

Lecture on Christian Science

By George Shaw Cook, C. S. E. Given at First Church of Christ, Scientist, Tuesday Evening. Speaker Introduced by Mr. F. M. Lowe of S. Sheridan Road.

Mr. Lowe in introducing the speaker spoke as follows: Friends:

It gives me great pleasure to extend to you in behalf of this Church a very cordial welcome.

Though many wonderful discoveries and inventions have been brought to light during the last half century, the most wonderful of all was the discovery, by Mary Baker Eddy of the law or principle underlying the Christ method of healing. There are many thousands of people who have been freed by the application of this law, as given in Science and Health, from the bondage of disease, discord, sin and unhappiness. What it has done for these it can do for all.

To give those interested in Christian Science the opportunity to learn more of it, there is maintained as part of the organization of the Mother Church, the First Church of Christ, Scientist, in Boston, Mass., a Board of Lectureship, the members of which are qualified and authorized to speak upon the subject of Christian Science.

It gives me great pleasure to introduce to you this evening a member of this board, Mr. George Shaw Cook, C. S. E., of Chicago, who will now address us.

A little more than half a century ago an earnest seeker for the path that leads heavenward—one who had long been buffeted by the unsatisfying philosophies of the human mind—was driven to the very borderland of mortal existence by the all but fatal cruelty of an accident. In the last extremity of human need, this deeply religious woman turned unreservedly and forever away from matter to divine Mind as the one and only Savior, and was restored to normal health.

Having been healed by the power of God, it was only natural that she should have turned to the Word of God for an explanation of her cure. Patiently and prayerfully studying the Scriptures for the purpose of discovering the Principle and law of her deliverance, this faithful woman—Mary Baker Eddy—continued her search until it was revealed to her that the eternal Christ, which enabled Jesus to heal the sick and raise the dead, is present with and available to mankind now. This revelation of truth was put to practical test by Mrs. Eddy and demonstrated beyond the shadow of a doubt. It was then embodied by her in "Science and Health with Key to the Scriptures", which was first published in 1875. Through the study of this book and the practise of its teachings, many were redeemed from sin and healed of inveterate disease. In this manner was formed a nucleus for the Christian Science church, which in 1879 was organized to "commemorate the word and works of our Master," and to "reinstatate primitive Christianity and its lost element of healing" (Church Manual, p. 17). This church was later reorganized as "The First Church of Christ, Scientist, in Boston, Massachusetts," of which all other Christian Science churches are branches. The Mother Church and its many branches, together with the denominational activities of Christian Science, now constitute a mighty movement which is literally encircling the globe.

THE CHRISTIAN SCIENCE CHURCH

Without adaptation to the needs of mankind the Christian Science church as an institution would have no good reason for existence. In order to justify its presence among men, the Church of Christ, Scientist, must be ready to answer, not theoretically but practically, the question, "What is Christian Science able to do for suffering humanity?"

Better to appreciate the answer which Christian Science makes to the foregoing question, it is well first to gain some understanding of what the teaching of Christian Science stands for and to know that first and last it stands for the fundamental fact that God is good, that He is Spirit, Mind, Divine Principle, Life, Truth, Love. It also stands for a perfect spiritual universe as the creation of God, and for a perfect spiritual man as the likeness of God. It stands for the universal fatherhood and motherhood of God, and for the complete and perfect brotherhood of man. It stands for Christ as the spiritual idea of God and for Christ Jesus as the perfect exemplification of divine sonship. It stands for Jesus of Nazareth as the model Christian, the master Metaphysician, and the highest demonstrator of man's unity with God.

Christian Science stands for the law of God and the government of God, and for the absolute supremacy of God's law and government. It stands for the preservation and promotion and direction of man and the universe in accordance with the law of God. It stands for freedom from fear, for salvation from sin, and consequently for mankind's deliverance from disease and death. It stands for mental integrity and moral purity; for fidelity and faithfulness; for right relationship, unity of purpose, brotherly love, true charity, and real compassion. It stands for the conscious harmony which is heaven within, and for all that makes for the establishment of the kingdom of heaven, or harmony, among men.

CHRISTIAN SCIENCE DEMONSTRABLE

Having told something of that for which Christian Science stands, and having indicated to some extent that which it claims to do for those who are in trouble, may it not be pertinent to say something about what Christian Science is doing to fulfill its promises and something of the way in which it is being done?

Through the ministry of Christian Science many thousands have been healed of disease and redeemed from the very gates of death. Among these thousands there are those who have been raised from beds of un-

speakable pain, those who have been rescued from depths of degradation, those who have been freed from the bondage of poverty and incompetency. It is possible that some of these people would have recovered from their sickness under other forms of treatment or without any treatment. It is probable that some of them would have been reformed by other means and that some would have become prosperous in another way, but it is a fact that the great majority were utterly hopeless and apparently helpless in their misery until Christian Science showed them a way out of it.

