# MONDAY, APRIL 21, 1919.

# LECTURE ON CHRISTIAN SCIENCE SUNDAY NIGHT

A large and appreciative audience listened to the lecture by Charles I. Ohrenstein, C. S. B., member of the board of lectureship of the mother church, the First Church of Christ Scientist, in Boston, at the opera house last night. P. A. DeGenault introduced the speaker, whose lecture was as follows:

The greatest English writer, Shake-speare, said. "There is nothing either good or bad, but thinking makes it so." For ages this has been recog-nized, and one of the Hebrew prov-erbs is to the effect that as one thinks so is be thinks, so is he.

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All of us would probably agree that we desire everything that is useful, not desire anything useless, harmful. or bad; consequently, the question. How may the one, the desirable oc-currences, be increased in our ex-perience, and the other kind decreas-ed or eliminated? would not be at all new or startling to anyone, and a correct answer to it would certainly be of interest and importance to us all. beneficial, and good, and that we do not desire anything useless, harmful, or bad; consequently, the question. How may the one, the desirable oc-

One Mind or Principle If thinking, as has been said, is the cause of every result, what kind of thinking is the cause of good re-sults, and what kind of thinking is the cause of bad results? If we turn to the textbook of our invalued relations, the Bible we find

inspired religions, the Bible, we find its first teaching to be that in the very beginning God made all that was made, and that all that He made was not only good, but very good. If we take this teaching together with what has been said, it would certain-ly mean that, everything being the product of thinking, everything good must be the product of God's thinkand what is called God must be and is that which alone is able to think,-Mind,-with everything that is good due to His, Mind's, thinking.

Now let us turn to what is com-monly called science. One of the meanings of this word is, "The knowledge of principles and causes." Prin-ciple means that which is ultimate, basic, that which is first or primordial, and therefore the first cause, In other words, as God is the beginning of all in theology, so Principle is the basis of everything in Science. It is that which was in the begin-ning, the source or origin of all. Now, taking this together with our Now, taking this together with our first proposition, that nothing is but thinking makes it so, we again find that everything being the product of thinking, and everything being the product of Principle, everything must be and is due to the thinking of Principle, and Principle like God must be and is the primary, the ul-timate, consciousness, or Mind. From the two foregoing deductions

it will be seen that pure religion or Christianity, and pure "knowledge of principles and causes," or Science. are not contrary or antagonistic to each other, but identical; that by Christian Science they are reconciled. and that their identity or sameness is found in Christian Science and only in Christian Science, which teaches, just what has been stated about God, just what has been stated about Principle, and that God and Principle are one; that in the begin-ning God, Principle, made all that was made; that all that He made was good; that all that is good must have, has, purpose; that, having purpose, it must be due to thinking, which could not be the result of any-thing but Mind; that Mind, there-fore, must be and is God, or Princi-ple, the primordial cause of all.

sorrowful, suspicious, fearful, dis- ciple recognized that "God is love," degraded. couraged, unfortunate, degraded, aick, now we are spiritually minded. and so

projected idea good, very good, leav-ing nothing for any other mind to think or to project? Is it a mere philosophic abstraction? What are the so-called "minds many" which arrogate to themselves originality and power to think good and to think evil, and to enforce this think-ing and to make it manifest? Source of Doctrine

On page 110 of the Christian Sci-ence textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy tells us, "In following these

which are drawn the entire teachings of Christian Science, the book upon the teachings of which Christian Scientists depend for all physical as well as spiritual needs. Let us take the Bible, then, together with its commentary, the Christian Science textbook, and let us see what that grat book, which has withstood all of the assaults of the ages, teaches Ord to be and to be able to do Let God to be, and to be able to do. Let us see what the one and only Mind.

