

Large Audience Heard Christian Science Lecture At Armory Last Night

At the armory last night Charles L. Orenstein, of Syracuse, New York, lectured on Christian Science to a large and appreciative audience. The speaker was introduced by Mrs. Anna Rogers Fish, who said:

"Friends: To that which blesses, we give thanks. There are, in the world today, many thousands of rejoicing men and women, who are daily giving grateful testimony of vast inner healing, stating that they have been lifted out of lives of selfishness, misery, suffering and sin—have been healed of great physical ills, and saved from intense mental torture, have been repossessed of sight, hearing and speech; have gained love and peace and content, because, at some time in their experience, there has come to them a message which said, 'Behold, now is the day of Salvation.'

"Christian Science is a religion, not merely of promise, but of fulfillment. That religion, which says that all things are possible to God—but that man must wait until he enters a future life for any bettering of his conditions, becomes a mere test of endurance; and all men are martyrs whether they will or no.

"Christian Science proclaims the immediate presence of the Kingdom of God; and asserts that he who hungers and thirsts after righteousness shall be filled, now. To you who are desirous of knowing something aught concerning this good news which has brought hope new to those from whom all hope has fled, the one who is to address you will speak as one having authority.

"He is a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientists, in Boston, Massachusetts. It gives me great pleasure to introduce the speaker of the evening, Mr. Charles L. Orenstein, C. S. B., of Syracuse, New York.

Mr. Orenstein spoke as follows: In the discussion of any subject it is always desirable and helpful to start with some point of agreement. Notwithstanding all our diversified views and varied experiences, let us see if it is not possible for us to find some such point. One that very naturally presents itself, and upon which all would probably agree, will undoubtedly be found in the fact that we all desire to live. But even if we live, there is not much satisfaction in living without bodily comfort or health; for health is absolutely essential to peace, freedom, prosperity, and happiness.

"Were we to ask ourselves the question, 'How may we live, be well, free, prosperous, happy?' there would be nothing new about it, for the question is as old as human questioning. Neither has there been any dearth of answers to this question. Mere theoretical answers are valueless, however, and this has been shown in the experience of the race by the fact that life still appears uncertain, and health has never been attained by comparatively few, and then only in limited degree. Consequently, the answer to our question would have to be in a system of education or understanding that would give health.

"We may not, then, ask ourselves whether any practical system of education exists which teaches how we may live, be well, free, prosperous, and happy? More than this, since the subject we are to discuss is religion, may not we further ask whether the religion of the Bible, and more particularly the religion of Jesus Christ, provides such a system and the correct interpretation of it, the efficient capable of accomplishing the desired result?"

Bible Answers the Question. The Christianity of Jesus Christ was the vision of the seers of Israel. It was their hope, their prayer, their ideal and aspiration for mankind; it was expected to usher in health, peace and plenty, and to protect against any other reign.

"If we first turn to the old Bible, the Bible of the Hebrews, accepted by all Christians, we shall find plain, simple, and direct answers to the questions under consideration. The first thing needed in a quest of any kind is an acquaintance with that which is sought. If the research is for life and its facilities, the first thing to be learned is what life is. Now, have any of the sciences through all the research of the ages discovered what life is? Not one of them. This being the case, the generally accepted methods are seeking they know not what. Is such a quest likely to be successful? With all respect for the men who have been and are engaged in such research, and for their devoted efforts, is not this an example of the blind leading the blind, and will it not of necessity continue to fail in its purpose?"

"The Bible, on the other hand, speaks upon this question definitely and with great authority. In Deuteronomy we read, 'He (God) is the life.' Could anything be more definite or concrete? since God is our life, must not the knowledge of life and all that it includes be the knowledge of God and of man's relationship to God? The importance of this knowledge is also shown by the statement, 'Accompany now thyself with him (God)' and 'be at peace,' and the Bible is full of assurances that to know God and to be obedient to Him means health, freedom, prosperity, happiness, and all that is desirable.

