

A Lecture on Christian Science Entitled Christian Science: The Religion of Progress

Judge Samuel W. Greene, C. S. B., of Chicago, Illinois, Member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts

First Church of Christ, Scientist, Torrance, served as auspices for the Lecture delivered at Masonic Temple auditorium last Monday evening.

In introducing the Lecturer, Mrs. Martha Stevens, Second Reader of the local Church said: "In behalf of First Church of Christ, Scientist, Torrance, I welcome you."

"Jesus said, 'I shall know the Truth, and the Truth shall make you free.' Our beloved Leader, Mary Baker Eddy, has written in her Text Book, 'Science and Health, with Key to the Scriptures, 'Divine Love always has met, and always will meet every human need.' These two inspired messages are to form on the minds of many of the Christian Science Churches throughout the world.

"In every issue of our Religious Periodicals, and at all Wednesday evening meetings in Christian Science Churches, are given the experiences of countless numbers who through their healing response have proven the irrevocable truth of these statements.

"Pontius Pilate voiced the greatest human need of all ages, when he asked Jesus, 'What is Truth?'"

"The answer to this inquiry has been brought to many by members of The Christian Science Board of Lectureship. Instantaneous healings have often been realized by receptive listeners.

"Christian Science healed me many years ago, of a disease pronounced by Physicians, Tubercular Brain. Faithfulness to the study and practice of the Truth as taught in Christian Science, has freed me from this and many other ills, and brought much good into my life. It answers man's question through the practical understanding of Love's provision for Man."

Mrs. Stevens then introduced Judge Greene, who spoke substantially as follows: "The history of humanity through the ages has been an unceasing struggle for better conditions. Only the unthinking fail to progress. Each state of improved thought has a wider horizon, a larger outlook, a higher vision. Mortal man without vision, without hope, without incentive, gradually degenerates, and becomes an object of pity.

"This is indicated the tragedy of human belief—fallen man."

Mary Baker Eddy, Discoverer and Founder of Christian Science, Mary Baker Eddy, has given to the world a new hope in a religion founded upon spiritual understanding and progress, rather than upon material belief and limitation.

Her own personal experience up to the discovery of Christian Science was one of struggle for health, for supply, for happiness—even for existence. Seeking the salve of one material remedy after another to bring peace and satisfaction to struggling mortals, she finally abandoned all efforts to secure relief on a material basis and turned unreservedly to God.

Study of the Bible convinced her that the characters of both Old and New Testaments had looked naturally to God for help from every untoward condition, as opposed to the view prevailing around her, that any manifestation of God's power in healing disease or solving a human problem would be miraculous and supernatural. Once she had caught the vision that the power of God is always available for man, her progress was rapid.

Investigating the incidents of relief so plentifully chronicled in the Bible, she saw that the changes in health and in fortune come through the application of the approved material medicines and remedies, but through faith and steadfast dependence on God. She saw how the prophets, Jesus, and the apostles healed the sick and raised the dead without once resorting to material means. Her natural deduction then was, 'Why not be healed after the method employed by Bible healers?'"

About the time that Mrs. Eddy's thought turned more definitely and wholly toward God for healing, she experienced a severe fall that seriously crippled her and confined her to bed. The injury seemed so dangerous that the attending physician doubted she would recover. Lying in her bed, she took the Bible and turned to some of Jesus' healings as a model for her effort.

Her attention was attracted by the healing of the man sick of the palsy. She saw clearly that Jesus appealed to the sick man's thought. He first cheered the invalid by telling him that his sins were forgiven. We may believe that Jesus saw in the man's thinking a desire to turn away from his sins and sinful thinking, and in this right desire there was the basis for forgiveness. Then Jesus called on the man to arise and take up his bed and go to his own house, and the man obeyed, and was of course healed.

With this inspiring example of healing, Mrs. Eddy turned her

thought toward God and claimed, as best she could then see, the presence and effect of God's power to bless and heal mortals. With great joy, and to the amazement of her family and friends, she found herself immediately improved in health and strength, and was able to arise from bed and join the family in ordinary home life.

