

A LECTURE ON CHRISTIAN SCIENCE

Entitled
Christian Science:
The Voice in the Wilderness
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THE STATEMENT

Mary Baker Eddy, on page 287, of
Science and Health with Key to the
Scriptures, gives a summary of the
metaphysical definition of the word
wilderness. This definition is two-
fold, that conforming to the redemptive
experience of man, as he passes
from darkness to light, from slavery
to freedom, from fear of condemnation
to the joy of salvation. Here is the
two-fold definition of the word
wilderness: (1) "Loneliness; doubt;
darkness." This is the mortal mind
definition. (2) "Spontaneity of
thought and idea; the vestibule in
which a material sense of things dis-
appears, and spiritual sense
appears; the vestibule in which
the great facts of existence are
revealed." This is the Christian Science
definition of the word.

In speaking of the subject: "Chris-
tian Science: The Voice in the Wild-
erness," we are seeking to elucidate
the fact that Christian Science,
through its authorized literature, and
treatments, raises a voice of hope and
confidence in all periods of mortal
darkness and depression, and express-
es a voice of gratitude and love, when
peace and harmony have come into
our experience.

Perhaps it will be said that all
Christian churches make the same
claim, the reply to which is that
while other religions promise
the solution of problems after death,
Christian Science says that these solu-
tions may be found on this plane of
existence—here and now. Let this be
clearly understood, that Christian
Science rests its claim entirely upon
present demonstration. It neither
asks nor expects any one to accept it
on any other basis. It is known and
justified by its fruits.

An almost innumerable throng of
men and women throughout the
world testify that Christian Science
fulfills its promises; that in loneliness,
doubt, darkness and depression it has
given a hope and a way out. It has
been said that its unfolding of spiri-
tual truth has been the vestibule or
passage leading to the apprehension
and understanding of infinite, ever-
present love. To this restless, hun-
gry Christian Science proves to be
"the world's great altar stairs which
wind through darkness up to God."

At the very outset of this lecture
permit me to say something about
Christian Science treatment and
Christian Science healing. Christian
Science treatment and healing pre-
suppose that some members of the
human race have reached a compar-
atively clear understanding of the
nature of God and man, and through
this understanding are able to realize
to some extent the omnipotence of
God and therefore the impotency of
evil. Mary Baker Eddy was the first
member of the human family to re-
ceive Christian Science treatment
and healing, under that specific name,
and she was her own practitioner.
Through many years of patient study
of the Bible and trust in God she had
attained to this understanding. In
process of time through her writings
and individual teaching, many
students throughout the world gained
sufficient understanding to begin to
heal themselves and others. These
men and women are known as prac-
titioners. Mrs. Eddy tells us on page
477 of "Science and Health with Key
to the Scriptures" that Jesus' "cor-
rect view of man healed the sick;"
Christian Science practitioners, heal
sickness and sin in proportion as their
view of God and man is correct. This
is equally true touching every phase
of error. A discord in addition to
the numbers discord in music, in the
family, in business, is overcome *par-
pass*, as one has the correct view of
addition, of music, of the family,
of business. Jesus' correct view of man
healed the sick. What is your view of
man? Do you believe that the man
God made is a bundle of flesh with
two opposing minds inside? If so,
you can not heal anybody until you
change your view. The man whom
God made is in His image and like-
ness; he is spiritual, not material.
Now a treatment and healing in
Christian Science consist in seeing and
knowing the supremacy of Truth and
therefore knowing the impotency of
error. Healing in Christian Science
brings with it an overcoming sense of
the dominion over sin, sickness, and
death, and this dominion is the legacy
which every child of God inherits
from his heavenly Father.

With this brief statement of healing
in Christian Science we proceed to the
consideration of the wilderness.

ENTRUST
The human mind is never at peace.
It is always in quest of satisfaction,
seeking rest and finding none. This
is because mortal mind can not un-
derstand the saying of Jesus, "In the
world ye shall have tribulation, but
be of good cheer. I have overcome
the world;" "My peace I leave with
you; my peace I give unto you." The
Apostle Paul, understanding this situa-
tion, states the need for peace most
clearly when he writes: "The whole
creation groaneth and travaileth to-
gether in pain . . . waiting for the
adoption, to wit, the redemption of
our body." The way-side flower pre-
siding for lack of moisture, the help-
less bird amid the wintry blasts, the
beast of the forest seeking his meat
from God, mortal man, sinning and
sick—these all are evidences that the
whole creation is reaching out blind-
ly for help. Like Frankenstein, it as-
pires to satisfaction and finds no way
to attain unto it. Now the funda-
mental panacea for this unrest is to
know God. In an early Christian
century, the Roman aristocrat, Augus-
tine, after trying all material pan-
sures, cried out thus to the God of
peace: "Thou hast made me for Thy-
self O God, and my soul can never
find rest until it rests in Thee."

