

CHRISTIAN SCIENCE SENTINEL

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



VOLUME XXIV

NUMBER 28

Boston, March 11, 1922

Contents of This Number

Christian Science Publications	450
"Loose him, and let him go" Ruth Ingraham	451
The Fruits of Obedience . Nellie E. Pease	452
Our Present Sense of Good . Louis J. Du Bois	453
Loyalty and Harmony . . J. Will Carr	453
The Great Commandment Violet Ker-Seymer	454
To a Friend (Poem) . Minny M. H. Ayers	455
Selected Articles	455
Editorial	
"Ready to distribute"	458
"Avoid voicing error"	458
Patience	459
Among the Churches (Current Notes)	460
The Lectures	460
Testimonies of Healing	462
Signs of the Times	465
Announcements	467
Price List of Selected Bibles	467
Works on Christian Science by Mary Baker Eddy	468

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. Contains articles, editorials, and testimonies of healing, a directory of Christian Science Churches, Societies, and Reading Rooms; also in the January, April, July, and October issues a list of Christian Science Practitioners and Nurses. Subscription price, payable in advance, postpaid to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 35 cents.

The Christian Science Quarterly

Founded, 1890, by Mary Baker Eddy. Published January, April, July, and October. Contains the Lesson-Sermons which are read at the Sunday services throughout the year in all the Christian Science churches. Printed in English, English-Dutch, and English-German. English edition published also in vest pocket size. Subscription price, payable in advance, postpaid, to all countries: One year, \$1.00; single copy, 25 cents.

Christian Science Sentinel

Established, 1898, by Mary Baker Eddy. Published weekly, containing articles, editorials, and special current information regarding the Christian Science movement, also testimonies of healing. Subscription price, payable in advance, postpaid, to all countries: One year, \$3.00; six months, \$1.75; three months, \$1.00; single copy, 10 cents.

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. A periodical published monthly in German, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: One year, \$2.00; six months, \$1.00; three months, 50 cents; single copy, 20 cents.

Le Héraut de Christian Science

Established, 1918. A periodical published monthly in French, with alternate pages in English, containing articles and editorials on Christian Science, and testimonies of healing. Subscription price, payable in advance, postpaid to all countries: 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. Daily, except Sundays. Its own world-wide news service is supplemented by the service of the Associated Press and of the United Press Association. Complete in its departments; unique in its Home Forum page. Full page of editorials dealing truthfully and fearlessly with vital questions of the day. Subscription price, payable in advance, postpaid to all countries: One year, \$9.00; six months, \$5.00; three months, \$3.00; one month, \$1.10; single copy, 5 cents.

Pamphlets

Price, Postpaid: Single copy, 5 cents

CHRISTIAN SCIENCE: APPLIED RIGHTEOUSNESS—By Frank Bell.

CHRISTIAN SCIENCE: ITS RELIGIOUS PHILOSOPHY—By Hon. Clarence A. Buskirk.

CHRISTIAN SCIENCE: "THE RESURRECTION, AND THE LIFE"—By Clarence W. Chadwick. Also printed in Dutch.

GOD IS GOOD—By George Shaw Cook.

CAUSATION: VIEWED IN THE LIGHT OF CHRISTIAN SCIENCE—By Frederick Dixon. Also printed in French, Norwegian, and Swedish.

CHRISTIAN SCIENCE: THE REVELATION OF CHRIST—By John W. Doorly.

CHRISTIAN SCIENCE: PURE METAPHYSICS—By Dr. Francis J. Fluno.

CHRISTIAN SCIENCE: THE GOSPEL OF FREEDOM—By Willis F. Gross.

ANSWERS TO QUESTIONS CONCERNING CHRISTIAN SCIENCE—By Edward A. Kimball. Also printed in Dutch, German, Norwegian, and Spanish.

CHRISTIAN SCIENCE: ITS ADVANTAGE TO MANKIND—By Edward A. Kimball. A London lecture. Also printed in French and Russian.

CHRISTIAN SCIENCE: MAN'S DOMINION OVER EVIL—By Edward A. Kimball. Also printed in French, modern Greek, Italian, Norwegian, and Russian.

CHRISTIAN SCIENCE: ITS DIVINE AUTHORITY—By Bliss Knapp.

CHRISTIAN SCIENCE: GOD'S LOVING-KINDNESS PROVED TO MEN—By William P. McKenzie. Also printed in German.

CHRISTIAN SCIENCE: A MESSAGE WHICH HEALS AND SAVES—By Edward A. Merritt.

CHRISTIAN SCIENCE: A RELIGION THAT HEALS THROUGH SPIRITUAL LAW—By Virgil O. Strickler.

CHRISTIAN SCIENCE: THE NEW BIRTH—By Bicknell Young. Also printed in Dutch, German, and Norwegian.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND RULE IN BUSINESS. Noonday lecture delivered by Bicknell Young.

CONFIDENCE AND SUPPLY. Also printed in French.

CONSTRUCTIVE WORK. Printed in English only.

ENVIRONMENT AND OPPORTUNITY. Also printed in French.

FULFILLING THE LAW. Also printed in Danish.

LAW AND WORK. Also printed in French and Norwegian.

PRAYER AND HEALING. Also printed in French and German.

SEEKING AND FINDING. Also printed in Dutch, German, and Swedish.

THE DIVINE NATURE. Also printed in Dutch and Norwegian.

THE LAW OF KINDNESS. Also printed in Dutch.

THE PROVIDENCE OF GOOD. Also printed in French, Spanish, and Swedish.

"THEN THE FULL GRAIN IN THE EAR" Printed in English only.

UPWARD FOOTSTEPS. Also printed in Dutch.

"WHAT WENT YE OUT FOR TO SEE?" Also printed in French.

OTHER TRANSLATED PAMPHLETS

With English version opposite each page of translation

FAITH AND GENEROSITY. Printed in French.

MAN'S UNITY WITH GOD. Printed in German.

PRAYER AND CONFIDENCE. Printed in Dutch, German, and Swedish.

MARY BAKER EDDY: HER PURPOSE AND ACCOMPLISHMENT—By Frederick Dixon. Printed in French and German.

CHRISTIAN SCIENCE: A REASONABLE AND RATIONAL VIEW OF ALL THINGS—By Dr. Francis J. Fluno. Printed in Dutch.

CHRISTIAN SCIENCE: ITS TEACHINGS, METHODS, AND WORKS—By Judge Septimus J. Hanna. Printed in Swedish.

CHRISTIAN SCIENCE: HUMANITY'S HELPER—By Prof. Hermann S. Hering. Printed in Dutch.

CHRISTIAN SCIENCE: THE COMFORTER OF PROMISE—By Frank H. Leonard. Printed in French.

CHRISTIAN SCIENCE: DEMONSTRABLE RELIGION—By Frank H. Leonard. Printed in Norwegian.

CHRISTIAN SCIENCE: OR DELIVERANCE FROM EVIL—By William P. McKenzie. Printed in Dutch and Norwegian.

CHRISTIAN SCIENCE: THE CHRISTIANITY OF JESUS—By Mrs. Sue Harper Mims. Printed in Swedish.

CHRISTIAN SCIENCE: ITS RESULTS—By William R. Rathvon. Printed in French.

CHRISTIAN SCIENCE: THE GOSPEL OF THE KINGDOM—By Judge Clifford P. Smith. Printed in French.

CHRISTIAN SCIENCE: A RELIGION OF LOVE—By Virgil O. Strickler. Printed in French, German, and Norwegian.

CHRISTIAN SCIENCE: ITS PRINCIPLE AND METHOD—By Bicknell Young. Printed in French and Swedish.

VEST POCKET PAMPHLETS

Price, Postpaid: Single copy, 4 cents

COURAGE—Printed in English only.

POSSESSION—Printed in English only.

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.

LAW AND WORK for the blind. Printed in New York point, American Braille or English Braille, \$1.00.

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.

PHOTOGRAVURE OF MRS. EDDY, printed in three sizes on heavy plate paper ready for framing, 8-inch (mount 12x16), \$1; 12-inch (mount 15x20), \$2; 16-inch (mount 21x29), \$3.50.

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; on heavy India paper without remarque, \$3.50. Smaller reproduction, size 11x14 inches, on plate paper, \$1.25. Photogravure postcards of the Church Edifice and Publishing House, 5 cents.

BIBLES. 01483x. Clarendon Brevier, heavy-faced, distinct type; Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, \$7.50.

01440x. Brevier, light-faced type, self-pronouncing, Turkey morocco, corresponding in size and binding to pocket edition of Science and Health, \$7.25.

01683x. Large type Bible, 10¾x8 inches, bound in Alaska seal. Specially adapted for use of second readers, \$16.50.

The improved index will be added to any Bible listed in our catalogue, excepting the vest pocket size, for an additional charge of 50 cents.

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

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.

The Christian Science Publishing Society, Boston 17, U.S.A.

Sole Publishers of All Authorized Christian Science Literature

(Printed in U.S.A.)

Christian Science Sentinel

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

VOLUME XXIV

MARCH 11, 1922

NUMBER 28

"Loose him, and let him go"

RUTH INGRAHAM

IN the Message to The Mother Church for 1901 (p. 20) Mrs. Eddy uses these words: "We have no moral right and no authority in Christian Science for influencing the thoughts of others, except it be to serve God and benefit mankind. Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind." And she further states, "The Christian Scientist is alone with his own being and with the reality of things." And in "Science and Health with Key to the Scriptures" (p. 58) we read: "There is moral freedom in Soul. Never contract the horizon of a worthy outlook by the selfish exaction of all another's time and thoughts."

Those who are at all acquainted with the Christian Science textbook have learned to curb their early zeal to "treat" right and left, without the permission of those whom they wish to benefit; but it takes a considerably greater degree of the Christ-spirit to give up the exercise of loving tyranny in the family circle. Mortal mind, always ready to seize the rôle of virtue if it can thereby urge its claims more convincingly, argues that the object of this solicitude would otherwise be deprived of protection and guidance necessary to his welfare. It accuses him of inefficiency, inability to take charge of the conduct of his own life; and great anxiety is felt for him by the one who has entertained this sense of personal responsibility regarding him, but who is now timorously trying to let him go. When this effort is continued, and the new mental attitude maintained, mortal mind may charge the student of Christian Science with coldness, indifference, or some phase of selfishness, although there is the most earnest wish to be truly loving, to take hands off and no longer to meddle and dictate. Sometimes these arguments are voiced; perhaps more often they are silently urged; but the battle is no less severe because fought mentally, and so unseen. All honor to those who are scientifically endeavoring to leave one another free to work out the problem of being. The results of their work will appear; and in return they, too, will experience a freedom before unknown.

Certain typical instances might be cited, in which mortal mind is limiting, stultifying, and deforming what should be a harmonious and beautiful relationship, and obtruding a very ugly element into the sanctity of home life. The error may be personal sense, self-will, stubborn ignorance of another's rights, or a jealous care which is not really loving but merely self-deceived into the belief that it is so.

Individuality is not sufficiently recognized and respected when the personal correspondence of one member of the family is habitually opened and read by another without special permission each time; or when another's desk and intimate business affairs are exposed to the meddlesome inspection of another, as the whim dictates. Such liberties not only infringe the sacred private rights of the one individual, but trespass upon those of his correspondents and all who may have confided to him certain of their own interests. It

does not justify the meddler that a mutual understanding exists by which the two are to have "no secrets" from each other. Such yielding up of individuality is detrimental in the extreme, its effects being akin to that of repeated concessions to the supposed power of hypnotism. When two persons are such good friends that neither can have a sanctuary whitherto he may resort to do his own thinking, make his own decisions, conduct his own affairs as occasion and the special needs and rights of others may demand, those two require to have an improved ideal of friendship, be the relation what it may.