"That the Bible says these things, all will admit; that its teachings are true and binding, all religions should admit. But the Bible—and by this I mean the present as we content to mean the Old Testament—does not satisfy itself by making mere assertions. It substantiates its teachings by citing innumerable instances which prove them. Naaman's healing of leprosy; the providing for the Shunammite woman; the healing and restoration to life of her son; the preservation of the lives of the three young men in the fiery furnace, and of Daniel in the lion's den; the emancipation of the children of Israel from Egypt; their sustenance and healing throughout their sojourn in the wilderness; the bringing of them to the promised land; the witness of the proof that death is not inevitable,

now would be a scribble; and the great multitude of the unhealed may again content itself with saying, 'Legends and myths.' While the word miracle originally had the meaning of marvel or sign, in common usage it has come to mean an act setting aside or breaking a law of nature. With this view of Jesus' works, it is not to be wondered at that good Christians look with horror on any attempt to essay such works, and that others, looking upon such acts as never having been performed, consider them impossible.

Jesus gave signs or evidences of his Messianic mission, and these signs were as marvelous to the human sense of things. He came, however, to fulfill a law, and he was not a law-breaker. His acts were contrary to what was and still is looked upon as law, but they were in violation of the law of man, not of nature's God, and far from looking upon the repetition of his works as sacrilege, the command he gave to all his followers to repeat them was imperative.

Jesus' Works the Result of His Christian Science. It has been shown that the ancient prophets had given evidences of some knowledge of God, that a complete demonstration of such knowledge was looked for by them, and that Jesus fulfilled this expectation.

Science is defined as the "knowledge of principles and causes." Now, if Jesus did the works which have been cited—and that he did them as attested by those who have been looked upon as the best and most honest men, men who witnessed them,—did he do them through ignorance or mere belief in something, or did he do them because of a specific, accurate, and demonstrable knowledge of their underlying Principle or cause? No rational being would for a moment claim that they were done through anything but such knowledge; and if they were thus wrought through an exact knowledge or science, applied by Jesus through Christian Science.

That Jesus looked upon his work as the result of this science, is indicated by that immortal utterance, 'He that believeth on me, the works that I do shall he do also,'—a definite demand upon his followers for proofs that they understand and practice his teachings; and his immediate followers, and their followers for three hundred years after them, did as he commanded. The proof of this is historical.

Jesus commanded his first twelve apostles, or followers, to preach the gospel and to heal the sick. When he sent out the seventy he repeated the command, and at the end of his own ministry he commanded his followers to teach all nations, to do whatsoever he had commanded them. These were the first Christian ministers; and although the second of these articles, the command to heal, has ceased to be observed by the other denominations, it still remains a part of the ordination articles of the bishops of some of the orthodox churches, an admission that it is still binding.

It has been indicated that Jesus did his marvelous works because of his knowledge of their underlying Principle or cause. It will be admitted that this knowledge was the knowledge of God, the knowledge of the reign of God, the knowledge of man and of man's relationship to God, which he came to teach mankind. The question that occurs very naturally at this point is, What is God?

Prevalent Idea of God. All of us when visiting euro shops or museums have seen grotesque images that probably at some time served as objects of heathen worship. All of us, too, have probably viewed these idols with a mingling of curiosity, pity for those who prayed to such things, and incredulity. The idols, which have the skill to carve such images should be so blinded and superstitious as to worship them. But have we differed from them very much after this?

While visiting the art museum in New York some years ago, my attention was attracted to a picture, apparently by an old master. It was the figure of a venerable man with flowing white beard; he was clad in a robe and seated above the clouds. This picture portrayed not only the artist's but the popular idea of God in heaven. Heaven was above the clouds and God was an old man. This in the modern world, which the older religious teachings have painted, not only on canvas but also in the thoughts of their adherents. The picture was but a reproduction of a world-wide misconception of God; and the Christian world, which seems the heathen's idols, accepts and worships a misconception of God which exists only as a figment of the imagination, implores it for life and health and all things, and then wonders why these prayers do not avail. Is not the reason plain? Recognizing this, do we not again have to ask, 'What is God?'