# **Bible Terminology**

"All are familiar with the fact." says a learned writer. "that to the Hebrew of Old Testament times, the says a learned writer. "that to the here word Old Testament times, the name of a person, place, or thing was not intended to be merely dis-tinctive, that is, for the purpose of identification, as with us. It was rather intended to indicate or re-veal the nature of the person, place or thing. Thus Jacob, for instance, means supplanter, and he was given that name because he supplanted his brother at his very birth." Betbel, meaning house of God, the place of Jacob's dream, was so named be-cause to him, as he said. "Surely the Lord is in this place," and so on ."In-deed this vividness of the perception of a characteristic," as an equivalent of the threat characteristic as an equivalent of the thing itself. Thus a special or new sense or reve-

writer, presented that charter thing itself. Ins an equivalent of the thing itself. Thus a special or new sense or reve-lation of God, meant the formation that everything must be due to God's that everything must be due to God's of a new designation or synonym for Him." Although metaphorical or poetle, in many instances, these synonyms or additional names for inst been presented is plain, we are Science to be truly descriptive of Science to be truly descriptive of His nature and attributes, thus in-creasing our sense of His eminence, imminence, and immanence, His highness, nearness, and permanent indwelling or dearness; His all-effi-ciency, all-sufficiency; His love, proclency, all-sufficiency; His love, pro-vidence, and care for us. To become acquainted with the Bible teaching of God, then, as Christian Science en-ables all to do, and compels its adherents to do, not through fear or threat but because of complete re-

liance on Him, is to learn to know Him as the inspired Bible scribes knew Him, to love Him as they loved

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Science thinking.

Mind and Its Product.

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proclaimed God.

couraged, unfortunate, degraded, nack, now we are spiritually minded. happy, trustful, confident, encour-aged, uplifted, successful, well. Mere coincidences these, as the legalized schools would have us believe? If so, how many coincidences does it take to establish the operation of a law or a scientific fact? For there are thousards of just such coinci-dences, and I stand here as the re-sult of one of them. But what is this Mind, or Princi-ple, called God, which of necessity a fought and pronounced His every projected Idea good, very good, leav-ing nothing for any other mind to been and the successity the substance of the successity a nothing for any other mind to been and the successity the successity the successity the successity the successity the successity a nothing for any other mind to been and the successity they recognize that this one Father, meaning provider, protector, guard-ian, monitor, and guide, is their

## Human Consciousness

Father.

But here the question may arise, of what avail is all this, what prac-tical value has all this to the individual, to the mass; how can it be applied?

Christian Science does not theo rize; it is practical, demonstrable. Let us look at what humanity calls its mind, the so-called human con-sciousness; of what is that compos-

sciousness; of what is that compos-ed? Much that is good; more that is bad. The good may be termed spirituality or unselfishness; the bad, materiality or selfishness; the courage, hope, confidence, blessed-ness, joy, peace, freedom, endeavor, achievement are. It is "the way, the truth, and the life" of Jesus and of every true man made manifest. It "yanutath not itself, is not Duffed It "vaunteth not itself, is not puffed up, doth not behave itself unseem what it does for all. Is it the "Rock" rejoiceth not in iniquity, but rejoiceth not in iniquity, but rejoiceth not in iniquity, but rejoiceth not in the truth; beareth all things, 'eth in the truth; beareth all things, believ-isetted."—or is it a rope of sand; is able to bear all things), believ-eth all things, hopeth all things, en-dureth all thing (is steedfast.)" It is the reflection of Love which "nev-eth in anterial foundation togeth-dwell in safety? ly, seeketh not her own, is no easily provoked, thinketh no evil er faileth." To be thus minded is life and peace: for where love is, there bliss is, there beaven is. Now what about the other phase

of the human consciousness? Is it not plain that where materiality and Is it

for just been presented is plain, we are now prepared to scrutinize more calling its existence; devises its theol-ogies which blame God for the whole project; formulates its sciences which analyze this project and find real, and everything contrary

# it unreal.

of materiality and its fears? Fear is inability is shown as an imposition on the limitations of mankind and the one great enemy of mankind, and a fraud that would cheat man to think, bas, of necessity, meant to the one great enemy of mankind, and fear is due to darkness, the opacity of materiality. Christian Science, "the light that shineth in darkness, and the darkness comprehended it not." the Truth that all shall ulti-mately know, has come to liberate mankind from this monster, by lib-crating them from all that causes of materiality. Christian Science, "the light that shineth in darkness, and the darkness comprehended it not," the Truth that all shall ultimately know, has come to liberate mankind from this monster, by lib-erating them from all that causes

