

SYNOPSIS OF LECTURE ON CHRISTIAN SCIENCE IN THE CHURCH EDIFICE

Given by Miss Lucia C. Coulson, C. S., Member of Board of Lectureship; Thursday, Jan. 15

The present age is above all else a practical age, and so it is natural that everyone who approaches the subject of Christian Science should ask first of all, What has Christian Science to offer, and does it make good?

This age is also one of progress and discovery, and Christian Science presents progress in the spiritual realm; the discovery of the Science of Christianity. Progress is an awakening. The history of the human race is the record of its gradual awakening to the realization of its inherent powers, and the inherent resources of the universe.

Roughly speaking, it may perhaps be said that humanity's progress can be divided into three stages. The first was the belief that all is matter. The second that man and the universe are a mixture of matter and mind. The third stage, which we are now entering upon, is the conviction that all is Mind.

The government and glory of ancient Rome with its mythology showed the same material basis, ending in the hopelessness of corruption and destruction of its civilization. In the fulness of time Jesus the Christ appeared to awaken mankind from the night of paganism and bring the pure concept of God as Spirit and as Father.

Everything that has ever been gained for humanity has been gained as we have seen, through education. The struggle has always been between ignorance, mistaken beliefs, and true knowledge, true understanding. True knowledge is power and it is salvation. In proportion then as we know more of this infinite divine intelligence, we have that much more of power, that much more of dominion, that much more of substance, for true knowledge is substance as well as power.

We possess only what we know. Truth is in reality the only possession. The millionaire's wealth may vanish in a night, but the wealth and substance of the gifted author or of the famous inventor cannot vanish as long as he continues to think. It may remain because it represents what he knows, what he has to give to the world.

Now there is one subject which is of greater value and importance than any other, which brings a greater return than any other to those who study it, for it is an infinite subject; and there is one Principle which is greater than any other and which includes every other, for it is divine Principle, and this divine Principle is God.

Here the question arises, What do we mean by God and how can we be sure that He exists? At this point I am reminded of the story of two Arabs who were camping side by side in the desert. Through the lone watches of the night one of them wrestled with the great problem of being, with doubt and with fear as to whether Truth could indeed be known and found of men.

will dominate and tyrannize, so that the tyranny of Egypt and the Dark Ages will merely assume subtler and more elusive forms.

Just at this point comes the immense value, the great deliverance of Mrs. Eddy's discovery of the one divine Mind and its availability, which brought forth that tremendous declaration known to Christian Scientists as the "scientific statement of being." I will read you the first part of it (Science and Health, p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."

From the belief of gods many we have advanced to the worship of one God. From the belief of minds many, may we not advance to the concept of the one Mind? Now, let us consider for a moment the present salvation of this concept of one divine Mind. Think of it! One infinite Mind and its universe of ideas, all in accord, all dwelling together in perfect harmony, infinite co-operation, universal agreement; the good of one the good of all, each living to bless and serve the other because in so doing he is blessed and enriched, each going to make-up good's completeness. And this ideal state is the present fact of being according to Christian Science, the perfect concept to which humanity must attain, hidden from us by ignorance, superstition, and a limited and mistaken concept of things, and the great object of life is to gain an understanding of this divine Mind, a knowledge of how to bring its stupendous benefits into our experience, how to apply it to our present problems.

In a beautiful passage dealing with the progress of the race, the present Prime Minister of Great Britain, Ramsay MacDonald, has written that the transformation is to come by the complete awakening of everything that quickens to higher and higher endeavor, to more and more truth and beauty. We might well go to where the spring is to be found, and knowing what a mysterious choir of joyful sound and wonderful blend of beauty it is, turn to our work with the secret of success in our possession—the cooperation and harmony of all the qualities of good directed to universal ends" (New Leader, April 27, 1922).

