

Christian Science sentinel.

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CHRISTIAN SCIENCE



SENTINEL



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

Vol. XX No. 2

Boston, September 8, 1917

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



A NOBLE TYPE OF
"GOOD HEROIC
WOMANHOOD"
Lowell

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS BOSTON MASS U.S.A.

Christian Science Literature

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

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Simplicity of the Word

CLARENCE W. CHADWICK

WOULD-BE critics of Bible teaching must not overlook the fact that spiritual things can only be spiritually discerned. If this basic fact is ignored, one is as incapable of intelligently commenting upon the teaching of the Scriptures as he would be of talking about something of which he knows absolutely nothing. We are told in I Corinthians that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This statement of Holy Writ should and does make its appeal to the humble and sincere seeker after Truth. With such a one it immediately puts a stop to any unwitting attempt to interpret spiritual truth through the medium of mortal mind or material sense. What an atmosphere of Christian charity, consideration, and kindly feeling would prevail in the world if all would allow themselves to be instructed by this simple but profound statement of Scripture!

If "holy men of God spake as they were moved by the Holy Ghost," is it at all unreasonable to assume that these same men wrote from the same standpoint of inspiration? People who think deeply upon spiritual things do not question this assumption, even though they may not fully grasp the inspired or metaphysical meaning of the Bible. They have experienced enough of the peace and joy of the Spirit so that to doubt for one moment its inspired origin would be impossible; nor would they hastily yield to the temptation to place a material or sense construction upon its spiritual teaching. In the same manner must seekers for Truth approach the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, if they would arrive at an intelligent understanding of its teachings and be able to impart them to others. It is the simplicity of spiritual teaching which confounds the worldly-wise, and even many professing Christians seem not to grasp the thought that material sense testimony is in open conflict with spiritual testimony, and that the exercise of faith in an unseen higher power demands the subjugation of the so-called physical senses.

To say that one has faith in God, while claiming the right to think and to act in accord with the evidence before the material senses, would mean that one can serve two masters. This is the very thing which millions of people are vainly endeavoring to do. They seem to think that faith is something which can operate without their questioning material sense testimony, but such thinking on their part leaves them slaves to a false sense which has no intelligent estimate of spiritual things and knows not how to discern them. Without knowing it they are trying to have faith in Spirit without questioning the validity of that which denies the presence and reality of Spirit, that is, belief in matter. Here Christian Science comes to the rescue of benighted mortals and awakens thought to the opposite natures of Spirit and matter. It tells them that to have faith in Spirit is to deny the power, presence, and reality of matter or material sense. The moment this point is grasped understandingly the sim-

plicity and practicability of Christian Science become self-evident.

God is good. No Christian could question the simplicity and directness of this proposition; but immediately comes the thought, Where did the evil all around us come from? This question betrays at once an ignorance of the meaning of two of the simplest yet most inclusive words in the human vocabulary,—"God" and "all." Science says that God is good and God is All, hence good is All; and since God is Spirit, Spirit is good and All. The intelligent acceptance of these simple propositions means the complete forsaking of all belief in any other being or existence than God, or good. In other words, to accept or to have faith in God, good, is to deny the existence of matter and evil. Until this point is scientifically discerned, the simplicity of the word will not be appreciated even by professing Christians. Instead, the proposition that good is All will seem to them abstract, unreasonable, and impossible.

Does one stop to realize the meaning of omnipresence when admitting that he believes God to be everywhere present? This very individual may express contempt for Christian Science because it does not reason from a personal sense standpoint, little realizing that the admission of God's omnipresence is absolute denial or contradiction of sense-testimony. The admission that Spirit is everywhere present precludes the presence of that which is unlike Spirit, else such admission is without faith in God's allness. In other words, it is blind belief without understanding, and this is not faith. Paul must have been reasoning upon this very subject when he stated that "without faith it is impossible to please him [God]." The individual who says, "I believe what the senses tell me," is disqualified to say or to prove anything that is scientifically true about God. He can theorize, nothing more. The very simplicity of the word of God will be "a stone of stumbling, and a rock of offense" to him. He will say that he believes God to be everywhere present, but that evil or matter is also present. This admission leaves him at the mercy of a false material sense which Jesus defined as "a liar, and the father of it," and while under its sway he will think that he is doing God service when ridiculing and condemning his own mistaken concept of Christian Science.

The meek and humble servitor of Truth accepts with childlike faith the proposition that God is the only real presence, and with this as a sure foundation he goes forth with the calm assurance of a David to slay the Goliath of sense-testimony which would boast of a power and presence opposed to God. He succeeds in proving that good is all power and presence, because he has no faith in outward appearances but all faith in the unseen fact that God, good, is All-in-all. Instead of thinking that Christian Science is an unreasonable belief, he is honest enough to apply the rules of this teaching to his own immediate needs, and thereby opens for himself the door to the kingdom of heaven on earth. He is amazed at truth's simplicity and naturalness. "God is All" has a new meaning for him when he becomes conscious of freedom from pain and disease. The absurdity and unnaturalness of a material interpretation of the Bible disappears,—he has

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caught his first glimpse of practical Christianity, which can come in no other way.

The time will come when every one who professes to love the great Wayshower will be able to prove the power of God to heal disease and sin in precisely the same manner that Jesus did, and he will reach this point of spiritual understanding through childlike, humble acceptance of that most simple yet profound statement of Christian Science, "God is All," which has ever confounded and ever will confound the worldly-wise. Those who prefer to judge by what they see and hear will continue in blissful ignorance of the simplicity, directness, and naturalness of the word of God as presented to the world in the Bible and in Science and Health. On page 339 of the last named book we read, "Since God is All, there is no room for His unlikeness." Could this basic truth of Christianity be more simply stated?



Eternity versus Time

KATHARINE MERRILL

ON the door of a shop that many people enter hung a card with the brightly colored words, "Time is just a little precious bit of eternity." To a Scientist who passed the door came instantly the opposite truth, "Time is no part of eternity" (Science and Health, p. 468). The one who phrased and prepared the card intended to check the waste of time by making the reader pause to consider the value of his time: but the motive nevertheless was only a partial thought after all, a truth half perverted.

For what is time valuable? For nothing, men admit, except the measure of life it includes and the opportunities it affords. Men think of these opportunities mostly in terms of pleasure getting and money making, in terms of the play and the business of the world, the "going to and fro in the earth." The measure of life and the opportunities supposedly given by time are thought wasted unless there is definite visible gain to represent them; or, as some one has said, "unless there is something to show for it all." This thought too is usually a perversion, because gains visible and tangible are too often in their nature merely material. They are mostly based on the belief in the value of matter and material objects as true essence, substance, things to be prized in and for themselves, apart from the thought which created them or which is represented or expressed in them. Men indeed are not always blind to underlying thought, as for instance in the case of a gift from a friend,—a gift whose smallness may be apologized for and excused because of the love that goes with it. Yet many are tempted to feel that they could prize the love more if the object could be rated higher.

The opportunities men seek are as a rule opportunities to acquire,—to acquire friends, home, property, ease, learning, position, fame, and the multiplicity of objects upon which humanity dotes. But from the standpoint of absolute truth the real value of any object, whether a friendship, a flower, or a business, becomes clear only as we spiritualize our sense of it, as we see and properly estimate the value of the thought that produced it and the purpose for which it exists,—to express to human sense truthfulness and beauty and utility. It thus becomes a manifestation of these spiritual qualities, one of the diversified forms in which these qualities shine through the mist of mortal thinking.

These qualities are not dependent on time or influenced by time. In fact, it is seen that they have a real existence in thought even though the object or manifestation of them may not appear to the senses, may not "materialize." We recognize these qualities as above time and free from its domination; time is therefore clearly not what produces the objects, and should not be thanked for

them or valued for them. It is only perverted mortal thinking which names, uses, and estimates objects without much if any regard for the spiritual reality which they typify. And it is only dull materialism that allows this mortal name, use, and estimation to constitute the whole of the object and the value and purpose of its pursuit.

Since the spiritual reality of anything is its true value, manifestly this spiritual reality, this true idea as God knows it, is what men should strive after. Hence it is not time that is wasted by the careless person whose notice the card on the door was intended to catch. What is wasted is opportunity to direct thought, to direct it not toward the objects of sense, as mortal will demands, but toward those God-ideas which mortal sense perverts. The opportunity to do this is ceaseless, independent of time. Thought so directed toward reality brings its own manifestations of inner peace, sufficient means, and visible health. These may appear to be the very same objects for which all the world is striving, but this appearance is deceptive. Later, as fuller spiritual understanding is attained, these manifestations themselves will be more spiritual.

Yet even now, while the degree of understanding generally reached is still small, these manifestations of happiness and health and prosperity are different from what the world thinks them to be. They are different because they are the result of conscious effort to recognize and obey God in everything. They do not spring, as many of like appearance do, from self-will, mortal opinions, and human inconsistencies. The individual who has thus consciously and with effort fixed his thought on supersensible realities, and who finds himself receiving along with his spiritual experiences some measure of those blessings which the world calls material,—that individual may be trusted to know and to testify honestly whence those blessings came and what he intends them to mean in his own future growth. He is surely a better judge of what has happened than one who has never cared to investigate even the possibility of spiritual blessings taking form in the things that are "added."

Just as mortal thought blunders in striving for the sense-objects supposed to be offered by time, so it blunders in attempting to lengthen and beatify that span of life which time is supposed to include. Time is a notion agreed on by mortals for their own convenience and to measure their own concept of eternity. Eternity being a thing that the finite senses cannot grasp, those senses form a concept of time; they have to work in something of their own make-up, something limited like themselves. But Life is not limited, for Life is ceaseless being. Even mortals do not think of life in the abstract as ending, but only of certain forms (or separate entities) as ending and changing into other forms, yet still forms of life.

This unending life in the abstract that mortals cling to is only the mist-shrouded spiritual fact of man's eternal life. To that life, time can add neither length nor happiness. Man finds eternal life elsewhere than in and through time, which by its very nature of limitation is the opposite of eternity. He finds it in God, who is Life in its fullness and completeness, its divine richness beyond all human understanding. Time can measure no span of this Life. Compared with it, time is but "a sensual thought, like an atom of dust thrown into the face of spiritual immensity" (Science and Health, p. 263).

An individual struggling to understand the wonder of this and to make it practical for himself, may get his comfort in knowing that he is now in his eternal life; and that the meaning of this fact will be more and more opened to his perception as he clings to it with faith and gratitude. A new year will thus truly become another period for spiritual unfoldment, and he will see that these

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changes and unfoldments are God's measurements, the only true measurements. As a final achievement, he will prove, as Mrs. Eddy says on page 266 of *Science and Health*, that man "does not cross the barriers of time into the vast forever of Life, but he coexists with God and the universe."