True Idea of God. In the tongue in which the Bible was originally written, two terms and their variants are mainly used to designate God. One means "strength" or power, and the other "the existing one," or plainly, the one and only existence. Other terms are used; but chiefly to avoid the use of the name of God in vain.

It is generally admitted that God is supremely good. Applying this sense of God to the Bible designations, it becomes clear that God is the one and only power, that this power is supreme good, that He is the one and only existence or presence that is likewise good. It is this God that made all that was made, and all that He made He made like Himself, good, 'very good.'

When it is remembered that all that is called intelligence could not have formed the idea indicated by the least primary object, it will be appreciated that the 'great First Cause,' called God, must be supreme, infinite intelligence or Mind. The Bible further speaks of God as 'thy life,' and as the 'rock' meaning basic reality as Truth, and in the inspired words of the Master's beloved student, as 'love.'—'God is love.'

Taking these Bible definitions of God, and these are identical with those of Christian Science, is there any one who does not believe in God, or who would not trust Him? If so, there is some one who does not believe in and would not trust intelligence, Life, Truth and Love. But, surely, there is no such man, for all not only believe, but by the very fact that they are alive, know that this God is: that He is the supreme and infinite good;—not above the clouds for some one to bring down, but 'very high' above them,—and that each and every one is constantly in touch with

and completely dependent upon Him. As an illustration of this important fact, permit me to say that there is no one here or anywhere who could have any right idea without Mind enabling him to have it; that there is no one who could draw a single breath without life animating him, or have one moment of true peace or happiness without Truth and Love being expressed to him or by him, without Truth and Love governing him.

With this Christian and scientific idea of God, the universe is seen to be a state in which the infinite and beneficent Mind, Life, Truth, and Love,—'Spirit' as designated by Jesus,—'Principle of being' as taught by Mrs. Eddy (Science and Health, p. 23),—reigns supreme. In such a state, recognized, admitted, realized, entirely a state of Mind in which all are the ideas of Mind, it must be self-evident that no such could be, no misery, strife, want, degradation, sickness, or death. In such a state, that only could be such such a God would cause; that only could be which would express His bounty and beneficence, that only which is like Himself, good, 'very good.'

Let any one here take this simple proposition, which Christian Science teaches, of God's altness and of God's invariable goodness; let him recall it in times of quiet or of stress, and see if it does not overcome misgiving, fear, foreboding, and doing this, if it does not overcome the torment of fear. As surely as you can remember, will be found helpful, a preventive and a curative of ills.

The Kingdom of Heaven. Religion, rightly viewed, has a twofold purpose, teaching men to know God and saving them from ills of all kinds. Probably nothing could show this more clearly than the fact that those who were commissioned by Jesus to preach were also commanded by him to heal. Not only did Jesus command the disciples to preach and to heal, but he told them what to preach; and in the light of the Christian Science which he taught, it was plain to them, as it is quite plain to Christian Scientists today, that what he commanded them to preach was intended to do and did heal the sick and redeem the sinful.

It is recorded that when the disciples returned from their mission they reported that the very devils were subject unto them. What was it that Jesus told them to preach? Nothing worldly-wise, erudite, or the contrary, something very simple. 'And as ye go, preach, saying, The Kingdom of heaven is at hand.' The Kingdom of heaven is at hand. Did this simple statement have the potency to reform and regenerate men, to purify and heal them? What is the Kingdom of Heaven? All thinking people would probably agree that by the Kingdom of Heaven is meant a happy and harmonious state in which God reigns.

If we remind ourselves of the idea of God which Christian Science teaches, and which has just been indicated, and of the universe governed by this one true God, we shall very plainly see that the Kingdom of Heaven which Jesus commanded his disciples to preach, is indeed at hand, and that we are entitled to the full enjoyment of this Kingdom as the Bible teaches, for 'in him we live, and move, and have our being.' Recognizing this, that the place wherein we are is 'holy ground,' as holy as God, how many of us would believe unseemingly, debase ourselves or others in any way, lie, cheat, rob, believe that there is something in our environment to injure, infect, or impair us? Would not disease or lack of ease, which is disease of every kind in the making, be banished, and the ease and peace of being in the presence of our Father, God, have possession of us?

