not the smallest attention to material conditions, circumstances, or symptoms, and therefore being able to be joyous always. This does not mean a merely foolish optimism regardless of others and devoid of sympathy; but it does mean an understanding of true sympathy, which is never expressed in futile agreement with error, but in the divine Love expressed, that sees man as always spiritual and never in subjection to material conditions. It is this Love that heals. In short, it means being governed entirely by God, not by the belief in matter, and this is the whole of Christian Science treatment. This is demonstrating the fact that love, joy, and peace are the fruits of the Spirit, never of matter. They can be attained by right thinking and in no other way.

When we learn always to think rightly we shall cease to outline by putting off our happiness till some future event, and learn to rejoice now, whether amid the storm or in the calm, in smooth going or in difficulties. For as we center our thoughts on God and not on people or events, knowing that God is the same ever present Love yesterday, to-day and forever, what cause can there be for unhappiness, fear, worry, or foreboding of any kind? Mrs. Eddy wrote in "Miscellaneous Writings" (page 113), "We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven." As we strive to put this into practice all through our daily living and thinking, we shall really begin to understand what Jesus meant when he was able to say, in spite of persecution and the world's hatred, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

## Christian Science Sentinel

Established 1898 by Mary Baker Eddy

FREDERICK DIXON, Acting Editor      GUSTAVUS S. PAINE, Acting Associate Editor

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## Editorial

## The New Testament and Logic

THE absence of logic is the weakness which perhaps most frequently betrays the ordinary man engaged in a discussion of any description. In a mere argument this is bad enough, but as the matter in dispute approaches the domain of Science, the absence of logic becomes positively disastrous. Sometimes this absence appears in the most unexpected places. It appeared in Berkeley's recommendation of tar water as a universal panacea, for Berkeley was the last man in the whole world, holding his views of the unreality of matter, who should have been guilty of such a proposal. It is to be found also in Sir Isaac Newton's battle with Leibnitz on the subject of space, and became the main contention in the latter philosopher's famous letter to the Princess of Wales. It is, therefore, not very extraordinary that it should have manifested itself in the highest degree in the discussion of theology, for it used to be the boast of theologians that Science and revelation were antitheses, and that the admission of Science to the spiritual realm would immediately destroy the quality of faith.

"Now faith," says the writer of the epistle to the Hebrews, "is the substance of things hoped for, the evidence of things not seen," which, if it means anything at all, means that faith is the first indication of a truly spiritual perception. Paul, however, in writing to the Corinthians, explains that "now we see through a glass, darkly; but then face to face;" consequently, there can be no question that though faith may be the thing which faintly indicates a perception of spiritual reality, this faith must be broadened into understanding before the reality can be seen face to face. And this is exactly what Mrs. Eddy means when she says, on page 297 of *Science and Health*, "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine."

It is, naturally, because it is easier to argue on a basis of faith than of understanding that the chasm between revelation and Science yawned so widely in the centuries that are passed. Christ Jesus had made demonstration the test of faith. If, he had declared, a man had faith as a grain of mustard seed, he could say to yonder mountain, Be removed, and it would be so. In other words, he was insistent on the fact that because material phenomena were nothing but the subjective condition of the human mind, the mountain could only be moved through a mental process, and the same process, of course, applied to the removal of disease. It was on this basis, and on this basis alone, that he healed the sick and raised the dead, fed the multitude and walked upon the water. But nobody knew better than he the difference between faith and scientific knowledge, and therefore it was he who said, "Ye shall know the truth, and the truth shall make you free." For a knowledge of Truth is necessarily an absolute, scientific knowledge, and in proportion as a man gains this absolute, scientific knowledge, he gains that freedom from ignorance, from even faith, which places

him in a position to demonstrate his knowledge in the way Christ Jesus demanded that it should be demonstrated, when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The Greek of the gospel of John makes a distinct difference between believing on a person and merely believing a person. The point is too long a one to labor in an article on another subject, but the distinction, according to the great scholars, is very much the distinction between faith and scientific knowledge.

It is precisely because of the failure logically to pursue the inquiry into what Christ Jesus' words meant that the Christian churches have for centuries halted on belief and faith instead of pushing their way into a scientific knowledge of Truth. It is quite true that the men who have pursued the study of natural science have done the same thing in a less degree; in other words, that they have accepted theories and built magnificent structures upon those theories, only, day after day and century after century, to see these structures collapse owing to some later Samson pulling out the supports of their theories. These theories are scattered through the so-called scientific libraries of the world from the time of the earliest Greeks down to the discovery of ether. And as a result, to-day we have not only the question of ether regarded with a growing suspicion, but the very Euclidean theories reduced to a purely local acceptance. The world, after thousands of years of scientific research, is still piteously asking to be allowed to believe the evidences of its senses, whilst the so-called scientists scoff at its right to rely upon these, and build up for it instead buttresses of new theorems and axioms for their successors to destroy. But the orthodox theologian has no answer to give either. He, too, cannot get beyond the lines of the quatrain:—

"Dim tracts of time divide  
Those golden days from me,  
Thy voice comes strange o'er years of change;  
How can we follow thee?"