◆ A Day of Service

PAUL DRAUDE

As a member of the literature distribution committee and an usher in one of our branch churches, the writer has had many opportunities to see what is being done by Christian Science. Being very young in Science when I commenced this distribution work, the privilege of serving the cause has meant the working out of many problems according to Principle.

During the stay of some battleships in the Hudson River not long ago, two of the sailors attended several of our services. The chairman of the steamship distribution committee had a talk with them, and learned that there formerly had been a copy of *Science and Health* in their ship's library, but that it had disappeared. They were promised another copy, also a copy of "Miscellaneous Writings," and I was asked to take these books over to the ship on Sunday, as the battleships were to sail the next morning. We did not have the names of these men and did not know if we would be allowed on board, so it was at once realized that we must look to divine Mind for guidance.

Sunday afternoon I reached the dock just as the three o'clock boat came in, but the crowd was so great that I could not get on, and so waited for the next boat, which was to come at four o'clock. At half past three a boat came from one of the other battleships with word that the secretary of the navy was inspecting the ships and that no more visitors would be allowed on board. Most of the crowd left the dock, but the thought came to me that as it was my duty to place the books in the library, the way would be opened.

Realizing that divine Mind would lead me, I waited until a little before four, and then approached a group of sailors from the battleship which I wished to visit. On nearing them I heard some degrading talk, and continued on a little farther, to where an officer was signaling out to the ships. When he had completed his message I told him I had some books for the library of one of the ships, and asked him if he thought I had a chance to get over. He said that perhaps I could, and so I waited until the four o'clock boat came, when word was passed around that no visitors would be taken back. This signal officer was in charge of the gangplank leading to the float, and he was admitting some sailors whose shore leave had expired. I was standing at the outside of the crowd, and as soon as the sailors were aboard he waved for me to come through, and I was the only visitor taken along. As I sat in that little boat I was filled with a sense of the allness and nearness of God and with thankfulness that He was guiding my footsteps.

When we boarded the battleship I started for the back of the ship, passing several groups of sailors on the way. Suddenly a sailor came up to me, saying, "I think you are looking for me," and I immediately recognized him as one of the two men who had attended our meetings, so that the books were placed in the proper hands. This man who was cook for the petty officers, took me to his little messroom, where on the floor stood a large hand-bag wide open. He showed me what it contained,—a Bible, a complete set of Mrs. Eddy's writings, two concordances, a *Quarterly*, and many pamphlets, making as it were a complete Christian Science outfit. He said that he left this open all the time, and the other men came and helped

themselves, returning the books when they were through, the number then interested being eight.

I then met the other man who had attended the services. He had charge of the ice-making machine, and he also had a complete Christian Science outfit, which he kept in a large box alongside of his work. He said he sometimes had opportunity to read while the machine was running, and had the books at hand so that any one else desiring to read them could do so. I could but think what a splendid chance there was for these men by their purified living and thinking to act as mighty beacons, letting their light so shine that their mates would be attracted to this saving and uplifting truth.

These two sailors returned to shore with me at five o'clock, when all visitors have to leave the ships, and when I left them they were on the way to the evening service at our church, after which a few more words were had with them. Thus ended an entire day spent in Christian Science service, and it was truly the happiest day I have ever experienced.

◆ Appreciation of the Lectures

GRACE N. I. CUMMINGS

To one living in a small town the Christian Science lectures are a great blessing, awakening students to more earnest efforts in applying the truth gained in studying our literature. When a lecturer's heart goes out to the audience with so much of the Christ-love that he is impelled to give in closing a special message to each one, how that message is treasured and thought over afterward! At the close of one lecture we were told that we would never again be so much afraid as we were before listening to the words which had been spoken. I for one needed that message, and realized that I was healed of discouragement.

At another lecture the story was told of a poor woman who lived inland, and whose friends decided to take her to the ocean, knowing of her great desire to see it. As she stood on the shore, looking out over the water, she was heard to say, "Thank God, here at last is something of which there is enough." From this time on I began to see that there was enough of many things; and were they not all mine,—the beautiful sky, the mountains, sunrise and sunset, trees, water, air, and more than all else, as the lecturer said, enough of Christian Science? Then there was the story of a man who seemed to be in need yet did not know what he needed. He thought it was material things,—money, coal, potatoes,—until it was at last proven to him that what he was really looking for was happiness, and he saw that he needed spiritual things instead of material.

In still another lecture we were told much of the sacred Scriptures, from Genesis on through Revelation, and the different kinds of literature the Bible contains were also pointed out. This was very instructive, and taught us more reverence and appreciation for that wonderful Book of books. Two other lectures to which I have listened brought to mind this passage from Revelation: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." These words were, to me at least, descriptive of the lectures. They were as poems set to music, and whenever I read them the rhythm is there just as when I heard them spoken.

I was greatly uplifted by these lectures and much mental debris was swept away. A year after hearing one of them, when a severe ailment had been attacking me for two days and I seemed unable to throw it off, I spent a day thinking upon some statements of truth made in the lecture, and all symptoms of the illness vanished. If any one should think I was using these words as a formula,

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let me say that such was not the case, as when I was beginning in Christian Science I found that the particular thought which solved a problem in one instance would not do the work in a different experience. I had to find a new expression of the truth for the solution of each problem. A recent lecture has inspired me with a greater desire than ever to study more earnestly Mrs. Eddy's writings and all of our authorized literature.

Once there was told the story of a man who, when asked how the long evenings in the country where he lived were passed, replied, "Well, sometimes we set and think; and sometimes we only set." Perhaps we may smile at this apparently humorous reply, but in reality it is not pleasant to remember that one has often "only set," when God has so many beautiful ideas for us to think upon if we are willing to do so, and particularly when we know that, as Mrs. Eddy tells us (*Science and Health*, p. 286), "God's thoughts are . . . substance and Life."



Life Eternal

J. ALLEN BARRIS

It has ever been the hope of mankind to escape from the beliefs of the flesh and their attendant evils and disappointments. Mortal man, believing or hoping that the present material existence will have an end, and longing for a surcease from his trials and disappointments, looks forward to the time when he will enter upon what he is pleased to call eternal life, forgetting that whatever is eternal is without beginning and without end. He does not stop to consider that from the very nature of eternity, if we are to have eternal life at any time we must have it all the time, even at the present moment. Existence to be eternal at any particular time must be eternal at all times. There is no period at which we can begin such a state; it always has been. This being the case, one is just as near eternal life at the present time as he ever will be. It is ignorance which hides this fact from him, and the great task of mankind is to acquire the truth which will dispel this ignorance.

The Adam or fallen man came into existence, according to the allegory in Genesis, as the result of eating "the fruit of the tree of the knowledge of good and evil," for the sentence was, "In the day that thou eatest thereof thou shalt surely die." It is therefore this knowledge of good and evil, this belief of life and intelligence in matter, which constitutes the state of death in which the Adam-man still dwells. This state must have had its inception at the moment of disobedience, for does not the warning say "in the day" that they should eat (not at some time thereafter) was the punishment to follow the act, so that this state of belief in death was coincident with the act of acquiring the knowledge of good and evil, and is recognized as mortal or material existence,—a state which is dead to the consciousness of Life as the only reality. It is the working out from this mortal sense of existence which constitutes the resurrection.

That which makes life eternal is the spiritual fact that God is man's Life. As God is the only permanent Being there is, it follows that everything which is eternal must be included in Him. "All is infinite Mind and its infinite manifestation, for God is All-in-all," declares the "scientific statement of being" as given on page 468 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The Master said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." If the knowledge of God, who is Spirit, is life eternal, then the belief that we can know matter, the opposite of Spirit or God, must be the opposite of eternal life. The more thoroughly our thought is fixed on matter and the more thoroughly we believe in the reality and power of matter,

in that proportion are we separating ourselves from God, from life eternal.

When do we know God, or when do we really know anything? It is perfectly evident that the truth is the only thing which is knowable, and truth is demonstrable. We know God only in so far as we have proved His power to heal and to save us. The attainment of a full knowledge of God is one of progression, as is all knowledge; therefore the attainment of eternal life is not something that can be accomplished merely by exchanging one state of existence for another,—by passing from one sphere of action to another sphere of action through the experience called death. The *modus operandi* is a mental one.

The transition called death is simply an event in this mortal material sense of life, and does not necessarily mark either the beginning or the end of any period of existence. As with any other event, however, there may be a measure of growth as the result of the experience which will lift thought to a higher plane of consciousness; but as far as human consciousness is concerned, it will flow along its material channel until all materiality disappears through spiritualization of thought. Then will death, or the material sense of things, be overcome, and we shall find ourselves in that state of consciousness called the kingdom of heaven, from which in reality we are never absent.

If human effort is to be devoted to the attainment of eternal life, which is the fulfillment of the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," then every experience which increases our knowledge of God is bringing us just that much nearer our goal, and every experience which deducts from or obscures our knowledge of God is preventing our approach to the goal, if not leading us away from it. The working out of our physical problems in Christian Science takes us farther than would at first appear. It includes much more than the healing of physical conditions. Every case of sin or sickness which is overcome through our knowledge of God, is to that extent acquainting us with eternal life, for the working out of the problem has produced in us a larger realization or knowledge of God. To the same extent has death been overcome, for consciousness has, in a degree, lost some of its materiality.

If this is true concerning the healing of sickness through a knowledge of God as taught in Christian Science, what must be the result of the so-called cures that are made through material means? Does not any seeming benefit from the physician's dose only serve to increase, at least for a time, our faith in the efficacy of matter to heal? Can we not reasonably say that such a result would increase our faith in something apart from God, and to that extent take us farther away from Him? Would it not fix more firmly in consciousness the belief in the power of death by shutting out from us the knowledge which is life eternal?

We are told that the time will come when all shall know God. Every departure from the straight path means that we must retrace our steps, and we read on page 407 of *Science and Health* that "every hour of delay makes the struggle more severe," for thought becomes more firmly fixed in the belief of the reality and power of matter. Much of our so-called knowledge is merely belief. Just as the world at one period said it knew that the earth was flat, or that the sun rose in the east and moved across the heavens to sink to rest in the west, with just as much authority does it say today that it "knows" the sick are healed by material means. It will learn that this so-called knowledge concerning healing is but an erroneous belief, and will also learn that its beliefs are taking it backward instead of forward, and so will hasten to change its methods.

