A LECTURE ON

Entitled GOD IS GOOD

GEORGE SHAW COOK, C. S. B.

science one will quite naturally in- than the sum total of those spiritual ultimately arrive by way of atoms,

ith Christian Science in its applicaon to human needs are able to as-Science periodicals. In these vs, and in other ways, the suffer-

acute disease by spiritual means

he investigator will also learn that spiritual cause mgh Christian Science many have 1 rescued from lives of sin and

TEANS OF DELIVERANCE

tical with all that is good.

MIND IS GOOD od is also described with equal

fied our sense of God. Not tan words can adequately describe the insurance. There will appear ployment of terms or phrases can stead of one, if the sense-testimony liefs of the human mind which seem for one to have it does not prevent. comprehend the divine nature,

GOD THE ONLY CAUSE Upon first hearing of Christian we can have as creation nothing less inductively from elect back to cause, ator that is infinite Spirit, or Mind, verse, many philosophers, reasoning

sh is heir. Weekly in the Wednes- that God made man in "his own im- things which are not seen are eter- only cause and consequently in with vevening meetings of Christian age" and after His likeness. If God nal" (11 Cor. iv. 18) ence churches testimony is being made man in His image, it is certain PAIN AND SUFFERING en to the healing and redemptive that man must be exactly like his crewer of Christian Science. Week ator. When we recall that the one er week, month after month, and only cause is divine Mind, Spirit, Life, r after year, a never ending, un- Love, then we see that man in the the human mind, be painful or sore errupted stream of reliable evidence image of his creator must be spiritual, or sick. The human body separate the healing power of truth is going eternal, loving and good, like his from the human mind can have no

THE UNITY OF GOOD , the sinning and the sorrowing are point, we see that we have, first, a Many have doubtless had the experning to know that there is "ba'm perfectly good God who is infinite lience of dreaming that they were in Spirit, or Mind. Next, we have a pain when the body was in what is 'nmistakable and irrefutable proof perfectly good universe which is regarded as a normal state. Chriso be found on every hadd of the spiritual or mental, and consists of tian Science shows that all suffering er of spiritual truth to destroy those ideas that are good and true, and disease is a dream from which ing thought confronts mankind than nan error. Any earnest secker Then we have a perfectly good man the dreamer needs to be awakened. the belief in hereditary transmission with comparatively little effort included in this spiritual universe as The first step in the direction of free- of disease or of certain evil tenden-

nout the use of material remedies. universe and mortal man? What of Furthermore, God, being always acter, we are apt to rejoice that the abundance today as surely as it did hills neatles the wills will learn as the result of investi- the existence into which mortals seem good, cannot make use of evil for any individual has derived these from his two thousand years ago. It is well, they have so fately used on that these cases of healing by to have been born and out of which purpose or tolerate its existence in progenitors. But when the inheriby diseases ordinarily considered and indefinite future state? What The Christian Scientist is willing to evil mentality, there is regret and the kingdom of God would be added. side of the valley at trable. He will find that those of sin and suffering and sickness and admit that suffering and disease seem despair in place of rejoicing. thered among the beneficiaries of death? What of evil, and matter? to exist and that matter often seems If we are to admit that good tendistian Science have been healed We shall not ignore them, although quite real and very painful. He does encies can be transmitted by heredity, merely of so-called functional and we have already seen why in the best not deny that to human sense this is we shall also be obliged to admit that yous troubles, but in many in- sense they cannot be real for the sim- so, but seeks to correct this false evil is likewise transmissible. But ces of those considered organic. ple reason that they are not good. sense of things with the truth of be- Mrs. Eddy has freed thousands from will ascertain that frequently these No one believes that evil is good, al- ing. He finds that by a process of bondage to belief in hereditary transs have been pronounced organic though he may try to make himself substituting in consciousness ideas mission by her teaching that "heredincurable by reputable physicians, believe that in some way it has been that are good for beliefs that are ity is not a law" (Science and Health, that notwithstanding such pro- provided for his benefit. We have evil, he can free himself from the page 178). Christian Science teaches, ncement they have been healed begun with a good cause, which made sense of pain and suffering, which is as Jesus taught, that God is the only cetly and often quickly by Chris- all "that was made." Effect must be cafled sickness, as surely as he can, Father of man. It shows that in his Science treatment. He will find like cause. Evil is not like good, by a similar mental process, resist true nature man is the offspring of sometimes physicians are quite Matter is not like Spirit. Therefore, and overcome the temptation to sin. Spirit. Man's origin being divine ing to give Christian Science whatever final disposition is made of Evil, pain and disease are without Mind and that Mind being infinitely lit for these apparently marvelous evil and macter, they cannot reason- divine authority or actual existence good, man can have no evil heritage.

