

CHRISTIAN SCIENCE LECTURE PLEASES

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she instructed her students to follow her only as she followed Christ, and though she was a rare leader she was an ideal follower of all that is truly good.

God as Principle.

Man's comprehension of the problems of life is to be measured by his understanding of God. He holds to contrary and widely divergent beliefs about God and hence his interpretations of life are conflicting and discordant. If he concedes to God, the primal cause of all being, illimitable power-omnipotence and illimitable knowledge—Omniscience, and in the next breath attributes to Him the afflictions and disasters of human experience, he is setting up a god of good and evil, of benevolence and cruelty, whom he may try to love but is bound to fear.

"The anthropomorphic idea of God as a man-like being of human attributes and qualities, commonly manifested, a heritage of mythology, handed down to us through generations of orthodoxy, is repudiated in Christian Science. For its definition of God, Christian Science consistently turns to the Scriptures.

"In our contemplation of Deity, we are thus led to lift our thought from effect to Cause; from the thing created to the creator; from idea to Principle. Thus we come to understand God to be the Infinite Personality without corporeality, the Principle of all being, the supreme good, the same yesterday, today and forever, in whom there is no variability, neither shadow of turning.

"In contemplating God as infinite Principle, we find our life problems must be worked out according to this unerring Principle of Being, or they will be failures, precisely as a failure follows the work of the student in algebra, who ignores the principles of mathematics. The mistakes we make in life and their afflictive results are due to our ignorance of Principle, or to our disregard of the laws expressing Principle, and in all cases are assignable to our own shortcomings and never to Principle itself. The deplorable mistakes in man's history which he designates as sickness and suffering and failure and disaster will diminish in frequency and virulence as he applies himself to a better understanding of divine Principle, and persists in using that understanding in the affairs of his everyday life. He must give it expression to the limit of his cognition, for a principle unexpressed is as futile as a theory untried.

"Christian Science stands before the world as a demonstrable religion, one that is to be lived, not merely believed. The standard of proficiency for the Christian Scientist is not how much he believes, but how much of that belief he is using in his daily life, in his dealing with his fellow men and in the sanctity of his innermost thoughts.

"Hence it is that there is no such thing as a purely theoretical Christian Scientist. No man can become a Christian Scientist by merely believing in the teachings of his text-book without practicing them. We are Christian Scientists only as we put into constant practice our knowledge of our religion, be that knowledge great or small. We are Christian Scientists only as we are kind and helpful in thought and deed; only as we think health and talk health, instead of disease and disaster. We are Christian Scientists only as we say to evil mental suggestion, 'Peace, be still!' Only as we are loving and courageous and resolute and unwavering in our warfare against sin, sickness and death, do we think of ourselves as Christian Scientists.

Body's Response to Mind.

"It is often charged against Christian Scientists because they rely wholly upon Mind that they do not 'do anything' for the sick. When the average man considers the needs of a sick person, his thought first turns to the medicine bottle and he believes there is nothing being done for the sick man unless he is made to swallow something. According to his peremptory opinions, the sick man should be treated with something that he can taste or smell or feel something that the senses can perceive. Otherwise 'Nothing is being done for him.' He may tell you that attempting to change the condition of a man's body through mind alone is foolishness. And yet—this same intelligent citizen will readily admit that a man's body commonly and frequently undergoes sudden and very marked changes due entirely to mental causes. He will admit that salt water will flow from his eyes if he is subjected to great grief. That sudden fear will produce cold perspiration. That anger will cause the face to flush or pale, the heart to thump, the voice to change.

"Now grief, anger and the like are obviously mental, but because their

effect on the body is of every-day occurrence, as commonplace as eating and drinking, the lesson they disclose is lost upon the man who hastens to censure Christian Science for achieving what he styles the impossible, yet which has been a part of him since the day when as a crying infant he on his mother's arm shed his first tears.

"If then it is conceded that the state of mind may disturb the secretions, causing the tears to flow, or the action of the heart, causing the blood to rush to the face, or away from it; or if the state of mind can affect the organs of the throat causing huskiness, then it is plain that the state of mind may be held accountable for other derangements of the organs of secretion, circulation and of speech. And if of these why not of other organs of the body? If changing grief into joy will stop the flow of tears, or in other words if a change of thought will change the flow of fluid to the eyes, why will not a change of thought change the flow of fluids to the stomach? Is it not more rational then to treat dyspepsia with mind than with tabloids and powders?