The Renaissance, and those single-hearted intrepid reformers, known as the Pilgrim Fathers, who came from Great Britain across the ocean to found this great country, and whose pure motive in coming was to find freedom to worship God. In this age the dual concept of creation as material and spiritual flourished and continued in our day, physical science admits matter to be a practical negation, and modern thinkers and modern psychology have advanced the opinion that mind controls matter and that mind is primarily both cause and effect. These thinkers, however, did not advance this opinion until after Mrs. Eddy's discovery that all is Mind; but, with this step forward we come a wonderful increase of opportunity and dominion. Human consciousness has freed itself from limitation in every direction. We have to-day navigation of the air, wireless telegraphy, the radiocasting, which makes it possible for the secluded, the bedridden, and the village inhabitants to be present mentally at the greatest public events, at the triumphs of music and oratory. Where are the limits, the boundaries, the restrictions of former ages? "They have melted into thin air." And will progress be stayed here? Rather shall we advance to ever greater freedom and achievement! But right here comes a momentous question. If we concede that all is mind and that mind is the human mind, have we not substituted for the tyranny of matter the tyranny of mind? Are the sorrows of humanity thereby lessened? Have its sufferings abated? While we look to the human mind for relief, we are still without God in the world. This mind which can be used for good can be used just as easily for evil. There seem to be minds many, and the stronger mind will control the weaker,

"How dost thou know that any Allah is?" The Arab flung out one bronze arm toward the glowing, reddening east about to flood the desert with light, and with the fire of the zealot in his eye he cried, "Dost need a torch to see the rising sun?"

There are two types of mankind, the skeptic and the saint! And the skeptic will never answer to any but the appeal to reason. This is why the Science of Christianity is come to convince those who cannot respond to the appeal of faith alone.

To return, however, to the question, What do we mean by God, and how can we be sure that He exists? There is one point upon which every one of us is agreed, one thing of which every one of us is certain, and that is that he himself exists. We are conscious of existence. Therefore consciousness includes thinking and feeling, the ability to reason and to love. From this it surely follows that some force, some Creator must have brought us into being, must have been the Cause of our existence; and since the faculty of thinking is that which enables us to know that we exist or to be conscious, the Creator of consciousness must be Mind. We are probably all of us familiar with Descartes' great statement, "Je pense, donc je suis." (I think, therefore I am.)

It would seem self-evident that this creative Mind could not be evil or contain since evil is self-destructive—that is its nature; and so we arrive at the conclusion that Mind, the Creator, is good, constructive, not destructive. This Mind must also be omnipresent, since whatever is wholly mental is not bounded or limited by space. Twice two are four is always present without respect to time or continent, because it exists as an idea without any material accompaniments. Our thoughts can go as quickly and easily to Europe as to the next room; it is the material body which prevents our accompanying them. The radio is universal agreement; how to accomplish the elimination of space. Therefore pure Mind is omnipresent as well as good and creative. And as the Creator of the universe this Mind must be omniscient. It naturally knows all that it creates. Christian Science therefore speaks of God as the divine Mind, and declares that the product of His Mind must be mental. What is mind conscious of? Ideas. Therefore the universe of divine Mind is a universe of spiritual ideas.

So we come back to the premise of Christian Science that "all is infinite Mind and its infinite manifestation," and that this Mind is God. Now just what is the value of this discovery? And is there any need of it to-day? First, as to the healing of lack of sin, disease, and sorrow, in the elimination of fear, worry, and deceitfulness, for it is, to quote its Discoverer, "bringing to light the scientific action of the divine Mind on human minds and bodies" (Science and Health, p. 210). Is there any need of such a Science? There can be no doubt as to the answer. In spite of all the achievements of human intelligence, as we look upon the world to-day, the question arises, Of what avail these inventions, this intensive civilization when the humanity they subserve is still so happy, no healthier, no holier, for them? The majority of these faces are graven with the vicissitudes of inward trouble, turmoil, sickness, or vice; the shoulders of many are bowed with burdens grievous to be borne. Where is the radiance, the dominion, the glory of the man who was made in the image of God? Human intelligence is not God! It does not hinder "mans in- enough." It does not hinder "Who will show us any good?" it is still the cry. Who will right the pitiful inequalities of men and nations? What is it that will bring happiness to the heart of humanity? And there is no answer. There can be no answer until we reach the discovery of a higher, a divine intelligence and find that intelligence to be Love and to be here available. That is the answer to humanity's need—a God who is Love, Power and Love synonymous! For if these two are one, where is there any room for cruelty, or for oppression, where is there any room for suffering, for sorrow or for fear? Power and Love are united and available! Love that is all-powerful, omnipotent! Power that is infinite Love!