UNREALITY OF EVIL Christian Science in explaining the , and that some have been lifted onreal nature of evil first declares a the very depths of degradation that matter, being non-intelligent, depravity. He will find that these cannot be conscious of evil. It canons have been restored to their not of itself sin or have the impulse tful heritage of freedom from evil to sin. It cannot be hateful, dishoning the effect of Caristian Science iquity. He cannot have created evil. Christian Science is a restoration uman experience will find that Therefore, He cannot know or be to behold evil" (Hab. i. 13).

UNREALITY OF MATTER all this came to pass, and could of evil is the thought of matter. In-· a concrete answer from all the deed, they cannot be dissociated. stian Scientists on earth, that Where one is, the other will always ver would be, "It is because we be found. Mrs. Eddy's reaching that come to know that God is good," matter is unreal and that what apmple answer, is it nor? And get pears to be material substance is but tore simple, and scarcely less pro- the concept of the human mind, is d, than the declaration of the slowly, but surely, being recognized the John that "God is love." (I by material scientists to be correct. i iv. 8.) If as John says, "God is It has been said of what is called mat-"then God must also be infinite- fer that it is "a suppositional ood, for if we agree that God is vacuum in a hypothetical medium." ite Love surely we shall agree This "hypothetical medium" is known infinite, universal, divine Love is as ether, of which it has been recently written by Edgar Lucien Larkin, tristian Science teaches that Got The most refined experiments ever at both good and evil, but that He made, those by Michelson, failed utood only. Therefore, God, as un. 'erly to detect the existence of ether." tood in Christian Science, is all Rather indefinite and unsatisfactory

hing less than infinite. So as a at the London Congress of the of the purpose and plan of God for s for our discussion of Christian Natural Scientists of Great Britain, is nce in some of its phases, we have credited with having said: "The mafundamental proposition that God terial sciences are now explaining works of Jesus were done in accordood, not merely in a relative sense, marter by explaining it away." The ance with divine law. It teaches, always and forever immutably and material scientists who have explain- therefore, that the same works can ed matter away, leaving nothing in its be done again in the same way, for place but an indefinite hypothesis, real law never varies in its operation. ectness by the terms Spirit, Life, the Discoverer and Founder of Chrise. Likewise, we may properly the inreality of marter and of its familiar with the fact recognized and writing of his childhood experience Mind, the effect of which can be only r to God as infinite Mind or Prin- supposed cause by revealing the one admitted by physicians, that certain and of his parents, said, "The most

which are part of a material universe. langer, worry, hatred, etc., are now and coming as the sunshine goes and mental and but what dependence may we place said to produce poisonous conditions comes, never thinking of changing any sort of so-called mental control on the five physical senses which on or in the physical hode. If this is on the five physical senses which on or in the physical body. If this is their garments. Yet they never itings, p. 312). That which is alone testify to the reality of this so may not many cases of chronic caught a fever, nor did any of their e itself must be not only loving existence? At best the testimony of poisoning in the human system be children, nor felt the slightest touch good, but impartial, universal, the physical senses is faulty and un- traceable to a chronic disposition to of fear. ngeless and enduring. That which of the unreliability of sense-testimony could be cited. Every one knows only good and loving, but also only good and loving but also but nal, indestrucible, incorruptible, that the sense of taste is deceptive mediately manifests itself in a blanch- given ability to think truly at all ngeless, self-existent. That which and sometimes makes very cold ed face? If one is obliged to admit times and under all circumstances, nfinite Truth, Spirit, or Mind is chings seem hot. The sense of hear- the mental cause of some kinds of only good, loving and eternal, but ing often seems to make sound orig- physical disease, why not agree with st also be conscious, active, omni- inate in some place where it does not. Christian Science that, primarily, aff ent and omniscient. Thus through To illustrate the deceptive nature of disease is due to a mental cause? This ng some of these definitions of the sense of touch, one need only does not mean that all disease find that we have greatly ampli- dex finger, and after closing his eyes, wing blany types disease in due to a mental causer does not mean that all disease find that we have greatly ampli-

