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#### A CLEAR EXPOSITION

Of the Tenets of Christian Science and the Work Its Adherents Desire to Do.

Judge S. J. Hanna, C. S. D., delivered what was, beyond doubt, the finest lecture on Christian Science ever heard in this city, last Sunday afternoon. He said in part:

Ladies and Gentlemen:—I assume that there are some here who are unfamiliar with Christian Science,—some who have come for the first time to hear of it. I will address myself in part to these. I therefore say that Christian Science is a textbook entitled "Science and Health with Key to the Scriptures," and its author is the Rev. Mary Baker G. Eddy. It was first published in 1875. It is a treatise on healing through the power of God, or the divine Mind. Or, as we claim, it is a thorough exegesis of the Scriptural method of healing all manner of diseases, and of curing all manner of sin through the understanding of God as all-present, all-powerful, all-wise, and universal Mind. In short, it is a spiritual interpretation of the Bible; hence its title: "Key to the Scriptures."

#### The Author.

The author of a book of note and of value is a person of whom people desire to know, therefore I shall refer briefly to the life and character of Mrs. Eddy. It may not be amiss for me to say that for nearly ten years, as former First Reader in the Mother Church in Boston and editor of the official periodicals, I have had opportunities which enable me to speak intelligently of her life and character as well as of her labors and literary attainments.

Speaking from this vantage ground, I can truthfully say, that, intellectually, she is one of the most alert persons I have ever known; that she labors incessantly and unselfishly for the cause to which she has devoted her life, and that, notwithstanding her years, she performs an amount of labor each day which, if known, would seem incredible, even if done by one yet in the adolescence of life. As to her religious character, I speak my profoundest conviction when I say I believe it to be in accord with the highest standard of Christian living.

Yet, notwithstanding her highly spiritual nature, she is withal an intensely practical person. She keeps close watch of current affairs and acquaints herself with the world's doings. She is, moreover, a patriotic citizen of her native state and of her adopted city, contributing generously of her means toward their material welfare and upbuilding.

#### The Tenets.

I shall next speak of the Church Tenets. There is in Boston a Mother Church, organized a number of years since, having a membership of nearly forty thousand, composed of persons residing in almost every part of the country and of other countries. This membership is increasing at the rate of about 3,000 annually. The Mother Church has branch churches and societies to the number of nearly one thousand, also situated in nearly every part of this country and of other countries. Some years ago the Mother Church adopted a set of Church Tenets. These become also the tenets of all of her branches, and must be subscribed to and adopted by every person becoming a member of the Mother Church or of any of her branches. These Tenets furnish a fair index to the religious faith or belief of this movement, hence I shall refer to them in substance. They acknowledge the Scriptures to be the inspired word of God. They acknowledge the supremacy and infinity of God. They acknowledge Christ and his divinity, and declare there is but one Christ. They acknowledge the omnipotence, omniscience and omniscience of God; that God is Spirit; that man—the real, spiritual man—is made in the image and likeness of God according to the teachings of Genesis, and that this real man must, by the necessity of his relationship to God, reflect, or image forth, the divine character. The real and immortal man, therefore, does reflect God. The mortal man, or the unspiritual man, does not reflect God, and is not therefore His image and likeness.

The last of these tenets enjoins upon all who subscribe to them the necessity of striving, watching and praying to have in themselves the same Mind that was also in Christ Jesus, to love one another, and to be meek, merciful, just and pure.

Surely there can be no higher standard of Christianity. If there be a person on this earth today who can truly be said to have in himself the same Mind that was also in Christ Jesus, that person is a Christian. If there are persons who are sincerely striving, watching and praying to have that Mind, they are, in that sense, leading the Christian life,

