

A LECTURE ON CHRISTIAN SCIENCE

BY DR. WALTON HUBBARD

Delivered at First Church of Christ, Scientist, Highland Park, Saturday Evening, March 8th

In discussing the subject of Christian Science it is my purpose to tell you something of its Discoverer and Founder, Mary Baker Eddy; something of my experience in changing from the practice of medicine to that of Christian Science; and to state briefly some phases of its logical reasoning, and the results following its application.

Every advanced idea, every unfolding of Truth, has come to the world through the avenue of some human intelligence. Whoever has discovered or presented Truth has done so only because of his fundamental qualities, molded by environment and education, have made such a one a suitable channel for the presentation of a particular idea. It was not Shakespeare, the poet, but Newton, the mathematician, who discovered the law of gravitation; not Kipling, but Edison, to whom the secrets of electric lighting were revealed. It was not Napoleon, but Lincoln, who wrote, delivered, and lived the Gettysburg address. And so it was not some materialist, but Mary Baker Eddy, who discovered Christian Science, and the spiritual character of its teachings as well as the results following their application are of necessity a correct index of the type of thought through which they came.

Mrs. Eddy was peculiarly fitted not only for the Discovery of Christian Science, but for its presentation and explanation. She was naturally and inevitably the author of the Christian Science text-book, "Science and Health with Key to the Scriptures." From early childhood she manifested a deeply religious nature. She was a tireless student and investigator. In addition to these qualities, she was possessed of an ability as a writer so that from girlhood she was a contributor both in poetry and prose to representative New England publications. Those who are familiar with Mrs. Eddy's work, marvel at the immense capacity for independent thinking and research which she manifested. She tells us that she always felt compelled to hunt for the law of healing. She says: "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon." ("Retrospection and Inspiration," p. 24.)

No wonder that this persistent and unselfish search for Truth should have been rewarded by the discovery of Christian Science!

How Discovery Was Made
For three years following her discovery Mrs. Eddy devoted all her time to a deep study of the Scriptures, seeking a solution of life's problems.

This investigation revealed the fact that the entire Bible record teaches conclusively that a right understanding of God has always brought dominion over all material conditions, and that when the knowledge of Truth has been correctly applied it has always been attended by healing and regeneration. The Scriptures abound in evidence that to understand brings healing.

The fact that healing and the knowledge of Truth by which we are to get healing has been passed over as not meant for this time or for all mankind, has been due to no fault of the Bible in presenting it, but to our attitude and thought in approaching it. Because we had been educated to believe that physical healing must be brought about by material means, we had not deemed it possible that God had provided spiritual healing from sickness and every form of error, so we unconsciously studied the Bible with the view of substantiating our own preconceived notions about what it ought to teach.

Although the Scriptures declare that man is made in God's image and likeness, and is upright and holy, we have rather hunted for those statements which pictured a carnal man as sick, sinning, and fallen.

We are led through the study of Christian Science to try to stop viewing man as sick and sinning, and to accept the fact of his righteousness and dominion, which is insisted upon throughout the Bible, and to undertake to manifest this dominion over all things.

No Healing in Drugs
To most of us as the body, with its many forms of sickness and error, seems to need most immediate attention,—first, because it has such a vast number of sicknesses to which it seems to be subject; and second, because the history of material means for the alleviation of these troubles shows them to have been almost a complete failure. I say almost a complete failure, because the latest remedy and the latest method, the ones that have replaced last year's remedy and last year's method, have not as yet been proven useless; but the history of the past hundreds of years will repeat itself, and next year a new set of material remedies will replace what will then be this year's failures.

Now, the history of various drugs and remedial agents is practically identical. On the first appearance of a drug it seems to accomplish marvels, because the belief in its ability to cure is limited to a small number who have enthusiastic belief in its efficacy. But as the remedy becomes more generally used, and by those who have less faith in its virtue, its administration is not always followed by healing, and sooner or later the failures far outnumber the successes, and it is discarded for some new medical marvel which is destined to go through exactly the same procedure.

Some years ago a new and supposedly wonderful remedy was advocated for the treatment of pneumonia, and the medical journals were full of the records of the almost instantaneous cures which had come about through its use. As a practicing physician I prescribed this remedy, but with no result. I have since come to see that the remedy worked just so long as it had some enthusiastic optimists believing in its efficacy, but failed to work as soon as it became generally used by a generally pessimistic profession; a profession grown pessimistic through its continual history of drug failure. This drug, in spite of the marvellous cures accredited to it for several years, has long since gone the way of dismal failure of those that preceded it.

