

CHRIST'S SCIENCE

Eloquent Bostonian Tells of Its Work and Teachings.

Large Crowd Heard Interesting Lecture Sunday.

JUDGE SMITH THE SPEAKER

He Held His Audience Through the Discourse.

Frank Jarrell's Introduction Paid Tribute to Women.

Frank Jarrell of the publicity department of the Atchison, Topeka & Santa Fe railroad, in introducing Judge Clifford P. Smith, member of the board of lecturers of The Mother Church, The First Church of Christ, Scientist, of Boston, Mass., who delivered a lecture on Christian Science at the Orpheum theatre Sunday afternoon to a large and appreciative audience, said:

"Friends: We are assembled this afternoon to hear an address about a system of religion which has gripped and held the attention of many people in many lands; a religion which makes for the redemption of humanity from itself—for right thinking and right living—for sunshine in the home, in the workshop, in the market place and in the house of worship—for universal peace and harmony; a religion which gives to suffering men and women who turn to it something that enables them to rise above their difficulties, and count their blessing rather than their woes. I am not relating a personal experience; it is the story of those to whom this religion has been a very present help in trouble—a story recorded on a hundred thousand pages of print—the voluntary testimony of grateful hearts. On Calvary's summit, when the climax of infamy was reached, the followers of the Master fled in confusion, declared that they did not know Him, and left Him alone with his persecutors—all but a few women, who knelt at the cross, and were faithful to the end. A woman was last on Calvary, and a woman first appeared after resurrection. It is most fitting, therefore, that a woman should be the founder of a system of religion. I am pleased that I have the honor, I

may say the distinguished honor, of presenting Judge Clifford P. Smith, a member of the board of lecturers of The Mother Church, The First Church of Christ, Scientist, Boston, Mass. Judge Smith now will speak to us."

The Lecture.

Judge Smith spoke in part as follows: Christian Science is a way of living that finds its chief inspiration, its perfect illustration and its complete proof in the teaching and example of Jesus. It reveals, awakens and develops the divine possibilities that exist, latently, in every one. It shows how to throw off the disabilities, the disabilities as well as the habits that have been imposed on men by ages of wrong thinking, and how to gain their true manhood. It explains the so-called miracles of Jesus as acts of power, spiritually natural and absolutely lawful, which exposed the falsity of the material sense of nature and law.

Christian Science destroys and prevents disease by lifting thought above the cause and condition of disorder into the kingdom of God—into the atmosphere of divine Truth and Life. It reforms social conditions by giving men motives and ideals that are workable as well as altruistic. It defines the obligation of the individual, not only to God, but to his fellow men, in terms of love and service. It exhibits the spiritual power which justly belongs to goodness. It proves that heaven is not merely the future home of the righteous, but the present reward of right thinking and right doing.

Both Christian and Science.

Being compassionate, helpful and spiritual, it is Christian. Since it is methodical and calls for exact knowledge and is based on Principle, it is Science.

Christian Science has now been taught and practiced long enough for its effects to be observed in a very large number of cases. In this manner a great quantity of evidence has accumulated to prove that its effects are exceedingly wholesome. Consistently practiced it produces moral, mental and physical health with a corresponding degree of happiness.

You have doubtless heard of, and you are probably acquainted with, the type of religionist who cannot enjoy a period of thorough happiness without coming to twinges of conscience and expecting to be the victim of some calamity. No such state of thought is begotten by Christian Science, in which joy and peace are natural as well as right and belong to a woman described as "the full assurance of understanding."

Such being the case, it is reasonable

to inquire why every one who hears of Christian Science does not hasten to avail himself of its benefits. It meets human needs, and it does so in the way that promises to deliver humanity from the bondage of evil. Are the reasons valid which would prevent you or me from making a thorough inquiry into this subject? This is a fair question; and I will therefore examine as many of the arguments designed to turn people away from Christian Science as I can within the time which you have put at my disposal.

Divinity of Christ Affirmed.

Perhaps the most frequent objection urged against Christian Science is that it denies the divinity of the Christ. What Christian Science does teach on this subject is of such vast importance to all mankind that I wish to examine this question particularly before taking up another topic. In the writings of Mary Baker Eddy, the discoverer and founder of Christian Science, the divinity of the Christ is often affirmed and never denied; hence this charge, as it is commonly made, does not present a clear statement of the real issue.

The fact is that what Christian Science denies is not the divinity of the Christ, but the belief that Jesus is God and the correlative theory that God consists of three persons. This is the real issue; and of course it is one that ought to be referred to Jesus and settled by his own utterances as recorded in the New Testament. The doctrine that would deny him is within the scope of the subjects on which he spoke, and if it were true, he would have confirmed it explicitly. But such is not the case; on the contrary the gospel records of his teaching show, both negatively and affirmatively, that Jesus did not teach that he was the Deity, nor that God consists of three persons. He expressed the desire to be glorified, but never to be deified.

Jesus Not God.

