Clarence C. Eaton, C. S. B. Lectures on Christian Science

Meeting the First Requirement of Preaching the Allness of God by Works.

GETTING THE TRUE CONCEPT

Jehovistic Deity Incorporated in Doctrines of Modern Christianity.

Clarence C. Eaton, C. S. B., member of the board of lectureship of the First Church of Christ, Scientist, of Boston, Mass., gave an interesting lecture on Christian Science under the auspices of the Medford branch at the opera house Tuesday evening to a large and interested audience.

The speaker was introduced by Kirby S. Miller, whose introductory remarks were as follows:

Introduction Speech.

The only dangerous people in the community are those who are satisfied with what they know. They furnish the material for our rigid inflexible systems in economics, art and religion. In no other realm is the human mind so static as in religion, because it is supposed to be too subtle for the average mind. The unseen figures so largely in religion that we have been thrown back entirely upon our leaders. We have grown naturally to look for "authority" upon whom we can shift the burden of our thinking.

Finer, greater things in religion are only possible when people are free to do their own thinking. Freedom entails great responsibility and most men hesitate to claim it in religion. But until men are free to receive truth from any and every source, there is no chance for progress.

A few large minds and hearts have gathered unto themselves much more of insight and experience than the average life, and have been hailed as the saviors of the world. But no one mind or life has held all the wisdom and insight of the race. Groups here and there have developed, now this side now that side, of this many-sided human life, but no one leader or group or religion has covered the whole of the wonderful life of man, nor developed all his latent powers. Now and again in the history of the race we find a great hitherto neglected truth brought into the consciousness of men, with the result that life is cleared, enriched and revitalized. The great service of Christian Science is that it has brought and is bringing into the open for our consideration a great truth heretofore neglected. This service is very great to those who do not accept the system of thought built upon the particular truth emphasized.

No system can contain all. Among many others I gladly recognize my debt to those who have emphasized the truth, that is, the peculiar message of Christian Science. The open mind has much to expect yet from this large, almost unexplored field.

Human existence has not yet been wholly justified by human thought, and probably it never will be; but we are saved by hope and faith and love, and many lives are lived effectively and beautifully.

Our minds and hearts have made long reaches into the "nature of things," which wonderfully lightens the burden of life. Anyone with real insight who can, by even a little, lengthen our reach into the life's meaning is very valuable to us all. I ask for the lecturer an open mind, assured that he comes, not to recite history, but to present to you vital truths. It is a great pleasure to welcome to Medford and present to you Mr. Clarence C. Eaton, who will now address you.

Mr. Eaton's Lecture.

A lecture on Christian Science bears close resemblance to a sermon, and if I were to select a text of Scripture as a basis for an address of this character, I could not well select a more interesting or a more important one than that of Jesus' commission to his disciples, that their preaching should be with respect to the kingdom of God—the immediate presence of the power of good, and to be accompanied by the healing of the sick, the cleansing of the leper, the raising of the dead, the casting out of devils.

The tenth chapter of Matthews' gospel is entirely devoted to the Master's instructions and admonitions in this respect, and the closing chapter of the same gospel adds to this specific commission the more general and universal one, namely, that his followers should teach all nations to observe all things whatsoever he had commanded them to do. Thus plainly making it a Christian's duty to heal the sick and remove evils as well as preach the gospel.

The command of the Master is in substance an epitome of true Christian faith, doctrine and practice. Moreover it is obvious that such a faith and practice can only rest secure on a firm foundation, to wit: the undeniable existence of one omnipotent, omnipresent, omniscient God—a God who constitutes and embraces all true being and whose presence and supremacy consciously inspire, protect and govern as an immutable and unalterable law, every part and portion of the vast universe of ideas which He has created or revealed.

The Allness of God.

Christian Science meets the requirement of preaching and the absoluteness and the allness of God, good, by works or demonstration, rather than by words or arguments. Christian Science does not announce a new, strange or irrational concept of God, but unfolds and declares a correct comprehension and a true and just understanding of His being, qualities and law. To broaden the average individual's concept of God, there has been introduced into the teaching of Christian Science as terms or synonyms of God other than ordinarily used, those of Mind, Soul, Principle, Life, Truth and Love. The terms Intelligence and Substance are also employed as synonyms to further aid the student in his comprehension of God, as well as to indicate His nature, attributes and qualities. These terms when rightly understood and applied in conjunction with the broadest and most profound concept which it is possible for us to grasp of omnipotence, omniscience and omnipresence, serve to turn thought away from a circumscribed, limited or humanized sense of Deity and direct it toward that impersonal, infinite, supreme and absolute intelligence, consciousness, presence and power whom we have designated as God.