It is essential to individual development and progress Spiritward that every member of a household who has arrived at a thinking age should have a retiring place where he may be alone outwardly, as well as mentally free, to study and to pray, to meet his problems and to choose his course, so far as it is possible for him to do so without human aid. It is most salutary for very young children to cultivate this habit of occasionally going apart to think quietly alone, if only for a few moments; not to be imprisoned under a sense of condemnation, which may depress to the point of paralyzing right endeavor or else inflame a burning resentment, but to be separated from their companions for a little while when the play has waxed boisterous or quarrelsome, and dispassionately instructed to clear their thoughts and control their actions with truth and love, before rejoining their playmates. The mistaken method of "treating" children frequently or continuously without telling them of it, requiring their cooperation, or in any way impressing them with the value of what they are receiving may, in many cases, result in their slight interest in Sunday school, and in their turning from Christian Science entirely, as they approach maturity and find the mortal sense of life so filled with other and what appear to them to be more exciting pursuits.

Practitioners sometimes have very much of a problem presented to them by the free and easy habit, prevalent among friends, of making current gossip of the affairs of each other. Some one has an ailment; it is freely mentioned; and the healing results, or their nonappearance, are openly commented upon. The patient does not realize his need of protection; the friends, in their affectionate, talkative sympathy, do not realize that he needs protection from their meddling, perhaps more than anything else. The practitioner works overtime for a result that fails to appear or is disproportionately small. Generally speaking, it is no more profitable for a group of students of Christian Science to be discussing one's problem than for a group of non-Scientists to be doing it. All error wants, in order to be error, is a voice and an audience. Every one of us must stand on guard at all times lest the human element in him be a channel by which error finds access to whatever is occupying his thoughts.

The work of the housekeeper and homemaker, while of great importance, if properly done, is all too seldom reckoned at its real value; and it often happens that no just or adequate division of the family income is made. A sensible, equi-

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.

table adjustment of this matter would be helpful in the home planning; a mutual recognition and appreciation of the relative importance of each one's labors and requirements should result in such a division of the income as would insure to each one personal freedom in the management of his department of activity. It is a humiliating thing for a wife and mother, who is conscientiously fulfilling her manifold duties in the home, to ask for each dollar needed, and perhaps be required to give a minute accounting of her plans before the request is granted.

Even in households where mutual freedom and privacy are held in high regard for members of the family, these rights are not always extended to the cook, the housemaid, or the nurse, who ministers to the comfort and well-being of all. Her scant leisure may be trespassed upon in a score of ways, so that she has no time for study or quiet thought, that mental refreshment which is essential to health. It may be that her work is outlined with respect to the family's convenience only, and that she must even forego her church privileges. This is an evident abrogation of the command, "Thou shalt love thy neighbour as thyself," and those who are so selfishly unmindful of the rights of the stranger within their gates need not be surprised or mystified if they cannot successfully demonstrate Christian Science in certain of their affairs. Where so obvious a duty is neglected, health and harmony cannot justly be looked for.

The right of house guests to the necessary amount of letting alone is not always considered. Hospitality does not demand a constant stream of conversation, continual entertainment, or even the unremitting attention of some member of the family. If we would have our guests leave us refreshed and not wearied by their visit, we shall see that some sanctuary is provided, whither they may feel free to withdraw without exciting comment, and remain at their own discretion. Even guests who are not in the habit of daily reading appreciate this privilege of a few moments alone, now and then.

It is not the purpose of this article to go beyond the more palpable errors of interference with the legitimate freedom of those we profess to love, and to take up the subject of unsolicited mental treatment; however, it is a thing to be seriously considered, whether we can exercise even a mild despotism without trespassing unpardonably upon our brother's liberty in the mental realm, since our thoughts usually reach beyond the scope of our deeds. The human parent, watching with love and fear in equal proportions, saving a child from the results of his own folly at the expense, sometimes, of his spiritual growth, cultivating his selfishness because lacking the moral courage to correct it, weakening him by making too many of his decisions for him; the domestic tyrant, man or woman, construing authority as head of the household to mean a minute supervision and dictatorship over its members; the devoted lovers, mesmerized into yielding up individuality to each other, for the time being; the brother or sister whose sense of loving responsibility for another's welfare results in a follow-up system that reduces its object to a state of feeble dependence or makes him wish to run away; the son or daughter whose overwrought filial instinct fastens the age-thought upon the parents, depriving them of occupation, and limiting their enjoyment in many ways by this and that officious pseudoaffectionate mandate for their good, instead of vigorously supporting their claim to health and usefulness through continuing years of mature and valuable activity; the young zealot, determined to push, pull, or carry everybody into the kingdom, willy-nilly, forgetting in his passionate earnestness that, as Mrs. Eddy tells us in

Science and Health (p. 25), "the divinity of the Christ was made manifest in the humanity of Jesus,"—all these, and similar, need to do much praying for grace, that heavenly quality which combines, and interprets in terms acceptable to the human need, moral courage, patience, self-control, unquenchable hope, immovable love! "Jesus saith unto them, Loose him, and let him go."

The Fruits of Obedience

NELLIE E. PEASE

BBETTER health and morals, less doubt and fear, happier hearts and holier thinking, are some of the fruits we experience when yielding obedience to the law of God, "whose law," Mrs. Eddy reminds us in our textbook, "Science and Health with Key to the Scriptures" (p. 233), "demands of us only what we can certainly fulfil." This law has been plainly presented to us in the Ten Commandments, as well as in the many terse admonitions laid down by our Master, and every moment of our time we are being either obedient or disobedient thereto. On page 256 of Science and Health the question is asked, "Who is it that demands our obedience?" And the answer is, "He who, in the language of Scripture, 'doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?'" And yet in the face of such authority as this, mortals seem prone to be disobedient,—many times even to their own highest sense of right,—and are still more unwilling to think, live, and act in accordance with what they may unmistakably recognize to be the law of God.

In her beautiful article entitled "An Allegory" in "Miscellaneous Writings," Mrs. Eddy has pictured these obstinate ones, and a sentence in regard to them reads (p. 328): "Let them alone; they must learn from the things they suffer." How true it is that we do, indeed, learn from the things we suffer, finding ourselves reprov'd and corrected from time to time by the very uncomfortable outcome of our disobedience. By the "peaceable fruit of righteousness" and obedience, however, we are always comforted; and we may well find encouragement therein to be more willing and alert to make the right way our choice. Farther on in the article just referred to, kindly assurance is given to those who are honestly endeavoring to do right. Our part, then, is to be faithful, trustful, and lovingly obedient, endeavoring at all times to walk in the true path as it is pointed out to us; for only through such obedience as this are we able to present any real evidence of our love for God. It is good to recall the promise which reads: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

It no doubt has been the experience of more than one Christian Science practitioner that some one, having come for help, has received his healing and gone on his way rejoicing. Then, possibly, after several weeks or months, he has returned apparently in need of help again. In such cases, it is often revealed that the one returning has not been obedient to what he well knew was required of him in order to experience an abiding sense of peace. He perhaps has not cared to attend church services, has made no further effort to acquaint himself with God, although a verse in Deuteronomy reads in part, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." He may not have found time to read even a few words in the Bible and the Christian

Science textbook each day, and thus to feed and nourish himself with the word of God.

In one such instance it was pointed out by the practitioner that had she, too, been faithless and neglectful of duty she would have had to meet the patient on his own ground, and would not have been prepared to offer him the spiritual food gained from her communion with God, and which alone can satisfy and heal one's heart hunger. Attention was called to the fruits of many a faithful one's obedience being manifested in good health, greater patience, more and more love for God, and a joy the world can neither give nor take away. We need feel no sense of discouragement when we find that perfect understanding is not gained in a day, nor attained without prayerful desire and effort. Rather should we rejoice that evil is seeming less real and formidable to us at every step of the way, while goodness and purity beckon us on and on to the safe and restful habitation of spiritual understanding. The Bible abounds in instances where the necessity for obedience is set forth, and many are the assurances given therein as to the satisfying results and generous rewards to be experienced. One of the occasions on which Jesus made this plain to his disciples was when he uttered this one short sentence: "If ye know these things, happy are ye if ye do them."

Our Present Sense of Good

LOUIS J. DU BOIS

SOMETIMES we are led to believe that because our place in the affairs of life does not seem to measure up to our understanding of Christian Science, we must, therefore, give it up and look for something else which more nearly embodies our ideals. The belief seems to be that somewhere in this material world we can find the perfect thing which we so earnestly long for. Perfection, however, is spiritual and belongs to the realm of divine Mind. It is attainable through spiritual growth and our capacity to understand God and discern Him as ever present. It is our first duty to recognize the good in our present environment, and earnestly to apply our understanding of the Principle of good to the eradication of those aspects in our position which do not reflect good. We are not justified in leaving a position, because we encounter personalities whom we do not like, or because some sense of wrong or injustice may appear to exist. Instead of hasty action at such times, let us stop and examine them in the light of Truth, remembering that, as Mrs. Eddy says in "Miscellaneous Writings" (p. 288), "wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute."

The difficulties in our problem may be hard to endure; but let us remember that by scientific consideration of them we may win understanding, experience, faith, hope, reward. The question is often asked, "How can I gain an understanding of Principle?" and one answer is, "Apply what you already understand of it to the difficult phases of the present situation." To run away from trials is to fail to gain the lesson and growth that is there for us if we stand and master the seeming difficulties. If we do not meet these problems as they arise, it may be necessary for us to return to them at some later time. Again, if we leave the present task to commence at some other point, how do we know that we shall not presently run into the same difficulties? Is there not something that needs correcting in our own thought, which is always encountering difficult personalities or unbearable situations?

The writer recalls a man who had acquired a considerable understanding of Christian Science in a comparatively

brief space of time. His business presented a big problem, for he felt it was inconsistent with the teachings of Christian Science. He was radical enough to want to give it up at once, although he had nothing else in prospect. In talking the matter over with a more experienced Christian Scientist, he learned that there was some sense of good even in his present business, and until such time as he should hear the voice of Truth leading him elsewhere he could best improve the time by making that business better. He adopted this course, improving himself and his business through the application of Christian Science, and ultimately he was shown the way to better things. In thus preserving his present sense of good and improving it, he was able to advance in demonstration still further.

The application of the rules of Christian Science will improve any situation. By patient effort in this direction we may find that what once seemed an impossible situation has changed to a very harmonious and agreeable one. It is a question of addition and subtraction, of adding truth and subtracting error from our concept of a person or a thing to find ultimately the expression of Truth and Love. In order to prove anything we must endure the contact and complete the test. Before passing judgment on an individual or a situation, let us be sure that our proving and testing has been scientifically done. Again, it may be that we ourselves are being proved, and if found worthy we may "go up higher."

When Jacob was a refugee he found himself in a desert place at nightfall. He felt the loneliness of an outcast. Jacob, however, had character and considerable understanding, for he "took of the stones of that place, and put them for his pillows." In other words, he was able to rest on the hard things in his problem. In so doing he saw a vision of angels and a ladder, "and the top of it reached to heaven." And then he received the promise of God, "The land whereon thou liest, to thee will I give it." He also heard the voice of God saying, "Behold, I am with thee, and will keep thee in all places." Christian Scientists would do well to profit by the experience of Jacob in this respect, and have a sense of repose, not fear or discouragement, over the difficulties in their problems. If they have the character and graciousness to deal thus with their problems, progress and success await their efforts; and the vision of Jacob and God's promises to him will then be theirs, for "God is no respecter of persons."

Loyalty and Harmony

J. WILL CARR

THE dictionary defines loyalty as the being "faithful to one's sovereign, obedient;" and harmony as "agreement in relation." In the case of a series of musical chords of differing sounds, each note must be obedient to a rule or fundamental law; then "agreement in relation" follows as the resultant harmony. So in Christian Science each individual to demonstrate harmony must acknowledge God, the divine Principle, as his absolute and only sovereign and render Him implicit obedience in accordance with the Scriptures, "Thou shalt have no other gods before me," and, "If ye love me, keep my commandments."

