



# The CHRISTIAN SCIENCE JOURNAL

For the weapons of our warfare are not carnal, but mighty through  
God to the pulling down of strong holds. —II Corinthians 10:4

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# Welcome - February 2026

By Cheryl Ranson

Dear Friend,

Health and healing occupy thought across cultures and generations around the world. And they are key subjects in Christian Science, as this issue of the *Journal* makes clear: Healing is mentioned dozens of times in its pages.

While academic studies question how health is affected (or not) by prayer, our writers confirm the efficacy of heartfelt outreach to God. For them, as for others who practice Christian Science healing, effective prayer is founded squarely on the perception of God as Spirit. With this understanding, it's natural to look away from material conditions—to turn attention to what is divinely true about each of us in God's image.

Mary Baker Eddy, the Founder of Christian Science, describes her rigorous testing of its rules in her primary work, *Science and Health with Key to the Scriptures* (see p. 147). Over and over, both in her lifetime and in the many decades since, the laws of God—so fully demonstrated by Christ Jesus—have been proven practical and potent.

Yet today people still wonder if healing through prayer is possible. Yes, as one article affirms, spiritual healing is unquestionably possible. Unlike some strategies, it requires no reliance on diet, exercise, relaxation, or psychological analysis. Instead, spiritually scientific prayer frees thought from physicality and reveals health as the uninterrupted activity of God's goodness and love. Even a small glimpse of this fact restores and maintains our well-being.

We invite you to read or listen to this issue's accounts of lives uplifted and healed through prayer—and to find healing for yourself.

**Cheryl Ranson**, *Staff Editor*

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## Readers Respond

By Iris Roumiantsev, Esther Haney, Trudi Carter, Mick Bendor, Jill Brady, Kurt Arentsen

**Richard Albins, "The mighty roar of silent prayer," *Journal*, January 2026**

Many thanks for this heartwarming idea! Let us feel united in the law of progress, which is expressed in every desire—and need—to pray.

**Iris Roumiantsev**

*Lübeck-St. Gertrud, Germany*

**Madeline Demaree, "Believe the true report," *Journal*, December 2025**

I love the analogy that came to this writer as she turned to prayer. It was so clear and simple. This article is now one of my bookmarks.

**Esther Haney**

*Ithaca, New York, US*

**Don R. Adams, "Knowing ourselves by first knowing God," *Journal*, November 2025**

I'm most grateful for this solid statement that each individualized identity is the manifestation of the great I am. Any thought of personality is Adam-thinking, so to speak—basically nothing. How freeing!

**Trudi Carter**

*Lawrenceville, Georgia, US*

**Whit Larsen, "Gratitude that heals bodies and transforms lives," *Journal*, November 2025**

What a wonderful and inspiring account of this spiritual truth from *Science and Health with Key to the Scriptures*: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Mary Baker Eddy, p. 261). Many thanks to

the author for this timeless example of how gratitude brings blessings.

**Mick Bendor**

*Danby, Tasmania, Australia*

**Brian Webster, “A ‘sound mind’ in times of crisis,”  
*Journal*, November 2025**

I was one of the teens on the backpacking trip mentioned in this article. I remember our gear blowing down the mountain and us lying flat on the ground under the tarps, but I don’t remember feeling any fear at all. This tells me that Brian’s prayers for our safety must have been very effective.

**Jill Brady**

*Whitby, Ontario, Canada*

**David Fowler, “Can you accelerate your pace to heaven?”  
*Journal*, November 2025**

The author’s beautifully written narrative of his spiritual experience while praying for his wife was incredibly moving. The seeming miraculousness of this experience was but the ever-present, ever-available, ever-successful Christ at work.

**Kurt Arentsen**

*Stevens Point, Wisconsin, US*

to understand why people continue to seek refuge within houses of worship today.

But when the needy find their way into our churches, do they also find the healing they’re yearning for? The freedom not only from oppressing sorrows and fears but from sin, disease, and even death and the material so-called laws that would sentence humanity to these ills?

Just as important, do we have the *expectation* of healing? If not, we should.

The Bible tells us that Christ Jesus performed at least three healings in synagogues, where he was accustomed to teaching. On one occasion, he entered and saw a man with a withered hand. The religious leaders, knowing Jesus’ reputation as a healer, sought to see if he would break the law, as they saw it, and heal the man that day—on the Sabbath, or holy day. Jesus challenged the leaders: “I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?” Realizing there was only one sensible response to this question, the scribes and Pharisees kept silent and watched to see what he would do. And Jesus healed the man (see Luke 6:6–10).

On one level, the reader may conclude that this was just another exhibition of Jesus’ divine authority to heal. But on another level, isn’t it an emphatic rebuke to the suggestion that healing does not happen or cannot happen in our churches, and a declaration of the importance of expecting it—an expectation that would demonstrate the utility of our churches today?

For Jesus, healing was the sum and substance of his ministry. Everywhere he went he healed—in the streets, on the hillsides, in homes, and yes, in synagogues. His Christianity was no mere theory or feel-good phenomenon. It was always the demonstration of divine Love, of God’s harmonious government of the universe, and of the perfection of man, His image and likeness. Jesus showed that healing occurs whenever and wherever the spirit and understanding of his teachings are imbibed and practiced. So it should be natural to expect healing at every Christian Science church service.

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FEATURE

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## Healing at church: Do we have that expectation?

*By Brian Webster*

**Since time immemorial**, churches have stood as sanctuaries, sheltering souls in search of solace and strength. Historically, they even served as places of refuge where people could find safety from physical harm, and in some instances, temporary immunity from criminal prosecution. So it’s not much of a stretch

Mary Baker Eddy, the Founder of The First Church of Christ, Scientist, expected Christian Science churches to be healing sanctuaries. “Mrs. Eddy once said to a student that she longed for the day to come when no one could enter a Christian Science church, no matter how sick or how sorrowing that one might be, without being healed, and that this day can come only when every member of the church studies and demonstrates the truth contained in the Lesson-Sermon, and takes with him to the service the consciousness thus prepared” (Florence Clerihew Boyd, “Healing the multitudes,” *Christian Science Sentinel*, July 1, 1916).

Today, do we go to our church services with the spiritual consciousness that mends hearts and heals the sick? Are we alive to God’s promise of healing, to His allness and ever-presence? Or have we fallen into the habit of seeing church as merely a place we go to top off our spiritual tanks with a little inspiration before moving on to other activities?

If it seems that this is what church has become to us, perhaps we’ve been paying attention for too long to the incessant drip, drip, drip of materiality—to the carnal mind’s suggestion that prayer is ineffective and cannot heal mentally or physically. Or perhaps we’ve accepted the notion that Christian Science isn’t as easy to practice now as it was in the early days of our church.

Today, instead of the traditions and doctrines of the scribes and Pharisees sowing seeds of disbelief and opposition, we have material medicine and physical laws of health that claim to govern our lives and bodies. They would have us believe that healing takes place only on matter-based terms. In effect, these opposing beliefs are doing what Jesus’ adversaries were doing in the synagogue: denying Christ, the true idea of God—almost daring anyone to heal spiritually in Christ’s name. Jesus warned of this intrusion on the practice of spiritual healing: “There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:24).

Let’s not be deceived and succumb to these intruders. If we find ourselves drifting down the path of accepting

such intrusions, we can take heart in God’s forever promise to the prophet Jeremiah, “I will restore health unto thee, and I will heal thee of thy wounds” (Jeremiah 30:17). Jesus instilled in his students this confidence in God as the All-in-all and in the eternal Christ, Truth, as the healing and saving power. Through his healing works he demonstrated that Christ gives us authority over every belief of sickness or sin.

Christ is to the discords of material sense what light is to darkness—its very presence extinguishes them. Truth doesn’t compromise with lies, the impostors of the material senses; it doesn’t reason with them, surrender to them, or even acknowledge them. Sin, sickness, and death, like the darkness, cannot coexist with the light of Truth. They are the supposed absence of the goodness of God, whose ever-presence exposes all evils as causeless and powerless.

As in the synagogues of Jesus’ day, so in our churches today, healing happens whenever the spirit of Truth and Love is realized and felt. Many of us are living witnesses to this, as indicated in the articles and testimonies each month in the *Journal* and its sister publications. Through the years, I have personally experienced numerous healings, including at our church services. These have ranged from gaining peace of mind over troubling situations at work and home to experiencing physical healing.

One Sunday morning, as I prepared to serve as First Reader of my branch Church of Christ, Scientist, I had such an experience. I awoke unable to talk. I could have asked someone to take my place, but while praying, it came to me that I should go to the service with the expectation of healing. That week I had been inspired by the Bible Lesson from the *Christian Science Quarterly* I had been studying in preparation for the service, which emphasized the fact that we, as God’s image and likeness, express health and harmony, and therefore have dominion over sickness and every human discord. I reasoned that if I truly had this dominion, I should be able to express it. I went to church that morning prepared to read the service, yet up until the moment it started, I still had no voice. But as I held to the truth that all being is spiritual, perfect, whole, I began the service and my voice returned.

At another time, as a result of my desire to fulfill a commitment to read at a Wednesday testimony meeting, which I did, I was healed of injuries to both legs that had made it extremely difficult to walk. I have no doubt that the prayers of those in church and the spiritualized consciousness they brought to these services contributed to both healings.

Our Leader declares, “The systematized centres of Christian Science are life-giving fountains of truth. Our churches, *The Christian Science Journal*, and the *Christian Science Quarterly*, are prolific sources of spiritual power whose intellectual, moral, and spiritual animus is felt throughout the land” (*Miscellaneous Writings 1883–1896*, p. 113).

Are we seeing our churches as life-giving fountains of Truth and Love? Listen to the prophet Isaiah: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price” (Isaiah 55:1). Consider this a metaphor for our churches. Let the people come and be healed. As Christian Scientists, let us pray that we express more of the spirit of Christ that does the healing, and bring with us to each service the expectation of healing.

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## ARTICLES

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# A spiritual view of professionalism

By *Alistair Savides*

**What does it** take to be a good professional? That word includes a lot and will naturally mean different things to different people. Certainly, being professional entails striving to express the best qualities required by an occupation, whether it be in education, athletics, caring for others, or the business world.

I have loved learning more about the spiritual qualities included in professionalism. In college I spent a lot

of time praying about my future career. Many jobs seemed appealing, and I had a difficult time narrowing down my choices. I felt that I was being asked to make a decision about my future happiness with limited information and very little help. It was like trying to decide on the best path through an obstacle course in pitch dark!

In a moment of desperation, I reached out to God. I had felt His reassuring presence and experienced healing many times before when praying about anything from illness to sports injuries to relationship challenges, so I knew that He’d have my answer.

The clarity that prayer brought to this question was based on the realization that knowing and loving God better was the only real path forward. I learned the unchangeable spiritual fact that God would always be my loving Father-Mother, and knew I need not fear making a career choice as long as my motives were aligned with God, Love.

This provided much comfort, and after continued prayer I found myself working at a recently incorporated investment firm. It took me a while to understand why I’d been led to this industry. How would I be able to make meaningful contributions in a field where everyone seemed to have strong human opinions, and where a sense of randomness appeared to play a big role in outcomes?

I received an answer to this question about a year into my job. I noticed that the opinions (which were often contradictory) and the seeming randomness caused a lot of trepidation, especially for clients. While I certainly did not know as much as many of my industry peers at that time, I understood that opinion and randomness were not features of God’s ever-presence. The Discoverer of Christian Science, Mary Baker Eddy, provides several synonyms for God, and the one I found myself thinking a lot about at the time was Truth. Divine Truth is always positive and purposeful, and it certainly cannot include contradictory elements.