Where Truth is, there is Christ, for Christ is Truth, even as Jesus said, 'Where Christ is, there heaven is; and since Christ Jesus said, 'Lo, I am with you always,' does not this mean everywhere? Christian Science teaches that it does. Teaching this, it teaches that it is not strange that the sermon which Jesus bade his disciples to preach, should heal; and there will be nothing strange about it if many of you here are healed by learning and remembering that 'the Kingdom of Heaven is at hand'—indeed, not only at hand but as Jesus also said, 'within you.'

Man. How many of us are there? No one would think of claiming about, so that he could hear himself do so, more than one of himself. Who or what is this one? In other words, What is man?

If this question were asked at random, the answer would probably be that man is a fleshy mechanism or machine that walks on two feet, has two arms and hands, a trunk surmounted by what is called a head, supposed to have a little or a big mind inside of it, and the whole thing, mind and body, operated by a chemical action and reaction. This is a definition of the schools, but it amounts to about the same thing. It is no wonder that one of the ancients, to be witty and concise, defined man as a featherless biped. Now, how much of a man is a mere featherless biped? Not very much, all will admit.

How then do we, we, we, tell what is a man? By how much of God one manifests. Jesus illustrated this. In response to Philip's request, 'Show us the Father,' Jesus said: 'Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father.' Had Philip seen the intelligence, power, Spirit, Life, Truth, and Love manifested by Jesus, and had he not seen a great deal of God and a great deal of man?

Jesus showed forth, illustrated the perfect man, but not because of his physique. He said, 'The flesh profits nothing.' Can that which is truly man or woman be shown forth by mere flesh and blood? 'And God (the all-infinite, all-powerful, eternal, immortal, pure, and perfect Mind, Spirit, Principle, Life, Truth, and Love) said, let us make man in our image, after our likeness.' So God created man, in His own image, male and female created he them.

This godlike man, the man that created, is the only kind of man there is. Wherever we see a man, woman, or child, we see something of this man—the figure, the symbol of this man,—just as wherever we see a figure four, no matter how imperfect, we see that which stands for, indicates, or represents the perfect and only four there is in the science of numbers.

I am sure that as each one knows himself better, knows that he is a godlike man, and that his first and only business is to be this man, he will think

better, feel better, do better, and live longer. Knowing also who or what his neighbor really is, he will see through the strutting, fretting, or cringing mask of the 'featherless biped,' by which all have been deceived too long, and think better of him, treat him better, and love him more.

Matter. If what has been said about man is plain, it must be evident that man is primarily spiritual, as Mrs. Eddy teaches. If this conclusion be correct, then any evidence which would indicate a material man must be changed by the fact presented in order that the spiritual, which is the real, may become more and more apparent.

This does not mean that Christian Scientists claim to have no bodies, as is often asserted, or that by accepting the logical teaching that there is no matter, they claim that there are no such things as sun, moon, stars, earth, trees, flowers, or other phenomena which are called material. They see these things and enjoy them much as others do, and indeed their vision and legitimate enjoyment of them have been enhanced by Christian Science. Still they maintain that there is no matter, and not only is this position unchangeable, but so-called material science is fast conceding it to be true. Indeed, philosophers and scientists, who thought they have essayed to do so for time immemorial, have never been able to explain what matter is, and consequently have never been sure that it is matter. The individuals who are entirely certain that everything they cognize is matter are those alone who speak matter is matter because it is matter.