Other Material Methods Fail
Surgical and other material forms of treatment are constantly in this same process of change. The methods of a few years ago have in some cases been absolutely reversed. It has not been so many years since it was thought that piercing the ears cured sore eyes. Of course we would consider such treatment very foolish at this time, yet today the surgical world is cutting out the tonsils and pulling out the teeth in an effort to cure rheumatism.

In making these statements of the failure of drugs and other material means to continue to cure, I am not criticizing the doctor. We live in our communities of physicians of high character who are earnestly doing all that they can to alleviate sickness and suffering. I am not criticizing the doctor, because he does the best he can with the poor weapons which have been given him. I am simply pointing out that it is not the drug or the material method which accomplishes anything, but the belief which is entertained about them.

Disease Is Mental
In practicing medicine I soon found that there was a certain mental element in every case, and as it was obvious that this element could not be reached by any material means, I began to try to estimate just how large a factor it was in every case that came to me. At first I thought that every case was partly mental, and partly physical, but as time went on and through practice my observation of the mental side of the question became more keen. I saw that many types of sickness were wholly mental, and finally came to see that they were entirely so.

This did not mean that I was a Christian Scientist—far from it! I decided that since I had to deal with so large a mental question, which the medical profession either wholly or almost wholly ignored, I would study mental healing from every standpoint from which it had been presented, with the idea that I would find in all literature on the subject the presentation of the same principle, and so would have a broader view of the question than any single writer, and with this knowledge would be able to heal. Accordingly, I studied everything I could find from mental therapeutics to Christian Science, and as I studied I saw that all were alike except one, and that one was Christian Science.

Christian Science the Remedy

Christian Science was the only one that had so large a grasp of the illness of God as to refuse to dishonor Him by admitting that anything that He had made was imperfect or could become imperfect; was sick when He created it, or had within it any God-given quality that could allow it to become sick. It was the only one in which there was no compromise with matter, and which dared to deny the material world, the flesh, and the devil, because they were contrary to His creative perfection; the only one that dared to deny the actual existence of anything unlike God, and therefore the only one that offered assurance of healing after human hope and human will and human reason had failed.

Do you suppose that when I saw all this I accepted Christian Science? No! Instead, for two years I read everything I could find against it (and it was at a time when there was much criticism), in the hope of convincing myself that it was not true, for I saw that the spirituality of Christian Science would not mix with my profession, and I did not want to give up the practice of medicine. But the more I read against it, the more I became convinced of its truth, until finally I forsook the practice of medicine and adopted that of Christian Science.

My experience covering a period of nine years in the practice of medicine, followed by the practice of Christian Science, has proven to me that the results following Christian Science treatment are incomparably better than those following the use of material means. I should say that 80 per cent of those who were successfully treated in Christian Science were suffering from conditions which had either been pronounced incurable, or from which they had received no relief through repeated attempts with material means.

We need to know something about God, however, in order to appropriate the healing, and throughout the entire teaching of Christian Science the necessity of spiritual understanding is constantly insisted upon.

Spiritual Understanding Necessary

On page 488 of "Science and Health with Key to the Scriptures," Mrs. Eddy has pointed out that the verb believe as used in the Bible has more the significance of understanding, and she further explains that "the Scriptures often appear in our common version to approve and endorse belief, when they mean to enforce the necessity of understanding."

Throughout the entire teaching of the gospels both Jesus and his disciples constantly asserted that salvation was to come as a result of believing—as a result of having faith in God. We are constantly enjoined to believe and have faith, but we have generally accepted these words in their most shallow meaning and have thought that all that was required of us was tacitly, to believe and we should receive all that Christianity had to offer.

The Greek words for belief and faith are from the same Greek root, a word that means "conviction of

truth." To be convinced of truth means to know, to understand truth. Our dictionaries give this deeper meaning as the one to be used in a religious sense, but our everyday use of the word believe in the sense of giving credence to, and of the word faith in something of the same sense as the word hope, tends to obscure the larger meaning of the words.

Blind Belief Insufficient

In the eleventh chapter of the epistle to the Hebrews, the writer, after defining faith as "the evidence of things not seen," gives an example of how the word is to be used when he says, "Through faith we understood that the worlds were framed by the word of God." Now it would manifestly be impossible for us to perceive "that the worlds were framed by the word of God" through anything less than spiritual understanding.

