GIVES CHRISTIAN SCIENCE LECTURE

Charles I. Obrenstein, C. S. B., of Syracuse, N. Y., Makes Addresses to Two Audiences.

IS SPEAKER AT LOCAL EDIFICE

Large Crowds Greet Member of Board of Lectureship of the Mother Church of Boston.

Two large audiences were present at the lecture on Christian Science at the Christian Science church in this city Monday night and last night. The speaker was Charles I. Obrenstein, C. S. B., of Syracuse, N. Y. He is a member of the board of lectureship of the First Church of Christ, Scientist, of Boston. He 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 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 in 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. Many theoretical answers are valuable, however, and this has been shown in the experience of the records, the race thus life still appears mortal, and health, peace, freedom, prosperity and happiness have been manifest in comparatively few, and these only to limited degree. Consequently, the answer to our question would have to be in a system of education or understanding that would give health.

May we not, then, ask ourselves whether any practical system of education exists which teaches how we may live in 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 application whereby it is accomplishing the desired result?

Bible Answers the Question.

The first thing needful in a quest of any kind is an acquaintance with that which is sought. In the question as for life and its functions (as we are using neutral is to learn what life is. Now, have any of the scientists through all the research of the ages, a satisfactory idea of what life is? And one of these questions being the case, the generally accepted methods are anything, know not what. Is such a quest liable to be successful? With all respect I do not see how there can be any question. Those who have been and are engaged in such research, and for such marvelous 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 life." Could anything be more definite or conclusive, and 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, "Acquaint 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 His laws 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 religionists should admit. But the bible, and up to this for the present we are confined 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 providingfor the Shunamite woman, the healing and restoration of life of her son, the preservation of the lives of the three young men in the fiery furnace, and of Daniel in the lions' den, the emancipation of the children of Israel from Egypt, their sustenance and healing throughout their sojourn in the wilderness, the bringing of them into the property of the promised land; the proof that death is not inevitable, in the translation of Enoch and Elijah—these and other instances will recur to all.

Spiritual Healing Referred.

But here our good friends of other denominations may exclaim, "God indeed did these things in the good old bible times, but to claim such things possible in our time is blasphemous!" Others may content themselves with dismissing these things as mere legends or myths.

May it not be said that it is blasphemous to expect God to do those good and needful things now, that it was always blasphemous? Again, if these things are mere myths or legends, is not the whole fabric of religious teaching artificial and legendary? Such assertions may furnish another way of brushing aside the central and tremendous facts of religious history. Before this is done, before the ancient bible worthies are set down as either blasphemous or unreliable, would it not be well to consider that possibly those ancient seers and lawgivers really had some glimpses of a knowledgeable God, unknown to modern thinkers, which enabled them to prove that God indeed "giveth to all life, and breath, and all things," and that He is in truth our ever Father?

Glimpses of a Knowledge of God.

Wonderful as their works appear, as glimpses are all those men allowed to have, for their generation was cursed with the failings of time one would appear who would reveal God-truth, who would be the representative of God and fulfill all righteousness, eye, ear, and believe, as humanoid, "God with us." In the fullness of time He came. Did the mighty men, the scholars, scribes, so-called scientists and religious leaders of His time? Not at all. They had pictured some deliverer as a representative of a god of wrath, who would lead them to destroy the nations which had dominated them. He came as the representative of God who is love, to lead them to victory over themselves, over the sins or mistaken beliefs which alone were destroying them. Unprepared as they were with self-righteous beliefs, beliefs of authority, pride, arrogance, sectarianism, and the belief in the wisdom and righteousness of these, it is no wonder that they could not recognize the meek and lowly personality of their king or master, the ideas of their sages and prophets, the "refiner of Tyre," the "Lamb" and the legitimate ruler of the world.

Jesus' Mission.

What Jesus came to do, what He taught, did and that upon which believers in the mission, as the fulfillment of the prophecy, the long Jubilee and an absolute Christianity? What was this mission?

An ancient custom, still followed among the Jews, is that of honoring distinguished visitors by calling upon them to read from the scriptures at services in the synagogue. This custom was observed in Jesus' case when at the beginning of His ministry in Galilee He came to Nazareth. He arose to read, He turned to the book of Isaiah and read:

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel (good news) to the poor; he hath sent me to heal the broken-hearted, to preach liberty to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

On the conclusion of the scripture he closed the book and said: "This day is this scripture fulfilled in your ears." He amplified: He claimed that He had announced that He came to fulfill the law and the prophets and again that He came "I have a baptism to be baptized with." He also said: "I have come that they might have life, and that they might have it more abundantly," and defining this life said:

"And this is life eternal, that they might know Thee, the only true God, whom Thou hast sent, Jesus Christ." Thus, the only true God, who may be said to be a authority on life, is clearly given by His own words. The statement is unmistakable, clear, and definite. There is not a word in it that could in any way be misunderstood or twisted to mean anything else.

