W. F. GROSS' LECTURE

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declaring these are abundant evidences of the truth of Christianity and that first proofs are no longer necessary, whereas he would gain much by striving for the faith of early Christians which was able to heal the sick as well as convert the sinner.

Search for Truth

Doubtless the principal reason why mortals have lost sight of some of the practical results of Christianity is because Pilate's question, What is truth? seems to remain unanswered. It cannot be denied that mortals are materialists in theory and in practise. While it is admitted that there is spiritual truth, yet it is held that material truth, so-called, is just as real as spiritual truth, and has vastly more to do with the affairs of everyday life.

In the search for truth, thought and effort have been in the main along material lines and what has been called progress is to no small degree merely a change in belief. Mortal man has been compelled to admit that much of what he at one time believed to be true is not true. Wherein he has made matter his starting point his progress has been negative in character. He has simply learned from experience what is not true. However, there is encouragement even in this, for the man who has discovered his mistake and rejoices that his eyes have been opened, is far in advance of the one who is in error but believes he has found the truth.

Scriptural Authority

It is a generally accepted theory that man is possessed of a dual nature—i. e., he is both material and spiritual. This theory seems to accord with the belief that truth is both material and spiritual, and this belief is responsible for the conflict between what has been termed material, or natural, science and religion.

The Bible is accepted as authority on spiritual things. Among believers in the Christian religion it is considered that no higher authority exists, for "holy men of God spake as they were moved by the Holy Ghost." Notwithstanding the recognized authority of the inspired word, the so-called higher criticism of this age is inclined to question the authenticity of the sacred writings wherein they fail to agree with scientific deductions from a material basis. These unusual experiences which are now regarded as miracles, or contradictions of natural law and order, are being questioned today as never before.

If the biblical record of the marvelous works accomplished by the prophets, apostles, and the Master is true, then any teaching, theory, or belief which causes men to doubt, or to question, is an evil because it prevents the exercise of that practical faith in God which is so necessary to a right apprehension of life and the proper solution of its many perplexing problems. On the other hand, the teaching which restores the waning faith and gives proof of God's power and willingness to help humanity in every time of need, is the pearl of great price, the value of which can not be estimated according to material standards. Such a teaching is Christian Science. It brings more of hope and faith, and courage into human experience because it demonstrates the oneness and allness of God, infinite Spirit. It acknowledges but one power, one cause and creator. The emphatic declaration of John that "all things were made by him, and without him was not anything made that was made," is a fundamental teaching of this Science. The Master declared that all good is gained, even in this world, by seeking first the kingdom of God and His righteousness. The student of Christian Science has learned to demonstrate the truth of this far reaching statement.

Religion and Medicine

Ever since the dawn of civilization religion and medicine have been regarded as the two most effectual remedies for the ills of human experience. Every people has had its religion and every nation its system or systems of medicine. Every person has had faith in some method of healing and almost every person has had some faith in religion. Medicine and religion, as they are understood and practised today, are in no sense identical. It is universally believed that they are not even necessary to each other. The study and practise of medicine can be pursued independently of any religious convictions and it is held that medical theories can neither help nor interfere with one's religious experience or the benefits resulting therefrom. Both are supposed to minister to human needs, but each in its own way.

Mortals do not look to medicine for moral or spiritual help, neither do they depend upon religion to heal their physical infirmities. The line appears to be very sharply drawn and it is clearly set forth as to what one may, or may not, expect from either. It is true that religion is sometimes appealed to when material remedies have failed, but this is not because it is believed there is any connection between religion and medicine. Rather does it show that in the hour of its extremity, when all material means have failed, and the boasted wisdom of this world says there is no hope, the human heart has some faith, feeble though it may be, that God is able to heal the ills of the flesh.