Those Christian Scientists who are thus earnestly striving are true to the church tenets and to their teaching. If there are those who are not so striving, they, like all others, have yet to attain to a higher standard of living. Because of this high standard Christian Science has sometimes been charged with holding up an Utopian or an impossible standard of Christian living. It is said that it is not possible for men here upon this earth to have in themselves the same Mind that was also in Christ Jesus, nor should they hope for such an attainment; yet this tenet of the Christian Science Church is but a re-statement in almost the exact words of Paul's great injunction to the Philippians wherein he enjoined them to have in themselves the same Mind that was also in Christ Jesus. If that was a true standard of Christianity in Paul's time, and in its early history, it ought to be a true standard now. Therefore, the Christian Science position is that it is not an impossible standard, but that it does impose upon those who subscribe to it, a solemn obligation to strive, watch and pray for the attainment of that high Christian goal. I know not what it is fully to possess the same Mind that was also in Christ Jesus. We can, at present, have only a faint glimpse of such a mighty fact; but this we know, that it is possible for all of us to begin an earnest effort in that direction. We can commence at the lower rung of that ladder whose top marks the full measure of the stature of manhood in Christ Jesus, and step by step we may make the ascent if we will. Every good thought you entertain, which is unselfish and helpful to yourself, to your neighbor and to the world, is, to that extent, having in you the same Mind that was in Christ Jesus. Every good act and deed which is the outflow of such good thought is, in due measure, an expression of the Mind of Christ; and notwithstanding all the sin in the world we can brush aside the mists and see much of the Christ Mind manifested. Every time I see a man, I care not how rough in exterior, at the risk of his own life, going to the rescue of the lives of his fellow beings, I see there a beautiful manifestation of the Christ Mind or the Christ spirit, and every day we witness or hear of such things. We have been too much wont to magnify the evil of human nature and to minimize its good. We have so looked upon its wrong side that we have well nigh lost sight of its best side. We should see more the true man, and less the sinning, dying, and diseased mortal who bears not the image of the eternal God.

#### The Scriptural Basis.

The foregoing indicates, in general terms, the Christianity of our faith. No unbiased mind will say that, in statement and theory, it does not embrace all the essentials of Bible teaching; but let us be more specific. All who believe in God at all agree that He is all-powerful, all-present, all-wise. All who believe in the Bible accept the statement of the first chapter of Genesis that God made man in His own image and likeness. We should endeavor to give these Bible truths their full weight, their deep significance. If we do so, we must believe that with God all things are possible. We must believe that if God is whole, His image and likeness reflects wholeness. We must believe that if God is pure, His image and likeness reflects purity. We must believe that if God is good, His image and likeness reflects goodness. We must believe that if God is Love, His image and likeness reflects love. We must believe that if God, in His wholeness, is free from sin, sickness and death, His image and likeness is likewise free. Otherwise the words "image and likeness" were false and meaningless—a misnomer. A full belief in the first chapter of Genesis, which is the record of the true, spiritual creation, puts upon us the necessity of recognizing God as the only creator of man, and man as the image and likeness of his creator forever and forever.

Paul expressed a clear discernment of the distinction between the real man and the false when, as recorded in Col. 3, he said: "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not to one another, seeing ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him." Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness and humbleness of mind, meekness, long-suffering, and above all these things put on charity which is the bond of perfectness." Here is distinctly shown the difference between the true man and

the false, the immortal and the mortal, the perfect and the imperfect. Jesus referred to this difference when he said: "Ye must be born again," or "ye must be born anew," as it is in the revised version. He also referred to the true man when he said: "Be ye perfect, even as your Father which is in heaven is perfect." That is, ye must be borne out of sin and imperfection into sinlessness and perfection, for this is the necessity of your birthright as the image and likeness of God.

If this Scripture is to be taken at its plain meaning, we have laid the foundation for further Scripture which shows God's power and purpose to transform the false into the true, by the destruction of the false. This is the only real transformation.

Hear the "sweet singer of Israel" in the 103 Psalm:

"Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness, and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." And listen to the prophet Jeremiah (33): "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not; Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

Of old, as now, those who trusted to human aid, instead of the Divine, suffered the consequences of their lack of faith and understanding. In 16 Chron. we read: "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; and yet in his disease he sought not to the Lord, but to physicians." What was the result? The record laconically tells us: "And Asa slept with his fathers, and died in the one and fortieth year of his reign." We note that Asa slept with his fathers, not his Father. How many since Asa's time have slept prematurely with their fathers for a like reason!

The Old Testament teachings, as indicated by the few citations made, furnish an abundant foundation for the New Testament doctrine of healing through the divine law, and especially the teaching and works of Jesus. I might quote extensively from the New Testament did time permit, but I shall confine the quotations to the sayings and precepts of the founder of the Christian religion. This should be sufficient authority for every professing Christian. Jesus sent forth his twelve disciples to preach and to heal the sick. He gave them a commandment, called by some Bible commentators his Great Commission. In Matthew 10th, this commandment is thus recorded:—

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

"And as ye go, preach, saying, The kingdom of heaven is at hand."