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According to Christian Science this garding those things which are spiritinfinite God, divine Love, eternal Life, ual and eternal? As a matter of fact, prevent fear? Nothing but the knowshould be deprived of it. Even in incorporeal Spirit or Mind, is the first the physical senses have no higher ledge that God is Love and that man daily experience it is seen, from a scious and only cause or creator. Since conception of reality than that which as the image of God is in reality purely human point of view, that there is but one cause, which is in- can be weighed and measured, where- nothing less than the expression of those qualities or characteristics harmless as

puire: "What does it promise to do or me?" "Does it promise to heal the sum total of those spiritual ideas that express their divine origin. Therefore, we learn in Caristian Sci-force or energy. Mrs. Eddy attributes of the only seal and may be reflected and manifested by all. To the extent the only seal and manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. To the extent the original divine or manifested by all. orrow, and lift from me the burden or mental or lift from me the burden or me the burden or mental or lift from mental or lift fr orrow, and lift from me the barden spiritual and exists as the result or care?" "Can it break for me the effect of the one infinitely good and to the entering of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and to the extension of the one infinitely good and the extension of the extension of the one infinitely good and the extension of the one infinitely good and the extension of the ex f care?" "Can it break for me the partent of care?" "Can it break for me the effect of the one infinitely good cause. It is plain that if one cause is the cause and it is plain that if one cause is the cause are cause. It is plain that if one cause is the cause are cause. It is plain that if one cause is the cause are cause. It is plain that if one cause is the cause are cause are cause are cause. It is plain that if one cause are caus This throws new light on the Scriptural declarations and that God made all false sense of intelligence and lite that was made" (Johne i. 3) and that claims to exist as the antipode of God. But she explains that the point out the evil effects of fear.

This throws new light on the Scriptural declarations new light on the Scriptural declarations that God made all false sense of intelligence and lite to his advantage. Many are reading to his advantage. Many are reading point out the evil effects of fear. They are even unite ready to urge 13.) So real wealth, or abundance, tioner would become FULFILMENT made, and, behold, it was very good" real Mind and creator is not mortal, but immortal; not human, but ditheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as unitheir friends not to be afraid, but they is as free as the sunshine and as univine. Thus the world of sense-per- are not always able to tell them why versally available as truth. But the Christ Jesus said The universal, complete expression ception is left without a divine cause. they have no need to fear. re the inquirer that it does all of of divine Mind, comprising all that the troublesome thing called matter of the fact that feet that feet that which is finite and divisible the fact that feet that feet that feet that the fact that the fac ds are bearing grateful mitter of God are beginning to under borrowed. leased and lost. Our ds are bearing grateful witness to includes spiritual man. This man reefact that they have felt the bearing for the lease of the leas ent touch of Christian Science in greatest the benegir lives and because of it they are ing redeemed from the ills to which in the description of creation in the like to the description of creation in the like to the like the like to the like t the is heir Weekly in the Week

> ILLUSIVE Because the mortal, material body is not conscious, it cannot, apart from sensation. It is obvious, then, that the sense of pain and suffering is to Reviewing our discussion from this the human mind and not in the body. THE APPEARANCE OF EVIL evils are not of God. God never ed in a vigorous constitution and re-

ably be attributed to the one good, and cannot even seem to exist to one Hib heritage is the heritage of good who is fully conscious of the allness and of good only. He is therefore and ever-presence of good.

y who were not able to succeed conscious of it. Christian Science ity. It is based upon the life and se struggle for existence, believing consequently makes the positive as- works of Christ Jesus, who was the t and doubt has for many been through Christ, the true, spiritual idea of all real law. We find that much sformed into an invigorating of God as being of "purer eyes than of the ministry of Jesus consisted in his work of destroying sickness, suffering, sin and death. If Christ Jesus Closely associated with the thought came to do the will of God, and spent his time largely in relieving mankind through the destruction of disease as well as of sin, then it can only be concluded that he regarded suffering as unlawful and contrary to the will of

know the truth, and the cruth shall make you free" (John viii, 32). The question occurs, "Free from what?" The answer is again found in the record of his work among men. It is recorded that he went about "doing | good" and "healing all manner of sickness and all manner of disease among the people,"1 The conclusion again is that if the truth as taught by Christ Jesus makes free from sickness and disease, then these evils are the opposite of truth and should be opposed and cast out as being no part man, who is created in His likeness. Christian Science teaches that the

to operate as law. Suppose a man to all from sharing it. If these senses cannot testify truly be sick from one or more of these | Real wealth or true substa of material things, how can they be mental causes. Will drugs cure not only universal, but indivisible, and discovered to give reliable evidence re-

FEAR OVERCOME

only cause and consequently is without actual existence. Thee is no fear in the universe of God and nothing in that universe of which man | For a cap and bells our lives we pay, could be afraid. There is no good in fear, for "fear hath torment," hence there is no God in it, and no truch in it. Christian Scientists do not, however, claim to have demonstrated as yet that they are entirely immune from fear; but they are much less fearful than formerly, and consequently, much less subject to disease and disaster.

