A Lecture On

Christian Science

(Continued from Page Seven)

state regulation or political meddling.

Testimony at First Hand

Lawyers, I believe, will agree with me that there is nothing in the line of testimony that goes further with court or with jury than that which comes freely and at first hand. It was this testimony that gave strength to the preaching of the Apostle Paul — that down to our time gives so much weight to his epistles. Christian Scientists do not feel hurt nor offended when the light of their revered Leader to so much recognition and gratitude is questioned, for they attribute such criticism to lack of understanding of the facts. They would rather, indeed, come into personal contact with the vigorous, robust, outspoken, honest doubter, than with one who is overready to accept superficially everything that is offered, without looking for proof, and without proper consideration or investigation.

The more questions an honest and earnest inquirer asks in Christian Science, the more proof he demands; the more determined he is to "find out for himself," the more promising convert and better church member and worker he becomes eventually. Christian Science is never attacked by those who have studied it intelligently, open-mindedly, and thoroughly; it is assailed only by those who take a casual and prejudiced glance at it, who read Science and Health as they would an ordinary book, running through it as they would through a volume prepared for popular entertainment, and not for serious and careful study. In a word, Christian Science is invariably attacked by those who do not understand what it teaches, what it aims to do for humanity, nor what it accomplishes. It is safe to say, on the other hand, that an overwhelming majority of those who accept Christian Science, are persons who are prepared to give a reason for the faith and the hope that is in them. They are persons who have taken nothing on hearsay, who have not been unduly swayed by the influence of others; who do not conjecture, who do not surmise, who do not guess; who do not merely believe; but who have won understanding from experience and demonstration, and who have become convinced, beyond a doubt, that they know.

Paul knew. He had personal experience with the regenerative power of Spirit. He drew and convinced great audiences everywhere because he was able to give testimony at first hand — because he could speak out of the fullness of personal, actual, human experience; because he could tell of a mental change that, with the quickness of a lightning flash, transformed his character, and enabled him to put off forever the "old man with his deeds." There are tens of thousands of Pauls in our day throughout the world—tens of thousands of persons, that is who have been turned, often with the quickness of a lightning flash, through Christian Science, from wrong to right thinking, healed of sick and sinning beliefs, released from pernicious tendencies, relieved of slavish habits, liberated from bondage, and restored to the liberty which belongs to all of God's children; and these are ever ready and willing to give direct testimony to the healing power of Life, Truth, and Love, as demonstrated in Christian Science, and to offer heartfelt gratitude to Mary Baker Eddy, who led them by her teachings from darkness into light.

The Paramount Mission of Christian Science

It must never be forgotten that Christian Science is engaged first and last, and all the time, in the task of restoring to the world the Word and continuing the works of Christ Jesus; that its highest mission and its greatest joy is to labor unceasingly for the bringing back of primitive Christianity in all its purity, simplicity, and grandeur, and to re-establish in a world sorely in need of it, that assurance of present-day salvation from error and its consequences, which the Master promised to all who would keep his commandments. He came with healing in his thought, with healing in his voice, with healing in his touch—with healing in his heart—and he went about everywhere doing good, yet sorrowing in his labor of love over the ignorance and perversity of men. Now, as in his day, the Word through Christian Science, is healing all manner of diseases and all manner of discord, yet Christian Scientists know that, as in Jesus' day, the healing of physical ailments is a means, rather than an end.

Because of the stiffness of their necks and the rebelliousness of their will, in our times as was the case twenty centuries ago, the great majority of human beings must be impressed by some tangible evidence, suitable to their understanding, of the all-important part which spiritual law plays in regulating their lives, their affairs, occupations, and circumstances; in determining the success of their careers, in solving their minor as well as their major problems. Only thus are they brought to recognition of the ever-presence of God, and to a realization of the fact, that the paramount mission of Christian Science is not the healing of sickness and disease, but the destruction of ignorance, fear, and sin, which lie at the root of all human sorrow and suffering.