This incident and its happy result increased her interest in Biblical study and interpretation, and made her zealous in her endeavor to interpret God's law and power for the benefit of all mankind. Naturally, she wrote concerning these new mental excursions into the divine realities. In following the Scriptural method of healing she saw that the Bible requires spiritual interpretation to be properly helpful and healing.

This new or spiritual interpretation, she saw, must be consistent with a proper interpretation of God, and man in God's image and likeness. She generally accepted the view of God as being the creator of both good and evil, or as being aware of both good and evil as equal realities. Mrs. Eddy perceived as being contrary to the nature of God and the teachings of the Bible. These early writings of Mrs. Eddy, among which was a private selection of copyrighted material, became the basis of her most important publication, 'Science and Health with Key to the Scriptures,' also known as the Christian Science textbook. This volume has been subjected to the most ruthless as well as intelligent criticism from the advocates of medicine, theology, and science, and has effectively stood the test. It is more popular today than ever before, and is more widely read and studied than perhaps any other book with the exception of the Holy Bible.

Mrs. Eddy frequently revised the book, as she had no hesitancy in changing the text in ways that would better serve to make her meaning clearer to the reader. She counseled her followers always to use the latest edition of the textbook.

In her effort to properly interpret God to humanity, the Discoverer and Founder of Christian Science boldly disputes the apparent inconsistencies of her own common interpretations in the common Bible student, and the Deity, and discerns Him to be wholly good. All the synonyms for 'God' used in Christian Science are readily understood as this fundamental concept of God is accepted—God is Mind, Spirit, Soul, Principle, Life, Truth, Love.

Various designations of Deity may be in part startling, but the average Bible student, and the newness or strangeness of Christian Science to the beginner is apparent when he attempts to apply this spiritual concept of Deity in all its logical sequences in his daily living. For instance, the whole family fears. Fear seems to be almost instinctive, and yet it is obviously inconsistent with the concept of God being wholly good. Humanity believes in pain, but how can there be pain in the creation of love? Mortals believe in death, but how can death ever occur or exist in the realm of life? And so, with each imperfect or unharmonious concept of life, it is at once found to be inconsistent with the true apprehension of God. Christian Science continually reminds us that it is necessary to have always in consciousness the proper concept of God. Since God is infinite, we can never exhaust the subject. There is always more to be known about God than we have known, and always more to be proved concerning God than we have proved.

Paul makes this demand for constant thinking of God by saying: "Rejoice evermore. Pray without ceasing." If a man be always holding in thought the omnipotent and omnipresent goodness and love of God, then he would of necessity be rejoicing. To pray always is of course to have in thought the aliveness and goodness of God. There will then be no expectation of accident, of sickness, or of harm. Whatever suggestion of discord or inharmonious may come to the human consciousness, that suggestion is repudiated and rendered void of effect by that consciousness which is filled with God. Thus God does become to the Christian Scientist all that is tenderly voiced in the immortal twenty-third Psalm. This Psalm is especially treasured by Christian Scientists because of its spiritual interpretation as given by Mrs. Eddy in the textbook, where she has substituted the word "Love" for Deity. There is our shepherd, that Love makes us lie down in green pastures and leads us beside still waters, that Love prepares the table before us in the presence of our enemies, that Love anoints our head with oil; and finally that we shall dwell in the consciousness of Love forever.

Man Humanity has apparently labored through the centuries under the delusion that man fell from his high estate as God's child or likeness, and that this fall was so real that his salvation ultimately depends upon some miraculous or supernatural intervention of Deity in his behalf.