I found that I was able to help both clients and advisors by basing conversations and written reports on more solid ground, such as on more timeless principles of investing and market behavior, as opposed to relying

simply on human guesswork or focusing on short-term results. This way of thinking and communicating proved to be an important counterbalance to the prevalent temptation to react to the day's news headlines, and I received positive feedback from within my firm.

I still wasn't feeling entirely confident that investing would be my vocation indefinitely, but I loved that I was in a position to be of service. In order to be more useful to others, it seemed appropriate to learn as much as possible about my field. I enrolled in an independent course of study comprising three levels of examinations that had become the industry standard for a finance and investment qualification. These exams had a reputation for being exceptionally difficult, and pass rates were often below 40 percent. I found the coursework to be very challenging, since I hadn't studied most of the concepts before.

At one point, while preparing for the second and most infamous examination, I became fearful about my prospects. I'd already taken this exam once before and failed, and I did not want the hundreds of hours of study to go to waste. I contacted a Christian Science practitioner for metaphysical treatment. Passing the test wasn't my only goal; I wanted to overcome the sense of limitation I was feeling. We had a conversation that helped lift my thought from fear of failure to an appreciation of God's constant supply of good.

The practitioner reminded me that Moses appealed to God to help assuage the thirst of the Israelites after their escape from Egypt. Even though Moses had no idea how to solve the problem himself, he knew that God could be trusted to provide for His people. In Exodus 17:6, God tells Moses, "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." And that's what happened.

I knew that I, too, could pray to God, who would direct my thinking in the way that would serve Him best. I devoted the next several hours to listening for God's guidance. Then this question rang through my consciousness: Am I loving enough? This was an unexpected response to my prayer. I hadn't considered

Love (another of Mrs. Eddy's synonyms for God) to factor much into such a quantitative exam. But it became clear to me that Love was, indeed, at the heart of this matter.

I had elected to take up the challenge of these exams because I sincerely wanted to be the best possible resource to people seeking help for their financial needs. Love was in that desire. And what about the people who planned the challenging exam—were they not expressing love by ensuring a high standard so that those earning their qualification were adequately prepared to meet the demands of the public they were serving?

As a result of this insight, I knew my purpose was to express God's love more fully. In fact, it came to me to love every question on that exam. The rest of my preparation went smoothly, and I had no more trouble passing the test, or the remainder of the course.

While my vocation continues to be in the same industry, it's increasingly clear to me that my only actual career is to serve God by loving Him and seeking to understand Him better. This is true for all of us. It provides the foundation for knowing how to be of greater service to each other and the world.

A statement in Mrs. Eddy's book *Science and Health with Key to the Scriptures* explains the effects of this better understanding of God through Christian Science: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity" (p. 128).

This is by far the best definition of professionalism I've come across. I'm very grateful to know that each of our careers is complete in God, and that as His spiritual ideas, we have everything we require to be successful.

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## Feeling God's love, through Christ Jesus' words and works

By Doris Ulich

Originally published in German

**On a regular** basis, I feel the need to refresh my heart with and strengthen my conviction of God's transforming and healing love. I do this by turning specifically to biblical reports illustrating God's love, particularly the accounts of Christ Jesus' healing ministry. While doing this recently, I noticed how consistently aware he was of the all-embracing, eternal love of God, his Father-Mother, and that this love extends equally to all of God's children—in other words, to all people.

I also noticed that Christ Jesus' love for God and his fellow man is echoed in his appealing to God and healing acts documented in the New Testament. His thoughts didn't include any intellectually calculated procedures, human analysis, or even a trace of ambition to steer someone in a direction of his choosing. Nor was that necessary, because he placed himself entirely in the service of the transformative and guiding Love which is God.

Jesus once said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these" (John 5:19, 20).

He taught and lived the blessing that grows out of loving God and entrusting oneself to God's love. This resulted in the salvation of individuals from fear, and consequently in the healing of sickness and the triumph over sin and even death, and this continually inspires me anew to rely on God with my whole heart.

In her exploration of the Bible and discovery of the reliability and practicality of Christ Jesus' teachings, the Founder of Christian Science, Mary Baker Eddy, recognized the liberating effect of God's love, and experienced it regularly in her own healing experiences as well as in healing many others. She attributed the manifestations of divine Love that she witnessed to the activity of the Christ. In *Science and Health with Key to the Scriptures*, she explains, "Jesus mapped out the path for others. He unveiled the Christ, the spiritual idea of divine Love," and she also writes, "... Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (pp. 38, 332–333).

Jesus was fully aware of this coincidence. The Christ was expressed through him and transformed people's attitudes toward themselves and others—in other words, it healed. Mrs. Eddy writes, "... Christ is not a name so much as the divine title of Jesus" (*Science and Health*, p. 333)—a title for what Jesus lovingly exemplified on the basis of his connection with God.

The love of God, expressed in the saving action of Christ, strengthens our trust that we are protected. It feeds our hope for a way out of conditions that seem far from rosy. It destroys fear when sickness suggests itself to our thought. And it continuously supports us in taking the Word of God to heart and following it.

I became conscious of this when I felt this love while working with the instructions Christ Jesus gave us. His short, incisive appeal, "Continue ye in my love," stayed with me. He added that the accompanying joy would be full. He then explains that this is a command to love each other just as he has loved us (see John 15:9–12). This love proceeds from God, and so it's not bound to any place or time or limited by specific actions, and it doesn't know a single interruption nor any exception. This love of Love permanently embraces and nourishes our heart with infinite tenderness.

During this spiritual refreshment I realized once again how important it is to conscientiously evaluate whether divine Love really is expressed in my mental attitude, resulting in love-filled—and therefore fearless—communication and action. I examined whether my attitude, including about supply, healing, and spiritual progress, recognized the endless abundance of God's care, or if fear of lack, or anger toward someone or some societal situation, might be playing a role.

The suggestion of fear or lack or any discord is what Christian Science calls *animal magnetism*—a deception which “has no scientific foundation, for God governs all that is real, harmonious, and eternal, and His power is neither animal nor human.” It is “a mere negation, possessing neither intelligence, power, nor reality ...” (*Science and Health*, p. 102).

And *Science and Health* explains: “We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality. So sin and sorrow, disease and death, are the suppositional absence of Life, God, and flee as phantoms of error before truth and love” (p. 215).

So, with a pinch of courage to stand up to mortal sense and a large helping of humility to entrust ourselves to God's government, His love for us becomes tangible. It provides us with everything needed for harmony in one's own thoughts and experience, and this contributes to peaceful coexistence in one's surroundings and also in the world. The living presence of God's love enables us to comprehend the spiritual, eternal truth about ourselves, our fellow beings, and our environment.

If we follow Christ Jesus' commands to remain in his God-oriented love and to love one another, the deception of discord—which says that we are afflicted by sickness, lack, or strife, or that we might see others as afflicted by them—will no longer turn us from seeing everyone as an idea of God and completely at one with God. We will then see ourselves and our fellow beings lovingly. The peace-bringing and joy-filled goodness in the loving action of Christ enables this, dissolving dark

deceptions in the radiance and light of Truth and so bringing needed healing.

Being watchful of our mental state and paying keen attention to the eternal activity of Christ go hand in hand with recognizing and witnessing the manifestations of God's love. These Christ-impelled words from Jesus uplift our healing engagement, which takes place effortlessly, selflessly, and with vitality, because it's entirely supported by God's love: “Thy faith hath saved thee; go in peace” (Luke 7:50).

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## Cultivating confidence

By Lorraine Gray

**I don't have** an especially green thumb around the garden. However, I have learned that when you want to remove weeds, it's important to uproot them completely. Then, keep tending and adjusting the garden bed for best results.

Mary Baker Eddy, in her *Miscellaneous Writings 1883–1896*, uses gardening as a metaphor to refer to maintaining our well-being. First, she asks, “Are we clearing the gardens of thought by uprooting the noxious weeds of passion, malice, envy, and strife?” (p. 343). Then later on the same page she adds, “The weeds of mortal mind are not always destroyed by the first uprooting.”

When I applied this to myself, I saw how the “noxious weeds” in my mental garden represented an inner strife that had long held me back and kept me battling feelings of self-doubt and timidity. In other words, it wasn't always easy for me to be confident.

My husband's passing set in motion a chain of events that took my life in a whole new direction. Within two years, my son had moved away to college, and I had sold our house and moved back to my family home to live with my dad.

During this time, my prayer and study was beginning to show me that my confidence and strength had their source in God. I saw that the quality of confidence did not personally belong to me! When I was a teenager, I'd struggled with low self-confidence and it had bothered me ever since. I'd come to believe that my dad thought I wasn't capable enough to succeed on my own. When he tried to steer me in a certain direction, I felt that he didn't think I could rely on myself to work things out. But now, I was feeling a growing sense of assurance, knowing that God was always there to show me what I needed to do.

The following quotes from Isaiah 30 point to what I learned from thinking about confidence coming from God. Verse 15 tells us, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." And verse 21 says, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." The fear I'd had melted away, and I felt myself becoming stronger naturally, without any sense of pressure.

Just as a garden might need some adjustments such as adding nutrients to the soil, likewise, I too was feeling the need to do some fine-tuning for my own growth. Having a clearer sense of my God-derived strength and confidence, I became motivated to expand my horizons socially and also to explore a new career path. However, the new career path proved to be a real challenge for me. My progress was halted and my expectation for good seemed to disappear.

I found I was condemning myself for being in this predicament and subsequently was inspired to think about the word *condemnation*. I'd read an article in the *Christian Science Sentinel* that explained that if I condemn myself, then I am really condemning God too! If it is true that man is God's image and reflects Him, and I am viewing this image with condemnation, then that's how I'm looking at God as well. I soon realized that there was no room for condemnation in my thinking if I desired to grow closer in my relationship to God.

Applying the gardening reference again, I saw the importance of consistently watching my thoughts, as

if I were pulling up aggressive weeds. Was I being distracted by mortal mind, the mentality that's opposed to God? Or was I striving to trust God to support me spiritually in moving forward? I became more alert to this. It was a significant turning point.

Another progressive step occurred when I attended a lecture at a neighboring Christian Science branch church. Something the speaker said uncovered that old lie about a lack of confidence belonging to me. I knew this claim was untrue and that it had to be wholly uprooted; it also had to be replaced in my thinking with what was true.

After returning from the lecture, I delved into references from Mrs. Eddy's writings and read with fresh eyes her words about not accepting the "mortal model." She writes in *Science and Health with Key to the Scriptures*: "What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it?"

Further on she adds: "To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives" (p. 248).

This led to the pinnacle of my demonstration. It happened when I needed to tell my dad of my decision to move out of the family home and start renting my own space. I felt mentally put in a corner, as he expressed doubt that it was the right time to take this step. I was certain about my decision, but memories of being a scared teenager with little confidence left me wrestling with how to respond. Then, as if I had heard an angel message, it was instantly clear to me that I needed to let go of my personal sense about this and lean wholeheartedly on God.

In that moment I saw how fear would try to hold me back from expressing myself confidently. This was a "noxious weed" in my thinking. Immediately I felt the presence of God and was reminded of the passage in Psalms, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (91:2).

So I looked at my dad and said calmly, but firmly, I was ready to move out now. In turn, my dad respectfully acknowledged my decision. The tension had broken. I was very grateful for our love for each other. Over time, the bond between us grew steadily stronger.

