

**INTERESTING LECTURE
ON CHRISTIAN SCIENCE**

BY PAUL A. HARSCH, C. S. B.

Given Sunday Afternoon at
First Church of Christ
Scientist of Highland-
Park

"Christian Science: The Power of Good," was the title of the lecture by Paul A. Harsch, C.S.B., member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., heard by a large gathering in First Church of Christ, Scientist, Highland Park, last Sunday afternoon. Following is the complete lecture:

As a whole civilization from the beginning has been satisfied with its so-called accomplishments and culture. Rarely has it welcomed the pioneer whose message demanded a renunciation of established theories and dogma, and it is content if only its material interests be undisturbed. Indifference, procrastination and open resistance have often seemingly checked the development of right mental activity, but its momentum now is well nigh irresistible and it is sweeping on swiftly, silently, but as surely as the tides in their ebb and flow.

Students of world affairs generally concede the fundamental correctness of this conclusion but call attention to the fact that the awakening often seems to come as slowly in the individual consciousness as of old. Is it not a rebuke to human apathy to recall that twenty centuries have come and gone since the most stuporous event of the ages took place, that event which changed the whole course of human affairs? That is to say, nearly two thousand years have elapsed their round of human effort with its failures as well as its achievements, upon the corridors of time, since the birth of Jesus. Still all are not fully awake. Many are yet deeply asleep.

Endeavoring to correct this human tendency to mental lethargy and sluggishness, Paul said in his epistle to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." He was not speaking of physical sleep but of mental deadness with all its paralyzing effects.

Mental Awakening Illustrated
A personal experience may illustrate the almost universal resistance to the mental call which Christian Science is making to this age in its presentation of the power of God, good, even though it comes with such clear and ringing notes. Nearly twenty-five years ago I was seriously ill. The difficulty was a so-called chronic one and apparently deep-seated. It had refused to yield to medical treatment. Eminent and skilled members of the medical profession had been appealed to. One of them was a close and valued friend. None had helped me. At this point and as a last resort, help was sought in Christian Science and healing followed. But I was not awakened from my mental torpor. My newly gained physical freedom to go on with my life and work as in the days before satisfied me.

Six months passed and a very precious member of my family was healed instantaneously by Christian Science treatment, of a difficulty which, a physician who had previously attended the case said would require an immediate operation. This healing brought me to the point of going to the Christian Science church occasionally, but still no genuine awakening took place. Then our small son was delivered from an alarming condition quickly and perfectly. I was grateful but my interest in Christian Science was still more or less casual.

Then finally came another crisis. I had invested substantial sums, along with others, in a commercial venture. All that we possessed in a material sense was involved and it seemed about to be swept away. There would be great loss to creditors and stock-holders. The business at this juncture was placed entirely in my hands. The responsibility seemed to be wholly mine. At last I awoke! The struggle began. For days and months I sought to gain, by earnest effort, an understanding of the power of God, good, whom I knew by this time to be the only Mind, hoping to apply this knowledge to the problem which seemed about to overwhelm me.

Again and again the business seemed at the point of complete annihilation. It appeared that each tomorrow would be the end, but tomorrow always brought a respite. Now it was a tiny glimpse of God's goodness, that saved the day by lifting courage high enough to weather the storm, then the comforting assurance, "Lo, I am with you always, even unto the end of the world," restored my soul. Then slowly, day by day and against tremendous odds as it seemed, I awoke more and more to the facts of real being and my relationship to them.

As the awakening came, my confidence in the power and presence of God as infinite good became stronger. The business itself grew accordingly. Light began to filter in through tiny chinks. Hope became more buoyant. Wrong thoughts were corrected. Fear dispelled. Assets which at one time had seemed of doubtful value increased substantially in actual worth and were sold, and finally the business was successfully liquidated. Creditors were paid, stockholders received their money and my own capital investment was returned in full.

This experience proved to me in a most convincing way that God is ever present to aid man, that is, to guide, to counsel and correct him; that He is indeed good and that this quality of goodness as a divine attribute possesses power to destroy every phase of lack, limitation and insufficiency.