On looking through the gospels we find that Jesus frequently spoke of himself as distinct from God. For instance, he said, "Ye believe in God, believe also in me." He referred to himself with other men as worshipping God—"We know what we worship." Again he plainly said that he was a man—a man that hath told you the truth.

Once he had a dispute with the Jews on this very question. They took up stones to stone him and he asked them, "Why?" They answered, "For blasphemy, and because that thou, being a man, makest thyself God." In reply he did not deny that he was a man, but he corrected them on the other point. His words were, "I said, I am the son of God." Surely in these circumstances if he were

God, he would have said so. If the Deity were three persons of whom he was one, he would not have spoken as he did. He was not the person to dodge an issue; there was nothing equivocal about him; and this incident occurred at the feast of the dedication in Jerusalem, where he was actually speaking to those who had ears to hear.

There is another incident, recorded in three of the gospels, that ought to be conclusive of this question. In this he said, "I say unto you, that whosoever shall say, 'My Lord, my Lord,' shall be called by that name. None is good, save one, that is God. This saying is squarely contrary to the theory that Jesus was God, and it is equally contrary to the theory that God is three persons, as Mrs. Eddy has said, a "Godlike and glorified man" (Science and Health, page 54); but his words show that even he was wholly dependent on the Father. His was a reflected glory; he reflected the goodness of God; and this is the true function of all men.

In order to understand the word "Son" as used by Jesus we must consider his use of the word "Father," for each of these words is the counterbalance and complement of the other. In the gospels we find the words not only of my Father, but of the Father, your Father, and our Father, and that he used these titles interchangeably. The fact of itself proves that he did not regard himself as a member of a trinity with the Father.

Further Proof from Jesus. But there is further proof from his own lips. Several of his utterances plainly imply that the same relation to God in which he stood is the divine birthright of other men. Thus he spoke of other men as sons or children. He said, "I am what I have seen, whole aim and object in the words, 'that where I am, there ye may be also.'"

It is to be observed, moreover, that the words "Father" and "Son," as Jesus used them expressed both kinship and likeness, both relation and kindred nature. They denoted that the nature of God is imaged or reflected by man; that is, by the real man. This is what Jesus meant when he said, "He that hath seen the Father." As Mrs. Eddy has explained, "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man." (Science and Health, p. 26.)

That Jesus did not teach that he was identical with God is again clearly shown by what he said in prayer for other men: "The glory which thou gavest me I have given them, that they may be one, even as we are one." The unity with God which he claimed was therefore a relation with the divine Spirit or Mind which invests the mortal man. It was evidently the mental and spiritual unity of all men with their divine Principle, which he had given them to understand and demonstrate.

From these premises the conclusion inevitably follows that the same Jesus as God is not a merely academic error; it is not a mere question of theory or doctrine. For those who maintain or accept it, the deification of Jesus is a denial of his mission of salvation. For those who entertain this belief constitutes an obstacle in "the new and living way," "the way of the truth," which he showed.

Jesus the Example.

The essence of his work was the illustration or exemplification of what is practicable for us; but his life would furnish no example unless he were a human person. In all points he tempted like as we are. It was essential to all that he sought to accomplish that we should "follow his steps"; that we should overcome evil as he did; that is, from the same plane or status of being and by virtue of the same law and power. A. The end and aim of his entire endeavor was to show his fellow men, and there ought to be no doubt as to the nature and method of his service. We have his own authority for saying that it was teaching; it was enlightening the world; it was bearing witness unto the truth. His entire ministry was a concrete lesson by which he objectified the truth or reality of man's being.

Such a service would have been vain and useless, indeed it would have been impossible if the man which he proved were not as true for us as it was and is for him. Happily for us, it was the reality of man's being brought to light. Hence it was that Jesus said, "Because I live, ye shall live also."

Jesus Human; Christ Divine. Jesus, therefore, must have been a human; but the Christ is divine. A sentence written by Mrs. Eddy will explain our view of his dual personality. "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which 'inhabited him.'" (Science and Health, p. 26.)

There is another point that needs to be emphasized in this connection. It is this: The belief that Jesus was God, and that he did because he was God not only tends to pervert a mortal and material concept of man, but it also tends to limit and obscure the knowledge of the only true God.

To understand the love which Jesus manifested one must understand that Jesus is God; that is, divine Love, or divine Principle, which is God. To appreciate the divine Life is God. To appreciate the divine Mind is God. To grasp the spirituality and reality of the expressed one must apprehend that God is Spirit and is Love. To get the meaning of the so-called miracles which Jesus wrought one must know the divine law and power which made them possible. The man which he ever he did or was, one must understand that God is the Principle of every right action and of all true life. Every evidence of god is a witness to the Principle, and this divine Principle is God. Hence it was that Jesus said, "If ye had known me, ye should have known my Father also." The object, then, of what is called the incarnation was fulfilled when God was made manifest to human thought through man; and the atonement or at-one-ment was revealed when the real man was proved to be inseparable from God and entirely separate from evil.