It has long been recognized that matter is merely the term used to designate all that is appreciable to the physical senses; but the nature of what is called matter remains absolutely unknown. Various theories have been advanced to explain matter, but these have always ended by explaining it away. The atomic theory, which was for a long time believed to explain it, was finally found to be absurd, because the absolute non-divisible atom would have to be an indivisible particle, having 'an under and an upper surface, a right and a left side,' and yet without extension in order to be incapable of being thought smaller. Such minuteness could never be reached by any thought-process. The theory of Bosevich, that matter is composed of points of force, proved just as absurd, as a point of force could not have length, breadth, or thickness, neither could it be matter, and no number of points of force could form the minutest dimensional object. The theory that matter is formed of electrons, but no one knows what an electron is.

Thus, it is not plain that the nature of the constituent being unknown the nature of that which is constituted is unknown? In other words, until some one can tell us what matter is, no one will know that matter is. That you may be enlightened on this subject by those who have made a special study of it, I shall read a few extracts from the writings of some of the world's recognized scientific scholars:

Sir Oliver Lodge: 'Sand is a debris of sand, and fresh rocks can be composed of sand.' Very enlightening.

Edison: 'We are still ignorant of the true character of electricity; indeed, to me after all the years, I have a mystery in studying electricity, it moves a spirit now than ever.'

Sir Oliver Lodge, again: 'The electrons themselves must be explained, and the only explanation which at present holds the field is that they are knots or twists, or vortices or some sort of either static or kinetic modifications of the ether of space, a small bit partitioned off from the rest and individualized by reason of the identifying peculiarity.'

So much for the electrons. I am sure that now you all know what matter is, because that is what it is said to be made of.

Prof. Karl Pearson of the University of London says: 'Not matter that is seen, but sense-impressions and change of sense-impressions.'

Herbert Spencer wrote, as far back as 1880: 'Matter, then, in its ultimate nature, is as absolute, incomprehensible as space and time. Frame whatever suppositions we may, we find in tracing their implications that they leave us nothing but a choice between opposite absurdities.'

The natural scientists are very good; they are doing so upon an entirely different basis from that of Mrs. Eddy. They are concluding that there is no matter because there are too terrible constituents that could make it such. Mrs. Eddy on the other hand, while recognizing that what is called matter is to be dealt with in human experience, and that it can be dealt with satisfactorily and successfully only by rising above it step by step so far as possible and having the dominion over it which God gave man, also recognizes and reveals that God being Spirit, and Spirit being infinite and all inclusive, not included by all, there is and can be no matter.

The Cause and Cure of Ills. 'Yes,' I hear some say, 'it is plain that if man is the image and likeness of God, he is like God, perfect, well, able, and never otherwise; blessed or happy, peaceful, intelligent, loving, and immortal; but human experience contradicts this. There are many sinful, sick, incapacitated, suffering, dying, dead. What causes all this?'

Those who have to deal with what is commonly called sin and with what is a vague way is seen and acknowledged to be its effects, sickness and distress in their various forms,—and who is there that does not have to do so,—cannot help asking the cause of it all. Christian Scientists recognize this seeming power of evil, and far from being taught to ignore sin and sickness, they are taught to face them squarely, to analyze them, to cope with them, and not to attribute them to things that do not cause them; indeed, not to attribute them to any legitimate cause.

Until the success of Christian Science healing of all kinds of diseases forced the schools to recognize mental processes as at least a factor in both the procurement and the cure of ills, medical theories attributed sickness almost altogether to material causes and tried to cure it entirely by material means. While there have been changes, many of them not for the better, especially of one leaning to hypnotism instead of to God in the form of material means, and still employed in the more serious or organic troubles.

Not so did Jesus look upon human ills, or treat them. In speaking of sin, which has death for its wages, and most frequently with sickness, as the hand paymaster doling them out,—the Master attributed it altogether to thought-processes: 'Out of the heart proceed evil thoughts,' and 'These are the things which defile a man.' said this great Teacher. Again, speaking of sickness, he said, 'Not that which goeth into the mouth defileth a man; nothing that without makes unclean, but the sinful beliefs entertained, feeding expression, do so. Another proof that this was the Master's attitude may be found in his statement, 'Behold, I give unto you (those who truly, adequately understand and practice his teachings) power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.'