This obedience to divine Principle in daily life is the demonstration of the real or spiritual man's at-one-ment with divine Principle; and when all men are actively and consciously engaged in this demonstration, "agreement in relation," or the complete harmony of all (which exists now in reality) will be increasingly manifested among men. Thus from that loyalty which demonstrates the at-one-

ment with Principle, mankind will reach harmony, or heaven, which Mrs. Eddy defines in *Science and Health* (p. 587) as "the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul." Loyalty to Principle, however, involves as its main condition an understanding of Principle. No soldier, for example, is able to obey commands which are given him in a language with which he is unfamiliar, or the meaning of which he imperfectly understands. For the student of Christian Science this means that he must continue earnestly the study of the language and the commands of Spirit, must learn to think in terms of Spirit, instead of matter, and thus endeavor to bring "into captivity every thought to the obedience of Christ."

The constant study of the Bible in conjunction with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and of the other works by the same author, together with the persistent effort to put into practice in daily life the results of such prayerful study, will gradually, yet surely, increase the student's understanding of divine Principle. In this way he will enlarge his capacity for obedience, gain a clearer realization of the at-one-ment, and be enabled finally to complete his course with joy, reaching ultimately the realm where the false sense of unreality vanishes in the presence of all that is real.

Disloyalty to divine Principle is the besetting sin of the ages, the source of all human suffering. In the allegory of Genesis it drove Adam from Eden; historically, it destroyed Jerusalem and placed Palestine under the heel of the pagan conqueror. It buried the morale of Jesus' teaching under the form of its letter; and, to excuse itself from following his example of purity and healing, persuaded itself that this loyal man was God Himself. It is this hidden evil of disloyalty to Principle which has made so-called Christianity so often a byword and caused the Bible to be so frequently placed on the shelf as of little practical use in the affairs of the world. These circumstances are the measure of the great distance mankind has strayed in its wanderings from divine Principle and from the demonstration of the real man, the image and likeness of God.

But this error, the belief that the commands of divine Principle can be broken, is even now being uncovered and is becoming ripe for destruction. Armageddon is upon the world. Inspired by the loyal and faithful work of the Discoverer and Founder of Christian Science, Mary Baker Eddy, thousands upon thousands have taken down from its dusty resting place the old Bible; and, studying it in the light Christian Science throws upon it, they are finding therein daily comfort and strength, and the solution of every problem of sin and suffering. The loyalty with which each individual Christian Scientist, in every department of activity, endeavors to solve, with the guidance of divine Principle, the particular problems with which he is concerned, or those of others who may call upon him for help, measures the value of his service to the world and determines in some degree the period when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The world, at least endeavoring to adhere to the Ten Commandments of Moses and to base its international and domestic policies on these, has advanced to some comprehension of the Beatitudes of Jesus. Then why should it not eventually acquiesce in the interpretation of both of these as embodied in the Manual of The Mother Church, given us

through the inspired thought of Mrs. Eddy? "A Rule for Motives and Acts" (Manual, Art. VIII, Sect. 1) is destined to rule the entire human race; and the Tenets of The Mother Church, The First Church of Christ, Scientist (see Manual, pp. 15, 16), will finally be accepted by every tribe and nation on earth. To what a marvelous heritage has God called His children!

Remembering the high destiny of mankind, every Christian Scientist should humbly consecrate himself with all that he has, most earnestly, to the one supreme God, the eternal Mind, infinite divine Love, swerving not at all in his loyalty and obedience to his highest understanding of the unchanging Principle of the universe. As it is written in Proverbs, "In all thy ways acknowledge him, and he shall direct thy paths."

The Great Commandment

VIOLET KER-SEYMER

IT is comforting to know that the demands of the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," can unfailingly be fulfilled by reflection of that Mind which is divine, not human. There is no reservation here, no consent to evade the demands of man's divine Principle, Love. To love God "with all thy mind" means that we gladly welcome the light of Truth into every corner of our thinking, well knowing that spiritual light annihilates the darkness of fear, impurity, false belief, and superstition of every kind. We shall never fail in our obligations to God if we realize that it is God, the one omnipotent Mind, who both demands and bestows perfection. It is scientifically self-evident that so-called mortal mind cannot love God, good; and that God cannot be obeyed by what Paul terms the "carnal mind," which "is enmity against God."

God can only be loved and obeyed by His own reflection. Thus it will be seen that, since God is All-in-all, there is no real obstacle to spiritual progress. All that needs to be overcome is the superstitious belief in an evil mind. The practice of Christian Science removes erroneous superstition and, day by day, reveals each one's spiritual pathway as clear and unobstructed. Unlike the old theological teaching, which attempts to fix obstacles of sickness and temptation in man's pathway and then expects these supposedly bona fide obstacles either to be circumvented or submitted to, Christian Science scientifically removes the superstition that in infinite, eternal God, good, evil could ever have had either place, power, or entity. Spiritually interpreted, the First Commandment is seen to be a statement of the unity of God and man. God's image and likeness alone can obey God's commands; and this obedience is supremely natural, easy, and always complete, for it is expressed by reflection. This being so, we ought gladly to surrender the supposition that man is separated from his Maker by any barrier or obstacle whatsoever.

Are we depressed, discouraged, variable in our moods, and swayed by beliefs adverse to Truth? Then, let us bind this great commandment, relating man indissolubly to the one Mind, as a frontlet before our eyes, our vision. Let us realize that it is perfectly possible for every one to obey the commandments of God; indeed that, viewed in the light of infinite Mind and its perfect manifestation, the real man, disobedience is a scientific impossibility. The seeming difficulties of mortals may be said to arise from the belief that they have a mind, a soul, a spirit, apart from God; and the solution to all these difficulties lies in the recognition that it is the joy and privilege of all to reflect the oneness, the all-

ness of God, good, thus claiming and demonstrating the divine inheritance. God's perfection is the guaranty of man's perfection; and the holiness and health of God are the guaranty of man's holiness and health. God's purity is reflected by all His creation. We should feel gratitude, and not dismay, in considering the demands of this great commandment; for the apostle has truly said that "his love is perfected in us."

Since God is All-in-all, we can have no real consciousness apart from the divine Mind; hence to love God "with all thy mind," simply means to love Him by reflecting Him,—by expressing Truth at every point. Perfection is always and only possible by reflection; hence, genuine, spiritual humility rebukes the egotism of sin and denies to sin the right or ability to separate man from God. Humility, claiming all for God and nothing for error, banishes self-deception, lightens every task, and gives to God the glory for every victory which He alone has won in us.

Since God is the only cause of man's every thought and desire, it is obvious that God has never interposed the slightest barrier between Himself and His image; therefore there is, in reality, no such barrier. The supposition that there is any barrier between God and man—any barrier either of fear, matter, sickness, or sin—is a false belief, which in loyalty to Truth, to God, the only cause and creator, we should condemn, cast out, and dissociate from ourselves totally and continually, until it tempts us no longer. Obedience to the great commandment is the natural outcome of knowing that God is the only Mind; so that, of necessity, spiritual man's every thought, every impulse, every desire, is born of God and obeys and glorifies the only cause and creator. God is glorified in His image.

From this perfect basis we shall be able to correct the defects, the infidelities of our everyday life. We shall cease to be lenient toward the least sin in ourselves, either of commission or of omission. When error seems to assail us, we shall not be passive or apathetic, but shall take the offensive and cause the error to retreat. There is nothing so encouraging as our own individual demonstration, our own progressive conquest of error in its apparently moral and physical phases. We need to be most watchful in our method of condemnation, never entertaining self-condemnation, yet never condoning or temporizing with any form of error which could well be corrected to-day. Not discouragement, but courage, expresses intelligent, spiritual reliance. Every quality which links us to the one Mind needs to be cherished and expressed, until we awake to the fact that goodness is perfectly natural, even inevitable; and that the great commandment is really a statement of man's eternal Godlikeness, purity, and singleness of heart.

Quoting the original text in Ecclesiastes, our Leader, Mrs. Eddy, writes in "Science and Health with Key to the Scriptures" (p. 340): "Fear God, and keep His commandments: for this is the whole duty of man," and then she interprets it as follows: "Love God and keep His commandments: for this is the whole of man in His image and likeness."

[Written for the *Sentinel*]

To a Friend

MINNY M. H. AYERS

How beautiful God's glories are!
The blue, blue sky, the silv'ry star,
Each budding flow'r, each spreading tree,
Breathes of His love for you and me.
And ah! dear heart, so tender, true,
Again His love I see in you!

Selected Articles

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

Having read a report in the *Union* of an answer by Rev. Dr. Adams to a question regarding the difference between Christian Science, New Thought, psychology, and hypnotism, I wish to submit a more definitive answer. I do not disagree with what he said, but doubt that it was sufficiently explanatory.

New Thought is defined by its most voluminous writer as "a practical method and theory of healing, based on the authority of experience, rather than the authority of any leader or book." As appears from the context of this quotation, a book, or the book thus alluded to, is the Bible. Speaking of New Thought in the same paragraph, the same writer said: "These teachings may be restated in the language of psychology, without reference to the interpretations of Scripture."

In short, an adherent of New Thought may be religious, but he does not need to be. He may profess no religion or any religion. The New Thought writer to whom I have referred is an instructor in a Swedenborgian theological school, but "Dr." P. P. Quimby, to whom he ascribes the first position in New Thought, was irreligious, if not antireligious. As "Dr." Quimby himself said: "I stand outside of all religious belief."

Psychology also is nonreligious; only incidentally is it ethical. Thus it is defined in the *New International Encyclopedia* as "the science of mind considered for the sake of mental facts and processes alone, and apart from their values and consequences." Evidently, therefore, its mind is the so-called human mind.

Hypnotism, as Rev. Dr. Adams has said, is "an experiment in psychology." Of course, it is only one of such experiments, and probably it is one which the better class of psychologists neither employ nor encourage.

Christian Science, on the other hand, is religion; it is the religion discovered and founded by Mary Baker Eddy; and the first of its tenets, as she has stated in "Science and Health with Key to the Scriptures" (p. 497), for all Christian Scientists, is the following: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life." Christian Science regards man as the reflection of God, and God as the only real Mind. In this as in all else Christian Science accepts the teaching of him who said, "I can of mine own self do nothing." In short, Christian Science is fundamentally and thoroughly Christian.

Furthermore, as Mrs. Eddy has said for the purpose of drawing the distinction which is the subject of this letter, "Christian Science teaches only that which is spiritual and divine, and not human" (*Science and Health*, p. 99).

♦

[Lester B. McCoun in *Hastings (Neb.) Tribune*]

In your issue of recent date a contributor takes exception to my statements on the subject of Christian Science healing recently published by you. His criticism would make it appear that Christian Science puts the healing of the sick on a higher basis than that of compliance with the other commands of Jesus, that Christian Scientists are not casting out devils or speaking with "new tongues," and condemns them for receiving payment for services which he thinks are not rendered.

My previous letter dealt chiefly with the healing of the sick, because that point had been specifically alluded to. However, on page 150 of "Science and Health with Key to

the Scriptures," Mrs. Eddy says: "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."

Christian Science does not omit a single requirement necessary to complete spiritual healing according to Christ Jesus. Its followers know that the same understanding and obedience to God, infinite Love, which is required to heal disease, also accomplishes the overcoming of sins, or "devils," as the critic puts it. In Galatians we read, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Thousands of people, throughout the world, are to-day rejoicingly declaring their deliverance from these "devils" through the loving ministrations of Christian Science practice, and any one who really seeks may readily locate, within our state and elsewhere, those in whom these changes are known to have thus taken place.

On page 53 of "Miscellaneous Writings" Mrs. Eddy says of Christian Science: "Its seeming abstraction is the mystery of godliness; and godliness is simple to the godly; but to the unspiritual, the ungodly, it is dark and difficult. The carnal mind cannot discern spiritual things." This explains why the "new tongues," being spoken and corroborated with "signs following," are not always recognized as such; but the visible healings from sin and disease still accompany the mind "which was also in Christ Jesus," and they speak for themselves. God's orderly plan of redemption may not fully coincide with the demands of the human mind for the simultaneous and instantaneous healing, in hospitals and elsewhere, in groups, of those who have not voluntarily sought the ways of Christ for that purpose. Those who are led spiritually to seek and to accept Truth, Life, and Love are getting evidence sufficiently convincing to them. They who ask for the aid of Christian Science practitioners learn that the service is to be paid for; and they voluntarily proceed with this understanding. It is the practice of religious workers, generally, to be paid for their time and attention. God's way of caring for those who serve Him may not suit the world, but it is not the human, mortal mind that is to be suited. The thousands who have been healed in Christian Science are not complaining of having paid for Christian Science treatment.



