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is a mighty power in this influence which has touched the lives of your fellow citizens and blessed them, which has made bad men good and good men better.

Personal Experience

As one of the many who have returned from going down into the pit, I testify gladly to the power of Christian Science in my own experience. Because of the bias of medical and theological education, I was for many years deprived of the benefits of Christian Science. When my eyes finally were opened, I found health and spiritual awakening I had never known in the old ways of medicine and theology. I then discovered that the growth of Christian Science is due entirely to the fact that it "meets the heart's great need" as no other system has met it. Throughout thirteen years of the study and practice of Christian Science, in proportion to my understanding and application of its divine Principle, I have felt the abiding consciousness of God's presence and power, and have come into an ever enlarging sense of dominion over all that is unlike good. I have experienced healing and have been witness to the healing of many others. These cases include acute and chronic conditions, functional and organic diseases, nervous and mental disorders. I have seen all types of disease and sin healed and their victims restored through spiritual power alone.

My friends, I am aware that the foregoing statement accords to Christian Science a place as a restorative agency, not achieved by any of the prevailing systems of religion and medicine.

Now I do not speak incompetently nor do I wish to speak impertinently of materia medica. To qualify myself to practice medicine, I studied three years and graduated at a standard medical college. At no place did this course of study rise above matter. The text book which has most to say about health, and the way to restore and maintain it, was omitted from the curriculum. The Bible is not studied in medical colleges! The supreme authority on cause and effect, the one exhaustive study of man and his Maker is there ignored. The entire tendency of material medicine is away from the spiritual. However much material systems of medicine may infect ordinary religion, and the infection has already deprived the orthodox church of spiritual healing, it cannot be said that religion has affected medicine, which is avowedly unreligious, its practice requiring no Christian qualification.

Christian Science honors and respects that class of physicians whose lives are devoted to the alleviation of suffering, whose interest in mankind is not selfish nor political. To such noble men and women Christian Scientists say: "Let there be no strife," for, to the extent that we labor for humanity "we be brethren." But the radical cure and prevention of disease must come, not through drugs, not through material methods, but through improved mental states. Better thinking makes better bodies, just as better thinking makes better morals, and Christian Science is the religion of right thinking.

After practicing medicine for three years, I was forced to the conclusion that to ignore the spiritual man is to be unprepared to cope with the mental processes underlying the discordant manifestations we see in the physical body. Medical experience taught me, as it has taught others, that regardless of diagnosis and treatment, a very large percentage of patients recover, a small proportion are unaffected, or grow worse, and a few die. It became conclusive that whether my ears rang with commendation or burned with condemnation, I had perhaps done little to merit either. I came at last to know that material medicine, with its multiplied legion of diseases and its super-legion of remedies, is not, and, by its very nature, never can be a genuine curative agency.

Today, from experience in the treatment of the sick covering active practice in both material and metaphysical medical systems, I am able to testify to the superiority of Christian Science over all other methods. To illustrate this superiority a single comparative instance will suffice. Shortly after I became a Christian Scientist, while on a business trip, I was seized with ptomaine poisoning. After a strenuous night I reached home in a semi-conscious condition and was just able to call for a Christian Science practitioner. With one treatment, and a lapse of only twenty-four hours, I returned to my work entirely restored. About the same time a physician of my acquaintance was attacked in a similar manner. He

was attended by five medical practitioners, lay in delirium for five weeks, and finally made a slow but imperfect recovery.

The Universal Panacea

If each individual in this audience were asked to give a reason for his presence here, no doubt it would be possible to classify the replies under two great heads—religion and medicine. These may be said to be the paramount human interests, for second only to a future salvation, mankind is concerned in the preservation of his body. Christian Science has amalgamated these interests so that, rightly viewed, religion and medicine become one; and since Christian Science, in its saving and healing grace, is applicable to all manner of discords, physical, mental and moral, it may be termed the universal panacea.

It is significant that the earliest systems of religious philosophy made no separation between religion and medicine. The pagan gods of medicine were called upon to heal sickness, just as the gods of war were appealed to for victory, and the gods of peace for plenty. Medicine began to separate from religion as medicine became more material and religion grew less so. Material medicine had so developed into a system apart from religion, that when Jesus began his restorative ministry, and healed the sick by purely spiritual power, he was termed both by the theologians and the matter physicians a miracle worker, so unheard of had it become to invoke the healing power of God.

