

# CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXIV

NUMBER 47

Boston, July 22, 1922

## Contents of This Number

Christian Science Publications	830
Thinking . . . . . Caroline H. Paton	831
"Thy will be done" . . . . . Bessie Gilbert	832
Acknowledgment . . . . . Milton B. Marks	833
The Way Out of Loneliness	
Elmo B. Whitmore	833
Growth . . . . . Thester A. McClennan	834
Perfect Example . . . . . May Belcher	834
To-day (Poem) . . . . . Josephine M. Fabricant	835
Selected Articles . . . . .	835
Editorial	
The Way of Holiness . . . . .	838
Rest . . . . .	838
Quietness . . . . .	839
Among the Churches (Current Notes) . . . . .	840
The Lectures . . . . .	840
Testimonies of Healing . . . . .	842
Signs of the Times . . . . .	845
Announcements . . . . .	847
Works on Christian Science by Mary Baker Eddy . . . . .	848

A LADY WITH A LAMP  
SHALL STAND  
IN THE GREAT HISTORY  
OF THE LAND

A NOBLE TYPE OF  
GOOD HEROIC  
WOMANHOOD  
Longfellow

10c A COPY, \$3.00 A YEAR

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY  
BOSTON · U.S.A

# Christian Science Literature

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

## The Christian Science Journal

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

## Christian Science Quarterly

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

## Christian Science Sentinel

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

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

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

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

## Der Herold der Christian Science

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

## Le Héraut de Christian Science

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

## The Christian Science Monitor

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

## Miscellaneous

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

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

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

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

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

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

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

Pamphlets in foreign languages can be supplied in Danish, Dutch, French, German, Modern Greek, Italian, Norwegian, Russian, Spanish, and Swedish.

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

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

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

"Christ, My Refuge," 75 cents.

"Love," 50 cents.

Communion Hymn—"Saw Ye My Saviour?" (Johnson), 50 cents.

"Blest Christmas Morn," 37 cents.

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

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

"Saw Ye My Saviour?" (Root), 37 cents.

The first three hymns are arranged for high and low voice in the same copy. The last five hymns are published separately in high and low keys. When ordering state key desired.

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

**PHOTOGRAPHURE OF MRS. EDDY**, printed in three sizes on heavy plate paper ready for framing, 8-inch (mount 12x16), \$1.00; 12-inch (mount 15x20), \$2.00; 16-inch (mount 21x29) \$3.50; also a new size portrait 6x8½ inches, printed in sepia on white vellum and sepia on cream vellum, also in warm black on white vellum; price 50 cents each.

**PICTURE OF THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., AND THE PUBLISHING HOUSE.** Artist's proof with remarque on Japanese vellum, size 18x24 inches, \$5.00; on heavy India paper without remarque, \$3.50. Smaller reproduction, size 11x14 inches, on plate paper, \$1.25. Photographure postcards of the Church Edifice and Publishing House, 5 cents.

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

## Selected Bibles

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

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

### OXFORD BIBLES

**SPECIAL BINDINGS**—Self-pronouncing; Brevier type; Persian morocco, uniform in style with Science and Health, pocket edition. Size, 6½x4½x1 inches. Price \$7.25; order number 01440X. ¶ Black-faced Brevier type, very distinct; Persian morocco, uniform in style with Science and Health, pocket edition. Size, 6½x4½x1 inches. Price \$7.50; order number 01483X. ¶ Long Primer type; stamped cloth, uniform in style with Science and Health, cloth edition. Size, 8½x5¾x1¾ inches. Price \$3.00; order number 02200. ¶ Long Primer type; self-pronouncing; Persian morocco. No maps; no cyclopedic helps. Size, 8½x5¾x1¾ inches. Price \$10.00; order number 02667X.

**VEST POCKET SIZE**—Khaki ooze leather, uniform in style with Science and Health, khaki vest pocket edition. Size, 4½x3½x½ inches. Price \$3.00; order number 03X. ¶ Persian morocco, uniform in style with Science and Health, morocco vest pocket edition. Price \$4.75; order number 08X.

**LARGE TYPE**—Suitable for use of First and Second Readers. No references or helps. Uniform in style with Science and Health, large type edition. Size, 10¾x8x1¼ inches. Price \$16.50; order number 01683X. ¶ Size, 7½x6¾x1½ inches. Price \$13.00; order number 02561X. ¶ Size, 7½x6¾x2¾ inches. Price \$7.00; order number 02569.

**TEXT BIBLES**—Small Pica type, superior cloth, 12 maps. Size, 9¼x5¾x1¾ inches. Price \$2.75; order number 02300. ¶ French morocco, 12 maps. Size, 9¼x5¾x1¾ inches. Price \$5.20; order number 02303. ¶ Oxford Minion Black-faced type, superior cloth. Size, 6⅞x4¾x1¼ inches. Price \$2.00; order number 02000.

**TEACHERS' BIBLE**—Long Primer type. Self-pronouncing, cyclopedic helps, 15 colored maps. French morocco, overlapping cover. Size, 8½x5½x1½ inches. Price \$5.35; order number 02723.

**SELF-PRONOUNCING BIBLES**—Brevier type, superior cloth, 6 maps. Size, 6¾x4½x1½ inches. Price \$2.50; order number 02100. ¶ French morocco, size and type same as in Bible 02100. Price \$4.00; order number 02103. ¶ French morocco. Oxford Brevier type. Size, 6¾x4½x1½ inches. Price \$6.00; order number 02103X.

### FRENCH BIBLES

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

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

## THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

BACK BAY STATION, BOSTON, MASSACHUSETTS

(Printed in U. S. A.)

# Christian Science Sentinel

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

VOLUME XXIV

JULY 22, 1922

NUMBER 47

## Thinking

CAROLINE H. PATON

DEFINING "thought" Webster says that it is "a mental state chiefly characterized by a process of reflection;" and he draws a clear line of demarcation between actual thought and its counterfeit, the mortal, mental modus, in the explanation that it is "mental concentration on ideas as distinguished from sense perception or emotions." Of the word "think" a dictionary gives us two meanings, according to the root whence the word is derived,—*"to reflect,"* and *"to seem;"* and "thinker" is defined as "one who thinks in a specified way." Considering these words, as analyzed, we see plainly the great gulf fixed between real thinking, which is the reflection of God's thoughts or ideas, and the phenomena of erring, material belief, which is as variable as are the shifting illusions of sense-perception, and as valueless as the unenlightened human emotions. Mortal thought, ever egotistic, clamors: I do my own thinking; you do yours. This is the claim of minds many. It is the mist which went up from the earth. It has no relationship to the true mental modus, the truly "specified way," which characterizes the thinker of whom the world has need. That way, in its humility and accuracy, has, as its eternal basis and standard, the first phrase of the Scripture, "In the beginning God."

The mortal mode is anarchical (every man making a law for himself—God's law forgotten), ultimating in a very tower of Babel—strife and confusion. True thinking is, in the order of divine reflection, the very law of heaven come down to earth, its fruitage health, holiness, spiritual understanding, spiritual power. To students of Christian Science these facts become even more apparent; and equally so becomes their need of the humility and teachableness which characterized our Leader, that each one may be found "a willing disciple at the heavenly gate, waiting for the Mind of Christ," as Mrs. Eddy says on page ix of the Preface to "Science and Health with Key to the Scriptures." This was the mental attitude that characterized the holy men of old. Those patriarchs and prophets who proved the presence and power of God to their age had the law of God within their hearts, and bade others to bind it as a frontlet between their eyes. So-called mortal mind, attempting to do its own thinking, measured by this standard was found sadly wanting; and Isaiah protests "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The New Testament in its fourfold gospel story of our Way-shower, Christ Jesus, presents the picture of a man who exemplified the Scriptural injunction, "Trust in the Lord with all thine heart; and lean not unto thine own understanding." He accepted the truth without reservation. Jesus was an original thinker, for his every thought was reflected from the only Mind, from God, the one source or origin. He was an independent thinker; for thought proceeding from the divine source was of necessity independent of all erring, human concepts or mere opinions.

Coming to a world of men sick with mistaken theories and doctrines, the fruitage of reasoning from sense-testimony and emotion, Jesus' every utterance had its prototype in the words of the Old Testament. He met sickness, sin, and death not through self-assurance, but with humble reverence for the Word of God, saying again and again, "It is written." When a certain lawyer tempted him, saying, "Master, what shall I do to inherit eternal life?" Jesus answered, "What is written in the law? how readest thou?" and he gave a word of commendation when the lawyer's answer indicated that he, too, was familiar with the Word of God and spoke correlatively. Jesus did his own thinking by expressing the thoughts of God, reflecting the one Mind.

Christian Science in this age is awakening men to the understanding of the thoughts of God which reveal to human consciousness the unfoldment of the ever present, ever active, divine Mind. "Through understanding, dearly sought" (Christ and Christmas, p. 53), our Leader, Mary Baker Eddy, gave to the world priceless fruitage in Science and Health. Years of study of the truth and its demonstration resulted in this book, whose every subject has its correlative in the Bible. And, through her humble and teachable thought, there came to us another gift, the Manual of The Mother Church, which, when studied and obeyed, proves that it was given her by inspiration. The Manual is marvelous in that its By-laws are so specific as to handle every least personal problem and every question of church organization; yet, it possesses an elasticity that allows for unlimited unfoldment and progression for our great Cause. The Manual eliminates all possibility of government by personality; and through its By-laws establishes government by divine Principle.

We of this age are heirs to a rich bequest, and face high demands. "The time for thinkers has come," Mrs. Eddy says (Science and Health, Pref. vii); and we are the needed thinkers just to the degree that our every thought corresponds with the Bible and with the Christian Science textbook. We are good workers for our Cause only as we are alert on all questions, and in our church problems as we are guided by the By-laws of the Manual of The Mother Church.

In our Sunday schools those who teach best are those whose mental attitude is most truly teachable. In our churches those serve best as Readers who most humbly listen, with the whole congregation, to the voice of God speaking through the Lesson-Sermon. Our boards serve best in our branch churches when they remember that God, divine Principle, alone knows how to direct, and subject their every thought and act in church work to the test of finding their thought founded in the revealed truth, obedient to the given By-law. That practitioner works best who keeps himself most out of the thought of others, and leaves established in their thought the truth contained in the Christian Science textbooks. The teacher whose work builds for time and eternity is he who approximates the bidding of Peter, "Feed the flock of God . . . neither as being lords over God's heritage, but being ensamples to the flock."

As we all come like obedient children, acknowledging one

Copyright, 1922, by The Christian Science Publishing Society, Falmouth and St. Paul Streets, Boston, Massachusetts. Entered at Boston post office as second-class matter. Acceptance for mailing at a special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 11, 1918.

Mind, which as His children we all reflect; as we unfold from the strong center of the Bible and Science and Health, with the Manual of The Mother Church as our guide and protection in all questions of church organization, we shall exemplify Paul's bidding and all be of one Mind. In our daily Lesson-Sermon citations from our loved textbook are accompanied by their correlatives from the Scripture. As we learn to think truly by testing every mental concept, accepting no premise, no argument, no conclusion, except that which has its basis in Truth, we shall progressively unfold the unity of the faith, and build for infinity and eternity.