Out of this hurly-burly of contention and uncertainty there came, in the last century, the voice of Mrs. Eddy, persistently demanding that men should be logical, or, as she put it, on page 167 of *Science and Health*, "Only through radical reliance on Truth can scientific healing power be realized." Mankind, Christ Jesus had told the world, eighteen centuries before, could not serve God and mammon; and here was Mrs. Eddy insisting upon this once more to mankind, and demanding that mankind should be at least logical and honest in its reading of the Bible. Either the Bible did express the absolute truth which theology had always declared that it did, or else it became a mere travesty of truth. If its statements could not be taken logically, and scientifically relied upon, then the breach between Science and religion was indeed complete, and all the statements in the Greek of the New Testament about a scientific understanding of Principle must be thrown to the four winds. The mistake of the world, Mrs. Eddy insisted, was that it had never been content to take the Bible simply and logically, but had always been intent upon finding the explanation of words which needed no explanation at all except their surface meaning. Thus, when Christ Jesus said that his disciples must go abroad preaching the gospel and healing the sick, he meant precisely what he said: that they should demonstrate the truth of their own premises. For a few centuries this was the accepted ideal of Christian preaching and practice, but as the ease of the preaching became manifest in comparison to the difficulty of the practice, the early



church consented to regard the preaching as spiritual and to hand the practice over to a race of healers who did not need even to be Christians in order to practice.

The only way, then, in which the Christian world could recover its birthright was by a recognition of the logic of the situation; that is, by accepting practice as an inevitable complement to preaching. But if this were to be done, Mrs. Eddy insisted, the other demands of the New Testament would have to be fulfilled; in other words, the lusts of the flesh would have to give place to the fruits of Spirit. Therefore, ultimately the Christianity of one day is the Christianity of any other; it consists in that understanding of the things of Spirit which demands that men shall put away the lusts of the flesh and prove the unreality of these lusts in the demonstration of the omnipotence of Principle to govern the world.

FREDERICK DIXON.

### "The whole earth is at rest"

ANY one can be calm and happy when human things are going to his liking. The test for the Christian Scientist comes when his experience seems a series of petty and important clashings intermingled, with stampedes of evil apparently routing good and the stupidity and infamy of others whirling past his point of observation. Then is when the understanding of Principle counts, the understanding that the having, the expressing, of infinite Mind, is the whole of living now and is good. Accepting the reality of Mind and its idea in the very midst of earthly chaos, one proceeds serenely in the proving that the unfoldment of immortal Life as spiritual action is omnipresent, even where suppositional mortal mind suggests the opposite. By realizing that earth is idea, not matter, one can always rejoice with Isaiah that the whole earth is full of the glory of Principle; for, as Mrs. Eddy explains on page 585 of *Science and Health*, "To material sense, earth is matter; to spiritual sense, it is a compound idea."

The utterly illusory mortal mind never really desires attainment, but sets up all its nothingness against the energetically peaceful and successful operation of the divine Mind. Thus the prince in "The Joy of Living," by Sudermann, translated by Edith Wharton, laments that "attainment means being nailed fast—nailed to a cross, sometimes." Yet the real man, the spiritual idea living ever in accord with infinite Life, exists eternally at the point of attainment, quite apart from any sense of human struggle and futility; or to put it in another way, at the very time and in the very circumstances when mortality seems to rage, even there Mind's immortal expression is omnipresently accomplished with harmony and vigor.

So what difference does it make if mortal mind argues that there is no peace in the world to-day, that aims are thwarted, that calumnies and recriminations about international or personal affairs fly hither and thither, or even that the reality of healing and happiness is attacked by all sorts of vicious suggestions? The accusation, intended by mortal mind to obstruct the unfoldment of good, may seem to present itself as a suggestion of disease, either supposedly in a human organism or in the organization of society. In either case, it never touches, cannot touch, the actuality of Mind and idea; and in proportion as a man is demonstrating Mind's manifestation for himself and rejoicing that it constitutes all the world there is for him, he finds his progress untouched by the attacks.