That Jesus understood what degraded and defiled men was amply demonstrated by the fact that he reformed the most depraved and healed all manner of diseases, and this Christian Science, as a whole, following his methods, has also done so. If he was right, and certainly gave ample proof that he was, and if sin and sickness remain the rule instead of the exception, do not material still think wrongly, and are physical punishments for wrong-doing, and material remedies for wrong-being, or being sick, likely to cure them?

Jesus indicated the sources and the effects of right and wrong thoughts; but this had gone unheeded until Christian Science again revealed his teaching. In speaking to the people of his time, he said, 'The words that I speak unto you, they are spirit, and they are life;' and speaking of his words, 'The word which ye hear is not mine, but the Father's which sent me.' This translated word meant,—the true and life-giving thoughts I express emanate from God, the source of all good. Again, speaking of the destructive element in human experience, he said: 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.' It is also translated, would mean that his hearers were the expressions of the thoughts or beliefs they entertained; that the beliefs were untrue and the cause of all that these people manifested,—their words, feelings, actions, circumstances, pleasures, and sufferings; that all that these people manifested in the way of sin, sickness, and death, was due to their untrue, wrong beliefs, their ignorance or false education, the ultimate destructive agencies, the devil in whom there is no truth, the 'murderer from the beginning.' Is not this the case today, notwithstanding the two thousand years of Christian civilization, culture, education, and progress; and if Jesus were propounding his Christian Science now, would not he still have occasion for the same summary?

'Who shall deliver us from the body of this death?' Who or what shall we mankind of this mass of solid, mistaken beliefs or convictions which, according to Jesus, cause their ills? The Christ, the truth which Jesus taught and illustrated; the truth which he commanded his disciples to preach; the truth which Mrs. Eddy has again discovered and proclaimed,—the truth of God and of man's godlikeness; the truth that the Kingdom of God, the reign of immortal, unvarying Life and Love is at hand, available here and now; the truth that all are under the protection of this Kingdom and must be obedient to its rule.

Individual Application. There are, no doubt, many here upon whom the burdens of the world, of the flesh, and of that in which there is no truth, the devil, weigh very heavily. Amazed at the simplicity of all that has been said, they may be asking, 'Can these things really be?' Let them remind themselves that to be free it is imperative to know the truth, for that alone is able to emancipate. Let them remember that this truth is, that there is a God, an infinite and ever present good, and that this God is their God, Spirit not matter, the Spirit that is Love. Let them remember that each and every one is the reflection of this God, having nothing derived from Him and subject to nothing but Him. Let them 'judge not according to the appearance' but this righteous judgment about themselves and others, and conform to this judgment in thought and action as far as possible. When they have done this steadfastly, loyally, unceasingly for a week, a month, a year, let them compare their thoughts, feelings, actions, attitudes, health, capacities, with those they formerly manifested, and see if they have not improved. Doing this, they will begin to practice Christian Science, the Christianity of Jesus Christ.

It was this life-purpose, this life-mission, so clearly seen by Jesus when only twelve years old, which prompted him to say, 'Wist ye not that I must be about my Father's business?' In other words, know ye not that as man, the image and likeness of God, I must show forth my Father, omnipotent Life, Truth, and Love? It was this reflection of the Father, the divine Spirit, with legitimate rules, and that 'of such is the Kingdom of God.'

