

HIGH SCHOOL LITERARY ANNIVERSARY

"Rose of Plymouth"

At High School Gymnasium

FRIDAY, NOVEMBER 19, 1915

Reserved Seats on sale at Rose Bros. after Monday, November 15.

ADMISSION, : 25 CENTS

A Lecture On Christian Science

(By William D. McCracken, M. A., C. S. B., member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass.)

There is much evidence to show that the uncertainties of human life largely contribute to its mistakes, to its sin, sickness, and sorrow. Uncertainty causes humanity to waver in judgment, and to be apprehensive of the future. It embitters many an otherwise noble character. It sows broadcast the seeds of fear and doubt and renders human beings vacillating and distrustful at the very times when they ought to speak to evil with authority and dominion. Hampered by the shackles of uncertainty, human beings dare not advance against the mental enemies that spell disaster to their happiness, health and wholesomeness, but either permit themselves to be overridden by these enemies or else withdraw into a condition of hopeless inactivity.

The Real and Eternal.

Mrs. Eddy, the Discoverer and Founder of Christian Science, and the author of its textbook, "Science and Health with Key to the Scriptures," offers the following explanation of the real and eternal on page 71 of that book: "Nothing is real and eternal,—nothing is Spirit,—but God and His idea." It follows that the sick and sinning need only apply this test to their own cases in order to find out what pertains to Truth, what is necessary, lawful and abiding, and on the other hand what is false, hence unnecessary, illegitimate and transitory in their experiences.

In other words, their help and cure will arise from the spiritual understanding of the fact that nothing is real except that which is of divine origin. That which is mere human belief, supposition or superstition is unreal, untrue and nonessential. By means of this test it is possible to

separate the chaff from the wheat simply by asking one's self of any given condition, thought or act, Is it like "God and His idea," or is it unlike Him and His creation? The answer will determine whether the particular condition, thought or act is real or unreal, true or untrue, essential or nonessential.

Therefore Christian Science provides a way of estimating the facts in every human problem and is thus a means of escape from every untoward situation. Is the sufferer one who feels aggrieved because he has been obliged to stand aside and see the world's activities pass him by, perhaps by reason of invalidism or through lack of what are called natural opportunities? Then let him take the line of demarcation offered by Christian Science, and measure off that in his thought which is godlike from that which is unlike God. Let him harvest the first and discard the second, and he will rise out of his loneliness and isolation and become a useful member of society.

Is the seeker for help one who has spent his all in the futile pursuit of pleasure only to find that pain is his reward? Let him too measure out the immutable and true from the changeable and false by means of this spiritual understanding offered by Christian Science, and he will find genuine happiness, real bliss and joy, to be spiritual and not material. This same help is available for the sick and sinning, the downtrodden, the fearful, the ignorant, the seeming victims and martyrs of evil belief, or of malicious mental suggestions. It is the way of salvation for those lying on beds of suffering as well as for those in bondage to bad habits.

Now it is evident that in order to follow out this process of classification between that which is like God and that which is unlike Him, there must be a practical understanding of God Himself, of His nature and qualities. It therefore becomes the duty and privilege of those seeking help in Christian Science to become ac-

quainted first and last with God Himself.

God and His Idea.

When Moses was being commissioned by God to bring the children of Israel out of Egypt, he asked by what name he should refer to God in reply to their question. We read in the book of Exodus: "And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." This divinely chosen designation I AM reveals the essential nature of God. It stands for being, self-existence, infinity, perfection. The great I AM is the everlasting I AM, that was, and is, and ever shall be. He is Life Eternal, without beginning and without end, and His kingdom ruleth over all. The great I AM is one God, infinite and indivisible. He is omnipotent, omniscient, omnipresent. He is the creator of all that has existence, truth, reality, or essential being. He acts as Principle governing through law and divine decree. He is imperishable substance, and He gives unto man immortality, bliss, and the "beauty of holiness." Moreover, God is Mind.

Among Mrs. Eddy's many contributions to the right understanding of God, none stands out more clearly than her definition of God as Mind. It is obvious that if God be considered as infinite and is one and indivisible, and this is the general theological teaching concerning Him, the word Mind fully meets the requirements of the definition. This God who is Mind is absolutely and wholly good, and He operates through the law of good only; and this law means to every one of His creatures health, happiness, harmony, and heaven. Then if God is wholly good Mind, it behooves the man or woman who desires to know whether any mental impression is real, true or essential, to bring it to the test of the divine Mind and compare it therewith.

Evil Mind Unreal.

Under this test it is obvious that an evil mind can not be a real mind. It can only be a pretense of a mind incapable of originating truth or of giving forth true impressions. Thus all envy, jealousy, fear, evil intent or desire, malice, revenge, all passions and appetites of the carnal mind, such as pride, deceit, hatred, sin, sickness and death, being outgivings of that evil mind, when measured by the standard of likeness or unlikeness to God, are recognized as unlike Him, hence as unreal, untrue and nonessential, as false and erroneous. Then it would follow that any train of events starting from such erroneous thinking is equally unreal and untrue, and therefore need not be admitted as having basis in fact. This enables any one to reshape his whole life, to set aside from his experience as unreal that which is unlike God, and to place himself wholly under the law of God.

