

COMPLETE LECTURE ON CHRISTIAN SCIENCE

BY JOHN C. LATHROP, C. S. B.

Large Crowd Attends Lecture at First Church of Christ, Scientist, Last Saturday Evening

A large crowd attended the lecture on Christian Science by John C. Lathrop, C. S. B., member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, delivered in the First Church of Christ, Scientist, last Saturday evening.

The lecturer was introduced by Leon E. Stanhope of Winnetka, who spoke as follows:

On behalf of the members of this church, First Church of Christ, Scientist, Highland Park, Ill., I extend to you a cordial welcome.

The subject of the lecture we are privileged to hear this evening, Christian Science, is one of vital and absorbing interest to all mankind.

The Discoverer and Founder of Christian Science, Mary Baker Eddy, with wisdom and foresight far beyond human intellect, prepared a little book of laws to govern the members of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., in the early days of the movement and from time to time, as the need became apparent, she added to these laws.

Concerning these laws a lawyer in a neighboring city writes in the current issue of the Christian Science Journal as follows: "Finally a copy of the Manual of the Mother Church fell into my hands. Being a lawyer by profession, I started to read this Manual as an example of law and as a study of Mrs. Eddy as a lawgiver. As I read I marvelled at the wonderful way in which the Discoverer and Founder of Christian Science had checked individual with individual and balanced function against function in the government of the Mother Church. I not only realized that I was reading the most perfectly balanced and the most wonderful law in the world, but I found myself healed."

In this Manual Mrs. Eddy writes she has ordained the Bible and Science and Health as Pastors over the Mother Church and branch churches, thereby providing impersonal preachers to preach for all time for the churches and the world.

In this Manual provision is also made for a Board of Lectureship, the members of which shall deliver public lectures on the subject of Christian Science. The lecturer of the evening is a member of this Board and is further qualified by long experience in the work with Mrs. Eddy, to speak with authority on his subject. I now have the pleasure of introducing Mr. John Lathrop, C. S. B., of Boston, Mass.

Mr. Lathrop spoke as follows: Christian Science was discovered by Mary Baker Eddy fifty-two years ago. Thirteen years after the discovery the first "Church of Christ, Scientist," was organized in Boston, Massachusetts. Since then nearly eighteen hundred organized churches or societies have been established over the world, forty-one cities each containing two churches or societies, and twenty-four other cities each containing from three to eighteen churches or societies. At the Wednesday evening meetings held in these churches and societies over ten thousand people each week publicly and voluntarily bear grateful testimony to the healing and regenerative benefits they have received through Christian Science. Scores of additional carefully authenticated testimonies appear weekly and monthly in the Christian Science Sentinel and The Christian Science Journal.

If these are some of the present fruits of Christian Science, Mrs. Eddy asks in her book, "Science and Health with Key to the Scriptures" (p. 349, "What will the harvest be, when this Science is more generally understood?")

DISCOVERER AND FOUNDER

I first met Mary Baker Eddy twenty-two years ago, when, on leaving the business world to embark in the practice of Christian Science, she invited me to visit her at her home in Concord, N. H. In those early days there were conflicting stories about Mrs. Eddy, and so I decided to keep on, as it were, my "business spectacles," look at her through them and thus not be fooled by any possible personal influence. Great was my relief and satisfaction on meeting a person who did not at all accord with what I had heard. I found myself in the presence of a person of marked gentleness and refinement, whose manner was quiet, modest, and deep-

ly sincere, who spoke with great earnestness, continually referring to God with such unusual trust and conviction that my thought soon left her personality and did not return to it. I discovered that instead of her human personality dominating me, something entirely above the human was governing Mrs. Eddy, and in turn strongly impressing me. I remember she answered some difficult questions, and her simple, unhesitating, strong, and certain manner convinced me that she was not depending upon her mortal self or human will for knowledge, but that her wisdom was the outcome of her implicit spiritual faith in God. Those who knew Mrs. Eddy best never had but one opinion about her absolute reliance upon the divine Mind for every daily move. I may add, merely in the way of confirmation, that in after years it was my privilege for a period of time to be a member of Mrs. Eddy's household, when I possessed every opportunity of watching her daily habits, which I found to be as honest and consistent in spiritual guidance and practice as were the fruits in abundant and beneficent results. What I then witnessed confirmed what I had gradually been formulating in my consciousness.