In the first chapter of Genesis, man
is recognized as being at one with
God, made in His image and likeness,
dwelling in peace and harmony. In
the second chapter of Genesis, it is
the rest of mankind, became proud,
said: "This we will do, we will be
like God." This marked the begin-
ning of the groaning creation.

In the early days of Moses and the
Hebrew prophets, as preparation was
making for the establishment of the
Jewish church, men clamored with
God as familiarly as men now con-
verse with man. As time went on,
the idea of deities and deifica-
tions rose and the Jewish
church became a part of the groaning
creation. In time began the dawning
of a new era. In the days of Jesus
and the apostles, while the Christian
church was being realized, the pres-
ence of God was a reality to men,
and peace and power were ever pre-
sented and were manifested in destroy-
ing sickness and sin. Again there
went up a mist from the earth—the
mist of human domination and mater-
iality, and then the Christian church
joined its groanings with those of its
predecessors.

Again we say, the fundamental
panacea for unrest is to know God.
And now after fifteen hundred years
of theological mist, darkening the
human mind, comes Christian Sci-
ence to this age, teaching men how
to know God, by dispelling and de-
stroying the veil of evil beliefs which
obscure Him.

GOD.
Christian Science is the realm of
definite knowledge. Ecclesiastical
theology is the realm of indefinite
belief. Now, as we have indicated, both
in the Jewish and Christian churches,
theology gradually came to teach that
God is a mysterious Person, remaining
unreached to a large extent, and in-
capable of being known clearly by
man until after death. The Bible
passage which says: "Clouds indeed
and darkness are round about Him,"
was taken to mean that God wraps
Himself in an impenetrable cloak. All
these texts in the Bible which seem
to indicate that God cannot be clearly
known and that He is shrouded in
clouds and darkness, deserve special
attention; for in a sense they all are
true, by which it is meant that God
is indeed behind a veil; but that cur-
tain of cloud and darkness is not made
by God, rather is it the result of mor-
tal ignorance and sinful thought.
In other words, the mist that seems
to separate man from God rises from
the earth. It is not a curtain let down
from heaven.

Now to the sick and sinful and
troubled, brooding over the thought
of an unknowable God, Christian Sci-
ence comes and says:
"Your sorrows and sicknesses and sins
and broken hearts may be healed here
and now. The veil which seems to shut
you from God may be destroyed
through the aid of healing, coming di-
rectly through Christian Science treat-
ment or through the reading of His
testbook, "Science and Health with
Key to the Scriptures." The only
Comforter in the universe is God, and
Jesus Christ said: "This is life eternal
that they might know Thee the only
true God, and Jesus Christ whom
Thou hast sent."
The puzzle to the human mind has
always been this: Since God is infi-
nitely great and man seems so small,
how can man expect the Omnipotent
One to take note of him? The psalmist
voiced this when he exclaimed:
"When I consider the moon and the
stars, which thou hast ordained,
what is man that thou art mindful of
him?"
But his comfort and encouragement
man needs something concrete, indi-
vidual. He needs something which he
is capable of understanding, and this
concreteness we find in the teaching of
Christian Science. Mary Baker Eddy
in using the abstract term, "God," in
opposition with the word God, has be-
queathed to mankind an illuminating
thought. By it she enables us to make
active and real a religious expression
which had been to a large extent a
dead letter for practically fifteen hun-
dred years, namely, "to love God." The
pulpit has preached that to love God
is absolutely necessary to salvation
and the law has strictly demanded:
"How can I love God unless I know
Him? How can I love a friend because
I know him; this is concrete experience
and I can understand it, but to love
God without knowing Him appears to
be impracticable. Now Christian Sci-
ence individualizes God, good. St.
James says: "Every good gift and
every perfect gift is from above, and
cometh down from the Father of
lights." All absolutely good motives,
inspirations, thoughts, all kind, gentle,
loving words and deeds come from
God. There is nothing in the whole
universe which is loving, protecting,
sustaining or compassionate, but comes
from God and centers in God. Any of
these qualities manifested in men and
women are positive proofs of the pres-
ence of God. Therefore, we repeat,
that when Mrs. Eddy employs the
word God in opposition with the word
God, she causes us to see at once how
simple and practical it is to recognize
and to know God; and therefore to
love Him. To love the manifestation
of anything which is true, honest, just,
pure, lovely and of good report, is to
love God. Hence, in the wilderness of
darkness and fear wherein one feels
that he is without God in the world,
comes the voice of Christian Science,
and through its treatment, His services,
or the reading of its authorized liter-
ature, one is assured of the wonderful
fact that he can know God here and
now with as much certainty as he can
know the truth of mathematics, and
knowing Him, can love Him.