So, Jesus' mission has been largely misinterpreted, and the general belief has been that the salvation must come through the vicarious sacrifice of the Saviour. In other words, that Jesus gave up his life that man might have eternal life, whereas the crucifixion and the resurrection illustrated and demonstrated Jesus' teaching that the power of God understood and relied upon does overcome the mortal belief of disease and death. The common belief about the crucifixion is

obviously superstitious, and inconsistent with reason; and is the result of failure to understand man's creation as recorded in the first chapter of Genesis. The Bible record is that "God created man in his own image, in the image of God created he him; male and female created he them." Then it is added that man was to have dominion.

Consistent with this account, man is then spiritual, in the likeness of Spirit. Man is idea, in the likeness of Mind. Man is the expression of health and life, in the likeness of life. Man is not up and down, but has constant dominion even in the image and likeness of Principle. This is the concept of man that Jesus brought and taught to humanity. He taught that men gain freedom in knowing and in living the truth, and that men need never see death if they keep Jesus' sayings. Indeed, he counsels his followers to be perfect even as the Father in heaven is perfect. He promises that they could do all the works that he did, and even greater ones. In his final instructions he commands his students to go into all the world and teach his doctrines and to heal the sick and the sinning. Thus Christian Science shows that salvation for mankind is offered through faith, through his life and his work rather than through his death. Indeed, it shows that Jesus' crowning demonstration in his resurrection was over the claim and belief of death, revealing the perfect, eternal life of man in God's image.

Christian Science teaches that man has never fallen, but that a mist, or error, has seemed to shut Jesus out from the man. The child—and has provided an unreal or false concept of man that is material, and that lives and moves and has his being not in God, but in matter. This false view of man is responsible for all discord, sin, disease, poverty, hate, and death.

The purpose and promise of Christian Science is to bring dominion or salvation to mankind, not material. Since Christian Science teaches that man is really is, and thereby destroy the false beliefs and fears of human consciousness. It is following Paul's teaching to put off or destroy in belief the old man of matter, and to put on or to understand the real man of spirit.

All persons will agree that if there has never been aught but the one wholly good God, and His perfect man, there is nothing real to be altered in the process of healing the sick and the sinner, but that the purpose of treatment is to reveal the real man. In other words, the whole process is mental, not material. Since Christian Science teaches that man is really is, and thereby destroy the false beliefs and fears of human consciousness. It is following Paul's teaching to put off or destroy in belief the old man of matter, and to put on or to understand the real man of spirit.

Another interesting healing by the Master is of the lunatic boy, in which case the disciples had tried but had failed to heal the boy, and the father appealed to Jesus. Here Jesus commented on the lack of faith that had been manifested, and called upon the father for more faith. He said to the father, "If thou canst believe, all things are possible to thee." Upon the father's assurance that he did believe, and desired to be healed of his unbelief, Jesus rebuked the false sense that bound the boy, and commanded the evil spirit to come out of him, and to enter no more into him. It was in connection with this case that Jesus said to the disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.' Surely, such a faith as this is needed today, if healing is to be successful, and such is the teaching of the Bible. In the early days of the healing of the boy, Eddy writes in the textbook (Science and Health, p. 1), "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God—a spiritual understanding of Him, an 'unselfed love.'" Such was the faith of the healers following Jesus' time, as is clearly shown in the recorded healings of the New Testament.

Peter and John, on their way to the temple, saw the cripple at the temple gate begging, but instead of giving him alms, they had faith that he could be healed, and Peter said to him, "In the name of Jesus Christ of Nazareth rise up and walk." Putting his action to his words, Peter took the cripple by the hand and lifted him up, and immediately he was healed, and entered into the temple, "walking and leaping, and praising God."

In like faith was the healing of Aeneas. Peter in his visitations came upon Aeneas, who had been sick of the palsy and bedfast for eight years. Please note Peter's faith in the healing power of God as taught by Jesus when he said: "Aeneas, Jesus Christ maketh thee whole, arise, and make thy bed." Please also observe the patient's faith, for the record says that he arose, immediately. Suppose Aeneas had hesitated to get up, but had begun to exclaim, "I am too sick or too weak, or too far gone;" is there any doubt that he would have remained lying in bed? The man who is always well and is not really bound by the false belief of palsy,

and he so declared to the patient. Then the patient was inspired and he had faith to arise, and he was healed. Again, there is no thought of a man being the healer, but "Jesus Christ maketh thee whole." Let us all be aware that every healing is the power of God made manifest, recognized, claimed, by patient and practitioner.