No Incurable Evil

While it is believed that on some occasions medicine is able to provide the needed help, and at other times religion alone can minister to human needs, yet there are so many problems of daily life which seem to be beyond the reach of either medicine or religion. In these trying experiences mortals are left to continue the struggle as best they can. If they succeed, it must be in their own strength, and if they fail they must suffer the consequence of work poorly done, or left undone. The seeming helplessness of mortals and the never ending struggle against fearful odds show the great need of a universal remedy—a remedy which will effectually heal the ills of human experience. Christianity is such a remedy and the Science of Christianity proclaims the joyful news that there is no such thing as an incurable evil, either moral or physical. Obedience to the law of God is the one universal remedy for all discord.

The law of God is eternal and its harmonious action cannot be interfered with. In the study of the Scriptures, one is impressed by the fact that in the days of old, faith in God's presence and power was able to remove mountains and provide whatever was necessary to establish harmony. Many of the demonstrations of divine power were so extraordinary that they are considered supernatural and the people are told it is unreasonable to expect a repetition of such unusual experiences.

That which is unnatural is contrary to the law of nature. When it is understood that the law of divine Mind is the only real law of nature and that divine Mind never sets aside its own eternal law, then it becomes evident that whatever God has accomplished for any people in any age was divinely natural, and it is not unreasonable to expect such a recurrence of those wonderful works as occasion may require.

Law and Prophecy Fulfilled

Among the illustrious characters of sacred history are Abraham, Moses and Elijah, but the greatest of all is Jesus. Abraham appeared in the history of human experience when there was great need of a more practical faith in God. In obedience to the divine command he went out into "a strange country," "not knowing whither he went." He learned to "walk by faith, not by sight." His strong was his faith in the time of sore trial and great temptation, that he has been called the father of the faithful.

Moses was the lawgiver. It was through his understanding of Truth that the children of Israel were delivered from the bondage in Egypt. In the fullness of time he received the ten commandments, engraven on tables of stone. He was perhaps the earliest writer on jurisprudence. He gave the people an inflexible code of laws to govern them in all the affairs of life. He was their wise counsellor and guide during the forty years sojourn in the wilderness, and it was their faithfulness to what he taught that made it possible for them to occupy and possess the promised land.

Elijah represented the spirit of prophecy which looks "not at the things that are seen, but at the things that are not seen," and judges "not according to the appearance," but judges "righteous judgment." In the life, the teachings and the works of Jesus faith become spiritual understanding and law and prophecy are fulfilled. In him was revealed the way out of Egyptian bondage, through the wilderness of human beliefs, doubts and fears, into the consciousness of spiritual being where harmony reigns supreme.

Demonstrations of Truth

These persons possessed an understanding of God which was unknown to the people, hence they were able to accomplish many good works which the multitudes believed to be impossible. This was especially true of the Master, who demonstrated the power of God to restore harmony whatever the need might be from a human point of view. Many of his works were contrary to personal experience, and even to this day they are regarded as contradictions of natural law and order.

He walked on the water, stilled the tempest, fed the hungry multitudes, healed the sick, cast out devils and raised the dead. His power to heal was not limited. It was not exercised only on special occasions or in the healing of certain types of diseases. It is recorded that he healed "all manner of sickness and all manner of disease among the people." When we consider the inclination of mortals to rely upon earthly things so long as there is any hope of salvation in this direction, we are warranted in concluding that the great majority of those who appealed to Jesus for help belonged to the so-called incurable class.

Among the diseases which are mentioned specifically by the sacred writers as having been healed by the Master are fever, palsy, leprosy and insanity. Many other physical infirmities were healed. The lame, the maimed, the halt, the deaf, the dumb and the blind were made every whit whole.

To the man with the withered hand the Master said, "Stretch forth thine hand," and "it was restored whole, like as the other." There was a man who had been afflicted thirty and eight years. He lay in a helpless condition beside the pool Bethesda "waiting for the moving of the water." When Jesus saw him he commanded him to rise and walk, and immediately he was healed. There was a woman who had an issue of blood 12 years. She had tried every known remedy. The record states she "had spent all her living on physicians, neither could be healed of any." She was healed when she touched the hem of his garment. There was another "woman which had a spirit of infirmity eighteen years and was bowed together, and could in no wise lift up herself." Jesus spoke of her as one "whom Satan had bound," which shows that he did not believe her affliction was a dispensation of Providence. He called her to him, and said unto her, "Woman, thou art loosed from thine infirmity," and immediately she was made straight, and glorified God."