Namely, that Spiritual Truth has always been revealed to those who were most spiritually minded, and that Mrs. Eddy's natural love for God and His laws enabled her to understand and reveal both to this age. And so what I saw answered conclusively to me an old question. Was Mrs. Eddy commissioned by God or by man? And if by God, can God make a mistake? Gratitude opens the door to spiritual understanding, whereas harsh judgment closes this door. Gratitude, for the lives of great people, rather than opposition to their work and doctrine, constitutes the open door to spiritual understanding. History shows that those who profited most through the unselfish and noble lives of great men and women were those who were most deeply touched by a sense of gratitude for those lives. Noble motives will prepare one's thought for spiritual thought and discovery, and therefore the honesty and verity of Mrs. Eddy's great discovery will never be doubted.

RIGHT VIEWPOINT

There are in the world today, as there always have been, many diversities of human opinions or points of view. Once succeeded in changing a person's point of view and you give him a wholly different outlook, as when you change his point of view from west to south or from west to east. Suppose a person, who, from birth had been taught to wear blue glasses and to view the world through them, after twenty-five years of continual use of blue glasses, were told that everything was not blue but white and gold and green and brown. It would be difficult for him at once to credit the truth and change his way of thinking. If he were told to take off those useless and disfiguring glasses and have a look at things as they really are, he would reply, "You are mistaken. I have always seen the world this way, and so has every one else I know. Of course the world is blue and not green and brown and white and gold." That person's point of view would need to be changed. It is certain he saw everything wrongly, but was ignorant of it.

Most persons today are wearing "blue glasses" and do not know it. These are mental glasses through which they see the world, not as it really is and was created, but as their educated point of view has made it to them, and according to prevailing opinion, they will insist on seeing it so until they take off their "blue glasses" and change their point of view. Changing their point of view will change everything for them, and if their new viewpoint be correct, the outcome will be an ever increasing degree of harmony, health and happiness. Only proof and demonstration, however, convince us which point of view is right and which is wrong. Words only serve to awaken us and show the way.

There is little difference of opinion about the fact that mortals need a clearer way and a truer point of view. All agree that the world seems to be about as fall today as ever of sin and fear hatred and jealousy, impurity and disease, vanity and selfishness, and that calamities, tumults and wars have not substantially decreased up to the present hour. Surely it is too late now to believe that the cause of these evils can be traced to the great source of infinite purity and goodness, the one eternal and immutable Spirit, called God. Surely intelligent people do not any longer believe that God is the cause of human discord and suffering, any more than they believe that the principle of mathematics is the cause of the failures of pupils to understand and prove its unchanging rules. An ignorant sense of the rules prevents the principle of mathematics being correctly proved, and, just so, it is today discover-

ed by all fair minded persons who have removed their "blue glasses" that it is an ignorant material sense of God and His spiritual rules, which result in fear and disease, selfishness, war, calamity, and death. The way of health and harmony, the way of true prayer and salvation, lies along the pathway of right understanding. This right understanding comes through the study and practice of Christian Science, and in the measure that it is attained it constitutes a spiritual sense of God. The chief purpose of this lecture is to consider and, so far as the time allotted and the speaker's ability permit, to reveal this true sense in contradistinction to the claims and evidence of the false material sense or the material point of view.

When, as a business man, I attended my first Christian Science meetings and understood very little of the talks which went clear over my head, I determined that if ever in the future I spoke publicly on the subject, I would couch my remarks as it were, in the plain language of the street, so that the business man and other people could comprehend the Christian Science. But as one's thought changes from the material viewpoint to the spiritual, the latter becoming more and more natural and simple, one is inclined to forget those early resolutions. Besides the spiritual idea is so exactly opposite to the material belief, it is difficult always to express the higher idea in ordinary material terms so as to make it comprehensible from the material point of view. Jesus once said, "No man putteth new wine into old bottles." He used parables and similitudes to help reveal the spiritual idea. We are therefore confronted with the happy task of attempting to change your thought about matter and evil by the employment first of human reason, afterward depending upon divine revelation and demonstration awakening in your thought the true spiritual idea of God, man, and the universe.

