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A LECTURE ON CHRISTIAN SCIENCE

CONTINUED FROM PAGE ONE

find that Jesus plainly said that he was a man—"a man that hath told you the truth." He referred to himself with other men as worshipping God—"We know what we worship." He frequently spoke of himself as distinct from God, as other than God. For instance, he said, "Ye believe in God, believe also in me."

On one occasion he virtually denied that he was God. Certain of the Jews had taken up stones to stone him, and he asked them, "Why? They answered, 'For blasphemy, and because that thou, being a man, makest thyself God.'" In reply, he did not deny that he was a man, but he corrected them on the other point. His words were, "I said, I am the Son of God." Surely in these circumstances, if he were God, he would have said so. If the Deity were three persons of whom he was one, he would not have spoken as he did.

In order to understand the word "Son" as used by Jesus, we must consider his use of the word "Father," for each of these words is the counterpart and complement of the other. The Gospels show that he spoke not only of my Father, but of the Father, your Father, and our Father, and that he used these titles interchangeably. This fact, of itself, proves that he did not regard himself as a member of a trinity with the Father, nor different in kind from other men.

But there is further proof from his own lips. Several of his utterances plainly imply that the same relation to God in which he stood is the divine birthright of every man. Thus he spoke of other men as sons or children of God, and he expressed his whole aim and object in the words, "that where I am, there ye may be also."

MAN'S RELATION TO GOD
There is another incident, recorded in three of the Gospels, that ought to be conclusive of this whole question. He then said, "Why callest thou me good? none is good, save one, that is, God." This saying is squarely contrary to the theory that Jesus was God and it points to the true and universal relation of men to the Author of their being. Jesus was, as Mrs. Eddy said, a "Godlike and glorified man" (Science and Health, p. 54); but his words show that even he was wholly dependent on the Father. His was a reflected glory; his was a derived goodness. He reflected the goodness of God and the power of God; which is the true function of all men.

That Jesus did not teach that he was different in kind from other men is again clearly shown by what he said in prayer for them: "The glory which thou gavest me, I have given them; that they may be one, even as we are one." The unity with God which he claimed was therefore a relation with the divine Spirit or Mind which belongs to every man. It was evidently the real man's mental and spiritual unity with his divine Principle, which Jesus had made known in order that God-given qualities might be possessed and expressed by us as they were by him.

The essence of Jesus' work was the illustration or exemplification of what is practicable for us; but his life would furnish no example unless he were "in all points tempted like as we are." It was essential to all that he sought to accomplish that he should "follow his steps;" that we should overcome evil and rise above discordant conditions as he did; that is, from the same plane or status of being and by virtue of the same law and power.

The end and aim of his entire endeavor was to serve his fellow men, and there ought to be no doubt as to the nature and method of his service. We have his own authority for saying that it was teaching; it was enlightening the world; it was bearing witness unto the truth. His entire ministry was a series of concrete lessons by which he objectified the truth or reality of man's being.

"THE LIGHT OF THE WORLD"
His acts of power were done in accordance with law. They were object lessons in the demonstration of law. They annulled the seeming law of evil with the absolute law of good. His unparalleled self-sacrifice (the crucifixion and resurrection) was incident and necessary to his demonstration of Truth. It was the supreme proof of divine Love and Life.

His healing works, so far from being supernatural, were supremely natural, for they evinced the true nature of God and man. They separated that which, in the human make-up, is illusive, destructible and unreal from what is substantial, enduring and real. In short, these mighty works were part of the means by which the Master taught; they were part of the method by which he bore witness unto the truth.

Such a service would have been vain and useless, indeed it would have been impossible, if the truth which he proved were not as true for us as it was and is for him. Happily for us, this truth was the reality of man's being brought to light. Hence it was that Jesus said, "Because I live, ye shall live also."

Therefore a correct view of the Wayshower, is of the utmost importance. We need to know what he was in order to comprehend "the new and living way," "the way of the truth," which he showed which he opened for us.

To gain the true and abundant life is, as Paul said, to "put off the old man" and "put on the new man, which is renewed in knowledge after the image of his creator." To be saved from evil is to lift thought above sinful and mortal personality in matter to man's real individuality in Spirit or Mind, where evil does not exist.

In other words, to be redeemed from mortality is to perceive and achieve one's true manhood with its goodness and power, with its freedom, wholeness and immortality. To do this a true concept of man is absolutely essential; and it is a main factor, for with it we can then begin to realize the truth of Paul's saying, "Unto every one of us is given grace according to the measure of the gift of Christ."

THE REFLECTION OF GOD

There is another point that needs to be emphasized in this connection. The belief that Jesus was a more than man, the theory that he was able to do as he did because he was God, tends to perpetuate a false concept, not only of man, but of God. This mistaken view limits the knowledge of deific power and causation; it turns thought away from the source and Principle of life eternal.

To understand the life which Jesus manifested we must get to know something of the infinite Life which is not in man but is reflected by man. To understand the love which Jesus showed forth we must see that Love is God and that divine Love is made manifest and effective through man. To appreciate the intelligence which Jesus possessed we must perceive that God is Mind, divine Mind is God, and He is the Mind of man.

To comprehend the so-called miracles which Jesus wrought one must know the deific law and power which made them possible, normal and natural. To understand whatever he was or did one must know the Principle by which he lived and acted. Every evidence of real life is a witness to the Principle of being, and this divine Principle of God.

The object, then, of what is called the incarnation was fulfilled when God was made manifest to human thought through man. Hence it was that Jesus said, "If ye had known me, ye should have known my Father also." In other words, written by Mrs. Eddy concerning the great Teacher, "Through the magnitude of his human life, he demonstrated the divine Life" (Science and Health, p. 54).