Achievement Appreciated Does all this mean that Christian Scientists deprecate or depreciate all

fear, selfism of every kind. Fear! The cause of all our ills, say you? Let us see. Let us take the very first trouble which was enumerated. —restlessness, a very common trouble. Is one ever restless be-cause of confidence? Confidence means assurance, not fear. Hurry, extortion, these do not look at all related; yet they are cut from the same piece of cloth. Is not the one due to a fear of loss and the other to the fear of not having a sufficiency? Pride, is not that the fear of failure to be esteemed? And how does any-one who is afraid feel.—good or bad, dis-eased or at ease? The hurrying. to be esteemed? And how does any-one who is alraid feel,—good or bad, dis-eased or at ease? The hurrying, bustling, worrying individual—is it of what is good is reflected by the human consciousness, and no good not a common saying that he will worry himself sick, worry himself into the grave? Did any of you ever know a frightened man to succeed in human consciousness, and no good thing of which this reflection is pro-ductive is condemned by Christian Science. It is the carnal, sensual, de-based sense, the false claim to men-tality to which humanity has clung as unavoidable, inevitable, and as inaccable of climination from the a game of any kind, in business, or in life? And the debauchee, the one that makes his life a gala day at others' and his own expense, does incapable of elimination from the human consciousness, that Christian Science uncovers for us, and asks us to abandon by disclaiming and dis-owning it, and by persistently re-claiming for ourselves the Christnot he always fear that his enjoy-ment will be his ultimate undoing? Yes, but, here some one may say, how about the innocent, the good people, the religious people, how mind, Love, which, as our textbook states (Science and Health, p. 494), "always has met and always will meet every human need."

will meet every human need." Love is the incentive of all true effort and achievement. Mrs. Eddy had, and teaches us to have, the highest appreciation for all that is truly helpful, uplifting, and ennobi-ing to mankind, whether it be the religions, art, music, mechanical de-vice, or scientific discovery. As to order and cleanness when taught as Christian Science teaches them, they mean not merely making "clean the outside of the cup and the platter." their education from early infancy been to fear, to fear everything in the world, above it and beneath it? all kinds of weather, hot, cold, wet, dry; to fear the results of missing a mea or two, and to fear everything they to fear in oculation by germs, and to fear not to be inoculated with them; to be Christian Science teaches them, they mean not merely making "clean the outside of the cup and the platter," but the purification of the thought itself. This will b essen is the tru-est sanitation, and it results in the promotion and preservation of the individual and public health; for, if nothing is but thinking makes it so, afraid because of what they have inherited, and because of what they have not inherited? And with all for all people, have not practically promotion and preservation of the individual and public health; for, if nothing is but thinking makes it so, everything in this life, but for the hereafter, not only for their bodies but for their "immortal souls" as Take a good, sainted mother the purification of thought surely who has been taught that God will expresses itself in a clean body and damn those who do not believe as she has learned to believe: let the son or daughter of this mother turn clean, wholesome surroundings.

## Not Suggestion

It has been charged that Christian Science is suggestion, hypnotism. You have heard, in a brief way, some thing of the reason for the faith, the from that particular belief,-not to waywardness, but to Christian Science, let us say, and be healed by it. confidence, that is in us; enough to enable you to ponder this subject, many, many instances, tormented with misgiving, foreboding, fear, about that son's or daughter's soul? and. I trust, enough to give you the desire to learn more of it; so that Let me say that in my practice I you may be able to apply it and be benefited by it. This you can best have known many just such cases. Are there no others afraid of what the world may think? The so-called benefited by it. This you can best do by obtaining the textbook of this Science, the book "Science and Health with Key to the Scriptures." by Mary Baker Eddy, which presents the whole doctrine of this Science. Brief as the statement that has been made here is 1 are sure that you are best, is but a mass of misgiving, of miserable fears, and of their tor-ments: fears and torments which the right, the Christ-consciousness, heals, made here is, I am sure that you are able to see that the practice of this Science is the very opposite of hyp-How. say you? By thinking: right thinking, spiritual thinking, Christianly scientific thinking, Christian notism or suggestion.