When we include every attribute of goodness, justice, mercy, compassion and tenderness which we would naturally associate with the term Father as applied to God, and at the same time exclude from our thought all sense of injustice, hatred, anger, vengeance and changeableness, we are able to obtain and enjoy a more righteous and true sense of God as one infinte, all.

Inspires Love.

A concept of God answering to this will inspire love for and reverence of Him. Moreover, it will quicken within us a spiritual consciousness, recuperative and redemptive in its operation, and which will act as a silen. power to lift us above the false and illegitimate beliefs of mortality, obliterate the undesirable moral or physical effects which those beliefs may have produced, and provide an adequate defense against the influence and action of all that is unlike God, good.

One infinitely good God and one infinitely perfect universe, including man, is what Christian Science declares and teaches. And upon this question it holds that it is just as important that we shall have a correct understanding regarding a perfect man as the creature of God, as it is that we shall have a true knowledge of a perfect God as the creator of man. If one or the other or both are excluded from our religious teaching and practice, then is our faith likely to be dead and our hope indeed vain.

To account for the absence of a more general belief in a religion embodying such postulates, we must ascertain how far and wide we have strayed on these questions, and what has led the world into the confusion and trouble in which it is involved. All that we find in biblical history associated with the Jehovistic or humanized concept of Deity, we also find incorporated in the man-made doctrines of modern Christianity. It has resorted to the practice of clothing the divine with the human vesture. Failing to separate the true from the false, it delineates God as an anthropomorphic being—liable to wrath and vengeance, whimsical, capricious, changeable, and implants in the hearts of men fear and hatred, rather than reverence and love of God.

Theology's doctrine with respect to man is that he is a fallen creature. The influence of this teaching has been such that what we behold on earth today as men and women are generally regarded as all that now remains of what was originally spiritual man. Almost universally the belief prevails that man, the crowning triumph of God's creation, has degenerated to the level of a material beast—indeed, it is even declared that he is little else than a mere speck of dust on the desert of the universe.

Comparing Records.

Evidently this conception of man has obtained by reason of the confusion of the two separate and distinct accounts of the creation which appear in our Bible. A careful study of these records discloses the fact that they differ in many important respects. Insomuch that the student is forced to recognize that in premise and conclusion they are positively antipodal, and cannot possibly be harmonized upon a single point.

Thus the Scriptures under consideration indicate that in the day when God (Elohim) "created man in His own image," the Lord God (Jehovah) is supposed to have "formed man of the dust of the ground" and made a woman out of a bone.

Though briefly stated, the first chapter of Genesis contains a complete record of the spiritual and true creation, a record pronounced by most authorities on biblical questions as absolutely scientific in all respects. Therein we read that God created man in His image and likeness, gave him dominion over the earth and whatever moveth thereon, provided for the constant care and maintenance of His creation; and the record states moreover that "God saw everything that He made and behold it was very good."

Authentic and True.

The teaching of Christian Science places especial emphasis upon this record as authentic and true, and declares that it forms the basis of all true existence. God being admittedly supreme and unchanging good, Christian Science argues that as He is the only cause, His creation in effect must ever continue to be representative of the divine character, of which it can only be a correct and legitimate expression so long as it remains perfect. The Bible fortunately does not teach that provision was made necessary or possible for the change, contamination, failure or termination of the perfect handiwork of God, and we note that the reading does not involve God's image in discord or imperfection whatever.

In the second and subsequent chapters of Genesis our attention is directed to a record in marked contrast to the one just referred to. This account states that the Lord God (Jehovah) formed man of the dust of the ground, but not in the image or likeness of anything in particular, nor was there accorded to him dominion over anything. Later this man appears to have acquired the name of Adam. Then it is said that out of the ground the Lord God caused the products natural thereto to grow and also formed the beasts of the field of the same material, namely, the ground. Continuing, we note that in order to provide a suitable companion and helpmeet for the man, the Lord God caused a deep hypnotic sleep to fall upon Adam, and, acting in the capacity of a surgeon, he removed a rib from Adam's side and immediately transformed it into a woman, to the delight of the man.