Good Defined.
In the text book of Christian Science, Science and Health with Key to the Scriptures, Mary Baker Eddy, its author, thus defines Good: "God; Spirit; omnipotence; omniscience; omnipresence; omniacton." (Pg. 587) and it is proposed to present the subject of Christian Science here from the standpoint just illustrated, that is, of good and its power:—power inherent in it, constantly being manifested by it, and inevitably lifting mankind upward and onward to God.

Desirability of Good
Deep seated in the heart of every one of us there dwells a desire to know more about good, a yearning to attain to the secret place of the Most High, to that point of understanding whereby good may be brought more largely and more specifically into daily experience and there retained and used.

From whatever view-point the individual may approach the contemplation of good, and be his desire for it great or small, it is nevertheless a fact that everyone is seeking, with some measure of earnestness, that which to his sense stands for good. Not one but desires to hear and learn something which he may interpret in terms of tangible good. Good, to some, may mean a larger measure of health, relief from pain, freedom from the bondage of some unfortunate habit, release from the demon of lack and limitation, the destruction of some form of fear,—fear of persons, conditions, or even of climate.

To all peoples and from the earliest days, good and the conditions or objects which it represents, have very properly been understood to be an outcome of Deity. But this belief was always accompanied by another not so reassuring. Was it not believed that the same God on occasion sent pestilence, famine, war, discord and misery, everything in short that was not good? Or, if he was not directly responsible for these things was He not supposed to permit them to be? There appeared to be two powers. Thus it came about that good as a quality of God seemed offset by an opposite and terrifying characteristic called by various names.

This thought of an evil power equal to, and sometimes apparently superior to good, has seemed to have been so bred into the very fibre of the race that the true sense of God has been woefully distorted. Theology has perpetuated this fallacy and many of the myths and superstitions of the race have had their foundation in it. Voltaire the arch-skeptic, said, "If there were no God we should have to invent one" and a modern writer adds, "That is what we have been doing since the beginning of time, creating God in our own image". Christian Science based on the teaching of Christ Jesus that God alone is good discards the possibility of reality in evil and accepts the omnipotence and omnipresence of good alone. It teaches that since this is sound logic the sequence must be that there is no division or separation of power in God's universe which must be entirely and infinitely good. Therefore evil does not exist as a reality or as a power.

Infinity of God
Since then, in the universe of Spirit, there is no thing or power to withstand God or to divide authority with Him, or express any sense of being apart from Him we surely must agree that He alone includes all good. Likewise God's presence in His universe has been continuous, that is, without interruption from the beginning, manifested without break or change. With these premises accepted we find ourselves contemplating a universe completely filled with God, good, who is and ever has existed exclusively and alone and who exercises absolute power and authority throughout the entire compass of His creation. Nor is this all, the conclusion just stated has always and forever been the fact and it leads to the comforting assurance, that there is no evil thing, influence, or power now existing, nor has there ever been in reality, such a power to harm, injure, kill or destroy a single one of God's children.

Joyousness of Good
Whittier reminds us, "That all of good the past hath had remains to make our own time glad" and this dominant note of gladness always illustrates: Life, Christian Science teaches, is God, good. Admittedly it is good to express Life in a full, free and vigorous way and to do so is a joyous thing. Could it be possible to imagine a condition more joyous than to be free forever from all sense of weariness; to be absolutely devoid of anxiety; of every thought of sickness and disease; to have no consciousness of a life that must terminate sometime; to dwell consciously in the presence of Life which is all good? Would not this be heaven, eternal joy?

To take from life all of its joy has always been the effort of that arch enemy of mankind, mortal mind or the carnal mind as Scripture puts it. Mrs. Eddy aptly and graphically calls this mortal mind animal magnetism, and devotes a brief but vigorous and marvelous chapter in her text book to it. This claim of evil power has been known variously throughout the ages. By Jesus it was called a murderer in these words, "He was a murderer from the beginning, and abode not in the Truth, because there is no Truth in him." It is this false, untruthful and evil sense which ceaselessly endeavors to rob mankind of the joy of knowing, trusting and expressing an infinitely good God, in whom is life eternal. Evil, how-

ever, invariably fails to accomplish its purpose in the case of those who are applying the knowledge of ever present good, God, as gained in Christian Science—good ready to protect and guard its own unfolding sense.