That which is progressive, showing the way of freedom in Mind, may seem to the unthinking multitude merely

eccentric, irregular, and dangerous. The human mind clings desperately to its limited sense of regularity, founded on false traditions, and tries to force all activity into one mold of conformity. At the end of "Androcles and the Lion" Bernard Shaw writes: "People who are shown by their inner light the possibility of a better world based on the demand of the spirit for a nobler and more abundant life, not for themselves at the expense of others, but for everybody, are naturally dreaded and therefore hated by the Have-and-Holders, who always keep in reserve two sure weapons against them. The first is a persecution effected by the provocation, organization, and arming of that herd instinct which makes men abhor all departures from custom, and, by the most cruel punishments and the wildest calumnies, force eccentric people to behave and profess exactly as other people do. The second is the leading the herd to war, which immediately and infallibly makes them forget everything, even their most cherished and hard-won public liberties and private interests, in the irresistible surge of their pugnacity and the tense preoccupation of their terror." Fortunately, however, neither an inquisition nor any sense of war has ever affected the righteousness which constitutes the real man and is immortal. By the unfoldment of Principle all that is not of righteousness, in the broadest meaning of that word, must inevitably be proved to be the nothingness which it really always has been.

Ceaselessly the truth is true, and the embodiment of the infinite Truth which is God is undisturbed by misunderstanding and indifference. The surety of this is the inspiration which carries one gladly through all sorts of violence of human thought. Hierarchies of material organization may come and go, with their kings and their captains over thousands and over fifties, their misconceptions of order, and their pitiful human interpretations of polity, but Principle with its idea remains the reality of all that mortal mind may consider. Principle is the sole, supreme governing and supervising power of the true man and the true earth to-day, and human agencies must sooner or later learn spiritual humility in giving up their will to the divine way.

We cannot, of course, look merely for the correction of mistakes and injustices and for general improvement in some better time supposed to be coming. The real man is living the whole of real history and the whole of the real millennium in the eternal now. What was true in the time of Moses, the prophets, and Christ Jesus is true in the present, for what they all presented of the phases of mortal mind, being replaced by the spiritual idea, never was more than sheer nonentity. Though nonentity may seem to rage as sin, disease, and death with all the discords of evil in general and in particular, the history of truth presented by Moses, the prophets, Christ Jesus, and all others who have seen truth, is now as always, the real experience. To enjoy spiritual living in Mind is to go forward with constantly new opportunity, thinking in terms of the true universe instead of in terms of what seem to be petty personal and other material problems. The reality of law-giving, prophecy, and revelation is all real to-day, so that, in spite of and in place of the sense of worldly readjustments after war, with gross materialism resisting the actuality of the true democracy, in which all joyfully acknowledge and depend together on Principle for government, the fact of Spirit is indeed that "the whole earth is at rest." Knowing the truth of Christian Science, we must replace the sense of human multifariousness with the infinite idea of Principle and thus continue forever the good fight of proving that now all of Life is good.

GUSTAVUS S. PAINE.

## THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

## STATEMENT OF CONDITION

As at November 30, 1921

ASSETS	
<b>Current Assets:</b>	
<b>Cash:</b>	
Cash in Banks and on Hand.....	\$201,400.02
Cash Funds at Foreign Offices and in Transit	18,322.30
	<u>219,722.32</u>
Postage on Hand.....	9,243.08
Bills Receivable.....	316.52
<b>Accounts Receivable:</b>	
Church Accounts.....	20,735.51
Advertising Accounts.....	53,221.69
News Agents' Accounts.....	2,256.29
Sundry .....	11,898.70
	<u>88,112.19</u>
<b>Inventories:</b>	
News Print, Paper and Supplies..	147,000.93
Work in Process.....	26,694.36
Finished Stock.....	97,205.41
	<u>270,900.70</u>
<b>Deposits with Post Offices and Transportation Companies.....</b>	
	<u>1,562.51</u>
<b>TOTAL CURRENT ASSETS....</b>	<b>589,857.32</b>
<b>Advances—Account Publication Mrs. Eddy's Works.....</b>	
	173,843.53
<b>Less—Capital furnished by Trustees Under the Will of Mrs. Mary Baker Eddy.....</b>	
	<u>125,000.00</u>
	48,843.53
<b>Charges Deferred to Future Operations:</b>	
Insurance Premiums Paid in Advance .....	6,279.13
United Press Association Stock (book value) .....	4,000.00
United States Government Bonds—Victory Loan 4¾'s (book value)	329.06
<b>Fixed Assets:</b>	
Machinery and Equipment.....	418,693.67
Type .....	19,264.23
Transportation Equipment.....	17,172.49
Furniture and Fixtures.....	159,125.61
Miscellaneous .....	10,285.87
	<u>624,541.87</u>
<b>Treasurer, The First Church of Christ, Scientist, Boston, Mass.....</b>	
	<u>54,360.48</u>
	<u><b>\$1,328,211.39</b></u>