What might be designated as a brief honeymoon is followed by temptation, disobedience, fear, shame and condemnation, accompanied by punishment imposed by the Lord God upon this man and his wife. And this is followed by the remarkable experience of their existence culminating in sorrow and suffering for the woman and the repudiation and decree of annihilation pronounced upon the man. The language which the Lord God is supposed to have addressed to the latter is "dust thou art and unto dust thou shalt return."

Of the Dust Man.

Manifestly, this is an attempt to account for the origin of material man, as well as the story of the dismal failure and ending thereof. The extraordinary inconsistencies which have been introduced in the record are in themselves sufficient to warrant us in regarding it as an allegory. By a strange process of perversion and substitution it is observed that the record of the Adamic creation or dust type of man, has almost wholly superseded in our lives that of the spiritual or God-made man. Indeed, the incidents narrated have formed the basis of a multitude of religious beliefs or systems. We observe that modern Christianity or scholastic theology is based wholly upon the belief in the verity of this history. It has accordingly devised what it regards as an efficacious plan whereby this mortal or dust man is to be restored, rejuvenated and transformed into a spiritual being, regardless of the Scriptures which indicate the impossibility of such a thing. The Bible teaches that mortality must be destroyed in order that immortality may be brought to light. Jesus declared "flesh profiteth nothing" and that flesh and blood cannot enter the kingdom of God."

Speaking in a general way nothing at present embodied in the teaching of scholastic theology provides for the healing of the sick. A fitful flash and the Emmanuel and other physicological movements as church auxiliaries are but smoldering embers of a spasmodic attempt at the use of hypnotism to that end. Ignoring the command of Jesus to heal by spiritual means, theology leaves this question entirely to the medical profession.

In this connection it is interesting and instructive to note that theology and materia medica have a common ground of meeting, and it is that of the verity of the matter-man. Strangely enough, neither seems to appreciate the predicament in which both are thereby placed. The absurdity of the situation under consideration is heightened when regarded from the standpoint of the last analysis of mankind which both of these so-called humanitarian agencies accept. Naturalists tell us that the molecule life with which this dust man is supposed to be generously provided, is composed of six elements, namely: Carbon, hydrogen, oxygen, nitrogen, phosphorus and sulphur. The only one whom materialists agree is competent to deal with the changes in the composition and constitution of this molecule and determine its status is known as a chemist. In the dilemma of sickness, then, theology and materia medica submit the man whom they would save or heal to the analytical processes of the chemist, and both agree they must abide by his dictum in determining the issues of life.

The Material Dilemma.

Failing to distinguish the real from the unreal and to discern the spiritual or true man, we find both theology and pathology strenuously endeavoring to save or heal the soul or body of a being whom the chemist avers is constituted wholly of water and "inorganic salts," in the ratio of 85 per cent of the one to 15 per cent of the other. And hence it is either a hopeless condition of congestion or inflammation, disarrangement or contamination of this water and salts that compels the doctor or theologian to agree that a dust man or a bone woman must submit to an ignominious death, and take chances in the unknown and indefinite future of being eternally saved or perpetually lost!

Obviously, if sinning, mortal man is a composite of water and inorganic salts, theology's plan of salvation is doomed to failure. Of the practice of materia medica we need only reiterate that it has long been considered experimental, and this we fully appreciate when the difficulties which confront the physician are realized. For instance, it is plain that from a material standpoint no one on earth is capable of correctly diagnosing the suffering of a mortal man who declares he is in pain, since it is quite impossible for one to determine whether it is the carbon, iron, sulphur, lime salt, sugar—in a word, whether it is the 85 per cent of water or the 15 per cent of "inorganic salts" in his body that is aching.

Ill-Advised Criticism.

In view of this perhaps we can account for the occasional criticism which Christian Scientists come under, namely: that certain reported cases of healing are unauthentic, because Scientists are not physicians and hence are incapable of diagnosing diseases and determining the actual malady from which the patient has recovered. The criticism is ill-advised because it reacts, since the chief source of the physician's embarassment lies in the uncertainty of his diagnosis. A nd he is further baffled by the fact that the process for successfully extracting pain or disease from a compound of water and salts has not yet been discovered.