"And so it is with all other bodily diseases and derangements, they have one and all their origin in the etheric plane of Mind, administered in Christian Science.

"Jesus proved for all time and for all Christendom that the origin of disease was mental and he healed it with mental medicine. He gave himself no concern about physical symptoms, but he destroyed what caused them. He cared little about what the sick man had been eating, but much about what he had been thinking. He said in so many words, 'It is not that which goeth into a man which defileth him.' When he healed the sick he gave no paralytic directions about diet and rest, but on at least one occasion said, 'Sin no more lest a worse thing come unto thee,' thus indicating the mental origin of the disease.

"The sick were healed by him through spiritual understanding, not by his hand, yet I do not get rid of worry, it comes in about as fast as I drive it out." "Frequently it is said, 'It is all well enough to say 'do not be afraid,' but how am I to get rid of fear and worry and anxiety? I use all the will-power and determination I can command, yet I do not get rid of worry. It comes in about as fast as I drive it out." "Attempting to get the mastery of fear and worry by will-power alone is like trying to beat back the ocean with a baseball bat, or trying to chase clouds away with a broom. You cannot get rid of them by fighting them, but you can readily get out of their reach by rising higher. The waves of fear and the mists of worry do not extend upwards and if you will not climb to the hilltop of selflessness where Love stands waiting to welcome you with outstretched hands, you will no longer be buffeted by fear or beset by worry. For centuries St. John has been telling this to the world in these words, 'Perfect love casteth out fear.'

"In that perfect love may fear-tormented man find a panacea that is free as the air, as animating as the sunrise and as dependable as the tides of the sea. Perhaps the nearest similitude to perfect love is an unspoiled child and when you find such a jewel you may note such an absence of fear in the little one that he both delights and rebukes to those of us 'grown-ups' who have so much to unlearn before we can become as little children.' Our human sense of love, fine though it be, must be broadened, purified, unselfed, and just in proportion as this is done it is to be compared to the complete antidote of fear.

"As fear, then, is seen to be the cause of so many of the afflictions of mortals, so love is to be known as their remedy. If we would have less of worry, anxiety, apprehension and the ills they invite, we must be more loving; that is to say, the more of God, perfect Love, we bring into consciousness and make manifest in our daily lives, the less of fear can enter.

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"The work of regeneration and reformation left unfinished here will have to be done hereafter. The stirring command, 'Work out your own salvation,' follows us wherever we may be and through whatever changes we may pass. Death does not silence it nor modify its demands. Love of life, not fear of death, is in Christian Science the great incentive to action and achievement.

ence. His loving father has had nothing to do with his suffering, and 'Our Father which art in heaven,' loving every one of His children, sends upon them neither pain nor penalty. From Him cometh only the good and perfect gift of life everlasting.

"If necessary, then, it is for our salvation for our health, for our safety and our well-being to understand God's spiritual laws that we may obey them. Many of us for years sought this understanding in the churches and out of them seeking peace of mind and health of body and finding neither until we turned to Christian Science, where we found them both and with them gained a measure of the understanding of God that has transformed our lives.

"There is a short and cheering message that Christian Science has to deliver to all who have ears to hear. It is not a new message. It has reassured the children of men ever since they first felt the chill of fear. The loving mother encouraging her tottering child to change the Bow of Judo to a greater valor, the gentle Saviour quieting his frightened disciples, all use it. That message is 'Be not afraid.'

"Christian Science emphasizes the fact that when fear is eliminated from the consciousness of the sick man, no matter what the nature of his illness—he has taken a long step toward recovery. It declares also that people who are habitually free from fear, worry, anxiety, apprehension and the like, all of which are the children of fear, are far less susceptible to illness and misfortune than others. It has uncovered in fear an agency of evil, an enemy of health, a destroyer of peace and a bar to man's progress heavenward. It is not to be wondered, then, that the elimination of fear from human consciousness is an important feature of the mission of Christian Science.