How were these people healed of diseases which in many instances had baffled the most skillful physicians? They were healed by Christ, Truth, which takes away the sins and heals the sickness of the world. They were healed by reason of the knowledge that sickness is unnatural to God's man, and that therefore man need not endure it. They have found that the fear of evil is unnecessary, for the reason that every phase of evil is temporal and destructible.

Christian Scientists believe that they have demonstrated by results already attained that Mrs. Eddy has surely discovered and correctly set forth the Principle and law by which Jesus healed all manner of disease among the people of his time. Jesus said of his work, "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." The Father referred to as Jesus as being the Principle of his works was, according to Christian Science, the divine Mind. Jesus further said to his followers, "He that believeth on me, the works that I do shall he do also." Christian Scientists believe that as followers of Christ Jesus they have a right to do these works. They believe that divine intelligence is available to man now as it was in the time of Jesus, and that it manifests itself always through invariable law. They are, however, sensible of the fact that they have only begun to understand and apply the Christ-method of healing, and they do not pretend that they are always successful in its application. Yet they do know that Christian Science has already proved itself to be efficacious in the healing of many thousands of cases of disease, acute and chronic, functional and organic.

PUTTING OFF THE OLD MAN

Christian Scientists are proving step by step their ability to comply with the injunction of Paul to "put off the old man" (the mortal, material, sinful sense of man), and to "put on the new man" (the immortal, spiritual, sinless manhood), which "is created in righteousness and true holiness." In this endeavor they are finding that their success is in proportion to the faithfulness and assistance with which they return in thought to the fundamental fact which is the basis of all right-thinking and living; namely, that when God made all that is and pronounced it "very good," He made man in his likeness, and that nothing has since happened or will ever happen to unmake or undo God's perfect work. According to Christian Science, the putting on of immortality is not necessarily deferred until after passing through the experience called death, but may begin now, and must continue until the perfect recognition of the immortality and supremacy of Life displaces all belief in the existence of something which is the opposite of Life. This beginning is usually made as the result of a case of healing where-by the sufferer loses his sense of pain and disease and finds a sense of freedom and ease. Christian Scientists are grateful for the improved physical health and more harmonious surroundings which even a limited understanding of Christian Science has given them; but most of all they value the new and more abundant sense of Life which they have found in Christian Science.

Christian Science teaches that God is "of purer eyes than to behold evil, and that man as the likeness of God cannot know something which God does not know. It explains that evil is contrary to the will of God, who is always good, in purpose and in manifestation. Thus it induces the sinner to abandon his belief of satisfaction in sin and enables him to win forgiveness by forsaking sin. It is therefore a mistake to suppose that in teaching the unreal nature of sin Christian Science encourages the indulgence of sin. The fact is that it awakens the sinner to the absolute necessity of gaining a love for goodness that will enable him to abandon willingly not only the flagrant forms of immortality, but also the more subtle phases of evil.

TRUE AND FALSE CREATION

It is recorded in the first chapter of Genesis that "in the beginning God created the heaven and the earth," that "God created man in his own image," and that "God saw every thing that he had made, and behold, it was very good." But the seventh verse of the second chapter of Genesis says that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." The record of creation contained in the first chapter of Genesis and the account beginning with the seventh verse of the second chapter are so different as to be absolutely irreconcilable. On pages 521 and 522 of "Science and Health with Key to the Scriptures," Mrs. Eddy makes it plain that these two presentations of creation are entirely contrary one to the other. Any careful reader of the book of Genesis should be readily able to see the contrary.

The first record of creation declares that "the heavens and the earth were finished, and all the host of them." This finished universe of God is said to have been recognized by him as being "very good." This very good and complete universe, according to the record, included man created "in the image of God." Nothing is said in this record about matter, nothing about dust, nothing about a man whose "breath is in his nostrils." On the other hand, the very first statement about creation contained in the second account is that the Lord God (Jehovah) made man of dust and inspired this "dust" man with life. Man, instead of being the image of

the eternal God, is said to have been made of temporal matter. In this story it is not even claimed that man is the likeness of God. Man, who in the first chapter is recorded as part of God's perfect, finished creation, is here supposed to have been created or remodeled from clay. Why a divinely intelligent creator would have need to remodel a perfectly good and complete universe or any part thereof is not apparent.

The contrast between the first record of creation and the second account thereof could be emphasized in other ways, but it has already been made reasonably clear that if the first is accepted as true, the second must be rejected as false. Christian Science accepts the first or Elohist record as a statement of spiritual creation, and explains the second or Jehovistic account as an allegory evidently intended by its author to depict the belief in a material creation. That theologians and Christian believers in general pay vastly more attention to the mythical account than to the scientific record is to be regretted. The tenacious belief in this myth, with its "dust" man created by an anthropomorphic God, is responsible for all the ills to which flesh is heir. Mortal history is little more than a recital of the woes, the suffering, the tragedies which result from failure to discriminate between the true and the false. The supposed naturalness and inevitability of disease and death are due primarily to the belief that man was created by a corporeal God out of "the dust of the ground," whereas the understanding that man is the spiritually created and immortal likeness of divine Mind makes freedom from these evils certain.