EVIL NEVER BENEFICENT.
The only chance that evil ever has
to succeed is by simulating good. Un-
der this pretense of good for wrong-
kind old theology and materia medica
have been busy, for ages, in making
pictures, the main feature of which
has been the claim that good can be
born out of evil. One of the Christian
churches has a hymn beginning
"O' happy father, O' happy father,"
that is, I am so glad that I have sinned
by repenting of it I have learned
how sweet forgiveness is. Out of
wretched teaching like this comes
such apothegms as the following:—
"A young man must sow his wild oats."
Is that true? Must one be dishonest
and hateful before knowing how to
be honest and loving? Paul says:
"Shall we do evil that good may come?"
"God forbid."
Beginning with about the fourth
century of the Christian era the
teaching that the only way or method
by which man could securely attain to
dwelling in peace and harmony. In
Holliness was to withdraw himself from
the second chapter of Genesis, it is
the rest of mankind, became proud,
said: "This we will do, we will be
like God." This marked the begin-
ning of the groaning creation.

Who shall say how much of the
death thought was destroyed by the
gentle and loving Discoverer and
Founder of Christian Science, before
she passed on? The testimony of
those who long were closely associ-
ated with her shows to what remark-
able degree in the case of Mrs. Eddy
Mind had dominated, destroyed mat-
ter, so that with her, as in the case
of St. Stephen, Spirit broke through
the veil of flesh, proving the noth-
ingness of death and the allness of
Life.

THE IMPEDING CAUSE
I would feel that I had neglected a
privilege and a duty were I to close
this lecture without some allusion to
my own physical healing and to my
mental release from the old theology,
that is, the beginning of my release
from the mortal mind wilderness. In
1872 I became a member of an orthodox
church. The six years following
were passed in preparing for the min-
istry. Beginning in 1877 and for
thirty-four years thereafter I preach-
ed and ministered in that church,
standing sincerely and loyally by its
doctrine, discipline and worship. As
a clergyman I was bitterly and un-
reasonably opposed to Christian Sci-
ence and frequently denounced both
Christian Science and Mary Baker
Eddy, publicly and privately. Dur-
ing the three years prior to 1911 I
suffered increasingly from indigestion,
liver trouble and as diagnosed by
one physician, chronic appendicitis.
A so-called nervous breakdown
ensued, and on which I never absent
myself from a hospital, never absent
from a hospital, never absent from a
hospital. At that time, being in Ox-
ford, England, I was led to receive
treatment in Christian Science, which
resulted in instantaneous physical
healing, and what proved a still
greater relief, the destruction of the
beliefs in old theology. Through the
Truth of Christian Science I was, in
one moment, transformed from the
poignant sense of fear and pain to a
sense of relief and peace. There was
only one thing I could do and that
was to follow the light which came
to me as I sat in darkness and in
the shadow of death. A few weeks
before I was to take final leave of
the church and the loving people to
whom I had ministered for eleven years,
I was suddenly awakened at midnight,
out of a sound sleep and in the dark-
ness I seemed to see an intercom-
municating point a mile high and it
said to me:
"What if it is all a mistake, and you
awake to find you are giving up
your long ministry, your ample sal-
ary, your church and your loving peo-
ple for something that proves itself
to be a lie?" My heart was so full
of love and gratitude for my healing
that I was not taken unaware, I in-
stantly said to that midnight specter:
"I will answer you by applying Jesus'
rule. By their fruits ye shall know
them." Then I said to myself: "Do
you love God as much as in other
days?" Answer: "There is no com-
parison." Question: "Do you love
mankind as much as in other days?"
Answer: "I did not need to know un-
til I received love for mankind, until
my healing in Christian Science." With
that the midnight specter vanished
forever, other trying problems have
arisen but they have been uniformly
destroyed through the spiritual law

