

Capacity Audience Hears Christian Science Lecture By Frank Bell, of New York

Before an audience that taxed its capacity the Baldwin high school auditorium last Sunday afternoon, Frank Bell, C. S. Christian Science lecturer, spoke under the auspices of First Church of Christ, Scientist, Birmingham. Mr. Bell, of New York City, was introduced by Mrs. Grace Abbaugh, Second Reader of the Birmingham church. Mr. Bell's address, in part, follows: Christian Science does not profess that reality shall be either created or changed. On the contrary it is real and only effort is...

Being spiritually minded, he saw the ten lepers as clean, ready to see themselves to the priest. He saw the paralytic by Bethesda pool as able to 'arise and walk.' No question appears to have occurred to him as to whether the two blind men could see; they were questioned only as to their belief. To him Lazarus and the daughter of Jairus were not dead but asleep. His statements on these and other like occasions show that he was conscious of the fact that through his immaculate spiritual understanding the physical sense evidence of evil was reversed and cast out. Such was the purity and strength of his realization that nothing but the good is true, that many earnest persons caught something of the 'mind that was in Christ Jesus,' and were lifted out of a sense of pain, deformity, sin, or lack. Not a fact was changed. Jesus knew that the kingdom of heaven was 'at hand,' that it was a state of mind, and that one could be 'instructed into it' as he said. The Christian Scientist, a follower of the Master, strives for that purity of heart which sees that purity of God, good, where impure material sense, impure because material, believes it sees that which is unlike good. In the degree that he succeeds in spiritualizing his thoughts he finds that this activity is fruitful of health and other abundances. When Jesus declared, 'He is dead that is dead,' it is recorded that...

'Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it.' These declarations are true, not only because they appear in the Bible; they are true because they could not possibly be untrue. Reason and logic affirm the sublimely simple proposition that the intelligence and ability to create a universe imply the intelligence and ability to create it again. But while revelation and reason agree as to the unanswerable fact, human sense argues that a thousand daily experiences that discord fear, sin, and dismay, myriad forms and phases of evil, do exist, are a part of actuality; that creation, if it ever was good and right, was not sufficiently good and right to remain forever good and right. There is conflict, in other words, between pure reason and human experience. Neither the visible theories of material science, the blind hopes of superficial religion, nor the stupid forgetfulness of sensualism will solve this problem. Fortunately, in all ages there have been prophets and seers who were not wholly deceived by the apparently overwhelming material sense testimony on the wrong side. In the nineteenth century a woman saw the incongruity between the traits of being and experiences of human life. She saw that perfect God and imperfect man could not both be true. Imperfection could not be real unless God, the creator of all, is its author. Imperfect creation could be the product of...

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