The only reason mankind has not turned to God, the great Physician, in the time of physical distress, is because of the material bias of its education. Mankind has been taught to look to God for salvation from sin, but to rely upon matter for the cure of matter and its dire beliefs. Because of the seeming increasing power of false material education, mankind has been unable to grasp the simplicity and adequacy of the spiritual laws of God applied to the discords of the flesh.

Jesus knew these laws, employed them, and laid upon all Christians the injunction to imitate his healing works. It may be argued that Jesus conferred the power to heal upon his contemporary disciples only. Yet he said unequivocally: "These signs shall follow them that believe." But if the contention be true, how did Paul, who was not Jesus' immediate disciple, acquire the art of Christian healing? It must be admitted that Paul used none but spiritual power in his restorative ministry. The Master alluding to his divine Principle, the healing and saving Christ, said: "Lo! I am with you always." This Christ was available to Paul and he rose in spiritual consciousness to the realization of it. The power of God to heal and to save, so wondrously present with Jesus, and with the early Christians for three hundred years, is available to all today, and when understood and employed, in Jesus' way, becomes the witness of "Christ in you, the hope of glory."

The Discoverer And Founder

Christian Science was discovered and the movement founded by a woman, Mary Baker Eddy. From childhood she had been deeply religious, and early had displayed a profoundly spiritual nature. Her first writings confirm this and also show remarkable literary talent; thus they forecast her later achievement. But such promise was handicapped by physical frailty, which, as she came to young womanhood, operated more and more to incapacitate her. Herocally she struggled against a semi-invalidism extending over many years. The failure of Allopathic medicine to help her, and her own study and futile application of Homeopathy, together with unavailing resort to other systems of treatment, combined to turn her toward God as a "very present help in trouble." Gradually she became convinced that disease, as well as sin, is mental in origin and therefore amenable to spiritual treatment whereupon the Bible became the field of her search for health. At last she reached a state of spiritual growth where she experienced instantaneous healing from what her physician had declared to be a fatal accident. Filled with gratitude to God for her restoration, she withdrew from society and for three years sought within the Scriptures the explanation of her recovery. Her research revealed to her the Principle and rules of the spiritual healing which attended the restorative ministry of the Master and his disciples. This discovery she named Christian Science. Christian Science, because it is exact, demonstrable knowledge of the laws of God. Inspired by love for humanity, she wrote the text-book, "Science and Health with Key to the Scriptures." After demonstrating the efficacy of

Christian Science to heal disease and sin, to restore health and dominion, she gave her book to the world. This book has revived primitive Christianity. In less than fifty years millions have received its evangelic message, "Fear not: For behold I bring you good tidings of great joy, which shall be to all people." The world as yet little knows the extent of its indebtedness to this gentle woman, but today her grateful beneficiaries unite with Isaiah in declaring the promise due unto godliness: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in."

God

Christian Science accepts the primal order of Scripture which states fundamentally: "In the beginning God created the heaven and the earth." The most self evident facts we can consider are that the universe, including man, exists, and that it is a creation. A creation implies a power by which the thing made comes into existence, and thus we arrive logically at the Creator. That is very plain, and there have never been in the world's history any considerable number of people who would deny a supreme Cause, or God.

Therefore Christian Science is not confronted with the necessity to establish in thought the fact that God is. Its mission is to reveal what God is, how we are to know Him, and how we are to utilize His power in solving life's problems. Mrs. Eddy knew that what humanity needs is the right concept of God; that until mankind learns something of the truth about God, its efforts to work out its own salvation are ineffective and its progress at best is slow. The restorative ministry of Christian Science includes then, primarily, replacement in consciousness of ignorant or inadequate beliefs about God with right concepts of Him.

In reviewing the history of religion it is surprising to note that however diverse the beliefs about Deity held by mankind, there is one striking similarity common to them all. Without exception these beliefs have pictured God. Invariably he has been thought of as the image and likeness of something. Moses commanded: "Thou shalt not make unto thee any graven image or any likeness of anything—" Now God is not image, nor is He likeness, for the simple reason that, according to the Bible, His creation is image and likeness, whereas Deity is the origin of all things, or the first Cause. The progress of humanity has been proportional to the proper reversal of his inversion of natural order and the restoration in consciousness of divine Cause as primary.