HEREDITY NOT LAW

not subject to hereditary taint or cou-WHY SUFFERING SHOULD BE tamination. Purity and perfection have thus become useful members est or afraid. What, then, sins? God upon the Scriptures, teach that suf-God to sustain them and that, there- thinking results in the lessening of fore, they have no right to exist.

in poverty and distress, are now good, does not exist in God or as the arises. "What was the attitude of accepted beliefs are being proved not been mistakenly regarded as the ng their condition greatly im- manifestation or effect of God. arises, "What was the attitude of to be real law. The understanding been mistakenly regarded as the red hecause Christian Science has Christian Scientists do not, however, ing?" A study of the compete condition greatly im- mannestation or effect of God. Christ Jesus toward from an affer- that God is the only law-maker shows vicarious atonement of Christ Jesus, and the configuration of the configurati and a new insight into spiritual partion numan experience. They un
3. He will find those who are derstand that in this sense it must be great compassion be evidently and no real power to acknowledge that Christian recognized as a false claim to be renot being of His ordaining have no demonstration of man's at-one-ment nce has shown them how to be pented of and forsaken before it can timate. He declared that he matic influence: Christian Science e honest, just humble, loving, con- be demonstrated to be what it really not to destroy but to d rate—in a word, less selfish—than is—nothing. They understand that came in other mords to do the belief about it, that makes cliessing atmosphere of discourage. forgiveness, or destruction, comes of the Father, God, who is the source Consequently it shows that only right thinking will change wrong believing and free one from fear of climate or of its supposed effects.

Mrs. Eddy once treated a woman who breathed with difficulty when the wind was in the east. After treating her a few moments the breathing became natural. The wind, however, continued to blow directly from the east. (See Science and Health, p. Furthermore, lesus said, "Ye shall the direction of the wind, but the belief about it, that had made this woman's breathing difficult before she was relieved by Christian Science treatment. It is evident that such changes take place in consciousness and that the mental process which substitutes the correct idea for the mistaken belief and its supposed penalty, is not at all affected by the state the weather. This tends to show that real atmosphere is mental, or spiritual, as was indicated by Paul when he said, "For in him (Spirit or Mind) we live, and move, and have our being" (Acts xvii. 28).

CONTAGION NOT TO BE

FEARED e. Each of these terms conveys a infinite, indivisible substance to be kinds of disease have a mental cause. woeful fevers would break out in the e. Each of these terms conveys a divine Mind and its ideas. (See Sei- Christian Science declares that all discottages all about us, and decimate upon the divine Mind, or God, to case We seem to exist in matter bodies Human emotions, such as fear, were always at hand to help, going disease, the Christian Scientist is not

HEALTH AND WEALT

Member of the Board of Lectureship finite and good, there can be but one as spiritual sense recognizes as subkind of effect or manifestation, which is imponder- not fear or hate, will effect a per- telligent activity, faithful persistence, the darkness. courage, honesty, fidelity, etc. Christian Science shows that these quali-

> At the devil's booth all things are with the divine Mind Each ounce of dross costs at ounce is on this plane of of gald:

Bubbles we buy with a whole soul's tasking: Tis heaven alone that is given away, Tis only God may be had for the ask-

its Discoverer says at

DISCOVERY AND

range of mountains, its se

Nothing lies been

of being and reveal at

he discerns that which

anything in her d

Mary Baker Eddy and

tian Science. She did not

which already was, I

healing of physical di

the Principle underly

Always thoughtful and

early united with the Ca

church and remained a

life-work and the

and revelation.