[Albert F. Gilmore in *The New York (N. Y.) Evening Post*]

Public attention, generally, has been called to the educational campaign now being carried on by the American Society for the Control of Cancer for the purpose of promoting through the press, public platform, and other channels the society's views regarding the cause, treatment, and cure of this dread disease. No method of treatment, however, other than the use of material means is proposed, although much evidence is at hand to prove the efficacy of treatment through spiritual means.

One who reads the medical journals of the day cannot fail to be impressed by the attention given to discussion of the cause and treatment of cancer, and the frank admission by considerable numbers of the medical profession of the utter hopelessness that this malady may be healed by any

known form of material treatment. It is admitted that drugs have failed, while the radium treatment, the X-ray, and the knife apparently have been no more effective in the healing of this scourge of mankind. In the meantime, thought is changing as to the cause of cancer. Regarding the influence of the mind upon the body as the cause of disease in general, Dr. William M. Sadler in his book, "Physiology of Faith and Fear," says: "Mind never fails to impress itself upon matter. For every mental process there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some form of material movement. This physical response to mental stimuli may be either unconscious, observed or unobserved, but none the less real."

In the *Medical Review of Reviews* for May, 1916, appears this statement: "Our Christian Science friends are scientifically correct when they say that fear causes consumption and worry produces cancer. Cancer comes from faulty circulation; faulty circulation is the direct result of jerky, imperfect breathing, and imperfect breathing always goes with and is a direct result of fear, worry, hate, and unkindness."

In spite of this evidence, the American Society for the Control of Cancer launches a campaign of propaganda designed to place before the people mental pictures of this disease, which will inevitably fill the minds of thousands with the very fear, dread, and worry which a considerable wing of the medical profession declares to be the procuring cause of the very disease this movement is attempting to eradicate. That the cause of cancer is mental and that it is healed through spiritual means have been proved beyond possibility of cavil. In fact, with Christian Science practitioners the treatment and cure of this malady is not an uncommon experience. I have at hand numerous testimonies of the healing of cancer, of the authenticity of which there is no doubt. These "signs following" are offered in proof of the all-important fact that to-day God is present and available as the great healing agency no less than during the brief ministry of the Founder of Christianity.



[William C. Brookes in the *Weekly Scotsman*, Edinburgh, Scotland]

In order that your readers may not be misled by the "chat" on Christian Science, which appeared in a recent issue of your paper, will you permit me to point out some of the misconceptions on the subject which "Physician" is evidently laboring under? He says Christian Science lays "particular stress on the dual nature of man, his combination of soul and body." This is a profound mistake, since, on page 338 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "Christian Science, rightly understood, leads to eternal harmony. It brings to light the only living and true God and man as made in His likeness; whereas the opposite belief—that man originates in matter and has beginning and end, that he is both soul and body, both good and evil, both spiritual and material—terminates in discord and mortality, in the error which must be destroyed by Truth."

Again, "Physician" says that "there is nothing true in Christian Science that is not understood and employed by such various branches of psychotherapy as psychoanalysis, autosuggestion, hypnotism, and so on." But Mrs. Eddy, on page 103 of *Science and Health*, says: "As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is

as real as good and more powerful. This belief has not one quality of Truth."

In the gospel of John we read: "Then said Jesus to those Jews which believed on him, 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." Christian Science teaches that this passage means not freedom from sin only, but from sin, disease, and death. It is clear, from many of the statements made by "Physician" in the "chat" under review, that he thinks the human mind is the agency in the healing work of Christian Science, whereas this is not so. In Psalms we read: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." And Jesus said, "The Father that dwelleth in me, he doeth the works." These simple statements from the Bible are fundamentals of primitive Christianity, and they are fundamentals of Christian Science.



[Peter B. Biggins in *The Daily Herald*, Lethbridge, Alberta, Canada]

Kindly permit me to correct a misstatement regarding Christian Science made in an address by a surgeon in Hamilton, as reported in *The Herald* recently. The doctor is quoted as having said that he believed in Christian Science to the extent that it was helpful to patients who were so highly developed mentally they were able to make mind predominate over matter. The doctor's belief regarding Christian Science is obviously a mistaken one. The impression conveyed by this statement is that Christian Science is practiced through the development and exercise of the human will, or of what Paul speaks of as "the carnal mind." This is a mistake. Such a method is hypnotic, and hypnotism is the diametric opposite of Christian Science. Christian Science is practiced through enlightened spiritual understanding. It teaches absolute reliance on the divine Mind, God, in keeping with Paul's injunction, "Let this mind be in you, which was also in Christ Jesus." Christ Jesus did not heal through will power. It was the Master's intelligent understanding of the omnipotence of the ever present divine Mind, God, which enabled him to heal. Christian Science healing is accomplished by yielding the so-called human mind to the divine Mind, in accordance with these words of the Master, "Not my will, but thine, be done." As this is a point which is quite commonly misunderstood, it is important that the vast distinction should be clearly seen.



[Allan S. M'Nab in the *Rochdale* (England) *Times*]

In an issue of the *Rochdale Times* there were published some excerpts from the monthly letter of a vicar to his parishioners, under the heading, "Beyond the Veil." In the course of his remarks, the vicar makes a very inaccurate statement regarding the teachings of Christian Science. For the benefit of your large circle of readers, perhaps you will be kind enough to publish this brief statement of the actual teachings of Christian Science on a subject of such universal interest.

When the vicar asks, "Have you ever considered that nearly every exaggerated cult like . . . Christian Science . . . arises from the natural desire of the human heart for God's truth?" he is stating the case perhaps more clearly than he realizes, for it was through an intense and prayerful yearning to understand more of the truth about God that Mary Baker Eddy discovered the divine Principle of healing. Christian Science is no more an "exaggerated cult" in this age than was Christianity as expounded by Christ Jesus to

the Jews of his day. Just how the reverend gentleman has gleaned the knowledge that "Christian Science arises from a false teaching that sickness is the result of God's anger" it would be hard to say. Certainly it was not found in the textbook of Christian Science, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, for on page 465 of that textbook we have this definition of God: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Again, on page 482 we read: "Sickness is part of the error which Truth casts out. . . . Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God." Furthermore, in dealing with the Scriptural reference to "God's anger," Mrs. Eddy states on page 293 of *Science and Health* that "the manifestations of evil, which counterfeit divine justice, are called in the Scriptures, 'The anger of the Lord.' In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil." Is the Christian Scientist following an "exaggerated cult" because he prefers to place implicit reliance on Jesus' words: "And ye shall know the truth, and the truth shall make you free"?



[Kate E. Andreae in the *Brighton* (England) *Herald*]

In a recent issue there appeared an excellent letter headed "Modernism and the Church." The writer, however, mentions therein Christian Science in connection with Modernism.

Would you kindly allow me to say that Christian Science does not come under the category of Modernism. It has simply revealed the fact that the power which Jesus wielded through his perfect understanding of God and His laws, enabling him to accomplish so unfailingly those mighty healing works, remains forever to be understood and practiced by his followers, in accordance with his commands: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The Discoverer of Christian Science, Mary Baker Eddy, through the study of the Bible and the promises of Jesus, perceived that it was not only for a few privileged persons nineteen centuries ago that the laws of Christianity operated in the healing of the sick and sinful, but that all who would might learn that the Christ, forever in the Father, is always with men to be understood and acknowledged; that all who behold this eternally true idea of God, this vision of the Christ, of the real, perfect, spiritual man, will be able to heal the sick, and to conquer every ill that flesh is heir to.

This great, old, simple truth, then, is not Modernism, nor did it arise from a vague, spiritual discontent of which the writer speaks. It arose from a hungering to know more, to reach true manhood and womanhood—a higher selfhood, above the blinding veils of materialism.

Truly, nothing can check true being from coming to light. It is always true; therefore invincible, and for all mankind to behold and understand. On page 513 of the Christian Science textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light."

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

"Ready to distribute"

WHEN Christ Jesus commanded his apostles to "go . . . into all the world, and preach the gospel to every creature," he set a task to which all earnest Christians must in some degree address themselves: for true discipleship with the Nazarene connotes obedience to his commands, in both their spirit and their letter; and without the former the latter is of no avail. This admonition translated into terms of present-day conditions, however, might well be understood to include the employment of modern methods of disseminating knowledge, unknown to the early Christians. For example, the gospel tidings may be carried through the medium of that "silent witness," the printed page, no less successfully, perhaps, than by the spoken word. Moreover, that a personal messenger "to every creature"—that is, to all mankind—would be quite impracticable of demonstration, is too obvious to need comment; that the printed word is both practicable and efficacious is equally apparent.

The children of Israel, even in their most sacred communications, both written and spoken, employed language expressed in an imagery derived from the daily experiences of a pastoral people. The planting, tending, and harvesting of the crops, the husbandry of cattle and sheep, were the prolific sources from which emanated the beautiful and inspiring figures which adorn the sacred pages of Scripture. To these faithful tillers of the soil the parables of the sower, of the vineyard, of the tares and the wheat, contained no unfamiliar metaphor. To them it was inevitable that the seed of Truth implanted in the soil of right desire, tended and nurtured in love, should bring forth an abundant harvest. Likewise, Mary Baker Eddy, in conveying her revelation to a waiting world, made good use of these familiar figures; and now "the fruit of the Spirit," the parent vine and its branches, "the full corn in the ear," find fitting place in the songs of rejoicing sung by Truth's happy harvesters. On page xi of the Preface to "Science and Health with Key to the Scriptures," Mrs. Eddy states, "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." The care of the vineyard, so wisely and successfully planted by our revered Leader, now devolves upon those willing toilers who, having partaken of the fruits of her labors, rejoice in the opportunity to share the blessings which invariably reward the faithful husbandmen of Love's vineyard. The sowing of good seed, true ideas, upon the waiting soil,—thought prepared to receive it,—the tending of the plants, the joy at the unfoldment of bud and blossom, the ripening of the fruits, each after its own kind, constitute an example of divine Mind's operation and care which brings to both him who tends and him who shares a deep sense of grateful thanksgiving. And the ripened grain again scattered abroad in turn finds other receptive states of thought, takes root, and repeats the never ending process of unfoldment, with its

fruitage of love, humility, obedience, purity, and spiritual living.

Paul urged upon his disciple Timothy the necessity of instructing his hearers to refrain from reliance upon the world's riches and instead to turn to the living God, that they might be "rich in good works, ready to distribute, willing to communicate," and thus "lay hold on eternal life." The importance which the Apostle to the Gentiles attached to the mental quality of willingness to share these blessings from above, contains an important lesson. May not this wise admonition be representative of the situation confronting Christian Scientists to-day regarding passing on to others Christ's blessed messages, which bring healing and peace to the sinful, sick, and weary? Gratitude for priceless blessings incident upon an understanding of the Christ, Truth, combined with earnest desire to promote the growth of mankind toward the stature of true manhood, may well find expression in joyfully conceived and carefully prepared articles for the Christian Science periodicals. These choice fruits of the Spirit, received lovingly and gratefully, and arranged in accordance with the highest conception of their fitness and harmony by those stewards chosen for the task, find place in *The Christian Science Journal*, the *Christian Science Sentinel*, and the *Heralds*, devised and established by our Leader as channels for the dissemination of the truth that regenerates and makes free. With their display of Spirit's choicest fruits, they may go to the uttermost parts of the globe, even to the confines of civilization, "where the trails run out in sand drifts;" in short, wherever mortal man has made his restless way.

