Christian Science Lecture Attracts Large Audience

A throng which crowded the Baldwin High School auditorium was present Sunday afternoon to hear a lecture on Christian Science, presented by Judge Samuel W. Greene, C. S. B., of Chicago, Ill. He was introduced by Trueman Campbell.

The subject of his talk was "Christian Science: The Religion of Spiritual Light." It was substantially as follows:

The Lecture

The desire for light is universal. According to the record of the book of Genesis, God's first edict is, "Let there be light." In the unfoldment of that spiritual light as provided by Deity, creation is made manifest to the seeing eye, as is indicated in the following statement from the Christian Science textbook; "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science (p. 504): "Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day. All questions as to the divine creation being both spiritual and material are answered in this passage, for though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a creation?"

Thus, in clear, confident courageous words, the student and thinker is invited to see creation as spiritual and not material. This is the spiritual light that pervades the teachings of Christian Science, lifting thought from its limited confines of materialism to the boundless expanse of spiritual being. The woes and burdens of mankind are the result of erroneous thinking, engendered and imposed by the false assumptions that real creation is material. In following this light of spiritual interpretations of the Bible text the mental journey leads to the salvation or dominion decreed in the first chapter of Genesis.

There have been inspired messengers along the way of the centuries, poets, philosophers, preachers, statesmen, authors and simple laymen, who have given glimpses of the truth to the world and have thereby greatly blessed mankind.

The Discoverer of Christian Science

It remained, however, for Mary Baker Eddy, the Discoverer and Founder of Christian Science, to give to the world through Christian Science the full light of the truth which Jesus revealed, showing divine Science to be the Comforter promised by Jesus, that is to lead into all truth. From her earliest years there were intimations of spiritual-mindedness in Mrs. Eddy. She thought more deeply than the average young person, and had experiences that indicated a real and intelligent interest in knowing about Deity. Her younger life was somewhat burdened with ill health, so that her thought naturally sought a healing truth. Her search for permanent health was not successful until she found through her own study and effort how to apply the truth as Jesus taught and applied it in his ministry. In a moment of spiritual enlightenment, she saw that Jesus' healing words and works were for all time, and not just for a brief so-called miraculous period while he personally walked among men. She saw that this spiritual light or truth concerning which he spoke, was and is the eternal light of Truth, and is to be had and enjoyed by all who understand. What is more natural than to see such a trend in his words, "Then, if ye believeth on me, the works that I do shall he do also; and greater works than these shall he do?" In claiming this promised power and power of God for the healing of the sick, Mrs. Eddy immediately experienced great physical relief from a severe condition. Then, as she persevered in her study and application, there came greater returns in health and in understanding, and presently she was aware that she had found something that the world greatly needed.

Her first efforts to spread the light of her revelation were along the line of healing others of disease. As she was successful in making the application of the truth, she then began to write continuing her demonstrations in her own textbook she speaks modestly of her first writings, and says that they were "the first steps of a child in the newly dawn of spiritual sense" (Science and Health, Pref., p. viii). It is not strange that her first effort to interpret so radical a teaching as was Jesus' should have been poorly received by mankind. Had not the Christian world generally held that Jesus was God, or else so much a part of God as to make his works impossible to other than himself? In the light of her own healing, Mrs. Eddy made a devoted and intelligent study of the Bible, especially with reference to healing, and then in an application of spiritual power as she found it revealed in the Bible she was able to heal many others. Thus there came to her the conviction that she had made a discovery concerning the power of God, that could be taught to men, and with this in mind, she wrote and gave to the world her most comprehensive book.

The Textbook

This book, "Science and Health with Key to the Scriptures," called also the textbook of Christian Science, was published first in 1875. It has, like every widely read book, been issued in many editions, and it has had its share of criticism and opposition from many sources, but is today read and respected by thousands who do not call themselves Christian Scientists. It is interesting to note that some statements and theories of the textbook which were considered fantastical or ridiculous fifty years ago are today more generally accepted as true. One such is, "There is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 168), which was widely ridiculed and scoffed at in the early years, but today reliable physical scientists are admitting that matter has no reality, even if their conclusions are based on different reasoning from Mrs. Eddy's.