Christ Jesus said, "I am come that they might have

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life, and that they might have it more abundantly." He also said that he came to fulfill the law, to satisfy the demands for man's redemption, so that this saying of his must have had its incentive in a desire of mortal man for something he did not have. As the supply is equal to the demand, the way for the demonstration of this saying must have been provided. The way of salvation is the true method of working out our problems.

When a problem of sickness comes to the truth to be healed, we mentally survey it from every point, and then through Science and reason we become convinced of the spiritual fact concerning it. With this conviction as our armor, we take our stand to resist mentally all that is suggested by the physical senses, which claim that there is a sick man to heal. Then, "undisturbed amid the jarring testimony of the material senses" (*Science and Health*, p. 306), and having our "loins girt about with truth," also "taking the shield of faith," we fearlessly maintain our position until we see the evidence of the physical senses melt away, because spiritual sense has prevailed.

Love's Reward

ANNA J. HUDSON SMITH

On page 454 of *Science and Health* we read, "Love inspires, illumines, designates, and leads the way." This wonderful truth was sweetly and simply proven to me over two years ago, when I called to see one who was apparently a very sick man. I found him trying to sit up a few minutes on a hard, wooden chair, and when leaving I thought there surely must be some way to provide a more comfortable chair for him.

It was a very hot day, but I decided to go on down town and price canvas chairs. Upon inquiry, I found they were five dollars, which was quite beyond me at that time. I then recalled a practitioner who had an office close by, and on going there I found that he had the frame of just the kind of chair I wanted, but it needed a new canvas. Returning to the furniture store to ask the price of a new canvas, I was told it would be a dollar and seventy-five cents; but on the way home I passed a tent and awning shop, and stepping in to ask what they would charge to put a new canvas in the chair, was told it would be a dollar. When I gave the order, strong in the assurance that Love would provide the needed sum, the clerk said: "Oh, yes, we know the man who lives in that tent. I do not think he will need any kind of chair very long."

The chair was to be finished in a few days. In the meantime a lady came to see me who said she would like to give me a dollar, because I had given her such a helpful thought one day in regard to her glasses that she had been able to lay them aside permanently. I told her I did not desire to take a dollar for that. Then she said, "Will you take it for a little love offering?" I hesitated a moment, then said, "Yes; and I will tell you what this dollar will pay for." I told her of the sick man and the chair I was having repaired for him. It was the afternoon of the day that the chair was to be finished, so I took the dollar and went to the shop. The clerk said, "You know, we found a bit of canvas that just covered the chair, and it will cost you only fifty cents." For a moment I was quite overpowered, then I silently thanked God for the loving thought which had come to me to help a suffering man that hot summer day.

I am happy to say that the chair was not in use very long, because the man who then seemed to need it is now working in a garage and is as grateful for the teachings of Christian Science as I am. This is only one of the many proofs which I have had of Love's sure reward, and that, as Mrs. Eddy tells us on page 17 of *Science and Health*, "Love is reflected in love."

Selected Articles

[From a news dispatch in *The Christian Science Monitor*, Boston, Mass.]

The New York Court of Appeals, the highest court of the state, has again construed and applied the New York statute which forbids the practice of medicine without a license, but provides that it shall not affect "the practice of the religious tenets of any church." [This case is entitled *People v. Vogelgesang*, and it will appear in Vol. 221 of the New York Reports.] The same statute was before the same court in the now well-known case of *People v. Cole*, 219 New York Reports 98, when it was held to fully protect practitioners of Christian Science. In that case, however, the court said, "The religious tenets of a church must be practiced in good faith to come within the exception." In the present case the facts presented an instance of fraud or pretense, and it was decided accordingly.

At the same time, the Court of Appeals held that the trial court erred by charging the jury that the defendant had not the right to practice his religion for pay. The Court of Appeals also construed, in a clear and accurate manner, the clause in the New York statute designed to protect practitioners of Christian Science, and, after referring to like provisions in other states, summed them up as follows: "Through all this legislation runs a common purpose. The law exacts no license for ministrations by prayer or by the power of religion. But one who heals by other agencies must have the training of the expert."

The seven judges who sat in this case were agreed, except that Judge Cuddebach held that the defendant should have been granted a new trial by reason of certain errors of the trial court. The opinion of the majority, written by Judge Cardozo, follows in part:—

Cardozo, J.—The defendant had been convicted of the illegal practice of medicine. He says he is a spiritualist and that he has practiced the religious tenets of his church. If that is all that he has done, he has acted within his rights. We think he has done more.

The statute prohibits the practice of medicine without a license, but excepts from its prohibition "the practice of the religious tenets of any church" (*Public Health Law*, sec. 173; *Consol. Laws*, chap. 45). We held in *People v. Cole* (219 N. Y., 98) that the exception protected the practitioners of Christian Science, who taught as part of their religion the healing power of Mind. Even then we said that there were times when the question of their good faith must be submitted to a jury. But things were done by this defendant which no good faith could justify. He combined faith with patent medicine. If he invoked the power of Spirit he did not forget to prescribe his drugs. "It is beyond all question or dispute," said Voltaire, "that magic words and ceremonies are quite capable of most effectually destroying a whole flock of sheep, if the words be accompanied by a sufficient quantity of arsenic" (*Morley's Critical Miscellanies*, III, p. 17).

The law, in its protection of believers, has other cures in mind. The tenets to which it accords freedom alike of practice and of profession are not merely the tenets, but the religious tenets, of a church. The profession and the practice of the religion must be itself the cure. The sufferer's mind must be brought into submission to the infinite Mind, and in this must be the healing. The operation of the power of Spirit must be not direct and remote, but direct and immediate. If that were not so, a body of men who claimed divine inspiration might prescribe drugs and perform surgical operations under cover of the law. While the healer inculcates the faith of the church as a method of healing he is immune. When he

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goes beyond that, puts his spiritual agencies aside and takes up the agencies of the flesh, his immunity ceases. He is then competing with physicians on their own ground, using the same instrumentalities and arrogating to himself the right to pursue the same methods without the same training.

The meaning of the act is made plain when we consider kindred legislation elsewhere. In varying phrases immunity is granted to those who practice their religious tenets, but always in such a form as to confine the exemption to spiritual ministrations. The statutes are collated in the briefs in *People v. Cole* (*supra*). Thus, in Maine (Rev. Sts., 1903, chap. 17, sec. 16, 1895, chap. 170), Massachusetts (R. L., chap. 76, sec. 9) and Connecticut (Gen. St. 1902, sec. 4514) the exemption is specifically declared to extend to those who practice Christian Science. In New Hampshire (L. 1915, chap. 167, sec. 17) it is declared to extend to "those who endeavor to prevent or cure disease or suffering by spiritual means or prayer." In Illinois (Hurd Rev. St., 1909, chap. 91, sec. 11, p. 1474) the act does not apply to "any person who ministers to or treats the sick or suffering by mental or spiritual means without the use of any drug or material remedy." Nearly the same language is used in the statutes of New Jersey (L. 1915, chap. 271, sec. 9), North Carolina (L. 1905, chap. 697), Colorado (Rev. Sts., 1908, sec. 6069), Virginia (L. 1912, chap. 237, sec. 11), and Michigan (L. 1913, chap. 368, sec. 8). There are like provisions in other states. Through all this legislation there runs a common purpose. The law exacts no license for ministration by prayer or by the power of religion. But one who heals by other agencies must have the training of the expert.

If that is the true view of the meaning of this statute the defendant on his own confession has violated the law. Errors which otherwise might be important are thereby rendered harmless. The court charged the jury that the defendant had not the right to practice his religion for pay. There was doubtless error in the ruling (*People v. Cole*, *supra*). It is impossible, however, that the error should have affected the result, and we disregard it as immaterial (Code Crim. Pr., sec. 542; *People v. Swersky*, 216 N. Y., 471, 481).

The defendant was justly convicted and the judgment should be affirmed.

♦

[From *The Christian Science Monitor*, Boston, U.S.A.,
Aug. 16, 1917]

From the speeches and writings of statesmen and others in all parts of the world it is becoming more and more evident that the conflict through which humanity is passing is being generally recognized to be the Armageddon of ideas. This statement has, in fact, already become trite. That, however, which is not so generally perceived, is that this is not an entirely novel state of things, for sometime toward the end of the first century of the Christian era, Paul of Tarsus wrote to the Christians in Ephesus, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and to the Corinthians he said, "The weapons of our warfare are not carnal."

In "Miscellaneous Writings" (p. 12) Mrs. Eddy writes: "Mortal mind at this period mutely works in the interest of both good and evil in a manner least understood; hence the need of watching, and the danger of yielding to temptation from causes that at former periods in human history were not existent. The action and effects of this so-called human mind in its silent arguments, are yet to be uncovered and summarily dealt with by divine justice." Taking these two statements together, and comparing them with the article called

"Ways that are Vain" in "The First Church of Christ, Scientist, and Miscellany" (p. 210), it is impossible to avoid the conclusion that we are faced today with conditions similar in a degree to those which confronted the apostle, and that we must use his weapons if we are to emerge victorious from the battle.

Paul was nothing if not practical, and to have some little knowledge of the state of the world in which he lived is also, probably, to have some idea of how to deal with present day problems, which do not seem to be so very different, for though human experience changes greatly on the surface, fundamentally it remains much the same.

Paul wrote his great series of letters at a time when the Roman civilization had spread the meshes of its net all over Greece and the greater part of Asia Minor, and, by its contact with the ideas it found there had lost much of its old uprightness and purity, thus declining to the level of the older civilizations. In the first place, the Romans had become extraordinarily rapacious and their immense accumulations of wealth had brought with them the usual accompaniments of luxury, idleness, and superstition. The Greeks, again, with their vivid love of beauty and their philosophic turn of mind, had developed a materialism more refined in its sensuality than any the world has ever seen, and blended with these two main streams of thought, Greek and Roman, was a cult of demonology and magic, common no doubt to all primitive races, but in this case accentuated not only by the physical perfection of the cultivation, but also by the association, through trade and commerce, with the East.

Comparing, on a very broad scale, those conditions with some prevailing today, we find many points of similarity,—the immense wealth, the materiality engendered by a philosophy and science based on the evidence of the physical senses, and a religion consisting largely of rites and ceremonies "received by tradition from your fathers." It is not an exaggeration to say that the trinity of modern worship consists of money, the human intellect, and the material body.

The passage in the letter to the Ephesians referred to above, throws a light upon modern conditions which makes it peculiarly applicable to our present needs. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Compare also with this the third and fourth verses of the second chapter of II Thessalonians, where Paul is referring to "the day of Christ," saying: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Do not these passages, taken in conjunction with Mrs. Eddy's writings, make it abundantly clear that the rulers of the darkness are not and never have been mere flesh and blood, but that they are hidden mental forces, exercising what is now known as hypnotic influence through the jealousies, hatreds, and lusts of men and of nations?