Sickness.

"Is any sick among you," and is his sickness inevitable? Is it of divine origin, supported by divine law and an established necessity? If you wish to know definitely whether sickness is real, true and essential, apply the test once more and ask the question, Is sickness like God, godlike? One can hardly venture to answer in the affirmative, for that would imply that sickness can lodge in the divine Mind and become a part of the thinking, operation or expression of that Mind. Sickness can not issue from that Mind unless it is there already; and if it is there, then God can think it. The admission that sickness is real would create a vicious circle from which there is no escape except through the simple, scientific reasoning that sickness, being unlike God, is unreal, untrue and nonessential.

Thus it is possible to measure with scientific accuracy the exact nature of every experience that comes to humanity, such as accidents, losses, enemies, false pretenses, evil predictions, prophecies and threats. Are these experiences essential? Are they true? Are they real in the absolute sense? If they are real, they must partake of the nature of God. Now an accident can not issue from the divine Mind, because that Mind contains only law, order, harmony,

invariableness, regularity. It is impossible to associate infraction of law with the divine Mind; therefore any such infraction must be classified as a belief apart from God. An accident can not claim to be like God, godlike, but must be relegated to the realm of the unreal, untrue and nonessential, and its supposed consequences must follow it into unreality.

Then if material medicine predicts the progress of disease as inevitable and the doom of man as sealed, must this prediction be counted as true or untrue, real or unreal? Surely the divine Mind predicts no evil of its own creation. God, who made all that was made, and say that it was "very good," does not doom His own man to decay, dissolution and death. It follows that such predictions, generally designated as laws of disease, have no divine origin and can be set aside without doing violence to divine decrees. The spiritual understanding of this at once frees humanity from the dread of law and necessity supposed to be incorporated in disease. It lifts the bugbear of incurability from the frightened sense of the sick and sinning and establishes them upon the sure foundation of their divine rights to health, happiness, holiness, and through reformation and repentance to heaven itself. By this test of the real and the unreal, humanity can sort out of its experiences the inevitable good from the seeming evil, the spiritual necessities from the material appearances. This process means growth, progress along the narrow way. It makes plain the path from sense to Soul and is the modus operandi of Christian Science healing and reforming. In Science and Health (p. 469) Mrs. Eddy writes: "The exterminator of error is the great truth that God, good, is the only Mind, and that the supposititious opposite of infinite Mind—called devil or evil—is not Mind, is not Truth, but error, without intelligence or reality."

The importance of recognizing God as the only Mind is clearly seen when the sad effects of believing in a supposititious opposite of the divine Mind are learned by experience. Paul designates this supposititious mind as the carnal or fleshly mind. Mrs. Eddy has described it more specifically as mortal mind, or the mind of mortals. This belief in a mind apart from God is capable of all evil. It would set up, if it could, a power opposed to God to nullify His decrees

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and dethrone his majesty. This belief attempts to defraud man of his rights and to rob him of everything that he holds dear. Mortal mind, if not corrected by spiritual understanding, will take from man his health, happiness, freedom, joy; his friends, his good name; in short, all that humanity justly prizes.

God is Life.

Christian Science furthermore declares God to be Life, eternal Life. This concept is naturally linked to

that of God as Mind, in human thought, by the fact that the only way by which man is aware that he lives is because he thinks. If the question is asked, How do I know that I live? the answer must be, Because I am conscious, because I think. Man is a mental being. Living involves mental action, and so our investigation into the nature of God passes naturally from the recognition of Him as divine Mind to the consideration of Him as eternal Life.

This Life which God is can not be finite, because God is infinite. This Life is not limited in any way, either in space or time, through matter or the flesh. God as Life is incorporeal, absolute, invisible and indivisible. God as Life is continuous, without break, interference or hindrance. There are no intervals of death in Life eternal, but real Life flows on evenly, joyously, harmoniously, ever complete and ever perfect.

This mental and spiritual process has healed all manner of diseases.

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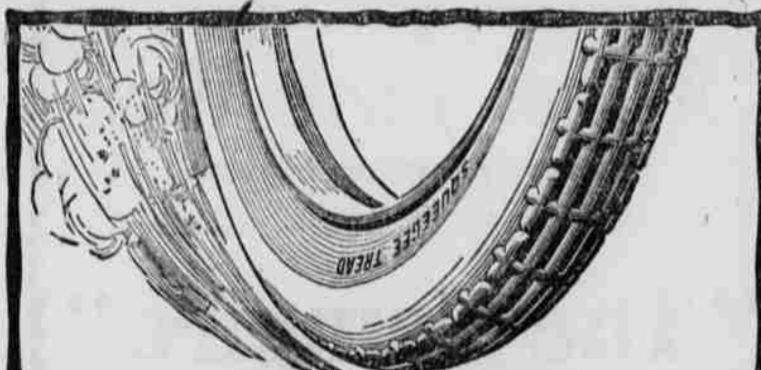
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