WHAT IS THE REAL MAN?

Matter examined in the light of Christian Science is not substantial, for it is not the manifestation of that Mind whose creations alone are incapable of decay. For this reason the matter man, of the physical man, is seen not to be the real man of God's creating. If this be true, the question naturally arises, "What is the real man?" Christian Science answers that the reality of man is his mental or spiritual identity. These terms do not, however, refer to a finite mind which is identified with the human brain, nor to a soul that is supposed to reside in a material body, but to the individual reflection of the divine Mind, or Spirit.

Christ Jesus said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." While Jesus understood the claim for recognition made by "that which is born of the flesh," it is evident that he did not admit the validity of this claim, for he said, "It is the spirit that quickeneth; the flesh profiteth nothing." The words that I speak unto you, they are spirit, and they are life." It is obvious that the Master regarded the spiritual as the real. It would logically follow from the Christian or Christianly scientific point of view that matter with its diseased conditions is not "born of the Spirit," is not the outcome of the Mind which is Spirit, and therefore is without divine cause or real existence. Its supposed existence is due to a false or mistaken sense of substance and its nature is entirely spurious.

Some material scientists who profess to believe in God, and some theologians with materialistic or pantheistic tendencies, are prone to say that matter exists as the creation either directly or indirectly of God, who is admitted by them to be Spirit. But it should be clear that God, who is Spirit and Life, could not possibly create that which is capable of disease and dissolution. The man of His creating must be like Him. Therefore he must be mental, spiritual, heartfelt, perfect, immortal. A knowledge of this fact in Christian Science has brought to many a considerable degree of freedom from the belief that matter and its diseased conditions are natural and therefore inevitable. Nothing is really natural but good, and nothing is really inevitable but the triumph of good.

UNREAL NATURE OF PAIN

Because it has been made plain to Christian Scientists that pain is not a condition of matter, they have

Advertisement for Chicago North Shore and Milwaukee Railroad. Includes a map showing routes from Chicago to Milwaukee and various intermediate stops like Kenosha, Racine, and Waukegan. Text promotes electric line service and frequent trains.

found Christian Science treatment to be more efficacious in relieving those who are suffering pain than any other method of treatment available to mankind. Even stubborn chronic cases have been relieved and cured in this manner after they had progressed to the stage where drugs and opiates are useless. The reason for the extraordinary power of Truth in Christian Science to alleviate and eradicate pain will become clear to all when it is generally understood that pain is mental and not physical. Pain has its only claim to existence in mortal thought. Ordinary experience shows that it is difficult to locate pain. Sense-impressions often seem to make pain appear to be where it is not.

Advertisement for Washburn Piano by Lyon & Healy. Features the text 'Music for a Generation is built by us into every WASHBURN PIANO' and a price of '\$225 Sold on monthly payments when desired.' Includes a 'Tone Tests' box and 'Floor Patterns' information.

Vertical text on the far left edge of the page, partially cut off, containing words like 'Have', 'Now', 'formed', 'demand', 'er af', 'ies in', 'present', 'will be', 'recon', 'tries', 're', 'ammu', 'copper', 'en 19', '14%', '50 per', 'stock', 'of cop', 'the fac', 'continue', 'y some', 'ent re', 'profits', 'ompan', 'their', 'will', 'a sum', 'merit', 'should', 'y case', 'a profit', 'and buy', 'be too', 'strated', 'genuine', 's who', 'to own', 'golden', '000 has', 'at year', 'ies. It', 'only from', 'from the', 's reach', 'ly have', 'spanies', 'dividend', 'per 1915', 'quite a', 've been', 'g list.', 'States', 'ction of', 'has sur', 'At an', 'ents, the', 'at \$520-', '0,000 for', '13. The', 'domestic', 'for 1915', 'and it', 'be total', 'and sur-', 'to more', 'nd it has', 'that the', 'has been', 'years by', 'of the', 'a well-', 'that the', 'the first', 'congr', 'ce con-', 'half of the', 'e Ones?', 'afe ones?', 'and an-', 'on asked', 'ngeloes', 'uring the', 'emanat-', 'ies have', 'of copent', 'than securities', 'ly absolute', 'uch price', 'as firm', 'undisturb-', 'to prices', 'part of', 's during', 'ar. The', 'd in cop', 're watch', 'stocks', 'should', 'rices of', 'the whole', 'says he', 'l dealers', 'out over', 'Copper', 'tual ter-', 'Europe—', 'with—'