Jesus came to preach the gospel or good news to the poor. Did this mean that they should remain poor? He came to heal, to liberate, to bestow the operations of evil of every kind in human experience, to comfort, support and life as a result of the knowledge of God which He taught and to make it as ever acceptable to God, in science, that should be accorded all power and reign over all adversary and opposition. Did He fulfill this mission?

Jesus preached very little, but did a great deal. The gospels show that Jesus increased the sick about His Father's business, but He preached only one sermon of which a record has come down to us. His disciples consisted of searching by example as well as by precept what God is, what God does, and how God does what He does. In providing the wine at the marriage feast in Cana, He (as means in the draft of names, and in feeding the multitudes, He showed that God provides for the most simple and common needs. In healing a few sick people in Nazareth, the nobleman's son of Capernaum, and the case of drowsy recorded in Luke, He showed the spiritual means should be sought and applied not only in extreme cases but in minor ailments. In restoring sight to the blind, speech to the dumb, hearing to the deaf, in healing leprosy, epilepsy, the withered hand, paralysis and dementia of various kinds, He showed that God "healeth all thy diseases," and that none is incurable to Him. In loosing the woman from the evil which had bound her many years, and the multitude from sins of all kinds, He showed the omnipotent power of God. In disappearing in the midst of multitudes, opening furnished closed doors, stilling the storm, and walking upon the water, He showed the unreality of matter and of material forces; in raising the ruler's daughter, the widow's son, and Lazarus from the grave, He showed that God does give life, and that He gives it abundantly.

No Miracles.

Here again the good Christian may exclaim that Jesus indeed did these things, but that they were the miracles of our Lord, and to look for such things now would be sacrilege, and the great multitude of the unchurched may again content itself with saying, "Legends, myths." While the word miracle originally had the meaning of marvel or seen, in common usage it has come to mean an act setting aside or breaking a law of nature. With this view of Jesus' works, if it be not to be wondered at that good Christians look with horror on any attempt to emulate 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 and are marvelous to the human sense of things. He came, however, to fulfill law, and he was not a lawbreaker. His acts were contrary to what was and still is looked upon as law, but they were verifiable illustration of law, the law of nature's God, and far from looking upon repetition of his works as sacrilege, the command he gave to all his followers to repeat them was imperative.

It has been shown that the ancient prophets had given evidences of some knowledge of God, that a complete demonstration of such knowledge was hoped for by them and was then fulfilled into expectation.

Jesus, in defined as by a very series of principles and causes. Name of Jesus did the works which men have lived, and that he did them in a perfect by those who have been looked upon as the best and most honest of men, men who witnessed them—and 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 one thoughtful being would form a moment's claim that men were gone through anything but such knowledge, and if they were thus wrought through no exact knowledge or science, applied by Jesus (Christ) then were they not wrought through Christian Science? That Jesus is based upon his works 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 the proofs that they understand and practice his teachings; and his immediate followers, and their followers for 300 years after them, did as he commanded. The proof of this is historical.

Jesus commanded his first 12 students, or followers, to preach the gospel and to heal the sick. When he sent out the 70 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 ordination articles of 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 shown 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 the kingdom of God, the knowledge of man and of man's relationship to God, which Jesus came to teach mankind. The question that occurs very naturally at this point is, what is God?

True Idea of God.

In the tongues 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 either to avoid the use of the name of God, or 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 supremely good, that He is the one and only existence or presence that is likewise good. It is this Good that made all that was made, and all that He made He made this Himself, good, very good. When it is remembered that all that is called intelligence may not have formed the idea that, united by the least primary subject, 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 "the life" and as the "truth," meaning basic reality or truth, and to the inspired words of the Master's beloved student, as "love," "God is love."

Taking these basic definitions of God, and they are identical with those of Christian Science, is there anyone 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, the truth, and love. The sense there is no man who does not believe, but by the fact that they are alike know that this God is, that He is the supreme and infinite good, and always the should be someone to bring down the "very high mountains," and our work and experience 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 person in whom I could have the right idea without going and marching him to have it. That there is no one who could draw a circle broad without the assistance of one, or have any number of true peace or happiness without truth and love being expressed to him or to him, without truth and love expressed to him.

With this conception and scientific idea of God is not the universe, and man in which the infinite and second, are a unit, and the one Spirit, God, principle of harmony is found by the latter, Science and Health, p. 291, "Science supplants" In such a state of mind, admitted reality is contrary to matter of mind in which and are the laws of which is not and cannot know that no sin, sickness and death. In such a state there only could be which cause God would cease to be God. And consequently there could be such state of mind. Good, infinite good.

The Kingdom of Heaven.

Heaven (right) is not a place, but a state of mind, a state of mind in which the laws of God are obeyed, and which free from the law of sin, sickness and death. In such a state there only could be which cause God would cease to be God. And consequently there could be such state of mind. Good, infinite good.

Movement Nationwide.

At the business of the school, personal manager, J. H. Wakefield, the 4 A. C. W. organizations which are in well being and also from organizations throughout America, will undertake to carry out the work. This movement is worth while, based upon a sound, and as representative for the service undertaken.

