

# Judge Samuel W. Greene C.S.B.

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...uses a similar argument based on his discerning, or perceiving the perfect. He speaks of the "vain" which has blinded the minds of men, but is done away in Christ. And his summation of the mental process is in these words: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This is quoted by a modern translator of the New Testament in this fitting and useful expression: "And all of us, reflecting the splendor of the Lord in our unveiled faces, are being changed into likeness to him, from one degree of splendor to another, for we come from the Lord who is the Spirit."

In the active experience of healing work in Christian Science, one quickly recognizes that the same procedure is not the rule in every case. One of the notable healings mentioned in an example of healing quite different from the mental argument that has been brought out in this lecture is the fifth chapter of I Kings, was a leper. Information was conveyed to him that a prophet in Israel could heal that a prophet in Israel could heal. Obviously, Naaman was not a follower of the Hebrew religion, but he was to be healed. In the prophetic of this incident one sees that the prophet knew of his coming and apparently decided on the method of treatment before the arrival of Naaman and his company of followers. In this case the prophet did not even see the patient, but sent his servant with a message to Naaman to go and wash seven times in the River Jordan with the promise that he would be clean. At first Naaman was unhappy and unwilling to comply with the prophet's directions, but when he saw that there were rivers in his own country that were clearer and clearer and more buoyant than the River Jordan, he decided to try a question of dipping in the river. He would be more effective. However, through his party saw, and called to Naaman's attention, the reasonableness of the prophet's request and the necessity for obedience. His humble acceptance and compliance with the prophet's conditions may indicate a change of thought on Naaman's part, which resulted in his healing. Certain it is that the prophet had in mind that Naaman must express a change of thought concerning self before he could be healed. His words to wash in the River Jordan, was not a mere dictate that some action was to be taken by Naaman as an evidence of his faith in the word of the prophet, and his reliance upon the power of the prophet's God; it may well denote an entire and joyful acceptance of the possibility of freedom from this leprosy disease through his obedience. His action in complying denoted ridance of his hardness of heart, will, and a childlike faith in the prophet's word. The record further relates that he was immediately cleansed, and there is thought of in considering the language of the author, in telling of his healing, concerning Naaman's state of mind: "His flesh came again like unto the flesh of a little child, and he was clean." This reference to the little child is perhaps more inking of the childlike thought brought out in the Master's ministry that he who humbles himself as a little child, "the same is greatest in the Kingdom of heaven."

Christian Science in this spiritual interpretation, on the other hand, the Bible brings out frequently the connection and relationship between the Old and the New Testament, thus affording a glimpse of the continuity and scientific appearance and understanding of the divine presence and divine power through the ages of thought represented in the Holy Scriptures. (See Science and Health, p. 174; 172-173.)

One of the important features recognized and taught in Christian Science healing is the aliveness of God and His creation, and the nothingness of all evil, which is a term used to describe the unreal, or all that is unlike God. We can scarcely think or desire more perfect truth, or fact, than the aliveness of God and His creation. One could scarcely believe that any thinking Christian would dispute the proposition of God's aliveness, which is so often brought out in Scriptural passages; and yet the same Christians do a mighty work in the teaching of Christian Science that there can be no sickness, no imperfections, no evil in God's universe, because such conditions are no part of God and, therefore, are impossible and unreal.

In the Preface to the Christian Science textbook is this expression: (p. vii): "To those leaning on the sustaining infinite, to-day is big with blessings..." The time for thinkers has come. Surely Christian thinker is ready to adopt as his theory of life the scientific fact of God's aliveness and the perfection of God's creation.

The writer of the second chapter of Genesis, in his effort to describe

a material creation, prefaces his description of material creation by saying that it was created out of the earth. In Christian Science this mist is treated as myification, or mistake, or delusion. Others, as the "evil" mentioned by Paul, or darkness. Every believer or suggestion of sickness, or accident, or disaster, or calamity, (and a suggestion) of this mist which went up from the earth and which obviously did not come from God. We know in the light, and the effort in Christian Science towards healing is always a search for and pursuit of light, or truth, which obviously dispels or destroys the mist, and reveals God and His aliveness.