Christian Scientists make no stronger pretensions of belief in the Bible than do other professed Christians, but Christian Scientists go further than belief; they trust and strive to understand. And according to the measure of their understanding do they make practical application of Bible truths and achieve demonstration. Here is where the great difference lies. One might believe in mathematics fervently, devotedly, infinitely, without ever getting further than belief. More belief would never solve a problem in figures. One must take chalk, or pencil, or pen in hand, and work the problem out in accordance with the rule of the science, if anything worth while is to be accomplished. Christian Scientists prove the truths of the Bible by understanding and demonstration as they go along, and bring realization of its prophecies and promises into their everyday experience.

Those Who Hunger and Thirst

It cannot be denied that Christian Science holds universal attention to-day. So-called skeptics and infidels, no less than orthodox Christians, are keenly interested in its doctrines and its demonstrations. The throngs of non-Scientists which everywhere throughout the world flock to Christian Science lectures, to Christian Science testimonial meetings, and to Christian Science services, afford ample proof of this deep and widespread interest. All classes of people see with their own eyes and hear with their own ears something of its accomplishments for the good of humanity and the glory of God, and are seeking to learn more about it. And who should hinder them in this seeking, since wisdom, the understanding of man's true relationship to omnipotence, is to be desired beyond all else that may be sought or attained in this world?

"Whence then cometh wisdom? and where is the place of understanding?" asks Job. And he replies: "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven. . . . And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." "Wisdom is the principal thing," said Solomon in his proverbs, "therefore get wisdom: and with all thy getting get understanding."

To obtain an understanding of Christian Science is to obtain an understanding of the one ever present and supreme power in the universe, reverently named God, a term which in Christian Science embraces all that is good, and to obtain at the same time an understanding of man's relationship to this infinite Being. Those who are really earnest in the desire to know God, come in the right frame of thought, if they come to Christian Science as little children, trustful and hopeful, receptive of and eager for light, and determined to profit by it.

It is all-important that a right beginning shall be made. To begin rightly is to provide one's self with a copy of the Bible and the Christian Science textbook, to study both zealously and religiously, and to put their teachings into practice as fast as an understanding of them is gained. All of Christian Science is contained in these two inspired volumes.

To study the Bible and Science and Health, intelligently and profitably, demands of the student constant recourse to prayer, as prayer is understood in Christian Science. It is a fact, strange as it may appear to those of other religious denominations, that through Christian Science many thousands of earnest and devout Christian people have been instructed for the first time how to obtain results from prayer. When we learn how to pray as Christian Science teaches, in that same hour we also learn how to help and heal ourselves and how to bring comfort, peace, and healing to others.

The Way of Healing and Salvation

Whether we seek understanding or healing in Christian Science, and it should be remembered that understanding is possible only through the healing of ignorance, self-opinion, and prejudice, we must come in simplicity, trustfulness, and confidence; we should have arrived at a decision to go the full length, to cut all bridges behind us; we should be ready to turn our backs on envy, jealousy, hate, superstition, fear—evil-thinking, evil-speaking, evil-doing. There must be no more doubting, shifting, hesitation. Nothing short of unconditional surrender will open the door that leads from captivity to freedom. The wavering, undecided, and already should blame themselves only if indulgence in these proclivities hinders the work of the teacher or the practitioner, defers healing, or sometimes entirely prevents it.

Christian Scientists have come to know, and measurably to understand, God, through the teachings and works of Christ Jesus, the Way-shower, and through the revelation which Mary Baker Eddy has given the world—a revelation which, among other things has reestablished in the consciousness not only of her students and followers, but of vast numbers who may not as yet be included denominationally among these, the firm conviction that Jesus did not demonstrate the divine power to heal for any select number or for a limited period of time. We have his prophecy and promise: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Mrs. Eddy looked forward implicitly likewise to the opportunities which would come to her followers for the accomplishment of greater demonstrations than any that were crowning their efforts in the first half century of Mind-healing which her discovery had brought about. She has plainly stated (Science and Health, p. 349), "I have never supposed the world would immediately witness the full fruitage of Christian Science." She wished to be known only as one who had planted and watered His vineyard, leaving to the years to come, and to growth in spiritual understanding, the gathering of greater harvests than she had been privileged to see.