MATTER

A friend of mine once said, "I recognize the power of the human mind over the body, and I recognize matter also." Matter is actually the greatest humbug in the world, as the world will sometime discover. Probably no other kind of ghost has fooled so many people, or deceived them so badly. Paraphrasing the saying of a famous American, matter may fool some of the people all the time, and all of the people some of the time, but it can no longer fool all of the people all of the time. To the five material senses, matter seems to be very real, but matter is not at all what it seems to be. Material scientists will tell you this. Its claim of possessing life or intelligence or substance is now found to be absolutely false. Under increasingly powerful magnifying glasses its nature as substance continuously changes, and its original form and character are reduced to the minute forms called ions and electrons, and the latter in turn are reduced to what practically is material energy or mind. Here material science finds itself halted by a great gulf, which it never will be able to bridge and continue farther with material reasoning or material knowledge. Under a very strong magnifying glass the particles of matter are seen to be constantly changing and moving about, as though at war with each other. This is actually the fact, and it has been taught in the schools that the material body undergoes a complete renewal once in seven years. This period of time has in recent years been gradually reduced, an eminent French scientist, Camille Flammarion, reducing the time by more than one half, and quite recently a scientist has announced that this bodily change takes place once in two months. If this be a fact it makes a total of just six distinct material bodies that you and I have exhibited during the past year. And we would ask, by the way, what has become of those so-called chronic diseases which you thought you had two, four, or six months ago? Surely they were not in matter.

And so matter is discovered through human reasoning to be quite a different substance from what it appears to the material senses to be, and to possess no life or intelligence of its own. And as material energy or mind, it is found to possess a very false sense of life and intelligence. Then it must follow that if matter has no life or intelligence of its own, it can have no sensation. Matter as flesh or blood, nerves or arteries, cannot ache, swell, harden, or be diseased; matter can form no opinion or report no message; for it is found to be a dream substance, which seems very real but which is not. Nonintelligent matter is not a lawmaker nor a lawbreaker for as it is without mind it can impose no laws whatever upon man. Matter is said to be largely impregnated with germs and microbes. Bad germs are said to cause disease and good germs to be necessary for health. As matter is found to be unintelligent and

unreal, there can be no bad germs or good germs; then there is nothing to fear or honor in this direction.

MATERIAL SENSES

As for the five material senses through which mortal mind substantiates matter, these five senses are correspondingly fallacious and ephemeral. Matter having no intelligence cannot of itself see, hear, taste, touch, or smell. Innumerable illustrations could be cited proving that the material eyes do not see, nor the material organism of the ear hear, etc. Hundreds of times daily you do not see what the material eyes are looking at, because the thought has been distracted by something else. Dreams are splendid illustrations to prove this. Eyeglasses, which are carefully placed outside before the eyes, should be fitted to the thought, and not to senseless matter. Just so with the hearing. A few minutes ago your ears did not hear that noise on the street, simply because your ears do not hear. Your thought or consciousness was on and hearing this lecture. Many times, while eating a meal, sometimes of many courses, if your thought be distracted by absorbing conversation, you will taste little or nothing you have eaten. Does not all this prove that your consciousness of sight, your consciousness of hearing, taste, is the only sight and hearing and taste that you have, and until you learn the truth about sensation, this consciousness is mortal mind and not matter.

MORTAL MIND

Mortal mind is nothing more or less than the false belief that there is life, intelligence, and substance in matter. What is left of mortal mind after all its false material beliefs have been exposed and reversed? It will not have a foot left to stand upon. Its fraudulent character will be laid bare to the world. Its finite, limited, self-centered beliefs are without Principle, therefore constitute selfishness, and from these selfish, willful thoughts proceed the sins and evils of the world. And, in turn, from these sins and errors proceed all the discord, disease and death which afflict mortals. Did not St. Paul call death "the wages of sin"? Jesus denounced the devil, or evil, as a liar, and the father of lies. A lie was never the truth, and can never reverse the truth, but truth uncovers a lie and destroys it. Thus it is discovered that sin and evil, in other words mortal mind, never had a real origin or existence, is really not mind but is simply error of belief. Now let it be understood that it is not the painful sensations of this false material sense which make it subtle or dangerous, but rather its pleasant sensations. But that kind of sensation which inevitably results by reason of its fallacy in mental discord and suffering, is not a permanent and satisfying pleasure. Therefore it is not a pleasure to gratify the false, deceiving senses, but it is a pleasure to master and overcome them.