The dust man then is the world's veritable sin and disease-burdened man, its criminal, its outlaw and its prospective saint. This the man whom its cohorts would save or heal, remand to the whipping post, incarcerate in dungeons, send to the scaffold! Who is the sinner? What needs salvation? What becomes sick? What is bing scourged and spit upon? What is fit only for "treason, stratagems and spoils?" What is this vagabond, this "monster with hideous mein?" Whom does the court or executioner address thus: "and may the Lord have mercy on your soul"? Finally, what is crucified or murdered and what dies? Physician, clergyman, alienist, lawyer, jury, judge, coroner—the peers and vassals of mortality—solemnly answer upon oath and according to the best of their knowledge and belief: "Eighty-five per cent water and 15 per cent inorganic salts"!

It might not be out of place at this point to incidentally observe that in the light of the chemist's analysis of all materiality we are really spared the pains of engaging in a controversy over the question of the reality or unreality of matter. The more advanced philosophers agree that everything now in evidence and commonly called matter is but thought embodied or externalized—something which we ourselves have constructed more or less imperfectly. Matter, when left to the tender mercies of its "next friends," theology and materia medica, takes its place in the open grave of all mortality, "uncoffined and unkelled," with this simple though expressive epitaph to mark its last resting place: "Dust (nothingness) thou art and unto dust (nothingness) thou shalt return"!

Trusting Christian Science.

As the knowledge of the faculty and inadequate service rendered mankind by materia medica is becoming more widespread, need we longer wonder why some people prefer to entrust themselves and their children to the practitioners of Christian Science instead of physicians? And shall the rights and privileges to exercise their choice in this direction be denied or abridged? Is it indeed a menace to the peace and welfare of the world that Christian Scientists, through inaudible rather than audible prayer, have healed thousands upon thousands of hopelessly sick people, restored the inebriate and the mentally deranged, opened the eyes of the blind, unstopped the ears of the deaf, made the dumb speak and the lame walk? And in the face of such philanthropy as this we of the enlightened twentieth century witness the extraordinary spectacle of the pecuniary interests of the practitioners of certain medical schools in this land of ours—a land whose constitution and government pledges and guarantees its subjects religious freedom—prompting these would-be monopolists of the healing art to influence and intimidate legislatures and courts to enact and adjudge it to be unlawful for you or for me to avail ourselves of that prayer of understanding and faith which we are promised shall "save the sick"!

Because the nature of God is so little understood mankind believes that He gives or withholds as His judgment or pleasure may dictate. Hence there has been instituted the custom of petitioning, supplicating, beseeching Deity to bestow various favors upon the supplicant. This is called prayer. Christian Scientists are willing to take Jesus at his word and not tease God for what is needful, for the Master said: "Your heavenly Father knoweth that ye have need of all these things." Possibly this is why Christian Scientists have been denominated a prayeriess people. Perhaps this criticism can best be answered by the thousands who have confessed that while they were trying to live in consonance with the requisites of theology, their prayers were never answered.

Moreover, they now witness that they never knew how to pray until they read and studied the chapter on prayer written by Mrs. Eddy and which is given first place in the text book of Christian Science. Since doing this they have had an answer to their prayers. Christian Scientists recognize that associated with every prayer or sincere desire for the manifestation of God's presence and power there should be positive faith, conviction and knowledge that the prayer is consistent with our true relation to God. Such an attitude merits and provides for an answer to prayer in accordance with the Scripture: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them"; also, "And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him." Jesus evidently taught that the true nature of prayer should be confirmative rather than supplicative and accordingly we believe that a comprehensive realization of God's allness and the great truth that his law is everywhere and at this very moment operating to destroy the discordant conditions of human experience, is the correct basis of prayer.

We can afford to entertain much charity for those who honestly disbelieve in and discredit the works of a scientific Christianity. It should be remembered that the world of today has had little training and instruction along the line of a faith that is not dead, and hence scarcely any opportunity of knowing and judging from works and fruits what true religion is. Immersed in the mesmerism of false theology it seems unable as yet to recognize and comprehend the naturalness of the works of truth and righteousness. For those who are thus entangled and hence not familiar with the signs which "shall follow them that believe," we patiently hope and wait, even though their ignorance is without excuse. But Christian Science in exemplifying the religion of Christ Jesus is confronted by the darkness which cannot comprehend the light. In so far as this darkness may wilfully and perniciously presume that light has come into the world through fraud, deceit and hypocrisy, suspending judgment, we abide complacently in the conviction and realization that it rests entirely with the darkness to prove the reasonableness of its own claims and complaints.

Of a Divine Sovereign.