In the healing of the man at Lystra of lameness from birth, Paul exhibited the same sort of confidence and faith. The record says that as Paul looked at the man, he perceived that the cripple had faith to be healed and he said to him in a loud voice, "Stand upright on thy feet." Then the man leaped and walked.

As we consider these instances of healing, it is not strange that the inquiring mind of Mrs. Eddy, backed by a great human need, embraced the faith necessary to be healed. Indeed, only a doubting mind can turn away from these recorded healings, and refuse to see that they illustrate and demonstrate in a practical way the great truths that Jesus labored to give to mankind.

As Christian Scientists, attempting humbly but confidently to follow in the Master's footsteps in doing the things he commanded his followers to do, we are encouraged and we are grateful for all the signs that attest that we have to some degree discerned the way taught by him.

The healing and forsaking of sin always comes as the result of a consistent adherence to the teaching of Christian Science. Sin is the belief in some power apart from God. For instance, one may believe that indulgence in some material appetite gives pleasure. This is 'imputing power to matter, and is sin. Or one may believe that wealth or supply is in matter and become covetous concerning another's possessions. This is sin, and if not corrected will lead to dishonesty, robbery, or some other phase of evil. One may believe that life is in matter and thus seek to destroy his supposed enemy by committing murder. A Christian Scientist is taught to watch his thought, that an enterprising man is not the way, what man is, or what man can possess, or of what man's supply consists. Salvation from sin, then, is the result of our coming to understand what is real in life, and to be so occupied in seeking that real, and in proving it to ourselves, that the unreal, the untrue, the untrue, the untrue, and the untrue, is forsaken and thereby forgiven.

Healing in Business In a consideration of the subject of healing one must consider that there are many people throughout the world who are suffering from the pains and sorrows of widespread poverty and lack, and whose condition is perhaps as miserable as though they suffered with so-called disease of the body. My religion, then, that is to have a universal remedy must be able to grapple successfully with this ever present problem.

Diseased business, poverty, unemployment, and privation are surely not the good gifts of the good God. Then they are unrealities which should be destroyed through right thinking and living. The Bible sets forth situations and conditions that are illustrative of the world's unrest and lack at present; and an understanding of these Bible situations will throw a helpful light on the solution of present-day problems.

Bible History Consider the condition of the Israelites in bondage in Egypt. On their first appearance, as immigrants, they were received with great kindness by the Egyptians, and were given a favored portion of the land in which to dwell. However, as they prospered and increased in numbers, the fear and jealousy of mortal consciousness was aroused in the Egyptians, and they began to oppress the Israelites. The oppression was mild in the beginning, and was probably accepted with a little grumbling, but gradually conditions grew worse until, at the time of Moses' manhood, the Israelites were intolerably afflicted and they cried out to God. The discerning thought can see a parallel to this ancient experience in modern conditions. In the early industry of the United States the relations between the owners and their workmen were simple and pleasant. They were all acquaintances and friends, and there were few complications. Gradually, however, numbers increased and industrial conditions began to change. Industrial plants grew larger and there were more workmen, and the employers no longer knew their workmen, but dealt with them through foremen and managers. Then the unpleasant qualities of the so-called mortal mind manifested themselves, and distrust and fear and selfishness were born in the consciousness of employer and workmen alike. Unions were formed on one side for protection and associations on the other side, until now, in modern industry, the parties related thereto are usually spoken of as Capital and Labor, and their respective positions are generally considered to be antagonistic.