Question of the Trinity. How, then, did the belief that Jesus is God originate? The Jews had always been monotheists. The Ebionites, who were the oneness of God, was the cardinal point of their faith; and was expressly approved by Jesus. When Jesus was proved to be a man, his followers formulated the doctrine of the Trinity.

The first part of this question can be answered somewhat definitely. The growth of this doctrine can be traced to the crowds which came into view by the Christian churches of the second and third centuries. The doctrine of the Trinity was a later development of the doctrine originated, the evidence is not so clear. It is possible, however, and perhaps more probable, that the doctrine started from misunderstanding an incident related in one of the gospels. After crucifixion and resurrection, when the doubting Thomas was at length convinced that Jesus was alive in spite of all that evil could do, he uttered the words, "My Lord and my God." Of course this was a mere exclamation. But if it was more, it would only indicate that when

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doubter is once convinced he is liable to go to the other extreme. It is sometimes supposed that the word "Lord" as used in the New Testament authorizes the doctrine that Jesus is God; but not so. The primary meaning of this word (and the Greek word which it represents) is "one who has power or authority," whether God or man. In a secondary sense it is a title of honor or respect. Jesus used this word to denote superiority or supremacy in various relations. In this way he used it with reference to a householder in relation to his house, with reference to man in relation to the Sabbath, and with reference to his disciples. But it is fairly evident from the contexts that he never used this word, nor any word, to designate himself as God.

The Christ Defined. One more question respecting the divinity of the Christ remains to be explicitly answered. It is this: Who or what is the Christ? In the Bible the word Christ is used with three shades of meaning. It is used as a synonym for the Messiah whose advent was the subject of Jewish prophecy and expectation. It is used as a title given to Jesus because he fulfilled the Messianic prophecy and expectation. It is also used to denote the character or office of the divine Saviour as that which exercises or manifests the saving power of God.

Mrs. Eddy has adopted this Biblical usage. Consistently with it she has furnished a definitive statement of the Christ on which both Jew and Gentile may unite. That is, "The divine manifestation of God, who came to the flesh to destroy incarnate error" (Science and Health, page 583).

This is a definition for every era and for all time. Thus it was that Paul spoke of the Christ as having delivered the children of Israel from certain forms of evil of the time of the exodus from Egypt; and thus it is that the Christ actually can be with every one always, "even unto the end of the world"—even unto the end of error.

A Fallacious Objection. Another argument against Christian Science is so vague and inarticulate that it is difficult to define. Perhaps for this reason it has affected more people than were aware of its influence. The gist of this argument is that Christian Science would have been discovered by some one else.

Human nature is disposed to discredit the reality of any particular person who renders the world a great spiritual service. Especially is this the case where the individual who is rendered such a service is not one whom the world had thought of as prepared in its own way for religious advent. History has shown that once exposed the fallacy of this attitude, it persists nevertheless. Slander and invective have usually fallen upon those who have served the world in this manner, but they would not convince any one who is not for the concurrence of this trait of human nature.

It should be understood, however, that Christian Science was not something invented by Mrs. Eddy; no more than the Ten Commandments were invented by Moses. It was unfolded and brought through her in the manner foretold by the Magis in his prophecy of the Comforter or Spirit of Truth. He shall speak of himself; but whatsoever he shall bear, that shall he speak." In this way Mrs. Eddy has been the means of making known to human understanding the science of God and His universe, including man, and especially his redemption by the redemption of humanity.

So far as Mrs. Eddy is concerned her fitness for this service is now proved by her having accomplished it. The Christian Science movement has become world wide; and its wonderful results are a fact of authentic history—a fact that cannot be reversed nor turned back.

Personal History. The facts of Mrs. Eddy's personal history are simply told in a biography by Sibly Wilbur, which can be found in most of the public libraries. As an authentic account of an illustrious woman this book is well worth a thoughtful reading. I shall not try to sum it up here, but will quote what was said of Mrs. Eddy by one who observed her in her youth. "From the time when she was a girl of fifteen she was a student of the Bible. Mrs. Eddy resided with her parents at Tilton, New Hampshire, where the Rev. Enoch Carter, pastor of the Congregational church. He received her into this church when she was 17, and five years later officiated at her wedding. Meanwhile he was her pastor and to some extent her tutor. Himself a man of mature years and of a culture his contemporaries would find it of course entitled to much weight.

In the circumstances Mr. Carter once said of Mrs. Eddy to his son, Bartlett Carter, with such earnestness and emphasis that the words were preserved for history: "Bright, good pure, eye, brilliant. I never before had a pupil with such an intellectual independence of thought. She has some great future, mark that. She is an intellectual and spiritual genius."

When Mrs. Eddy had reached the age of 8 when she discovered Christian Science and entered upon her career of service to mankind. Spiritual growth and scientific attainment had in the meantime prepared her to receive and interpret this comprehensive view of divine reality.

What Mrs. Eddy Desired. Mrs. Eddy was fully aware of the importance of Christian Science. No one foresaw its healing and saving efficacy so well as she. It was therefore, but natural that she should cherish the right



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