Committee of citizens, local scientists and other civic organizations cooperating in the celebration of the Statue of Liberty, and having will also lend a hand in mountains from every section of the United States. Already 1,000 patriotic Americans have contributed to the fund to fund up the Statue of Liberty. This number will be increased to 1,000 Liberty Day—[illegible]

The school is planning on a [illegible] Mr. Wakefield's message. "Those assisting the organization were America represented in miniature and the most patriotic in the land. When the Statue of Liberty realized the importance of America's social and industrial revolution on the night of Dec. 3, it will be a proud moment for you and for every American who contributed to this patriotic ideal.

Lighting the statue under such distinguished auspices will be broadcast across America. It was Mr. Wakefield's idea that the entire electrical industries of America, should be adequately represented in the electrification of the world known symbol of America's freedom and progress.

RAISE FUND HERE TO LIGHT STATUE

Rock Island To Do Its Share In Contributions to Flood Goddess of Liberty With Electricity.

TOTAL AMOUNT NEEDED $50,000

Each City In United States Expected To Do Its Share In Raise Total Sum. Time Is Growing Short.

The New York World and the society for Electrical Development have started a nation-wide campaign to raise funds for the purpose of illuminating the Statue of Liberty in New York harbor. Thirty thousand dollars is needed to accomplish this plan and $10,000 of this amount has already been raised. 50,000 patriotic Americans having contributed to this worthy cause. Dec. 21 is the 30th anniversary of the dedication of the Statue of Liberty, the gift of 400,000 people of France to the Liberty-loving people of our own country.

The Argus-Press and the Daily Times have been named collecting stations for Rock Island. Any amount, no matter how small, will be gratefully received for this patriotic fund, pennies, nickels or dimes as in larger amounts. Let Rock Island do its share in assisting the present fund. The time is growing short as of Dec. 21, the money authorized must be forwarded to the New York World.

President Wilson and a million group of government and industrial executives will officiate at the permanent flood lighting ceremonies at the Statue of Liberty on the night of Dec. 3. It is planned to have the North Atlantic battle fleet in New York harbor that night and to arrange a naval and searchlight spectacle unparalleled in the history of electric lighting.

The Statue of Liberty belongs to the nation and not to any city in it, and the flood lighting on the eve of America's Electrical Week must appropriately will illuminate according to the sponsors of this event, the national electrical celebration starting Dec. 2.

The war department has given permission to run a cable from New Jersey over to Bedloe Island. This cable will carry electricity for the great reflectors to illuminate the statue, including its base, which covers nearly an acre of ground. To light the statue will be work for our all The Association Dream and inland on more than.

The Goddess of Liberty will be in tears and on Saturday, Oct. 28, the day the 30 years ago the statue was unveiled to the liberality of America and her institutions. To commemorate this event, the Society for Electrical Development, cooperating with the sponsors of the Illuminating Liberty and with Oct. 28 as Liberty Day, inaugurate the Liberal Week. This will be the last day upon which the American people may add their patriotism and dimes to sacrifice the value.

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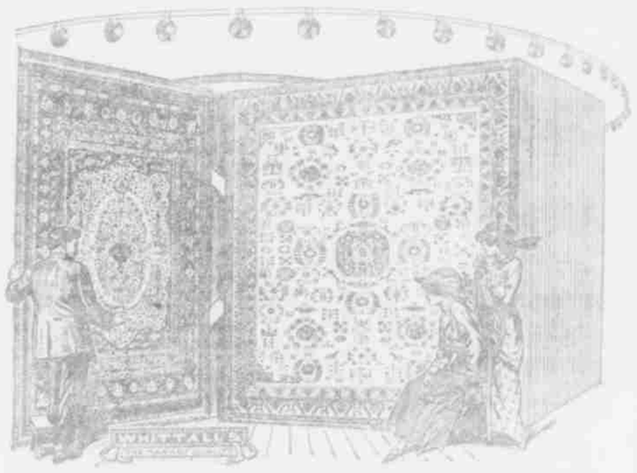

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said, let us make man in our image, after our likeness. So God created man in his own image . . . male and female created he them."

This godlike man, the man that God 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 interlined, we see that which stands for, indicates, or represents the perfect and only four there is in the science of numbers.

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 many phenomena which are called material. They see these things and enjoy them much as others do, and indeed their views and healthfulness improvement of class have been enhanced by Christian Science. Still they maintain that there is no matter, and not only as the position impregnable, but so-called material science is fast coming to it in the run. Indeed, philosophers and scientists, although they have assayed to do so from 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 recognize is matter are those above to whom 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 sought to 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 (not the chemical) atom would have to be an indivisible particle, having an outer and an upper surface, a right and a left side," and yet without extension in order to be incapable of being divided smaller. Such absurdities could never be reached by any thought-process. The theory of Boscovich, 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 now obtains most widely, I believe, is that matter is formed of electrons, but [illegible] answer what matter is electrons?

Thus, it is not plain that the matter of the constituent being manifestation of that which is commonly [illegible] matter, which must come one can tell us what matter is, [illegible] matter is and indeed the matter [illegible] matter is matter, but [illegible] matter is matter, but [illegible] matter is matter, but