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**SYNOPSIS OF LECTURE ON CHRISTIAN SCIENCE**

GEORGE SHAW COOK, C. S. B.

Delivered Last Saturday Evening. Large Crowd Listens to Short but Interesting Talk

Introductory Remarks by Mr. Robert P. Walker

Friends, we are gathered this evening to hear a lecture on Christian Science, or the "Science of Christianity."

We will all agree that Christianity refers to the doctrines taught and practiced by Jesus. His doctrine or method was not based on mere faith or belief, but upon an understanding of divine Principle, therefore it was strictly scientific. It gave him a true sense of God and of His reflection, the perfect man. He proved beyond question that his theory was correct, in the healing of sin and sickness, the raising of the dead, walking on the water, and in many other ways. We are therefore justified in speaking of his religion, as Mrs. Eddy terms it in Science and Health (page 473), "the Science of Christianity," or Christian Science. Jesus commands, "Go ye into all the world and preach the gospel to every creature," Mark 16: 15. "Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give," Matth. 10: 8, and "He that believeth on me, the works that I do shall he do also," John 14: 12.—were meant not only for that particular period but for all times.

Those who are working, praying scientifically, are worthy to be called true Christians, or Christian Scientists. Not until Mrs. Eddy, the Discoverer and Founder of Christian Science, published The Text Book, "Science and Health with Key to the Scriptures," did the world have any knowledge of the method by which Jesus destroyed the many beliefs of mortal mind.

Mrs. Eddy provided the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist in Boston, Massachusetts, whose mission it is to correct the misconceptions of Christian Science and to bear testimony of the facts pertaining to her life. We have with us tonight a member of that Board, one who has given many years to the study and practice of Christian Science. I am pleased to introduce Mr. George Shaw Cook, of Chicago, who will address you.

Mr. Cook said in part: In this audience there are those who, without doubt, hold many and diverse views about theology, philosophy, economics, medicine. Some of those beliefs are, doubtless, opposed to the teachings of Christian Science. Yet I trust that as we proceed we shall find many points on which we can agree, and some points at least, on which we are already in agreement. For example, we are all agreed at the outset that we exist, about this fact there can be no difference of opinion. Everyone in this room admits his conscious existence. There is no one present who is not conscious of some kind of existence, whether it be good or bad, happy or unhappy, satisfying or unsatisfying. Another point about which there can be no dispute is, that there must be a cause for our existence. If we accept the premise that we exist, we are led to the unavoidable conclusion that there is a cause for our existence. We may, however, differ as to the nature of that cause.

Mrs. Eddy with admirable directness, on page 544 of the Christian Science textbook, Science and Health with Key to the Scriptures, says, "Man exists because God exists," and often, if not always, Jesus spoke of God as the only Father. He said, "my Father and Your Father" and, "our Father which art in heaven." Writing of the Master (on page 313 of Science and Health) Mrs. Eddy says, "Jesus of Nazareth was the most scientific man who ever trod the globe. He plunged beneath the material surface of things and found the spiritual cause." This "spiritual cause" Christian Science shows us to be the one Supreme intelligence, Mind, Life, Truth, Love, which we call God.

God is described in the scriptures as the Almighty, as I AM, as Spirit, Life, Love, Christian Science agrees with these scriptural definitions of Deity, and also teaches that God is absolute Good, the only real substance, the universal consciousness, divine Mind, or Principle. These synonymous terms help us to understand God as causation, as the only basis of real existence. They also help us to apprehend the omnipotence, omniscience and omnipresence of the one creative Power.

Since this causative Principle is infinite Mind, or consciousness, it follows that its expression, or creation, must also be conscious. The function

of Mind is to think. The result of thinking is thought. The universe of Mind, then, is a mental or spiritual universe. It consists of thoughts or ideas which perfectly express their divine origin. This spiritual universe, including individual man, partakes of the exact nature of its cause or inducement. It reflects, perfectly, all the divine attributes, such as harmony, health, completeness, perfection, activity, immortality.

The Bible (Genesis 1) tells us that God made man in His own image and after His likeness. A true likeness is a perfect representation of the original. Therefore, if God is Spirit, man in His likeness must be spiritual. If God is Truth, Man in His image, must be truthful, honest, sincere. If God is Love, man, in his real nature, must be loving. If God is Life, man, as His idea, must be the living image of Life. So Mrs. Eddy, on page 475 of Science and Health, says: "Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image of Love; he is not physique." This ideal man, the real man, is neither young nor old. He is not subject to growth nor to decrepitude. He exists now and forever at the eternal non-tide of being, at the standpoint of changeless perfection, unlimited opportunity and unlimited supply.

To the physical senses man seems to be a material organism with a mind inside. To these senses man not only appears material, but also seems to be the victim of material conditions and of so-called mortal laws. Christian Science reminds us, however, that the physical senses, which cannot even tell the truth about things in the material realm, surely cannot be expected to testify truly regarding man in the likeness of Spirit. Those things which are real, which exist forever as ideas in Mind, must, as St. Paul tells us, be "spiritually discerned." He said "the things which are seen (conceived by the senses) are temporal; but the things which are not seen (by the senses) are eternal." Christian Science teaches that what we term matter is, therefore, temporal, destructible, illusive.

The teaching of Christian Science that matter exists only as belief, as a concept of the human or carnal mind, enables one to deal more intelligently, hence more successfully, with diseases than was possible without knowledge. For it enables one to see, more clearly than he was formerly able to see, that pain and suffering are not material but mental. Ordinary experience shows that pain is difficult to locate. The senses often make pain appear to be where it is not. Christian Science says that pain is never in the body but always in thought or belief. So the Christian Scientist in his treatment of sickness goes directly to the seat of the trouble. His endeavor is to correct or remove through righteous prayer, or right thinking, the mental cause of the disease.