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

"Provide neither gold, nor silver, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

This commandment is a unit. It is not two commandments. There is in this language no warrant for any attempt to separate the commandment by declaring that the part relating to preaching was to be put aside, but the part relating to healing the sick was to be put aside, as having reference only to the time in which, and those to whom, it was given. Even if, for the sake of argument, the kind of preaching mentioned in the commandment had been practiced, and a present kingdom of heaven had been preached, we yet maintain that the part relating to healing sickness is as plain and imperative as that pertaining to preaching. We should thus maintain if we rested the question alone upon the words I have quoted; but we are not compelled to do this. After his resurrection and just before his ascension Jesus gave to the same disciples to whom he gave his first great commandment (excepting Judas Iscariot who had betrayed him) a final commandment. This constitutes the two last verses of the Book of Matthew:—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

This language is broad and unqualified. It comprehends all the commandments previously given to

his disciples, and this of course, includes his first great commandment. It is a plain and unmistakable direction or instruction. Let me plainly ask: When was it ever repealed, countermanded, qualified, or changed in any manner, by Jesus or any one else of those having biblical authority to teach or preach? Where is the record thereof? We declare, therefore, on the most explicit biblical authority, that the part of the great commandment relating to healing the sick was as imperative as that pertaining to preaching. Healing sickness is, then, an essential and indispensable part of Christ's gospel. No right exists for the effort to put aside Jesus' commandment to heal sick and to heal according to his teachings and his methods of healing. The same divine power that healed in Jesus' time heals today, so far as it is understood and practiced. There is but one Truth, and that Truth is eternal, unchangeable. The healing Christ never withdrew himself from the world. Jesus declared as the solemn conclusion of his final commandment: "And, lo, I am with you always, even unto the end of the world."

We might well rest our contention here. But I feel impelled to call your attention to an utterance of Jesus yet more remarkable than any to which I have referred. In the 14th of John we read:—

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

Marvelous words! When we think of the mighty works he performed we are almost overwhelmed by the deep solemnity of such an utterance. Jesus destroyed all forms of sin; healed all manner of sickness; walked the waves; raised the dead; and did many other wonderful works. Yet in words startling in their plainness he declares that those who believe on him shall do, not only the greater works that he had done, but greater. Can this be? Is it possible that the believers in the great Nazarine are destined to do the mighty works he did and even mightier? What shall be our answer? If he meant what he said and was a true prophet, our answer must be, Yes.

Then, my friends, what follows? We must either strive to learn the divine law by virtue of which these works may be done, or we must declare ourselves unbelievers on Him; unbelievers in Christ and his teaching; therefore unbelievers in God and the Bible. Shall we accept Jesus' words for what they say or shall we not? By whom shall these great works be done if not by Christians? Jesus distinctly said they should be done by those who believe on him, those who understand and obey his teachings.

It is matter of well authenticated history that healing sickness through prayer and the direct agency of the divine Power was practiced by the early Christians down to the close of the third century; and that as late as the close of the second century, the dead were raised. Among other standard historians who treat of this subject is Gibbon. In his history of the Decline and Fall of the Roman Empire he goes elaborately into it, under the head of the early Christians. I quote briefly from his work:—

"The Christian Church, from the time of the apostles and their first disciples, has claimed an uninterrupted succession of miraculous powers, the gift of tongues, of vision, and of prophecy, the power of expelling demons, of healing the sick, and of raising the dead."

The expulsion of the demons from the bodies of those unhappy persons whom they had been permitted to torment, was considered as a signal though ordinary triumph of religion, and is repeatedly alleged by the ancient apologists, as the most convincing evidence of the truth of Christianity. But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect that in the days of Irenaeus, about the end of the second century, the resurrection of the dead was very far from being considered an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and the joint supplication of the church of the place, and that the persons thus restored had lived afterwards among them many years."

In the course of his remarks Mr. Gibbon refers to the prevailing skepticism of those early days in terms that might well be applied to many modern skeptics, both within and without the churches. He says:—

"At such a period, when faith could boast of so many wonderful victories over death, it seems dim-

(Continued on page 4)

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