It has been argued and urged that each and all of us are included and involved in the Adamaic or material belef of man. Christian Science protests that We are subjects of a divine sovereign and that mortality affects us only to the extent that weignorantly or intentionally believe in and submit to its theories and practices, and no more. Material sense has long imposed its tyrannical beliefs, customs and laws upon the world and intimidated nations with its plan of mutual murder and subsistence. In example and precept its substitution of the mortal for the spiritual man has been indiscriminately foisted upon succeeding generations for many ages, and the suffering, misery and desolation which have followed in its wake are ample proof of the iniquity of that practice, and responsible for the decline of spirituality and the consequent presence of a widespread hatred of good. But a righteous revolt has come which shall shake mortality to its very foundation and utterly destroy and remove it from the face of the earth.

This reformation finally accomplished we shall behold the real man, the divine offspring or spiritual idea, who is more than a statesman, patriot or priest; more than a chemist, an astronomer, a mathematician or musician; more than a servant, merchant or mechanic, a physician, lawyer, philosopher, teacher or poet. He is the image, likeness, reflection of the All good and is endowed by his creator with inalienable and unalterable dominion over earth and sky. In his kingdom are no vassals, no peers; no strikes, no lockouts, no bar of condemnation, no court of appeal. There is naught to condemn, to appeal to or from, since infinite good is supreme!

The healing of the sick or cleansing of thought by means of the truth or spiritual understanding, is possible of accomplishment today as at any time in the world's history. Ministering to the sufferings of mankind is the most legitimate evidence and expression of true Christianity which we can possibly conceive of, and is inevitable, because it is in fulfilment of prophecy.

The Christian Scientist does not see in his patient what the physician or chemist sees in mortal man, therefore he makes no attempt to heal water and salts. To the Scientist sickness is a mental presentation, a defective state of thought—a mental picture in the consciousness of the patient. God, who made everything good "and without Him was not anything made that was made," St. John says, is not the author of such thought disturbances as produce sickness, and they are wholly unknown to Him, and hence their source is illegitimate in all respects. It has been discovered that God's law rightly understood will antidote every phase of error or discord which might take possession of the human mind. Indeed Christian Science has repeatedly demonstrated this grand verity, and has established the great truth that all that is equal to the expulsion of sin and disease from human experience and necessary to the accomplishment of humanity's complete liberation or evangelization, is here and now.

The Higher Law of Mind.

Christian Science proves that the false material laws which by common belief and consent operate through fear, ignorance and superstition to incapacitate mortals and cause invalidism, are rendered null and void by the higher law of Mind. The individual knowledge of this and its impersonal application effect the eradication metaphysically of the discordant conditions which may be held in thought or externalized on the body. There is nothing mysterious or miraculous about the modus operandi, since an infinite and irrevocable law provides for reconstruction, restoration, recovery or redemption in accordance with the supreme wisdom and power of the Principle which established the law.

In this connecton it may be said that the changes wrought in consciousness and which result in the healing of the sick, according to the practice of Christian Science, are in no sense due to the use of hypnotism or suggestive therapeutics. The latter is in a class by itself and is a remnant of the condemned necromancy or occult practices of the past which the critics an denemies of Jesus failed to convict Him of when they were testifying falsely against Him. The domination of a submissive mentality or consciousness by an imperative one is recognized as a dangerous practice, the maximum of results therefrom being evil rather than good. Moreover, the practice is unchristian, because contrary to the teaching of Jesus, who denounced and repudiated such healing methods as equivalent to casting out devils by the prince of devils.

When directing attention to that portion of Jesus' command which relates to the raising of the dead, many who believe in its literal application might desire that we shall go to the cemetery and conduct a series of experiments. Why, do you know that according to the materialists, all that we ever placed in a cemetery is the 85 per cent of water and 15 per cent of "inorganic salts," which the human body is said to be composed of! Would you think it profitable to labor merely for the resuscitation of that? But what of the loved ones with whom we associated and walked and talked and whom we knew by some familiar or endearing name, and who have passed from our presence, where are they? They were never more or less than consciousness, and Christian Science teaches, as common sense does, that consciousness never found a resting place beneath six feet of earth! Through its release from a measure of sense-bondage, consciousness must instantly experience in a degree something of the true resurrection—the ascension of thought to perceive the immortality of life.

Many think death is a sacred visitation and the custom of tiptoeing around in its presence, speaking in undertones and robing ourselves in sackcloth are common practices incident to its appearance. Scripture refers to it as an enemy, not a friend. Jesus gave it no place, and met and conquered it because he regarded it as a phase of error that was the outgrowth of materialism.