The further illustration as proof that healing as practiced by Jesus was a recognition of God's power as always present, rather than healing being a so-called miracle, or supernatural intervention of the Father, is to be found in the healing of Lazarus as related in the fourth chapter of John's Gospel. The Master's prayer indicated his state of thought: "Father, I thank thee that thou hast heard me; but I know that thou standest here; nevertheless, because of the people which stand by I said it, that they may believe that thou standest here, when I shall have said it." "I know that thou standest here; nevertheless, because of the people which stand by I said it, that they may believe that thou standest here, when I shall have said it." "I know that thou standest here; nevertheless, because of the people which stand by I said it, that they may believe that thou standest here, when I shall have said it."

...known as work or business. The study of the Bible, perceiving in the course of her study the need of spiritual interpretation and understanding of the Bible, and the reference therein to the spiritual basis for scientific activity in the business world, and one so engaged will find much to be learned from the teaching of Christian Science that will be helpful in pointing him to success.

Jesus emphasizes the necessity of service in man's activity as well as the necessity of seeking that activity in the spiritual realm. He said: "Give, and it shall be increased unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." He also said, "Seek ye first the Kingdom of God, and all these things shall be added unto you." In this connection it is interesting to notice the kind of God, and the things that are added unto you. In this connection it is interesting to notice the kind of God, and the things that are added unto you. In this connection it is interesting to notice the kind of God, and the things that are added unto you.

...the next few weeks. Michigan war plants are not running at capacity, and one reason is that the steel mills cannot get enough scrap metal to make the steel that is necessary. Why can't the mills get the scrap metal? Because the farms and attics and basements and back yards in this country have millions of tons of scrap metal. The average American—yo and me—we have not taken the trouble to turn it in to the government. This war is the people's war, and the people must win it by personal participation in urgent needs of this type.

The newspapers of Michigan have been asked by Washington to do a job. We intend to bring the message of scrap metal to every citizen in the next few weeks. We know the people of Michigan will do their part."

Automobile graveyards, under the WPB regulations, must turn over their stock within 60 days. So when you drive by the next automobile wrecking yard, and notice how the old buggies clutter up the place, don't start wondering why somebody at someplace does not get busy and do something. The answer is: The WPB is doing something about it. There is a steady flow of old cars into the wrecking yards, and also out of them. Count on that.

Local committees may decide to solicit donations of scrap metal, proceeds of which are to go to a local charity. A community hospital, the United Service Organizations, the army and navy relief fund, Red Cross, community chest, and so on.

Price of metal is fixed by Uncle Sam. Furthermore, the junk man is needed to sort and handle the metal prior to its shipment to the mills.

It will be compensated for this service on a basis which the government believes to be fair and

# Michigan Mirror

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...reasonable. The failure of the aluminum campaign, where huge piles of metal remained on town-ball lots for months, was due in part to the government's failure to put the junk man to work.

Who is going to pay for the collection of scrap? This war is the people's war, supported by the Michigan newspapers, is the people's party.

Municipal governments and state

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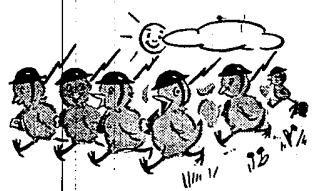
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effort, or to the "public health, welfare or security". Therefore, others can be provided new telephone service, where it is available, only on a temporary basis, the applicant agreeing to relinquish it on 48 hours' notice if it is needed for vital war or other essential purposes. These war-created restrictions will inconvenience many persons, we know. However, we shall continue to supply Farmington the best service possible under war conditions. And we look forward to the day when we again can give all the service wanted, "when and where wanted". But now, and for the duration, war needs come first.

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