This defining moment impacted my going forward personally, spiritually, and professionally. In Second Corinthians, Paul says, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (5:17). I did feel like “a new creature”!

The stagnation was gone from every area of my life. The process of moving out got underway. Soon after, I learned that my efforts to qualify for substitute teaching had been successful. I got hired into a school district that proved to be a positive stepping stone to further opportunities. My relationship with my son became more relaxed and open. I resumed dating and, a few years ago, happily remarried.

The way a gardener consistently cultivates and tends a garden has proven to be a good metaphor for watching my thought, and it continues to teach me new lessons. I am reminded of the words from Hymn 3 in the *Christian Science Hymnal*:

A grateful heart a garden is,  
Where there is always room  
For every lovely, Godlike grace  
To come to perfect bloom.  
(Ethel Wasgatt Dennis, © CSBD)

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## Is healing possible?

By Lynn G. Jackson

**Many have asked** this question. Psychiatrists may say it depends on the physical function and condition of the brain. Psychologists may answer that relationships can be healed, but only if both parties are willing to change. Regular doctors may answer this question

based on data, experience, and prognoses. But how does a Christian Scientist answer the question?

Christ Jesus, whose life and teachings established Christianity, answered it through his works. His healing of the blind, the sick, even the sinner, shows healing to be possible through spiritual means alone. Only once did he need to spiritually treat a patient twice (see Mark 8:25), and there is only one place—Jesus’ hometown of Nazareth—where “he did not many mighty works ... because of their unbelief” (Matthew 13:58). The latter account shows the importance of our thinking in relation to healing.

We have to consider our willingness to be healed. Before Jesus healed a man at the pool of Bethesda, he asked him this key question: “Wilt thou be made whole?” (John 5:6). Our first response in seeking healing is often, “Yes, I want to be healed! I want to be whole! I want to be active, mobile, healthy.” But we need to also consider: “Am I willing to change my thinking, my desires, and my acts for the better? Am I willing to give up false beliefs—even if it means changing my character?”

Mary Baker Eddy writes in her textbook, *Science and Health with Key to the Scriptures*: “Late in the nineteenth century I demonstrated the divine rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judæa and in the valleys of Galilee” (p. 147).

An honest application of the divine rules of Christian Science necessitates an honest and open heart—a heart set on being more Christian in daily life, thinking more spiritually, and expressing Godlike qualities such as truthfulness, unselfishness, meekness, kindness, forgiveness, and so on. Such a heart includes willingness to face material thought-patterns that would hold us back from demonstrating our true selfhood as God’s child. Such a heart, striving to know its oneness with God, allows Christ, the true idea of God, to reveal what needs to be corrected in order for healing to occur. While a study of the spiritual sense,

the inspired Word, of the Bible is necessary, receptivity to the spirit of Christ that is within each of us is what makes healing possible.

An honest heart pursues spiritual reality unwaveringly, with humility and devotion. There is tremendous comfort in this statement from the Christian Science textbook: “The devotion of thought to an honest achievement makes the achievement possible” (*Science and Health*, p. 199). This assures us that as we devote thought to the honest achievement of knowing God and finding healing, our efforts will be successful.

The tangible effects of our devotion of thought prove Christian Science practical and demonstrable. We can ask ourselves: “Have I given my full heart—all my thought, my living and being—to the pursuit of understanding God better? Or am I justifying my actions and being unwilling to change and holding on to the physical evidence before me, feeling that the false concept can be managed?” These are honest questions. Their honest answers put us on the path toward healing.

What makes healing through prayer possible? Putting aside all self-planning, self-outlining, self-reliance, and self-will, and leaning solely on God to lead us through turbulent times. Tough circumstances do not require us to consult material theories about healing. That’s because healing is a matter of fully and unequivocally yielding to God and His power and putting off old ways of thinking—conquering fear, revenge, hatred, and so forth. When we open thought to the power of Christ, Truth, we readily accept divine ideas that lead to healing.

Spiritualized thought is not theoretical, but brings about the practical demonstration of the laws of divine Truth here and now. Seeing spiritually, we perceive what truly is all around but seems hidden to the physical senses. Then we accept the tremendous presence and love of God, even amid mental and physical storms. And this results in healing.

At one time, a friend called me for Christian Science treatment. She was struggling with hip and leg pain and couldn’t walk. When we prayed to see God, not the physical body, as the source of her movement, she was led to this statement: “Truth is an alterative in the entire

system, and can make it ‘every whit whole’” (*Science and Health*, p. 371). She continued to pray, recognizing her God-given perfection as God’s child, and soon was able to leave off using a borrowed cane. Within a few more days she was freely running up and down the stairs, taking long walks, and riding her bike. She was completely healed.

Divine Truth operates in human consciousness by naturally destroying everything unlike itself. This mental operation comes as quickly as the spirit of Truth is accepted. It is possible because Truth naturally overcomes error. That is Truth’s activity.

Receptivity to Truth means we are willing to accept God’s law. But it doesn’t stop with acceptance; it also requires willingness. It requires us to lay down our personal desires and pick up the one desire of God—that we know Him and do His good will. This requires receptivity to Truth, and an unreceptivity to fear, anger, and hatred. That is, it requires leaving behind material theories and beliefs and grasping the oneness of God and of man’s spiritual being—the very scientific truth that all there really is, is God and God’s creation.

There is not God and man *and* sickness, or God and man *and* sin. All there is, is God and His creation; divine Mind and its idea; Truth and its expression. Reaching this spiritual understanding dissolves sin, disease, and death. Mrs. Eddy explains: “Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well” (*Science and Health*, p. 14).

How do we come to that “single moment” where we recognize Life and intelligence as purely spiritual? We do this as we open our thought to the allness of God and His good creation, and nothing else. This is what it means to “become conscious” that all there is, is Life and intelligence, neither in nor of matter. All is Spirit, God, and Spirit’s infinite expression. All is divine Love and Love’s image. All is Life and Life’s manifestation. These Christianly scientific, biblical truths—based in Christ Jesus’ teachings—reveal what is here and now: God and man’s unity and perfection.

The resistance, however, of matter-based thinking, or mortal mind, might seem to hide spiritual, scientific truth from us. It claims the ability to counteract ever-pervasive and all-encompassing divine Love, God, and His expression. This mortal mind-based mentality, if not destroyed, would seemingly overshadow the all-power of God. The truth is, though, that this so-called unreceptive thought is dissolved through the light of Christ, Truth. It is eliminated by the all-presence of infinite Truth.

It may appear that this “otherness” state of thought, this unreceptivity, cannot be released by us or destroyed by Truth. But this is a lie, the claim of an unpardonable sin. Mrs. Eddy writes, “The pardon of divine mercy is the destruction of error” (*Science and Health*, p. 329). No false belief is unpardonable—incapable of being reversed and destroyed—because all false belief dissolves when it is recognized as stemming from a false sense of God and man.

The single moment we prayerfully convert from an unreceptive, materially based sense of life (which includes fear, disease, hatred, etc.) to a spiritually based understanding of Life (which includes truth, health, love, etc.) is the single moment healing occurs. What may at first appear to be humanly impossible is proven to be possible as thought rises to the scientific fact that there is no evil in God’s creation.

When we question whether healing is possible, we’re not asking whether the physical senses agree or whether well-intentioned medical professionals concur. Rather, we are asking, “Am I standing on the solid spiritual ground of having no ‘otherness,’ accepting only God and His creation as all?” If so, that’s when we demonstrate that all things *are* possible to God. All healing is possible to Truth.

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## Uplifted by Christian Science nursing

By Yvonne Renoult

**When reading various** media posts recently, I’ve noticed a common desire for a more peaceful and spiritual focus in life. I know that I am happiest when this kind of focus is at the forefront of my thinking, and I’ve always found daily study of the Bible Lesson from the *Christian Science Quarterly* an indispensable help toward that end.

Years ago, I found an additional way to meet this desire for a more spiritual outlook. Even though I held a job that I greatly enjoyed, I felt a need to gain a higher outlook in my work—and in life in general. So, I decided to treat myself to an introductory course in Christian Science nursing, using much of my vacation time for that year to take it. I thought it a fitting way to re-center myself spiritually.

The course was very inspiring, as I had expected. What I had not expected was that what I was learning would immediately spill over into other aspects of my life. Each day we were shown the practical ways to support a patient, while also learning how important the thought of the Christian Science nurse is in responding to someone in need. I began to consider deeply the difference between just helping others and helping others with a prayerfully elevated thought to support healing.

Mary Baker Eddy writes in *Science and Health with Key to the Scriptures*: “The nurse should be cheerful, orderly, punctual, patient, full of faith,—receptive to Truth and Love” (p. 395). Throughout this course these spiritual qualities became more important to me.

Ordinary topics took on deeper meaning. As my homework involved compiling readings each day related to a new Christian Science nursing topic, my understanding of Christian Science and Christian Science nursing grew. For instance, when the topic was assisting in feeding patients, I felt led to look up synonyms for eating and nourishment and searched for inspiring quotes in Mary Baker Eddy’s writings as well

as in the Bible. It was no longer just about helping to feed patients, but about qualities of thought expressed when preparing for and participating in this activity.

Another assignment, foot washing, was thoughtfully and skillfully transformed into a significant, tender exercise in humility and grace—following Jesus' example with his disciples at the last supper (see John 13). This tender sense transferred naturally from our practicing sessions with one another to working with actual patients. As spiritual significance permeated each new task, I increasingly saw how the qualities of Christian Science nursing could be applied to other circumstances in life.

One evening, while preparing for the next day's class, I received an unexpected call from my mother. (By the way, she was not aware of this special course I was taking.) Her voice sounded fearful and distressed over a physical problem, and she asked if I would give her prayerful treatment in Christian Science. I was taken aback, because never before had she asked me to pray for her. I didn't have the heart to explain to her that I was busy with a class and had a great deal of preparation ahead of me that evening. Instead, I agreed to pray.

At first, I thought I would have to forgo my study and focus only on my mother's need. But I had been learning to expect only good, and what soon came to me was that there could be no time restraints or conflicts between my mother's need and my desire to do my homework. Since both were right spiritual endeavors with opportunity for spiritual growth, how could they conflict with one another? Rather than feeling burdened by these two demands on my time, I felt wonderfully blessed and embraced both needs in prayer.

The class topic for the next day was "lifting," and we were scheduled to learn how to safely move patients in and out of chairs and beds. So naturally, I had been researching this topic and its spiritual significance that evening. I quickly realized that all the spiritual truths I was studying applied to my mother as well. Eventually, as I felt at peace with my homework, I also felt confident in my mother's well-being.

The next morning before my class on lifting, I received a joyful call from my mother. Surprisingly, the first thing she said was, "I feel so lifted!" as she reported that the physical problem had ended. We were both so uplifted by this healing.

From this course, I learned to exercise a more spiritual approach to my job, and I continued to study the spiritual significance of words that related to challenging needs. I found this practice to be a wonderful way to remove the influences of limited, material beliefs about any problem, replacing them with clear, spiritual truths in thought. This practice reminds me of the instruction in *Science and Health*: "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (p. 201).

Being in the uplifted environment of a Christian Science nursing facility for this introductory course made a deep impression on me. Several years later, I had the opportunity to work at this same facility, enjoying a satisfying career in a loving, supportive environment.