of a worn-out garment.
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death thought was destroyed by the
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Who has not heard the phrase,
"striking personality?" In the sense
in which it is generally understood, per-
sonality is a deadlybane. It leads to
worship of the baser sort; it is of
the earth, earthy. Those who are
acknowledged to have striking per-
sonalities are the same who dominate
over other men and women either
through strength, position, voice, eye,
feature, attire or some other physical
manifestation. Such submission is
nothing less than slavery. Sir Will-
iam Hamilton speaks of it as the
"sign of a feeble mind." I would
rather say it produces a feeble mind,
for many otherwise noble men and
women have been drawn into this
wilderness of thought and serpents,
through admiring or fearing and fol-
lowing personality. The basic law for
the guidance of Christian Scientists
in this matter, is found on Page 40
of the Manual of The Mother Church,
by Mary Baker Eddy: "Neither an-
tagonism nor mere personal attachment
should impel the motives or acts of
the members of The Mother Church.
In Science, divine Love alone gov-
erns man." Perhaps Mrs. Eddy has
stressed none of her teachings more
emphatically than this one, she warns
against following personality. Per-
sonality is material and temporal;
individuality is spiritual and eternal.
Personality vanishes itself, is poured
out, beheveth itself unseemly, seeketh
always its own, is easily provoked,
thinketh evil. Individuality "van-
teth not itself, it is not puffed up,
doth not behave itself unseemly, seeketh
not her own, it is not easily provoked,
thinketh no evil." To admire ex-
cessively, personally ends in disap-
pointment. To love individually means
peace. The revelation of God,
good, in men and women connotes
individuality. Such men and
women we love and in loving them
we love God. What we Christian Sci-
entists love in Mary Baker Eddy is her
individuality, she manifested so much
good, increasingly she strove to take
her personally away from thought.
The greatest reformation ever known
in the realm of teaching was begun
when Mrs. Eddy eliminated the per-
sonal preacher, and instituted the
Bible and "Science and Health with Key
to the Scriptures" as the only pre-
sents in the Christian Science congrega-
tions. Every Christian Scientist knows
that Mrs. Eddy's teaching leads from
personality to the Christ Truth, and
that is the reason why we all love her
and are safe in so loving.

DEATH
I am going to discuss here briefly
a phase of error which is the greatest
impostor of the whole brood of evils.
It claims to hold all men in a fatal
grip from which there is no escape.
Mortal mind names this impostor
death, and while man flees from it and
seeks to avoid it, yet there are said to
admit and declare that finally they
must submit and that death becomes
the master of life and the master of
man. This is the supreme lie; be-
cause it is the greatest pretension
that evil ever made. For after all
death is nothing but a shadow. The
Psalmist calls it the shadow of death,
that is, the shadow, the shade, the
supposition, that is called death. That
it is only a shadow is proved by the
words of Christ Jesus: "I that be-
lieveth in me, though he were dead,
yet shall he live; and whosoever lov-
eth and believeth in me shall never
die"—shall never see death. When
man awakens one hundred per cent
to spiritual truth he can no more
pass through the experience called
dying than could God. To this won-
derful fact St. Paul alludes in First
Corinthians wherein he writes, "We
shall not all sleep"—the literal trans-
lation of which is "We shall not all
die." Now Christian Science teaches
that man has the right to be immune
from this physical episode called
death. The first effect of Christian
Science treatment or enlightenment
is to begin to destroy fear in human
thought. As the Christian Science
Truth unfolds to one he thinks more
and more about life and less and
less about death. That is, death is
saying only in his consciousness. Let
us here employ a simple illustration.
Grant for the sake of brevity that
there are five so-called causes, any
one of which may produce death. Let
us say these causes are, tuber-
culosis, cancer, liver trouble, drunk-
ness and anger. Suppose now, as
often happens, that a man is healed
of tuberculosis, that means that one
of the five causes of death is des-
troyed; in other words that twenty
per cent of death is dead. Then let
him be healed of the vicious habit
of anger and another of the so-called
causes is eliminated. That means
that forty per cent of death is des-
troyed. This progressive destruction
of death is what is taking place in
the consciousness of each active, lov-
ing Christian Scientist; and on this
plane of existence he may destroy
so much of the death thought that
the change called death does come
in connection with it and it may be
painless operation as the laying off

of a worn-out garment.
Who shall say how much of the
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she passed on? The testimony of
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Life.