LIABILITIES	
<b>Current Liabilities:</b>	
<b>Accounts Payable:</b>	
Trade Accounts.....	\$22,633.07
Dudley & Hodge—Bindery Department.....	35,236.69
Sundry .....	11,334.77
	<u>69,204.53</u>
<b>TOTAL CURRENT LIABILITIES.....</b>	<b>69,204.53</b>
<b>Deferred Liabilities:</b>	
Unearned Subscriptions and Card Advertising Contracts .....	218,144.88
<b>TOTAL CURRENT AND DEFERRED LIABILITIES</b>	<b>287,349.41</b>
<b>Reserves:</b>	
Reserve for Depreciation of Fixed Assets .....	\$488,321.88
Reserve for Bad and Doubtful Accounts .....	24,236.11
Reserve for Contingencies.....	6,500.00
	<u>519,057.99</u>
<b>Funds Donated for Specific or Miscellaneous Purposes:</b>	
Fund for the Free Distribution of Literature .....	9,400.76
Herold Gift Fund.....	2,553.31
Monitor Promotion Funds.....	3,393.28
	<u>15,347.35</u>

<b>Capital Account:</b>	
Original Trust Fund.....	18,828.05
Investment in Fixed Assets .....	\$624,540.87
Less—Amount Included in Original Trust Fund	6,329.75
	<u>618,211.12</u>
	637,039.17
	<u>1,458,793.92</u>
<b>"Net Profits" Account.....</b>	<b>130,582.53</b>
	<u><b>\$1,328,211.39</b></u>

Boston, December 29, 1921.

To the  
Christian Science Board of Directors,  
The First Church of Christ, Scientist,  
and

Trustees of  
The Christian Science Publishing Society,  
Boston, Massachusetts.

Dear Sirs:—

We have verified the assets and liabilities of The Christian Science Publishing Society as at November 30, 1921, and hereby certify that, in our opinion, the attached balance sheet correctly sets forth the financial condition of the Society as recorded on the books at that date.

Yours respectfully,

For Trustees (Signed) BARROW, WADE, GUTHRIE &amp; Co.

For Directors (Signed) THE AMERICAN AUDIT COMPANY,  
by James W. Hall,  
Resident Manager.

DUDLEY & HODGE BINDERY DEPARTMENT  
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

## BALANCE SHEET

As at November 30, 1921

ASSETS	
<b>Current Assets:</b>	
Cash in Bank and on Hand.....	\$24,283.94
Accounts Receivable—The Christian Science Publishing Society.....	35,238.09
Inventories .....	38,592.79
	<u>98,114.82</u>
<b>TOTAL CURRENT ASSETS.....</b>	<b>98,114.82</b>
<b>Charges Deferred to Future Operations—Insurance Premiums paid in advance.....</b>	
	502.76
<b>Fixed Assets:</b>	
Machinery and Equipment.....	16,098.54
Less—Reserve for Depreciation....	12,682.40
	<u>3,416.14</u>
	<u><b>\$102,033.72</b></u>

LIABILITIES	
<b>Current Liabilities:</b>	
Accounts Payable—Sundry Trade Accounts .....	3,730.07
Surplus .....	98,303.65
	<u><b>\$102,033.72</b></u>

Boston, December 29, 1921.

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Christian Science Board of Directors,  
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Boston, Massachusetts.

Dear Sirs:—

We have verified the assets and liabilities of the Dudley & Hodge Bindery Department of The Christian Science Publishing Society as at November 30, 1921, and hereby certify that, in our opinion, the attached balance sheet correctly sets forth the financial condition of the Department as recorded on the books at that date.

Yours respectfully,

For Trustees (Signed) BARROW, WADE, GUTHRIE &amp; Co.

For Directors (Signed) THE AMERICAN AUDIT COMPANY,  
by James W. Hall,  
Resident Manager.

## Christian Science Sentinel

DEPARTMENT OF MRS. EDDY'S WORKS OF THE  
CHRISTIAN SCIENCE PUBLISHING SOCIETYBALANCE SHEET  
As at November 30, 1921

ASSETS			
Accounts Receivable.....		\$6,811.59	
Inventories:			
Books in Stock.....	49,128.80		
Books in Process.....	78,956.46		
Material .....	44,002.89	172,088.15	
Suspense Account:			
Inventory Adjustments.....	15,509.75		
Sundry Items.....	1,104.21	16,613.96	
			<u>\$195,513.70</u>
LIABILITIES			
Accounts Payable:			
The Christian Science Publishing Society .....	7,824.54		
Dudley & Hodge Bindery Dept....	31,440.33		
Sundry Trade Accounts.....	2,041.61	41,306.48	
Capital .....		125,000.00	
Net Income for the Month of November, 1921....		29,207.22	
			<u>\$195,513.70</u>

Having made a complete audit of this department as of July 31, 1921, The American Audit Company for the Trustees under the Will of Mary Baker G. Eddy does not think any further audit necessary at this time.

