

Professor Herring, C. S. B., Lectured On Christian Science Thursday

Before an audience that filled the Baldwin high school auditorium Thursday night, Professor Hermann S. Herring, C. S. B., member of the Board of Lecturers of the Mother Church, the First Church of Christ, Scientist, in Boston, Mass., gave a lecture on Christian Science and the World's Redemption.

The history of spiritual development may be traced both in the Bible narratives and in subsequent events. The Scriptures narrate how, at various crises in humanity's history, a saving thought found a hearing in some advanced mentality, through which it appealed to the people of its time and led them out of ignorance and darkness into a better state, thus, as it were, brightening the clouds of material sense which obscured their view of God as divine Spirit.

Thus Noah at one crisis, saved a remnant of the people from utter destruction. Let Abraham through his sense of fidelity and obedience, turned from idolatry, or the worship of matter to the worship of the one, invisible God and became the father of a nation through which spiritual development could advance on a basis of monotheism.

Then followed Jacob, who wrestled with material sense and overcame it and in consequence was given the new name of Israel; then Joseph, who was able to bless his sons, then Moses, who separated good from evil and gave his people the moral law, which was the first providential deliverance from the relentless siege of Londonberry in 1689, which was the first wavering faith, they came to realize as pioneers, hoping here to establish their religion and their political hopes. This they did under great difficulties.

Of a later generation of these God-fearing pioneers, there were, in the North of Ireland. Persecution, however, and after their providential deliverance from the relentless siege of Londonberry in 1689, which was the first wavering faith, they came to realize as pioneers, hoping here to establish their religion and their political hopes. This they did under great difficulties.

Finally, a mentality was developed of such exceptional purity and spirituality, that actual communion with God was possible, of so high an order as to be manifested in the spiritual conception and in the birth of the "Immaculate Jesus." Here was a complete rift in the clouds, through which God and His appearing to humanity were seen clearly, resulting in what is commonly recognized in human history as the coming of Christ, which means the coming of the Christ-idea to the world.

Jesus and Christianity. Christ Jesus came, then, because the spiritual unfolding of human consciousness made it possible, because the rift in the material clouds clearly revealed the divine light. It was that he was "sent" by God, just as the sunlight is sent from the sun into the room as the shades are lifted. It is the evidence that the infinite God has always been ever-present, but it required much clarification of thought to bring this fact to human apprehension.

Jesus' three years' ministry began the establishment of his religion. His disciples and followers continued his work so that Christianity grew in the spite of the most intense opposition from the orthodox church and state. Jesus undoubtedly foretold the antagonism with which his teachings would be attacked in an endeavor to ever, of the correctness of his doctrine, which simply controverted all

opponents and thus gave his followers a working basis upon which to perpetuate his mission. Although the clouds of material sense had been rolled back and the divine sunlight of Jesus' coming appeared, yet the world's hatred of Christianity, its hatred of spirituality, again obscured this light, once more hiding it by dogma and ritualism.

Seed of Truth Immortal
The seed of spiritual truth, however, which was sown by Jesus, his disciples, and his followers during those early years, possessed immortal life, and, like yeast, it leavened human consciousness. After several centuries this truth again appeared, in fashions as it were, through materialities spiritual enough to feel its power, and as its light, in spite of the aggressive materialistic doctrines which were aimed at the suppression of its spirit. These spiritual thinkers greatly aided in preparing the thought of the world for the successful reformation which shortly followed.

Wycliffe, Huss, Luther, Calvin, John Knox, and other reformers, were clear and courageous correctors of wrong teaching and champions of freedom of thought, bringing the Bible's God's Word to all the people. These reformers were like rays of light breaking through the clouds and darkness, illuminating the darkness.

A generation of later reformers and other Protestants sought refuge in the North of Ireland. Persecution, however, and after their providential deliverance from the relentless siege of Londonberry in 1689, which was the first wavering faith, they came to realize as pioneers, hoping here to establish their religion and their political hopes. This they did under great difficulties.

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Mind and that "there is none beside him" that real being is wholly spiritual, that material, that made God's spiritual idea, not a corporeal disappreciation of the divine, but a revelation of the full radiance of reality. Since this includes infinity, absoluteness, and allness, this revelation is final and complete; hence there can be no other, for there is nothing more to be revealed. There remains only the possibility of increased spiritual understanding of infinite Truth.