Of the importance of these silent messengers in conveying the healing words of Love, no Christian Scientist can doubt. While manifestly they do not supplant the personal herald where he may be heard, the authorized literature becomes his valued supplement to carry Christ's redeeming word to the hungry and thirsting everywhere. Mrs. Eddy knew and recognized the need for literature in addition to her own writings, to set forth accurately the operations of Truth and to exhibit its fruits in healed and redeemed lives. Having established the periodicals, she prepared for and approved, under the fostering care of the Church, their distribution through channels which demonstration should open, making sure thereby that the seed would fall upon "good ground." To distribute authorized Christian Science literature wisely is to share in the blessed privilege of sowing the seed which, propagating itself, finds full fruitage in spiritualized man. The laborers in the vineyard, who have engaged in the planting and watering, can gain the full reward of the faithful servant only when they also share the fruits with the needy everywhere.

ALBERT F. GILMORE.

"Avoid voicing error"

IN her book "No and Yes," in the section entitled "Science of Mind-healing" (p. 7), Mrs. Eddy gives some admirable advice to all, but especially to those who are studying Christian Science and are eager to know how to comport themselves towards their fellow men. How often does the student of Christian Science find himself wondering whether he should say this or that to some one, whether it would be "scientific" to speak on some topic or other, or whether it would not be better to remain silent. He knows that Christian Science inculcates wisdom, and that wisdom is expressed in thought and afterwards in speech or some other form of action. He knows that wisdom itself is of God, is indeed that state of consciousness which has been enlightened by an understanding of divine Principle; and he

is desirous of expressing this conscious perception of Principle, and it alone, in his dealings with mankind.

Mrs. Eddy's writings are overflowing with wise admonition. The pages of her books are teeming with sage advice. Open her works almost anywhere and there will be found the wise word, the gentle reprimand, the sympathetic reminder of God's loving care, each and all a blessing to the reader desirous of bearing witness to the Principle of good. "No and Yes" abounds with the tenderest solicitude for the well-being and well-doing of the individual; and there is a statement on page 8 which cannot fail especially to arrest attention. "Avoid voicing error," Mrs. Eddy writes; "but utter the truth of God and the beauty of holiness, the joy of Love and 'the peace of God, that passeth all understanding,' recommending to all men fellowship in the bonds of Christ." The truth about God, the beauty of His completeness, the peace and joy that come from an understanding of Him as Love, the bringing to those who are ready for it the message of the Christ, Truth,—these, all of these, are suitable themes to dwell upon and to voice; but,—"avoid voicing error."

Now, why should the voicing of error be avoided? Why should people refrain from talking about error, whether it be the symptoms of some so-called disease or some form of sinful belief? There cannot possibly be any hesitancy in answering the question if one knows anything about the different effects of Truth and error. What would be thought of the Christian Science practitioner who, while in the presence of a case with which he is dealing, discussed the physical symptoms of the hypothetical disease beliefs that seemed to present themselves? One would seriously question his understanding of the rules of Christian Science healing, because it should be known that the healing of sickness comes about by making false belief unreal to the sick person. The case of sin is similar. To discuss some specific sin with one who may be suffering from the belief in it probably would but serve to suggest and accentuate the sin to the sinner.

Paul admonished Timothy in the words, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Wise words these. Paul knew the hypnotic effect of evil suggestion; and his advice showed not only his love for his fellow men, but how they in turn might extend this Christian grace to others.

While Mrs. Eddy strongly insists that error should not be voiced, she is equally explicit in saying that the truth should be spoken to error. Her own words are, as found in "Science and Health with Key to the Scriptures" (p. 418), "Speak the truth to every form of error." Be correctly informed first of all as regards error, and then divine wisdom will give the guidance for the voicing of the truth necessary to expose and destroy it. Experience soon informs the conscientious student of Christian Science that he is able to handle the erroneous beliefs which may present themselves, seemingly within or outside of his own thinking, in the degree that he himself has risen above the belief of the reality of evil. That is the secret of the successful handling of evil or error of any kind. Look upon evil as a reality, and one is powerless to deal with it metaphysically. Know it is a lie, as Christian Science declares it to be, without real entity or actual identity, whatever its name or sign, and it can be handled with authority. "Avoid voicing error," but "speak the truth to every form of error,"—two wonderful pieces of advice, based on profound spiritual understanding of Principle.

DUNCAN SINCLAIR.

Patience

THERE are few qualities which have a profounder meaning to the human heart than that of patience. What mortal has not fretted against the necessity of exercising it, and at other times longed for the peace its use would bring? While its demands are constantly knocking at every one's door, its promises always urge on to its practice. There is no virtue which is more perpetually in demand. All through the varied experiences of life it must be called into service, for nothing worth while can be won without it. It stands for so much that one wonders how best to approach the consideration of it.

Nevertheless, its beauties have been sung by poets, and its desirability has been preached in sermon and story through all time. The Bible has many references to it and many admonitions to prove its wonderful advantages. It is quiet and unobtrusive in its nature, and yet is irresistible in its strength. Accepted and cherished, it continually unfolds with greater glory; disregarded and neglected, it still waits undaunted, ready for instant action. Great men through their accomplishments have shown its power to be good; weak men through their very weakness have proclaimed its need. No act is so small that the presence of patience will not ennoble it, and no duty so large that it is not required as an accompaniment. All that is exquisite and lovely tells of its presence and beckons one on to partake of its satisfactions.

Christian Science shows it to us as one of the infinite qualities of infinite Deity, and awakens us to a yet greater longing to encompass its possibilities. Christian Science also uncovers the opposite tendencies of human belief which would prevent, if possible, its every expression. The beliefs of hurry and anxiety, of lethargy and stupidity, all argue for the impatience which would hinder the unfolding of God's orderly law of patience. From "the tireless worm, creeping over lofty summits, persevering in its intent," to which Mrs. Eddy refers in "Science and Health with Key to the Scriptures" (p. 515), to the marvelous rhythm of the stars circling in the heavens, all nature declares for the fulfillment of this law.

Patience makes a joy of every task and never yields to discouragement. With it for a companion every trial is transformed into a blessing, and every struggle after righteousness is crowned with victory. It clings to all that is pure and holy and refuses to know aught that is evil. Patiently to persevere in the affirmations of divine Science, thus patiently obeying our patient God, brings the unfolding of the power of spiritual thinking and insures success to every right effort. Mrs. Eddy extols it, telling us in her Message for 1902 (p. 17) that "patience and resignation are the pillars of peace that, like the sun beneath the horizon, cheer the heart susceptible of light with promised joy."

Patience knows where to speak and where to keep silent. It knows when to endure, and it also understands when to take and maintain a valiant stand for all that is true and right. It is always modest and meek, never demanding anything for itself except that it be permitted to perform its own work. It is never weary, but continues to the completion of every endeavor. Paul urges all men to run with patience the race that is set before them, having proved in his own living that patience alone is sufficient to the winning of the goal of spirituality.

Jesus' entire life was a revelation of the beauty and might of patience demonstrated; and it was made manifest in his unfailing tenderness, strength, wisdom, and intelli-

gence. Because patience is a quality of divine Mind and partakes of its infinitude, it is eternal, is always available, and is united to every other divine attribute. It is through the exercise of patience that we come into the possession of the promises of God. The world is in need of patience; it needs it to calm its distresses, to smooth its rough corners. Christian Scientists know how best to keep the leaven of patience at work, by never failing to express it in its unending, unvarying perfection. Let them, therefore, allow patience to have "her perfect work," that they "may be perfect and entire, wanting nothing."

ELLA W. HOAG.

♦ ♦ ♦

Among the Churches

Current Notes

LA JUNTA, COLO.—The Christian Science Society of La Junta, Colo., which has been holding meetings in Harmony Hall, held its first service in a newly completed building last Sunday.

The building, which is of white pressed brick, was erected at a cost of approximately \$15,000. It is located on the southeast corner of Seventh and Santa Fe Streets. The auditorium, which has a seating capacity of two hundred and fifty, is separated from the foyer by French doors which can be folded back when more room is needed. The foyer includes built-in window seats, cloakrooms, lavatories, and a small room for books.

The large white bowls for lighting, which are suspended on brass chains from the ceiling, are the gift of the children of the Sunday school. The interior decoration is in cream and old ivory, the woodwork and beamed ceiling being in early English style.—*Denver (Colo.) News*.

BERKELEY, CALIF.—With the completion of First Church of Christ, Scientist, of Alameda within the next two weeks the city will have one of the finest structures of its kind in the East Bay District. The edifice is located at the corner of Central Avenue and Walnut Street, two blocks from the main business section of the city. It is of white granite throughout and has been erected at an approximate cost of \$100,000. Supporting the front of the building are six massive Grecian columns, to the sides of which are two exquisitely carved urns of the same material. Back of the columns are three large doors of gray granite leading into the vestibule. To the right as one enters the vestibule is the cloakroom, where wraps, umbrellas, and garments may be checked. To the left is the salesroom and directly behind this a reading room.

From the vestibule one may enter the church proper through any one of five glass-paneled doors. Decorations inside the church have been worked out in such a manner that various colors blend harmoniously throughout. Gray pews are placed over old rose velvet carpet, while the upper part of the walls and the ceiling done in white form a perfect color scheme against the blue of the lower portion of the walls.—*Courier*.

♦ ♦

Admission to Membership in The Mother Church

The next admission of candidates will take place on June 2, 1922, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and

should be returned to him on or before Friday, May 26, 1922. Consideration of any applications received after that date will be deferred until the Nov. 3, 1922, admission.

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

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

CLERK,

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

Notice from the Trustees

The Trustees have commissioned a Bible Lesson Committee to prepare the *Quarterly* beginning with the July-August-September number.

The members of this Committee were appointed in conformity with the requirements of the Manual (Art. XXV, Sect. 5), having the unanimous approval of the Board of Directors. The members of the former Committee have received honorable release from service with due recognition thereof.

♦ ♦ ♦

The Lectures

CHICAGO, ILL. (Fourth Church).—Mr. W. E. Howard, introducing a Christian Science lecturer, spoke as follows:—

The United States has been called the "melting pot" of the world, and Christian Science may be considered "the refiner's fire" of the world's religious beliefs. This does not mean, however, that Christian Science is an amalgamation of unnumbered religious opinions and dogmas. Christian Science is God's law, the divine Comforter, the "Spirit of truth," and when erroneous religious beliefs come in contact with the truth they disappear into their native nothingness. Peoples of various creeds and divergent religious views have taken up the study of Christian Science, only to find out, as Mrs. Eddy so tersely states on page 28 of "Science and Health with Key to the Scriptures" that "in conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin." This is evidently what James meant when he asked, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

The only way humanity can be saved from sin, sickness, and death is to understand God, who is Life, Truth, and Love; and the proof of this understanding is demonstration.

DAYTON, OHIO (Second Church).—Miss Gertrude Waymire made the following introductory remarks when presenting a Christian Science lecturer:—

Christian Science is often to multitudes the first star in the night of material belief. It has brought a song of thanksgiving to the hearts of many thousands who were weary and heavy-laden and have been given rest. Through the understanding gained in Christian Science they have found that God is unvarying Love, an ever present help in trouble. This is beautifully amplified in the words of Mary Baker Eddy on page 494 of the Christian Science textbook, "Science and Health with Key to the Scriptures," where she says,

"Divine Love always has met and always will meet every human need."

Christian Science is bringing to humanity all that Jesus promised should come to the world. There is a peace spoken of in the Scriptures as the peace that passeth understanding. It is the mission of Christian Science to bring this peace to the world. It comes through a correct understanding of God and His law.

LONDON, ENGLAND (Third Church).—From remarks by Mr. Adams Oram, introducing a Christian Science lecturer:—

It is my privilege, on behalf of this church, to give you a hearty welcome here to-night. My introduction to Christian Science some fifteen years ago came very opportunely, shortly before I was offered an appointment which I had been expecting and somewhat dreaded, for two reasons. The first was, that as I should have to make many long sea voyages, visiting far eastern ports, it would be impossible for me to keep up the regular riding exercise on which I then considered my health depended; and the second was, that when on shore I should find it difficult to resist the generous hospitality of my friends. With these two fears looming up in front of me I pictured myself speedily becoming a physical wreck.