**Cause and Cure of Disease**  
The teaching of Mrs. Eddy relative to the mental nature of disease has to a very great extent changed the world's thought on this subject. Many observing physicians are willing to admit much in this direction; more indeed than some laymen. Physicians of standing have agreed that rage and fear will immediately produce a radical chemical change in the blood. Daily experience shows that acute fear will often be directly expressed in a pale, and anger in a flushed, face. Grief brings tears to the eyes, and worry causes insomnia and indigestion. Since we are convinced of the mental causes of these physical effects, does it not seem entirely reasonable to agree with the statement of Christian Science that, primarily, all disease has a mental cause? But Christian Scientists do not contend that all sickness is the result of conscious fear or of willful wrongdoing on the part of the victims of disease. They merely claim that somewhere back of all bodily diseases there are erroneous conditions of thought which must be discovered and corrected before there can be a permanent cure. May not this explain why Christian Science has healed many chronic cases that medicine had failed to cure? Is it not plain that physicians in their treatment of these cases were not getting at the root of the difficulty because the drugs and medicines which they prescribed could not reach, nor have any effect upon, the mental cause of disease? Can nonintelligent drugs reasonably be expected to influence thought? Could one well expect medicines to have power over such emotions as anger, jealousy, worry, fear, and grief? And yet, even from the medical point of view, these erroneous thoughts are seen to be frequent causes of disease.

Perhaps the most prolific cause of disease is fear. Fear is in fact the greatest enemy of mankind. If one doubts this somewhat radical statement, let him pause long enough to consider some of the things of which people are afraid. They are afraid of weather, food, germs, criticism, failure, and poverty. And the Bible tells us of those who "through fear

of death" are all their lifetime subject to bondage. The complete removal of fear from the consciousness of humanity would unquestionably be a wonderful blessing. Christian Science shows that fear is needless. It explains why it is needless. Thus it removes fear.  
Christian Scientists do not pretend that they are never afraid any more than that they, as mortals, are never sick. Man, the image of God, is never sick; for if man, as God's likeness, could be sick, it would follow that God must also be sick, because the likeness can express only that which is in the original. Mortals, however, frequently are sick, and Christian Scientists, as mortals, are, sometimes, afraid. What they claim, therefore, is that they are much less fearful than they formerly were and for that very reason, much less subject to disease and disaster.  
Christian Science not only helps one to be free from fear of disease, but it helps one to rise gradually above all phases of fear.

In like manner Christian Science enables one to overcome other kinds of wrong thinking, such as envy, hatred, revenge, greed, and avarice, through understanding that these evil thoughts do not emanate from Truth, the infinite, divine Mind; hence they are without real cause or existence.

**False Laws Annulled**  
As has been previously indicated, all sickness does not, even from the Christian Science viewpoint, result from willful sin or from conscious fear. Disease is frequently the effect of generally accepted beliefs of the human mind which have mistakenly come to be regarded as laws. Among those will be found the so-called laws that appear to control the effect of food, climate, contagion, and heredity. Christian Science shows that these asserted laws which claim to hold mortals in bondage and cause them to sicken and die are not real laws. It teaches that these mortal laws may be rendered void and inoperative, through enforcement of the law of divine Truth—which is the law of life and health. And it does not matter how long one of these supposed laws may have been believed in or submitted to, if it can be set aside in its operation in a single instance it is proved not to be law. It is safe to say that Christian Science practice has annulled every so-called "health law"—not in one instance only, but in many instances. And Jesus, it will be recalled, healed the sick, raised the dead, fed the multitude,

and walked on the water, not in conformity with but in absolute disregard of, so-called material laws. For Jesus it was as easy to multiply loaves and fishes as it is for us to multiply figures. He understood the process to be entirely metaphysical, not depending in any way upon matter or material law.  
It is neither irreverent nor inaccurate to say that Jesus was at once the world's greatest meta-physician and the best business man. He knew more about true economics, about supply and about transportation than any man who ever lived. He could find the money in the fish's mouth with which to pay the taxes, and when he needed to be on the other side of the lake he was immediately there. Jesus was in the most important, the most exalted business that ever was. This business he denominated "the Father's business." It was the business of knowing God and doing good.  
Jesus was absolutely successful in his business. He neither failed nor faltered. His rules of business-conduct were golden, "Do unto others as ye would that they should do unto you," "Love thy neighbor as thyself," "Seek ye first the kingdom of God and his righteousness."

We can do what Jesus did just in the proportion that we know what he knew. The works of Jesus were not miraculous, in the sense that that word is ordinarily used, but were divinely natural manifestations of the spiritual law in human experience. That is why Jesus could say, "He that believeth in me (that is, he that understands Christ), the works that I do shall he do also." And it is a fact that these works of healing through spiritual law are being done to-day, to a considerable extent, by Christian Scientists right in your midst.

What occurs when there is a case of Christian Science healing? Simply this—the light of divine intelligence penetrates the consciousness of the sufferer sufficiently clearly to dispel, at least in part, the darkness of ignorance, fear and sin. The body, or what is termed the body, responds to the changed state of consciousness, and a normal sense of health displaces the sense of disease. The body cannot fail to respond immediately to a change of thought, for the body does not have any power to resist the control of thought. It cannot (of itself) do anything. Its actions and its functions are controlled entirely by thought. Jesus healed "all manner of disease," paying no attention to bodily symptoms, but addressing him-

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