Another question that once provoked much opposition from the theologians is that Jesus is not God, which Mrs. Eddy quickly perceived in her effort to apply Jesus' teachings. Today many enlightened ministers and laymen of the Christian churches recognize and teach that Jesus was not God; and some of them even agree that his human career may be emulated by men.

This textbook of Christian Science is studied by Christian Scientists in connection with the Bible, and enables students to apply the teachings of the Bible in a practical way in healing the sick and in solving other problems of mankind. The teaching of Christian Science is, in effect, that all truth is spiritual truth, and that the Bible cannot be understood or properly interpreted the applied in everyday living except through spiritual interpretation. The Christian Science textbook sets forth the truth of being, and thus provides a practical method whereby mankind may read, understand, and apply the religion taught and demonstrated by Jesus and illustrated in the lives of the ancient prophets.

God

The teaching of Christian Science concerning God is perhaps more easily understood than some other of its teachings. Christian Science assumes, in accordance with the inspired word of the Bible, that God is the creator of all that really exists. It teaches, according to the gospel of John, that "All things were made by him (God); and without him was not any thing made that was made." In accordance with various passages of the Bible, Christian Science defines God as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

One distinction between the orthodox concept of God and that of Christian Science is, that while the former accepts both good and evil as emanating from God, Christian Science shows that since God is good—infinite good—He could not create nor permit nor be conscious of anything but good—but that which is the result of His own creation. God being Mind or Spirit, all that is created by Him must be like Him, and is therefore mental or spiritual. The human thought has been so prone to think in terms of matter that it at first rebels at the thought of an entire spiritual creation, and consoles itself in its material theories by citing the beauties and glories of matter. But if we continue to bear in thought that God is Mind, Spirit, we shall be compelled, by reason of spiritual light, to behold a spiritual creation, perfect, harmonious, and unrelated to matter. The correct concept of God is forever leading mankind out of material weaknesses and difficulties into the glorious freedom promised by the Master to those disciples who would continue in his word.

Man

Our chief concern in arriving at some proper understanding of Christian Science is to learn what place man has in this God-created universe. We are agreeably surprised to find a new and perfect man that is created in God's image and likeness and therefore partakes of the qualities and attributes of God. It is indeed surprising to get a vision of man so different from the man of our material consideration, who is constantly afflicted with material ills and who is destined always for death. Christian Science reveals a free man, a whole man, an immortal man—indeed the man mentioned in the first chapter of Genesis, to whom God gave and gives dominion over all things.

Healing

It is often the experience of sick persons to be healed in listening to the explanation of what Christian Science is. Jesus said that a knowledge of the truth would make us free. Christian Science teaches that it is one's understanding and acceptance of the truth that brings the healing. Let us assume that a sick person comes to a Christian Scientist for healing. The Christian Scientist tells him that God is good, is the author and creator of all; and therefore there is no cause or power that could have produced the erroneous and discordant condition which he claims. The patient may protest and point to a manifestation of irritation or infection. The practitioner directs his attention to the Scriptures, and shows him how Jesus never recognized or accepted disease as real, but denied its power, and always called on the patient to arise and claim his health. For instance, when the man sick of the palsy and helpless was let down through the roof and placed before him, Jesus first corrected this sick man's thought by telling him that his sins were forgiven. Then he said to the invalid, "Arise, and take up thy bed, and go thy way into thine house." Immediately the man arose and did as he was told. Surely, if Jesus had believed in the reality or existence of disease in this man, he would never have called on him to do such a vain thing as to get up and walk. The point is, that Jesus did not believe in the reality of disease—he saw no disease. He saw God's perfect man, and awakened the thought of the patient, who obediently made the effort to walk, and found himself free. This is undoubtedly what was in Mrs. Eddy's mind, when she wrote in the textbook (Science and Health, p. 476): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." This instance of healing by Jesus illustrates the importance of gaining a "correct view of man."

No Formula

In her writings Mrs. Eddy has not attempted to put into words the form of a treatment, but has expressly provided that there shall be no formula for healing. Treatment or the healing prayer must be with each one "an absolute fact that all things are possible to God, —a spiritual understanding of Him" (Science and Health, p. 1). Naturally no special words are necessary. It is the truth that heals, according to Jesus' words, and Christian Science marshals its arguments on the evidence afforded by the Bible, and rests its case in confidence that the healing verdict is assured.