At one point while working there, I myself needed Christian Science nursing, as I was suddenly immobilized by a painful internal problem. At first, I was very fearful. But the experienced and prayerful Christian Science nurses were not intimidated by the physical problem. They expertly and effortlessly got me into a bed, and my fear and anxiety yielded to a feeling of being tenderly cared for. I was so grateful for the strong, calm thoughts the nurses expressed when helping me with this challenge.

At the time, I was also receiving treatment through prayer from a loving Christian Science practitioner. Each day was full of progress and dominion. The peace and love surrounding me uplifted my thought, and I had a quick and complete healing.

The descriptions of the Christian Science nurse that Mary Baker Eddy wisely included in her writings now hold special significance for me. Christian Science nurses have a certain joyful peace and a sense of mission that I have grown to admire. It is such a gift to receive care from those who understand a prayerful approach

to healing—who bring their skill and spiritual joy to each need for care.

This introductory course in Christian Science nursing gave me a firm foundation that encourages me to seek spiritual strength and dominion. Now, when challenges arise—for family, friends, church, country, or the world—I recall that calm, loving sense and closeness to God that the Christian Science nurse expresses, which uplifts one’s thought to expect—and demonstrate—only good.

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## What are we talking about?

By Deborah Huebsch

*This article is part of a series appearing occasionally in the Journal and The Herald of Christian Science. Each article aims to correct some misconception about Christian Science that would keep us from having the results we so desire as spiritual healers.*

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**Recently, I heard** myself saying to someone who had called for prayerful help, “It’s just mortal mind.” Whoa! When I heard that, I said to myself, “Really? What exactly am I talking about?”

In retrospect, my motive wasn’t a bad one: I was trying to move the caller’s thought off of whatever the problem seemed to be and toward a recognition of what is actual, spiritual, and real. The phrase “mortal mind” was my shorthand way of identifying the problem as basically a form of thought—as mental rather than physical. At the same time, the phrase was a way of dismissing the problem so the caller and I could move quickly toward the spiritual view of the situation.

Christ Jesus called the faulty, bogus mentality I was referring to “the devil” and “Satan.” He said of this false talker and opposite to God, divine Mind, “There is no

truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44).

We all have a desire to see more and better healing, and it’s moments like these that offer insight into what might be standing in our way. Could it be that we are missing the mark? Are we practicing more from a place of concepts that have become thoughtlessly used, rather than from the basis of Christ Jesus’ healing truth and the actual revelation of Christian Science as articulated by its Discoverer, Mary Baker Eddy? For us to achieve better healing results, it’s important that the metaphysics that are the basis of our prayers be faithful to Jesus’ method and Mrs. Eddy’s revelation of it.

So in this case we might ask ourselves, “What exactly is this that we call ‘mortal mind’?” It’s helpful to go straight to the Christian Science textbook when clarifying a concept. Looking at the Glossary in *Science and Health with Key to the Scriptures* by Mrs. Eddy, we find that the first definition of “mortal mind” is “Nothing claiming to be something.” This is followed by other descriptions, “mythology; error creating other errors,” and then the word *belief* appears five times in the rest of the definition (see pp. 591–592).

From this it’s clear that understanding mortal mind as a belief only—rather than a fact or an actual mentality—is important. Further study of Mrs. Eddy’s writings shows the word *so-called* is frequently used in front of “mortal mind,” which is also described as “a solecism in language” (*Science and Health*, p. 114), as well as “untrue,” “unreal,” “misnamed,” “non-existent,” “suppositional.”

Nowhere does *Science and Health* say mortal mind is an actuality. And yet, how many of us have heard in conversation with other Christian Scientists the implication that mortal mind is something real that has power, that is causative? We’ve probably all heard statements like, “Mortal mind is telling me this.” Or, “Mortal mind is trying to do that.” If we’re using that terminology to describe what seems to be, but is not—that’s one thing. But if there’s a sense that there is an entity, an individuality, that possesses motive-power and is evil, that is inconsistent with the textbook’s emphasis on God as good and all-powerful, the only actor, the one true Being.

Throughout her textbook, and especially in the chapter “Animal Magnetism Unmasked,” Mrs. Eddy does make clear that we don’t ignore apparent evil, or what she terms mortal mind, or its seeming ability to oppose God. She encourages her readers to face its claims head-on—but very specifically on the basis of their unreality, and the reality of the allness of God.

So the problem with using the term “mortal mind” in a way that isn’t consistent with Christ Jesus’ teachings or *Science and Health* is that it would take us away from the reality, the omnipresence and omnipotence of God and the recuperative power of the Divine. We end up inadvertently believing that there is another mind, consciousness, authority, experience, than good. Healing can’t happen in that framework because it implies an existence that includes evil—and in which evil has power and identity. Then we’re stuck, because the whole foundational premise of Christian Science is that God, Life and Love, is All, omnipresent and all-powerful. Which is why it can be demonstrated that evil, including sin and sickness, is unreal.

In *Science and Health* we find many helpful ideas about healing disease. Mrs. Eddy makes it clear that what appears as physical disease is actually the outward manifestation of a false mental concept. But when we recognize the totality of God’s loving care, whatever is unlike that spiritual fact disappears. A return to health ensues. So the cure of disease comes about as a belief in the reality of anything that would indicate another cause, mind, or power yields to the realization that anything other than good simply isn’t possible because of God’s allness.

We read in *Science and Health*, “The divine understanding reigns, is *all*, and there is no other consciousness” (p. 536). Clearly all is all; there is not all and something else. Since divine Mind is All, there can be no other true consciousness.

Divine Mind’s allness precludes a cause called mortal mind. *Science and Health* tells us plainly: “Cause does not exist in matter, in mortal mind, or in physical forms” (p. 262). Yet we often attribute causation to this so-called mind as though it were a real force or intelligence. It helps to make sure that we are not letting ourselves

slip away from the accuracy of the pure revelation of Christian Science into pat phrasing that assumes a mind that operates apart from God.

When we’re familiar with Christian Science and its terminology, it can be easy to use phrases without thinking much about their meaning. And yet Mrs. Eddy emphasized the need for every reader to be a thinker, and this is a perfect example of a place where we can be more attuned to what’s really accurate.

So if we find ourselves resorting to a phrase like “It’s just mortal mind,” let’s be those thinkers: Stop, ask ourselves what we’re talking about, and reset if needed. Are we thinking there is something apart from God with substance, causation, and influence that we need to get rid of? Or, are we really recognizing that any evil we appear to encounter is the belief, and belief only, that there is something other than God’s supremacy, omnipotence, omniscience, and omnipresence with its inherent goodness, purity, and power?

I’m finding that being an observer of my own thoughts, making sure that I’m holding to the ideas and revelations found in the Christian Science textbook, is inspiring, corrective, humbling, and extremely valuable in the healing practice of Christian Science. Please join me!

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## “Tender mercies” held my son

By Rebecca Joy Clower

**My son loves** listening to hymns before bed each night. When he was a preschooler, one of his favorites was Hymn 500 by Susan Booth Mack Snipes from the *Christian Science Hymnal: Hymns 430–603*. The refrain reads in part, “Tender mercies, oh tender mercies, / Tender mercies are holding me.”

At one point, he struggled with frequent nightmares. My husband and I tried reasoning with him and following online tips to solve the problem, but nothing was working. Then, one evening before bed, we talked with him about how next time he had a scary dream, he could ask God what he needed to know. And doing so would let him see how God was actually in control of the situation.

The first thing next morning, my son said he'd had a scary dream the night before... "but—tender mercies!" he said to me sweetly. He was totally at peace and went about his day normally. That was several years ago, and the problem never returned.

What happened that night? My son naturally accepted he was secure in Love (another name for God), as the last verse of the hymn says:

So no matter the need and no matter the threat,  
I'm secure in Your love, no fear, no regret.  
Can there be a sweeter comfort, a grace more divine,  
Than the thought that Your love is here and is mine?

Just as a young child instantly accepts that divine Love is present right now, we also can accept we are, right now, one with God. We don't need to overthink or worry about whether God can help us. Divine Love is larger than any human affection. Isaiah 46:13 promises, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry."

How wonderful that Love's tender mercies are here for us all!

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## INTERLUDE

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## To be in Love

*By Clark Beim-Esche*

What does it truly mean to be in Love?

It must mean more than merely hearts and flowers,

more than a feeling that can bloom or fade.  
It must be real, not protracted hours  
of wondering, of hope, a masquerade.

To be  
in Love  
is to be in the place  
where nothing can alarm, reverse, efface  
the Father-Mother's ever-present care,  
shepherding and guiding everywhere.

Secure, protected, pure, and free,  
in Love that treasures every day,  
in Love that washes sins away.  
Held safely in Love's arms, a cherished lamb.  
In Love  
is where I always am.

—Clark Beim-Esche

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## TESTIMONIES OF HEALING

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## Abdominal trouble gone

*By Stephen Fulkerson*

**When I was** a young husband and dad, I began to experience abdominal trouble. The symptoms became more alarming over the course of a year, and I became more and more fearful. I had no health insurance, no life insurance, and our family was dependent on my week-to-week income as a general contractor.

I had been raised in Christian Science, and from my earliest childhood had consistently experienced proofs of the effectiveness of prayer, including healings of headaches, several sports-related injuries, and a severe nosebleed. Many of these healings came through my own prayers, based on my simple Sunday School understanding of God's allness and goodness.

However, in this instance the symptoms appeared so serious and painful that I thought maybe this problem was bigger than my understanding of Christian Science

could handle. At the time I was working for a company that was hired to manage the renovation of a doctor's office. I knew the doctor personally because we had built a custom home for him a few years earlier. He was an abdominal specialist, and I thought it made sense to ask him to examine me and make a medical diagnosis so I'd know what I was dealing with.

When I mentioned this to my wife, she gently recommended that I speak to a Christian Science practitioner instead, as this would be most supportive of my desire to rely on God for healing. So I called a practitioner and made an appointment to meet with her. She was very kind and began prayerfully supporting me with Christian Science treatment.

Each morning I would wake up in great fear, but before going to work I made time to thoroughly read and ponder the weekly Bible Lesson in the *Christian Science Quarterly* and seek to know more of God's love for me. These Lessons reassured me that man is indeed made in God's image and likeness, as the first chapter of the Bible tells us, and that as the child of God, I was perfect. I began to understand with greater clarity that the material senses could not correctly communicate the status of my health, which is forever perfectly established by God. I would then go off to work, secure in the knowledge of my oneness with God.

Still, there were more times when I became frightened and discouraged. I found it important at those times to reread the Lesson, focusing on specific references in the Bible and *Science and Health with Key to the Scriptures* by Mary Baker Eddy that would again reassure me that I was God's perfect and beloved son, whole and indestructible, and therefore safe.

I spoke regularly with the practitioner by phone to update her and share my concerns. She didn't talk much, but she did affirm my perfection as a spiritual idea of God.

A few weeks later, I had a fresh insight. One day it became clear that I was not dealing with a physical condition, but with a false belief about myself. This realization calmed my fear, reassuring me that I was indeed divine Mind's perfect expression, wholly spiritual and not subject to material conditions of

any kind, including illness. I began to gain confidence that the problem was healable because it was entirely mental in nature. Instead of reacting to the symptoms with fear, I saw them as false suggestions that I could refute with confidence.

After that, I found the weekly Bible Lessons more useful than ever in strengthening my trust in God. During this entire time there was no change in the physical condition, but as my outlook grew more and more spiritual, I became less and less fearful. I realized I could correct my thinking as often as I needed to, and that became a joyous activity.

One morning about four or five weeks later, I woke up and had the clear thought, "You are healed." All the symptoms disappeared that day, and I have remained free of the abdominal trouble ever since.