The Messiah or deliverer who was looked for, hoped for, prayed for by seers and prophets of old, who was not recognized and therefore was rejected when he came in fleshly form into his own, is again, as 'the Comforter,' 'the Spirit of Truth,' Christian Science, knocking for admission. There is again some commotion, but may be admitting this incorporeal savior. Those that are doing so are being led into the still waters, and 'the words of righteousness' are being led into the more abundant life, health, peace, freedom, prosperity, and happiness. They are being led into all truth,—the understanding of the first and great commandment, 'Hear, O Israel: The Lord our God is one Lord.' Hear, O all mankind: the power that is over us and over all is one power, and that power is God, good.

ing that He is a very present help in trouble. Mrs. Eddy gave to the movement all her publications: The Christian Science Journal, a monthly magazine; the Christian Science Sentinel, a weekly; and a daily paper, The Christian Science Monitor, that has taken its place in the front rank of daily newspapers and is the pioneer of absolute, even journalism. In addition to this, she has given to the German-reading public a monthly magazine, Der Herold der Christian Science. She has also instituted the form of service for all Christian Science churches, issuing the Bible Lessons for this purpose in a Quarterly. These Lessons are studied earnestly by Christian Scientists all over the world, and are read in all the churches every Sunday, making the services uniform throughout.

This vast work is due to the fact that Mrs. Eddy was healed through the Christ, Truth, and that she had the wisdom, courage, and un-swinging faith in God enabling her to show others the way to be healed and saved according to His teachings, which constitute Christian Science. Looking back fifty years, when the idea of spiritual healing through Christian Science was new to the world, and tracing its progress, one can see, though dimly, the difficulties which this noble woman must have encountered. Through unimaginable hardship, trial, and persecution she bore herself not with mere fortitude, but with a Christlike confidence which will continue to be an ever increasing inspiration to mankind.

Christian Science Not Hypnotism. In the textbook of Christian Science, Mrs. Eddy has devoted a whole chapter to the subject 'Prayer,' and a whole chapter to the subject 'Christian Science Practice.' If she had written nothing else, doing nothing else, her elucidation of these subjects would have placed her in the front rank of thinkers and monumental her. The careful study of these chapters and of the whole book is recommended to all, and only a word will be said in explanation of these subjects.

All will probably agree that prayer, in its highest sense, is a loving and sincere communion with God. Some of the definitions of the word 'communion' are: 'Sympathetic intercourse; intimate and helpful association; fellowship.' Most obviously, nothing could have more sympathetically intercourse, more intimate association, or closer fellowship with God than man reflecting God. This reflection becomes possible only by learning to know clearly what God is, what man is, and what constitutes the reign of God 'in earth, as it is in heaven.' It becomes possible only by learning to bring every thought into obedience to Christ, Truth, through unceasing sincere communion, or prayer; through rising step by step, and in as great degree as possible, into 'the stature of the fulness of Christ,' until the truth and perfection of God and of man's godlikeness are radiated and expressed by 'signs following.' The signs of healing accompanied by spiritual regeneration, the signs of regeneration in true Christian Science practice.

That this devout method has nothing in common with any other must be self-evident. To charge it with being in any way tainted with hypnotism or so-called mental therapeutics, or any new or old unchristian thought, is to charge it as Jesus was charged when he answered, 'If I by Beelzebub cast out devils, by whom do your children cast them out?' But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you.'

Conclusion. The process leading to this Christian Science practice is educational. It is not only a higher education, but the very highest; an education transcending the human beliefs called knowledge, as God's thoughts transcend them. This education is Christian and it is scientific; so it must be upon a war and we rent world, will say that this education is not needed, or that it is not of supreme importance? Who will not acknowledge that not only the supplication 'Thy Kingdom come' is needed, but the understanding also that God's Kingdom is come, and that every man, woman, and child is a sacred idea or state of the divine consciousness, and for this reason to be held inviolate and inviolable?

Mrs. Eddy says, 'When the omnipotence of God is preached, and His absolute love is set forth, Christian sermons will heal the sick.' (Science and Health, p. 345). It is this higher education, which Christian Science is again bringing to the world, that is dispelling the darkness of both religious and irreligious agnosticism, and thus removing the fears and torments of this not knowing. It rejoices all with the unerring, righteous judgment of Truth and Love, and restores, restores, and regenerates suffering multitudes from all kinds of sin and sickness; and it is doing this by again preaching, as Jesus commanded, the Kingdom of God at hand and within; the Kingdom of God, subject only to God, good, who alone legitimately rules, and that 'of such is the Kingdom of God.'