In at least three instances the dead were raised to life. The daughter of Jairus had just died when the sorrowing father appealed to the Master for help. In the case of the widow's son the funeral party was on the way to the burial, and Lazarus had been dead four days. But no mortal belief, no material condition, not even the conviction that death is inevitable and in accordance with the divine plan, could prevent the demonstration of God's power to destroy even the last enemy.

Universal Remedy

The Master's demonstration of truth were so varied and complete that it seems strange humanity has not seen in these healing works the proof that spiritual understanding is the universal remedy for all the ills of human experience. The failure to realize this can be accounted for only as we consider that these works are regarded as miracles. If it be believed there were in some way a compliance contrary to the natural operation of the laws to which men and women of today are subject. This erroneous conclusion has prevented the demonstration of a power which is able to deliver from every form of evil.

Impossibilities do not occur. What has been done in the past can be accomplished today. If a particular result has followed the combination or application of causes, that result will always follow when the same and no other influences are at work.

Because mortals have believed that the healing works of the Master were unnatural experiments they have not tried to understand how these works were accomplished, notwithstanding the fact that the great demonstrator of God's power to heal all human ills, declared that the believer in all ages would be able to do the works that he did.

Miracles Divinely Natural

Believers in the Christian religion have accepted the miracles of the Bible as demonstrations of divine power. Christian Science presented a new view of those miracles when it declared that the wonderful works accomplished by holy men of God were not contraventions of law. They were not brought about through suspension of the laws of nature, nor by arousing dormant forces and powers which have since returned to their former state. Those healing works were marvelous because human experience was unfamiliar with them. Nevertheless they were the divinely natural result of the operation of law which is ever present and ever active. Because a law is not recognized is no evidence of its nonexistence, and because the operation of law is not comprehended is no proof that the law is inoperative.

All progress is the result of obedience to law. The wonderful inventions of the last century were as possible 4000 years ago as they are now. There is no law in operation, or in existence today that has not been in operation since time began. And there never has been a law which is not in operation at this moment. If this be true, and if the works of the Master and his followers were the result of obedience to law, then all those works are possible today, and even greater demonstrations can be expected, for no intelligent person believes that the possibilities of infinite law have been realized.

Advantages of Christian Healing

Many helpless invalids have wished it were possible to heal the sick today in the same manner as the sick were healed by the primitive Christians, and most persons are persuaded that if such good works could be accomplished, the hope of overcoming the ills of the flesh would rest upon a more sure foundation. Christian Science declares that it is possible to heal all manner of disease through spiritual means, as was demonstrated by the members of the early church, since those healing works were accomplished through obedience to divine law and that law is in full force today manifesting the will of God.

This Christianly scientific method of healing has many advantages. It is the one universal remedy for all discordant conditions, it is the most effective healing method the world has ever known, and it avoids the possibility of disastrous results of operations and material methods of healing. It is always available. There is never a time or a place that the remedy is not at hand, for God's law and love are everpresent and omnipotent. Is it not believed that God is ever-present to help all men in the overcoming of sin? Why then should it seem unreasonable to declare that God is ever-present to help in the overcoming of other discordant conditions?

When Paul was permitted to plead his own cause in the presence of King Agrippa and the principal men of the city, he asked this searching question: "Why should it be thought a thing incredible with you, that God should raise the dead?" And so Christian Science is asking of thinking men and women of today, believers in God, believers in the verity of the sacred writings, believers in the power and efficacy of prayer, why should it be thought a thing incredible with you, that God should heal the sick?