Many devout, spiritually minded persons received divine light, caught glimpses of spiritual truth, during the period of this transforming of consciousness just considered. But Mrs. Eddy was the only one who received the full light, who remained at the task of working out the significance of this light, and who reduced her discoveries to the basis of a demonstrable Science.

Teachings of Christian Science
The teachings of Christian Science on which the movement is founded, which constitute the basis of its practice and promises, and which, together with their application, have been the cause of its tremendous growth, are clearly set forth in the textbook of Christian Science, "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Mrs. Eddy has also written other books all of which emphasize, elucidate, and amplify these teachings in a variety of forms. Any one can learn exactly what Christian Science teaches by reading and studying these books, and it is only in this way that the revelation can be seen free from misinterpretation.

Mrs. Eddy defined God as "the great I AM; the all-knowing, all-seeing, all-acting, all-loving, and eternal; Principle; Spirit; Soul; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 187).

The word Principle is here employed as one of the synonymous names or terms for Deity. The Bible is full of this thought for it speaks of God as creator, as "just and right," as governor, as giver, thus defining Him as basis, foundation, cause, origin, and so forth, which divine Principle is.

It is not a difficult step from Principle to I AM, the name God is in the truth of the Scriptures and in corded to have given the answer to Moses' inquiry. This, together with God's acknowledged all-mightiness and omniscience and the record records of the voice of God to patriarchs, prophets and others, surely indicates God to be the infinite intelligence, or omniscience.

Spirit is the name of Deity which is used perhaps more than any other in the Bible. This term makes plain His omnipresence and allness, and that the divine mind is wholly spiritual, for only immaterial substance, Spirit, is indestructible, eternal, infinite.

All Christendom is familiar with the God of Truth, who is Life, as the Bible teaches. Christian Science affirms this teaching and demonstrates the omnipotent, eternal actuality which divinity really is.

Finally, we find the greatest Scriptural definition of God in the repeated declaration made by St. John, "God is love" (I John 4:16), the tender, preserving, guiding, Father-mother; all-good, all-wise, all-benign, thus completing the perfect correlation with the Bible of Mrs. Eddy's scientific definition of God's nature and character.

So also do the teachings of the Bible and of Christian Science coincide regarding the real man, made in the "image and likeness" of this God, not of dust, and the real universe, which God saw and pronounced "very good," not evil.

Redemption Includes Healing
It should next be seen that redemption includes healing—moral, mental, and physical. The account of Jesus' life and works, as given in the New Testament, shows that he always attributed the healing results he obtained to the power of God. Indeed, Jesus' healing was done to call attention to divine power and to awaken the sufferer to a right belief and faith in God.

When we understand the mission of Christ Jesus we see that his teachings were intended, by saving mortals from the misery, wretchedness, and longings of material living, to bring to them salvation—redemption from the world's evil; not only saving them, but redeeming them. Since the healing of sin, disease, and all other earthly misery is an essential part of the world's redemption, and since Christian Science brings about this healing through the scientific application of the "Christ-principle," let us consider this question for a moment, for it involves a point that is much misunderstood.

Christian Science healing may be demonstrated and will be differentially healing when the following points are understood: first, that there is a divine foundation and results from the operation of divine Mind and not from upon absolute reality, the infinity of Mind, Spirit, Truth, and the perfect nature of the ideas which constitute real Being; third, that it is predicated upon the unreality of all which is unlike perfect spiritual Being, mind, mortal law and power, which constitute so-called material existence; it is fundamental a corrective process, as Jesus intimated when he said, "Ye shall know the truth, and the truth shall make you free."

Its Promises
In the last three chapters of the Revelation of St. John, we read of the reign of a thousand years with Christ, commonly called the Millennium.

This condition of perfect happiness, of righteous government and the brotherhood of man, in which holiness is triumphant in human relations throughout the world, has usually been thought of as a heavenly place to be reached after death, instead of as a heavenly state to be experienced in consciousness, today.

Mrs. Eddy explains this important view very clearly in her inspired exegesis of these chapters of the Apocalypse. Those who have even begun to understand the works of our Master, Christ Jesus, during his ministry on earth, can readily see that if his teachings were rightly understood and strictly obeyed, which Christian Science makes possible, there would be no more sickness, sin, misery, nor death upon earth. It is helpful at all times to think this over and to realize what a changed and wonderful world this earth would be if the faithful practice of Christian Science, the fulfillment of the Christ mission, were universal.