Man's Right to Peace and Happiness

For ages men have been engaged in a continuous effort to get more out of life, to obtain a larger measure of freedom, and to find in the possession of both, that ease, comfort, contentment, and peace, which make up the sum of human happiness. But the prizes sought have been elusive. They have lost their value even with seeming attainment, for the struggle to capture them, has, in the main, been carried along on the theory that happiness is something material, and therefore something to be pursued by pampering the material senses and turning loose upon the chase the sensual desires.

Not the objective, not the thing sought, but the method and purpose behind the seeking, have been wrong. Prosperity and happiness are conditions to which we all should aspire, if only we strive for them with right motives and in the right way. To years for those things which make for the greater completeness of human existence, has been sanctioned and legitimatized from the very beginning. God's promises to His children have always been represented as in answer to the desire, or prayer, for a higher understanding of Him—that is, for a higher understanding and appreciation of Life in its full and true meaning.

Christian Science teaches that lack, limitation, poverty, are among the errors to be overcome by apprehension and understanding of the truth that divine Love is the source, and only source, of supply. Christian Science teaches that poverty and unhappiness are abnormal, due to wrong thinking and to wrong living. Christian Science teaches that prosperity and happiness are desirable, and that they are attainable, when rightly, that is, when spiritually sought.

It is the desire for the spiritual peace and harmony which constitute real prosperity and happiness that has led advanced thinkers of all times to be discontented with conditions as they have found them. There is sometimes a vast difference between contentment and happiness. To be content with less than justice, would mean acquiescence in injustice; to be content with less than right, would mean acceptance of wrong; to be content with anything less than freedom, would mean complacent agreement in some form of slavery. Some of the greatest revolutions of modern times have been justified on the ground of man's inalienable right to life, liberty, and the pursuit of happiness—an assertion of elemental human privilege which all the world receives today in the light of a self-evident truth.

Two thousand years ago man's right to life, in all its fullness, was proclaimed by Christ Jesus in presence of the persecuting Pharisees, in that beautiful figure of speech wherein he describes himself as a Shepherd devoted to the protection and welfare of his flock. "I am come," he said, "that they might have life, and that they might have it more abundantly." Again, he told those who were striving to harass and embarrass him, how, by knowing the truth, they might secure real freedom. In almost his first utterance in the presence of the rabbis, he read from the prophet Esias, the marvelous passage predicting the coming of the Messiah (Luke 4:18).

In the first psalm is laid down the basis upon which man may attain blessedness, which is but another name for contentment, prosperity, and happiness. And Mary Baker Eddy, the Discoverer and Founder of Christian Science, has written in "Science and Health with Key to the Scriptures," the Christian Science textbook, as the purpose of her departure from the old theology, an inspiring and an impelling desire to liberate the body, by emancipating the thoughts of men. (Science and Health, pp. 226-227).

Those Who Rightly Seek Shall Find

Multitudes have come into Christian Science, seeking and finding health; seeking and finding a larger share in the refinements and comforts of life; seeking and finding domestic tranquility; business success; financial ease. Multitudes will continue to come into Christian Science in the hope of gaining the mental freedom, the contentment and peace they have sought elsewhere in vain, and, if their purpose be honest, they shall not be disappointed. But the vast majority advance in Christian Science because they have, in progressing step by step, made every other consideration secondary to that of rising in spiritual understanding and working out their own salvation. In no other way than by accepting the many invitations of Christ to come unto him, to bring our burdens and our problems to him, to ask of the Father, in his name, believing, anything we need—not something we simply want—may divine assistance be obtained along the way to salvation. To gain healing or salvation, we must be ready and willing to abandon self—self-satisfaction, self-righteousness, self-justification. Self is the principal obstacle to our progress in Christian Science. Self would block the way. We must get rid of self—but how? By realizing that we are nothing of ourselves, can do nothing for ourselves, because Infinite Mind is All-in-all—by throwing up our hands in complete and humble surrender, and declaring, with all the sincerity, earnestness and devotion we can command, "Not my will, but thine, be done." When this point is reached, and we are trusting divine Love, not partly, but wholly; not conditionally, but absolutely, the point of healing is also reached, and salvation to crown the healing is come. For then the glory of God shines into the heart of man.