In the third chapter of Acts, Peter, in his sermon on the healing of the lame man, describes his method by saying, "And his (Jesus Christ) name through faith in his name hath made this man strong." Here the statement is made that healing came about through faith, spiritual understanding of the name of Jesus, the Christ, but the word name as used in the Scriptures had a deeper significance than it has in our modern times. The idea of a name in the Hebrew language and the Hebrew mind was not merely that of a sound by which an object might be designated, but that of a significant term which should really indicate its quality or nature.

The idea was so deeply imbedded in the thought of the people of that time, that the Old Testament names of various Bible characters were changed when their natures changed. Abram to Abraham, Jacob to Israel and later Saul to Paul, are instances of this kind.

The Master said in his prayer to his Father, "I have manifested thy name unto all men; which thou gavest me out of the world; and what did the Master do but to manifest God's nature to the men that God had given him out of the world?"

So then, Peter's statement, "And his name through faith in his name hath made this man strong," meant that the manifestation of Jesus' nature, the Christ, or God's perfect man, which he had revealed to them, had made this man whole.

Again and again it is pointed out in the New Testament that faith in his name, that is, understanding of his nature, is what heals and saves in every instance.

The Bible speaks of God as Spirit, as Life, as Truth, and as Love, and these words are used not merely to find other terms by which we might speak of God, but just as other names in the Bible are used, because they express His nature, and hence enlarge our understanding of what God is. The Bible also speaks of Him as the creator,—that from which all proceeds.

Mrs. Eddy following out this same thought of using terms which express the nature of God, in order to enlarge our understanding of Him, uses the word Principle to express the thought of creator, since Principle is that from which all proceeds and by which all exists.

Mrs. Eddy has also given us the term Father-Mother, by which there is brought to consciousness the completeness of the creator, the motherhood as well as the fatherhood of God, and also a larger thought of God as Love. When we think of God as Father, our thought of Him is apt to be limited by our earthly sense of fatherhood, which, no matter how complete, is still lacking in the fullness of those qualities of love and tenderness which the mother thought expresses.

No matter by what term we may think of God, a logical deduction as to the nature of man and the universe will always bring us to the same point,—that of the utter perfection of all that God has made. Following this out the thinker must of necessity recognize the unreality of sickness and all that is contrary to His divine nature.

God Is Mind
Let us consider the fact that God is Mind, the only Mind, for to the degree we are able to get rid of sickness and sin.


Perhaps not all have been in the habit of thinking of God as Mind although most anyone admits that God is wisdom. The word wisdom has generally been defined to mean a degree of knowledge so that infinite wisdom—wisdom without degree—and infinite Mind are the same.

We may illustrate the divine Mind by using the ordinary conception of a human mind as an example, for although the human mind is not real, in certain infinite ways it counterfeits the divine Mind.

You say your friend has a fine mind. You say you know this because he has many fine ideas which he expresses. You have never seen the expression of it in ideas. If he never moved a muscle, never spoke a word, you would rightly conclude there was no mind there. So a mind to be called a mind must be filled with ideas, and an idea by virtue of being an idea must be expressed. It is impossible to conceive of a mind filled with ideas yet unexpressed, for a mind with no expression is not a mind, but a blank. You would say that a rock has no mind and no ideas simply because it has no expression, for where there are ideas there is expression. The infinite Mind therefore is filled with an infinite number of ideas of thoughts which must be expressed, and the activity, the reflection, the manifestation of these ideas constituted man and the universe. God's ideas express Him "in countless spiritual forms."

"These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God." (Science and Health, p. 503.) As God's idea we exist in divine Mind, and are perfect, spiritual, and immortal,—and because we exist in God the Scriptures declare that "in him we live, and move, and have our being."

There is a further quality of an idea that we must consider: An idea has no power to do anything or to be anything except as an idea of the Mind in which it exists. It cannot



The Great White Way

WITH ITS THOUSANDS of brilliant electric lights, its unexcelled Motion Picture Theatres, Cafes and Restaurants, its artistically arranged display windows, its clean streets and pleasure seeking crowds, the Heart of Milwaukee offers the visitor attractions comparable with Broadway, New York.

Especially on Saturday and Sunday evenings, the Wisconsin Metropolis presents a sight not equalled in any other city in the Middle West.

To visit Milwaukee's Great White Way, go the Electric Way. 36 all steel limited trains maintain an hourly service daily direct to the center of Milwaukee, and on Saturday afternoons, Sundays and Holidays there is a train every 30 minutes over the NORTH SHORE LINE, THE ROAD OF SERVICE.