I am deeply grateful for Christian Science; for the dedicated Sunday School teachers who taught me the truths contained in the Bible and *Science and Health*; and for Christian Science practitioners and teachers, who unselfishly devote their lives to this healing practice.

**Stephen Fulkerson**  
*Woodstock, Vermont, US*

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## Healing of emotional and physical wounds

*By Name withheld*

**Divine Love is** a wonderful spiritual guide. Following Jesus' example, I often pray that God's will be done. I might say to myself, "Father, show me, guide me, govern me. I want to do only what You want me to do. I want to go only where You want me to go. It's Your will, Father, and not mine. You lead the way, not me."

It's this type of pleading that helped me after I rather foolishly intervened in a fight between three cats in an attempt to rescue one of them. The cat, being in a state of

terror and not realizing I was trying to help him, turned on me and lacerated my arm and badly bit my wrist. The cat belonged to my then very new husband. My husband would have liked me to seek medical help, but I assured him I would work it out in Christian Science and promised to take care of myself properly.

At that moment, I asked God what I should do. I prayed wholeheartedly to know that all of God's creation, including myself and the cat, were spiritual expressions of Love and, therefore, were gentle and harmless.

Later that evening, I was in pain and my mind was racing, but in the middle of the night, it became very clear to me that I needed to keep looking at what divine Love knew about this situation. I also needed to handle a belief in evil, or a power apart from God.

A student of Mary Baker Eddy's remembered her teaching her students about dealing with a difficult situation by 1) seeing what the evil or error is trying to do; 2) knowing that it cannot do it; 3) seeing that it is not done (see *We Knew Mary Baker Eddy*, Vol. 1, p. 96).

I knew that evil is dealt with mentally, so I thought about how I had been bothered that some of my husband's family members were not accepting me. There had been animosity expressed toward me. I had been feeling upset and annoyed, not so much for myself, but for my husband, who had to deal with it.

In addressing the situation, I began with divine Love, knowing that Love could never feel harmed. Therefore, as God's likeness, this meant that true man could never really be harmed. And because God remains undisturbed, I knew that as God's reflection, I could not be disturbed or impressed by images of unloving events.

The demand to keep my thought free of any sort of recrimination was imperative. And when I did, the arm was no longer painful and quickly resumed its normal size. There was no further trouble with the arm and the healing was complete.

The following weekend I saw my son-in-law at a gathering. At first, the reception was frosty, but I

maintained my mental stand that divine Love was in control. I refused to react.

After the gathering, his car broke down. But what happened next was an extraordinary turn of events: I found it remarkable that he called us for help. We found where he was and towed him back to our house, where he stayed the night. This completely broke the ice in a way that I could never have planned.

From that time on, our exchanges were harmonious and our relationship has continued to progress most beautifully. My relationship with my husband's other family members improved too—I was most touched when my daughter-in-law said to me, "I don't know what I would do without you!"

I am most grateful to God for health, harmony, and happiness.

**Name withheld**

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## Growth dissolves in sunlight of Truth

*By Howard J. Kittell*

**Recently I read** a testimony that appeared in a Christian Science publication shortly after World War II. In it, the writer gave thanks for the blessings he and his family had experienced from their study and practice of Christian Science. One experience he recounted was the healing of a blemish that had appeared on his face and subsequently developed into an unsightly growth. As a result of persistent prayer, the growth dissolved without a trace.

This testimony reminded me of a similar healing I experienced some time ago after a spot appeared on the skin at the base of my neck. Over the next few years, the spot enlarged into a pronounced growth. While it was not visible when I wore a collared shirt, it was quite apparent if I was wearing a T-shirt (or, say, at the beach).

Frequently, well-meaning individuals would comment on the growth and urge me to have it checked by a medical professional. I usually dodged these comments—that is, until the growth began to change form, at which time I, too, began to be concerned.

I prayed about the condition for several days, but my concern only increased. At that point, I decided to enlist the help of a Christian Science practitioner. Practitioners are individuals who devote their full time to praying for people who request metaphysical treatment for health, relationship, financial, employment, or other difficulties. The treatment is given according to the teachings of Christian Science, the scientific system of divine healing discovered by Mary Baker Eddy. The practitioner I called immediately agreed to pray for me, and in our conversation I was urged to guard my thought to keep it pure.

As I considered what that meant—to keep my thought pure—and how to do it, this sentence came to mind from *Science and Health with Key to the Scriptures*, the textbook of Christian Science written by Mrs. Eddy: “Christian Science brings to the body the sunlight of Truth, which invigorates and purifies” (p. 162).

Sunlight is considered to be a natural purifying agent, so this symbol made sense to me. In Christian Science, Truth is a synonym for God, and healing results from the sunlight of Truth purifying or spiritualizing thought. I reasoned that keeping my thought centered on God, Truth, would expose and dissolve any impure thought, any lie, I might be harboring about myself—or any untrue thought about any one of God’s perfect children.

Later that day, I looked up the sentence in *Science and Health* to see what else Mrs. Eddy had to say about this process of purification. She writes: “Christian Science acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.”

I was inspired by these statements and was especially interested in the use of these verbs: *neutralizes, changes, expels, dissolves, relaxes, restores, stirs, yields*. These actions all seemed quite desirable. What stood out to me was that the effect of Science is “to stir the human mind to a change of base.” I could see that this was the need—for a change from a material base of thought to a spiritual one. In other words, to yield a human concept of life as mortal for the true concept of man as spiritual, made in the image and likeness of God as related in Genesis 1:26, and therefore perfect and unblemished.

Over the next several days, I returned to these sentences and pondered their deeper metaphysical importance while the practitioner continued to pray for me. Almost immediately the growth began to shrivel up, and within a few days it fell off, leaving no mark or blemish whatsoever. This was more than twenty years ago.

Certainly, I was deeply grateful for the disappearance of the growth, the sense of peace I got, and the effective prayer of the practitioner. But I was, and remain, even more grateful for the lessons I took from that demonstration of the power of prayer as taught in Christian Science, and of Mrs. Eddy’s discovery of the Christ Science that Jesus practiced two millennia ago. This Science, the “Comforter” that Jesus promised would abide with us forever (see John 14:16), is here today and has blessed me and my family.

**Howard J. Kittell**

*Nashville, Tennessee, US*

# Commitment to Sunday School brings decisive healing

By Heather Bauer

**I am so** grateful to know that God is an immediate help, that we are in His total care, and that as we turn to Christian Science there is always healing.

Last year, I took quite a dramatic tumble in our front yard, ultimately hitting my head on a solid piece of wrought iron furniture. As I started praying the Lord's Prayer, I felt myself losing consciousness. Without my phone, I just sat on the ground praying, striving to remain calm and knowing with my whole heart that God was with me.

I declared that God was my life, the only Life, and the complete law of my being. I knew that nothing is ever out of God's control, and we are never out of God's care, or outside of His love, and that God is "a very present help in trouble" (Psalms 46:1).

I was bleeding and unable to get up, so I was wrestling with fear and shock. Eventually, I called out to my husband and son, who were inside the house. There was no response, but I could see our dogs looking out at me with their dear sweet and concerned faces, and I felt so loved. This lessened my fear and woke me up a bit from the mortal view of helplessness, as I reassured myself that God was right there with me.

I also declared the impossibility of ever falling from His "high estate." In *Science and Health with Key to the Scriptures*, Mary Baker Eddy writes, "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate" (p. 258). I knew that as His perfect reflection I could never fall out of God. These prayers were very healing and calming.

After a short while, my husband and son found me. They were unable to lift or move me, and we thought we might have to call for help, but I deeply reached out to God, asking, "Please help me to get up and into the house." Immediately I had a feeling of God holding

me, surrounding me and my dear family. As the hymn says, "Everlasting arms of Love / Are beneath, around, above" (John R. Macduff, *Christian Science Hymnal*, No. 53). It was such a tangible moment of God's love and care, so beautiful and so amazing.

As my husband and son were talking things over, I once again felt that I was losing consciousness, and the thought came to handle that specifically, with a quick rebuke. I thought, "No loss of blood or any law of matter, matters! I am spiritual, not material!" I was knowing that I dwell in the consciousness of Love. That is my home, my life, and my being. Mrs. Eddy shows us the love expressed in that beautiful, healing Psalm 23: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [love] for ever" (*Science and Health*, p. 578).

I had just been studying the Bible Lesson from the *Christian Science Quarterly*, getting ready to teach Sunday School the next day, so all of that inspiration and healing love was in my thought, meeting my need. But my next thought was, "Oh my goodness, I need to pull myself together so I can teach Sunday School!" On the heels of slight panic was the clear, calm voice of God reminding me that Love would never keep us from any right activity—and isn't teaching Sunday School such a loving, blessed, right activity?

At that point I was able to get up and make it inside with my son's and husband's help. I continued praying and had just the inspiration I needed. I was able to sleep most of the night, and to teach my Zoom Sunday School class the next day.

The Bible Lesson for the next week was on "Adam and Fallen Man," and I thanked God, knowing that the Christ, the true idea of God, wakes us up from the Adam-dream of suffering and shows us man's true self as "unfallen, upright, pure, and free" (*Science and Health*, p. 171). The Lesson opened with Genesis, including God creating man in His own image and seeing everything that He had made as very good.

After reading those beautiful Bible verses, I was still moving very slowly, but with my whole heart I was understanding the unreality of what had happened. I

truly grasped that I had never fallen and was totally untouched by so-called material law. That whole Bible Lesson helped me to stop striking out at the mist of confusion or pain or aftereffects *per se* and to rise above all of them—to stand up for my rights as God’s perfect child and to see God as *All*.

With that I was able to walk freely and was free of pain. A scar remained, and an indentation on my face. But I kept declaring each day that in Truth, nothing had ever happened to me. And one day I realized that the scar and indentation were gone. I was so grateful for a complete, beautiful healing.

Serving in one’s branch Church of Christ, Scientist, is so uplifting. In a way, my commitment to church and to teaching Sunday School brought about this complete healing.

**Heather Bauer**

*Suwanee, Georgia, US*

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## Healing on the night shift

*By Zandréa Krysha*

**What does it** mean to be the reflection of the unlimited divine Mind? I found myself pondering this question after reading a statement in *Science and Health with Key to the Scriptures* by Mary Baker Eddy: “If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity” (p. 127).

We learn in the first chapter of Genesis that God made man in His image and likeness. From this premise, we can conclude that we reflect the unlimited nature of our divine Parent, and thus we are not limited, imperfect mortals. Over the last couple of years, I’ve witnessed this truth unfolding as I’ve been navigating all the joys and challenges of Christian Science nursing.

When I was first led into this career, I inquired about the work hours. “Is this a Monday-to-Friday, 9-to-5 kind of thing?” I remember my soon-to-be employers chuckling a little at the question. I was surprised to discover that the job requires a willingness to work all shifts, any day of the week. I didn’t feel humanly capable of committing to this demand. Gratefully, I didn’t have to. God was calling me to do it. I knew if God brought me to it, He would bring me *through* it. God would meet my need by helping me lift my thought to know my true, spiritual nature—free from limitation. *Science and Health* says: “Individuals are consistent who, watching and praying, can ‘run, and not be weary; ... walk, and not faint,’ who gain good rapidly and hold their position, or attain slowly and yield not to discouragement.... When we wait patiently on God and seek Truth righteously, He directs our path” (p. 254).

As I worked to learn how to wait patiently on divine Love and lean on the source of all strength, I began to see tangible results.