It was of such a God that Jesus the Christ spoke and such a God that he proved for three years among men. Lack fled before him, the five thousand were fed in the desert in an hour and sickness vanished, sin, and death were raised at his word, and restored to their beloved. Because he taught and proved such a God of love, the man who lived only thirty-three years among men, who had no learning according to human methods of education, but who knew "letters, having never learned," who lived in an obscure province of Judea, and spoke in a dying tongue, who had no one to take down his words, and no press to print them, yet dates our era! His words live as no other words have ever lived. His code has become the highest standard of righteousness for the nations. Since the third century, however, the healing works, the signs following, have not been given. The God of love has been preached but not proved as Jesus proved Him until our day, and so mankind, tired of faith without works, has turned restlessly in every direction for a present-day salvation.

Right here Christian Science steps into the breach, and declares that the healing Christ, which Jesus demonstrated, is here to-day as much as it was nineteen centuries ago. Veiled, as it has been by the rubbish of materiality, this Christ, Truth, has risen to human consciousness and cast aside the graveclothes and is once more meeting humanity's present need.

But warm, sweet, tender, even yet a present help is He; And faith has yet its Olivet, And love its Galilee. (J. G. Whittier)

Yes, the healing of Christ is still the eternal hope of mankind, because, as the Christian Science textbook tells us (p. 18), "Christ is Truth," the truth about everything, the highest knowledge available, that which will break the worst fetters that bind us, the fetters of disease and sin.

You know the progress of mankind has all along kept pace with man's concept of Deity. As that concept advanced, civilization in its truest sense advanced. All through the Christian era, we have realized God's Fatherhood, to some extent, in our better concept of justice. Government has slowly become less tyrannical and more paternal in conception. Democracy has approximated the ideal of one universal family. It remained, however, for Christian Science to reveal the fulness and wholeness of Deity by presenting God as Mother. It is a familiar experience with most people to watch the sunrise. There is the stir and shiver of the grey dawn and the gradual brightening of the sky, and then it comes as if the sun, gathering momentum, bursts through the clouds in the full splendor of a new day, awakening the whole earth. So, slowly through the centuries the right idea of God has advanced, gathering momentum in its stride, until it has burst upon this age in the full glory of completeness, the Father-Mother God, the divine Principle of all that exists, proclaiming Deity as All-in-all.

as the Christian Science textbook tells us (p. 18), "Christ is Truth," the truth about everything, the highest knowledge available, that which will break the worst fetters that bind us, the fetters of disease and sin.

You know the progress of mankind has all along kept pace with man's concept of Deity. As that concept advanced, civilization in its truest sense advanced. All through the Christian era, we have realized God's Fatherhood, to some extent, in our better concept of justice. Government has slowly become less tyrannical and more paternal in conception. Democracy has approximated the ideal of one universal family. It remained, however, for Christian Science to reveal the fulness and wholeness of Deity by presenting God as Mother.

It is a familiar experience with most people to watch the sunrise. There is the stir and shiver of the grey dawn and the gradual brightening of the sky, and then it comes as if the sun, gathering momentum, bursts through the clouds in the full splendor of a new day, awakening the whole earth. So, slowly through the centuries the right idea of God has advanced, gathering momentum in its stride, until it has burst upon this age in the full glory of completeness, the Father-Mother God, the divine Principle of all that exists, proclaiming Deity as All-in-all.

LIBRARY NOTES

"Oh, For A Magic Carpet!" When you long for a change from the deadly monotony round you—when you're envious of every soul that starts for a winter cruise—when you fairly "itch" to be off on a nomad's trip—when you feel a crusader's interest in foreign places—then it's time to haul forth the magic carpet and embark on a vagabond journey round the world. Books are the "open sesame" to all ports; with them as companions, you can slip away from snow and ice and work as pies, so down the winding, crooked streets of an old oriental city, visit our national parks and our western open seas, or trudge into some unexplored or little known outpost of civilization. Which of the following do you choose? You will find them all in the Highland Park Public Library:

- Dale Collins—Sea-tracks of the Speejaaks. Arthur Hildebrand—Blue Water. William McFee—An Ocean Tramp. H. M. Tomlinson—Tide Marks. Frederick Hamilton—Vanished Pumps of Yesterday. Cornelia Parker—Ports and Happy Places. Clara Laughlin—So You're Going to Paris! Blasco Ibanez—In The Land of Art. Grace Seton—Chinese Lanterns. Marco Polo—The Book of Sir Marco Polo. Charles Bruce—The Assault on Mt. Everest. Somerset Maugham—On a Chinese Screen. Harry Franck—Glimpses of Japan and Formosa. Carl Akeley—In Brightest Africa. Mary Bradley—On the Gorilla Trail. Robert Flaherty—Nanook of the North. William Beebe—Jungle Peace. Harry Franck—Working North From Patagonia. Martin Johnson—Cannibal Land. Frederick O'Brien—Atolls of the Sun. W. F. Alder—Men of the Inner Jungle. Frank Hurley—Pearls and Savages. William Beebe—Galapagos: World's End. E. H. Shackleton—South! J. A. Sauter—Among the Brahmins and Pariahs. Mildred H. Crew, Librarian.

STATE OF ILLINOIS, COUNTY OF LAKE, SS. IN THE CIRCUIT COURT OF LAKE COUNTY TO THE MARCH TERM A. D. 1925.

HILDING BERGDALH vs. "Unknown heirs at law or devisees of Sarah H. Bestwick, deceased," N. C. Petterson, "Unknown heirs at law or devisees of N. C. Petterson, deceased," "Unknown owner or holder of the note of John E. Petterson, dated Aug. 14, 1894, for \$1500.00 and secured by a mortgage to N. C. Petterson of even date, recorded in Book 99 of Mortgages, on page 497," "Unknown owner or owners of the land described in the bill of complaint"

IN CHANCERY NO. 14874 The requisite affidavit having been filed in the office of the Clerk of said Court.

Notice is therefore hereby given to the said above named and unknown defendants that the above named complainant heretofore filed his bill of complaint in said court on the Chancery docket in the name of the said Court thereupon issued out of said Court against the above named defendants, returnable on the first day of the term of the Circuit Court of Lake County, to be held at the Court House in Waukegan, in said Lake County, on the first Monday of March A. D. 1925, as is by law required and which suit is still pending.

L. J. WILMOT, Clerk. Waukegan, Illinois, 21st day of January A. D. 1925. ERNEST S. GAIL, Complainant's Solicitor Highland Park, Illinois. 47-50

LOUISE M. EVANS CLARENCE B. Teacher of Piano, Accompanist, Residence Studio, 737 Cornelia Ave., Chicago. Phone Glaceland 7546 Highland Park Studio, 355 Central Ave. Tel. Highland Park 1994 In Highland Park Tuesdays, Wednesdays and Saturdays

MORAN BROTHERS MODERN PLUMBING AND HEATING Estimates Cheerfully Given. Jobbing a Specialty WITTEN BLDG. 360 CENTRAL AVE. Telephones: Shop, H. P. 1404 Res., H. P. 439-1342

HAY-STRAW In all grades at market prices. The Best at the Price! LEWIS A. MILLS AREA, ILLINOIS Telephone Libertyville 659-R-1

FELL BROTHERS Shoe Style Instantly you see it in a correctly designed and fitted shoe. Distinctive, yet moderately priced, it is always yours in Fell Bros.' shoes. "THE BROGUE" "THE TRAMPER" Men's winter-weight oxfords of imported Scotch grain leather. Tan or black; calf tie—Black or tan— \$10.00 \$7.00 Many other new styles to choose from. FELL BROTHERS 509 Central Ave., Highland Park, Ill. Telephone 456

STOP THOSE DRAFTS NOW! CHAMBERLAIN METAL WEATHERSTRIPS INSTALLED BY OUR OWN SKILLED MECHANICS WILL DO IT! Your home is fully protected during installation from cold drafts and dirt. Estimates cheerfully furnished without obligation. SEND IN THE COUPON Chamberlain Metal Weatherstrip Co., 704-706 S. Dearborn St., Chicago. Please give me an estimate for equipping doors, windows. Name Address City