In the truest sense what is meant by death is characterized by Paul as carnal mindedness. "To be carnally-minded is death." This he said of the nature of that mind or consciousness which is grossly material—the sum total of all carnality or that which is exactly opposed to spirituality. He also said, "To be spiritually-minded is life and peace." This agrees with Jesus' concept of life, for he said, "And this is life eternal that they might know thee, the only true God and Jesus Christ whom thou has sent."

Of Eternal Life.

Spiritual-mindenness or understanding then Jesus considered as synonymous of eternal life, and he came to import this understanding to others, in order as he said, "that they might have life and have it more abundantly." Thus if a knowledge or understanding of God, good, constitutes eternal life, then surely the absence of this true knowledge might well be designated as death.

The mind, consciousness, or intelligence, which enabled him to do the works that he did, Jesus characterized as God, or the father. Paul urged that we should have the mind "which was also in Christ Jesus." Hence it is that Christian Science speaks to that slumbering or dormant carnal or mortal mind with the view of illuminating it or educating it out of itself—resurrecting it as it were—and says: "Awake thou that sleepest and Christ shall give thee light," and "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." We may well spend every moment in rejoicing that we have through Christian Science learned something at least of the verity and eternity of life and the unreality of death.

In Jesus' time diseases and afflictions were commonly regarded as due to the presence of evil, frequently spoken of as evil spirits or devils; therefore, the command to cast these out. His ministry disclosed the fact of the intimate asociation or evil or devil with all manner of discords, and we note that he overcame it and cast it out and released the afflicted ones. On certain occasions it would appear that evil recognized in him its master and with fear and trembling shrank from his very presence.

Contrary to the teaching and practice of Christ Jesus, we find the "whole superstructure of modern Christianity built upon the belief in a definite evil being who brought about the fall of man." If then the existence of modern Christianity is contingent upon the belief in evil or devil as a verity and a power, logically the destruction of evil would mean the demolition of modern Christianity. Then pray, how shall we reconcile the teaching of the latter with what the Master said and did, and He is supposed to have founded true Christianity? Scripture says "The son of God was manifested that he might destroy the works of the devil" and also "Him that had the power of death, that is the devil." Christ Jesus' analysis of evil or devil discloses the fact that he perceived that it was not real, for he characterized it as a falsity and without the shadow of truth. Read the forty-fourth verse of the chapter of St. John's gospel. Jesus stripped the disguise from evil or devil and exposed it as a lie from the beginning, and taught that it must be cast out.

Evil When Exposed.

The conclusion is inevitable that the phenomena of evil are to be accounted for by the presence in men's consciousness of the belief in and fear of it, and it has found expression only in the utterances and deeds of those enslaved by it. Thus so long as evil as a lie can successfully deceive us, it will use us as a tool and finally make us its victim. Exposed as a lie, it falls a coward at your feet.

The remarkable and improved changes wrought in the temperament, character and deeds of men by Christian Science are the direct result of the casting out of evils or devils. This evidence of our obedience to the Master's command is attracting more attention today, perhaps, than physical healing. The latter is merely an incidental experience on the way to the ultimate of reformation and transformation. The most precious gifts of Christian Science are to be designated as peace, joy, contentment, satisfaction—experience and conditions that are so essential and which only can become ours through the casting out of evils and the acquirement of enlarged spiritual understanding. By a proper application of scientific and demonstrable knowledge of spiritual truth, errors in belief which throng one's consciousness are cast out, dissolved and dissipated as naturally, scientifically and inevitably as light destroys the darkness. Usually the first errors to yield in one's mentality are those which have found expression in physical infirmities, but this is not the goal which Christian Science urges us to seek. We should strive for and win a consciousness thoroughly purged of evil, and so we press forward, as Mrs. Eddy has so aptly put it in our text-book (Science and Health, p. 323) "until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory."

In criticism of Jesus his enemies said, "He hath a devil and is mad; why hear ye him?" Others said: "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" It has been said of Christian Science that it is of the devil. God forbid that anyone on earth should believe that evil or the devil has healed blindness, tuberculosis, tumors, cancers, paralysis, and myriad of other so-called incurable diseases. And yet hundreds of authentic cases of just such healing as this stand to the credit of the practice of Christian Science.