Not long ago a famous surgeon stated in conversation with a student of Christian Science that in lecturing to his pupils he always instructed them to impart hopeful suggestion to their patients. When it was pointed out to him that if he once admitted the power of suggestion he could not limit its operations to good, but must allow that it would be just as easy to suggest evil to the patient, his attention was arrested and he acknowledged that this must be so, and that an appalling vista of baneful possibilities was thereby opened.

To return to Paul's advice to the Ephesians, he enumerates

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erates quite categorically the weapons of our warfare which will be found mighty through God to the abasement of every kind of spiritual wickedness in high places. Truth, righteousness, glad tidings, faith, and the "sword of the Spirit, which is the word of God," comprised his arsenal, and will be found one day to be the only weapons which have ever done anything permanent toward the peace of mankind. They are really all contained in the last, the word of God, for that word is Truth, that which actually is. This word, demonstrated by Christ Jesus, and scientifically explained by the Discoverer of Christian Science, is the great fact that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). The recognition that this is so, necessitates righteousness if the truth is to be made practical; it brings the glad tidings of liberation from sin and sickness, for it is the belief in matter only that originates those evils, and it bases faith on demonstrable understanding.

There are many signs of the times which prove to those with the seeing eye that this word of God is already fulfilling Isaiah's prophetic utterance: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."



[From an editorial in *The Akron (Ohio) Beacon Journal*]

Many, with blind faith in the teachings of their fathers, turn to the old-time prophecy: "And I saw a new heaven and a new earth: . . . for the former things are passed away." Such look and wait for the time when there shall be no more "wailing and gnashing of teeth," no more sorrow and no more pain; a time when swords shall be beaten into pruning-hooks, and the lion and the lamb shall lie down together, and the lion shall eat grass like the ox. And perhaps, after all, it is to such childlike faith the world must now turn in its darkest hour for inspiration and light. Perhaps—who can say?—there is the essence of truth in the prophecies of old.

There is one thing that almost all will concede, from the materialistic scientist to the religious neurasthenic, and that is that if mankind were wise enough they could eliminate the possibility of disaster, especially disaster caused by human inventions. Already there seems to be wisdom enough in the world to desire that war shall cease. It really seems that the problems of war, accident, sickness, and sin will be solved in proportion to the amount of genuine truth humanity is willing to receive, and along with truth, love, the spirit of service and co-operation. "And ye shall know the truth, and the truth shall make you free."



[Judge Clifford P. Smith in *Ft. Pierce (Fla.) News*]

An item in a sequence of aspersions furnishes an apt illustration of the methods by which professional antagonists gather materials for fomenting hostility to Christian Science. It is only fair, however, to say that the bit of evil now to be mentioned is not a recent device, hence the assailant who has just made use of it may have gotten it from one of his fellows. Indeed the evil spoken against Mrs. Eddy gains what currency it has, mainly because some opponents are disposed to repeat anything detrimental to her which they hear one another say.

The matter now in question was started as follows: "Mrs. Eddy said in a letter to Judge Hanna: 'I have marveled at the press and pulpit's patience with me, when I have taken away their Lord.'" What she actually wrote to Judge Hanna is to be found on page 15 of a pamphlet entitled "Christian Science History" which was issued by The Christian Science Publishing Society and widely dis-

tributed some years ago. The complete quotation was this: "Mrs. Eddy has recently said in a letter to me: 'A new discovery of science always has awakened the world to fierce combat, and Christian Science is no exception to this rule. I have marveled at the press and pulpit's patience with me, when I "have taken away their Lord" to present the risen Saviour, more spiritual appearing of God's power,—and I thank God, and the *vox populi* for these signs of the times.'"

The reader is invited to notice that both and all of these sentences need to be read as a whole, also that one of them was omitted, with an essential part of the other, and that the quotation marks around certain words in the remaining fragment were taken off. In such a process of garbling, the golden rule was trampled under foot. Mrs. Eddy's letter to Judge Hanna plainly alluded to John xx. 1-18, where Mary Magdalene feared she had lost her Lord, only to find him nearer and more helpful than before.

Finally, Christian Science does not deny that Jesus Christ came in the flesh. On the contrary, this religion accepts the entire Scriptural account of his advent and career. Indeed, the purpose of The First Church of Christ, Scientist, in Boston, and its branches throughout the world, is to "commemorate the words and works of our Master," and to "reinstate primitive Christianity and its lost element of healing." This is stated in our Church Manual (p. 17). Doubtless there are important differences between Christian Science and the religious views sincerely held by the minister who has made these attacks; but Christian Scientists are no less sincere, no less earnest, than he is.

Such issues are not likely to be resolved by controversy nor disposed of by willful obloquy. If our brother chooses to look for salvation to the death of Jesus, as he has with unnecessary vehemence insisted, Christian Scientists cheerfully concede his right to do so and to preach his faith to as many as may be willing to listen. On the other hand, since we choose to look for salvation to the Master's life, and feel assured by such words as, "Because I live, ye shall live also," and by such proofs as are furnished by better health and morals and a more satisfying knowledge of God, we claim an equal measure of religious liberty, and we confidently believe this will be granted by all fair-minded persons.



[S. T. Downs in *Ft. Wayne (Ind.) Journal-Gazette*]

It is true that a number of clergymen and others in the older denominations who cling tenaciously to what is called old theology and its dogmas, have refused to believe that Mrs. Eddy was under divine guidance in the discovery of Christian Science and in the writing of its textbook, "Science and Health with Key to the Scriptures." However, the statement of our critic that the Christian world has repudiated Christian Science is incorrect. There are hosts of active Christians who are students of Christian Science, and who employ its healing ministry, although they are not actively identified with the Christian Science organization.

At any rate the statement that Christian Science is of aught but God cannot be proved or disproved by mere belief or argument. Christian Science is demonstrable, and there are thousands of people in all walks of life who are proving that it is from the Father. It brings better morals, better health, better manhood, and better womanhood. Those who test its teachings impartially will find that these statements are very modest, since Christian Science is in reality the reestablishment of primitive Christianity.



There is only one real failure possible; and that is, not to be true to the best one knows.—CANON FARRAR.

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Editorial

God Governs

THE thoughtless will admit that God governs, but even the thoughtful sometimes fail to see the corollary that it is not then man's business to govern. Much of the sorrow of men on the earth is due to their endeavor to work out a fulfillment of the promise of the serpent, "Ye shall be as gods," in the attempt of some to govern others. It is clear, however, that if God governs, man as the likeness of God is the expression of government. The kingdom of heaven is not an assembly of dignitaries and common folk, of subjects and princes, wherein some are subdued by others and obey the will of others. The kingdom of God is the reign of righteousness, and when that which governs is obeyed, "as in heaven so on earth" (Science and Health, p. 17), then the kingdom is come.

Jesus especially desired to keep his followers free from the temptation to govern. He knew that, because of the wisdom and insight they had gained, other human minds would try to make lords of them. Therefore he said, "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." When Christ is recognized as the one Master, or Immanuel, God is being presented for man to know. The practical apostle James says: "My brethren, be not many masters, knowing that we shall receive the greater condemnation [or judgment]. For in many things we offend all." Just the acceptance of the fact that that which governs must be perfect, makes it clear that it is not man's place to govern. Indeed, when each individual is governed by God there is manifestly no need for one to think of governing another.

It is wise to come back always to the fact that God governs. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." One wishes that all burdened business men could know this and recognize that they are not called upon to be responsible for the government of employees as persons, but for bringing about metaphysical directing—setting business in the right way—so that all may unite in demonstration. It goes without saying that God's way is the right way. When any one says that God governs, he means that upon goodness is laid the burden of governing man, and upon nothing else. In order to establish a young prince in what his Oriental teachers believed to be the right sense of authority and power, the child was taught every day to slay a kid, and was excited into a frenzy of bloody cruelty, in the belief that thus he would become so injured to frightfulness that he would be able to control his millions of subjects through fear. How entirely different is the Christian conception of life, which in declaring where the government shall rest, says of him upon whose shoulders it shall be, that "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Looking at it metaphysically, man expresses dominion

through being a dominion wherein good dominates; or to put it another way, he represents a condition in which Mind is Dominus, or Master. Mind, when we use it as a synonym for Deity, means perfection. Therefore, when God governs, the expression of this in man is unsullied goodness, perfect intelligence, and spiritual love.

WILLIAM P. MCKENZIE.

The Changing and the Changeless

CHURCHGOING people are all familiar with the hymn which says, "Chance and change are busy ever," and are apt to accept its implication quite unquestioningly; yet in the prophecy of Malachi we read, "I am the Lord, I change not." On page 522 of Science and Health Mrs. Eddy asks: "Does the unerring Principle of divine law change or repent? It cannot be so." The student of Christian Science early learns that he must hold to the unchangeable goodness of God, infinite Mind, and at the same time he must be clear that God's ideas, like their divine Principle, are unchangeable. To the human sense they may seem to unfold "from glory to glory," to use Paul's words; but in reality they do not change, because they express that which is changeless and eternal.

Just here we need to discriminate carefully between the human concept of man and the universe and the divine idea, because it would be most unfortunate if the human sense did not change from wrong to right and from evil to good until perfection is reached. It may be said, however, that unless we had for our guidance an unchanging and unerring Principle we should have no standard by which to work, and our efforts would at best be uncertain. Outside of Christian Science the human concept of life undergoes perpetual change. The child's sense of it is very different from that of the young man or woman, and again with advancing years the outlook upon existence appears to be so greatly changed that it is well-nigh impossible to think of life at all as one did in childhood.

Here Christian Science comes to the rescue and says that it is not enough to go back to the human child consciousness, if such a thing were possible, but it offers instead the enlarged outlook upon life which means nothing less than infinite good at all times and under all circumstances, and which says, in the words of Revelation, "Behold, I make all things new." It is hardly necessary to add that it is this changed outlook upon life which means healing in Christian Science. The erstwhile sick man suddenly finds himself well, and this because he has been brought to realize in some measure the eternal fact that God is changeless and that man as His idea reflects the divine nature.

The next forward step leads one to discover that Truth is changeless, although it would hardly be possible to find two persons outside of Christian Science in entire agreement as to what constitutes the truth of any circumstance or condition. From the standpoint of material sense it would be quite impossible to do so, because "change" and "change" are indeed busy on the mortal plane, and so what appears to be true today may not seem so tomorrow. For example, mortal sense might say that one is drawing nigh the gates of death and insist that this is true because medical law has so declared, but by another day this mistaken belief as to the truth of being has disappeared, if these words of Christ Jesus have been grasped: "Ye shall know the truth, and the truth shall make you free."