Mankind's concepts of Deity have ranged from the crudest forms of matter, images of stone, wood, metals, and from the more impressive manifestations of matter, the sun, moon and stars, all the way to the deification of man. My early thought of God took the form of an elderly gentleman of most benign countenance and gracious carriage, who resembled no one so much as my father. And that is not surprising, since I was taught the fatherhood of God without an adequate explanation of His infinite character.

May it not be said truly that every individual that approaches the subject of Christian Science has a concept of Deity false in some degree? Mrs. Eddy saw this, and she saw also that these finite concepts, these false beliefs about God, operate to hinder the progress of humanity—because they leave mankind to deal with effects without a true knowledge of Cause. She therefore chose seven prominent synonyms of God which she said were "intended to express the nature, essence and wholeness of Deity." (Science and Health, pg. 465.) Most of these synonyms she took directly from the Bible, and all of them have Scriptural authority. These wonderful words are found in Science and Health (pg. 465) in answer to the question, "What is God?" "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle Life, Truth, Love." Note that not one of these words expresses a concept of God as finite whether person or thing. John said, "God is Love," and love is not a person, nor a thing, love is a principle. Jesus said to the woman at the well, "God is a Spirit," and spirit is not a person nor a thing, it is a principle. When the Psalmist referred to Deity as a God of truth, he did not speak of a person nor a thing, but of a principle; when Moses said of God, "he is thy life," and Job referred to God "in whose hand is the soul of every living thing," they used words which express in each case a principle. "Let this mind be in you, which was also in Christ Jesus," said Paul, and showed that Mind is Principle

and not a person nor a thing. These seven words each indicate, then, Principle, not person nor object, and are fully synonymous with God because they "express the nature, essence, and wholeness of Deity."

Now the outstanding character of Deity is His infinitude. God is infinite, incorporeal, that is, not limited, not bounded nor confined. The infinitude of God means, if it means anything at all, that God is one, without a second. Therefore God is the only Principle, the only Mind, the only Life, Truth, Love, the only Soul, the only Spirit. "The Lord he is God; there is none else beside him."

The revelation of "the larger thought of God" is enabling Christian Scientists to understand Him, to draw near to Him, to see his handiwork, and to reject what is unlike the divine nature. Whatever the problem confronting the Christian Scientist he never rests until he arrives at God. God must be in all his thoughts, for the presence of God means the presence of good and the absence of evil.

It is often remarked how intimately Christian Scientists speak of God. We no longer regard Him fearfully, because we have learned that He is Divine Love. We no longer imagine Him to be a magnified mortal. We have ceased to look for him geographically or astronomically, or to circumscribe him in any way. But if to us his habitation is no longer limited to place, we have gained the understanding of God's presence everywhere. If we have lost our fear of Deity, we have gained for Him love and allegiance. If we have ceased somewhat to believe in the power of evil, it is because we have learned something of the all-power of God. To all who thus are becoming acquainted with God, are learning to trust him, and are striving to be like him. Mrs. Eddy refers in the opening line of her textbook: "To those leaning on the sustaining infinite, today is big with blessings." (Science and Health with Key to the Scriptures, Preface VII.)

Spiritual Sense And Heaven

How do we know God and where do we find Him? Elijah in the mount before the Lord learned that God was not in the whirlwind, not in the earthquake, not in the fire—God was not in matter. He was in the still small voice. No man can understand God or know. His abode through the finite senses, for "no man hath seen God at any time." Because He is Spirit, He manifests Himself spiritually. "They that worship Him," said Jesus, "must worship Him in spirit and in truth." So Mrs. Eddy wrote, (Science and Health, page 481): "Through spiritual sense only, man comprehends and loves Deity." And again, (Science and Health, page 209): "Spiritual sense is a conscious, constant, capacity to understand God."

I recently read a report of a sermon by a clergyman on the subject, "Will Christian Scientists Go To Heaven?" No Christian Scientist can doubt that he will be in heaven just in the degree of his understanding of Jesus' statement, "For, behold, the Kingdom of God is within you." God and heaven are within the grasp of spiritual perception alone. Orthodox views received a just rebuke from a little child who, when asked where heaven is, replied "out in the graveyard." By inescapable logic he had concluded that if God and heaven were reached through death, as he had been taught, the cemetery must be the gateway to the Kingdom. The Christian Scientist to whose inquiry the child responded, was able to show him that since heaven is God's home, and God is everywhere, heaven must be everywhere. She explained that God is Love and God is Good, and therefore where love and good are found, there is God and heaven; so to the child came the joy of knowing God's eternal nearness, even His everpresence.