I had a clear demonstration of God’s upholding power when I was asked to work the night shift for the first time. The false, limited thoughts that kept trying to make an appearance were: “I’m a morning person. I’ve never been able to stay awake at night. This is new and scary. I’ll never be rested enough.” However, as the date approached, I turned my thought instead to the concept of illimitable divinity. I began to realize that I would have everything I needed to do the work that God had called me to do. I was living in God’s eternal day, so a mortal concept of time could not interrupt my expression of joy, strength, alertness. There was nothing to fear.

I was further inspired by this passage in that week’s Bible Lesson from the *Christian Science Quarterly*: “God rests in action.... The highest and sweetest rest, even from a human standpoint, is in holy work” (*Science and Health*, pp. 519–520).

Eventually the date arrived, and I went into it with a complete expectation of freedom; and that’s exactly what I experienced.

However, I woke up in the morning after my three rewarding nights to an acute pain in my back, and I began to wonder which activity from my night ministry had caused this. Immediately following that was the very clear thought: “There is no sensation in matter. How then could there possibly be a cause for back pain?” This truth was so clear and based on the foundational metaphysical work I had done in preparation for the night shift. As such, it immediately settled in my consciousness, and the pain was instantaneously and permanently gone.

Since this healing, I have seen how my Christian Science nursing is growing—feeling more full and well rounded. I have a greater sense of the illimitable nature of the work, and the beautiful unfoldment of it that inevitably takes place when fear is overcome. I have been able to lean on spiritual lessons from this healing again and again as the demands of the work change and grow.

I’m so grateful for all the challenges that lead our thought above and beyond the limitations of mortal sense, to the understanding of our Father-Mother God’s incredible love for us and of the ways in which we are guided gently on our path. As it says in the book of Psalms, “The law of his God is in his heart; none of his steps shall slide” (37:31).

**Zandréa Krysha**

*Jamaica Plain, Massachusetts, US*

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## The inspired depths of Siloam

*By Joshua Sprague*

**As I lined** up for the opening kickoff of my high school football team’s first game of the season, I knew I was having a healing. This, my first healing in Christian Science, was the result of a dawning awareness over the

previous few years that I was not really flesh, blood, and bones. I was spiritual.

Earlier that summer, at a world’s fair, two young men had come up to me and struck up a conversation that soon turned to religion. They were Christians and they apparently wanted to recruit me. Instead of finding a way to escape the situation (a real temptation), I decided to lean in and really talk with them. I explained that as a Christian Scientist, I was learning to rely on God and prayer for healing.

They immediately brought up the story of Jesus healing the man born blind. Jesus used his own spit to make a kind of clay that he then put over the eyes of the blind man, before sending him to wash in the pool of Siloam (see John 9:1–7). My new friends claimed this showed that even Jesus must have believed in the power of matter to heal. Why else would he have taken the trouble to make this “medicinal mask,” as they put it, for the blind man? It was a legitimate question, and I wasn’t sure I had an answer.

I hadn’t grown up practicing Christian Science, but I’d really wanted to figure out this different way of thinking that some in my family practiced. I’d wanted to understand how to appeal to God through prayer, but I felt like I wasn’t really getting it. I’d started attending Sunday School when I was thirteen, and that certainly helped. I tried to read the Bible Lesson from the *Christian Science Quarterly* regularly, but I approached it almost as if it were a magic spell. I thought that if I could read it correctly and with the right feeling, maybe I’d be able to see results in my life—as if it were a spell learned at Harry Potter’s Hogwarts School of Witchcraft and Wizardry.

Of course, that approach didn’t work. I was starting to get to know the Bible, though. And I learned that Christian Scientists strive to understand “the inspired Word of the Bible” (Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 497), which meant to me I should always be searching for the deeper spiritual meaning, or truth.

I’d actually had a conversation with my Sunday School teacher about that very story of Jesus healing the blind man. Although I’ve since become aware of Mrs. Eddy’s

comments on a similar healing in the book of Mark (see Mark 8 and *Miscellaneous Writings 1883–1896*, pp. 170–171), what came to me in the moment with my new friends was that maybe Jesus was compassionately trying to meet the blind man where he was. There are all manner of healings that Jesus accomplished without using physical means. But maybe in this case, he saw the need to operate in a way that the blind man could understand, and so he did. This idea, shared with my new friends, seemed to meet their need as well.

I knew after talking to them that I had passed a milestone in my own thinking as a Christian Scientist. I had been able to articulate a spiritual concept that went beyond just a surface understanding of the stories in the Bible. I had glimpsed the inspired Word. I was starting to get it! This set the stage for my first healing in Christian Science.

Later that summer, I was looking forward to my second year on the varsity football team and had my sights set on a starting position. But in the second week of preseason football camp, I drove my shoulder into the ground while diving to catch a pass. The pain was intense, and I was unable to move my arm above my head. I had to sit out of practice for a week.

I worked diligently with a Christian Science practitioner, who counseled me to let go of human will and just get to know God better. This seemed very hard. I had an idea of myself that revolved around being a respected player on a good football team, and if I couldn't perform as a player, then it was almost as though I didn't know who I was.

Like the blind man at the pool of Siloam, I was learning to release my baggage. For the blind man, it might have been about letting go of his perceived identity as “born blind,” which many Jews would have attributed to a sinful nature—either his own or his parents'. For me, it was relinquishing human will about being a football player and all the human ego that went with that. The more I could learn about God, the more I would actually learn about myself as an expression or child of God. This took a while, but I made progress.

As our team traveled to our first game of the season, my shoulder still hurt, but I felt a peace I had not known

before enveloping me. I had lost my starting position but was still on the kickoff team. High school kickoffs in those days were known for their high-speed collisions and hard hits. This could have been a time for fear to creep in, but it did not. I lined up for the kickoff and ran down the field with that sense of peace intact and growing. I ran faster than I had ever run before. The other team fielded our kickoff and formed a shield of blockers around their kick returner, the whole of which turned toward me.

At full speed, I lowered my shoulder and hit one of the blockers with a solidity I had never felt before. The blocker went down but wasn't hurt. And I felt no pain. In fact, never again was there pain in my shoulder. Despite the high-speed collision, we both hopped back to our feet and made ready for the next play.

I played the rest of the season, as a starter, with my body suffering none of the pain that had felt so real for a time. It was as if I had bathed in the pool of Siloam and had no vestige of the clay, or the underlying fear, or the impairment remaining—it was as though I had never been touched.

As I've reflected on this Bible story since then, it seems to me that Christ Jesus recognized the blind man's readiness for healing—his willingness to set aside a very limited view of himself and embrace God's view of His child.

Sometimes this spiritual emergence can happen instantaneously; other times it's a process of letting go of thoughts such as, “I've been blind all my life,” or “My blindness is deserved.” Christ meets our need in a way we can understand and wholeheartedly receive.

I am so grateful for the Sunday School teachers who patiently, and with good humor, taught me to look beneath the surface of the Bible stories to find the inspired messages that continue to reveal themselves according to our need and seeking.

# Leave your ego at the door

By Collier Butler Kaler

**When nearly fifty** musical superstars arrived at the studio to record the charity song “We Are the World,” legendary music producer Quincy Jones had a sign greeting them: “Leave your ego at the door.”

Mary Baker Eddy, the Founder of Christian Science, offers a divinely inspired view of ego. In her writings, she uses the term *Ego* with a capital “E” to refer to God, describing *God* as “the great I am” (*Science and Health with Key to the Scriptures*, p. 587).

She explains, “... the Ego is absent from the body, and present with Truth and Love” (*Science and Health*, p. 14). From this perspective, thoughts such as “I am afraid” or “I am hurt” don’t originate from the all-knowing, all-loving I am. Instead, they stem from a mistaken sense of self—a personal ego—fixated on material concerns.

Letting go of ego-driven thoughts and tuning in to those that come directly from God isn’t always easy. But it changes our view, allowing us to see ourselves as God does: spiritual and whole. It’s like leaving the dim basement of material thinking and stepping onto the sunlit rooftop of spiritual understanding. This higher perspective heals and is available to all of us.

Last year I had an experience that illustrates this. It was early morning on the first day of the semester at the college where I teach. My subject is ESL (English as a Second Language) and the classes are four-hour intensives. I was excited to welcome thirty new immigrant students and create a warm, supportive environment for them. But in a rush to get my bag into the back seat of my car, I accidentally slammed the car door on my finger. The door trapped it, and I had to use my other hand to free it. My finger was bent out of shape, bleeding heavily, and throbbing with pain. I was stunned.

In that moment, fearful thoughts rushed in: “Why *now*? I just listened to the Bible Lesson!” and “Will this need stitches?” But I quickly caught myself and began reasoning spiritually. I thought: “This can’t be from God because it’s not harmonious or good. If it’s not from

God, then it’s illusory. It’s a lie.” Despite the pain, I stayed focused on the idea that God, ever-present good, knows nothing about accidents.

One insight that came to me was how I’d been holding on to bent-out-of-shape feelings and a bruised ego from hurtful comments a colleague had made. I now affirmed, “God is omnipresent, so there is no presence but divine Love.”

I went inside to wash my finger at the kitchen sink, bandaging it as best I could. With my free hand, I left a voicemail for a Christian Science practitioner, seeking prayerful support. Deep down I knew my place that day was with my students. This wasn’t about willpower. It was about holding to the truth that nothing could take my joy away. On the drive to the college, I sang a hymn from the *Christian Science Hymnal* which includes the words “Joy cometh in the morning” (M. M. Wienland, No. 425). I arrived just in time to welcome my students.

Though still in pain, I managed to get through the start of class using my left hand. Shortly after, I received an uplifting text from the practitioner and began praying with these ideas: There is no interruption of God’s good during my day. God is in control and causes only good things to happen. I am on God’s schedule, and God keeps everything under control, including my finger.

My thoughts moved from the physical situation to the spiritual reality of being embraced in God’s love. Fear melted away as I turned to “Ego”—the Truth and Love that governs all of us. Instantly, the pain vanished, completely and permanently.

When I got home, I removed the bandage and saw that my finger was back to its normal shape, with no discoloration. Gratitude washed over me. Months later during a visit to the manicurist, the nail unexpectedly lifted off, revealing a perfect new one underneath.

But the real beauty of this healing was that the hurt I’d been carrying about my colleague’s comments completely disappeared. It was replaced by an overwhelming sense of love, peace, and dominion. I realized that divine Love, not the words and actions of others, is what truly governs my life.

This experience taught me the importance of humility—yielding to God, the true I am. It's a daily practice, but one that brings incredible rewards. As Isaiah 41:10 reminds us: “Don't be afraid, for I am with you. Don't be discouraged, for I am your God. I will strengthen you and help you. I will hold you up with my victorious right hand” (New Living Translation).

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## Divine direction: It's clear

By Melford Roe

**Daily decisions** such as what to wear and what to have for lunch can be pretty straightforward. But how about decisions that are more significant, such as where to live, whom to marry, or which career to choose? Our choices can have a great impact on our lives, and making decisions when there may be competing advantages is difficult. And if the pros equal the cons, what then?

The Bible contains many examples of individuals receiving clear direction from God on how to proceed. For example, the Lord told Abram to “Get thee out of thy country ... unto a land that I will shew thee” (Genesis 12:1). Abram responded by taking his family to Canaan. In another example, Moses, as a humble shepherd, answered the call to serve God by leading the children of Israel out of Egypt.