♦ ♦ ♦

## Testimonies of Healing

"Science and Health with Key to the Scriptures" by Mary Baker Eddy was first brought to me by a friend, at a time when I was in great distress, as my husband was seriously ill. It would take too long to tell of all the benefits received in our home; the blessings have indeed been many. I would like to relate one particular incident, knowing it will be the means of helping others who are seeking the truth. Living at the seaside, I had taken my three children to play near some rocks. My two girls were jumping from some high rocks and all seemed very happy; but after a time the younger girl came crawling to me on her hands and knees and said, "Mother, I cannot walk; I've hurt my back in jumping." It seemed all too true and she was in great pain. I sat on the sand beside her and sent for my husband, who came at once. We got a motor car and lifted the little girl in, and on our arrival at the house got a friend to telephone for a Christian Science practitioner, who arrived as soon as he could possibly get there. The child was paralyzed from her neck to her feet, and could not even lift her head to drink from a feeding cup, and I had to feed her with a spoon. A doctor who knew all the particulars said that she would be on her back for years, if not for the rest of her life. With the help of a practitioner we worked steadily on in Christian Science, and the third day saw great progress. At the end of the first week she was able, with assistance, to walk downstairs. At the end of the fourth week she was playing about again with other chil-

dren, and in quite a short time, comparatively speaking, she was well and strong again.

We could never express our gratitude to the practitioner for the ever ready, loving help received, and we shall never forget what we owe to Mrs. Eddy. Christian Science has been the means of making us all happier than we ever were before; our only regret is that we did not know of it sooner. Still, we are not going to look back but forward and Godward, knowing that as we progress in the understanding of the truth our joys will be multiplied.—(Mrs.) CLAIRE SHORT, Minzenberg, Cape Province, South Africa.

♦

Desire is prayer, and God answers our prayers in due season, even though we may think there is no more help available for us. Gratefully I think of the way I was led to the truth, at a time when all things combined to make me feel that, particularly due to my physical condition and its attendant despondency, I would always be deprived of most of the activities of life which I saw others enjoying. I had gradually assumed a negative attitude toward most things in life, which was in no small way due to reading many so-called scientific works whose aim it was to reduce everything to matter and the workings of matter, and thus to finity. I felt that life that had an ending was meaningless, and still to believe in a hereafter was beyond my materialistic vision. The sudden healing of a friend of mine through Christian Science caused me to investigate its teaching, and as a result of the loving assistance given me by a Christian Scientist I soon had treatment for my physical troubles. Within three weeks I could discard a linen stocking which I had been wearing on account of varicose veins. Shortly thereafter I discovered that I had been healed, I did not know when, of a weak heart, that had always been a hindrance and a source of anxiety to me. An almost chronic bowel disorder and other ailments have also been overcome.

After a preliminary stage of high enthusiasm I gradually began to realize that real hard work would have to be done to change my whole mode of wrong thinking. My worst enemies were antagonism, impatience, and despondency when progress seemed to have come to a standstill, and I felt more at sea than formerly when I had had my so-called will power to support me. I owe a great deal to a practitioner who manifested infinite patience and much love at the time. Real gratitude is something that words can never express. Christian Science enabled me to travel from one place to another whenever this seemed desirable, although I was living in a country where I was at the time considered an enemy alien. I was also always able to find proper means of making a living, and once when I had been imprisoned, having been caught in a trap meant for somebody else, the gates were again opened for me within three days instead of my staying at least a month, which had been predicted for me by other prison inmates on account of the then existing conditions and other details involved. Right in this prison I found a message for me, for a copy of the *Christian Science Sentinel* had been left there by a distribution committee. Christian Science is slowly but surely regenerating me in many ways, and I am now trying to work out everything from the standpoint of metaphysics.

On page 149 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes: "Remember, thou canst be brought into no condition, be it ever so severe, where Love

has not been before thee and where its tender lesson is not awaiting thee." I wanted to write a testimony when my ship was safely riding at anchor in the haven of rest, but as progress is infinite, is there not always more than enough to be thankful for right now? In order to realize this, I need only take a short glance backward to the time when I was without a knowledge of the redeeming spirit of the Christ,—as a man without God and without hope in the world. My hope is now sustained by what I know the present holds for me as for everybody else if we are willing to yield to the demands of Principle; not glorious future possibilities but the certainty now of the glory of the son of God.—H. H. SIEMERS, Hamburg, Germany.