Christian Science has come to restore the right concept of heaven, and to reveal it to be spiritual consciousness, and there is not one in this audience but may yield his material sense to that divine influence and now and here enter the realm of harmony.

Man

The restoration in consciousness of God as Spirit, or Mind, at once lifts thought to a higher contemplation of God's creation—man. Mankind estimate of man has risen of course, no higher than his estimate of God. False beliefs about God have resulted directly in erroneous concepts of man. So a finite, material sense of the Creator has been reflected in humanity's thought of man as finite and material. Christian Science comes to show the falsity of such belief and to restore the concept of man as spiritual, the

image and likeness of Spirit.

Natural science declares man to be composed of chemical elements and to be confined to a physical body. It recognizes an immaterial factor in this man which it calls mind, but which it limits to brain matter, holding that form of matter responsible for mentality. Paul terms this animated brain matter the carnal mind, or the mind of the flesh, and further characterizes it as "enmity against God." Since this so-called mind comes in with matter, is wholly dependent on matter for manifestation, and goes out with matter, Mrs. Eddy calls it mortal mind, and its personification she named mortal man. This erring, sinning, dying, material concept of man plainly is not the man God made in His image and likeness, for the likeness of Spirit could not be unspiritual, the likeness of God could not be imperfect. Divinity is never less than spiritual, while matter is never more than material. Spirit and matter are opposites in essence and qualities.

Popular theology holds that man is both material and spiritual; that he has a material body and a spiritual soul. It will not help to argue that man is both material and spiritual, since in that case, the destruction of the material body would result in the partial destruction of man. Christian Science teaches what the Bible imports, that the real man is wholly spiritual, and that the mind-matter combination, described by physical science, and the spirit-flesh combination, described by theology, are false beliefs about man. Indeed the destructibility of the physical body clearly shows it to be utterly unlike the infinite, imperishable Spirit.

Jesus furnished an illustration both of the real man and of the unreal nature of physicality when, after proving its unreal character by disregarding and overcoming physical

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**VILLAGE OF WINNETKA
SPECIAL ASSESSMENT NOTICE**

WINNETKA SPECIAL ASSESSMENT NUMBER 277, IN THE COUNTY COURT OF COOK COUNTY, ILLINOIS.

Notice is hereby given to all persons interested that the Village of Winnetka, Cook County, Illinois, having ordered a supplemental special assessment to pay the estimated deficiency in the cost of the work and interest for the construction of a local improvement in the Village of Winnetka, County of Cook and State of Illinois, the ordinance for which said improvement provided as follows, to wit: for the improvement of Garland Avenue from and connecting with the present pavement in Church Road to and connecting with the present pavement in Forest Street, by paving with brick on a concrete base a roadway nineteen (19) feet wide, except at curb corners, where the pavement shall be widened along curved lines of twenty (2) feet radii over all, including all excavation, grading, preparation of subgrade, curbing and protecting pavement during construction, constructing new catch basins, including sewer connections, and connecting the proposed pavement with the present pavement, adjusting manhole covers and walk approaches, all in the Village of Winnetka, County of Cook and State of Illinois, and which said ordinance was passed and approved by the President and Board of Trustees of the Village of Winnetka, Cook County, Illinois, on the third day of October, A. D. 1916, and which special assessment proceeding was known as Winnetka Special Assessment Number 260, in the County Court of Cook County, Illinois, the ordinance for the same being on file in the office of the Village Clerk of said Village, and the said Village having applied to the County Court of Cook County, Illinois, for a supplemental special assessment to pay the estimated deficiency in the cost of the work and interest to the benefits, and a supplemental special assessment therefor having been made and returned to said Court, Docket Number 277, the final hearing thereon will be held on the seventh day of October, A. D. 1918, or as soon thereafter as the business of the said Court will permit. All persons desiring may file objections in said Court before said day, and may appear on the hearing and make their defense. Said ordinance provides for the collection of said supplemental special assessment in one payment with interest thereon at the rate of five per centum (5%) per annum. Dated, Winnetka, Illinois, September 20, A. D. 1918.

HARRY I. ORWIG,

Person appointed by the President of the Board of Local Improvements of the Village of Winnetka, Cook County, Illinois, (and such appointment approved and confirmed by the County Court of Cook County, Illinois) to make said supplemental special assessment.

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