Sense-testimony, human emotions, and the egotism of mortal belief will eventually be silenced; and its cry, I of myself do my own thinking, will be heard no more. Nothing will be found to be nothing. And as we acknowledge no other than the divine Mind, and reflect its radiant truth unwaveringly in thought and action, there will be manifested—

"One holy Church, one army strong,  
One steadfast high intent,  
One working band, one harvest-song,  
One King Omnipotent!"

### "Thy will be done"

BESSIE GILBERT

THE almost staggering statement, to human sense, which Mrs. Eddy makes on page 468 of our textbook, "Science and Health with Key to the Scriptures," that "all is infinite Mind and its infinite manifestation, for God is All-in-all," if comprehended even slightly, and the comprehension put into practice by parents in the training of their children, would result in great good in human affairs. Much has been written on the training of children; but it is a fact that only as a false sense of responsibility has been put aside, and love, patience, and intelligence have been reflected by the parents, has the true idea of parent been expressed; and blessed are those children who have been tended by these qualities of thought which emanate from the divine Mind. Thus should children unfold into health and harmony, as surely as the bud, with nothing to blight it, unfolds into bloom.

Jesus said much regarding serving and servants; and it will be found, if considered carefully, that every one finds himself at all times serving. So, parents are really servants; for it will be acknowledged that the home, where the training of the child is chiefly carried on, is among the most important of earthly enterprises, and where the sacrifice of selfish desires should be willingly laid upon the altar, for the sake of another's good.

Some homes are apparently looked upon merely as places to provide clothing for the children, so that they may be better dressed than a neighbor's child; or to supply the child with proper food, with the thought solely of keeping his body healthy; and sometimes the cultivation of the art of popularity is added, expressing itself in foolish songs and slang phrases, a bauble that must burst into nothingness through divine Science, where existence is revealed so far above these ephemeral practices that they can easily be likened to "fool's gold" in comparison with the real joy which comes only when dependence on material pleasures fades away. At first, after the dropping of baubles, or falsities, one may seem to be sitting helpless at the foot of a mountain, longingly gazing up to the vast heights. Helpless we would be then, were it not for the truth which Jesus taught and practiced, and which is revealed to us in Christian Science.

Some parents appear to assume with their children the re-

sponsibility which belongs to God. They dictate everything their children shall do. They never allow them to express themselves; but repress in countless ways the natural qualities of good that belong to the real child, as the expression of divine Mind. If these qualities of divine Mind were cultivated, even as one would tend the plants of his garden, it would be a means of strength to the child. Then seeds of error would have no chance of lodgment in his consciousness; and his mentality would be like unto "a watered garden, and like a spring of water, whose waters fail not." We see many beautiful children whose loving, joyous lives tell us of true mothers and fathers, who not only have taken care of material needs, but have given their children the loving attention and understanding that are as sunshine and rain to their spiritual growth.

Every child must finally find itself as the expression of God; not in the human parent's way, nor according to its own self-will, but according to God's will. Only as the human parent places himself or herself in the position of helper and teacher, in the highest sense as servant, teaching the child how to be obedient and what is to be obeyed, and instructing him in the truth about all things, will he set the child free, and be successful in his work with his children.

Mrs. Eddy states in Science and Health (p. 237), "The more stubborn beliefs and theories of parents often choke the good seed in the minds of themselves and their offspring;" and it is, therefore, essential that parents should be earnest, practical students of Christian Science. The writer remembers the beautiful thoughts which came to her when about sixteen years of age, as the result of her own helpful parents,—thoughts of loyalty to right in small matters, of God as being ever present, of His goodness, and of a great desire to be obedient to Him. Well can it be remembered that it seemed there was definite work for each one to do. Since all is God and His manifestation, each child of God must sometime hear this call to be about his Father's business; and in divine Science each one has his rightful place and work to do. It may be, to human sense, that some time will elapse between the call to work and the actual work; it may be we shall have to go through many stages of development in fitting ourselves for our work; but, as divine Mind, God knows all and governs all. Then, however roundabout the way, and through whatever difficulties we may pass, we are still at all times under the Father's directing hand and loving care; and we must all come at length to the full expressing of every quality of divine Mind, for God said, "Let us make man in our image, after our likeness."

Whatever path one may take, if he is honest and sincere he can never be away from divine Love and its law. He may temporarily seem to be like a blind man groping in a room, who cannot find the articles he desires because he cannot see them; but all the time they are there for his use. The writer can remember that for a long period after beginning the study of the Christian Science textbook, in spite of the reading and rereading of the statements of truth presented in the writings of Mary Baker Eddy and the promises in the Bible, it was only when harmony was realized that she knew that God was present. As soon as a new problem came up to be solved, it seemed as if God, surely, had forsaken her; and such a sense of fear would ensue that a practitioner would have to be asked to do her work. It was with a practitioner's help that the realization finally came that the path of life must always be in the presence of Life, and under the protection of Life, God, the all-good. Even those who have not had the benefit of Christian Science parents may break the bonds of false education by turning to Christian Science for

themselves and learning that they are, in reality, perfect children of God, reflecting divine intelligence; and, therefore, that the gnarled, unnatural mental condition is not true, neither are any of its effects, for there is one cause and one effect,—God and His creation, ever spiritual and perfect.

## Acknowledgment

MILTON B. MARKS

**I**N Proverbs we read, "In all thy ways acknowledge him, and he shall direct thy paths." If God be acknowledged, may it not also be conceded that He unfolds His power to humanity by means of absolute Science? The seeker for Truth finds it unthinkable that the grace of God should be bestowed by some haphazard process; while even human intellect proceeds by what it terms scientific modes of thought. Contemplating, with Job, the wonders of the firmament and the order of the universe, the observer to-day concludes that such things are possible through no finite causation. What human intelligence could have "launched the earth in its orbit" (Science and Health, p. 124)? Is not God's means of salvation, also, orderly? Is it not scientific, as well as compassionate or Christian? If so, has this Science been revealed to mankind? Would not the "effectual working of his power,"—to quote from Paul's epistle to the Ephesians,—and the spiritual discernment of this Science in the inspired Word, be the reasonable means of its unfoldment?

Christian Science offers proof that the divinely scientific way of salvation exists, and was rediscovered by Mary Baker Eddy. Many earnest people may not be ready to admit this; yet, the acknowledgment of it is of supreme importance, while the denial of it postpones the enjoyment of its benefits. If the world had denied any indebtedness to Marconi, deeming his services worthless, no use would have been made of the wireless; whereas, whenever investigators did reach the mental attitude of acknowledgment, they could immediately begin to benefit. So it is with spiritual revelation. All men need to be saved. If the Christianly scientific means of salvation—that is, demonstrable salvation—is available, no objection that can occur to thought can outweigh the desirability of unprejudiced investigation and utilization of the fact.

Does not the sixteenth chapter of Matthew's gospel show that Christ Jesus considered the recognition of the import of his teachings of great value? "But whom say ye that I am?" he asked. In urging this question upon his disciples Jesus was actuated, as always, by a spiritual motive; and the disciples' answer, made by Peter, indicated that something had enabled them to lay hold upon considerations above the testimony of the five physical senses, or of any erroneous belief. It was spiritual sense that had done this. This awakened thought, and the other healing fruits of Jesus' ministry, made it possible for them to make a just acknowledgment of the truth—to bear witness to which was the Master's sole mission. His approbation of the answer made by Peter, and his declaration of the divine source thereof, were immediate.

It is only upon this basis of spiritual understanding and healing, as Jesus accomplished it, that the needs of humanity can be met. And every adherent of Truth has a spiritual mission to be kept in view. When Jesus began to point out what his own experiences were to be, the carnal tendency to replace Truth and its demonstration with that which gratifies the senses confused Peter, inducing him to believe he should reprove the Master. Then came the Way-shower's stinging rebuke of such temptation, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Mrs. Eddy writes in

"Science and Health with Key to the Scriptures" (p. 462): "If the student goes away to practise Truth's teachings only in part, dividing his interests between God and mammon and substituting his own views for Truth, he will inevitably reap the error he sows." Is it not from the tendency here indicated that mankind needs to be saved? Have not material views in science, theology, and medicine been substituted for the teachings of the Nazarene? And the attempt is persistent to proffer human views for genuine Christian Science. Since, under divine direction, Mrs. Eddy has unfolded the means of return to the pure teachings of Christ Jesus and their practical demonstration, substitution of any kind is inadmissible; and clear vision respecting her mission as Discoverer and Founder of Christian Science is an important element in protection against charlatanism.

Is it sacrilegious that Mrs. Eddy has insisted that the Scriptures have a truly scientific method, which may be proved by healing the sick? Since "it is God which worketh in you both to will and to do of his good pleasure," is it presumptuous that a woman has discovered divine facts applicable to human needs? What is it that would induce one to withhold admission that our heavenly Father fitted this spiritually minded woman to receive Christian Science and revealed it to her? In the epistle of James we are told that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Since this Science existed, it must of necessity be given to the world through an individual fittingly endowed, one who would hearken to, and not, through bias of creed, misinterpret the divine message. Let no one be hindered by any who would slander the name of a great and good woman in order that her revelation of the Science contained in the Bible might be discredited, in making just acknowledgment. The certainty that the practice of this Science will ultimately destroy faith in every deception need not be disturbing to him who "cometh to the light, that his deeds may be made manifest, that they are wrought in God." Acquaintance with the honest history of Mary Baker Eddy confirms her own simple, effective defense of mankind from such attacks, as she says in "The First Church of Christ, Scientist, and Miscellany" (p. 143), "It is self-evident that the discoverer of an eternal truth cannot be a temporal fraud." She has also written in Science and Health (p. 547): "You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture." Christendom needed this interpretation. It needed to have set forth before it the divine Science contained in the Scriptures, because it needed to do the kind of healing works that Jesus indicated should be the sign of true discipleship.

## The Way Out of Loneliness

ELMO B. WHITMORE

**O**NE of the many subtle ways in which evil seems to possess mortals is through a belief of loneliness. The sense of being separated from those who are near and dear at times controls them to such a degree that the outlook on life is darkened, and there seems little left which can bring joy or happiness. With some it is possible so to conceal this false sense that it may not be noticeable even to those with whom they most closely associate. A careful analysis of such a mental state, however, will often reveal the fact that error is being entertained in some form of self-pity, self-condemnation, or a "resignation to fate," any or all of which may be merely the result of something which one has



failed to do, or something done which should not have been done. To others there may come a sense of pride in being regarded by associates as alone in the world, thus making them appear as special objects of attention, unusual solicitude, pity, or sympathy. Some Christian Scientists also accept a false belief about themselves, as well as about the members of their family who have not accepted Science, in thinking there is some sort of dividing line between them.