As we read and study the healings performed by Jesus we see that he was always so filled with the consciousness of God's power, and so devoid of any sense of power of his own part, but so expectant always to see made manifest the power and perfection of God, that his treatments were immediately effective. An instance of this is seen in the record of his healing the ten lepers. These lepers called out to Jesus and asked for help. His answer was, "Go show yourselves unto the priests." This is significant as under the Mosaic law, when a leper was cleansed he must go to the priest and show himself and offer a sacrifice. These lepers were obedient and started for the priest, and the record says, "as they went, they were cleansed." Any sick person may have a great lesson out of this incident. As you come to the Christ, or Truth for healing, you need to come with such faith in God—in the power of Truth—that you will go away as the lepers, realizing and claiming that the real man is well, and has never been sick, and that as you go you will be cleansed.

Healing of Naaman

In the healing of Naaman, the noted Syrian general of leprosy, as recorded in the fifth chapter of II Kings, there is evidence that the prophet Elisha saw that Naaman's difficulty was the result of some phase of pride, because the prophet, in treating him, subjected him to what must have been to Naaman great humiliation. In the first place, the prophet didn't even allow Naaman to see him. His great retinue and show of wealth and power were ignored by the prophet, and he sent word by a messenger that Naaman was to go and dip seven times in the river Jordan. Naaman was indignant at first, but finally better reason prevailed, and he humbly dipped in this, to him, inferior river. Toward, at, stated by the writer, would indicate just how Naaman was changed mentally. He had humbled himself even as a child, and the record says, "his flesh came again like unto the flesh of a little child, and he was clean." It is probable that there are many afflicted who suffer from various difficulties who would can be met when they are ready with humility to acknowledge God in all their ways.

Jesus announced that the kingdom of God is come. What are we doing individually or as a nation in promoting the coming of the kingdom of God? On which side are we working? Have we cast our lot with the darkness and despair of materialism or do we recognize at least faint beams of a new day dawning? Time is given for us each day to take some time to think on God and make true relationship to God. As we consistently and constantly and intelligently seek God, we shall see more of His light and maybe come to realize with John that "God is light, and in him is no darkness at all." Mrs. Eddy has clearly spoken her conclusions along this line in these words with which I conclude (No and Yes, p. 36): "The consciousness of light is like the eternal law of God, revealing Him and nothing else."

Cranbrook Club Plans Jesse James Play

Guthrie McClintock's great Jesse James show, "Missouri Legend," will be the next offering of Cranbrook Engagstion Club. Production which will employ the combined efforts of Cranbrook and scope of the Kingswood students will be under the direction of Carl G. Wonnberger, and is planned for directly after Thanksgiving.

"Missouri Legend" has been characterized by one New York critic as a direct take from the history of a Midwestern Robin Hood, Jesse James, a tormented soul, to whom marauding is a means by virtue of his association with the lost Southern cause. He is shocked by swearing and card playing, he is a faithful and devout Baptist, yet plundering and rans or train robbing is not difficult for him to fit into his pious nature.

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This book and other works by Mrs. Eddy, and all authorized Christian Science literature may be read, borrowed, or purchased (including the Braille for the blind), at the Reading Room.

These books may also be read or borrowed at the Baldwin Public Library.

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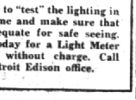

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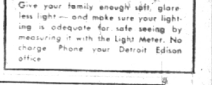

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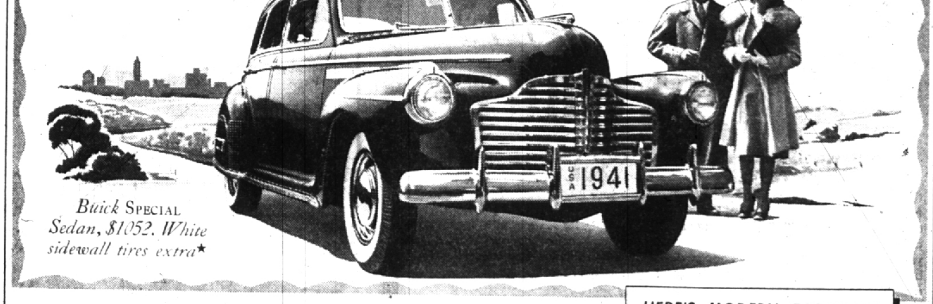

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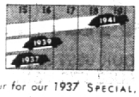

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