An Active, Virile, Forceful Religion

There is nothing in Christian Science that partakes of the puerile, the weak or the effeminate, as any of these terms may be offensively used; but there is everything that is vibrant with action, vigor, and force. Christian Scientists, as a class, are noted for a high order of intelligence, for clearness of perception, for resourcefulness in business or profession, for earnestness in the performance of their tasks, for cheerfulness in the labor, for happiness in their play.

Christian Science is abreast with the advanced thought of the age upon all questions of vital interest to humanity. It is pronouncedly and uncompromisingly for the maintenance of law and order. It is for the upholding and rigid enforcement of liquor prohibition. It is heart and hand with education, since it prays and works constantly for the elimination of all ignorance. It favors and fosters all that makes for refinement, true culture, purity of the spoken and the written word, courtesy, kindliness—everything that is beautiful and edifying in art—everything that tends to improve public taste, public life, and public morals.

Through its healings and teachings Christian Science has already elevated the thought and, consequently, the character of vast numbers of people in all parts of the globe, and every one of these, if he be doing his part, is spreading the truth, expressing his gratitude, not by intruding his faith upon others, not by engaging in acrimonious controversy, nor by indulging in useless and ruthless argument, but by living that faith and letting his light shine.

Through the reflection of Life, Truth, and Love, among Christian Scientists, the omnipotent power of God is being more widely recognized among thoughtful people now than ever before, and there is coming into the consciousness of the nations, slowly but surely, a sense of reverence for the spiritual which will eventually unify the thought as well as the interests of men.

Rich in Blessed Consolations

Christian Science is rich in blessed consolations for the struggling heart, and generous in the granting of them, and one of the most beneficient of these is the assurance that where there is an honest desire for understanding and healing, and a genuine willingness to be taught and lifted out of trouble, help is always at hand. Those who seek understanding and help in Christian Science, sincerely and confidently, do not fail to find it. Nobody need pause haltingly at the door, fearing to enter lest he be thought beneath consideration, or beyond hope or help. Since God is Love, and God is omnipotent, nothing that is good can be impossible.

Never has there been a time in all history when men and women were in greater need than now of that clearness of sight, that steadiness of purpose, that strength of character—that probity, perspicacity, and unshakable moral stamina—which are imparted through spiritual discernment and spiritual understanding in Christian Science. It is the mission and purpose of our faith to bring the kingdom of God to earth by dispelling the illusion that materialism and sensuality can satisfy the legitimate human desire for contentment, peace, prosperity, and happiness. The wreckage all about us of hopes, longings, desires, ambitions, based upon the attainment of worldly success, for its own sake, should constitute an impressive warning to men and women of all classes and in all walks of society, in this day and generation.

Wrong Thinking and Its Remedy

Wrong thinking is at the bottom not only of individual troubles and sorrows and sufferings, but it is the cause of all the harrowing evils that beset the family, the community, the nation, and the world at large. Christian Science offers right thinking as a corrective—as an obtainable, feasible, and, in fact, as the only possible remedy for this stupendous evil.

If the thoughts of humanity were in harmony with the divine Mind, with the Commandments, with the Beatitudes, with the Prophets, with the teachings of Christ Jesus and his disciples, with the Principle of Christian Science, as revealed through and expounded and taught by Mary Baker Eddy, the world would be speedily freed from ferment, confusion, and turmoil. Christian Science corrects, exalts and strengthens the thought of the individual; the thought of the community, the nation, and the world will be straightened, elevated, and strengthened proportionately with the increase in the number of individuals who shall claim and win their natural inheritance of spiritual light and understanding, and who, engaged in the work of spreading the truth of being among their fellows.

Christian Science has helped many hundreds of thousands of sick and sinning, sorrowing and suffering, disappointed, discouraged and despairing men and women to obtain their first glimpse of salvation, to get their first experience of heaven on earth; to realize fully for the first time that God is All-in-all, that He is Life, Truth, and Love, that He is an ever present help in trouble, their strong deliverer, their sure salvation. In Christian Science they learn more certainly than in any other way, because they learn it through their own demonstration, that while Infinite Mind is righteous and exacting, Infinite Love is tender, considerate, compassionate, and merciful; that God, good, is ever ready, has ever been ready to hear the sigh and to wipe away the tears of the truly penitent, to soothe the hearts of those who, wearied of material falsities and disappointments, turn to the spiritual for rest, peace, and contentment.