A further step reveals the fact that the human sense of love changes so much from youth to age as to be practically unrecognizable, yet this change has nothing to do with reality. We find this declaration of infinite Love given through the prophet: "Yea, I have loved thee with

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an everlasting love;" and it is this Love, illuminating human sense, which heals every phase of sin and sickness and removes the fear of death. The one who is so healed becomes aware for the first time what love really means, and so for such a one all things are changed, but only because he has learned that divine Love is changeless. He then begins to radiate its wondrous light upon all with whom he comes in contact, and if he finds that he is not doing this it is time to see what needs changing, to see what of self is shutting out the light. Mrs. Browning says:—

The eternities avenge
Affections light of range.
There comes no change to justify that change,
Whatever comes—Loved once!

On page 96 of *Science and Health* our revered Leader says, "Belief is changeable, but spiritual understanding is changeless." Well may we work, watch, and pray to reach this ultimate of true being.

ANNIE M. KNOTT.

Profit and Loss

To be an unprofitable servant is to invite the experience of the man mentioned in the parable who was cast into outer darkness: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." To be profitless is to be spiritually useless. Profits are not evil in and of themselves; metaphysically considered, they are a natural increment produced by the law of Life, and they deserve to be studied and to be garnered.

In the great world upheaval of today much attention is being given to commercial profits. The word "profiteering" has even been coined, under stress of circumstances, to describe the act of taking advantage of the war to make undue profits; but the wise man will ask, Are the conscientious objectors against profiteering moved by scientific alertness, or by fear, greed, or jealousy? If these latter qualities act on the jury which renders a verdict, there will be a miscarriage of justice, for evil cannot try evil successfully. If, however, spiritual perception delves down to the foundations of undue profits, it should bring to the surface the mental manipulations of animal magnetism, which is endeavoring to take the bread of life from the nations. A real understanding of profits held by people who think rightly would adjust the injustice of undue profits and arrest the profit leech with his parasite agents. Food destroyers would vanish as the result of the mental determination of a whole people that food profits must be honest and just.

The inspired strength and the youthful enthusiasm of the young army which is preparing in the Western Hemisphere to settle the question of the Eastern, will lead to much more than a military readjustment. This host is sweeping before it into the dustbin of the past the old practices of corruption. It is David over again, the shepherd lad pitted against Goliath and slaying the giant of material arrogance.

The whole political economy of the world will be on a new basis when that army has finished its task, and profiteering at the expense of one's neighbor will have been destroyed. When the new war plow shall have turned up the last lingering vestiges of secular and ecclesiastical autocracy, so that they may shrivel into dust under the light of day, then will also the new man be on hand who has learned to share his profits of love with the brotherhood of man. In this elemental overturning the pride of human efficiency will be exposed as materialism gone mad. The serpent lust will no longer charm its sub-

jects, for the adroit idea of spiritual reality will have removed its fangs.

The so-called mental forces which expected to profit by inaugurating a world war are today easily recognized by the average observer of events. The men and women influenced by those forces, though unwittingly, may well ask themselves the searching question propounded by Jesus: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul." Out of this expected profit has come a colossal loss. The game of mental profiteering, with nations and hemispheres as mental concepts, has failed. The ammunition forged for the attack upon Principle has ricocheted upon person, and in the grand reckoning of the hour profit is altogether on the side of Christian Science and loss on that of the mal-practitioner.

In an article entitled "Take Heed!" in "Miscellaneous Writings," Mrs. Eddy has written (p. 368): "But while the best, perverted, on the mortal plane may become the worst, let us not forget that the Lord reigns, and that this earth shall some time rejoice in His supreme rule,—that the tired watchmen on the walls of Zion, and the true Christian Scientist at the foot of the mount of revelation, shall look up with shouts and thanksgiving,—that God's law, as in divine Science, shall be finally understood; and the gospel of glad tidings bring 'on earth peace, good will toward men.'"

WILLIAM D. MCCRACKAN.

Christian Science Benevolent Association Fund

"ON behalf of the Christian Science Society, Pretoria, S. Africa, I have much pleasure in forwarding the enclosed draft for £25. 15. 3., £25. 5. 3. of which is to be devoted to the Christian Science Benevolent Association fund. The sender of the additional ten shillings wishes the amount to go to the Real Estate fund. We esteem it a great privilege to be able to contribute to this grand project, the achievement of which will, we know, prove an inestimable blessing to humanity."

"In recognition and in grateful appreciation of the great benefits received daily from the teachings and through the application of Christian Science, as taught in the textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy, as well as through the other writings of this great gentlewoman, it is my earnest desire to join and to help to further the great cause of Christian Science, well knowing that it will be a blessing to suffering humanity, even as it has been to me ever since Christian Science was brought into my life. I have today remitted by 'Japanese Foreign Money Order' the sum of U. S. Dollars 50.00, and leave with you the decision as to whether the amount shall be applied to one of the purposes indicated in the article 'Looking Forward,' appearing in *Sentinel* Feb. 12, 1916, or to both. With sincere gratitude I testify of the great help I am receiving through the authorized literature. My reverence for Mrs. Eddy is unbounded, and thanking God for all that He has bestowed on me, my prayer is that I may give and love more."

"Several Christian Scientists here [Berne, Switzerland], members of this society and others, have contributed the sum of \$80, for which I am today sending you a cheque. This amount is to be equally divided between the two funds, that for acquiring real estate, and that for the Benevolent Association. It is only 'a drop in the bucket' as it were, but it is sent with much love and gratitude."

"At the annual meeting of the Jacob S. Shield Association it was unanimously and lovingly endorsed that we participate in the privilege of contributing again to the

fund of the Christian Science Benevolent Association. Therefore, in accordance with this action, we enclose check for three hundred twenty dollars (\$320) and wish to assure you that this activity, together with all others of The Mother Church and its Board of Directors, has our hearty and loving support and co-operation. With much gratitude to our beloved Leader, Mary Baker Eddy, for the many opportunities afforded us in Christian Science."

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Among the Churches

Current Notes

LOUISVILLE, KY.—The building committee of First Church of Christ, Scientist, has let the contract for the completion of the new church edifice at Third Street and Ormsby Avenue. When completed the building will represent an outlay of two hundred thousand dollars. The lot on which it will be erected fronts 150 feet on Third Street and 200 feet on Ormsby Avenue. The building will be 89½ feet wide and 176 feet long, outside measurements. Its foundation was laid late last year, and the congregation has been meeting under a temporary structure built on the permanent foundation. The seating capacity of the new church will be fourteen hundred.—*Louisville Post.*

LOWELL, MASS.—The work on the new edifice of First Church of Christ, Scientist, at the junction of Andover and Nesmith Streets, is being rushed along. The building, according to plans, will cost between fifty and sixty thousand dollars, but only a portion of it will be built this year. The structure will be 87 feet by 55 feet. The members of the church have decided to expend eighteen thousand dollars on it this year, and accordingly only the Sunday school department, which will take up about half of the building, one story high, will be erected for the present.—*Lowell Sun.*

OMAHA, NEB.—Plans are being made for Second Church of Christ, Scientist, to build on the site, 70 by 125 feet, that it bought some time ago on Forty-first Street, between Dodge and Davenport Streets, East Side. It proposes to have a building seating about eight hundred people and costing possibly sixty thousand dollars.—*Omaha World-Herald.*

SYDNEY, N. S. W., AUSTRALIA.—The Christian Scientists in Sydney now occupy a church home of their own, situated in Riley Street, close to Oxford Street. It seats about seven hundred and fifty persons. Adjoining the church is a Sunday school room for over one hundred scholars.—*The Sydney Herald.*

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Admission to Membership in The Mother Church

The next admission of candidates will be Nov. 2, 1917. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 10, 1917.

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 June 1, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

The Lectures

WAUKEGAN, ILL. (First Church).—John Randall Dunn, lecturer; introduced by Mrs. Maud Birstow Johnson, who said in part:—

For centuries sick, sinning, suffering, unhappy humanity have been praying in vain for deliverance from these joyless conditions. Some of us, in our dire need, have as a last resort turned to Christian Science, and have here found the way of communing with our heavenly Father that brings the asked for blessing; have here found the true concept of God, the God that does answer our every prayer; have here found a saving, healing Principle that can be successfully invoked in every condition, under any circumstance or emergency,—in fact have here found the way of salvation.

Waukegan Gazette.

RICHMOND, IND. (First Church).—Prof. Hermann S. Hering, lecturer; introduced by Clarence W. Bertsch, who said in part:—

In the eighth chapter of John it is recorded that Jesus made this statement: "Ye shall know the truth, and the truth shall make you free." It was this truth which freed Daniel from fear when placed in the lions' den; which freed the three Hebrew boys from harm when in the fiery furnace, and which freed Paul from fear of poison when the viper fastened itself on his hand. It is this same truth which is today freeing people all over the world from wrong thinking, from fear, sorrow, sickness, from doubt, worry, discord, from discomfort, pain, fear of need, and from many of the more insidious forms of sin, through a proper understanding and a practical application of the teachings of Christian Science.

MASSILLON, OHIO (First Church).—William R. Rathvon, lecturer; introduced by Mrs. Minnie C. Becker, who said in part:—

It is of supreme importance that we should know the truth about God, and where we may find Him. Christian Science is the revelation of the Christ, Truth, to this age. It is the Science of God, man, and the universe. "Perfect God and perfect man" is its "basis of thought and demonstration" (Science and Health, p. 259). Its Principle is Love. Christian Science teaches us to rely wholly on God, and how we may find Him a present help in every time of need. From it we learn that material existence is but a moving picture, passing before us each day, while spiritual existence, the spiritual man, is real and eternal. It teaches us to know God, "whom to know aright is Life eternal" (Science and Health, Pref., p. vii).

COLORADO SPRINGS, COL. (First Church).—Charles I. Ohrenstein, lecturer; introduced by Arthur A. Hubbard, who said in part:—

We hear a great deal about willingness and ability to serve and to help others, and this is well; but what about our own willingness and ability to receive, to be receptive of good and of good only, our readiness to learn and so progress out of old out-worn beliefs into new and better ones? If we ourselves are not rising to higher attainments and broader outlook, how can we help others to reach a higher level? This humble and open-minded attitude is surely what Jesus referred to when he said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven;" and again, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The need now, as then, would seem to be the recognition and humble admission that we are poor in spirit, and the reaching out for righteousness—right thinking and doing—that we may be filled and give of our plenty to others.