So-called mortal mind, or evil, can forge no stronger weapon than this false sense which would deceive a Christian Scientist into believing that there is separation in Mind; for we learn in "Science and Health with Key to the Scriptures" (p. 468) by Mrs. Eddy, that "all is infinite Mind and its infinite manifestation, for God is All-in-all." With this belief comes the other that time alone will heal the affliction. By the alert student of Christian Science, however, such beliefs are promptly and persistently denied any reality. It is readily seen that any sense of separation is but a fear either for ourselves or for those dear to us. Knowing that there is but one God and, as John says, that "God is love," knowing that He is lovingly governing all, and is also omnipresent, this brings the reassuring and comforting understanding of security for all, regardless of where or who they may be. Our Leader's definite pronouncement is most helpful (Science and Health, p. 597): "WILDERNESS. Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

Would it not be well for those who encounter the experience of loneliness to pause a moment and endeavor to realize their state of development? The definition just quoted brings to light the fact that there is in reality great cause for rejoicing; for has not one entered the vestibule in which "the great facts of existence" are to be realized? In adhering faithfully to Truth, and knowing that man is spiritual and perfect, and that God lovingly governs all, any belief of loneliness, isolation, or separation in His kingdom will disappear.

In viewing the wonderful works being done in the world to-day by Christian Science, we should also remember that it was by steadfastly refusing to yield to any sense of loneliness, and in realizing the omnipresence and omnipotence of God, that the Discoverer of Christian Science and Founder of this great movement was enabled to give the truth to the world. Only a short space of time has elapsed since Mary Baker Eddy stood entirely alone for Christian Science.

## Growth

THESTER A. MC CLENNAN

A LOVER of flowers, having occasion to pass daily through a park on the way to business, observed in the early spring days the first promise of growth appearing in a bed of tulips. Across one corner of this tulip bed a thick, hard cake of transparent ice had formed, through which could be seen the tiny green tips of several plants. The impulse was strong to stoop down and remove the encumbering ice, which appeared to be so cruelly retarding the progress of the tender shoots. The days passed by; and one morning in happy surprise it was noticed that the leaves of one of the tulips had penetrated the ice, which, though somewhat reduced, still appeared solid and hard. This corner was watched with daily increasing interest, until with delight the writer saw that the strongest and sturdiest plants of all were those which had been strengthened by what had seemed to be hard and disagreeable surroundings.

The lesson has not been forgotten. There are times when one yearns in a human way to protect a dear one from some of the seemingly severe experiences which seem necessary to turn his thought away from the pleasures of sense to the joys of Soul. We would sometimes seek unwisely to shield others from the conflict with error, or wish to remove from their environment whatever seems to make it hard or disagreeable, forgetting that each individual must drink of the "cup of sorrowful effort," as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 26); for, as she tells us on the same page of our textbook, "Jesus spares us not one individual experience, if we follow his commands faithfully;" and James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Then, shall we fear the process of development for ourselves or our loved ones, even though to human sense the way at times seems hard? Let us remember that divine Love is tenderly guarding each and all; and Mrs. Eddy has lovingly assured us (Message for 1902, p. 19), out of the fullness of her own rich experience, "There is no redundant drop in the cup that our Father permits us."

## Perfect Example

MAY BELCHER

IN studying the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, we can often obtain great help and illumination from the marginal headings. In that wonderful chapter entitled "Atonement and Eucharist," we find on page 20 the marginal heading "Perfect example;" and in reading the whole passage to which it refers, the writer gained a broader view than ever before of the real meaning of atonement. Often we seem to be tempted to fall back, quite unconsciously, into the false theological idea of atonement, and to look upon it as a work which was confined to Jesus alone, and in which we have little active part; but the following words, quoted on the page above mentioned, "With his stripes [the rejection of error] we are healed," have a very practical meaning for each one of us, pointing out, as they do, the way in which Christ Jesus becomes our example.

Sometimes, when the way seems long and difficult, and the onslaughts of mortal beliefs are unusually hard to bear, we look upon the experience we are passing through, or the work we are called upon to do, as simply a personal problem; and, so, we lose sight of the broader, grander work for humanity, in which it is our privilege to be taking part. When this narrow, personal view of our work assails us, we become discouraged, and even apathetic. We think how much easier and more worth while it would be to work for some one else than for ourselves; and we do not see how by that very admission we are going against the example of the Way-shower, Christ Jesus, and also of the fundamental teachings of Christian Science. By so doing we are considering evil as a person, a place, or a thing, and not seeing the impersonal and unreal nature of every false belief.

Jesus knew better than any other one has known the error of human belief. He knew how it claims to be a sick or sinful person; but he always met that temptation with the truth of being. He saw himself and all as the perfect reflection of perfect God; and with "his stripes"—his faithful and untiring rejection of every phase of error—"we are healed." He brought the great truth of man's at-one-ment with God to a suffering world; and we are to follow him in this work to-day. When we overcome evil either for ourselves or for

others, we should not think of the work as having been done in a narrow or personal way, but for the sake of all humanity. We all long to be able to do something more which will bring healing and comfort to the weary and heavy laden. If the opportunity came to us of making some big sacrifice which we knew would bring about a sorely needed social reform, few would shrink from the ordeal, but we often fail to recognize that such opportunity is ours now; it is here at our hand, if we will only awaken to our responsibilities and privileges.

Each discordant condition of mind or body healed, each wrong thought overcome, is helping to free the whole world from its burden of sorrow and suffering; and is proving the great spiritual fact of man's at-one-ment with God. If we realize this, we shall not allow ourselves to become careless and lazy over our own mental work. We can no longer put even the smallest discord on one side as unimportant; but must know, as Jesus knew, that by our stripes—by our faithful and untiring rejection of evil in every form—we are helping to free the whole world from the darkness of materiality. This view of our work helps us to understand the true meaning of selfless love; that unlimited, tender love and compassion which Jesus taught and practiced,—love so broad and deep that it counts no sacrifice too hard, but joyfully accepts every opportunity to prove the unity of God and man.

There is a stanza in a hymn by Samuel Johnson which awakens us to this broader outlook and assists us to work on bravely and unselfishly, however dark the way may seem to human sense:—

By thy trustful, calm endeavor,  
Guiding, cheering, like the sun,  
Earth-bound hearts thou shalt deliver;  
Oh, for their sake,—press thou on!

Jesus did his work not only that he himself might be saved from materiality, but because he knew that only by being absolutely faithful to the solution of his own problem could he do his Father's will, and bring the knowledge of salvation to the whole world. It is a grand work which Christian Scientists have had entrusted to them, the grandest and most joyful which could be given to any one; and it is our privilege to see that we bring to it consecration, courage, and above all, love,—love so broad, so pure, and so compassionate that it will attract all mankind. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." The truth about God, man, and the universe is here to-day just as surely as it was when our perfect Exemplar, Jesus of Nazareth, did his glorious work for the salvation of mankind; and it is our part to demonstrate this same truth in all things, both small and great.

[Written for the *Sentinel*]

## To-day

JOSEPHINE M. FABRICANT

TO-DAY, I talked with God when morning broke  
And birds their matins sang, the leaves among;  
And, in that sweet communion, my heart caught  
A clear reflection of the radiant morn,  
And worshiped, with all nature at His feet.

To-day, I walked with God the whole day through;  
And children smiled at me, and I at them;  
And man my brother seemed, unselfish, kind;  
We jostled not each other in the throng;  
The path seemed wide, for Love walked with us there.

O golden day, with Him in prayer begun,  
His love thy benediction at the set of sun.

## Selected Articles

[Clifford P. Smith, Committee on Publication for The Mother Church,  
in the *Springfield (Mass.) Republican*]

Many people have wondered why readers of newspapers are supposed to be interested in the unfavorable opinions of Christian Science which are expressed by some representatives of other religions. News which does not consist of personal information has been defined as that which is important or unusual. Such expressions of adverse opinion are becoming somewhat unusual, but they never were important. Furthermore, the one who is disposed to speak ill of other people's religion is not likely to be a reliable witness.

The foregoing observations are applicable to the book against Christian Science which was reviewed in the *Republican* of a recent issue. Your heading for it, "Hostile Analysis," was apt, but the review did not discriminate between what was merely hostile and what was positively unfair and untrue. The author's description of Christian Science as "non-sense" reminds me of a letter from a prominent Boston physician in the *Boston Medical and Surgical Journal* for January 12, 1922. He had a patient who had undergone two operations for the removal of a cancer. It had returned after each operation. He prepared for a third operation, and examined the patient, under ether, in a Boston hospital, but concluded that a third operation would be useless. He took some of the tissue in question and had it examined by a competent pathologist, who pronounced it cancer. Three years and three months afterward he heard that the patient had been cured by Christian Science. Then he again examined her and found her "clinically without signs of cancer."

After saying that she claims to have been cured by Christian Science, the treatment having been commenced while she was still in the hospital for the third operation, and the cancer having disappeared after four months, the physician continued as follows: "There are several conceivable explanations, among which are: (1) the patient on whom I operated is not the patient whom I examined recently; (2) the tissue which was examined by a competent pathologist and pronounced cancer is not the tissue I removed by curettage; (3) the pathologist made a mistake; (4) the patient still has cancer. While it will never be possible to check up the second point, the others have been gone over most carefully, and checked up. . . . The most obvious conclusion, then, that can be drawn, is that this patient who, over three years ago, had cancer of the cervix which was deemed ineradicable, is now clinically free from all signs and symptoms of cancer."

From such admissions and testimonies as the foregoing letter, thoughtful people may draw their own conclusions as to whether the word "non-sense" applies to Christian Science healing or applies to efforts to argue against it.

The author of the book in question also attempted to explain the success of Christian Science by the alleged reason that it appeals "to those who like authority and to have their thinking done for them." By way of contrast to this comment by an intolerant opponent, I wish to quote the following statement from a sermon by the Rev. H. M. Dumbell of Darien, Connecticut, in the *Darien Review* of April 7:—

"Christian Science succeeds and is claiming a place as a Christian church because Christian Scientists present the good tidings of Christ in such a way as to satisfy the soul longings of good men and women of culture and higher education in the most important towns and cities of our land. The Christian Scientists are not dissipated, immoral, haters, narrow-minded, cheerless, harsh in their judgments of fellow-beings, gossips, or mischief-makers. I must bear witness that

they stand for a high type of Christ's Christianity." Which judgment is entitled to the greater weight, that of the professional opponent or that of the minister who is able and willing to recognize a good work outside of his communion?



[R. F. Haskins, Committee on Publication for the State of Vermont, in the *Brattleboro Reformer*]

While Christian Scientists appreciate the kindly tone of the ministerial conference in regard to their religion, as reported in a recent issue of your paper, yet they must object to having Christian Science put in the same category as New Thought or "mental science." To so class them is incorrect, for they have no essential similarity. Then, too, Christian Science cannot properly be called a cult in the popular meaning of the word, because it is a rediscovery, by Mary Baker Eddy, of the Christianity founded by Jesus. Any attempt to fuse true mental healing with medical science must result in failure, as it is impossible to unite systems fundamentally different from each other.

Christian Science is metaphysical Science based on the allness of God; and consequently it recognizes but one element, Spirit. In Christian Science, all disease is seen as mental error, the product of erroneous thinking; and it is cured by knowing the truth of being according to Jesus' promise, as recorded in the thirty-second verse of the eighth chapter of John.

Medical science is purely experimental. In fact, it makes no pretense of being otherwise. It aims to make a discordant personality composed of mind and matter as comfortable as possible by the use of material remedies, surgery, and so on, and of late, by psychotherapy, based on the workings of the carnal mind. According to recent medical lore, diseased teeth may cause insanity, with criminal instincts and acts. If this theory be correct, a man's morals are at the mercy of his teeth or other bodily organs! In that case, what becomes of the theological dogma of free will, upon which our present ideas of jurisprudence are based?