Guidance in life decisions, be they little or big, is readily available from our Father-Mother God. In humility, we can set aside our personal desires, like in these biblical examples, and rely totally on God to guide us.

One might ask, How will God let me know what to do? How will He communicate His will to me? Well, divine direction may come in the form of a quiet thought in the night, or what a friend says to you, or what you read. No matter the form, the message will be clear.

Some years ago, upon becoming engaged to be married, as our two families were to merge, my fiancée and I

had many decisions to make concerning where to live and what to do. At the time, I had a full-time career in the military—which often requires officers to move around. My fiancée had a well-settled family and we both had children (older teenagers and young adults) pursuing their education. For me to continue to serve in the military would most likely lead to postings to other cities or states, thereby uprooting or separating our new family. What were we to do?

With a certainty that divine Love was guiding both me and my fiancée, I humbly listened for what the one Mind, God, would tell me. I had a deep sense of trust in the Divine and did not try to manipulate or outline what might be best.

One evening, standing in front of my study desk, I picked up the Bible and opened it at random. The Scriptures fell open to Deuteronomy 24:5, which says, “When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.”

Upon reading this verse, I slowly sank to the floor in tears of gratitude. This was such clear direction for me. I knew it was our answer. After sharing this insight with my fiancée, I took steps to resign from the military and started preparations for our upcoming wedding and life together. I love this passage from *Science and Health with Key to the Scriptures* by Mary Baker Eddy: “When we wait patiently on God and seek Truth righteously, He directs our path” (p. 254).

This was not the first time I had sought guidance from God and received clear directions, nor was it to be the last. However, it has been a significant memory. I have found that, like the biblical worthies, when we humbly turn to the infinite, ever-present Mind, God, we receive insight and direction to follow with expectation of good.

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# Reflecting God's abundance

By Catherine de Jocas

**What is true** wealth, and where does it come from? That was the question confronting me in 2020 during the pandemic and subsequent lockdown. One evening, feeling very concerned about our family's financial situation, I decided to research what Christian Science teaches about God's provision for man.

As the creator of the universe, God is the source of all intelligence and substance and is the Love that governs all. The Bible tells us, "God created man in his own image" (Genesis 1:27). I reasoned that because I am the image of God, Spirit, I must reflect Him in every way, just as a mirror image reflects its original. God shines through every one of us as we reflect His abundant goodness.

The Bible also says, "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it" (Ecclesiastes 3:14). So, as God's offspring we are complete, lacking nothing. This made it clear that I could not lose anything that truly belonged to me.

The Founder of Christian Science, Mary Baker Eddy, writes that God "has called His own, armed them, equipped them, and furnished them defenses impregnable" (*Miscellaneous Writings 1883-1896*, p. 10). This helped me see that my source of wealth would always be the ample supply of divine attributes and spiritual ideas inherent in God, infinite Mind.

Searching JSH-Online.com, I found two articles on spiritual reflection in the *Christian Science Sentinel* by L. Ivimy Gwaller: "Supply as spiritual reflection" (August 15, 1936) and "Reflection" (December 7, 1940). These offer spiritual perspectives on where true wealth lies and how reflection relates to healing. She notes in the latter article, "The true concept of reflection is the solution of the problem of lack."

After contemplating the promises in the Bible and Mrs. Eddy's writings, as well as these *Sentinel* articles, I better understood that the divine Principle of reflection ensures that our spiritual wealth is to be found in

unlimited Mind and remains stable. I prayerfully affirmed these ideas over the weekend and felt at peace, confident that my family would be provided for.

When I returned home from work a few days later, I discovered an envelope from a wealth management company in our mailbox. When I opened it, I was astonished to find a copy of a legal will. I had been listed as a beneficiary by a friend who had passed.

In due course the inheritance from my friend arrived, and I was very grateful to God for this proof of His love and care. Several weeks later, in the middle of a frigid Canadian winter, our furnace needed to be replaced. Much to my amazement, the amount we inherited was nearly identical to the cost of the furnace. I was in awe of God's timing. Shortly afterward, our financial situation normalized.

My friend, who had been a lifelong Christian Scientist, had once told me that her favorite word was *manifestation* as it pertains to the practice of Christian Science. I know that she would have appreciated this unfoldment and the role she played in it.

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## An inspiring gift to The Mother Church

By Lindsey Pagett

**In July 2025** the Clerk's Office of The Mother Church (The First Church of Christ, Scientist) was gifted a precious glimpse into the spiritual demonstration made by a remarkably faithful Christian Scientist: William B. Haines.

Mr. Haines, of British nationality, was a World War II prisoner of war for three and a half years in Sumatra, located in Southeast Asia. With a borrowed Bible and two composition notebooks acquired through trading his sugar rations, Mr. Haines endeavored to be a loyal student of Christian Science despite the intense

suffering and religious persecution he endured during his imprisonment.

His composition notebooks were generously given to The Mother Church. They prompt the Christian Scientist today to consider both the spiritual sustenance that strengthened Mr. Haines and the qualities of thought that enabled him to triumph during this ordeal. Containing exquisite and exact handwriting, the notebooks themselves reveal the great value Mr. Haines placed on the teachings of Christian Science.

Imprisoned without copies of Mary Baker Eddy's writings, he used the first notebook to write, from memory, quotations from her published and unpublished works—sentences, entire paragraphs, and poems. In the end, there were 274 quotations, to which Mr. Haines subsequently made minor corrections (mainly grammatical) after the war to precisely match Mrs. Eddy's writings.

These quotations, along with scriptural references in his second notebook, show Mr. Haines turning, right where he was in prison camp, to his always available pastor—our pastor, the Bible and *Science and Health with Key to the Scriptures* by Mary Baker Eddy—to sustain, inspire, comfort, and liberate him. Certainly, through his previous study of Christian Science and public work as a Christian Science practitioner, Mr. Haines would have experienced numerous healings and demonstrated divine safety before this ordeal. Those experiences must have encouraged his unwavering reliance on God to bring him through this extraordinary challenge.

Mr. Haines later referred to the references he recalled as “engraved in memory” in his book *New Wine, New Bottles* (p. 6). When we as Christian Scientists pray with spiritual truths from our pastor (and Mrs. Eddy's other published writings), they become etched in our hearts, part of our spiritual arsenal, and dear friends. It's the action of God's assurance from Jeremiah: “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (31:33). By relying on spiritual truths for healing, we think of them, reason with them, practice them. Then, through spiritual understanding

they are carried within our own consciousness—always accessible and demonstrable in whatever circumstance we find ourselves. Consistently and trustingly turning to the truths we've learned by heart heals and frees us, as Mr. Haines's experience shows.

His second notebook contains a record of his persistent application of the spiritual truths he cherished while imprisoned. A consistent thread is woven throughout these journal entries, revealing Mr. Haines's expression of particular spiritual qualities that strengthened his awareness of God's omnipotence and equipped him to realize his spiritual freedom at hand.

Although Mr. Haines speaks from experience when alluding to his “walk through the valley of the shadow of death” (Psalms 23:4), his writing shines joyously with profound conviction of God's, divine Love's, great promise and blessing for man and deliverance from all evil. Rather than being overcome by discouragement or defeat, Mr. Haines instead shows—through his unbroken expression of hope, gratitude, faith, poise, and dignity—his earnest desire to “remember how near the day is ... and make ready to greet the dawn with joy” (*New Wine, New Bottles*, p. 15).

It's no wonder that amid hardship, his entries emphasize that hope is neither lost nor postponed. Mrs. Eddy writes in *Science and Health*, “To fall away from Truth in times of persecution, shows that we never understood Truth” (p. 238). To the contrary, Mr. Haines's writing reflects a profound trust in Truth, God, “the strong deliverer” (*Science and Health*, p. 226), which is grounded in claiming, accepting, and welcoming into consciousness the “sunshine of Truth” (*Science and Health*, p. 299).

Might we, when feeling as though hope and healing are deferred, affirm as eternally ours the glorious qualities lived and demonstrated by Mr. Haines? These very qualities are spiritual—belonging to Spirit, God; and so, as Spirit's idea, man (the true identity of each of us), we eternally inherit and express each of these most holy qualities. And they are sure to bring healing and deliverance!

Mr. Haines's experience proves indisputably that God's man is His forever free idea—ever free mentally to

behold spiritual truth, not held captive to circumstance, person, disease, or lack. Mr. Haines's final entry in his second notebook while still a prisoner of war concludes this way: "Well done, good and faithful thinker, enter thou." In *New Wine, New Bottles*, which contains these wartime entries, he writes that this final thought "proved very appropriate, for it was my last entry standing when release came unexpectedly August 24th, 1945" (p. 64).

Of his experience as a prisoner of war, Mr. Haines summarizes: "It should here be put on record that nothing but the inspiration and power of Christian Science brought me safely through the dangers and privations of those days.... The days were warm with gratitude for the knowledge of spiritual being and sustenance. And it was the greatest consolation to be able to rise consciously above the seeming isolation from a world in crisis to play my living part in that privileged army whose warfare and weapons are not carnal" (*New Wine, New Bottles*, pp. 5–6).

Mr. Haines's composition notebooks will be lovingly housed and preserved in the collections of The Mary Baker Eddy Library in Boston. The Clerk's Office is most grateful to add this precious Mother Church member's demonstration to the proofs of spiritual healing contained in the records of The Mother Church and to the history of Christianity.

### **Lindsey Pagett**

Executive Assistant  
Office of the Clerk

*Editors' note: For the additional interest of today's reader, the July 8, 1961, issue of the Christian Science Sentinel published text of a radio broadcast program in which Mr. Haines was interviewed about his wartime experiences.*

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## **Warm spaces**

*By Pauline Brew*

**Christian Science Reading Rooms** exist to serve their communities and are staffed and maintained by their local Christian Science churches. They are open to everyone for prayer and reflection, and to purchase the Bible, Mary Baker Eddy's writings, and periodicals on Christian Science, and to read or ask questions.

My country, like many others, is currently facing price increases for gas and electricity. This is challenging for our citizens and has far-reaching effects on the cost of living. To help remedy this, our government has recommended that churches and charity organizations, libraries and community centers, open their doors to the public, when possible, offering "warm spaces" to help relieve citizens of some of their daytime heating costs.

Our local Christian Science church has invited the public to come into our Reading Room, and we've designated one weekday afternoon as a "warm space" day. Free hot drinks are served.

One member of our church reflected on his own experience with becoming interested in Christian Science through just entering a local church. Twenty years earlier, he had been wondering what went on in a nearby Christian Science church and decided to find out. He wandered in during a service and was riveted by two quotations on the wall. One was from the book of First John in the Bible, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (4:16), and one was from *Science and Health with Key to the Scriptures* by Mary Baker Eddy, "Divine Love always has met and always will meet every human need" (p. 494). He has been attending church and reading the Christian Science Bible Lesson ever since, and is now a member of The Mother Church as well as our branch church.

Within a very short time of specifically inviting the public to our Reading Room, folks started coming to enjoy the warm space and the hot drinks, along with the fellowship. They started asking questions about

Christian Science and comparing the answers with their own religions. Some deep thinking was going on.

One by one they started coming to church services—first attending the testimony meetings, where some shared experiences of healing. A young man asked if he could practice the organ regularly and now does. He remarked on the nice atmosphere and warm welcome. A regular attendee gave an organ recital, open to the public. And surprise, surprise, a former member from decades earlier turned up with her daughter, having seen the advertisement on the church’s Facebook page! Some visitors are now applying for church membership and investigating Primary class instruction in Christian Science.