THE REALITY

And so we turn from the falsity to the reality. Dreams in sleep, no matter how real or alluring they may seem, do not get us anywhere. We must awake and be quickened to make progress. The only way to reason away error is to demonstrate the truth. Human consciousness awakened to the truth will cause error to fall back upon and destroy itself. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." God is spirit as the Bible teaches, and Christian Science reveals that He is the only Spirit, or Mind. But how to be quickened by God, especially in the hour of trial, is the question. The Scriptures declare that God is too pure to behold iniquity, and that a falsity cannot be beheld by the divine Truth is now quite apparent. Then, if God, Spirit, cannot be seen or approached through the material senses, through what human avenue can He be reached and His infinite blessings be bestowed? The answer to this preeminent question should now be more simple. If God, the divine Mind, is to be reached through thought only, as many believe, what other channel of thought exists after the material has been eliminated?

SPIRITUAL SENSE

There is scarcely a normally minded mortal who holds not daily some thoughts of truthfulness, sincerity, faith, hope, courage, affection, purity, honesty; in other words, some unselfish thoughts, which cannot be called material, but which point thought higher to a universal good. Everyone knows that these and kindred thoughts bring satisfaction and happiness to lead to better things. Turning away from matter and self, moved by some motive for the universal good, is to touch the divine Principle of being, and is to gain some sense of Spirit, or God. This sense, which all normal mortals possess to some extent, even though they may be ignorant thereof, is known in Christian Science as spiritual sense, and is the only way through which man

knows God, and is known by Him. Christian Science serves to awaken these thoughts and motives, and by means of them to educate and encourage, until the spiritual sense of things is discerned and begins to be demonstrated or proved by overcoming the false evidence of the material senses, especially when that evidence is in the nature of fear, sin, and disease. Spirituality, or spiritual sense, may be thus awakened or generated, and may become a very common or general sense. In fact, the true sense of Spirit is a real common sense, even as the sense of matter is found to be nonsense, and Christian Science is but another name for this common sense law of life. Mrs. Eddy defines Christian Science in her "Fundamental Divine Science" (p. 1) as "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony."

DIVINE PRINCIPLE

The apostle John, than whom no disciple of Jesus made clearer the spiritual rules of life, said "God is love; and he that dwelleth in love dwelleth in God, and God in him." He that dwelleth in love, purity, honesty, unselfishness, knoweth God and is expressing God, whereas he whose thought is a channel for "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father," as John declares, "but is of the world. And the world passeth away and the lust thereof; but he that doth the will of God abideth forever." This "will of God" is known in Christian Science also as the will of Principle, the will of the one Mind, Truth, Life, and Love, for if the will of matter or the flesh is proved to be an error, sense forcing mortals into tormenting fears, incessant troubles, subtle sins, distressing disease, and direful death, then the will of divine Principle, when properly proved, produces the opposite results, and awakens mortals to moral courage, increasing purity, abundant health, unlimited harmony, and eternal life.

ITS PRACTICAL APPLICATION

Granting then, as all Christians do, that God is one infinite Spirit, or the omnipotent All-in-all, the question arises, that all-absorbing practical question which vitally interests all mortals, How is this divine Principle of the allness of good to be applied to the lives of mortals? How is it to save us from the fears, wickedness, and suffering continually experienced in mortal life? Christian Science answers that as the means is plain, the method is equally so. To begin with, the reference already made to the pupil applying the principle and rules of mathematics to overcome error, is a fair illustration of how God in His spiritual laws should be applied in the minds of mortals to overcome there the errors of existence. The truth about the principle of mathematics dawn upon the striving thought of the pupil, and in this ratio the error disappears; just so, the truth about the infinite principle of Life, God, the truth that Spirit is infinite and omnipotent, dawn upon the receptive thought, and exactly in the same ratio do the discordant and false material beliefs of life in matter vanish. In mathematics this is called demonstration, and it is called the same in Christian Science. To demonstrate the allness, omnipotence, and perfection of divine Principle, therefore, becomes the whole duty of mankind, and in proportion as this is done, the lives of mortals are brought into harmony with God, and salvation and perfection are attained. No movement should be made, no work undertaken, no thought should be given to the body, no thought projected into consciousness, before it is first weighed by spiritual Truth and Love and not found wanting.