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Recent world events would seem to prove that material methods and superficial philosophy and ethics have failed to advance permanently the common joy and harmony, and that other ways must be sought. The Bible teaches that this way is a spiritual way, and Christian Science emphasizes and explains this teaching, and what is more, demonstrates and proves for every one who is willing to investigate that this way—the Christ-way—is the only way to lasting peace for the individual, and so for nations.—*Colorado Springs Gazette.*

LOS ANGELES, CAL. (Sixth Church).—Dr. Walton Hubbard, lecturer; introduced by Francis O. Cass, who said in part:—

In the beginning God said, "Let there be light: and there was light." In "Science and Health with Key to the Scriptures" its author, Mrs. Eddy, tells us that "light is a symbol of Mind" (p. 510), and that "the time for thinkers has come" (Pref., p. vii). Today, by right or scientific thinking, one can obey Paul's command, "Work out your own salvation," for in the full-orbed light of Christian Science God is revealed, and the prophecy of Isaiah, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined," is again being fulfilled. Christian Science is this light or enlightenment, dispelling the gloom of darkness, doubt, and fear, and lifting the burdens from the weary and heavy laden.

LEEDS, ENGLAND (First Church).—John W. Doorly, lecturer; introduced by Frederick R. Rhodes, who said in part:—

Practically all inquirers into the teachings of Christian Science admit that it gives its adherents a sense of joy and happiness, together with a feeling of absolute security. One of our eminent physicians has just issued a book to show that pessimism is really a disease, and so it will be difficult for anyone to say truthfully, if Christian Science has the power to make people happier or more optimistic, that even in the opinion of materialists it is not a valuable therapeutic agency. Christian Science has, through the unfolding of "the law of the Spirit of life in Christ Jesus," given back to mankind the ability to refuse to remain in bondage to the so-called law of sin and disease. Its teachings scientifically prove by "signs following" that the closing words of St. Matthew's gospel, "Lo, I am with you alway, even unto the end of the world," are indeed available for all who will trustingly accept them.

STILLWATER, MINN. (First Church).—Virgil O. Strickler, lecturer; introduced by Mayor J. R. Kolliner, who said in part:—

I am not a member of the Christian Science church, but I have known many Scientists, and I have attended their Sunday services and Wednesday evening testimony meetings in this city, in Minneapolis, and in New York City. I am safe in saying that I know of no one to whom this teaching has not brought an increased peace and happiness. In attending these meetings in the several cities I find that many of our successful, thinking men and women are interested in and joining this church; also that the churches are crowded, and that many—a large percentage—of those in attendance are substantial, thinking business men. Why is this? From testimonies given at the Wednesday evening meetings I make the following deductions: The business men referred to do not receive dividends from this religion that they can deposit in our national banks, but they receive dividends that are payable in peace, contentment, happiness, and health. They have a better understanding of God's laws and of

man's relation to Him. On page 250 of *Science and Health* Mrs. Eddy says, "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God."

ROME, N. Y. (First Church).—Bliss Knapp, lecturer; introduced by Thomas N. Pudney, who said in part:—

The Christian Science religion is a practical religion, demonstrating by works the power of divine Truth and Love. It is applicable to every condition and every walk in life. It searches the highways, the lanes, and the byways of mortal consciousness and brings to man that peace and understanding which the world cannot give. This is being demonstrated throughout the world, and even on the battle fields thousands are testifying to the great blessings of physical, mental, and moral healing. Christian Science carries the message, "Come unto me, all ye that labor and are heavy laden."



Lectures to be Delivered

[By Members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. The following form of announcement has been adopted by unanimous desire of the Members of this Board.]

ARKANSAS—Helena: Grand Opera House, 8 p.m., Oct. 12.

CALIFORNIA—Los Angeles (Second Church): Shrine Auditorium, 3 p.m., Sept. 16, and Church Edifice, 948 West Adams Street, 8 p.m., Sept. 17.

Los Angeles (Sixth Church): Church Edifice, East Forty-second and Wadsworth Streets, 8 p.m., Sept. 18.

CANADA—Westmount, Province of Quebec: Victoria Hall, 8:15 p.m., Sept. 17.

ENGLAND—Brighton, Sussex: The Hove Town Hall, 8 p.m., Sept. 28.

Bristol, Gloucestershire: Colston Hall, 8 p.m., Nov. 15.

Cheltenham, Gloucestershire: Town Hall, 3 p.m., Oct. 13.

Croydon, Surrey: Northend Hall, Northend and Brown Hill, 7:30 p.m., Oct. 16.

Huddersfield: Temperance Hall, Princess Street, 8 p.m., Oct. 25.

Kingston-on-Thames, Surrey: Surbiton Assembly Rooms, 8 p.m., Oct. 11.

HAWAII—Honolulu: Armory, 8 p.m., Sept. 14.

IOWA—Cedar Rapids: Church Edifice, 1242 Second Avenue East, 8 p.m., Sept. 14.

Webster City: New Orpheum Building, 8 p.m., Sept. 17.

KANSAS—Chanute: Christian Church, 8:15 p.m., Sept. 20.

MAINE—Auburn and Lewiston: Church Edifice, 93 College Street, Lewiston, 8 p.m., Sept. 11.

MICHIGAN—Bangor: Miller's Opera House, 8 p.m., Sept. 13.

Battle Creek: Post Opera House, McCamly Street, 8 p.m., Sept. 14.

Lansing: Prudden Auditorium, 8 p.m., Sept. 11.

MINNESOTA—Duluth: Church Edifice, Ninth Avenue East and First Street, 8 p.m., Sept. 11.

MISSOURI—St. Joseph (First Church): Church Edifice, Twelfth and Felix Streets, 8 p.m., Sept. 18.

NEBRASKA—McCook: Temple Theater, 8 p.m., Sept. 14.

Weeping Water: Church Edifice, 8 p.m., Sept. 18.

NEW YORK—Brooklyn (Third Church): Fourth Unitarian Church, Beverly Road and East Nineteenth Street, 8 p.m., Sept. 15.

NORTH DAKOTA—Devils Lake: Courthouse, 8:15 p.m., Sept. 17.

Fargo: Orpheum Theater, 3 p.m., Sept. 16.

OHIO—Greenville: Memorial Hall, 8 p.m., Sept. 20.

Lima: Lyric Theater, 8 p.m., Sept. 18.

Sandusky: High School Auditorium, 8 p.m., Sept. 17.

Toledo (Second Church): Keith's Theater, St. Clair Street, near Madison Avenue, 12:15 to 1 p.m., Sept. 15, and Coliseum Theater, Ashland Avenue, near Bancroft Street, 3:30 p.m., Sept. 16.

OREGON—Portland (joint lecture): Municipal Auditorium, 8 p.m., Sept. 18.

PENNSYLVANIA—Sharon: Morgan Grand Opera House, 8:15 p.m., Sept. 18.

SOUTH DAKOTA—Aberdeen: Orpheum Theater, 8 p.m., Sept. 14.

WASHINGTON—Seattle (First Church): Masonic Temple Hall, Harvard and Pine Streets, 8 p.m., Sept. 10 and 11.

WISCONSIN—Milwaukee (Second Church): Church Edifice, Highland Boulevard and Twenty-seventh Street, 8:15 p.m., Sept. 17 and 18.

Testimonies of Healing

I should like to give this testimony to the healing power of Truth. I was appointed to a ship which commissioned and was attached to the grand fleet. We had a large number of officers in the ward room, but I was the only Christian Scientist. The fact that I did not smoke or drink seemed to leave me as one apart, and as time went on this gap between myself and others grew to such an extent that the time came when I had not a friend in the ship—no one even to join, in the rare opportunities we had, for walks on shore. This experience on board a ship was totally new, for I had always been "hail fellow, well met," with those above and below me. It seemed as though the whole question resolved itself into whether I would just concede one point, for if I did I could at once regain their friendship. If I would only accept the invitation to "come and shake for a drink," or join in the not altogether classical yarns around the smoke room fire,—or concede just any one point,—I should find the barrier immediately broken down.

Many and many a time have I quietly taken myself off to my cabin, and how I have striven and prayed for help and strength—week after week and month after month, till at last I became once again "one of the boys," but this time on God's terms. I can hardly trace the gradual answering to Truth, but slowly and surely the change was wrought, until three times I sent by request for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which with my own made four copies of the textbook which were being read in the ship. My companions for walks and sails were only limited by the capacity of the boat. My only help through that trying time was the understanding of God as taught in the Bible and explained in the textbook of Christian Science.

My gratitude for this experience and for the understanding of God and man that has been placed within my reach by Mrs. Eddy's teachings is deep and sincere, for I was able to prove conclusively that "one on God's side is a majority."—LIEUT. C. H. LIGHTOLLER, London, England.

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As I was almost always sick, Christian Science had been presented to me many times; but it was not until I witnessed the instantaneous healing of a friend who had been sent South as a last resort, that I determined to see what it would do for me. I had been depending upon will-power alone for my help, having no use for medicine, and when I went for my first treatment I was completely exhausted from trying to keep at my work while constantly enduring severe pain. Three years before this I had undergone an operation for appendicitis, and since that time the pain had never left my side; while two years before my back had been injured in an accident, and medicine and other methods of relief had failed to help me. I also had rheumatism, hemorrhoids, and goiter, and wore glasses.

After a week's treatment in Christian Science, so much relief had been experienced that I began to realize that there was the same good here for me as others enjoyed. The pain in my side was overcome at once, and the use of glasses was given up. My rest was sweet at night and my days were harmonious, so I knew that Christian Science was true. For a year I studied a little each day and had a practitioner's help whenever I was ill. Then came my real trial. I was sick for a long time, and it was not until many wrong thoughts were replaced by loving ones that I was healed and learned to "look away from the body into Truth and Love" (Science and Health, p. 261). It was a real healing, for I received the understanding which is now a daily protection. The ills that come van-

ish quickly when the searchlight of Truth is turned on them.

My marriage nearly two years ago brought me much happiness, and my husband studies this beautiful truth with me. Our supply comes through God's law of good for all, and it is indeed a blessing to know this. I am grateful that my entire family are now studying Science. My prayer is that each day I may do some good, and thus give the best expression of my thankfulness to God and my gratitude to our beloved Leader, Mrs. Eddy, who has shown us how to understand the Christ which heals and purifies.—AILEEN ROGERS, Dallas, Texas.

♦

I would like to express my gratitude for what Christian Science has done for me. For about two years I was ill with what some of the best doctors in our city called a nervous breakdown. The last one said that if I would go to the hospital I would very likely get well; but after being there six months I came home worse than before I went.