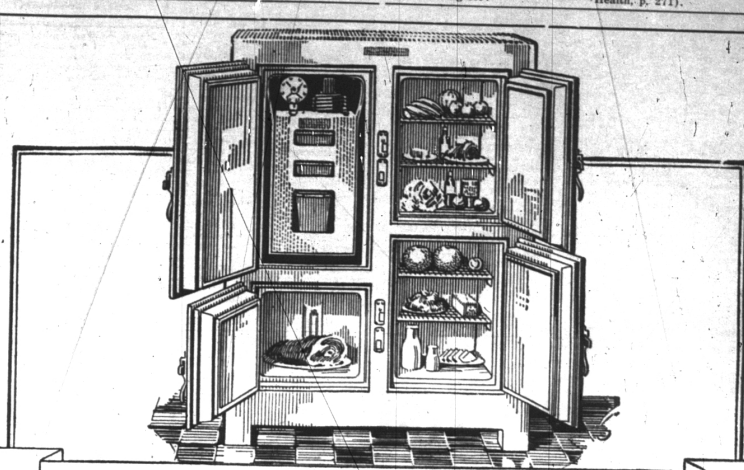
We see, then, why it has been humbly possible for the world's redemption to begin, and in that degree for the Millennium to be expected.

The reign of Christ, referred to in St. John's Revelation, means the reign of Principle, of Mind, of Spirit, of Soul, of Life, of Truth, of Love, in consciousness. If this Christian Science were everywhere accepted and practiced, if even a majority of the people in the world were Christian Scientists, and were successfully living up to its teachings, this wonderful spiritual life, radiant with true happiness, joy and satisfaction, abounding in heavenly harmony and divine peace, would be possible here and now. Is not this an achievement worth striving for?

Mrs. Eddy writes, "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (Science and Health, p. 271).

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Credit Bureau

E. W. LACKIE, Manager
Room 4, First National Bank Bldg., Birmingham, Mich.

REPORT OF THE CONDITION OF THE FIRST NATIONAL BANK

At Birmingham, in the State of Michigan, at the close of Business on April 12, 1926

RESOURCES	
Loans and discounts, including rediscounts, acceptances of other banks, and foreign bills of exchange or drafts, sold with indorsement of this bank	\$1,653,243.10
Total Loans	\$1,653,243.10
Overdrafts, unsecured	271.52
U. S. Government securities owned:	
Deposited to secure circulation (U. S. bonds par value)	\$ 100,000.00
All other United States Government securities (including premiums, in any)	38,263.70
Total	138,263.70
Other bonds, stocks, securities, etc.	17,222.14
Banking house, furniture and fixtures	219,334.37
Real estate owned other than banking house	6,677.53
Lawful reserve with Federal Reserve Bank	92,292.32
Cash in vault and amount due from national banks	92,285.14
Amount due from State banks, bankers, and trust companies in the United States	18,429.53
Checks on other banks in the same city or town as reporting bank	11,692.47
Miscellaneous cash items	3,154.87
Redemption fund with U. S. Treasurer and due from U. S. Treasurer	5,000.00
Total	\$2,317,966.89
LIABILITIES	
Capital stock paid in	\$ 100,000.00
Surplus fund	75,000.00
Undivided profits	\$ 47,843.18
Less current expenses paid	23,502.22
Circulating notes outstanding	24,340.96
Certified checks outstanding	98,300.00
Cashier's checks outstanding	841.23
Demand deposits (other than bank deposits) subject to Reserve (deposits payable within 30 days):	18,381.43
Individual deposits subject to check (other than deposits of deposit due in less than 30 days (other than for money borrowed)	654,603.45
State, county, or other municipal deposits secured by pledge of assets of this bank or surety bond	105,000.00
Deposits unpaid	10,000.00
Time deposits subject to Reserve (payable after 30 days, or subject to 30 days or more notice, and postal savings):	370.00
Certificates of deposit (other than for money borrowed):	324,347.98
Other time deposits	906,781.84
Total	\$2,317,966.89

State of Michigan, County of Oakland, ss:
I, M. T. Jarvis, Cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.
M. T. JARVIS, Cashier

Subscribed and sworn to before me this 16th day of April, 1926.
FRED J. LYON, Notary Public.
My Commission expires June 19, 1926.

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