So deep is my gratitude, as a result of the study and application of the truth as taught in Christian Science, that I take advantage of the privilege granted us to give testimony, which I trust will be the means of leading some one else to see the beauty of this saving truth.

A few months after taking up the study of Christian Science a chronic throat trouble, from which I had suffered since childhood, was manifested in a severe form. During the second night my throat was so badly swollen that I read all night from "Science and Health with Key to the Scriptures" by Mrs. Eddy. The next afternoon the condition was so greatly improved that I was able to eat a little solid food in the evening, and then slept all night. I was free from the attack the next morning, with the exception of hoarseness, which continued for three days. In previous years the hoarseness had lasted for weeks, often with a loss of voice for days. This difficulty has entirely disappeared and it is many years since I had this healing.

A few years ago while visiting at my mother's home I had a severe fall. I put into practice all I understood of Christian Science. Once in the night I was awakened by severe pains, but went to sleep in a little while. The next day I did most of the housework, and the following Wednesday evening I gave my testimony with a heart full of gratitude. Two years ago I had a severe attack of rheumatism. It was very difficult for me to use my hands and arms, the pain was so intense. I wrote to a practitioner for treatment, and received immediate relief, and in about two weeks I was free.

I am grateful for the loving help of practitioners, for all the periodicals, also for membership in The Mother Church, and to our Leader, Mary Baker Eddy.

(Mrs.) OLIVE C. BENNETT, Petaluma, California.



About ten years ago I took up the study of Christian Science for healing and found that it was all and more than was claimed for it, as I also received a great spiritual uplift. I have got rid of many bad effects by getting rid of the thinking from which they resulted. Some of the healings are of granulated eyelids, rheumatism, deafness, stomach and bowel trouble. While I am very grateful for these healings I am more grateful for the understanding of God as the one Father-Mother, who is perfect; for the knowledge of one perfect creator and one perfect creation, of a God who is Love, whose will is good, and who gives nothing but good to His children. I am very thankful to God and grateful to all who have helped me to gain some understanding of the truth, which Jesus said would make us free.

JOHN TANNER, Zanesville, Ohio.

After eight years' service with various families I took a post with Christian Scientists. After being in the house a few weeks I was very puzzled as to what these people were, for they lived in such harmony with each other that it made me want to understand what it was that made them all so happy and contented. I asked my mistress for some of her papers; she gave me some copies of the *Christian Science Sentinel* and they opened up a new life for me. I read them every spare moment and was very much helped by the testimonies. Shortly after, I bought a copy of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and found when reading it that many ills from which I had suffered, such as acute anemia, indigestion, constipation, and a sense of separation were completely healed.

After I had been studying Christian Science for several years I had a beautiful proof of the healing power of God as taught by Mrs. Eddy. I fell down two flights of stairs and landed on my face, breaking my jaw on the left side, also suffering concussion of the brain. A Christian Science practitioner was telephoned to and asked for treatment; I was taken to her house and remained four days. The pain was quite overcome except when I had to eat. All the attendant discords were overcome, disfigurement and such like, and four days after the fall I was back at my duties, suffering no further inconvenience.

From childhood I had suffered from deafness and this gave me much work as I was very sensitive about it, for I did not want to make people shout at me. One day I asked a Christian Scientist with whom I was then living to give me treatment and on going to a testimony meeting that night I was amazed to discover that I could hear the ticking of a watch some one was wearing in the pew behind me. This was several years ago and since that night my hearing has been perfectly normal.

I am very grateful that I have never had to go without the Christian Science literature, for when supply seemed limited the way opened up so that I just received the necessary sum which enabled me to keep up my subscription. One time whilst staying at home waiting for a situation I missed the Christian Science services very much, for the people around my home were all very antagonistic to Christian Science. Feeling very lonely one day I took up my *Journal*, to look for the nearest Christian Science reading rooms, and on seeing the name of a town near by, I did not notice that the town named was in Canada. I at once took the train for the town of that name near by, but after many inquiries there I could not hear of any Christian Science reading rooms. I started to walk home, not having sufficient money for the whole journey, and was trying to realize that I could not be separated from God's blessings, when I inadvertently bumped into a passer-by. On looking up I found I was facing a notice board of a Christian Science service, which I was able to attend. I was overjoyed to have this place to come to during my stay at home.

I am glad to say that after my second return home, much of the opposition to Christian Science was broken down and it has enabled me to leave a record of good healing work. I feel very grateful for the way Truth has unfolded lately, enabling me to take up work in New Zealand and so be near my only sister. I am indeed grateful for all Christian Science has done for me, and to Mrs. Eddy for giving us this truth again in such practical form that it can be applied in our everyday life and can be understood by those of even little education.