The practice of this Science blesses him that practices it, and him upon whom it is practiced.<sup>1</sup> It is a benedic-Mind alone can think. By a per-fectly logical process Christian Sciplants. tion and a blessing to both. It benefits all mankind, and cannot possibly do violence to any. Hypence has shown that God is Mind. If this is true, then "it must follow as the night the day" that there is only notic suggestion, the exercise of the human will, the dominance of the one real Mind, just as there is only one real God, and that one infinite: weaker by the stronger carnal men-tality, on the other hand, is an in-fraction of both the human and the divine right of self-government. This infraction injures those who practice it and those over whom one real God, and that one infinite that every true, good, beautify predicting the stronger carn in the stronger stronger carn in the stronger stronger stronger stronger stronger stronger stronger stronger that every true, good, beautiful, pure, loving, healthy, normal thought, feeling, action, and effect must be the emanation, the product of this Mind. These right, pure, holy, uplifting, healthy thoughts come to each event one of us and t unreal. Ills and Their Causes Looking out upon this material sense of existence can anyone deny with them in action. to externalize them. Every projected thought of them. Every projected thought of method that lays it bare in all its been said that the baneful influence as this, Christian Science is the only method that lays it bare in all its To know that God, good, is the only Mind, Spirit, Life, Principle, Truth, or reality, is to know that God is the one and only Ego. or self, of all. It is to claim no separate selfhood. It is to "let that mind be in you, which was also in Christ Jesus," to be the male and female we think of the uparting, endowing, and emancipating influence of mono-theism, Moses stands before us as its great formulator, proclaimer, leader. When we think of Christianity and When we think of Carissianity and its marvelous achievements for man-kind, then—irrespective of any and all deviation from its compassionate ministry, irrespective of the rending of the seamless robe—the figure of the humble Nazarene rises up in thought entreating our submission to, our admission of, his gracious love. Let us but think of any of the great and good denominations that have sprung up from the one parent vine of his teachings, and their foun-DUCE ASSOCIATION.

means of complete emancipation. It is the protest against the subjection of mankind to aught but God, divine Spirit, or intelligence, divine Life, Truth, and Love. In the light of this, is it strange

that Christian Science should have come when it came, where it came? It came when divine intelligence and Love had prepared the way for it, and the place for it. Christian Sciand the pince for it. Constant Sci-entists recognize, appreciate, all this, and doing so they love all those who have made possible the coming of this Truth.

Nor is it strange that it should have come through a woman, as it is sometimes claimed. Has not woman, without any pride or pomp of any sacerdotal vestments, always loved the truth, lived the truth, depended on the truth of God, divine pended on the truth of God, divine Love, more than men? Has not she alwaye been the natural minis-ter of mankind, rendering the ten-derest, most sacrod service? Has not she hoped all things, 'borne all things, endured all things, suffered all things; has she not been most steadfast, the last with the Savior at the cross, the first to see the risen Christ? Mrs. Eddy

Mrs. Eddy

Was it strange that another Mary, Mary Baker Eddy, should have loved the Truth, discovered the Truth,

ly religious. Much as she longed to unite with the church of which her parents were members, the Congre-gational church, the doctrine of pre-destination greatly troubled her. In her book, "Retrospection and Intro-spection" (p. 13), she tells us that she was unwilling to be saved, if her brothers and sisters, who had not then professed religion. "were to be numbered among those who were doomed to perpetual banishwere doomed to perpetual banish-ment from God." Notwithstanding

ment from God." Notwithstanding her parents' solicitude and the en-treatiles of their good pastor, she stood by her protest. Her earnest-ness, sincerity, and self-evident de-voitness moved all to tears, and she was admitted to reaches with her prowas admitted, together with her pro-

This position on the part of a mere child indicated the breadth and depth of the religious convictions which ever after characterized her as a woman. With all this firmness, Mrs. Eddy, also when but a little child, showed the tenderness and kindness which Christianity im-

Though the youngest of the fam-ily, whenever discord of any kind threatened or occurred Mary was the peacemaker. This she continued to be, and "blessed are the peacemak-

Mrs. Eddy's one desire to or, their country's, and the world's, liberties.

ligence

But here it may be asked. Do pre But here it may be asked, bo pre-valent theories—theology, the natu-ral sciences—teach this? And if not, are these conclusions warrant-ed? Frankly, it must be said that, as yet, they do not. It should be noted, however, that Christian Science has already caused marked changes in the thought of mankind, in the teachings of theology and the sciences. In fairness to the more advanced theologians of our day and to the most advanced natural scien-tists, it must be said that their their teachings no longer oppose those of Christian Science as they formerly did. The more advanced theologians no longer teach that God is corpo-real, nor do some of the most\_ad-vanced natural scientists any longer each some uncreated, hypothetical 'Urstoff,' protyle, or atom to be the ultimate of all. They recognize that in the ultimate everything must and does resolve itself not "into a dew." but into states of consciousness; that the ultimate of everything must be thought stuff, not matter-stuff, order to be capable of translation into thought: that everything must have its beginning in intelligence in order to be intelligible. To deny that consciousness, or Mind, was in the beginning would be to deny a source for the intelligence which we express, the intelligence which every-

