

EVENING ROSEBURG REVIEW

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SSS

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Defends Christian Science.

EDITOR REVIEW: In an issue of your Evening paper, under date May 12, 1905, I observe that Mr. J. A. Townsend has again delivered himself of a furious attack, not only upon the Christian Scientists, whom he avowedly and determinedly seeks to persecute, but he has unwarrantably found "pleasure" in unnecessary personalities. Further than this, he has unqualifiedly and conspicuously ignored the more important points of the article which he manifestly attempts to annihilate. Therefore, I shall ask for sufficient space, Mr. Editor, to notice his questions and statements contained in the said attack.

First, I will say that the intended personalities of Mr. Townsend, together with his unfounded and incongruous accusations are, and should be wholly beneath the dignity of public discussion, and, for this reason, I must refuse to give them further notice.

Second, the question is asked, "Did God reveal a new religion to Mrs. Eddy and all such kinds?" Argument: The Bible, the generally accepted book as the inspired word of God, the book which is accepted and believed, with different interpretations by hundreds of Christian denominations, the book accepted by Mr. Townsend and Mrs. Eddy, has been handed down to us through numerous translators and compilers, since the original manuscripts in Hebrew, Greek and Latin left the hands of the various authors. The Apocrypha, containing fourteen books and once a part of the Septuagint, were excluded in the Hebrew canon, all but three of which were again included in and by the Council of Trent, and the German and English reformers grouped the entire fourteen together as the Apocrypha, which same is now not generally included in our present translation of King James. Again, various commentators have voluminously given to the world of lesser genius, their many different interpretations of the meaning and import of the varied writings found in the Scriptures, and, still others in their

turn have established new creeds to meet their different view points. Men learned and unlearned, good and bad, ancient and modern, have frequently expostulated upon the teachings of the Bible as they saw and believed the same, and with equal rights thereto. In our own modest city we have almost a dozen different denominations, all using the same Bible, worshipping the same God, through the same Christ, and why different creeds? Because of their different constructions of the meaning of the Scriptures. Now, if all these people make up the following of the various denominations have a right so to believe, then Mrs. Eddy has the same right to her choice of interpretation, and she has a right to this choice without being singled out by a minister of one of said denominations, and twice publicly branded an "impostor." If Mr. Townsend's church creed be right now, it must have once been wrong, for it has changed. Again, if it be the right creed, think of the hundreds of wrong ones. Does Mr. Townsend brand all persons who differ from him as "impostors?" This is the substance of his argument. Think of the millions of "impostors," according to Mr. Townsend. Further, if his church creed be not right, then, according to his method of argument, he must brand himself and his church people as "impostors." I prefer, however, to deal more leniently with Mr. Townsend and others who may honestly differ from me in religious belief, and accord to them the full right of religious liberty, even tho' he is not willing so to do. It would seem there must be some hidden interior or ulterior motive that actuates one in singling out a Christian woman, a woman who has sought but to do good in the world, a woman whose pure and consecrated life shines out like a beacon light, and thus to hold her up before the reading public as an "impostor." Certainly, she does not lack knowledge, virtue, Christian character or civic right, to place her as high in the scale of human respect as her would-be persecutors can hope to attain. Mrs. Eddy has the same degree of right to denounce Mr. Townsend an "impostor" that he has to thus nominate her, but he is safe in the knowledge that she will make use of no such right.

Third, Mr. Townsend asks: "Does God in Scripture point his children to a land where there shall be no more pain, and then whisper aside to Mrs. Eddy, 'Of course there is no such thing as pain?'" Argument: The question is marked by incongruity, but, taking it as it is, the interrogator displays his ignorance of the teaching of Christian Science, in that Mrs. Eddy does not for a moment assert that sin, pain, sickness, disease and death, so-called, are not real to the material senses; but, on the contrary, she plainly says that they are real, very real, unnecessarily and distressingly real to the physical senses; however, she claims that these material conditions do not emanate from God; that He is no part of them and that they are no part of Him. How can pain, sin, etc., proceed from God? Did not the presence of God in and through the Christ, destroy all such testimony and convictions of the people who became the recipients of His healing touch? Is not darkness unreal to light? So are pain, sin, sickness, etc., unreal to God, Life, Truth, Love. Mrs. Eddy would teach all people to so nearly live the divinely harmonious life that Jesus lived, that sin, pain, sickness, etc., would and could have no place in them. Is there anything "imposturous" in such teaching? Does Mr. Townsend answer yes?

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Then would he brand the Saviour an impostor, for, did he not say, speaking to the Twelve, "He that believeth on me, the works that I do shall he do also?" If the Master had meant only the Twelve in this declaration, it is evident He would have said "you" instead of "he." Mrs. Eddy takes the Saviour at His word and command, demonstrates the power of God and shows results. For the further commands of Jesus, let the reader turn to the last few verses of the 16th chapter of Mark, or Luke IX, 1, 2. There are, also, many other quotations that might be used were they deemed necessary to this discussion. Mrs. Eddy does not vilify or malign any person, has no quarrel with anyone, seeks to demonstrate God's power and love, and where in is harm or imposture?

Fourth.—Mr. Townsend again asserts:

Continued on page 4.

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