Express Service

There is an express train every 30 minutes, which makes one stop in each town between Evanston and Waukegan. Persons traveling short distances will find this a very convenient service.

For additional information apply to

North Shore Line

CHICAGO OFFICE
66 West Adams Street
Phone: Central 8280

HIGHLAND PARK TICKET OFFICE
Phone: Highland Park 1361

MILWAUKEE OFFICE
187 Second Street
Phone: Grand 1136

Trade In HIGHLAND PARK

change itself or become more or less or different than Mind intended it should be, for it has no volition of its own and must of necessity express exactly the qualities of the Mind whose idea it is. For example: If joy have a thought of love for your neighbor, this idea cannot get away from you and change itself into a thought of hate. In like manner the ideas in Mind must express exactly what Mind intends they should express.

Man is the perfect idea of infinite Mind, God, and as such an idea has only divine volition. He has therefore no volition to choose to do evil, or to be sick, nor can he become separated from the Mind which contains him. Man then, God's idea, God's image and likeness, has all the qualities of God and not a single quality which is not of God; therefore he is beautiful and holy; spiritual, perfect and immortal.

What is the nature of God which man as God's idea must manifest? God is Love, and infinite Love can have within it no thought of fear or evil. God is Life, having within it no element of sickness or death. God is Spirit, and there can be no matter where all is Spirit.

We say that God is omniscient, omnipotent, and omnipresent but often with little thought of what such a statement means. Whatever of science or knowledge a person may manifest is a mental, not a physical expression. Likewise his power or potency is but the expression of thought either on his body or in other ways, and his presence is felt through his thought and action by those who have never so much as seen his person.

Few of us have seen the President of our country in the flesh, yet most of us have felt in some measure his knowledge and power and his presence in the nation. These qualities are mental, and omniscience, omnipotence, and omnipresence, are God's qualities because God is Mind. Mind is omnipresent, manifesting omnipotence to the exclusion of every belief in any other power, and expressing omniscience—all science or true knowledge—to the exclusion of every material belief. Man's existence is within the infinite Mind. He manifests only that Life which has within it no element of sickness or death. He is kept in that Love which provides health and joy for his ideas in infinite abundance. He is spiritual and not material because he dwells in everpresent Spirit.

Mortal Ideas Unreal
The recognition of the fact that God is Mind, and that the real and spiritual man lives within this Mind leaves no room for a mortal, material, sick and sinful man, yet we have the problem of materiality with its sicknesses and woes to contend with.

COMFORT-CARE CLEANLINESS

Dogs, Cats and Pets boarded by week or month

Washing and Trimming skillfully and humanely done.

H. CHADWICK
720 Deerfield Av. Phone 1228
HIGHLAND PARK

PHONES
Office 597 Residence 490

H. W. Huber Electric Co.

Electrical Contractors

15 S. St. Johns Ave

Keep your Property Insured with

James H. Duffy
Fire Insurance Agent
Representing oldest and best American Fire Insurance Companies

377 Central Ave.
HIGHLAND PARK, ILL.
Telephone 79

Telephone 715-M
Screen and Storm Sashes

JOHN C. BORCHARDT
Carpenter and Builder
622 Homewood Ave.
HIGHLAND PARK, ILLINOIS

TELEPHONE 337

DR. J. W. SHEDD
DENTIST
47 St. Johns Avenue
HIGHLAND PARK, ILLINOIS

Continued on Page 9

There's no
Electrical Heating
Is a soft fl
fair adjusta
position of
The degree
is controlled
ready quick
being con
any lamp

Public Se
of Northe

HAR MITC

Suits Mad
To Order On

Extra PAID
With Ev
TAKE TH
Spend 50 or
gar fare and
to \$30.00

All You Have To
Measure and Fit

HARRY M
16 E. East Joo
Bottle, 1 State and

SURPRISING

70 A
Egg Bo
GALVANIZ

Order all sold careers with
unlimited reproduction
entirely accurate, all guarantees
and instructions. Send for
order, we ship at once. We
always in position to check
and correct double errors. To
order, send money order or
check. We will guarantee
the quality of our work. If
you are not satisfied, we will
return the goods at our
expense. Write for our
free literature. We are
located at 425 S. S. C.

Auto Acc
Carlisle Con
Fulcrumizing an
Orders given m-
What do y
Tel. 909 J.