Christ Jesus practised on the same type of man that practitioners of other systems did and he healed his patients of both sin and disease by one and the same metaphysical process—the operation of the knowledge of Truth. However, his analysis of causation radically differed from the materialists, because he appeared to be concerned neither about what a man's body was composed of, nor about the nature or character of his disease.

Respiration, temperature, coated tongue or the beating of the pulse did not mean anything to him, and he never asked about the food a man had been eating or drinking, or even the air he had been breathing; indeed, he said, "Take no thought for the body." All this we can understand, if we will. If Jesus ever accepted the chemists analysis of a man's body he naturally would have accepted the same authority's analysis of the food which the man consumed. Then good, ordinary common sense would have assured him that the commonplace act of adding the 85 per cent of water and 15 per cent of "inorganic salts," said to be contained in food to the same percentage of kindred elements found in the human body, could not possibly cause indigestion.

Jesus' Analysis.

However, observing students have not allowed the fact to escape their attention, that Jesus did take cognizance of the thoughts and deeds of men. He noted that primarily it was evil thinking which defiled men. We read that on one occasion he said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. * * * those things which proceed out of the mouth come forth from the heart, and defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."

His analysis disclosed causation as mental rather than physical, hence he healed the people by the power of his understanding, and he enlightened them, quickened their comprehension and stimulated mental energy and activity. He took advantage of the simplicity of the faith of his hearers and leavened it with understanding, so that it could remove mountains of error. He was a recognized authority upon all questions, and he astonished every one with his learning and wisdom, and the patience and love which he displayed when dealing with their ignorance and misery. It was conceded that he went about doing good.

Jesus taught men how to pray and showed them how by right thinking and good behavior they could rid themselves of evil desires, habits, effects and influences. Moreover, he insisted that they should be actuated by the same mind or consciousness which possessed and impelled him, and which he designated as his Father and their Father, so that they would be enabled to do for others exactly as he had done for them. Jesus disclaimed credit for the great works which were wrought through Him, for he modestly said, "I can of mine own self do nothing. But the Father that dwelleth in me He doeth the works."

Comparing the Spiritual and the Material Ideas of God as Recorded in Genesis.

ANALYZING THE MAN OF DUST

Faulty Material Help Inducing Persons to Trust to Christian Science.

For 16 centuries mental therapeutics

Jesus' Promises Fulfilled.

as instituted by the Master remained dormant, but in these latter days Christian Science represents the restoration and re-establishment of its practice. Less than 50 years ago only one person on earth realized what Christian Science in this respect means to the world. Today many thousands are vividly conscious that it is wholly due to its teaching and practise that they are alive and able to say they are healthy and happy.

If in less than half a century much of which time was necessarily spent in overcoming the prejudices of mortals and dealing with the many problems incident to the formative period of all earthly undertaking, if during these trying years of the re-establishment of a religious practice which had been entirely neglected and in disuse for upward of 1600 years; if notwithstanding the almost universal and persistent practice of ignoring God as the healer of the sick and seeking material means for relief and healing, no matter how utterly inadequate or futile; if in the face of all this Christian Science has adequately proved equal to the task of releasing from the bonds of sin, suffering and disease hundreds of thousands of people, are we not justified in saying there has come to the realization of this people the fulfilment of Jesus' prophecy: "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In the ministry of Christian Science the endeavor is to exemplify all that is possible for the human to comprehend and express of true charity, even that concept of genuine charity which Paul has so comprehensively yet exhaustively embodied in the thirteenth chapter of First Corinthians. The benefactions of Christian Science extend to all classes without distinction as to nationality, rank or caste; and included in the scope of its teaching and practice the investigator will find a remedy for every undesirable condition to which rich or poor may be subjected. In association, fellowship and conduct Christian Science urges men to a strict observance of the golden rule, and that new commandment which the Master gave and which forms the basis of true brotherhood: "That ye love one another; as I have loved you."

The promises of Christian Science are to be found in the Scriptures as well as the literature especially devoted to its teaching and practice. As these promises must all be fulfilled the mission of Christian Science will not be completed until the "earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Not All Experiment.

Christian Science can no longer be considered an experiment, and while among the skeptics and unbelieving there are those who appear to be expecting its early demise and a stampeding of its adherents, observing ones behold it steadily moving onward and adding daily to its standard "such as would be saved." This is because it is not founded upon the personality or individuality of any one, but rather upon Principle which as sures its permanence.