In Christian Science I soon learned that man governed by divine Mind is not dependent on exercise for his health; and thus the first fear was entirely removed. The second appeared to be more formidable, but it gave way to the beneficent influence of the truth, under which all desire for alcohol and tobacco left me; with the result that for ten years I was able happily to carry out the duties of my office; and, whether in tropical heat or intense cold, enjoyed perfect health. I shall ever be grateful to Christian Science for that experience; and I have mentioned it in the hope that it may prove helpful to many who are here to-night. I may safely say that the only regret of those who are enjoying the benefits of Christian Science is that they did not know of it sooner; and their earnest desire is to share its joys with others. Through the wisdom and foresight of Mrs. Eddy, the Board of Lectureship was formed, and its members now travel about the world lecturing on Christian Science, presenting it in its true aspects and correcting erroneous impressions that may be held regarding it.

♦ ♦

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—Gridley: Fink's Theater, 8.15 p.m., March 24.
Los Angeles (First Church): Church Edifice, 1366 South Alvarado Street, 8 p.m., March 20.
Los Angeles (Ninth Church): Church Edifice, 430 South New Hampshire Avenue, 8 p.m., March 21.
Redding: Masonic Hall, 8 p.m., March 23.
Redondo Beach: Church Edifice, 317 South Broadway, 3 p.m., March 19.
Sacramento (Second Church): Church Edifice, 2828 Thirty-third Street, 3 and 8 p.m., March 25.
San Francisco (Fifth Church): Native Sons Hall, 8 p.m., March 20.
San Francisco (Eighth Church): Dreamland Rink, 3 p.m., March 19.
Santa Barbara: Recreation Theater, 8 p.m., March 23.
Venice: Santa Monica Municipal Auditorium, 8 p.m., March 25.
Willows: Maple Hall, 8 p.m., March 21.
CANADA—Brandon, Manitoba: Collegiate Auditorium, 8.30 p.m., March 23.

Vancouver, British Columbia: Orpheum Theater, 3 p.m., March 19.
Winnipeg, Manitoba: Church Edifice, River Avenue and Nas-sau Street, 8 p.m., March 24.
DISTRICT OF COLUMBIA—Washington (Second Church): Masonic Auditorium, 8 p.m., March 23.
ENGLAND—Blackpool: April 9.
Hull: April 6.
Liverpool: Picton Hall, 7.30 p.m., April 7.
Wakefield: April 10.
FLORIDA—Lake Worth (auspices West Palm Beach): Lake Worth Auditorium, evening, March 24.
Miami: Central School Auditorium, March 23.
St. Petersburg: Plaza Theater, 3 p.m., March 19.
Tampa: Tampa Bay Casino, 8 p.m., March 21.
ILLINOIS—Chicago (Fifth Church): Church Edifice, 4840 Dorchester Avenue, 8 p.m., March 20.
Chicago (Twelfth Church): Le Moyne Assembly Hall, 3.30 p.m., March 19.
Downers Grove: Curtis Theater, 3.30 p.m., March 19.
Wheaton: Church Edifice, Main and Center Streets, 3.30 p.m., March 19.
INDIANA—Columbus: American Theater, 3 p.m., March 19.
IOWA—Charles City: Church Edifice, 504 Milwaukee Street, 8 p.m., March 21.
KANSAS—Cherryvale: Opera House, Neosho and West Fourth Streets, 8 p.m., March 24.
Hutchinson: Convention Hall, 8.15 p.m., March 23.
Osawatomie: High School Auditorium, 8 p.m., March 24.
Pittsburg: Church Edifice, Euclid and Walnut Streets, 8 p.m., March 23.
Seneca: Church Edifice, 8 p.m., March 21.
MASSACHUSETTS—Pittsfield: March 14, 8 p.m.
Worcester (First Church): Ball-room, Hotel Bancroft, 8 p.m., March 24.
MISSOURI—Kansas City (First Church): Church Edifice, Ninth Street and Forest Avenue, 8 p.m., March 17. (Note change of date.)
St. Joseph (First Church): 8 p.m., March 20.
St. Louis (First Church): Church Edifice, Kingshighway and Westminster Street, 8 p.m., March 21.
Springfield: Church Edifice, 330 East Center Street, 8 p.m., March 23.
MONTANA—Anaconda (Society): Mabel Hall, 8 p.m., March 24.
Helena: Auditorium, 8 p.m., March 23.
NEW JERSEY—Plainfield: High School, 3.30 p.m., March 19.
Summit: Masonic Hall Auditorium, Springfield Avenue and the Boulevard, 8.15 p.m., March 21.
NEW YORK—Auburn: Universalist Church, 8 p.m., March 20.
Buffalo (First Church): Elmwood Music Hall, 8.15 p.m., March 24.
New York (Fourth Church): Church Edifice, Fort Washington Avenue and One Hundred and Seventy-eighth Street, 8 p.m., March 24.
New York (Ninth Church): Morosco Theater, 12 noon, March 21.
Rochester (First Church): Convention Hall, 3.30 p.m., March 19.
Yonkers (Society): Fern Brook Hall, 8.30 p.m., March 24.
NORTH DAKOTA—Bismark: Eltinge Theater, 8 p.m., March 20.
Fargo: Orpheum Theater, 3.30 p.m., March 19.
Minot: High School Auditorium, 8.15 p.m., March 21.
OHIO—Dayton (Second Church): Memorial Hall, 8 p.m., March 20.
Wooster: Lyric Picture Theater, 3 p.m., March 19.
OREGON—Klamath Falls: 8 p.m., March 21.
Medford: Page Theater, 8 p.m., March 24.
PENNSYLVANIA—Butler: Masonic Temple, March 23.
Greensburg: Church Edifice, South Main Street, 8.15 p.m., March 19.
Meadville: Court House, 8.15 p.m., March 24.
Pittsburgh (joint lecture): Nixon Theater, March 19.
Pittsburgh (joint lecture): Nixon Theater, 12:10 noon, March 23.
Shamokin: 8.15 p.m., March 21.
York (Second Church): Court House, 8.15 p.m., March 20.
RHODE ISLAND—Providence: Strand Theater, 3.30 p.m., March 19.
SCOTLAND—Glasgow: 8 p.m., April 11.
UTAH—Salt Lake City (Second Church): Church Edifice, 566 East South Temple Street, 8 p.m., March 23 and 24.

Testimonies of Healing

About fifteen years ago, while I was still depending upon *materia medica*, I was ill, and the doctors diagnosed my trouble as fibroid interstitial tumor. I had the care of excellent physicians, the best that could be had, and was treated by a specialist in such diseases. I wish to express here my appreciation of all the kindness and care given me by the doctors, and to say that I still have the most friendly and affectionate remembrance of their earnest efforts to help me; but they gave me no hope of relief and said that I would probably not live more than a year, and that during the rest of my time here I would be suffering and increasingly miserable.

My daughter had been interested in Christian Science for some years, and when I told her the verdict of the physicians she asked me to put myself under treatment with a Christian Scientist. I did so at once, and gradually but steadily improved, until the time came when I realized that I was completely healed. One day, after I had lost all sense of any abnormal physical conditions, I met a physician who had known me during my illness. He expressed his pleasure at my improved appearance and asked me regarding my health. I assured him I was quite well and free from the disease; but he said very plainly that he did not believe it, that it was impossible that I had been really healed, and assured me that even if the tumor had subsided or diminished it would reappear. Feeling that this was entirely untrue, I assured him I was quite willing he should make a thorough examination to satisfy himself as to the real condition. To his own great surprise he found no trace of the disease, and he frankly acknowledged that there had been a complete healing.

Since this healing I have been a student of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I am more grateful than I can express in words for the blessing which has come to me through its teaching.

(Mrs.) ANNA M. ELDREDGE, Chicago, Ill.



I was always taught to believe that we ought to be resigned to God's will when sorrow or sickness came to us, but I never could feel that way. Therefore when my sister passed on two months after her marriage, I went to church after church, hoping some one might be able to explain the reason of it all and show me a God of love; but I never succeeded until Christian Science taught me and showed me that God.

Sixteen years ago I had severe throat trouble and nothing gave me relief from the pain of it. A friend suggested I should go to a Christian Science meeting; so out of curiosity I went, and when there heard the testimony of one who had been healed of consumption after he had read "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I felt the truth of what the speaker said, and the pain instantaneously disappeared, never to return. Christian Science has never once failed me, and I have never used medicine or material remedies of any kind since I heard of it. I have just relied on God as we are taught in our textbook. Several years ago I used to take weak turns, and sometimes lie unconscious for hours. One evening I asked a practitioner (by telephone) to help me, and one treatment completely healed me. These weak turns have never once since bothered me. Influenza, lumbago, and numerous other ailments have completely disappeared; and rheumatism, which always came to me in damp weather, has also vanished. All this healing has made me deeply grateful, but I think I prize above all the peace and happiness that have

come to me through the study of the Bible and Science and Health. I now know that God is indeed Love and that He only sends good to His children. At every turn I have experienced that He is a present help always.

Words can never express all the gratitude I feel to our Leader, Mary Baker Eddy, for having discovered this wonderful truth and for having given it to the world.—(Miss) MARY MAY MACNAB, Hillhead, Glasgow, Scotland.



I came to Christian Science, as thousands of others, in search of health. A member of my family had been wonderfully benefited by its teaching; and, after a noted specialist in New York had pronounced my case beyond the reach of material means, I turned in my despair to God. I had not studied Christian Science long until I learned that my physical disease was the result of sin: it was an accumulation of years of sinful thinking,—thinking of pleasure and pain in the body, dwelling upon and contemplating the indulgence of appetites. I called up a Christian Science practitioner, began taking treatment, and immediately started the study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and other Christian Science literature, with but one thought, and that was to gain physical health, to have a physically well body, that I might again go back to "the world, the flesh, and the devil."

My healing was slow. I visited the Christian Science practitioner's office daily for almost a year, read little else but the Christian Science textbook, abandoned all social intercourse; and at the expiration of the first year I had found real health. It was an understanding of God, and I had glimpsed in a measure what Paul says: "We are . . . willing rather to be absent from the body, and to be present with the Lord." This spiritual understanding of divine Mind lighted the way. Permanent deliverance came as I, through patient study, found the attributes of God and made an effort to let that mind be in me "which was also in Christ Jesus." The way has not always been clear, nor has it been free from defeats as well as triumphs; but it has brought me peace.

EDGAR GRANT GYGER, New York, N. Y.



In gratitude to God and Mrs. Eddy I desire to submit a testimony of a physical healing which I experienced many years ago. I had been under the care of a physician for several years, constantly growing weaker, until finally I was told I could not live in this climate. My physician told me it would be necessary for me to have two or three operations before I could hope to recover my health, and in this climate the tissues would not heal sufficiently from one operation to perform the other. He advised me to go immediately to Denver, recommending a specialist there who would take care of me. So the days following were quite the saddest I had ever experienced. This meant to break up my home, leave all my relatives and even my husband, for he could leave his business only long enough to take me there and see me settled and then I would be entirely alone.

For months I went to the specialist but did not improve, and together with my loneliness and homesickness I found I was growing still weaker. It was then through the invitation of a lady I had met who was a Christian Scientist, that I decided to try Christian Science. Up to this time I had always been almost bitter against it. I knew very little about it, but finding myself without hope in any other direction, I went to a Christian Science practitioner. Man's extremity proved to be God's opportunity, for words cannot express my gratitude for that hour. From my first visit I

seemed to feel there was hope. Faithfully and earnestly I followed out the instructions given by the practitioner and gradually I began to improve. In a few weeks I was completely healed.

For me a new day had dawned, a day bright with health, hope, and happiness, for God was the light of my life. I had found that God is Principle, by which every problem of life can be solved, and so I started to learn the rules and apply them. I am so grateful to know that to the extent that I understand and apply the teachings of Christian Science I find peace, love, harmony, and health.

I am glad to have the privilege of expressing my gratitude for the many blessings that have come to me through a better understanding of man's relationship to God as revealed in Christian Science.