In Egypt, as in modern industry, the unhappy conditions probably came about so gradually that few were really aware that a complete transformation was in progress. The Bible shows how Moses smote the thought of the Israelites toward God, and gave them enough understanding of God so that they could trust Him for deliverance. Then conditional changes rapidly. The thought of the Egyptians also changed under the influence of this light that came through Moses. Presently the Egyptian agreed that the Israelites might go out from Egypt to seek God under better

conditions, and the record says that the Egyptians gave presents to the Israelites as they went out, which clearly indicated a better feeling between the two peoples.

Christian Science is bringing today to laborer and capitalist alike that understanding of God and man which, when apprehended and put into practice in daily life, will enable all men to rise above the mists of hate and doubt and fear and will bring to modern business life the vision splendid of the "Golden Rule" in actual operation in everyday life.

Jesus' teachings are admittedly the proper standard for all phases of human activity. If we may expect to heal disease and sin through the same methods that Jesus used, we may likewise hope to bring about in modern business the same unselfish thought that will destroy ignorance, hatred, misunderstanding, envy, greed, and dishonesty; and will usher in intelligence, love, confidence, cooperation, honesty, and justice.

If we believe in the promise of the inspired writer that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," is it too much to believe that spiritual light can come to employer and workman alike, and thereby bring that happy state of mutual respect and understanding that will largely solve the modern industrial relations?

Healing of physical disease has become so common among Christian Scientists through spiritual means as to cause little surprise even to the outsider. Such it is admitted that the problems of business are more difficult to heal, or shall it be thought that they are beyond the power of God—and cannot be solved by infinite Mind?

Undoubtedly the first need is that employer, workman, and customer shall approach business with an unselfish thought. We need to manifest the Christlike quality of giving. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Is there not the necessity that spiritual progress should become the main purpose of mankind? Surely the world has seen and tried a multitude of material theories and philosophies, some of which have been helpful, but none of which has lifted mankind above the recurring mistakes and failures of the ages. Is there not need today for the clarion call of the great Teacher, "Go ye into all the world, and preach the gospel to every creature?" The individual consciousness must be reached and uplifted and transformed. The individual must see that he is in the struggle, and that he must do his part. No man is exempt in this great warfare against evil beliefs. The great English admiral rallied his men to do his duty. "So today the Church of Christ demands that every man shall do his duty. All along the line of battle every man needs to go forward, disputing, denying, and destroying every false belief, and

gracious command? Is each of us contributing his tithe to the great, chaotic, of freedom making from the shackles of modern slavery? All need to see that business, when properly conducted with consecration, unselfishness, and love, affords all business people the opportunity of serving God and one's fellow man just as truly as in the so-called sacred callings and professions. The student of the Bible will search Jesus' teachings in vain to find any intimations or instructions that some of the people were to be unselfish, loving, kind, and help to establish the kingdom of God, while others were to go into a so-called business to cheat, to rob, to enslave. If it be true that the aim of the average business man is to accumulate material wealth, then the world has indeed fallen upon evil days. The ideal business is that business where all are cooperating for the benefit of everyone concerned, and such a business is not difficult to visualize. What can be more attractive to human thought, or more interesting to evolve, than a business activity where every endeavor is made with a view to blessing someone?

Instead of men competing, then, to see who could accumulate the most money, there would be the heartiest endeavor to see who could be the means of blessing and benefiting the greatest number of people. But the argument is sometimes offered that unless there is an immense monetary reward, human endeavor would slacken, and earthly affairs would show no progress. In the light of Jesus' work, and of Paul's and of other Christian workers, can anyone believe such would be the result?

When we come to study the great careers of mankind, and mark the lives that have counted most in human history, they have not been those who were seeking material rewards. They have been, generally, persons with a great vision of service to their fellow men.

Call to the Individual If the present age has really exalted material wealth, and has bowed to the gods of mammon, there is there not great need that the true God should be exalted? Do not the existing conditions cry out for the reestablishment of the Christ in the thoughts and lives of mankind?

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SCIENCE AND HEALTH

With Key to the Scriptures

by MARY BAKER EDDY

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