A simple illustration may help to show this more clearly. The clouds which conceal come noble and towering mountain peak from our gaze when we have gone to view it, do not convince us by their false testimony, that the mountain itself has been removed. We still believe it to be in its accustomed place, though several days may pass before its beauties are revealed. In the meantime we have experienced no fear that it has been removed, no anxiety about it or doubt as to its presence and reappearance, yet all the time were we to believe our eyes, no mountain would be there. In this manner animal magnetism uses first one and then another of the physical senses to delude, deceive and destroy.

In this connection it is well to remember that God's children will reflect and express Him continuously, constitute the only real creation. As the Bible assures us "Now are we the sons of God." We may, therefore safely start from this fourfold premise: First, We are children of God. Second, God being Spirit, we, His children, are spiritual. Third, Being spiritual we partake only of the qualities of Spirit and therefore are in reality, neither material nor mortal and consequently not subject to sin or disease. Fourth, God, good, being omnipotent and causing His children to reflect His power—we can successfully resist all evil.

The Road to Health
Now herein, is seen the power of good, viz.: that every statement and every conclusion based upon it, or emanating from it, leads only to health, happiness, genuine success, permanent peace, longevity, and above all, usefulness. This is sufficient reason for holding to this basic fact so persistently that our consciousness is constantly filled with good so that neither thoughts of disease, misery, failure, discord or even death itself, can find entrance. With such thoughts denied admission it follows in a perfect sequence that none of these claims to an evil power can express themselves in the bodily experience of one depending resolutely on the power of ever-present good, God.

Availability of Good
The instant availability of good is a continual source of joy and thankfulness. With outstretched arms, the omnipresent, omnipotent Father-Mother Love, to use the exquisite name Mrs. Eddy gives us for God, is always at hand to meet every human need. No experience, however extraordinary may be the demand, however terrifying the fear, but this good God is ready and waiting to protect and deliver.

Again what cause for joy and gratitude arises from the power and presence of good, as expressed by divine intelligence, God, to cause His children to walk in the path of health and holiness, thus preserving and defending them. Contrariwise the so-called human mind following its own inclinations and desires always brings, sooner or later, disaster and destruction. Greed and avarice, ambition, appetite, self-will, pride and passion unrestrained may for a moment yield to be power and may appear to yield satisfaction and pleasure, but the evil fruit of these unlicensed, because un-Godlike, qualities is soon harvested. Many a stubborn disease has been completely healed when one or more of the qualities just enumerated has yielded to the silent health producing ministrations of divine intelligent Mind, good.

Elijah illustrates the power of divine Mind, infinite good, to rescue from persecution, to preserve from harm and to advance in spiritual understanding. "How long halt ye between two opinions?" he demanded of Israel's hosts, assembled on the heights of Carmel. But they "answered him not a word". He offered the priests of Baal a supreme test. They accepted his challenge but failed, as evil always must fail, when confronted with divine good, omnipotent God. When Elijah turned to God in these words "Hear me, O Lord, Hear me, that this people may know that thou art the Lord God" "Then the fire of the Lord fell and consumed the burnt sacrifice" "and when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; The Lord, He is the God."

Had not Elijah's zeal demanded "an eye for an eye" and the slaughter of Baal's prophets—four hundred and fifty of them,—he might have been spared the hurried flight into the wilderness and the forty days of fasting before the journey to Horeb. But even Elijah needed a purifying experience and we find him in a sheltering cave in the fastnesses of the mountains watching the elements in their wild raging and seeking in the wind, the earth-quake and the fire to find some explanation.