(Mrs.) LAURA CARSON, St. Louis, Mo.



In the year 1900 I was healed of a minor physical trouble through Christian Science. At this time I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. For some years I made a casual study of it, never delving into its real depths.

A few years later I was married to a minister's son. The father soon influenced him to great bitterness toward Christian Science. At this time I became an invalid, and was in this condition for more than three years. Finally, when standing within the shadow of the "valley," I was permitted to have treatment in Christian Science, with the result that I was instantaneously healed of my diseases. My poor, emaciated body was freed from pain, and the mental freedom knew no bounds. The peace, light, and joy that flooded my being was not of the earth, but direct from the one divine Mind. After this experience I had other physical troubles that did not yield through the help of the practitioner, and it was only through years of close, persistent study and application of the truths of Christian Science that I was freed. I am grateful for this, for it was thus that I got my growth, as I never could have done without these experiences. Since that time my husband has been healed of tuberculosis in the last stages. He also was healed of a severe case of tonsillitis, and of Spanish influenza. Our little daughter was healed of spinal meningitis in one treatment.

The thing that makes me happiest at this time is that I am learning that evil in all its forms is no part of man.

(Mrs.) JESSIE OVERSTREET, Fort Worth, Tex.



I am truly thankful for the various physical healings which I have experienced in Christian Science. The one outstanding healing is that of a broken ankle, for which a prominent surgeon had told me that there was "no earthly help." This healing took place during my first half year of study of the Bible in connection with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I was so eagerly seeking Truth for Truth's sake, that I never gave a thought to my ankle until the day I realized that it was completely healed. Since then, nearly three years ago, I have enjoyed normal strength and use of my foot after twelve years of suffering. After two months of study of Christian Science I was able to discontinue the use of eyeglasses, which I had worn when at work for about eight years. I am also so thankful for the many instances of comfort and healing that have come to others.

Better by far than any physical healing is the wonderful joy, peace, spiritual uplift, and strength that follows even the least little effort in the way of right thinking and doing. Be-

fore I became interested in Christian Science I had "eaten ashes like bread, and mingled my drink with weeping." But God has turned my sorrows into joy, and with all my heart I thank Him, Christ Jesus, and our dear Leader, Mrs. Eddy, for Christian Science. I also owe so much gratitude to the kind and patient practitioner, and to all the dear friends who have helped me constantly through their stern rebukes, loving gentleness, and good example.

(Miss) KATHRINE AAGAARD, Boston, Mass.



Before knowing anything about it, I had heard Christian Science spoken of and ridiculed as an "American craze," and I never dreamed that it was anything deeper than that and that it could possibly have any meaning to me, until I came into actual touch with its teaching and began to read the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I hardly remember a time when I did not have a great desire to understand the world of life around me. Quite early in my experience I felt the sorrow of the world pressing in on me. I tried many different ways of thinking. I had become a member of the Church of Scotland, but that never satisfied me.

I had always desired to be of use in the world, so took up the profession of music and became a worker in the woman's suffrage movement. Life then became increasingly interesting and stimulating, and yet at heart I felt that I was coming no nearer the truth about life than before. I relied entirely on material means, mental and physical, for everything, though had I been told the many isms that I delighted to look into were material I should have been rather indignant. I had also all the old theological beliefs regarding life and death and felt the impossibility of understanding their mystery or of getting to know God in this world.

Finally came the turning point when all these material ways of thinking were powerless to help me at a time of great mental and moral difficulty. I came to a standstill and thinking seemed full of pain. At that time Christian Science came actually within reach and I began to read the textbook. The first thing that struck me in reading the textbook was the constantly recurring thought of man as spiritual and not material. I felt instinctively that in this thought lay the answer to my lifelong seeking. This was really my healing in Christian Science, though at the time I did not realize it. In these days I did not find much else in the textbook to hold on to. I often wondered why there were so many repetitions of the same idea. As I grew toward a clearer understanding of the textbook I realized with joy that it answered all my questions and much more indeed; I only now begin to realize how much more.

Since then I have learned many things, among them being the fact that the seeming repetitions are, when taken along with the different contexts, completely new concepts of some infinite idea of the Science of infinity. Since then I have never found Christian Science to fail me in any case of need and, when honestly applied, Christian Science has been my only remedy for illness in all these years. I have been healed of the fear of deafness, of sharp attacks of bronchitis. These difficulties have been overcome many times with the loving help of practitioners and also through my own understanding of this living truth. I feel that I owe everything that makes life worth living to the revered Leader of the Christian Science movement, Mary Baker Eddy. I am increasingly grateful to her for her noble, unselfish life for the good of humanity.

Chief among all the blessings that have come to me

through the teaching of Christian Science is the understanding it has given me of what the Bible, and especially the teaching of Christ Jesus, means for humanity and the reason why the Bible has stood the test of the centuries. My experience is the experience of many people in the world to-day, and this testimony is written with the hope that it may help some one in doubt and distress as I was, to find the peace and security that are daily becoming more and more part of my life.—(Miss) CATHERINE YOUNG, Dowanhill, Glasgow, Scotland.

♦

It is now about two years since I was healed of enlarged glands of the neck. When this condition was first noticed, not much attention was paid to it. Help was sought in Christian Science, and lovingly given, but the abnormal condition was not overcome. Much fear was expressed by those dear to me. After a time, at the urgent request of family and friends, a specialist in a near-by city was consulted. The verdict he gave was not encouraging. It was that the disease was an incurable one and gave me a short time to live. He said he would advise X-ray treatment.

After a consultation with a physician who gave X-ray treatments, in which he said he had never seen any one suffering from that disease healed, I returned home. Having satisfied those about me regarding consultation with specialists, I now said I wanted Christian Science treatment, for I knew it would heal me. Consent was given, and a trip was taken back to the city. With what rejoicing and peace I applied to a Christian Science practitioner whom I knew! In a few months, through her loving work, I was completely restored to health.

It seems as if a well of gratitude to God had been opened in my heart for His loving-kindness; for the work done by our revered Leader, Mary Baker Eddy; for the spiritual uplift which comes to me through the study of the Lesson-Sermons and Mrs. Eddy's other works; for the love that I now feel for the Bible; for the Christian Science periodicals; and for every activity comprised in this great movement.

(Mrs.) GRACE J. CRAIN, Redfield, S. Dak.

♦

I am surely grateful for the many, many blessings that have come to me through the study of Christian Science. When I first became interested, which was a number of years ago, I was suffering from nervous prostration, and my friends thought there was very little left of me. I had at that time been under the care of a prominent physician in the city where I was then living, without receiving any benefit; but when I became interested in Christian Science, I was completely healed through the reading of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, to whom my great love goes out for having made it possible for me to receive this truth. Since then I have been an earnest student of Christian Science.

At another time I had a manifestation of a swelling near the heart. I worked over this condition for some time; but not having been relieved, I asked for help in Christian Science from my class teacher and practitioner. The help was lovingly given, and the healing was instantaneous and complete.—(Miss) FLORENCE A. CANFIELD, Orange, N. J.

♦

Christian Science has met our every need for the last seven years, and during that time we have seen many of the so-called children's diseases healed. A healing which I feel deeply grateful for is that of pink eye. Our boy, twelve years old, awoke one morning screaming with pain in one of his eyes. On looking at the inflamed, watery condition I

knew that the doctor would call it pink eye. I immediately asked for help in Christian Science, and with the loving work of a practitioner the pain was entirely met in twenty-four hours; and in four days' time the inflamed condition had entirely disappeared. Any one familiar with the disease knows that there is always the fear of it spreading to the other eye; but by clinging steadfastly to the truth, and knowing that Truth is the only power, the other eye was not affected.

Under medical treatment the child would not have been allowed to use his eyes, but he was able to be about the house and to read, with no ill effect whatever. I had this trouble two different times, before coming into Christian Science, lying in a darkened room with an ice-bag on my eyes, suffering agony for three or four days and being confined to the house a week or ten days before all inflammation disappeared. This was just another proof to me of God's loving, protecting care. Christian Science has proved to be an ever present help, not only in overcoming physical ailments, but in business and daily life, and has helped me to overcome a great sense of fear.

(Mrs.) NELLIE M. SNYDER, Lakewood, Ohio.

♦

In 1912 I was led to read "Science and Health with Key to the Scriptures," by Mary Baker Eddy, to see if there was hope through it to save the life of a member of our family, who was then critically ill. I had not read many pages until I came to the conclusion that this was the most marvelous book I had ever read. It upset my entire religious education. While I resented the constant references to sin, sickness, and death as being healed through Christian Science, still I thought it was the most sane interpretation of the Bible I had ever read, although I was educated for the ministry, and owned almost every known commentary on the Scriptures. I had taught Bible classes, and almost every grade of Sunday school class, yet I soon came to the conclusion I had not known anything about the real meaning of Bible truth. On second reading of the book my theological education was reversed and I came to understand somewhat of God, man, and the marvels of a spiritual creator and creation. During this process of transformation I found myself healed of neuralgic headaches that I had been subject to, almost weekly, for over fifty years; and was also healed of a severe form of muscular rheumatism; also of pyorrhea, on which I had spent much time and money with dental specialists. I will not detail the suffering from these troubles, nor the amount of drugs and medications used for only temporary relief. These healings, and several minor ones, resulted from the transformation of my thought through the reading of Science and Health.

I am surely grateful for these physical healings, as they are a proof of the truth revealed in Christian Science, but I am most grateful for the transformation of character through a better knowledge of God and salvation. Mrs. Eddy says, "The emphatic purpose of Christian Science is the healing of sin" (Rudimental Divine Science, p. 2). And it seems to me impossible to study her books in conjunction with the Bible, and make an honest effort to practice the teaching, without reformation following. To say that I am grateful for having been led to become a student of Christian Science, the wonderful key to the Scriptures, is but to acknowledge my great debt to Christian Science. The knowledge of God as revealed in Science and Health has met every need of our home during these years without a drug, or even a drink of water as a medicine.—J. S. MILLS, Toronto, Ontario, Canada.

My desire for a clearer understanding of God and for a religion that seemed more practical led me to an investigation of Christian Science. I read "Science and Health with Key to the Scriptures," by Mary Baker Eddy, through but did not grasp the meaning of it, and so I started to read it the second time. Before I had read very far I began to understand the Principle, Love, upon which it is based. And then it dawned upon me that I had been depending upon human mind instead of divine Mind for a foundation upon which to build my life. This convinced me that I had found that which I so greatly desired and needed, and so I began a daily study of Mrs. Eddy's writings and also became a regular attendant at the Christian Science church services.

During the past ten years I have had many healings which have proved the everyday usefulness of this religion. In my work as a teacher in public schools, I have been able to do the maximum of work with the minimum of fatigue, and have found that my knowledge of intelligence as being divine has helped many children over the rough places.

Two years ago I was quickly healed of pyorrhea. I have never had any dental work done, and so when my teeth began paining me I supposed that they must need filling and went to the best dentist I knew. When he examined my teeth he said they were perfectly sound but that I had pyorrhea and had better go to a specialist in that disease. I felt quite disturbed about this but went to a Christian Science practitioner and asked for treatment. In three days' time I felt comfortable again. A few weeks after this I entered a university where all students are required to undergo a thorough physical examination, and when I was examined the doctor pronounced me to be in good physical condition and particularly remarked upon the perfect condition of my teeth. I feel most grateful for this experience, because it proves the efficacy of Christian Science.

(Miss) BIRD A. WALKER, Fort Worth, Tex.