"Frequently it is said, 'It is all well enough to say 'do not be afraid,' but how am I to get rid of fear and worry and anxiety? I use all the will-power and determination I can command, yet I do not get rid of worry. It comes in about as fast as I drive it out.' "Attempting to get the mastery of fear and worry by will-power alone is like trying to beat back the ocean with a baseball bat, or trying to chase clouds away with a broom. You cannot get rid of them by fighting them, but you can readily get out of their reach by rising higher. The waves of fear and the mists of worry do not extend upwards and if you will not climb to the hilltop of selflessness where Love stands waiting to welcome you with outstretched hands, you will no longer be buffeted by fear or beset by worry. For centuries St. John has been telling this to the world in these words, 'Perfect love casteth out fear.'

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agement. He is only happy when he is miserable; the worse he feels the better he likes it; the things that condemn him. Both are bad; both are modeled after plans drawn in the devil's workshop; both are obstructive to progress. Self-condemnation digs a hole; self-justification sets up a pole and no man can go very far in any right direction when he is either crouched in the bottom of a hole or perched on the top of a pole. Man is endowed with nobler qualities than those of the beast; of the field or the fowls of air, and he must come out of the hole of self-condemnation and down from the pole of self-justification on to the level ground of unselfed endeavor if he would progress in Christian Science.

"More than all of this Christian Science discloses that the man habitually discouraged is not only an inviting target for disease, but is already striped with the colors of unbelief, for he gloomily distrusts the power and goodness of God himself. This may startle some of you who are accustomed to let yourselves be robbed of your courage—discourage!—and to slide unresistingly into the billows of the 'blues' when things go wrong. The Christian world is full of God-fearing and truth-loving people who yield readily to discouragement because they have not yet discovered where it comes from and what is back of it. They do not see that it is but the advance agent of evil itself. A familiar fable of folk-lore will perhaps illustrate this point.

"It was once announced that the devil was going out of business and would offer all his tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were. Malice, envy, hatred, jealousy, sensuality, deceit and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of them.

"Some one asked the devil what it was. 'That's discouragement,' was the reply. 'Well, why do you have it priced so high?' 'Because,' replied the devil, 'it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I couldn't get near him with any of the others, and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know that it belongs to me.'

"It hardly need be added that the devil's price for discouragement was so high that it was never sold. He still owns it and he is still using it. Discouragement is a stranger to unselfishness. No man who faithfully trusts in the omnipotence of God and the omnipresence of Love can afford to allow discouragement to argue with him for one minute.

"The Christian Scientist in his unceasing warfare against evil in every form allows discouragement no more foothold in his consciousness than he does to malice, hatred, envy and deceit. He is freed from the bondage of all of them by knowing the truth about God and man.

An effective plan to drive out discouragement is to bring into thought some measure of gratitude or praise. There can always be found something to be grateful for if we will hunt for it honestly and earnestly. The good old-fashioned practise of counting our blessings, the things we have we would not like to do without, generally brings gratitude to the surface, for almost every man's pathway in life there are blooming the sweet flowers of gratitude and if he will but stoop and pull one and wear it he will find its fragrance a magic dispeller of discouragement. Or if the day be cold and dreary and the flowers covered with snow, he can find that warmth of soul which always banishes discouragement, if he will but heed that part of a favorite passage of Jesus from Isaiah, where we are commanded to put on the garment of praise for the spirit of heaviness.

"It never fails. Light and Darknees. I have thus far spoken more of the results of Christian Science than of its methods. For the latter I would have you consult the pages of its text-book, 'Science and Health with Key to the Scriptures,' by Mary Baker Eddy. You will not lay it down with disappointment if you take it up with sincerity.

But that you may carry away with you tonight some elementary percept to test for yourselves, I would place before you this simple fact, the Christian Science method of getting rid of things that are wrong is to introduce things that are right. This is not fighting evil but destroying it. It has been proved in millions of instances that the wrong thought which is the father of a wrong action will invariably vanish into nothingness if you will but introduce a right thought in its place. Good destroys evil as surely and as quickly as light destroys darkness. Remember that, for you will find helpful if you are disposed to try Christian Science for yourselves. If you will associate in your thought good with light, and evil

with darkness you will have before you a flashlight glimpse of the impotence of evil in the presence of the good. Not all the darkness in the universe can extinguish the light of one tiny lamp. Wherever it goes it chases away darkness, which is always with-out power to move, or even to be in the presence of light. So with the light of good and the darkness of evil.

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