If disease has a material cause, can it be cured by mind? If disease is mental, of what avail are material remedies? The fact that members of the clergy in this and many other communities are investigating the healing element of Christian Science foreshadows the fulfillment of Mrs. Eddy's prophecy on page 22 of "Pulpit and Press." It is as follows: "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."



[Stanley M. Sydenham, Committee on Publication for Yorkshire, England, in the *Sheffield Independent*]

Your correspondent, "A Victim," makes some general accusations against Christian Science.

In her book "The First Church of Christ, Scientist, and Miscellany" (p. 132) Mrs. Eddy writes, "Divine Love is our only physician, and never loses a case." Christ Jesus, who understood God in such a wonderful way, proved his understanding by destroying sin, healing sickness, and raising the dead. There is only one instance recorded in the Bible where it was necessary for him to give more than one treatment. In every other instance the healing was instantaneous. The immediate disciples of Jesus were very successful healers; but there is a record that even they, with the encouragement of their Master's presence, practice, proof, and teaching failed to heal a case. Jesus told them the reason was that that par-

ticular case required a more consecrated life, a purer and a clearer understanding of God's power and presence.

Coming down to more recent times we have the discovery by Mrs. Eddy, as a result of her own instantaneous healing, of the Science of Christianity. She taught and wrote and practiced Christian healing with such marked success that she could write without fear of contradiction, "I deliberately declare that when I was in practice, out of one hundred cases I healed ninety-nine to the ten of *materia medica*" (Miscellany, p. 127). Her students, too, have been able to accomplish many wonderful works; but Mrs. Eddy recognized and stated in her book "Miscellaneous Writings" (p. 215), "My students are at the beginning of their demonstration." Students vary in the degree of their understanding of this Science. The possibilities of Christian Science are infinite; but the world, after being compelled to admit that works do follow, would hold students of Christian Science immediately to its highest demonstration.

Diagnosis, in the way your correspondent mentions it, was never practiced by Jesus; and if it was not necessary for him, it is not necessary for those who use the same method that he did. A Christian Scientist truly diagnoses; but he begins with the mental cause, and thus arrives at the correct conclusion that every effect is a mental effect. To understand the real cause of disease, diagnosis must begin with the mentality of the individual. This is not an imaginary cause, but may be some fault of character, some open or secret sin, or some violation of the law of God. Disease is in this way diagnosed to be a manifestation of wrong thinking, or of ignorance. If the cause of some specific disease is fear, hatred or envy, malice or uncharitableness, criticism or revenge, no advantage is gained by diagnosing heart trouble, inflammation, or enlarged joints.



[Harry K. Filler, Committee on Publication for the State of Ohio, in the *Leesburg Citizen*]

An understanding of Christian Science includes the ability to practice it in part. No one is in a position to speak understandingly on this subject who has not been able to demonstrate it. In human, mortal experience pain and sickness seem very real conditions. As we come to learn with Paul that we live and move in closest possible union with God, and that God is more to us than any and all beliefs, we begin to see that inharmony is no part of God's creation, which He pronounced "good" and "very good," but is a falsity or illusion, which invariably disappears as we cling steadfastly to God and His idea.

An editorial writer of a daily paper in the Middle West has said of the Discoverer and Founder of Christian Science: "Mrs. Eddy was a great and grand woman. We believe her to have been the greatest woman the world ever knew. She was the most loved and at the same time the most maligned woman of the age. She gave to the world a religion that will be found eternal. Those who have espoused it have found it a great solace, and it has made them better citizens. Its teachings have brought a good God closer to them and caused them to know that He is 'a very present help.' It teaches that God is Spirit, Life, Truth, and Love, and that 'man is His image and likeness,' and that the real man and the universe are spiritual, not material. It teaches that God is the only cause and creator and that there is no other presence or power. Upon these principles is founded the religion which Mrs. Eddy discovered and gave to the world; and it is rapidly covering the face of the earth."

Criticism by Christian ministers of Mrs. Eddy and Christian Science can do no harm. There are over two



thousand Christian Science churches and societies throughout the world, and every such organization has been established solely for the purpose of reinstating "primitive Christianity and its lost element of healing" (Manual, p. 17). The power of Christ to heal and save and bless is here now. The religion which most clearly reveals this Christ-power, the religion which most clearly patterns the gospel teachings, is the religion which is nearest right. Speaking of the main purpose of Christian Science, Mrs. Eddy states on page 150 of her textbook, "Science and Health with Key to the Scriptures": "To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of 'on earth peace, good-will toward men.' This coming, as was promised by the Master, is for its establishment as a permanent dispensation among men; but the mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin,—to attest the reality of the higher mission of the Christ-power to take away the sins of the world."



[Willard J. Welch, Committee on Publication for the State of Iowa, in the *Sioux City Tribune*]

Christian Science itself needs neither apology nor defense. Throughout civilization it is known by its fruits. To say it is not Christian and that "it denies the fundamental principles of Christian faith" is like saying that Christian faith is not based upon the teaching of Jesus. Christian Science is the primitive religion of Jesus the Christ, as taught and demonstrated by him; and to say that "neither is it scientific" is like denying the correctness of the dictionary definition of the word "science" as a "knowledge of principles or facts." The man who was a thief, a drunkard, an outcast, or an invalid, but who through Christian Science healing is now a normal, self-respecting citizen restored to his family and community, has gained some "knowledge of principles or facts"—knowledge of God. There are many such living witnesses to the power of divine Love, made clear to them through Christian Science teaching and healing.

Rightly does our critic say, "Ninety-five per cent of the converts to Christian Science are made through healing." Many who at one time had "one foot in the grave" have through Christian Science gained that understanding of God whereby they have learned to sing with the psalmist, "He . . . set my feet upon a rock, and established my goings."

Our critic says "the cases helped are the imaginary ills of life," and that no case "of actual organic healing . . . has been banished or even arrested in Christian Science,"—a statement directly at variance with legally attested facts. Attendance upon many of the Christian Science testimony meetings, held every Wednesday night throughout the land, and listening to the spontaneous expressions of love and gratitude to God for Christian Science, and the honest investigation of any case, will prove to the most skeptical the truth of the words of the prophet Isaiah, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Christian Science is the power of God come down to mankind to heal every discordant condition in the degree that men understand God, and trust Him implicitly. It is the activity of infinite Love, which "is no respecter of persons," and proclaims "liberty to the captives, and the opening of the prison to them that are bound."

To make public and unsubstantiated adverse criticism

of a religion proved helpful to hundreds of thousands of the world's intelligent people is valueless to the multitudes hungering for the bread of life. The good it has done and is doing in the world must be patent to all unprejudiced inquirers. Recently, in an address at Waterloo, Iowa, the Rev. Mr. H. J. Moore, of Keokuk, said, "Any one who attacks another church cannot escape reflexive bad effects upon his own." The plain fact is that men are turning to God for healing, and that the church must be obedient to the saving command, "Heal the sick." The command to "preach the gospel" does not stand alone.



[Albert W. Le Messurier, Committee on Publication for the Channel Islands, in the *Guernsey Evening Press*]

Though a correspondent in a recent issue of your paper, in advancing his own viewpoint, rides roughshod over the viewpoints of all denominations, he seems to desire to get back to fundamental truths. So does the Christian Scientist. It is presumably agreed that we should let the Mind of Christ be in us, if we would follow closely his example. This, then, teaches incontrovertibly a state of consciousness, and this Mind is God; and only right thinking can emanate from this one Mind, God. It naturally follows that the right thinking practiced and taught by Christ Jesus would repeat his works, and would destroy wrong thinking with all its bitter fruitage, through the understanding of the truth about the ever present Father. In other words, we would know the truth, and the truth would make us free. From this it will be seen that the carnal mind is false mental suggestion, a lie or delusion. Christian Science is based on the understanding of God, omniscience; and to-day millions are rejoicing in its healing, beneficent effects, awaking humanity to the reality of the kingdom of heaven within,—a kingdom wholly spiritual.



[Theodore Burkhart, Committee on Publication for the State of Oregon, in the *Portland Oregonian*]

Sin is, indeed, not a trifling matter, and I can agree with a correspondent of your paper when he says, "Every time we sin we make ourselves traitors to God and a soldier fighting in the devil's army." To which side Christian Science gives allegiance is indicated by the statement found in "Science and Health with Key to the Scriptures" by Mary Baker Eddy, on page 450, "The Christian Scientist has enlisted to lessen evil, disease, and death;" and that is surely fighting on the right side. Christian Science honors God in the highest degree, refusing to serve or acknowledge any claim of power or being apart from Him, and giving proof of its loyalty and fidelity by its works. The First Commandment, "Thou shalt have no other gods before me," is the favorite text of Christian Science, which insists there is none other but He, as the Bible declares; and consequently Christian Science teaches strict obedience and sole allegiance to this one and only true God. Surely that cannot be treason.

The sinner makes a reality of sin, and so becomes its victim. So long as he indulges in sin he suffers from it, and is, indeed, found "fighting in the devil's army." But Christian Science exposes the true nature and character of sin, teaching that it is unreal in the sense that God never made it, hence that it can be destroyed, and the sinner reformed by demonstrating the truth about it, proving its unreality through repentance and reformation. It is only as we cease to sin, cease to indulge in it, that we are able to see sin as unreal and understand the allness of God, good. This teaching does not by any means "lull the people to sleep by telling them there is no enemy;" but on the contrary it uncovers the deceptiveness of sin, arousing the sinner to repent and forsake his sin, and thus work out his own salvation.

## Christian Science Sentinel

Established 1898 by Mary Baker Eddy

ALBERT F. GILMORE

ELLA W. HOAG  
Editor and Associate Editors

DUNCAN SINCLAIR

Published every Saturday by

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY  
Boston, U.S.A.

## Editorial

## The Way of Holiness

THE joyful progress of Christ's kingdom is picturesquely described by the prophet Isaiah in a passage wherein he uses the familiar figure of the highway, or way, as the means whereby mankind may attain to a state of blessedness: "And an highway shall be there, and a way, and it shall be called The way of holiness." And he describes those who may traverse it, and those who by no means may enter upon its sacred precincts. "The unclean shall not pass over it," he declares, but the ransomed of the Lord shall walk in it as they return to Zion "with songs and everlasting joy upon their heads." Here is described, in Oriental metaphor to be sure, but none the less cogently and impressively, the way of salvation whereby mortal man may enter upon and continue the process of winning his ransom from the enslaving beliefs which constitute his conception of human selfhood with its environment of materiality. We read in the gospel of John, how Jesus, forecasting to his disciples his departure and continued absence, assured them that whither he would go they would follow, for they knew the way, declaring in specific language, "I am the way, the truth, and the life," and adding that meaningful phrase, "No man cometh unto the Father, but by me."

The students of Christian Science, through spiritual understanding, learn that the way is mental and spiritual; and they greatly rejoice, not only to know this all-important fact, but to learn the means whereby they may walk in the way which is Truth and Life, the "way of holiness," and that this way is the Christ, of which Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 332): "The Christ is incorporeal, spiritual,—yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death." Here, then, is not only a specific statement that the Christ is "the way," but a precise statement as to the efficacy of Christ's presence in destroying the erroneous beliefs which render the human experience discordant and burdensome.