Then a friend asked me to try Christian Science and at my request brought a practitioner to see me. The latter said that God would heal me, but after she had talked for a while I decided not to have anything to do with Science, for I had been a church member since childhood and could not give up my church. Man's extremity, however, proved to be God's opportunity, for in 1913, when the flood destroyed all I possessed in the home and in business, I wrote to the practitioner asking for help, and as a result was able to help with all the work. As there were many ills to be overcome, I went to her for treatment, and was given a copy of Science and Health, so that I could study and prove its teachings for myself.

My gratitude for Christian Science is more than I shall ever be able to express, for I am healthier and more contented than ever before, and I owe it all to this teaching. While grateful for my healing, I am more so for having found a God who is Life, Truth, and Love, and that I understand more of the Bible. I am striving daily to be a real Christian Scientist and to help others as I have been helped. I enjoy all the literature and love the church services. Every day I thank God that this truth has come into my life and has made me free, and I am grateful to our beloved Leader, Mrs. Eddy, who was so pure and stood so firm that she was able to show us the way.

LOUISE STREMMEL, Zanesville, Ohio.

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I am very grateful for the benefits received in Christian Science, and though not a Scientist I realize its uplifting power and healing influence, mentally, spiritually, and physically. My baby boy was healed in a few treatments of inactive bowels and a condition of almost incessant colic. Through the treatment given him I was healed of a kidney disease of long standing, and of a very painful spinal trouble which would attack me at intervals, when it seemed as if I would fall to the floor unless I could immediately find a place to sit down.

My eldest child was healed of an umbilical rupture from which he had suffered for nearly two years. The inflammation had grown so bad that he suffered greatly if his clothes touched him, and he cried a great part of the time. We consulted many doctors and had taken him to specialists, but nothing could be done for him. He was healed of all pain in one Christian Science treatment, and in ten days I removed a bandage which he had worn since the beginning of the trouble. In two weeks he was free from every trace of inflammation and conditions were normal. He is as well as any child now and has had no return of the trouble.

This was over a year ago. My husband was amazed and gratified when he saw the results, as I did not tell

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him the child was having Christian Science treatment until the healing was completed. We are both grateful for this healing, and I hope to know more of this truth which has done so much for my dear babies and myself. My daily life has been happier and brighter since I took up the study of Christian Science.

MRS. HARRY WHITE, Bishop, Cal.

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[Translated from the German]

I thank God for the many blessings which have come to me through Christian Science. For thirty-two years I suffered with rheumatism in the right hand as a result of a birth, and no physician was able to help me; neither could the physicians heal or relieve me of pain in the back. Finally I was led to Christian Science through friends, and was healed by having treatment from a practitioner. I asked her for a copy of the textbook, "Science and Health with Key to the Scriptures," and through reading it gained a better understanding of these glorious teachings and of the nature of divine Love. As things were explained, it became clear to me that if I held my thought steadfastly on the true and enduring ideas which are an emanation of God and are expressed through man, I must needs experience health, happiness, love, and purity, and with the dawning of this understanding my life has changed for the better.

When errors present themselves or when tests come, I know that if I take my stand on God's side they must yield and I must come out victorious, for error has no power. I know God, Spirit, to be the Principle of being, and the law of Spirit makes me free from all evil. I am most deeply grateful to God, and lovingly remember Mrs. Eddy, who has shown us the road leading to true happiness and peace.—FRAU ROSINA PAULINI, Salem, Ohio.

✧

I am truly grateful for the many blessings which have come to me through Christian Science. Thirteen years ago I was a physical wreck, having suffered for ten years from chronic stomach trouble and many years from bowel disorder and anemia. These ailments were all destroyed in a few months through treatment in Christian Science. I have also been sustained through great sorrow and separation, and Christian Science has been a wonderful help in my business, proving to me that true substance is the understanding of God, which supplies all our daily needs.

I am also grateful for the Christian Science literature, which feeds and sustains me every day. I have not been a member of any church, but am glad to say I have found in Christian Science what I have been seeking for years. It is truly the Comforter, for it has helped me in every kind of trouble and is bringing me into more peace and harmony every day, as I am obedient to its teachings. I am thankful to God for His "wonderful works to the children of men," and for the life work of our revered Leader, Mrs. Eddy.—MAMIE J. SMITH, Chicago, Ill.

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Since Christian Science entered my life twelve years ago, a number of transformations have taken place in my inward and outward being, some of which are manifest to the world and some of which are the satisfying secrets of my own heart. Christian Science has healed me of disease; it has worked changes for the better in much of my habitual thought about pleasure; it has supplied me with work when I desired employment; and it has opened a new outlook upon life which robs the grave of its victory and substitutes hope and peace, even in the midst of stormy experiences here, for the despair and fatalism of my previous human thinking.

Glasses which I wore for nine years and which the specialist said would always be necessary, were removed

through the inspiration of Christian Science. In the eight years since this step was taken I have been engaged constantly in newspaper and literary work which has exacted heavy toll from my eyes, yet without the deterioration predicted. With the help of a practitioner I recently went through a malignant attack of malaria successfully. Functional disorders have been righted many times, and in eight years I have not taken any medicine or resorted to any kind of material relief. The last ailment found me without a single desire to resort to former methods of treatment, and this definite faith in spiritual healing as presented in Christian Science I count a great gain.

There is much work yet to be done, there is still wide room for improvement in my life, but there is the reassuring thought that in Christian Science I am on the right road to attainment. Mrs. Eddy's true and imperishable monument lies in tributes such as this, in the great happiness she brought into isolated lives of which she had no knowledge, but which testify gratefully of their knowledge of her and of the knowledge they have gained of God through her.

WILLIAM R. SCOTT, Paducah, Ky.

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As one who has received untold blessings through the teachings of Christian Science, I desire to express my gratitude for the revelation of Truth, which has healed me of many ills. It has shed a light on the Scriptures that enables me to read the Bible understandingly, perusing it from a sense of pleasure instead of mere duty. It has increased my dependence on God, good, and established a greater desire to walk in the footsteps of Christ.

In December, 1915, I was stricken with paralysis. Next day I called in a Christian Science practitioner, and in three days was moving about the house again. In less than two weeks the healing was complete. I was also healed at this time of a bowel disorder which had troubled me for over forty years. My healing seemed more remarkable because to mortal sense I am past eighty-five years of age. At another time, while reading Science and Health I was healed of a very bad cold. In answer to a question by Jesus to the disciples, Peter replied, "Thou art the Christ, the Son of the living God." When reading those words I felt the healing so clearly that I spoke out loud and said, "I am healed."

I surely thank God for Christian Science. My health is very good for my age. I study Science and Health and the Bible every day. Christian Science is my delight, and I attend the services regularly. I read Science literature in preference to anything else, and love it, for it is so uplifting.—MARY COX, Sacramento, Cal.

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I did not come into Christian Science for healing, as I always had good health and heartily enjoyed all the good things and pleasures of life; but there came a time when these did not satisfy me, nor could I find what I sought in orthodox religion. I could not join any of the churches I had attended, for though there was much in them which was seen to be good, there was also a great deal which I could not believe to be the right interpretation of the Christianity taught by Christ Jesus. Then I heard of Christian Science, and asked a friend to get me a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading the copy loaned me, I lost no time in securing one of my own, for I was satisfied that this book made clear to the world the truth about God and His relation to man and the universe.

The logic of Christian Science impressed me forcibly, also the fact that it could be demonstrated in the healing of sin and sickness. My first proof of the healing power of Christian Science was in the case of a wasp sting. Several years before this I had a painful experience from

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a similar sting, and it made me fearful of the results. Now in the first rush of fear a material remedy was used, but I then turned to Science and Health for help. For two days there was no apparent improvement, and my arm was much inflamed and very uncomfortable, so I asked help from a Christian Scientist. In a day all the bad effects disappeared, save a slight mark, which in its turn soon vanished.

At another time a sharp attack of rheumatism, which had caused me much pain during the day and had kept me awake practically all night, was also overcome in one day. Several small growths that disfigured my hands have vanished. Before I knew of Christian Science I had tried to remove them materially, only to have them return again in greater numbers than before. It is now over two years since the realization of the truth in Christian Science caused them to vanish into their native nothingness. Headaches, biliousness, colds, cuts, and bruises have all yielded to the power of Truth. I am very grateful for the way fear is being overcome, also self-will and self-consciousness, and I never cease to be thankful for the protecting power of Christian Science.

It is the spiritual uplift that one experiences through an understanding of Christian Science which is the real healing and for which I am most grateful. It has given me a different outlook on life and is showing me the true way of loving my neighbor as myself. I am very grateful to Christ Jesus for the wonderful love he expressed as the Wayshower, and to Mrs. Eddy for making clear to us again, in her life and writings, the truth that heals.

A. VERA HEWITT, Kirby Muxloe, Leicester, England.

To say that I am thankful for what Christian Science has done for me but feebly expresses my gratitude and appreciation. It has helped me over many rough places, and was a great help in overcoming my grief at the passing on of a dear son. I was instantaneously healed of a wasp sting through the realization that divine Love is always present and an ever ready help. I had often been stung before, and at such times would suffer and be very uncomfortable, but this time there was no pain at all. On one occasion when my husband was going through a thick undergrowth he was struck in the eye by a branch which had been released by the man ahead. The eye was very painful, but I declared the allness of God, divine Mind, and have not heard another complaint from him.

I am thankful to God for the many blessings experienced, among them being the overcoming to a large extent of a high temper, and grateful to our Leader, Mrs. Eddy, for this saving truth that heals all mankind. I am striving to know more of God and His untiring love for His children, and hope to be a Christian Scientist not only in name but in works.—MINNIE M. SMITH, Sarah, Miss.

For eighteen years Christian Science has been the means of bringing many blessings into my life. About five years prior to the time when my own active interest in the subject began, a relative had been healed of a chronic disease pronounced incurable by two physicians. Although I was grateful for her restored health, my interest in Christian Science was not deeply stirred. Later, however, when perplexities and troubles multiplied in my own experience, I commenced a careful study of the subject, with most gratifying results. Here indeed was the Science of being; here my questionings regarding God, man, substance, and force were satisfactorily answered, not merely theoretically, but practically, for demonstration followed spiritual enlightenment.

During eighteen years I have had but one serious illness. This was in the form of a mental and nervous breakdown, which occurred about ten years ago. Al-

though the adverse conditions were severe and lasted several months, the healing through Christian Science was complete. More than this, I found myself freer and healthier after the healing than at any time before. During this time of stress so-called hereditary and temperamental tendencies were destroyed which material or human means could never have reached. God's power alone is able to produce such radical results.

The satisfaction which comes with the spiritual outlook that Christian Science brings, must be experienced in order to be appreciated. This Science illumines every human problem, bringing joy and healing when faithfully followed. A small appreciation of Mrs. Eddy's great work for humanity awakens sincere gratitude, which grows more profound as her wonderful life and love are more fully comprehended.