It is recognized that that impersonal spiritual consciousness which gave Christian Science to the world is still here, teaching and admonishing us in all truth and righteousness, and naught can destroy, remove, or succeed it.

The world is wholly incapable of conceiving of the scope and infinite character of the task committed to Mrs. Eddy as the Discoverer and Founder of Christian Science. Even those whose lives have been touched and transformed by the healing influence of her love and work, confess their inability to comprehend its significance and sweet simplicity: her loving loyalty to God, the purity of her thought and purpose, and her consecrated faithfulness to the exalted ministry to which she was providentially called, has culminated in a movement which has as its ultimate the release of the human mind from its iniquitous bondage to sin and disease and the abolition of the despotic tyranny of mental slavery. Blessings of this nature cannot well be confined to a single race or generation, but must extend to all nations and to millions yet unborn.

Thank God the mission of Mary Baker Eddy has not been in vain! There is a vast multitude of people in this generation who momentarily give thanks that it was through her discernment, courage and unswerving fidelity that their tears have been dried and their pain banished. Nor is that all, for not half can ever be told. Mrs. Eddy has made clear and plain the way whereby all are to be redeemed according to the plan and purpose of an infinitely good God, and through the salvation of a right Christ.

If ever a people had occasion to hold in loving and tender memory the life of a noble, just, pure and upright woman it has it now. I am sure that all who are conscious of this will agree that to her there is due the full significance of these words of the great apostle: "I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only but unto all them also that love his appearing."

COWLES WORRYING ABOUT GAS MAINS

At the council meeting Tuesday evening F. H. Cowles requested that the requirements of the building ordinance be altered to permit of a cut off on the gas mains, stating that in case of fire this would be a valuable asset to the fire fighters. He was informed that an ordinance covering this point was already under preparation.

"Watch Tacoma Vote."

TACOMA, Wash., May 17.—Citizens of this city, sighed with relief today as they deposited their ballots in the last of a series of recall elections which have kept the city in a condition of turmoil for the past six weeks. The fate of all four of the city's commissioners is being decided finally and the brisk early voting indicates that a much heavier vote will be polled than that of two weeks ago, which election proved to be indecisive.

TRENTON, N. J., May 17.—Fifty-one thousand dollars a year in taxes is what the decision of the United States supreme court in dissolving the Standard Oil company will cost the state of New Jersey.

MILL MEN CLOSE MILLS ON SATURDAY

SEATTLE, Wash., May 17.—On legal advice that they are not violating any law to combine to curtail over-production, mill men of Washington and Oregon have agreed on Saturday closings to reduce the lumber output six million feet per year. The hope is to restore prices to their former level. Steps have already been taken to raise prices, new discount sheets being sent east.

FIVE MILLION DOLLARS FOR IDAHO WOOL CLIP

BOISE, Idaho, May 17.—Southern Idaho sheepmen will receive from three to five million dollars in cash within the next month from the sale of the wool clip in the east, according to the statement of Thomas C. Stanford, former president of the Idaho Wool Growers' association.

Stanford's announcement is causing a general feeling of optimism as the money will relieve the financial stringency which it is generally admitted exists in southern Idaho at present.

Look at a few of the furnished rooms advertised—and pack your trunk!

GIRL MISSING SIX DAYS FOUND ALIVE

EVERETT, Wash., May 17.—Partially starved, 14-year-old Gladys Johnson, missing from home since a public school teacher slated her for punishment six days ago, is today restored to her grandparents, but unable to tell where she has been. She was found in an outbuilding. Her hair was full of forest moss and this leads to the belief that she spent the days and nights in the woods. She has undergone no physical suffering excepting from lack of food, but hysteria has made her condition precarious.

FIGHT TEN TIMES, BUT STILL FIGHT TO DRAWS

BOSTON, Mass., May 17.—Fight fans were unanimous that it will take more than ten rounds to settle the question of supremacy between Jimmy Walsh and Al Delmont. In their tenth encounter here they fought ten fast rounds to a draw. On five previous occasions they have fought each other to a standstill, Walsh has wone three of the ten combats and Delmont one.

'BLUE MASKED' BANDITS REAPPEAR IN VERNON

LOS ANGELES, May 17.—The police today renewed their search for the two "blue masked" bandits who reappeared last night in Doyle's saloon in Vernon, held up the bartender and eight patrons and escaped. Constable James Durkee of Vernon was among the victims, and yielded up his badge. Durkee was unarmed.