A very common attribute of the so-called human mind is its obstinacy,—that is, its stubborn resistance to whatever would move it from its material moorings. This condition, be it said, should by no means be regarded as unnatural, since mortal mind's only possible chance of maintaining its claim to existence—that is, to be something—lies in its seeming power to resist the presence of the Christ, the divine idea, its sure destroyer. Because of this seeming active resistance of human thought, mortals appear to use every endeavor, to raise every excuse to hinder and delay the entering upon this highway to holiness, so open to those of spiritual vision that Isaiah could declare of it, "The way-faring men, though fools, shall not err therein." How clearly the prophet has placed the situation before us! He who would traverse this way of Life, spiritually wise, though

a fool,—that is, from the viewpoint of worldly wisdom,—may not go astray in it, so plain are the markings. Filled with the desire for spiritual truth, to know and exemplify the Christ, the wayfarer in this greatest of all adventures, in this richest of all experiences, as he advances step by step, finds the way defined so clearly that by no possibility can he go astray, if only he follows the route and heeds the signals.

To be sure, the clamorous efforts of the material senses, through striving to dim this wayfarer's vision and confuse his hearing, may constantly tend to lead him astray. But obedient, confident, determined, above all the clamor he hears within the "still small voice" of Truth, and, heeding it, is guided safely along this way of righteousness, every step bringing him strength and assurance for the next. Christ Jesus, in immortal words from what has come to be known as the Sermon on the Mount, again described this way in terms that admit of no misunderstanding: "Because strait is the gate, and narrow is the way, which leadeth unto life," and he pertinently adds, "Few there be that find it." This most skillful analyzer of the human mentality, who from his exalted plane of vision could well measure the difficulties of the warfare which the carnal mind wages against the approach of its sure destroyer, thus characterized the outcome.

In this generation there is again made practical the efficacy of the Christ, Truth, to meet successfully the errant beliefs of individuals, coping with them so effectually that the way is made easier. Building upon the teachings and works of Christ Jesus, our beloved Leader has made it so manifest that every wayfarer, longing for spiritual understanding, yearning for the way of righteousness, may enter the narrow gate, and traverse the straight way comforted, serene, assured, and sustained by the perfect guiding light of Love.

On page 266 of Science and Health, speaking of the uses of adversity in promoting spiritual growth, Mrs. Eddy says: "Thus He [God] teaches mortals to lay down their fleshliness and gain spirituality. This is done through self-abnegation. Universal Love is the divine way in Christian Science." Here our Leader has set the problem squarely before us. The divine way is universal Love, to be entered upon by self-abnegation. Shall we not walk this way to holiness and sure blessings?

ALBERT F. GILMORE.

## Rest

WHEN Christ Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," surely he was referring to the sustaining and rest-giving power of the Christ, Truth. It was the mission of the Master to declare this truth to the world, the truth that should set mankind free from the heavy burdens of materiality. Then, as to-day, it was material sense that defrauded and lied, giving mankind all their problems. And the Savior's aim was directed to proving the power of God, the power of Love or divine Mind over false material sense, thereby bringing to all who have the desire the rest and peace for which they crave. Every one of the miracles—those wonders, to human sense—recorded of Jesus demonstrated that he, himself, reflected the power of Mind to overcome the so-called laws of matter or material sense.

It is common knowledge that one's mental condition largely determines one's power of endurance. If a person be happy and joyous, he will do far more and far better work than if he is unhappy and depressed. If he is allowing

himself to be dominated by evil in any form,—be it appetite or passion,—he is assuredly sapping his strength in whatever task he may be engaged. There can be no question about this. Indeed, as is well known, it is one of the subtle methods of the so-called human mind to anger an opponent, or get him under the control of some form or other of sinful belief, in order to claim to have the advantage of him.

Christian Science, reasoning as it always does from the correct basis of the truth about God, teaches that since God is omnipotent and omniactive,—that is, all-powerful and all-active,—divine Mind's activity is unlimited. And there being no opposing power or opposing activity to God, there can never be any inharmony in the consciousness of God. Hence, although God is omniactive, He is also always at rest. Mrs. Eddy states the position very clearly when she writes in "Science and Health with Key to the Scriptures" (p. 519): "God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science." And the sentence which follows reads, "The highest and sweetest rest, even from a human standpoint, is in holy work."

How does it come about that "holy work"—the work of God, the work that is good—results in restfulness? The reason is that in doing good, divine Principle is being made manifest; the activity of perfect Mind is being reflected; and, consequently, something of the restfulness of that perfect activity is expressed. Who among Christian Scientists has not had this experience? Just as the practice of evil will produce fatigue, unrest, and sickness, the thinking and doing of good result in the acquisition of strength, peace, and health.

In considering further the question of rest, it is well to remember the truth that God being All-in-all, there is therefore no power apart from God. There is in reality no evil power. Hence, man—God's image and likeness, God's perfect spiritual idea—is not under the dominion of any power but that of God. The material senses may argue to the contrary; but that does not alter the divine facts. Man is now in possession of all good; man reflects or understands good; and this means that in the proportion that we realize the truth about man's relation to God we are able to rise above the false sense of evil, with its supposititious effects of unrest and fatigue. In her writings our Leader is constantly referring to the power of divine Mind over matter and its so-called laws. Well she knew the struggle of many for strength, and how useless were their attempts to get it through material modes. She was ever pointing humanity to the source of all strength and all rest—divine Mind—and inviting them to an understanding of this Mind, in order to participate in its wealth of power and rest. In *Science and Health* (p. 217) she writes, "When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine metaphysics; and in proportion as you understand the control which Mind has over so-called matter, you will be able to demonstrate this control."

Christian Science is a practical or demonstrable religion. Each demonstration helps us to make the next. We gain proficiency in the demonstration of Truth as we are faithful in applying what we already know of Truth, in a way precisely similar to the practice of arithmetic. One always becomes more proficient through practice. And have not we all the examples and promises of the Bible to encourage us in our endeavors to understand and demonstrate Truth? The

psalmist has said, "The Lord is my strength and song, and is become my salvation;" and in Isaiah it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

DUNCAN SINCLAIR.

## Quietness

IN "Retrospection and Introspection" (p. 93), Mrs. Eddy writes: "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action." Now the Christian Scientist quickly recognizes the necessity of having some understanding of both power and strength in order to uplift human thought and impart divine Truth; but he is not always so awake to the importance of stillness. Indeed, mankind in general resists the true sense of quietness, so little does it deem it desirable, since it is so contrary to the arrogance of so-called mortal mind. Isaiah held this same model of "Christly method" before the people, only to be met with similar resistance; for he declared: "Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."

There are many reasons why this holy quality is resisted: the first and most apparent is because it stands for all that is unselfed and unassuming, for that which "seeketh not her own," "is not puffed up." True quietness is never aggressive, never arrogant. It never egotistically asks to be considered in any way, nor does it ever call attention to itself. Indeed, on the contrary, it can never be recognized except egotism and its like be absent, and it only appears in proportion as turmoil and unrest disappear, since it is a truism that opposites cannot dwell together.

The so-called carnal mind, which seeks only its own recognition, is always ready with clamor and bustle, since it imagines the way for it to be known is only through its own acclaim; and it therefore insists on the futility and undesirability of peace and quiet. Indeed, it will not only always argue against these, insisting on the importance of its own noise, but it will also endeavor to misrepresent quietness, by claiming that the latter is inactive and lethargic,—whereas these evil qualities have nothing in common with true stillness. Instead, there is no attitude so conducive to the very highest spiritual activity and right spiritual progress as is the proper understanding and attainment of right mental quietude.

True stillness or quietness is born of confidence in God. It comes to the heart which has laid down the warring beliefs and elements of fear and self-will. It is the fruit of patient striving after spiritual good. While selfishness is always anxious and disturbed, the bliss of unselfishness is made manifest in peace and calm. This spiritual ideal is not won in a moment; but its attainment can be hastened in proportion as its beauty and desirability are recognized, and in the degree that it is earnestly loved, sought, and demonstrated.

Christian Scientists do not always realize how salutary is the frequent mental turning aside—whatever may be the occupation one is engaged in—for a few moments of quiet communion with divine Mind. The reverent contemplation of the presence and power of spiritual good will bring such refreshment as can be gained in no other way. This process also brings the ability to speak with authority to the claims of tempest and disturbance whenever and wherever they may present themselves. Jesus so frequently went "apart

to pray;" and as a consequent result, never once did he fail to express the spiritual ideal of "stationary power, stillness, and strength," of which Mrs. Eddy has told us.

One of the greatest blessings which Christian Science brings to the human race is that it enables the student of its teaching—at all times, under all circumstances—to flee into "the secret place of the most High." Whatever the apparent condition, however extreme the exigency,—whether he has been on mental guard, or perhaps has been temporarily wandering in forbidden fields,—always, always, he can instantly turn to the Father's house, can go in and close the mental door; and there in the stillness of the divine Mind he can find the calm and quiet so necessary to the right working out of every problem.

The very words,—stillness, quietness,—when coupled with the thought of Spirit and its beneficence, bring visions of harmonious loveliness; and as has already been indicated, the holy attitude they stand for may be sought, cherished, and enjoyed. Indeed, we may always be awake to the fact that it is our constant privilege to avail ourselves of its possibility. Doing this, we shall come to realize what our Leader meant when she said in "Retrospection and Introspection" (p. 88), "Mind demonstrates omnipresence and omnipotence, but Mind revolves on a spiritual axis, and its power is displayed and its presence felt in eternal stillness and immovable Love."

ELLA W. HOAG.

### Announcement

The Christian Science Board of Directors announces to the branch churches and societies that Miss Lucia C. Coulson, C. S., of London, England, has been appointed a member of The Christian Science Board of Lectureship, to take effect immediately. Miss Coulson was born in London, and received her early education at home, finishing on the Continent in art, music, and languages. She became interested in Christian Science in 1908, and united with The Mother Church in 1911. She has been identified with Christian Science church work in London, having been a member of the Board of Directors of Seventh Church of Christ, Scientist, in that city, and has been engaged in the practice of Christian Science since 1915, giving her time exclusively to the healing work. Miss Coulson will be available for lecture calls in the United States and Canada as follows:—

WESTERN SECTION—Fall (September, October, November, December).

CENTRAL SECTION—Winter (January, February, March).

EASTERN SECTION—Spring (April, May, June).

♦ ♦ ♦

### Among the Churches

#### Current Notes

YONKERS, N. Y. (Second Church).—Building operations on the new home of Second Church of Christ, Scientist, to be located on Post Street, on a site recently purchased, will commence in the early fall, it is understood. Although the purchase price was not made public, the property is generally estimated at fifteen thousand dollars. Meetings are at present held in the auditorium of the Masonic Temple, with a membership of around one hundred and fifty. The congregation is growing so rapidly that it is expected the new church will have a seating capacity of between four and five hundred. Services have been held in Yonkers for the past seven years, ever since the church was established at a meeting of a group of Christian Scientists.—*Yonkers Statesman*.

CHEYENNE, WYO. (First Church).—First Church of Christ, Scientist, of Cheyenne began its corporate existence January 28, 1909. For two years before that it had been a Society. Soon after the church was organized the present church building was built at the corner of Carey Avenue and Randall Boulevard. Services have been held there continuously since that time. The property was gradually paid for and now stands free of debt, and there is besides a substantial amount ready for a new building. A reading room is maintained in the Hynds Building.—*Wyoming State Tribune*.