Christ Jesus, while understanding the universal nature of good and that man as the son of God is eternally supplied with all good, nevertheless recognized that mankind needs food after tolling up our and raiment. But in pointing the confiner of the canon in that through Christian Science the reflection or image of his infinite dom from this evil dream of disease cies and traits. When the so-called kingdom of God, and his righteous range. Having att true way to find sufficient for tem- ing trails, they have finally poral needs he said, "Seek ye first the to reach the very and mortality is to know that these law of heredity seems to have result- ness; and all these things shall be viewpoint, they have But, you say, what of a material made anything that is not good latively good traits of mind and char- Right thinking brings a sense of before them. There I however, to remember that Jesus did Yonder through the valley not say to seek first the things, and ever-widening clean. On

CHRIST, AND CHRIST JESUS

Frequently students of the gospels fail to make any distinction between landscape sime the trave often consider these terms as being eminenes which end synonymous. Christ is the spiritual cern that which was eternal, changeless, universal truth of This experience of the God, which has been discerned to a trates the pha greater or less extent in all ages, but discovery. The which appeared in its perfection as an the spiritual reals? individual ideal in Christ Jesus. As cause of his ability to rise the one who best understood and most perfectly demonstrated the limitation of mater onness above the Christ, Truth, in healing sickness and altitude of bread, y sin, Jesus was the Wayshower and Exemplar for mankind.

PRAYER AND ATONEMENT Christian Science teaches its adherents to "pray without ceasing," and are man's divine rights and are deriv- constantly to seek a higher and bet-The question is sometimes asked, ed from his heavenly Father. Today ter understanding of the true mature Since the Bible contains a record of in many instances Christian Science is of God, and of man as His likeness. human suffering, why does Christian healing so-called hereditary diseases Furthermore, it requires the demon-Science, which is said to be founded and congenital defects through the stration of this understanding in right or rediscovery of primitive Christian- MAN-MADE LAWS NOT GOOD cal atonement to which Mrs. Eddy prophets, by Christ Jesus, nselves to be the victims of ennement and circumstances resulting posed to good and totally unlike in poverty and distress, are now in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in poverty and distress in God or as the position in pover n them a new outlook on the ignore the claim of sin to exist as a the fact that while the fact the perfect that so-called material laws education from her ber Baker, a graduate of Dan lege, and at the private

CHRISTIAN SCIENCE AND MESMERISM

Some who are unfamiliar with its teachings and practice suppose that that denothination until Christian Science is in its nature akin of Christian Science in mesmerism or is some form of 1875, having first de mental suggestion. Those who are practical worth of her familiar with the true nature of Christian Science know that it is quite un- Science text-book, like every form of meamerism. It Health with Key to the Be even differs from what is ordinarily In 1879 she organized the referred to as "faith cure." While Science Church, which was Jesus in his ministry often required organized as The First Ch faith of those who were seeking to Christ, Scientist, in I be healed, and Christian Science chussetts. In 1881 Mrs. E teaches that faith is in itself a desir- ed the Massachusetta I able quality, yet something more than College, the only in the exercise of what may be termed kind having a charter from "blind faith" is involved in the prac- monweafth, She tice of true Christian Scienctists Good," "Miscell The "prayer of faith" as understood and other standard mor in Christian Science is in fact the tian Science, Mrs. E prayer of spiritual understanding. The Christian 2 This prayer is the exact opposite of that form of mental treatment which consists in the exercise of human willpower or the effort of one person to control or influence the thoughts or another by means of mesmerism or wide grasp of affairs mental suggestion.

The prayer or treatment of the Christian Scientist is based upon his movement which spiritual discernment of the fact that there is but one Mind. The mes-The beliefs about infection and con- the belief that there are minds many have been New 1 tagion are constantly changing, but and that one of these many minds woman, and teally practically all physicians agree that a can influence another for good or garded by reaso have not done as well as Mrs. Eddy. DISEASE HAS A MENTAL CAUSE times of epidemic or threatened epi- as the safety of christian Science calm and fearless state of thought is evil. Herein lies the danger of meaa great protection to the individual in merism or mental ggestion; where works that for th, and the word already used, the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of marter and of its familiar with the fact recognized and martine of his control of the unreality of th

> endeavoring to hold his patient under Nor is the Christian Science w

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ing an impossible si God is indeed po has been proved by tions of truth to individuals whose spli of the Ranc tion was sufficiently possible for them tors. This succe has culminated in discovery of Christian

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ou are \$25.00.

the investigator were to inquire

I and always good. He is never as a medium, is it not? hing else than good, nor ever A noted Englishman, Mr. Balfour,