(Miss) ELLEN KINDRED, Gisborne, New Zealand.

## Signs of the Times

[From *Public Opinion*, London]

A very notable confirmation of the article in last week's issue of *Public Opinion* on "The World Still Moves" is contained in a notable collection of many recent utterances by prominent capitalists, extracts from whose speeches and writings have been collected and circulated by the Central Committee for Economic Information. These show a very strong desire for industrial peace and harmony; a very sympathetic attitude is shown toward the workers, and employers are urged to be guided in their actions by moderation and good will. . . .

The Industrial Welfare Society has also issued a manifesto calling for the removal of factors which cause the worker to be disgruntled and the employer unsympathetic. It points out that in industrial affairs the old spirit of controversial bitterness is giving place to one of reasonableness and compromise and that a wish for mutual understanding is being revealed.

♦

["A Plan to Aid the Small Town Merchant," an Editorial in *The World's Work*]

In Neosho, Missouri, the merchants had for years endeavored to compete with each other—had pulled in opposite directions and had reached the conclusion that it did not quite pay, and then the advertising manager for a nursery company . . . presented a plan to increase business. Fundamentally it was only an application of the Golden Rule to business. A business men's club was organized and the merchants decided to help one another. In ten years' practice they have found that it pays. A customer is no longer told by a merchant that a competitor's goods are inferior. Advertisements are honest and are guaranteed by the business men's association, through whose censorship they pass. Competitors have become friends, and have worked for the improvement of the town, and have proved that in convincing the neighboring farmers of the honesty of the town they have increased business, not only for the town but also for each individual merchant in it. Nor has the plan initiated in Neosho remained at home. Other towns in other states have put it into operation, some with almost no changes and others with alterations. But wherever the spirit of the Golden Rule has definitely become a part of the business life of the community, business has prospered.

♦

[A Correction]

[Bishop Welldon, (Episcopal) Dean of Durham, as quoted in *The Morning Post*, London, England]

I doubt not that in the end miracles of healing to-day, like our Lord's miracles in the Gospel, will be found entirely reconcilable with the divine reign of law in the universe.

♦

[From "The New Generation," in *The New Witness*, London, as quoted in *The Living Age*]

If the honor of aristocracy has been shaken to its foundations, a great deal of snobbery has fallen with it. And though there is nonsense enough talked to fill a hundred mad-houses, it is no longer merely the nonsense of self-satisfaction, but partly, also, the nonsense of bewilderment. In a word, there might be a worse world in which to attempt to tell the truth. This state of mind, somewhat reckless, and yet in some ways receptive, may be not unlike that condition of the completed Roman Empire in which the Christian faith began to spread. But however this may be in relation to higher things, there is no doubt that it has its conveniences

in connection with practical things. And if we take the practical political questions of our time in turn, we shall feel that there is a certain change in the air, even if it be sometimes no better than a chill in the air. Nothing is more remarkable to any one who has known the England of twenty years ago than the absence of any stupid and violent reaction against proposals, good as well as bad, which would then have called up as with a trumpet all the cohorts of interest and prejudice. If it be only because people are tired, at least many of them are tired of talking nonsense; and there is some appreciable opportunity for talking sense. Thus, when the government offered to Ireland what is at least a far wider concession than was ever suggested before, any middle-aged man must wonder what on earth has become of the great mass of anti-Irish bigotry which was once so clamorous and is now so silent.

The same comparative temperance of tone that affects the topic of Ireland affects also the topic of Labor. Disastrous as was the failure of the last two strikes, they were marked by a vast improvement in the tone of the newspapers and the middle classes toward the strikers. . . . We have come to the end of an epoch. The heresies have burned themselves out. There is nothing but negations and the truth.

♦

[From an Editorial in *The Sun*, New York City]

Elihu Root's splendid idea for growth in character by fostering compassion and personal sacrifice in the general world reconstruction strikes a chord of human yearning which sounds in every country. This "one thing needful," the "new commandment . . . that ye love one another," has been urged by almost every earnest thinker who has been articulate on the subject. But Mr. Root made one point which is almost puzzling; at least it seems beside the mark. He said the world, now filled with hatred, is not ready to receive the truth that is being spread throughout all civilization, and then: "That is a matter not of intellectual power, not a matter of learning. . . . The mere expression of fine talk . . . the mere enthusiasm of the moment [said he] is nothing and goes for naught if not followed by action." The truth has not been better stated. But why fail to recognize that the highest intelligence, bred by patient study of events and results, causes and consequences, and enlightened by the inner lamp which burns, though deeply hidden, in almost every human breast, the very Spirit of God within him—why is not man's highest intelligence the best touchstone to transmute sentiment for good into good action?