♦ ♦

### Notes from the Publishing House

As there is great need for additional *Heralds* on the continent of Europe, Christian Scientists who are unable to make use of their *Heralds* will be glad to know that they may instruct The Christian Science Publishing Society to place their subscriptions for these, or such part of the subscriptions as are unexpired, with our committees overseas. Christian Scientists may also send in to the Publishing House copies of *Heralds* they have on hand, for dispatch to destinations where they will be of greatest service.

The volume, "Christian Science War Activities, a Report to the Board of Directors of The Mother Church by the Christian Science War Relief Committee," is now being distributed. It is a handsome volume, generously illustrated, containing numerous accounts of the activities carried on by Christian Scientists the world over in their efforts to mitigate the hardships incident to the Great War. It also describes the relief work provided by the Board of Directors at the time of the Halifax disaster. As the books are being received from the press at the rate of a thousand copies a day, orders are now being filled. As the present edition is limited, however, those who contemplate buying the book will do well to send their orders promptly.

♦ ♦

### Notice

When our Leader, Mrs. Eddy, instituted a department for cards in *The Christian Science Journal*, she not only offered a great privilege to loyal Christian Scientists but, as in all her activities, presented an opportunity whereby all the world would be blessed. Christian Scientists, therefore, whether as practitioners or nurses, who recognize the importance of fulfilling our Leader's intention by placing their names in the columns thus provided, will find their own work strengthened because of this orderly procedure; and those seeking for reliable Christian Science service will be assisted in their endeavor to obtain it. While practitioners quite generally avail themselves of the opportunity thus offered, nurses do so less generally. They, too, would enlarge their activities, and in consequence their usefulness, through availing themselves of the opportunity thus offered.

♦ ♦ ♦

### The Lectures

ELMIRA, N. Y. (First Church).—The following is the introduction given by Mrs. Anna W. Nichols, to John J. Flinn, a Christian Science lecturer:—

The lecturer will point out for us the futility of endeavoring to establish harmony in the world through any attempted solution based on material knowledge, and the consequent ne-

cessity of reestablishing world conditions on a better basis,—on basic truth, by which any human problem, be it great or small, can be solved correctly, and therefore harmoniously. In their earnest desire to find this basic truth, many people are searching through philosophy, theosophy, spiritualism, and various other human theories; but only in that grand old “book of knowledge,” the Bible, is there found the recipe that will heal the world of greed, hatred, and strife. This recipe is the simple yet profound statement of our great Master, Jesus the Christ, that God, good, is All.

In the first chapter of Mark’s gospel, it is recorded that after “John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” In other words, Change your mind, and believe the good news that the kingdom of God—the realm of infinite good—is at hand. There can be nothing outside of infinity, and no evil in infinite good. When we connect this statement of Christ Jesus with the one found in the twenty-fourth chapter of the gospel according to Matthew, it becomes perfectly clear that this is the basic truth that Jesus declared would bring harmony to earth. In this chapter we are told that as Jesus “sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Jesus’ answer portrayed scene after scene of the material events which we of the present generation have been and are passing through, and concluded with the definite statement that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”—the end of materiality, and the complete establishment of God’s kingdom on earth.

LONDON, ONTARIO, CANADA (First Church).—When introducing Bicknell Young, a Christian Science lecturer, to his audience, W. Caven Barron spoke as follows:—

When I consider the multitudes that have come and are coming under the refining influences of the divine laws of scientific Christianity, and the rules pertaining thereto, as found in the book “Science and Health with Key to the Scriptures” by Mary Baker Eddy, I feel that I can rejoice with you, and with the multitudes, in declaring and repeating again and again that wonderful affirmation of the psalmist, “Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord [the Christ-consciousness] for ever.”

The open receptivity of the child thought is the privilege of all of us. Whether we all shall hear and receive the truth that liberates and heals, depends upon ourselves; and according to our willingness and receptivity shall it be unto us. For many years I had wandered in the wilderness of “ologies, isms, and osophies.” I found at last, however, something that for over fifteen years has been and is satisfying my every longing need. This something is Christian Science. The house that was built on the shifting sands of these speculative theories was washed away when the floods came and the winds blew; but the eternal house—the consciousness that is founded on a rock, on Truth—is daily unfolding to the glory of God.

GARY, IND.—Introduction, in part, given by N. P. Richardson to a Christian Science lecture by John C. Lathrop:—

I am sure we have all had experiences that have proved the truth of Christian Science to be a safe guide, a source of freedom from the bondage of sin and sickness, and a fulfill-

ment of the promise of Christ Jesus, our Way-shower, when he said, “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” Through the teachings of Christian Science multitudes have been comforted, have been at least in part relieved from the ills of the flesh, and have had their lives purified and regenerated. This truth has given to God His rightful place in His own universe; and instead of presenting Him as a God of hate, a God of vengeance, or even as a God that knows both good and evil, declares Him to be infinite good, omnipotent and omnipresent Principle.

BRATTLEBORO, VT. (First Church).—When introducing Charles I. Ohrenstein, a Christian Science lecturer, Mrs. Bessie D. Lindsey spoke as follows:—

“The Lord reigneth; let the earth rejoice.” Thus sang the psalmist; and this is also the message of Christian Science. Accepting the scientific fact stated in the first chapter of Genesis, “And God saw every thing that he had made, and, behold, it was very good,” the only things left for us to do are to know it and rejoice. Christian Scientists reveal through healed bodies and regenerated lives the success of this method. As we rejoice in God’s holiness and wholeness we are able to lay aside our burdens of sickness and despair.

DALLAS, TEX.—Remarks made by J. C. Jones, introducing Miss Mary G. Ewing, a Christian Science lecturer:—

It was said from this platform a short while ago that “Christian Science never fails.” That is true. In the opening sentence of the Christian Science textbook, “Science and Health with Key to the Scriptures,” Mrs. Eddy says: “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love.” And that is true. People who turn to Christian Science for rest from burdens of care, for relief from sickness and other discordant conditions, are prone to regard Christian Science at first as a mere remedy rather than a religion. While in the Bible it is written, “Come unto me, all ye that labour and are heavy laden, and I will give you rest,” there is also another injunction which says, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Christian Science is a practical religion, a demonstrable religion applicable to all our daily experiences; in the words of the poet,

A way, it is not hedged with forms,  
A truth, too large for creeds,  
A life, indwelling, deep and broad,  
That meets the heart’s great needs.



### Lectures to be delivered

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

CALIFORNIA—Orland: Orland Theater, 8 p.m., July 31.

Riverbank: Reichman’s Auditorium, South side Sierra Street, between Second and Third Streets, 8.15 p.m., Aug. 4.

CANADA—Vancouver, British Columbia: Capitol Theater, 3 p.m., July 30, and noon, Aug. 1.

MAINE—Stonington: Tewksbury’s Hall, 2 p.m., July 30.

MICHIGAN—Ludington: Church Edifice, corner Filer and Delia Streets, 8 p.m., Aug. 3.

NEW HAMPSHIRE—Tamworth: Congregational Church, 8 p.m., July 28.

OHIO—Toledo (Second Church): Coliseum Theater, 3.30 p.m., July 30.

WASHINGTON—Seattle (Fourth Church): Masonic Temple, noon, and 8 p.m., Aug. 3.



## Testimonies of Healing

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

THE EDITORS.

I wish to express my gratitude for what Christian Science has done for me and my family. About eight years ago my wife was healed of a lump or growth in the breast. At that time we knew very little of Christian Science. She was told by a physician that the only remedy was the removal of the growth by a surgical operation. This caused greater fear, and the growth enlarged. She then went to a Christian Science practitioner; and in less than three weeks the growth had entirely gone.

My first physical healing in Christian Science was that of acute kidney trouble. After I had been treated about three weeks by a physician, who called another in consultation, my family was informed that they had done all they could, and that I would not get well. A Christian Science practitioner was then called, and in less than two weeks I was up; and in two weeks more went to my business. Since that time Christian Science has been our only help in time of physical discord. A little more than three years ago I was stricken with influenza, made so prevalent at that time by universal fear. After suffering for ten or twelve hours a practitioner was called, who came to see me about seven o'clock in the evening, remaining about one hour; after which I slept soundly all night, arising a little after the usual time. The following Monday I went to my work.

Our twelve-year-old boy has been healed of whooping cough, measles, and extreme nervousness. For these healings and the spiritual uplift following, and the many blessings that Christian Science is bringing to all mankind, I am profoundly grateful.

WILLIAM H. BRICKERT, Indianapolis, Ind.

I want to verify the above testimony of my healing, also that of my husband and our boy. Christian Science has brought many blessings to our family, both material and spiritual, for which I am deeply grateful.

(Mrs.) MARGARET BRICKERT.

♦

About two years ago, I experienced a beautiful healing of a broken wrist, caused by a fall on an icy walk. I tried to know that my real self was not hurt, and that no breakage could occur in divine Mind. The arm was paining me intensely; and, although I repeated over and over "the scientific statement of being," from page 468 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the pain did not seem to abate. I realize now that I allowed fear to creep in, as I made my way to a physician's office. He examined the wrist, but was unable to tell whether it was a sprain or a break. He, however, bandaged it, and asked me to report at a hospital the next morning to have an X-ray picture taken, adding that if it were broken he would then set it. I mentally declared there was nothing for him to set or adjust, and that God's law of adjustment alone was operative. Upon reaching home, I called a Christian Science practitioner by telephone and asked for help. She lovingly assured me that there was nothing to fear, and that all would be taken care of. The X-ray examination disclosed a double fracture and a perfect adjustment. The doctor seemed surprised, but nevertheless pleased. I also wish to say that I was able to attend to my household and office duties. I

was able to do everything except comb my hair. I often had to know that "with God all things are possible;" and this thought always enabled me to do that which I had tried to do. All the difficulty was finally overcome.

Christian Science has been a wonderful help to me; and I am deeply grateful for the many, many blessings which have come to me through its activities, among them being the privilege of class instruction. My heart goes out in gratitude to our dear Leader, Mrs. Eddy, for her selfless love and untiring efforts in presenting this wonderful truth to the world; and my earnest desire is that I may live this truth in every thought and word and deed.

(Miss) MINNIE M. OPITZ, La Crosse, Wis.

♦

It is with a deep sense of gratitude that I offer this testimony to the healing power of Christian Science. In April, 1913, when in a serious physical condition, a very esteemed friend invited me to accept this truth. I was healed of severe internal trouble by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. The book was full of light; and disease vanished as darkness disappears in the presence of the sun.

My first demonstration was the overcoming of bowel disorder. This healing was instantaneous. Prior to this demonstration, to walk five or six city blocks would so fatigue me that it would take days for me to recover. I now can walk and be on my feet all day, and for several succeeding days; and, yet, feel no weariness. I can truthfully say that before knowing of Christian Science there was not a day for five long years that I did not suffer intensely, both physically and mentally. My health is perfect; and has been entirely restored to me through the study of Science and Health. No material means of any sort were employed. Through my study and application of the truth, all the ills mentioned above, also nervousness, and rheumatism, which caused great suffering for five years, unhappiness, resentment, hatred, selfishness, self-consciousness, great fear of storms and fires, bad temper, and many other conditions were overcome. I did not have to apply to a practitioner more than once in seven years.