The Praying of the Scientist

The Christian Scientist, if he be faithful, prays without ceasing, but he prays not to a God made in man's image and likeness, but to Infinite Mind, Infinite Truth, Infinite Life, Infinite Love—to the Being who lacks nothing in wisdom—to the One who knows without being told what is best for His children, and who has already provided for them out of the amplitude of His inexhaustible store, everything they need. The Christian Scientist prays constantly for light and understanding, for the Mind to be in him which was also in Christ Jesus. He prays, if he be true to his faith, that he may be a good man, a good friend, a good citizen; and, with all his praying, uttered or unexpressed, he prays that righteousness, justice, harmony, and tranquility shall dwell in the consciousness of men throughout all the earth.

The Greatest of These Is Love

Christian Science is essentially a religion of faith, hope, love, these three. To the Christian Scientist the greatest of these is love, because it comprehends all—that love which "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; . . beareth all things, believeth all things, hopeth all things, endureth all things,—that love which from our very beginning in this new-old faith prompts and urges us to strive constantly, and enables us to strive successfully, against every suggestion of error, against every suggestion of evil, against every personal resentment, every personal dislike—against every unjust, uncharitable, unworthy estimate of those with whom we come in contact—until we are brought to a clearer conception of our place in the divine plan, to a fuller realization of our responsibility to God, to our neighbor, and to ourselves.

Work for us there is in plenty—
Every one must do his part;
Faith is barren, cheap and empty
If not rooted in the heart.

What though thoughts of self beset us,
What though error would enrain?
Freely we receive, then let us
Freely share with all our gain.

Counting as of little matter
Whom our thoughts may touch today,
'Tis our Christly part to scatter
Seeds of love along our way.

Old Aristocrats Perform Menial Work for Red Army

MOSCOW, (AP)—Soviet Russia makes no secret of the fact that the Red Army is a "class" army. That is, it consists entirely of men from the ranks of the proletariat. Members of the so-called "bourgeoisie" and of the old aristocracy are excluded as officers or soldiers from the army. Trotsky, the Red war minister, says such persons must be regarded as hostile to the proletarian dictatorship, and cannot be trusted with arms.

The services of such men, however, are not permitted to go wholly unused. It has been decreed that they shall serve in what the Bolsheviks term "auxiliary labor groups" in the army. This means they must serve the real Red Army soldiers. They keep the barracks clean, attend the horses, repair roads, supervise army messes, and do other menial tasks, which are considered beneath the "dignity" of a real Bolshevik soldier.

In China

Leonard S. Hsu, youngest man ever to obtain a doctor's degree in philosophy at the University of Iowa, took an American wife with him when he returned to China. She was Ruth Smith a college friend. "We are comfortably settled and everything is getting along so nicely," Mrs. Hsu writes back to friends. "And my wife gets smarter and sweeter every day," says a letter from Hsu. Both are teaching in Wuchang.

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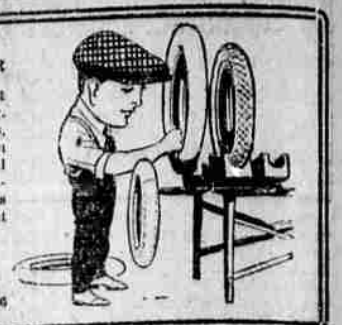

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Imbler	9:00	1:00	4:00	$ .50
Elgin	9:20	1:20	4:20	1.00
Minam	10:00	2:00	5:00	1.75
Wallowa	10:40	2:40	5:40	2.25
Lostine	11:00	3:00	6:00	2.50
Enterprise	11:30	3:30	6:30	3.00
Joseph	11:50	3:50	6:50	3.25

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LEAVE	No. 2	No. 4	No. 6	Fare
Joseph	7:30	10:35	2:30	
Enterprise	7:50	10:50	2:50	$ .25
Lostine	8:15	11:15	3:15	.65
Wallowa	8:35	11:35	3:35	1.00
Minam	8:15	12:15	4:15	1.50
Elgin	10:00	1:00	5:00	2.25
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