Is there anything unreasonable in such a teaching? Is it in any sense contrary to the letter or the spirit of the Scriptures? Even though one may not believe in Christian Science, as he understands it, must he not admit that the claims of Christian Science are legitimate and in accord with what could be reasonably expected if one were to accept and put into practise the teachings of Jesus? Is there any reason why one should not accept at its full value the emphatic declaration "He that believeth shall be saved?" Surely not. Why, then, should he not accept, with the same measure of faith that other remarkable declaration made by the same person on the same occasion, "And these signs shall follow them that believe"? Why should he not accept that other equally important utterance of the great Teacher, "He that believeth on me, the works that I do, shall he do also"?

Kingdom of Heaven at Hand

John the Baptist was the forerunner of Jesus. He came preaching in the wilderness of Judea and the burden of his cry was, "Repent ye: for the kingdom of heaven is at hand." When Jesus lifted up his voice to proclaim the gospel of salvation to a waiting world, he taught the people that something was required on their part. "Repent: for the kingdom of heaven is at hand," was the keynote of his message. When he sent out his disciples to preach the gospel and heal the sick, he told them to declare unto all who had ears to hear, "The kingdom of heaven is at hand."

To repent means more than to be sorry for wrongdoing. The literal meaning of the word translated repent is "to have another mind." Paul said "To be carnally minded is death, but to be spiritually minded is life and peace." Is it not evident that if one would escape from sin and disease, which result in death, he must "have another mind"? So long as mortals are in bondage to the material sense of things, heaven, harmony, will seem to be afar off. Only as they become spiritually minded can they see things as they really are and understand that "the kingdom of heaven is at hand."

Even though there may be differences of opinion as to where heaven is located and when and how it is to be gained, all are agreed that in heaven there is no sin, sickness, nor death. The revelator saw a new heaven and a new earth and he heard a great voice out of heaven saying "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." In view of the fact that John saw this new heaven and new earth nearly 2000 years ago, must it not be that this harmonious state of existence is the reality of being now?

What Is Required

The declaration that "the kingdom of heaven is at hand" implies that it is possible of attainment. Jesus said to his disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Here was the emphatic declaration that a sense of righteousness, or right thinking and living, higher than was entertained even by those who were regarded as the spiritual leaders of the people, was necessary to gain eternal harmony.

While it may seem that the chief purpose of the Master's works was to help those in need of help and to convince the world that his teachings were true, yet the great benefit of these works to universal humanity, is to be found in that they were practical applications of the Truth which he declared would never pass away but would remain for all men to understand and demonstrate.

Heaven will never be more real than it is at this moment, and it is at hand. Nothing that the mortal belief in the reality and power of evil can prevent a man from entering this kingdom now. God's will is supreme and absolute in heaven. It is manifest in the harmonious operation of law. To understand and obey divine law is to enter the kingdom. More than this is not required and less will not avail.

Christian Science Discovered

The term "Christian Science" was used by Mary Baker Eddy to designate the purely spiritual method of healing both sin and sickness which she discovered. Mrs. Eddy was a faithful student of therapeutics and theology. Previous to her discovery she was a believer, to a certain extent, in the then prevailing methods of healing, although for many years she had endeavored to trace physical effects to mental causes. When but a child she became a member of an orthodox church and faithfully adhered to its teachings so far as she was able to accept them. There were some things, as for example the doctrine of predestination which was so generally taught in those days, which she could not accept because they were not in accord with her thought of God as Love.

It was Mrs. Eddy's great need of physical healing which led to the discovery of Christian Science. The remedies known to medical science had failed and her physician said there was no hope, but her faith in God did not waver. She turned to the one infinite good for help and her prayer was answered. She did not regard her restoration to health as a special dispensation of Providence. She believed and afterwards proved that it was the divinely natural result of the operation of law which could be understood and demonstrated.

There was no person to whom she could appeal for an explanation of this wonderful healing. There was no book save the Bible which could throw any light upon her experience. She tells us that this book answered her questions as to how she was healed. As she read the inspired word in the light of her marvelous experience, it spake to her in a new tongue. In the spiritual understanding of the Scriptures, she discovered the Science of Christianity and learned how its sacred truths can be humanly applied to the healing of sickness and sin.

This new found faith was a living faith and through her loving ministrations scores were healed of diseases pronounced incurable. Being convinced by many infallible proofs that

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