I would be obliged to write a book if I were to tell of all the beautiful healings and blessings I have received. Christian Science has brought spiritual joy, peace, and happiness to me in abundance. The Bible, which I knew little about, became my daily study, my guide, and my joy. I have been changed from an atheist to one who accepts God as Life, Truth, and Love. On page 16 of Science and Health we read: "A great sacrifice of material things must precede this advanced spiritual understanding. The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness, and must destroy sin and death."

I am profoundly grateful for Christian Science; and more than thankful to God for the spiritual uplift that I have received since coming into this Science. I am grateful to Mrs. Eddy for her discovery of this beautiful truth that does, indeed, make free.

(Mrs.) MARY C. BERTRAM, Harrisburg, Pa.

This is to certify that my wife's statement is true. Words cannot express my gratitude to God for Christian Science. Leaving home when quite a young man, for a time I read the Bible and prayed—but without understanding. This did not help me permanently, since evil seemed to get the better of me. I soon forgot to read the Bible. When Christian Science came into my home, it found me Godless, prayerless, and churchless. My wife had for five years been

seeking health through physicians. But it was of no avail, and the last resort was Christian Science. The healing received was so wonderful that I became interested, and commenced to take up the study of this Science. The first effect was a love for reading the Bible—something which I had not done for many years—and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I soon learned to know what silent prayer to God is. Old things have passed away, and new things have appeared. In a short time, through the study of the Bible together with the textbook, I was healed of chronic stomach trouble of many years' standing. My condition had reached the stage where there seemed to be no more help for me. I had four different doctors, doing all they knew to cure me. But the last doctor, who was a very good friend of mine, told me that he could do no more for me, and said that I should try to forget my ailment. This was when I took up the study of Christian Science in earnest; and through the understanding of God and His goodness I was healed of this trouble.

I found that a great change had taken place in my consciousness; and, a short time afterward, I was healed of the tobacco habit in which I had indulged for forty-five years. I was also cured of the use of profanity, and of a very bad temper. I have gained a nobler aim in life from all these healings. I am truly grateful for these blessings. But I am even more grateful for the spiritual uplift that has come to me, and for the kindly help of the practitioners. My desire is to live and be a help to others, and to be worthy of the name of Christian Scientist. I feel a deep sense of gratitude to God for this wondrous light that has come to me through Mrs. Eddy's teachings.

SIMON C. BERTRAM, Harrisburg, Pa.



[Translated from the German]

With a grateful heart I am able to testify to a healing which I received through Christian Science. For several years I suffered from a severe abdominal complaint, until I heard of Christian Science and turned to it, and had the help of dear practitioners. Through constantly reading the Bible and *Der Herold* my understanding of Christian Science and the truth it reveals increased continually, so that in spite of my advanced age I was freed from the trouble, and am now enjoying my health. The firm faith in the truth and the love of God brought me much harmony; and the error was easily overcome.

My sons also turned to Christian Science; and have experienced many blessings and healings, such as the overcoming of heart trouble, nervous and stomach trouble, and rheumatic pains, so that they are now able to do all sorts of work again. My grandchildren have been healed of serious accidents in a short time, only through the help of the dear practitioner—all through Mrs. Eddy's teaching, and the love for God, Truth. I cannot thank God enough for the blessings which I and mine are receiving constantly.

(Mrs.) M. NUSSBAUM, Dieterswil, Berne, Switzerland.



A little more than four years ago my two sons and a nephew, then an eight-year-old member of our household, were sent home from school, because the nephew manifested evidences of diphtheria. This decision was reached when a throat culture was taken. Christian Science help was given at once. In the evening, when a health officer examined the boy, he called him a curiosity; for, though manifesting symptoms of the disease, it was evident that he felt no physical

discomfort. The house was quarantined, but this was lifted in three days; for in the examination made by the official on his succeeding visits no further evidence of the disease was found. The sense of gratitude felt when the children were sent home, because of being forewarned, which was being forearmed, helped to accomplish much before the kindly physician came to make the required examinations. Even amid the evidence of material sense, even while the house was placed under quarantine, the thought was held that God's law is ever operative, protecting His children. The clearing up of this condition was thorough and quick. However, others manifesting similar troubles were confined to their homes for a month or more, and in some instances the cases were fatal under medical care.

The experiences in our home have proved Christian Science a constant protection. The so-called children's diseases at times have come, but have always been disposed of quickly when the truth was applied. I am most grateful to our Leader, Mary Baker Eddy, for revealing this practical, scientific method of healing all our ills. Its comfort is being constantly demonstrated to mankind.

ROBERT C. MEYERS, Chicago, Ill.



In December, 1916, while walking home one day I fell and turned my ankle, twisting it severely. I was taken into a doctor's office; and after a thorough examination he said that the ligaments had been torn from the ankle bone, and that I would not be able to walk for several weeks. I was taken home; and the pain was so severe that night that it seemed as if I could not bear it. I was becoming somewhat interested in Christian Science, so the next morning I called a practitioner, wondering if it could do anything for me. The pain stopped very quickly; and at noon of the same day I found that I could drive my automobile, although the work all came on the left foot, which had been injured. I used it in perfect freedom; and from that day to this have never had any trouble with it. This was accomplished in one treatment: so this proved to me that Christian Science does heal; and I am indeed grateful for it. I have also been very quickly healed of severe headaches; and have seen wonderful protection as the result of realizing God's power and presence.

Colds, fear, worry, and many other discordant conditions have been overcome for me through Christian Science treatment, and I am glad to express my gratitude for it; and hope that others may be helped and encouraged by this testimony.—(Mrs.) ROSE A. DAVIS, Laconia, N. H.



It is indeed a joy and a privilege to bear testimony to the power of God revealed through the teachings of Christian Science. Many are the blessings I have received in every way. I feel so very grateful for the understanding I am gaining of the Bible. In my first year's study of Christian Science I received many healings just from reading. Bowel trouble of eighteen years' standing left me, as soon as I began to read. In all those years I had never been without medicine; and now for over eight years I have depended entirely on God. After reading "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in three weeks my eyes were healed. I had worn glasses over five years, and had been told I could never go without them.

Then came the healing of a crooked arm. Some years before, I had fallen downstairs and injured this arm; and it was carried in a wrong position. I had been told by one of the leading specialists in Chicago that nothing could be

done for it, and I suffered with it a great deal of the time. But Truth is mighty; and just through my constant study this healing took place, some time during the first year. One day I realized that the arm was as straight as the other.

These are only a few of the blessings which have come to me through Christian Science. I cannot find words to express my gratitude as I should like to; but hope to express it in being faithful and helping others. Each day I am more thankful to our beloved Leader, Mary Baker Eddy, who did so much for us all. And I am also grateful that the world, in general, is realizing this more and more. God's word is "for the healing of the nations."

(Mrs.) MAY THOMPSON, Yakima, Wash.



Until a few years ago, I had depended entirely upon medical aid; but was still in very poor health. Seeing a sister-in-law healed through Christian Science of a broken kneecap, I procured a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and began to read. In a few months I was perfectly well, and happier than I had ever been. Recently, I ran a nail into my foot. A seemingly serious condition soon appeared, so I telephoned to a loving practitioner for help. This was immediately given, and the healing was almost instantaneous.

I am so grateful to Mrs. Eddy for showing us how to avail ourselves of God's goodness. I am grateful, also, to our patient, loving practitioners, who hold up the light for us when our way seems dark.

(Mrs.) MAMIE MILAM, Columbia, S. C.



In grateful acknowledgment of benefits received, I would like to give my testimony. I did not come into Christian Science for physical healing. My sister, who had suffered from rheumatism for years, having tried in vain to get relief from material remedies, was cured after two days' reading of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Out of curiosity, I borrowed Science and Health from the public library. It seemed difficult for me to grasp its meaning; but after reading the book several weeks every spare moment, I became so interested that I would take the book back to the library and renew it the next day. During this time my life seemed changed; whereas, before, things looked dark, everything became bright. It made me happier, more contented, more loving. My environment, being at that time undesirable, changed into a happy, contented state. I was cured of a rupture of long standing, for which I had worn a truss for years; also of sick headaches, and an open leg. The physical healing, however, cannot be compared with the peace of mind, the joy and happiness one gains from this teaching.

(Miss) HANNA PFEIFFER, Norwood, Ohio.



I had known of Christian Science for a number of years but did not think much of it as an everyday help, although many cases of healing had been brought to my notice. I also attended the services a few times, some years ago; but the teaching did not appeal to me, for the reason that I had little or no faith in any religion, and was skeptical about there being a God.

About a year ago, I arrived at a condition of nervous breakdown; and my principal desire was to pass out of this existence. In this state, known as "man's extremity," I was prevailed on to consult a Christian Science practitioner. I frankly informed the practitioner that I did not believe in

any religion or in a God; but he kindly told me of a living and loving God who is an ever present help to all who come to Him in need. He showed me that my concept was far from true. Finally, I agreed to read the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I received a treatment then; and commenced to study the Bible and Science and Health, and to attend the Sunday services and Wednesday evening testimony meetings. A week's treatment brought not only healing physically, but a new and grander view of life, and faith in an ever present God.

Many errors have been overcome since. The tobacco habit, which held me in bondage for over forty years, left me. I say left me, because I had never thought of giving up my tobacco, as I always claimed it did me no injury; but, about two months after my first treatment, I discovered I did not care for it in any form; and I have not used it since.

For all the wonderful benefits received I am very grateful to Mrs. Eddy; also, for showing us the way out of the wilderness of doubt into the sunshine of Truth and Love.

W. R. TAIT, St. Paul, Minn.



Several years ago I had the grippe. My back seemed to pain me badly, and I was unable to keep anything on my stomach. Being interested in Christian Science, I called a practitioner, who came and treated me; and that night I was able to eat my supper with no bad results. The following day I was about the house, as well as usual. Since then, I have been healed of catarrh by reading the literature of Christian Science.

For the many blessings which have come to me through Christian Science I am very grateful.

(Mrs.) LUCY LUNT WELCH, Gardiner, Maine.



Like David of old, my desire is to have a clean heart. It was this desire which led me to accept Christian Science. Since that time, about six years ago, I have had many testings to see if I truly know that God is All. One such testing occurred this winter, when I was attacked by so-called influenza. At first, I did not understand the exact nature of the malady; but when a Christian Science practitioner was called she unveiled the error, and I gained immediate relief from what had seemingly been great agony of body. All of the usual symptoms were present, so that there was no reason to doubt I had a severe case of intestinal influenza. I had no aid but Christian Science; and I rapidly recovered, with no bad after effects, such as many seem afflicted with when using material remedies.

God says to call upon Him in the day of trouble; and He promises to deliver us. So, now I give to Him the glory for my deliverance. I am very thankful for all that I know about Christian Science, and for all the good the practitioners and publications have given us. My desire is to study to show myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—(Mrs.) MARY E. KELLEY, Atchison, Kans.