How can lofty character develop without the accretion upon right and pure impulses of the truest wisdom which mankind has gained? Of course it cannot be learned from books or conjured into life by statute law. But surely men should recognize their good deeds as evidences of the growth of true wisdom, of which the "fear of the Lord" is the beginning, as it was written. And in the New Testament one of the earliest commentators illuminates the older text with the words: "Perfect love casteth out fear."

♦

[Austrian President Favors Total Abstinence—From *The Pioneer*]

A no less prominent personage than President Heinisch of Austria has given a strong pronouncement in favor of total abstinence. In an address recently delivered in Berlin, the Austrian President made this strong statement: "We would have won the war if the people in Germany and Austria-Hungary could have been persuaded to practice total alcoholic abstinence." This may be regarded by some as an overstatement but all thoughtful people must recognize in



it two things; namely, that alcoholic beverages are a curse to national progress, and that the European nations are gradually but surely moving toward the abolition of the drink traffic.

✦

[Henry Ford in *The Dearborn Independent*]

The main difference in human thinking arises with reference to what constitutes the fitness of the fit. One side says that might makes right, and the other side says that right makes might. One side says that the brute will reign, the other side says that the angel will reign. To common sight it looks as if power would win, and money, and influence, and force, and majorities. That is the way flesh-minded men figure it. But faith-minded men see it differently and more truly. They see that there is an essential element of superiority without which money, majorities, force, influence, and prestige are failures already. The flesh-minded men are always saying that the swiftest wins the race and the strongest wins the battle. But history is sufficiently long for us to confirm the truthfulness of the faith-minded man's declaration that "the race is not to the swift, nor the battle to the strong."

But we must not be misled by this term "the survival of the fittest" into the delusion that the fit survives by struggle. Not so. If there is a "struggle for life" it is on the part of those elements which are already passing away; they struggle to retain their place. The superior elements of life do not have to struggle to maintain their place nor to retain their superiority. Not at all; their whole strength is to be what they are; "he that believeth shall not make haste;" struggle belongs to the defeated.

All of which has a side light on tolerance. Some people do not like the word. Nevertheless it stands for a real elemental fact in our civilization. Tolerance is possible only to the superior; the lower elements are always intolerant. The nearer right a man is, the more tolerant he is; his tolerance is in ratio to his immersion in error. Good grows and multiplies of itself and crowds wrong to the corners; it is wrong that struggles and fights; the good does not have to.

What is occurring in the world to-day is this: under a false notion that vital differences could be patched up by a specious attempt at "good fellowship," the world has gone along for many years trying to pretend that nothing mattered much so long as nothing interfered with our fun or our pursuit of money. It has been mostly pretense, a rosy cloud of words without meaning. Well, reality has overtaken us again, as it always will. . . .

There is not less unity in the world; there is only the discovery that what we called unity was mere pretense. We pretended that certain differences did not matter; we are learning that they do matter. We were trying to bring in brotherhood by putting out loyalty to Principle; we have found it would not work. There are deep and irreconcilable differences which will never be healed until the inferior disappears in favor of the superior. Society is now going back to its component groups; men are lining up with their own side; and when we get our various positions clearly defined, we shall be better able to work and live together. But it is not unity, it is only camouflage that is disappearing now.

✦

[From "Faith and Works at Present," by Maurice Hewlett in *The Forum*]

Probably no body of doctrine with such high professions as were made by Christianity ever became a widespread religious belief. I have called it a Way of Life. It was that, and more; it was an illumination. It was not so much a dispensation which could be codified . . . and it could not be

comprised within a formula, neither could it be presented in a symbol. The weakness of symbols and formulas is that they become rapidly outdistanced by life. If they are not constantly renewed, re-presented, re-translated, they become really without meaning, as the hieratic liturgy of the Eastern Church actually now is presented in words which the priests and monks themselves often don't understand. Religion on those terms, sacramental, thaumaturgic, mystery-making, emotional, may have a wide appeal. Men may die for it, and kill for it, too. But it cannot be called a Way of Life, still less an illumination.

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## Church Notices

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

Reading rooms: Little Building, corner of Tremont and Boylston Streets (fourth floor); open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 5 p.m. National Union Bank Building (seventh floor), 209 Washington Street, opposite old State House; open daily, except Sunday, from 9 a.m. to 5.30 p.m. Massachusetts Trust Company Building, 236 Huntington Avenue; open daily, except Sunday and Wednesday, from 9 a.m. to 9 p.m., and on Wednesday from 9 a.m. to 7 p.m.

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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.

## 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.