I am most grateful for Christian Science for all that it has done and is daily doing for me. Through the study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with the help of a practitioner, I have on several occasions experienced the healing power of Truth. My first healing took place at a Wednesday evening meeting while listening to a testimony given, based on Mrs. Eddy's words, "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60). I went to that meeting in a very weak condition and full of fear. I left it quite well, filled with a great joy and peace, and had all the buoyancy of a school-girl. Another instantaneous healing I had, accompanied with the same joy and peace, was while reading the first chapter of the epistle of James, every word of which became illumined with spiritual light as I read. Serious discordant conditions had been manifesting themselves from time to time, my nights were sleepless, and as in the first case I was in a great state of fear. With help from a practitioner I have also been healed of chill, an inflamed eye, and backache. I can never be grateful enough for the protection and help Christian Science has been to my little boy. In infancy acute constipation was quite cured; a burning accident, measles, and other inharmonious conditions have all yielded very quickly to treatment. For the protection of the ever present loving Father, for a better understanding of God and the Bible, and for all the accompanying blessings of Christian Science my heart is filled with gratitude.

(Mrs.) REB. B. REID, Shettleston, Glasgow, Scotland.

Signs of the Times

[From "The Renaissance of Prayer," by Rev. Samuel McComb in *The Churchman*]

One of the most striking and at the same time most promising features of the religious situation to-day is the new interest in prayer, the strenuous endeavor to understand it, the search for fresh methods whereby it may be made more efficacious in the life of the individual and of the group. It has been shrewdly remarked that an age is known not so much by the books that it reads as by those that it writes. It follows that he who would understand the trend of the higher thought of to-day must give weight to the fact that never probably in the history of religion have been produced so many books and discussions on the theory of prayer, and never so many societies and circles formed for the reduction of theory to practice as at the present time. . . . The psychologist is right when he says prayer is religion. . . . The materialistic tradition which for the past half century has governed the science of medicine, to the rigorous exclusion of any moral or spiritual instrumentality in the cure of disease, has at last been challenged. Under the influence of prayer and faith it is now certain that various disorders, incapable of cure by the usual medical remedies, have been mitigated or wholly overcome.

The end of all prayer is to draw near to God, to find in Him our life and our strength. This is real prayer as distinguished from counterfeits. Now in this real prayer there is a power which can shape the future of man and of the world. In answer to such prayer energies are renewed and we cease to be weak, dependent victims of this or that external force; inhibitions are swept away. . . . The mind that is at peace with itself, the will that is made strong to suffer and to do, the heart that is sustained by hope and inspiration—these are not dead, mechanical things; they are living forces which ever tend to actualize themselves in a world without. They call into being a new series of events and circumstances which otherwise would not have been. Prayer is thus the creator of great practical enterprises, of causes and movements that may affect powerfully the destinies of individuals and of nations. Can any one doubt, for example, that the prayers of a Shaftesbury or a Gladstone set in motion and filled with victorious energy influences that made for the social and spiritual enfranchisement of millions?



[From *Public Opinion*, London, England]

"In the last resort it is by compulsion that we come to the truth," says the *Observer*. When the pressure of events grows too strong for us, ignorance is death. The refusal to know is suicide. When humanity begins to threaten its own existence, it must in truth "learn or perish"! That point we have reached. Looking round, we think it could not be denied that a great change is under way.

Humanity is making efforts that are not accidental or spasmodic but part of a general movement which will continue to build with its own hands a basis for the peace on earth which it has preached rather than served, hitherto. We should not overstate our belief. When man takes peace for granted, there will be peace.

What is to be seen in the world now is not the millennium, but is the promise of a new age and the refutation of disbelief in human progress. Moral evolution cannot be disentangled from social, political, or economic evolution. Doctrine that seemed Utopian and hardly relevant in the world nineteen, ten, or even two centuries ago, is explained to us

by the world of to-day as imperious truth. The last century has seen a change more rapid than that of ten before it. Our world of to-day has shown us war in a new guise and therefore shows us peace in a new guise. We have new light on an old lesson. We are coming to understand in our generation that there is no divorce between right and reason, that precepts are as real as practice, and that their neglect is ruin.

✧
[From *The Pioneer*]

Among the many dire prophecies that were made regarding the injurious effects prohibition was bound to have upon business, there was one that predicted a great slump in the value of hotel properties. In some instances this for a time was evident, but the time of readjustment and reconstruction came, and now all over the country, and especially in the larger villages and towns and in the cities, present and former hotel properties represent a larger value than ever before in their history. In cities like Toronto and Hamilton and London, this is markedly so, for the hotels generally have either been enlarged or changed into buildings in which other kinds of business are carried on and where many more people than formerly are employed. It was a shame that the value of so many fine properties was for so long just an inflated value—a temporary value—through the profits that came from the barroom.

They report from the United States some very interesting changes since prohibition came into force. In one place a brewery that formerly employed one hundred and fifty-six men making beer has been turned into a tannery employing sixteen hundred men. In another brewery where one hundred men were employed, there are now five hundred engaged in the manufacture of furniture. Another reports a change from a distillery to a boot and shoe factory, employing twenty-five hundred men instead of one hundred and twenty-five. Surely it will not be denied that these changes are for the better.

✧
[From *The Congregationalist*]

It is good to think that as the door of 1922 is flung open no sound of war is heard. Even the little wars, which have followed the world war, like little shocks after an earthquake, are quiet just now. The number of men who have been dismissed from army ranks in 1921 amounts to a full million. May 1922 do better!

✧
[From *What the Colleges are Doing*, Boston]

The needs of the student who has exceptional capacity in a special field is recognized in a unique scholarship just established at the University of Wisconsin. "The Zona Gale Scholarship" (so named in honor of a distinguished graduate) is to be awarded annually to a student who has shown that he possesses special talent of a high order, and who wishes to spend his time in the university in pursuing courses which will develop his native gift, without being required to complete studies in which he has little interest. The scholarship is open to any person in any part of the country who has given evidence of exceptional creative ability in any field of human interest and activity. There are no restrictions in respect to age, sex, or race.

✧
[Wilson M. Taylor in *The Quaker*]

It is the religion of Jesus which counts more than the religion about Jesus. . . .

Truth of itself is sufficient to win. It needs no sponsor to vouch for it other than conviction. Failing to convict

through its inherent self-evidence it must bide its time. The truths enunciated by Jesus concerning the relationship of man to man and man to God carry self-evident conviction to the hearts of his followers. The great teacher of man is not flattered by subordinating his teachings to a discussion of theories concerning his advent. He can only be magnified in the hearts of Christians in proportion as they practice or apply the rules of conduct as laid down by him. "If ye love me, keep my commandments."

Christian sects can unite in brotherly love through looking at the blossom, but will ever keep apart by looking at the soil from which the blossom springs. The one kindles sympathetic affection between man and his brother man, and through that affection God becomes visible; the other repels man and his brother, and through that repulsion estranges God.

✧
[From "A New Champion for the Modern Girl," in the *Sunday Eagle*, Brooklyn, N. Y.]

A new and vigorous champion for the modern girl has arisen in the person of Mrs. William A. Dupuy, national president of the League of American Penwomen. . . . Mrs. Dupuy insists that the Sunday schools of the Christian Science churches are more crowded than the churches and that the boys and girls object to leaving them at twenty. Any faith which can make a showing like that has no occasion to worry over the conduct of its girls. A real danger is the decline in Sunday school attendance reported by many churches. That indicates a failure of training which would protect young people under the freedom of the twentieth century social code. Character counts far more than social customs, although good manners add a highly desirable grace to right living.

✧
[Thomas A. Edison, as quoted in *The New York Times*]

"But maybe we have passed beyond the time when the thoughtful two per cent—you know, I gather from my questionnaire that only two per cent of the people think," and Mr. Edison smiled broadly—"maybe they can't shout down American thinkers any longer. The only dynamite that works in this country is the dynamite of a sound idea."

✧
[From "Materialism vs. Humanity," by Hon. Charles E. Russell in *The Open Door*]

For myself, I do not believe any disease was ever cured by internal medicine, or can be. There is more curative power in a few words of encouragement, kindness, and love than there is in the whole range of materia medica.

✧
[From the *Watchman-Examiner*, New York, N. Y.]

Life should be so completely subordinated to a great central, controlling principle that the application of that principle in given cases may be immediate and automatic. This is what is meant by having the spirit of Christ abiding in us.

✧ ✧ ✧

Articles and Testimonies

Available articles from members of The Mother Church and good testimonies from those healed by Christian Science are always welcomed for consideration by the Editors. 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, Boston 17, U. S. A.

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.

"Rudimental Divine Science" for the Blind

In English Braille

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

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

From the Clerk of The Mother Church

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

Correspondence relative to the Tenets should be addressed to The Clerk of The Mother Church, 236 Huntington Avenue, Boston 17, Mass.

From the Church Treasurer

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

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

Please advise promptly of any change in name or address.

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

♦ ♦ ♦

Subscription Rates

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 *Sentinel*.

ORDERS

All orders for Mrs. Eddy's writings, literature, subscriptions, and miscellaneous articles should be accompanied by remittance.

Price List of Selected Bibles

All Bibles in this list, with the exception of German and 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.

BIBLES IN SPECIAL BINDINGS

Oxford Bible, Self-pronouncing. Brevier type, bound in Persian Morocco, limp, leather lined to edge, silk sewed, round corners, gilt edges, uniform in style with Science and Health, pocket edition. Size, 6½x4½x1 inches. Price \$7.25. Order number 01440X.

Oxford Bible, Black-faced Brevier type, very distinct. Bound in Persian Morocco, limp, leather lined to edge, silk sewed, round corners, gilt edges, uniform in style with Science and Health, pocket edition. Size, 6½x4½x1 inches. Price \$7.50. Order number 01483X.

Oxford Bible in Long Primer type. Stamped cloth, square corners, marbled edges, 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, limp, leather lined, round corners, gilt edges. No maps. No cyclopedic helps. Size, 8½x5¾x1¾ inches. Price \$10.00. Order number 02667X.

OXFORD BIBLES IN 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, black, limp, leather lined, round corners, gilt edges, uniform in style with Science and Health, morocco vest pocket edition. Price \$4.75. Order number 08X.

BIBLES IN LARGE TYPE

Oxford Bible. Suitable for use of First and Second Readers. A text Bible, with no references or helps. Uniform in style of binding with Science and Health, large type edition. Size, 10¾x8x1¼ inches. Price \$16.50. Order number 01683X. Size, 7½x6¼x1½ inches. Price \$13.00. Order number 02561X. Size 7½x6¼x2¾ inches. Price \$7.00. Order number 02569.

OXFORD TEXT BIBLES

Small Pica type, superior cloth, fine grain, round corners, red edges, 12 maps. Size, 9¼x5¾x1¾ inches. Price \$2.75. Order number 02300.

French Morocco, limp, round corners, red under gold edges, 12 maps. Size, 9¼x5¾x1¾ inches. Price \$5.20. Order number 02303.

Oxford Minion Black-faced type, superior cloth, fine grain, round corners, red edges. Size, 6¾x4¾x1¼ inches. Price \$2.00. Order number 02000.

OXFORD TEACHERS' BIBLE

Long Primer type. Self-pronouncing, with cyclopedic helps, arranged under one alphabet. Full page plates, 15 colored maps, French Morocco, overlapping cover, round corners, red under gold edges. Size, 8½x5½x1½ inches. Price \$5.35. Order number 02723.

OXFORD SELF-PRONOUNCING BIBLES

Brevier type, superior cloth, fine grain, round corners, red edges, 6 maps. Size, 6¾x4½x1½ inches. Price \$2.50. Order number 02100.

French Morocco, limp, round corners, red under gold edges. Size and type same as in Bible 02100. Price \$4.00. Order number 02103.

French Morocco, limp, round corners, red under gold edges. Oxford Brevier type. Size, 6¾x4½x1½ inches. Price \$6.00. Order number 02103X.

GERMAN BIBLE

Martin Luther edition revised. Similar in size and binding to German translation of Science and Health, pocket edition. Persian Morocco, limp, leather lined to edge, silk sewed, round corners, gilt edges. Size 6½x4½x1 inches. Price \$7.50. Order number 01912X.

FRENCH BIBLES

La Sainte Bible (Version Synodale) Nonpareil type, cloth, boards, square corners, red edges. Size 6¾x4¾x¾ inches. Price \$2.25. Order number 8160X.

Persian Morocco, limp, round corners, gilt edges. Price \$5.25. Order number 8161X.