It is a sacred privilege to testify to the truth of God's gracious promises to heal and save, which has come to me through the study of Christian Science. I took up the study several years ago with skeptical views of it; but found, after I had studied a short time, that I was healed of a bowel and nervous trouble which had kept me in bed for two months. Chronic throat trouble and colds have also disappeared. I am thankful to God to have this great truth, which satisfies

and makes clear all the promises in the Bible. I feel I am just beginning to get acquainted with myself as a child of God; and hope to be worthy to become a member of the Christian Science church. I find life more interesting each day I live in obedience to God's law, and know that the understanding of God, good, is available now. I am indeed grateful for the Lesson-Sermons, and for the helpful articles that come to us each week in the *Sentinel*.

(Mrs.) MARY S. KEITH, Colman, S. Dak.



In giving a testimony of the benefits experienced from Christian Science, it seems difficult to know where to begin, for it has done so much for me, and there is much that cannot be put into words.

When I started in business it was in a small way. At the time, it seemed all that I could manage; but, later, an offer was made to me to take a larger place and increase my business. I did not, however, feel that I could assume greater expense. What to do I did not know. A friend said to me, "Why don't you get help from Christian Science?" So I did. The practitioner said to me, "Be sure that God guides you, and all will be well." I moved into the larger place, and conducted a successful business for eight years. Then, again I had to change quarters. Where to go I did not know; for the housing problem was very great, and to find a place suitable for business purposes seemed almost impossible. Again I asked for help in Christian Science. Almost at once I found a place larger and lighter, and in every way better than the former place. God, good, surely is an ever present help in time of trouble.

I also wish to express my gratitude for physical healing. I was afflicted with great nervousness. I could not sleep; I was afraid to go out; and when I did go, I was afraid to cross the streets, and fearful of everything. Help in Science was lovingly given me; and the trouble was completely overcome. These things are a small part of the blessings of Christian Science. The peace and joy and harmony of life are greater even than these things to me.

(Miss) MARY HEATH, East Orange, N. J.



## Articles and Testimonies

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

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

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

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

## Signs of the Times

[“World Delusions,” from the *Times*, London, England]

Lord Riddel said that if they were going to bring about a better state of things between America and this country there was only one way of doing it; and that was by mutual understanding, mutual knowledge. We had got to know more about America, and America about us; and the more we knew about each other the better would each like the other. . . .

The laborer and the capitalist each believes the other wants to do injustice. They will never arrive at permanent prosperity until they quit that, and each believes the other wants to do right. . . .

The bulk of the happiness of the world is a by-product of work. Happiness is not something that comes to life after we get through; it is something that characterizes life itself, the daily business of life. The trouble with all classes is that they consider work as they consider going to jail. Work, on the contrary, is a natural forthputting of human beings, and in it alone do we find the permanent form of joy. Robert Louis Stevenson said that the true blessedness of mankind was not to arrive, but to travel. . . .

Wherever British rule has gone it has made justice; and that is why Britain is strong. Every nation is saved by its friendship, not its armies.

The fourth delusion is that happiness is obtainable, that is, that you can get it. To accomplish this we are all busy amassing things, notwithstanding the fact that in all the thousands of years of human experience nobody has ever got together enough things to make him happy. You do not get happiness. Happiness is a matter of adjustment, not of possession. As Thomas Carlyle said, happiness is as the value of a common fraction, of which the numerator is what you have, and the denominator is what you think you ought to have. Fools are busy trying to increase the fraction by multiplying the numerator. Wise men busy themselves dividing the denominator.



[“The Compensations of Poverty,” by Vera Tolstoy in the *Atlantic Monthly*, Boston, Mass.]

We who have been rich know the exact value of riches. We know that what is most worth having in life cannot be bought or sold—it stands outside the material plane. . . . We have had, we have known, pleasures uncountable, which more than half of humanity goes without. Ought that not to make us humble and grateful, and compel us to reflection? Why should we think ourselves ill-used by fate for having lost what we were allowed to enjoy for so long? What we have once made ours in spirit, by conscious appreciation, is ours for always; nothing can really take it from us but our own discontent and repinings, which mar our memories and blur our inner vision.

No law and no force can bind to us possessions alien to our spirit. Possessiveness is a spiritual process, the result of spiritual assimilation.

The thing is, to start in the right spirit, with the right thoughts. It is that which chiefly matters and decides whether our life is to be miserable or not. We can achieve nothing by vain regrets, by allowing our energies to fritter away in sorrowing and lamenting. If we want to achieve, we must take our stand resolutely, and act.

We have a double work to do—one on the outward plane of life, the other in ourselves. We fail so often in our endeavors toward success and achievement because we concentrate only on the outward effort, and ignore the most important one of inner preparation and adaptation. There

is a law that rules our mind and consciousness, as there is a law that rules acoustics, and electricity, and the like. It gives us the means to shut out from our consciousness the thoughts that sadden and weaken us, and to put in their place thoughts that give us strength, and carry us forward by their impetus. Only we must have recourse to our spiritual faculties to utilize this law. We often do so intuitively, but we can learn to do so with understanding and system; and then, of course, our success will be all the greater.



[From the *Star*, Muncie, Ind.]

Neither the exponents of religion nor its critics have been fair to it. Too much have its exponents insisted upon its apartness from life, its acceptance upon authority, and its identity with certain dogmas which must not be subjected to rational test. On the other hand, men have been too prone to deny its validity upon grounds which are unworthy and fallacious. They discount or destroy its value in their own experiences and understanding of life for reasons which, in any recognized sphere of science, would be held as utterly insufficient.

Men within the church to-day are seeking to do justice to religion by frankly and fearlessly facing all the issues which are raised when faith and fact confront each other. For their own sakes, men without the church should respond by a like fairness.



["Truth in Business," from the *Journal of Commerce*, Chicago, Ill.]

In all the ages the almighty force and importance of truth has been manifested. Bacon calls truth "a naked and open daylight," and many shun it and seek to dress and cover it with lies. Yet it never was more important or more sought for its power than now. Knowledge is acquaintance with truth; and knowledge and yet more knowledge is the desire of all scholars, scientists, inventors, governments, and peoples on earth.

Truth is the greatest security a man can possess. It opens all avenues to success and opulence. It is the touchstone of the useful, happy, contented life. Without it a man is the slave of "vain opinions, flattering hopes, and false valuations." "There is no vice that doth so cover a man with shame as to be found false and perfidious," quoth Bacon. Jesus said to a group of his believers, "Ye shall know the truth, and the truth shall make you free." The truth emancipates every man who knows it from error, from loss, from servitude of all kinds, not only in religion, in science, and in government, but in business as well. The business man who is everlastingly in quest of truth, who eliminates from his organization, big or little, every untruthful man, is the one who grows in strength and resources. The truth makes him free indeed, and brings him great rewards.



[The Rev. Sara L. Stoner, in the *Universalist Leader*, Boston, Mass.]

So completely established has the habit of safeguarding material things become, that it leads us sometimes into a foolish expenditure of time and money. With not a few people there is an instinctive disposition to store away and to safeguard all sorts of things. To take care of things that have a value is commendable. It is a wise economy. Waste is to be avoided.

However, in proportion as a child is more valuable than a diamond, more valuable than a costly painting or a finely chiseled block of marble, so is the safeguarding of children—these jewels of ours—ininitely more important. . . .

Helen Keller, in her wonderful essay on "Optimism,"

writes: "The world is sown with good; but unless I turn my glad thoughts into practical living, and till my own field, I cannot reap a kernel of good."

A child, therefore, from the time it opens its eyes to the light of day, and from the time it opens its heart to . . . love, . . . should be safeguarded by the best possible environment.



["The Duty of the Churches," from the *Times*, London, England]

If we have shed, in varying degrees, much of the old-fashioned orthodoxy, we have perhaps gained all the more through that process by way of sincerity; and in the general sifting of ideas one or two truths have definitely emerged. One of these is a renewed sense of the affirmation, too often obscured in the past, that "the kingdom of God is within you," and is therefore independent of secular organization; and another is the notable reconciliation, in more fields than one, that has come about between sects once openly antagonistic. A third, apparently, as we interpret Rev. Samuel Chadwick, president of the National Council of the Evangelical Free Churches, is the collapse of materialism, as a theory on which to explain everything. "Materialism," he says, "as a philosophy, is done with."



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

A notable decision was reached the other day when the Council of the League of Nations threw open the Court of International Justice to the whole world, ruling that Russia, Germany, Turkey, Hungary, and Mexico, the only countries which heretofore had been excluded from its benefits, could bring cases before the court. The only condition imposed was that the nations in question agree to accept the decisions of the court and not to declare war over the disputes in question. Little by little the world is coming to recognize something beyond the limits of personal aggrandizement, and the nations, one by one, are learning to accept some of the privileges associated with being "my brother's keeper."



[From the *Commercial Tribune*, Cincinnati, Ohio]

Rev. Murray Bartlett, D. D., president of Hobart College, Geneva, N. Y., said, "We often hear people ask why God sent sin upon the world. The fact is that He didn't."

"God's work is the healing of the sick and the banishing of evil. Every one who is doing something honestly to get away from evil and make the world better and brighter is doing God's work. The real Christian life is found in serving and not in ruling. We need more of that in the home, in the community, and in the nation."



[From the *Kalamazoo Gazette*, Kalamazoo, Mich.]

"There is absolutely no solution for the world's problems of to-day save a spiritual solution," said Dave Owen, traveling secretary of the Student Volunteer Movement.

"And I challenge you to find any other solution than Christian teaching and the imprint of the Christian character on the lives of those who have not yet received this."



[From the *Sentinel*, Milwaukee, Wis.]

Honest truth and nobleness of mind are baffling to fear. It is possible for you to do away with fear. It is possible for you to feel sure of your way and of your footing.



[From the *Missionary Review of the World*, New York, N. Y.]

The next natural step which China must take is to secure internal harmony and unselfish patriotism among officials. The secret of good government is loyalty to Almighty God.



## Announcements

### From The Christian Science Publishing Society

#### Change of Address

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

#### Special Notice

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

#### Subscription Rates to the Christian Science Periodicals

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

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

#### Literature for the Blind

Printed in American and English Braille and New York Point

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

Printed in Revised Braille, Grade One and a Half

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

#### New Size Photogravure Portrait

A new size photogravure portrait of Mary Baker Eddy, 6x8½ inches, has been printed in sepia on white vellum and sepia on cream vellum; also in warm black on white vellum. The photograph itself is 3¾x5 inches, and is suitable for either desk or wall use. The price of either style is 50 cents each, with the usual discount to reading rooms.

### Orders

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

#### Pacific Coast Depot Discontinued

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

♦ ♦ ♦

### From the Clerk of The Mother Church

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

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

♦ ♦

### From the Church Treasurer

**PER CAPITA TAX.**—The annual per capita tax for which the Manual provides (Art. VIII, Sect. 13) is due from members of The Mother Church, June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, that being the beginning of the church year. If a remittance for church dues is more than the amount required to balance one's account, the surplus is credited for the current year, unless otherwise directed by the sender.

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

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

### Notice

In order that The Mother Church may have the benefit of the resulting economy, receipts for per capita taxes and contributions will not be issued after June 1, 1922, unless requested by the sender. This change, in harmony with the method now followed in the business world, will relieve The Mother Church of steadily increasing expense, and will afford the field the opportunity of assisting the Treasurer in a manner helpful to all. The cooperation of each one will be greatly appreciated.