CHARLES F. HACKETT, Boston, Mass.

With deep gratitude to God I acknowledge the benefit received through Christian Science. I was deaf in one ear and partially so in the other, followed by great pain for a year. I was very much discouraged, knowing that such an affliction would be detrimental to me in my work as a nurse. My doctor examined the ear and said I had taken cold in it, and that it would probably be better when the warm weather came; but the warm weather came and left again, and the ear was no better.

I then consulted an ear specialist, who said I had some catarrh, and that for some time I would have to go to him twice a week to have the ear treated. I had some treatments from him, but without any good results; so I decided to try Christian Science. I went to a practitioner, who treated me, and from that moment the pain was gone; but the deafness was still there. In three days I had another treatment, after which I did some shopping, a thing I very much disliked to do on account of my deafness, as I could not hear what the clerks said to me; but on this occasion I had such a sense of happiness that I forgot all about it. On leaving the store I met a friend, and while talking to her I discovered that my hearing was restored. I felt so full of joy and of thankfulness to God that my feet scarcely seemed to touch the street.

During the past year I have had two other almost instantaneous cures, and also have experienced a great spiritual uplift through the clear knowledge that divine Love is ever present to guide and sustain me. All these and many more blessings I owe to Christian Science, and I am thankful to God and grateful to Mrs. Eddy for the light which shines on my path.

MRS. A. D. VAUGHN, Los Angeles, Cal.

For ten years Christian Science has been my only physician and has met my every need; but it was not until last summer, when I had the great privilege of class instruction, that my heart really went out in thankfulness to God and gratitude to Mrs. Eddy for this blessed truth. I attended the Christian Science Sunday school for nearly four years, and am very grateful that my teaching at that time was along the line of spiritual truths instead of the old material beliefs. We have in Christian Science such an abundant source of supply to meet our human needs that one cannot help expressing gratitude, in the hope that others will see the good work and glorify God.

ELISABETH L. MILLER, Pittsburgh, Pa.

Now that ten years or more have passed since my first healing in Christian Science, I wish to express my deep gratitude and appreciation for all that has come to me through this blessed truth. I was healed instantaneously of a disease I had suffered from since birth, a malady the

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medical profession was unable to cure, although many noted specialists had handled the case. My childhood was spent in a lifeless state, and at times I would lie for days as one dead. Such complications as kidney and heart trouble and an enlarged liver were overcome at that time. An enlargement of the neck disappeared as I continued the study of Science and Health, and a chronic throat affection vanished into nothingness.

I am especially grateful for the spiritual understanding gained, and rejoice in a religion which can be applied in daily affairs. The Christian Science literature has been a great joy to me, and I highly appreciate the work done by our board of lectureship, also the loving efforts of the faithful members of the Board of Directors of The Mother Church in Boston, and the untiring activities of the Publishing Society. My thoughts turn lovingly to our revered Leader, Mrs. Eddy, who through her understanding has given this great truth to the world.

LALLIE MASSIE BENDELL, Denver, Col.

Over three years ago my attention was called to Christian Science at a time when I could not see any help ahead. I had just lost my little boy and felt as if I never could be comforted. I met a friend one evening and she asked me to try Christian Science. The next afternoon I called on a practitioner, and when she treated me I was completely lifted out of my troubles. That evening I went to the testimony meeting, and it was a great joy to me as I learned of the truth that makes men free. A short time after this I again called on the practitioner for relief from hemorrhage and was healed in one treatment. A year later we were blessed with a healthy, happy little girl, and I experienced no suffering at all. I have been healed of varicose veins after a doctor said there was no cure except by an operation, also of catarrh in its worst form, from which I had suffered since childhood, just by reading Science and Health.

For all these healings I am deeply grateful; and for the spiritual uplift which has accompanied them my gratitude is beyond expression. I cannot say too much for Christian Science, as it has always met my every need. When I first heard of this teaching I thought if it could only be true, why it was the same as if Christ were here again. At times my joy knew no expression,—I was so glad to know it was a practical truth, which we had with us all the time. It gives us a different outlook on life, which is larger and more full of meaning than ever before; a desire to be better, to achieve some good every day. When I read the Bible and Science and Health in the morning, everything goes well for the day.

In sickness and in health Christian Science has been our comfort and our stay. I can truthfully say I think anything is possible in Science if we are faithful. I praise God for giving Mrs. Eddy power to explain the truth to us so clearly that we all can avail ourselves of it today.—MRS. FRANK YOUNG, Sault Ste. Marie, Mich.

I wish to add my testimony to the many helpful ones that have appeared in the *Sentinel* from time to time. Having been reared by Christian parents, I was from earliest childhood interested in the study of the Bible, and always took an active part in church and Sunday school work; but as the years passed I found that although I was faithful to the teachings of my church my efforts in the search for truth did not bring the desired results.

With the sincere desire to know the truth I began the study of Christian Science in the fall of 1914, and since then have had many demonstrations of the power of Truth over error. In the spring of 1916 a very bad abscess appeared on the side of my face. As this trouble had manifested itself on previous occasions, I asked for

treatment from a Christian Science practitioner, and with her constant help and assurance that God's work is perfect, within ten days I realized a complete healing without the evidence of a scar which those about me feared would so disfigure the face. In July the practitioner was again asked to treat me, as I seemed to be overcome with the heat. With the ever ready help so kindly given in time of need I soon realized my privilege to know more of Truth and Love, and thereby experienced a healing and quietness which has enabled me to continue my work more harmoniously. Stomach disorder of many years' standing, creeping paralysis, and kidney trouble have also been overcome.

It has been my privilege to become a member of The Mother Church, and I am indeed thankful to have a part in the cause which is the means of uplift to suffering humanity. I am very grateful for the devoted life lived by Mrs. Eddy and for the priceless book, "Science and Health with Key to the Scriptures," which enables one to gain a clearer understanding of the Bible, and these lines are sent in the hope that others may be led into the satisfactory search for Truth which enables one to demonstrate the all-power of God.

CATHERINE DECKER, Zion City, Ill.

We have had many proofs of the power of God as revealed through the teachings of Christian Science, for it has never failed to meet our needs when properly applied. Where discord, discontent, and sickness in various forms seemed to reign, now there is harmony and health and happiness. Chicken-pox, whooping-cough, appendicitis, the supposed effects of poison-oak, and many other ailments which seem to manifest themselves with a growing family, have been overcome. One of the recent blessings I have enjoyed was the demonstration made when our little boy arrived. There was no doctor in attendance, but with the help of a practitioner the experience was very beautiful. A sense of fear of several years' standing, the result of discordant conditions following a former experience, was overcome.

I am very grateful for an understanding of Christian Science, and am endeavoring to heed the admonition of Paul in his second epistle to Timothy, where he says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I am indeed grateful for this wonderful truth as revealed by Mrs. Eddy.

JOSEPHINE MCKENNA, Portland, Ore.

[Written for the *Sentinel*] Darkness Dispelled

EDITH F. MUNROE

'Tis said that God is good; yet men believe
He who is Love divine
Doth send them sorrow, pain, all things that grieve;
This gloomy creed's not mine.

'Tis said that God is Life. Why then declare
That death is God-ordained?
Our Master conquered death. Shall mortals dare
Question what he attained?

Yes, God is Truth, men say; yet they give heed
To grievous lies that bind
Them fast to sin and sickness. Sad indeed
The plight of mortals blind!

The light still shines in darkness; God hath sent
To earth Love's message sweet,
And now we know that Truth omnipotent
Doth reign, all is complete.

From Our Exchanges

[Rev. Charles Graves in *The Christian Register*]

Jesus failed to reform the faith and lives and aims of his people just because they did not want to be reformed; but even that failure is not so complete as it seems at first sight. He failed to reform the people: he failed to get them to see the things he saw and as he saw them, failed to inspire them to seek the same goal he was after reaching, failed to win their love to the virtues he prized. There may be disappointment in that, but we shall all agree that he did not fail with himself. He succeeded in making himself a living daily exponent of the moral and spiritual truths he taught. While you and I would rejoice the more had there been thousands who were inspired to the same achievement, it is surely something better than failure for one man to succeed in making of himself a living example of the righteousness possible to all men. No man fails if he succeeds only in making himself a little better than he was and a little better than the people about him. That is the one and only beginning of the reform, the redemption of the world.

[W. B. Selbie, M.A., D.D., in *The Constructive Quarterly*]

It is beginning to be recognized that the religion of a nation is best represented, not by any organization or by any external means, but by the spirit and temper of the people. In the long run religion is mainly an individual thing. It may and should find for itself corporate expression, but if this is to be adequate it must spring from the individuals of which the body is made up. The religion of any society will not be higher than that of the members composing it, though it may easily be lower, as when it becomes a matter of striking the average or finding the least common denominator. In this connection, therefore, the interpretation of religion, whether for the individual or for society, becomes a matter of paramount importance.

[Miss A. Maude Royden in *The Christian Commonwealth*]

We today need not a prophet (though God may send us one), but a message. We need to know how our Christianity can conceivably be applied to the world in which we live. It is not enough for us to know that St. Francis of Assisi found out an answer or that John Wesley had a message. Our world is different from theirs, and we want to know how Christianity can be made to work here, in the twentieth century, in this war of continents.

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Christian Science Sentinel

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Orders for the books named above and other works by Mrs. Eddy should be addressed to ALLISON V. STEWART, Falmouth and St. Paul Streets, Boston, Mass.

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From the Editor

All manuscripts submitted for publication in the *Sentinel*, *Journal*, and *Herold*, whether articles, poems, or testimonies, and all correspondence relating thereto, should be addressed to the EDITORIAL DEPARTMENT, and not to individuals.

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From the Publishing Society

The pamphlet "Prayer and Confidence" is now published in Swedish as well as in Dutch. Both of these pamphlets are printed with the English version opposite each page of translation.

"God is Good," a lecture by George Shaw Cook, C.S.B., has been published in pamphlet form and is now ready for distribution. Price for pamphlets is given on second cover.

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From the Clerk of The Mother Church

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

Correspondence relative to the tenets or to membership with The Mother Church, should be sent to J. V. DITTEMORE, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

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From the Church Treasurer

The annual per capita tax of members of The Mother Church is due June 1, but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

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Those Christian Scientists and others who have understood and followed Mrs. Eddy's request and advice to "subscribe for and read our daily newspaper" are thereby bringing into their experience, perhaps without fully realizing it, the blessings which must inevitably flow from obedience to a request based upon the understanding of PRINCIPLE.

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