

CHRISTIAN SCIENTISTS HEAR LECTURER

In a lecture entitled, "Christian Science: The All-Sufficiency of God," given under the auspices of the First Church of Christ, Scientist, of Birmingham, Sunday night at the church, John J. Flinn, of Evanston, Illinois, stated that it is a professed fundamental of all monotheistic religions, that there is but one God, and that He is omnipresent, omniscient and omnipotent—a 11-presence, a 11-intelligence, all-powerful; that He is the primal and governing Cause, that He and He alone holds in hand the destiny of men, of peoples, and of nations; that in Him and with Him rests the final and definite settlement of every question that affects the welfare of humanity; that His wisdom is sufficiently ample, His power sufficiently far-reaching, and His Love sufficiently broad and deep to meet every demand that may be

made upon Him looking to the protection, comfort and happiness of His obedient children.

The speaker was introduced by Charles W. Zillman.

The lecturer went on to say that those of every faith, ancient and modern, generally speaking, with the single exception of Christian Science, stop short at mere belief, in or assertion of the truth, and go elsewhere than to God for help when faced by difficulties or threatened with danger. Since Christian Science relies upon God's infinite allness, Mr. Flinn explained, no one can reasonably question the logic of the Christian Science position that God's children require no other help, no other aid, then He is able and willing to render them at all times and in all their troubles.

The lecturer declared that when Mrs. Baker Eddy, the Discoverer and Founder of Christian Science, wrote in the Christian Science textbook, Science and Health with its key to the Scriptures, that "Divine Love always has met and always will meet every human need," she struck the highest mark of spiritual assurance and human comfort that had come to man since the days of the Galilean prophet. Mr. Flinn went on to explain that Christian Science casts aside the theoretical and adopts an actual standard for the practical and the proved in its entire attitude toward the omnipotence, omniscience and omniscience of God; that it finds no place and no excuse for modifications, exceptions or compromises in its estimate of God's divine nature; that it accepts Him without question; that it takes Him at His words and believes that it has proved and is proving through this attitude toward the Creator, and through its understanding and demonstration which accompany it, that His boundless Love not only can but actually does meet every human need, when faithfully sought, scientifically and unconditionally accepted.

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ton raised by critics of Christian Science that it places too much importance upon health, prosperity and happiness, holding that the religious should be concerned too worldly to be incorporated in one's religion—critics who hold that religion should be concerned about the future state of existence.—Mr. Flinn replied that the mission of true religion is to look out for the present, so that the conditions of the hereafter be secure. "The past is gone; it has vanished, it is irrevocable," he said, "and is contained in the memory of God, where it will always remain, but if we take care of the present, the fleeting moment, the here and now, we will only share in the eternities over which we can claim the slightest control. The mistakes of the past will be corrected and wiped out and the future will be brightened and blessed."

The lecturer, who is a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts, pointed out that Christ Jesus came in the first century of the era which his coming inaugurated, set out upon his Father's business, that of bringing healing to the sick, voice to the dumb, hearing to the blind, sight to the blind, feet to the lame, food to the hungry, hope to the desolate, consolation to the sorrowing, life to the dead—salvation to all. He brought out the fact that Christ Jesus always healed those in need of healing then and there, rather than advising them to bear with their afflictions and the present, promising better things in the hereafter.

Glorify of Action

"He sent his disciples among the lost children of men equipped not with promises of better things in the distant, dim and vague hereafter," Mr. Flinn said, "but with proof of the certainty of better things here and now." and he stated that Christ Jesus taught his followers the glory of action, the blessedness of accomplishment, the worthiness of prosperity, the crown of intelligent and faithful striving.

In speaking of man's spiritual inheritance, the lecturer said that according to the teaching of Christian Science, a sickly, a gloomy, a hopeless person, a man, is one who is not equipped with what is meant by the divinely inspired Scriptural and scientific declaration that God created man in His own image, in the image of God created He him; male and female created He them. Mr. Flinn reasoned that one who accepts the dictation of error without protest and without assertion of his right to share in all the comfort and joys of life, must have forfeited in consciousness something of the image and likeness of the Christ stature, something of the spiritual inheritance which is man's inalienable birthright. And he brought out the fact that there can, of course, be no such forfeiture, for man's spiritual inheritance is not forfeitable. Since he was created in the image and likeness of God, Mr. Flinn said, the real man's perfection must be Godlike. He went on to explain this somewhat in detail, stating that if we believe that God made man in His image and likeness we are necessarily bound to believe that the real man is the reflection of God, and therefore, that unless God changes, the reflection must be unchanging and unchangeable.

He pointed out that it was because Jesus knew this that he went about everywhere healing the sick, the suffering, the needy, and the unhappy, tirelessly impressing upon his lowly followers the great fact that they were God's children, teaching them to throw off the shackles of want, fear and sin, and to claim and assume the dignity and the freedom rightly belonging to them.

Trusting God

What Christian Science is, Mr. Flinn said, can be expressed to the enlightenment of the common understanding in innumerable ways, and he explained that it is knowing that there is but one God, that He is good, that He is all, that He is in rapport with Him is to be in harmony with the infinite. He went on to say that Christian Science means trusting God, not merely in word, or profession or pretension, not now and then, but with all our hearts all the time. It is accepting the many invitations of the Christ to come unto Him in the spirit of surrender, the lecturer said, and to lay our burdens submissively and confidently at His feet. He told his audience that Christian Science means abandoning the material which is temporal for the spiritual which is eternal; that it is stepping from the uncertain ground of speculation to the solid footing of ascertained and demonstrable fact; that it is casting aside the frail reed of human conjecture and leaning upon the unending and unshakable staff of spiritual understanding. Here he brought out the fact that the progress of a Christian Scientist is measured not by what he thinks about it or how he speaks for it, but by the extent to which he has learned to live it and to demonstrate it. "Christian Science," the lecturer

WE HEARD IT SAID BY—
Lloyd L. Stanley, commander of the American Legion: "The Legion wishes to get in touch with any Civil War veteran in the village relative to the Memorial Day service."

summarized, "is rising to the Christ standard. It is loyal adherence to the Golden Rule; it is loving one's neighbor as one's self; it is keeping the Commandments; it is thinking rightly, seeing clearly, living cleanly."

In pointing out the difference between Christian Science and material medicine in healing disease, the lecturer stated that Christian Science finds in the mortal or human mind the source of every form of disease and discord; while material medicine traces or attempts to trace all disease to a material source; that Christian Science

holds that there is no sensation in matter, that it is the human or mortal mind which is susceptible to aches or pains, and that it is the human or mortal mind which must be dealt with in every instance where there is a claim of discomfort, discord or disease; while material medicine believes and contends that there is sensation in matter. In this connection Mr. Flinn read from the Christian Science textbook what is known as the scientific statement of being, which reads:

Quotes Textbook
"There is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. There, the fore man is not material; he is spiritual."

He stated that through faithful and intelligent application of the understanding of Principle laid down here—apprehension of which is not denied those who prayerfully and earnestly seek an understanding of the mighty Truth which it sets forth—may anyone prove for himself and for others beyond the possibility of doubt, that the spiritual is the only real. He held that it is the certainty and conviction of this central and foundational fact that impels Christian Scientists to abandon all so-called material thoughts and things as rapidly as their growth in spiritual understanding permits; and he declared that success in Christian Science healing is in proportion to one's realization of the nothingness of matter and the silliness of spirit.

In speaking of Christian Science treatment and healing, the (Concluded on Page 5, Part 2)

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