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CHRISTIAN SCIENCE LECTURE

Continued from page 3

respect systems, whether mental or physical, that strive only to make humanity comfortable in matter, that require no moral standard whatever, and that could be employed as readily for improper as for proper purposes. With these distinctions clearly in view one may readily understand how far removed is this spiritual healing from whatever might be attempted through the use of human will, mental suggestion or any "mind-over-matter" process.

Clean Thoughts and Good Health

In view of what has been here said it should be evident that Christian Scientists have no fanatical objection to drug medicines or other material curatives, as such. The Christian Scientist dispenses with material medicines under no species of compulsion, but as a matter of voluntary choice, based upon observation and experience. If material remedies were capable of doing all that is claimed for them by their most enthusiastic advocates, they would yet fail to meet the requirements of the Christian Scientist, for the reason that the whole system of material medicine is devoted solely to physical conditions which the Christian Scientist understands to be only effects, not causes. Consider in this connection the matter of germs. The bacteriologist for the time being occupies the centre of the medical stage and tells us that the chief foe to the wellbeing of humanity is an infinitesimal material organism called a microbe. Fortunately a glimmer or two of light is discernible through this dark cloud. It is observed, for instance, that under certain "favorable conditions" of the body the germ is unable to operate, and it is beginning to be realized to some extent also that persons who live clean lives are least susceptible to contagion. Is it too much to hope that one day may everywhere appear the relation between clean thoughts and clean lives, and the further coincidence of purity of heart and that state of the body which is not "favorable" to the business of the germ? There would seem to be not a little significance in the fact that Christian Scientists, who put not their trust in filthy serums, enjoy an increasing measure of good health amidst the myriads of microbes.

With all proper respect to the bacteriologists who are conscientiously striving to rescue the race from destruction, it may do no harm for us to be reminded that the germ at any rate is not a cause but is an effect of something else, and that thus far all that has been said for the germ theory of disease has come from those who admittedly do not know what a germ actually is, of where or how it originated, or whence it derives the intelligence and power with which it is supposed to be endowed.

The healing of disease is incidental to and not the prime object of Christian Science practice. But because this is not generally recognized outside the Christian Science ranks and because the healing is the phase most prominent in public thought with regard to Christian Science, and because the healings do constitute important proof of the correctness of its teachings, it is pertinent to refer briefly to some of the evidence that Christian Science does heal all manner of disease.

A World-Wide Movement

The extraordinary growth of the movement is in itself an impressive testimonial to the efficacy of its healing. Although the first Christian Science church was established less than forty years ago there are to-day more than fifteen hundred organized bodies of men and women conducting public services under the by-laws of the Christian Scientist church. While the largest numerical representation is in the United States, where Christian Science had its beginning, its churches are to be found quite numerously in England, Canada, and Germany, and also in France, Ireland, Scotland, Wales, Holland, Italy, Norway, Sweden, Switzerland, South Africa, Australia, New Zealand, China, the Philippines, Argentina, and Bermuda. From virtually every quarter come reports of continuing and substantial growth, corroborative evidence of which is found in the fact that the demand for the authorized literature is increasing so rapidly as to tax the constantly enlarging publication facilities.

No Deep Mystery About It

And now my friends, if there be any here who for the first time are possessed of a desire to share in the healing and regenerating influences of Christian Science, may I, for your benefit, offer a few words of advice, which I am sure if heeded will bring you the more quickly to the desired goal. In the first place, avoid permitting yourself to be overly concerned regarding what might seem to be the technicalities of the subject. Christian Science is simplicity itself. There is no deep mystery about it except in the mistaken opinions of those who do not understand it. Consider for instance, the teaching as to the unreality of matter. Be assured that to the Christian Scientist the mountains are as high, the skies as blue and the ocean as broad as to anyone else. Christian Scientists clothe, feed and house themselves after the manner of their non-scientist neighbors. And this is not inconsistent with that which you will find in due time to be the actual teaching of this Science as to the relative unreality of matter. My purpose is not to imply by any means that Christian Science does not require a very radical departure from the old concept of material things. It does indeed involve a wholly changed attitude, but this change comes naturally and harmoniously, and with no sense of loss, but rather a realization of substantial gain. A familiar illustration may be helpful: A patron of a bank offers

any appreciable extent the closing chapter in its history would have been written long ago. So then, the rapid, widespread and steadily increasing growth of the movement constitutes inferential evidence of a peculiarly forcible character, that Christian Science healing is a fact.

Thousands Testify to Healing

Then there is a mass of evidence of a direct and particular nature, to be found in the individual testimonies of healing in the official publications of the Christian Science church. The Christian Science Journal, for instance, has been published monthly since 1883, being now in its thirty-third year. The Christian Science Sentinel, issued every week, is in its eighteenth year. Each issue of these publications contains statements of from six to a dozen persons who testify to having been healed through Christian Science of ills that cover virtually the whole range of human suffering. If we allow a conservative average of nine testimonies per issue, we arrive at the conclusion that more than sixteen thousand persons have been so impressed with what Christian Science has done for them in the way of healing that they have voluntarily set out their experiences in writing and asked that these be published over their own signatures for the information of their fellow-men.

Evidence of Christian Science healing has been accepted on various occasions in courts of law, being admittedly accurate and reliable. Of course official records are not really required by the average individual who wishes to learn what Christian Science is doing for the sick, for the reason that in almost every community of consequence the inquirer may obtain first hand information from the beneficiaries of this healing method. The Wednesday evening testimonial meeting in Christian Science churches everywhere is especially recommended in that respect.