The Messiah or deliverer who was looked for, hoped for, prayed for by seers and prophets of old, who was not recognized and therefore was rejected when he came in fleshly form into his own, is again, as 'the Comforter,' 'the Spirit of Truth,' Christian Science, knocking for admission. There is again some commotion, but may be admitting this incorporeal savior. Those that are doing so are being led into the still waters, and 'the words of righteousness' are being led into the more abundant life, health, peace, freedom, prosperity, and happiness. They are being led into all truth,—the understanding of the first and great commandment, 'Hear, O Israel: The Lord our God is one Lord.' Hear, O all mankind: the power that is over us and over all is one power, and that power is God, good.

ing that He is a very present help in trouble. Mrs. Eddy gave to the movement all her publications: The Christian Science Journal, a monthly magazine; the Christian Science Sentinel, a weekly; and a daily paper, The Christian Science Monitor, that has taken its place in the front rank of daily newspapers and is the pioneer of absolute, even journalism. In addition to this, she has given to the German-reading public a monthly magazine, Der Herold der Christian Science. She has also instituted the form of service for all Christian Science churches, issuing the Bible Lessons for this purpose in a Quarterly. These Lessons are studied earnestly by Christian Scientists all over the world, and are read in all the churches every Sunday, making the services uniform throughout.

This vast work is due to the fact that Mrs. Eddy was healed through the Christ, Truth, and that she had the wisdom, courage, and un-swinging faith in God enabling her to show others the way to be healed and saved according to His teachings, which constitute Christian Science. Looking back fifty years, when the idea of spiritual healing through Christian Science was new to the world, and tracing its progress, one can see, though dimly, the difficulties which this noble woman must have encountered. Through unimaginable hardship, trial, and persecution she bore herself not with mere fortitude, but with a Christlike confidence which will continue to be an ever increasing inspiration to mankind.

Christian Science Not Hypnotism. In the textbook of Christian Science, Mrs. Eddy has devoted a whole chapter to the subject 'Prayer,' and a whole chapter to the subject 'Christian Science Practice.' If she had written nothing else, doing nothing else, her elucidation of these subjects would have placed her in the front rank of thinkers and monumental her. The careful study of these chapters and of the whole book is recommended to all, and only a word will be said in explanation of these subjects.

All will probably agree that prayer, in its highest sense, is a loving and sincere communion with God. Some of the definitions of the word 'communion' are: 'Sympathetic intercourse; intimate and helpful association; fellowship.' Most obviously, nothing could have more sympathetically intercourse, more intimate association, or closer fellowship with God than man reflecting God. This reflection becomes possible only by learning to know clearly what God is, what man is, and what constitutes the reign of God 'in earth, as it is in heaven.' It becomes possible only by learning to bring every thought into obedience to Christ, Truth, through unceasing sincere communion, or prayer; through rising step by step, and in as great degree as possible, into 'the stature of the fulness of Christ,' until the truth and perfection of God and of man's godlikeness are radiated and expressed by 'signs following.' The signs of healing accompanied by spiritual regeneration, the signs of regeneration in true Christian Science practice.

That this devout method has nothing in common with any other must be self-evident. To charge it with being in any way tainted with hypnotism or so-called mental therapeutics, or any new or old unchristian thought, is to charge it as Jesus was charged when he answered, 'If I by Beelzebub cast out devils, by whom do your children cast them out?' But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you.'

Conclusion. The process leading to this Christian Science practice is educational. It is not only a higher education, but the very highest; an education transcending the human beliefs called knowledge, as God's thoughts transcend them. This education is Christian and it is scientific; so it must be upon a war and we rent world, will say that this education is not needed, or that it is not of supreme importance? Who will not acknowledge that not only the supplication 'Thy Kingdom come' is needed, but the understanding also that God's Kingdom is come, and that every man, woman, and child is a sacred idea or state of the divine consciousness, and for this reason to be held inviolate and inviolable?

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