PRAYER

The method of believing and affirming with absolute certainty that God is just what the Bible implies Him to be, namely All-in-all, and believing as Jesus taught, that the things one righteousness asks for shall come to pass, indicates something of the true nature of prayer according to Christian Science. Proving the divine Principle of his being in the destruction of sin, sickness, and death is a practical and certain illustration of true prayer which should appeal to every earnest Christian. Instead of being prayerless, as some have imagined, Christian Scientists, in so far as they practice their Science, live lives of continual prayer. They pray morning noon and night; they pray before they work, eat or sleep. The Christian Scientist prays, not to beseech the infinite to grant some personal desire, or to inform the All-wise of something God does not already know, but he conscientiously affirms the truth of being, and denies the errors of belief, opens one door of his thought and shuts the other, until harmony, health, and peace are brought into and govern his consciousness and his prayer has been answered. This prayer is not, therefore, a belief in a blind, personal deity, nor a "wavering faith in a far-

away mysterious God, but it is a faith which has advanced to spiritual understanding, and become settled, certain, and always available.

The Bible declares, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Salvation does not follow a blind personal belief in a personal God or a personal saviour; if it did, we should not be admonished to work out our own salvation, or be told, "He that overcometh shall inherit all things." This work of overcoming can only effectively be done according to a divine Principle and rule, and this Principle or rule must sooner or later be understood by each individual in order to "put off the old man with his deeds" and inhabit the kingdom of harmony. Blind faith is ignorant of sin and how to handle it; it knows not how to uncover and rebuke error, therefore this fatal omission prevents the answer to its prayers. Blind faith accomplishes some measure of good; good motives could hardly fail to reap some reward, but mental blindness, Mrs. Eddy explains, "clings fast to iniquity" (Science and Health, p. 448), and naught else than enlightened spiritual understanding will uncover and destroy the manifold delusions of sin, sickness and death.

DISEASE AND ITS REMEDY

Gaining an understanding of spirit, and the omnipotent power of spiritual laws, and an understanding of the false nature of matter and of mortal mind and material laws, the seeker is armed successfully to cope with any human discord. Is it then surprising that he should presume to heal disease as well as sin? What is disease that it should elude the minister and be assigned to the physician, and what is sin that it should defy the physician and be allotted to the minister? From whence originated both? From God? No, neither the one more than the other. Jesus' identical handling of sin and disease should long ago have convinced the world that they have an identical source. Centuries ago David wrote: "Fools because of their transgression and because of their iniquities, are afflicted. . . . Then they cry unto the Lord in their trouble, and he . . . sent his word, and healed them, and delivered them from their stragglings." Christian Science has undeniably demonstrated that much of the so-called chronic and incurable disease is caused by hidden or willful sin, and very few physicians today will contradict this. Then it is true that they both have their origin in thought; their cause cannot be in matter, since matter is nonintelligent. Their remedy is that power which will permanently heal the thought cause, and this remedy is the Word of God scientifically understood, which, in the words of the Bible, "is quick, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and all the joints and marrow, and is a discernor of the thoughts and intents of the heart."

My friends, to one who has proved this truth for over a quarter of a century, as I have done, and witnessed the Principle of Christian Science heal nearly every known disease and sin, this is not a theory but a fact. It can no longer be said, as was stated in the "Medical Record," that it is doubtful whether the sum total of diseases is any less than it was before the medical profession reached its present high standing, and that in the opinion of some medical men diseases are on the increase." Mrs. Eddy writes in Science and Health (p. 404), "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth." This cannot longer be doubted when spiritual sense versus material sense is clearly understood. Fear and sin, Christian Science teaches, are elements of all disease, and fear is the cause of the majority of human troubles. The understanding of Christian Science prevents fear and heals fear, and in this alone is Christian Science a priceless benefaction to the human race. Established on the rock of spiritual understanding, you will no longer fear "the fury of the oppressor," or what mortal man or mortal belief can do unto you, for possessing consciously the sense of divine reality and protection, "where is the fury of the oppressor?"

FALLACY OF HUMAN WILL

BLIND FAITH

Christian Science teaches that the real power in the universe is necessarily Spirit, Mind, God, and that in the final analysis, whatever the temporary evidence may be to the contrary, there really cannot be any other power than God. If matter in its different forms cannot cure the sick, no more can its false and suppositional mental cause, mortal mind or human will, do so, both being the same in quality and powerless. The human will expresses the selfish, aggressive, and therefore false nature of mortal mind. This false nature appears to control human beings and human destiny, but Christ-

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