Thus in retrospect, Elijah again faces the winds of false doctrine, beating and crashing about him they seem to rend and tear the very foundation stones of material beliefs, but they can neither touch reality or the spiritual facts of the universe at a single point. Still in retrospect he feels the shock of ingratitude and heartlessness. Driven from home and his normal activities by those whom he had faithfully served and his veil of life sought by them he is forced by divine Love, good itself, to realize that no dependence can be placed on persons, be they kings or commoners.

Still looking backward, he must have seen that his own fiery zeal had also availed nothing, for it was but self-will and this phase of his recent experience had been entirely without divine sanction. In fact it was worse than useless for it was destructive and had no element of divine Love, good, in it. His sense of good as resident in himself, in

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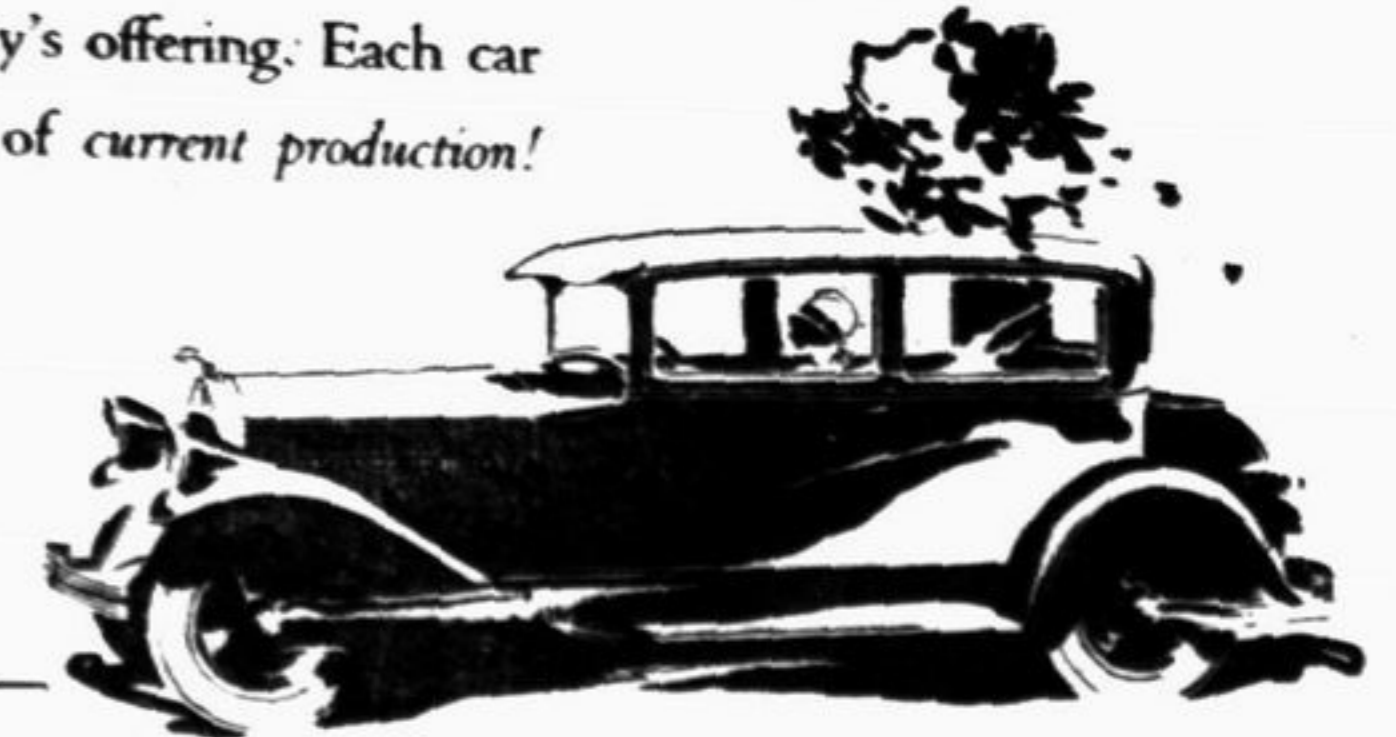
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