Christian Science in Business

In the business world Christian Science has been found to be notably helpful. A sound body and a clear head are important assets to one upon whom devolves the direction or execution of affairs of trade and industry. But Christian Science does something for business itself as well as for the business man. For one thing, it takes fear out of business, thereby removing a prime factor of failure. The Christian Scientist in business will tell you that he has reason to be every day less afraid, because he is learning how to think, how to discern between the right impulse and the wrong, how to hold in check the aggressive suggestions of ruthless human will and pride and greed, that would lead to mistakes of judgment; likewise how to put down the enervating arguments of timidity and self-depreciation, amid whose mists opportunity may pass by unobserved.

The Christian Scientist in business finds that he need not be a parasite, subsisting upon his fellows; a mere toll-taker on the necessities of others; but that he and his business may constitute a genuinely helpful element in the community life, substantial profit coming to him not at the expense of someone else, but as his fair share of the enlarged prosperity of all. In such manner is being revealed the fact that the golden rule may be made to reign supreme in the practical affairs of life without detracting in the least from the just rewards of intelligent judgment, courage, alertness, industry and economy, all which qualities, and others of their kind, are enhanced through the study and application of Christian Science, as thousands of successful business men do most gladly affirm.

Why Man Likes a Dog

The following is a suffragette's answer to the question why the dog is called "man's best friend." "Why does a man like a dog? Well, there are numerous reasons, though a dog is not a reasonable being, a dog will lick the hand that beats it; a dog will eat a crust and a bone and bless the giver; a dog thinks that whatever a man does is right and proper; a dog has no rights that a man is bound to respect; a dog asks no embarrassing questions; a dog is always grateful no matter for what; a dog does not ask a man to stay at home nights; a dog is satisfied to love the man whether the man loves the dog or not; a dog submits to any and all impositions without protest; a dog does not consider itself a man's equal; a dog lets a man have his own way; a dog doesn't want to vote; a dog is just as glad to see a man when he gets in at three o'clock in the morning almost helpless as if he hadn't gone out at all; and a dog can't talk back, mind you nor won't talk back.

"That is why a man likes a dog," Mrs. E. Y. Eltonhead's Dogana.

in good faith to deposit a coin which the expert banker detects to be counterfeit. The bogus thing never was real money, but it had all the power of real money over the unsuspecting patron. He had given an equivalent of its supposed money value in exchange for it, and would have been quite capable of doing so again, but for the knowledge that came to him through the clearer understanding of the expert. By a purely mental process, the uncovering of a lie, the innocent patron has been released from subjection to a false claim of material power. The metal in the coin has undergone no change; it is the same as before, only the truth is out about it now and it can no longer deceive. Those who believe man to be material, life to be mortal, matter to be power and health to be dependent upon physical organisms are like the individual who mistakenly relies upon counterfeit money to maintain his credit at the bank. If the latter were to say to the expert, "Why do you try to tell me this isn't real, when I clearly see a coin, and you can't deny that you see it too?" would not the expert reply, "Yes, you see a coin, and I see it too, but you do not actually see money any more than I do. We both see the same thing, but I see it for what it is and you for what it is not." And so, where the materialist thinks he sees that which is actual, the Christian Scientist, being better informed, discerns a counterfeit of the spiritual reality. The correcting process is not going to involve a change in anything except mental concepts and their effects.

Imitators Fall Short

Especially be careful to seek correct sources of information on this subject. Like all things that have succeeded, Christian Science has its imitators. We need not discuss them further than to say that they arrived early and some of them are still here, and that one and all they have consistently maintained the chief tradition of the imitator species; that is, they have failed to catch the true and vital quality of the object of their misguided attentions. If you need Christian Science at all you need real Christian Science, and you need it from the very beginning of your quest.

SPECIAL ASSESSMENT NOTICE, Docket No. 64

Notice is hereby given to all persons interested that the City Council of the City of Highwood, County of Lake and State of Illinois, has ordered that there shall be constructed and laid along and under Railway Avenue an eight-inch sanitary sewer from and connecting with the manhole now located in the center of Railway Avenue four and one-half (4 1/2) feet south of the south line of Washington Avenue, and northerly in said Railway Avenue for a distance of 556 feet to a point at the junction of Railway Avenue and Ashland Avenue, and from thence a six-inch sanitary sewer to be laid in along and under Ashland Avenue west for a distance of 556 feet, together with manholes and necessary house connection slants, in the City of Highwood, Lake County, Illinois. The ordinance for the same being on file in the office of the City Clerk of said City, and the said City having applied to the County Court of Lake County, State of Illinois, for an assessment of the cost of said improvement according to the benefits, and an assessment therefor having been made and returned to said court (Docket No. 64), the final hearing thereon will be held on the 27th day of September, A. D. 1915, at 10 o'clock A. M. or as soon thereafter as the business of the court will permit.

Said ordinance provides that the aggregate amount of said assessment shall be divided into five installments bearing interest at the rate of five (5) per cent per annum.

All persons desiring may file objections in said court before said day and may appear on the hearing and make their defence.

Chas. A. Anderson,
The person appointed by the President of the Board of Local Improvements to make said assessment.

Dated at Highwood, Illinois, this 9th day of September, A. D. 1915.



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