In Christian Science, then, we knew Him, to love Him as they loved have one Mind, one Principle or cause of all that made all, and of Him, to trust Him as they trusted necessity Mind, or intelligence, made all good; for to have made aught which all desire, and to be better all good; for to have made aught which all desire. all good; for to have made aught which all desire, and to be bet otherwise, this great and only cause able to demonstrate His truth or would not have been Mind, or intel-ality. His power and beneficence. able to demonstrate His truth or re-

> of other climes and of more recent times. Indeed he was forbidden to make for himself any graven image, mental or otherwise, of the supreme Being, forbidden to make for himself a magnified or idealized human as his God, and the Hebrew designa-tions for the Deity were intended to preclude this. The earliest of these designations were El or Elohim, meaning tracetter and the second meaning strength or power: Yhwh. meaning the existing one, thus ex-istence or Life; Ehye-Asher-Ehye, "I am that I am." or again, but in other words, existence: Shaddal, always coupled with El. as El Shaddal, meaning overpowering strength or supreme power, and Zabaot, mean-ing of hosts, usually coupled with Adonat or El, and thus Lord or strength of hosts.

man taught, whom all of us may with the Magdalen call, Rabboni, Master. Did his teachings contradict those of the more ancient prophets Israel? No; they amplified, magni-fied, glorified them. Like the He-brews of old, he called God, Eloi— the strength of me or my strength. So closely did this humble Nazarene

A CALL PROPERTY AND

strange? Does not every one know that but a little while, and all that In this Book of books we find no word that meant to the Hebrew of its day what the word God has been perverted into meaning by the people Christian Scientists deny this? No.

Christian Scientists recognize it all as does no one else. They recognize that it is all due to the carnal mind's misconception of everything, a mis-conception in which nothing is or can be due to God. Spirit; in which everything is separate and eseparated

from Him; everything ultimates in selfism, selfishness and and all its fears,—fears that in selfism, selfishness and and all its fears,—fears that come of the partaking of this mis-conception of being,—the belief in powers, presences, thoughts, that are

not only not emanations from God. good, but are contradictions of Him. Materiality-this kind of mindmeans not only to fear, it is fear, torment, misery; for behind it stalks its doom, mortality, destruction.

Let us look upon the world's rest-lessness, hurry, bustle; its driving and its driven; its extortion, inhu-manity, and misery of every kind: Jesus' Teachings But let us hear him who spake as never man spake, who taught both by precept and example as never man taught, whom all of us may with the Magdalen call, Rabboni, Master. private strifes and public wars; its work that I do shall he do also;" carnage, suffering, insanity, sickness, death! and then let us remember that, "there is nothing either good or bad, but thinking makes it so." Are the things that we have enumer-ence, something of this marver due express, the intelligence which every-thing in nature manifests. But granted that the unity of Mind, or Principle, and so of cause, is still denied, are we to bid revelation, rea-so, demonstration, halt unit the merely "my Father," but 'our path-schools approve them? Go to the thousands who have been restored by the simple truth that has been stat-ed.—the truth that God is the only Principle, or Mind,—and in proof of it they need but granphrase Barti-to the that he recording of this Father's abdres abdres end the thinker, altogether separate of God '2 is it not all the product of this set needs. It is pray-to that should be ashamed and hile creation? Is it and its disobedience to God, good, prarvelous thing, that yo say ye intow whether this be Science, and yet, whereaus we were carmally minded. ence, something of this marve: due to right thinking and the operation of its law has taken, does take place.

Printing that pleases-We no it! Courier Job Department.

1919.

# TO THE STOCKHOLDERS OF THE ROGUE RIVER FRUIT AND PRODUCE ASSOCIATION

Notice is hereby given that the egular meeting of the Rogue River Fruit & Produce Association for the election of directors and the transaction of such business as may properly come before such meeting, will be held at our office, on Main street, Medford, Oregon the 30th day of May, 1919, at 2 o'clock p. m. ROGUE RIVER FRUIT & PRO-

By R. C. Washburn, Pres. G. B. Dean, Secretary. Dated Medford, Oregon, April 11.