Who has not heard the phrase,
"striking personality?" In the sense
in which it is generally understood, per-
sonality is a deadlybane. It leads to
worship of the baser sort; it is of
the earth, earthy. Those who are
acknowledged to have striking per-
sonalities are the same who dominate
over other men and women either
through strength, position, voice, eye,
feature, attire or some other physical
manifestation. Such submission is
nothing less than slavery. Sir Will-
iam Hamilton speaks of it as the
"sign of a feeble mind." I would
rather say it produces a feeble mind,
for many otherwise noble men and
women have been drawn into this
wilderness of thought and serpents,
through admiring or fearing and fol-
lowing personality. The basic law for
the guidance of Christian Scientists
in this matter, is found on Page 40
of the Manual of The Mother Church,
by Mary Baker Eddy: "Neither an-
tagonism nor mere personal attachment
should impel the motives or acts of
the members of The Mother Church.
In Science, divine Love alone gov-
erns man." Perhaps Mrs. Eddy has
stressed none of her teachings more
emphatically than this one, she warns
against following personality. Per-
sonality is material and temporal;
individuality is spiritual and eternal.
Personality vanishes itself, is poured
out, beheveth itself unseemly, seeketh
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THE BETTER WAY.
Christian Science teaches with logi-
cal and spiritual exactness that it is
utterly impossible for any one to be
lost eternally; that nothing but error
shall be cast as rubbish to the heap.
This salvation has been the universal
quest of mankind, and its realization
foreshadowed in the Old Testament
wherein it is written: "The earth shall
be filled with the knowledge of the
glory of the Lord as the waters cover
the sea;" and in the New Testament
such passages as "the last enemy that
shall be destroyed is death," and "the
must reign till he hath put all enemies
under his feet."

Human language has endeavored to
picture this state of salvation in
many ways, and probably no picture
is more beautiful than that given in
the closing chapter of the Revelation
of St. John the Divine, wherein the
state of salvation is likened to a beau-
tiful garden. Now let us for conveni-
ence do what is perfectly legitimate,
suppose salvation to be represented by
a beautiful garden, which all men at
some time desire to enter, and which
all men eventually will enter. Let us
say there are two ways leading to this
garden, one over a corduroy road, the
other by a beautiful gravel walk. The
corduroy road presents much suffering
and much cleansing by the wayside
before one enters the garden; the
gravel walk is a direct and more beau-
tiful way accompanied by less pain and
sorrow. The children of Israel, coming
out of four hundred years' bondage
in Egypt marched up to the border
of the promised land in the brief
period of six days on what may be
called the gravel walk and they might
then, had it not been for their coward-
liness, crossed at once over Jordan
into the fatherland. Being disobedient,
however, they turned back and
wandered forty years in the wilderness
over what we have designated as the
corduroy road. Mary Baker Eddy in
"Science and Health with Key to the
Scriptures" in speaking of release-
ment from sin, uses the expression,
"suffering through Science." Now Science
stands for what I have called, the
gravel walk and suffering for the cor-
durey road. What specifically is
meant by this expression, "suffering

through Science?" This, namely, that those
who know something of Truth and
earnestly seek to realize it in their
daily living are taking the more direct
and pleasant path, through Science, to-
ward the garden of salvation, which
those who see some of the Truth and
are disobedient to it are walking in the
path of suffering and following the
same course that led the children of
Israel, for forty years, through the
wilderness. On page 147 of "Science
and Health with Key to the Scrip-
tures," Mrs. Eddy writes: "Our pro-
portionate admission of the claims of
good or of evil determines the har-
mony of our existence—our health,
our longevity, and our Christianity." Christian
Science is exact. We may trust it
absolutely. If today we add one
per cent to our stock of love and
obedience we shall experience so much
the less suffering and so much the
more joy. Always as we add to our
stock of love and obedience we are
thereby forsaking the corduroy road
and gaining the gravel walk. Or as
Mrs. Eddy so beautifully teaches, we
are approaching and entering the beau-
tiful garden of Salvation through
Science instead of through suffering;
the wilderness gradually blossoms as
the rose, and blossoms abundantly.
This gravel walk is that "spontaneity
of thought and idea; the vestibule in
which a material sense of things dis-
appears, and spiritual sense unfolds
the great facts of existence." ("Sci-
ence and Health," page 537.)

INDIVIDUALITY.
Who has not heard the phrase,
"striking personality?" In the sense
in which it is generally understood, per-
sonality is a deadlybane. It leads to
worship of the baser sort; it is of
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Who has not heard the phrase,
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In Science, divine Love alone gov-
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individuality is spiritual and eternal.
Personality vanishes itself, is poured
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