There is no doubt that a “quickenings,” as the Bible terms it (see John 6:63), has taken place in our church, and it continues. The Reading Room truly is a “warm space” both to gather together and to feel our individual oneness with God.

**Pauline Brew**

*Douglas, Isle of Man*

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## 2026 per capita tax message

*By Josh Niles*

Dear Members of The Mother Church,

Years ago my wife and I were traveling in East Africa, and we met a young man who lived in the village where we were staying. Over some weeks of regularly being together, he asked about the books we read and wanted to join us each morning to read the Bible Lesson published in the *Christian Science Quarterly*. Nothing was forced or awkward; it just came about naturally. He was very familiar with the Scriptures and intuitively seemed to understand what Mary Baker Eddy saw as “the higher mission of the Christ-power to take away

the sins of the world” (*Science and Health with Key to the Scriptures*, p. 150). I learned later that he went home each day and read *Science and Health* to his dad, who had been struggling with alcoholism and eventually found his freedom. The young man also ended up sharing ideas with one of the local pastors, who was so moved by *Science and Health* that he started using it to build his sermons, and even quoted from it to bring out a deeper spiritual understanding of the Scriptures.

This friend comes to mind sometimes when I think about what it looks like to be about the Father’s business—when I think about what the work of the mission of Christian Science looks like. He wasn’t trying to “do church work,” but I’d say he was doing the kind of church work we are all aiming for: practical and normal Christlike living that lifts the atmosphere of thought spiritually, wiping out mental darkness with the light and love of Truth. He was showing that “Love is reflected in love” (*Science and Health*, p. 17).

In the story about Jesus’ visit to Martha and Mary, recounted in Luke 10:38–42, Jesus teaches a lesson about exactly where to put our focus and attention when it seems as if there are so many important things to do and focus on.

The one needful thing Jesus talked about wasn’t so much a rebuke of Martha. She clearly cared deeply about Jesus and his mission. I see it as a vital redirection of thought to put our whole heart on God and spiritual receptivity. He was showing people, including each of us, how to start, how to discern between a primary mission—i.e., our work of loving God supremely, and of loving our neighbor as ourselves—and so many things pulling on our attention to do anything other than this essential work.

And isn’t our receptivity and attention to this one needful thing a key part of living the 2025 Annual Meeting theme, “As you work, the ages win” (Mary Baker Eddy, *The First Church of Christ, Scientist, and Miscellany*, p. 188)? As we work, as we cherish our individual practice and our collective church practice, we can ask ourselves if our next steps are pointing our thought in the direction Mary was heading, to the one needful thing, or in the direction Martha was being

pulled, to being “cumbered about much serving.” We can take strong steps to commit our work to that one needful thing: the Science of Christ-healing.

When I think about our Church, I think about standing shoulder to shoulder with each of you in the work of demonstrating “the Christ-power to take away the sins of the world.” I think about the example of my friend from East Africa and how we can each have a significant impact that contributes to and supports what Jesus was doing and what Mrs. Eddy, as our Leader in following him, saw as the higher mission of this Church.

Our unity in purpose and mission helps unify our Cause. And our work doesn’t have to be all the same to be heartfelt and effective ... to be in line with the one needful thing.

With much appreciation,

**Josh Niles**

*President of The Mother Church*

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## Monthly Updates: February 2026

*The Christian Science Journal* and *Christian Science Sentinel* —more responsive

Issues of the *Sentinel* and *Journal* are now curated and published closer to their issue cover date, so as to include more timely and relevant content. Plus, the new online formatting makes content easier to find. These changes are designed to support your daily practice of Christian Science and to strengthen your connection to Church.

As the Trustees of The Christian Science Publishing Society noted in their letter titled “Keeping our periodicals timely and relevant,” Mary Baker Eddy’s divinely inspired By-Laws give clear direction about the Church periodicals, including this: “It shall be the

privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church; and it shall be the duty of the Directors to see that these periodicals are ably edited and kept abreast of the times” (*Manual of The Mother Church*, p. 44).

The “organs of this Church” continue to address the needs of today with relevant, timely, healing content, and the changes to curation, publishing, and online formatting facilitate meeting this ongoing goal.

Curious as to what all of this means? Here’s a full list of new content and features:

New to both the *Sentinel* and *Journal*:

A changed cadence means readers are now emailed as soon as the latest *Sentinel* or *Journal* issue is available online. These emails also offer the latest Church news. (Sign up for *Sentinel* issue announcements at [sentinel.christianscience.com/email-signup](https://sentinel.christianscience.com/email-signup).)

“Living Church” highlights inspiration and information from The Mother Church and its branches worldwide.

Print readers can immediately go online to read and share content from the latest print issue. Previously, print issues arrived well in advance of their online publication.

New to the *Sentinel*:

A redesigned home page helps readers more easily find content that appeals to them.

An online-only section, “From the Editors,” shares a weekly message and highlights three pieces from each issue.

Sections such as “Daily Practice,” “Praying for the World,” “Back to Basics,” and “Spiritual Journeys” organize issue content by themes, so you can more easily find what interests you.

“Loving the Scriptures” encourages love for and engagement with the Bible.

New to the *Journal*:

The online issue page now has clearer formatting to highlight new and existing sections.

“The Bible: Our Sufficient Guide” shares the blessings that come from the deep spiritual understanding of the Bible unlocked by our textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

New to JSH-Online.com:

“Bible Resources”—An online hub for products dedicated to Bible study.

“Exploring the Bible”—A series of curated digital collections that focus on the spiritual inspiration that comes from studying the Bible. Dive into the first three to learn more about Abraham, Jerusalem, and baptism.

January delivery delays

Delivery of the January issue of the *Journal* to US customers was late due to a unique shipping flaw with our vendors, which has now been corrected. It was unrelated to the changes mentioned above and will not be the shipping cadence in the future. All *Journal* issues will be shipped before the beginning of each month.

New book from The Christian Science Publishing Society

*Christian Science: Continuing Evidence of Christ-Healing* collects verified accounts from people who were healed through relying on Christian Science. Featuring testimonies of healing originally published in the Christian Science periodicals, and including healing insights from the Bible and the published writings of Mary Baker Eddy, individuals from six continents share how a renewed understanding of God brought healing to challenges like anxiety, seizures, cancer, alcoholism, and severe injury. *Christian Science: Continuing Evidence of Christ-Healing* joins previous book-length collections of healings published by The Christian Science Publishing Society—*A Century of Christian Science Healing* and *Healing Spiritually*.

Available at your nearest Christian Science Reading Room.

See more content from the Living Church sections in this magazine and in the *Christian Science Sentinel*: [journal.christianscience.com/living-church](http://journal.christianscience.com/living-church)

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## The love that's already ours

By Tony Lobl

**Every February, articles** and movies about Valentine's Day tell us we should have that special someone in our lives with whom we can enjoy affection and celebrate love. More recently, for some, the answer isn't waiting for that special person to appear but forging a relationship with an AI companion bot, which responds digitally like a friend or romantic partner. Either way, the underlying heart's yearning is for a love we think we don't yet have.

There's an answer to that yearning available to everyone, which is the love we do have: God's love. But to many, that doesn't feel like an answer. Even for those who have experienced God's healing power, when it comes to wanting a special bond, the answer “God” can seem too abstract. Yet there's nothing like communion with God to actually feel loved. And when we become conscious of God's loving presence in prayer, we find there's nothing so tangible as the pure, spiritual affection of our divine Father-Mother, our “best” and “ever Friend” (John Ryland, *Christian Science Hymnal*, No. 224).

We see this in how Jesus communed with God, even in the most trying of moments just before his crucifixion (see Mark 14:36). He addressed God as “Abba, Father,” showing Jesus' sense of God as always affectionate and accessible. We can think of God in the same way, and follow Jesus' lead by seeking and gaining the holier, healing consciousness that is Christ, the true idea of God, which Jesus knew so well and exemplified in healing. When we let Christ uplift our thought, we

recognize Love as the very source and substance of the love we yearn for.

By contrast, Mary Baker Eddy, who discovered Christian Science, pinpoints the limitation of looking elsewhere for love. She says in *Science and Health with Key to the Scriptures*, “Who hath found finite life or love sufficient to meet the demands of human want and woe, —to still the desires, to satisfy the aspirations?” (p. 257). Christian Science reveals that there truly is no finite “elsewhere” to turn to. God, infinite Love, is the All-in-all, uncontested and uncontrasted, always at hand to pour grace and fulfillment into those parts of our lives that seem unfulfilled.

So if we’re alone at home, or feeling alone in a crowd, we can honestly and earnestly share these desires with God, ever-present Love. We can understand and know that Love cherishes us and tenderly meets our every need. Our ability to feel God’s spiritual love is as close as a shift in thought Spiritward—a turn Godward through Christ. Then the feeling of loneliness can be seen to be just that, a feeling rather than a condition. When we recognize the problem as the thought that we are lonely rather than the fact that we are physically alone, we see how that thought can dissolve in an instant, even before any externals have changed. Yet those externals do change when we see the seeming vacuum already filled with Love’s all-embracing presence.

When we do turn to God and listen for the Christ message, we realize that all space truly is filled with Love, so we can never be isolated from Love or alienated from good. We recognize that our very nature is God’s image, and that we can act in accord with our true nature, our spiritual identity, and bring out within ourselves more of our divinely sourced, God-reflecting affection. As we make a habit of turning to God, learning of our relation to God, and leaning on God, we increasingly uncover the reflected love of divine Love that is our true, spiritual identity.

A key aspect of living according to this spiritual truth of who we are is expressing affection, and not just to those we happen to like. In critiquing the distorted view of love as something “put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on

a rose-leaf,” Mrs. Eddy says: “As a human quality, the glorious significance of affection is more than words: it is the tender, unselfish deed done in secret; the silent, ceaseless prayer; the self-forgetful heart that overflows; the veiled form stealing on an errand of mercy, out of a side door; the little feet tripping along the sidewalk; the gentle hand opening the door that turns toward want and woe, sickness and sorrow, and thus lighting the dark places of earth” (*Miscellaneous Writings 1883–1896*, p. 250).

Feeling impelled to express such affection is a natural outcome of communion with God, who loves all of His children. So if we’re tempted to feel that it just takes too much energy to care for others, or to let others care for us, we can listen for Christ’s tender assurance telling us what’s real about us and revealing an energy to love within us that’s more than human strength.

Another outcome of communion with God is progress in all aspects of our lives, including our relationships. When we prioritize learning to understand and express the one supreme, enduring Love, we find a greater closeness to, and a sense of oneness with, our fellow man. That can, of course, lead to Love’s unwavering affection finding expression in a relationship that becomes a precious committed companionship, as my wife and I found out before we were dating. In friendship, while driving along Maine roads with the radio blasting, we found ourselves regularly singing along to the hit Christian song “First things first” by Consumed by Fire. We agreed that putting God first was paramount in our lives. But the more we conscientiously honored the commitment to put God first from day to day, the clearer it became to us that it was right to date and then marry.

That might not be everybody’s answer to prayer for right companionship. But either within or without a lifelong relationship, the high prize remains the same for all: substantive growth in our experience and expression of Love’s healing love.

So, whether or not we have a date, a spouse—or even looking to an AI bot hoping for a digital touch of companionship—we can and should turn to God and become conscious of the boundless, ceaseless Love by

which we're always loved and impelled to love. And we can follow Love's leading into whatever experience best meets our present and ongoing need to experience and express companionship.

**Tony Lobl**

*Associate Editor*

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