"WORK OUT YOUR SALVATION"
Christian Science therefore explains that the difference between Jesus and other men was not that he was above the true standard of manhood, but that human life is below par. The difference is not that his mentality and spirituality were abnormal, but that he was more normal. Our need and duty is, not to worship him as God, but to appreciate him as a man, and to emulate his example.

Between Jesus and other men is a great difference of degree—degree of attainment; but there is no barrier between what he became and what other men may become. As he himself said, "Whither I go ye know, and the way ye know."

The final disappearance of Jesus has been commonly called his ascension. Truly regarded, that was the culmination of it. His ascension began when he first commenced to consciously overcome evil with good. He began where we must begin, and did as we must do.

With the knowledge of Truth he overcame one after another the errors which seem to make man mortal until he demonstrated the truth of man's immortality, completely. Understanding the infinity of Spirit, he put off the belief of life in matter until every material element vanished and he became invisible to human sight. In this manner he ascended progressively from human life to that which is purely divine.

Nor did he do this in a way that was personal to himself. On the contrary it was "the new and living way" "the way of the truth," which he "dedicated for us." He invited all men to learn of him, and he declared that we can do as he did. Therefore the way which he showed is universal, practicable and scientific.

How long it may take for any particular person to scale the whole ascent, and whether he will do so without the change called death or in spite of it, these are points of but little importance as compared with a divine grasp of the possibility, including the problem to be solved and the way of its solution.

THE CHRIST DEFINED

One more question respecting the divinity of the Christ remains to be explicitly answered. It is this: Who or what is the Christ? In the Bible the word Christ is used with three shades of meaning. It is used as a synonym for the Messiah whose advent was the subject of Jewish prophecy and expectation. It is used as a title given to

Jesus because he fulfilled the Messianic prophecy and expectation. It is also used to denote the character or office of the divine Savior as that which exercises or manifests the saving of God.

Mrs. Eddy has adopted this Biblical usage. Consistently with it she has furnished a definite statement of the Christ on which both Jew and Gentile may unite. That is, "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, page 583).

This is a definition for every era and for all time. Thus it was that Paul spoke of the Christ as having delivered the children of Israel from certain forms of evil at the time of the exodus from Egypt; and thus it is that the Christ actually can be with every one always, "even unto the end of the world;"—even unto the end of error.

A FALLACIOUS OBJECTION

Another argument that is sometimes offered as an objection to Christian Science is vague in reason and shifting in statement, but the gist of it is that Christian Science should have been discovered by some one else. It was not made known through any one to whom many persons had looked for religious leadership, hence most people were disposed to deny or to minimize its importance. Indeed the world always has been loath to credit any person with having rendered it a great spiritual service. The average man is ready to acclaim a material achievement, but his spiritual expectation is very slight.

So far as Mrs. Eddy is concerned, her fitness for a great spiritual service to mankind is now proved by what has been accomplished. Christian Science has now become a worldwide religion; and its wonderful redemptive value—its healing and saving efficiency—is a fact of authentic history—a fact that cannot be reversed nor turned back.

It is also true that Mrs. Eddy was a person of extraordinary mental and spiritual capacity, even from a very early age. From childhood she was a profound student of the Scriptures; and while she was a girl and young woman her unusual comprehension was often observed by those who knew her best. An instance of this will serve as illustration.

From the time when she was a girl of 15 until she married at the age of 22, Mrs. Eddy resided with her parents at Tilton, New Hampshire, where the Rev. Emph Corser was pastor of the Congregational church. He received her into this church when she was 17, and five years later officiated at her wedding. Meanwhile he was her pastor and to some extent her tutor. Himself a man of mature years and liberal culture, his contemporaneous evidence is of course entitled to much weight.

A CONTEMPORARY WITNESS

In these circumstances Mr. Corser once said of Mrs. Eddy to his son, Bartlett Corser, with such earnestness and emphasis that the words were preserved for history: "Bright, good, pure, eye, brilliant. I never before had a pupil with such depth and independence of thought. She has some great future, mark that. She is an intellectual and spiritual genius."

Showing this promise in her youth, Mrs. Eddy had reached the age of 45 when she discovered Christian Science and thus became one of the world's benefactors. Spiritual growth and scientific attainment had in the meantime prepared her to receive and impart this comprehensive view of divine reality.

Mrs. Eddy was fully aware of the importance of Christian Science. No one foresaw its healing and saving efficiency so well as she. It was therefore but natural that she should cherish the right to be known as its Discoverer. But the only token which she desired for her labor in behalf of humanity was a truthful record of her life; and the only demand which she made on her followers was that they should make good use of her discovery for the benefit of individual and collective mankind.

THE REASON FOR A CHURCH

A reason for hostility to Christian Science which is oftener felt than spoken is that Mrs. Eddy founded a new church; she added to the number of churches; and members have withdrawn from other churches to join this one.

There are two facts either of which ought to put an end to hostility of this sort at once and forever. The first of these facts is that 13 years elapsed after the discovery of Christian Science before Mrs. Eddy founded a new church, and she did so then only because the nonreceptive attitude of the then existing churches made a new church necessary so that Christian Science might be presented to the world.

The other fact to which I have referred is this: The Church of Christ, Scientist, has gained members only as those who have come to Christian Science have gained a better life. There can be no just cause for offense in this. It is the object of all churches, and none of them need feel a loss when a man finds in Christian Science what he could not, or even did not, find elsewhere.

Mrs. Eddy never sought a personal

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