

**CHRISTIAN SCIENCE
HEALING, SPRITUAL
AND SCIENTIFIC: A
LECTURE DELIVERED**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649231683

Christian Science Healing, Spritual and Scientific: A Lecture Delivered by Hermann S. Hering

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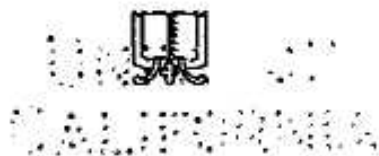
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A LECTURE DELIVERED BY

PROF. HERMANN S. HERING, C.S.B.

**AS A MEMBER OF THE BOARD OF LECTURESHIP OF THE
FIRST CHURCH OF CHRIST, SCIENTIST, IN
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**THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC

THE healing so universally accomplished through Christian Science is probably the one feature of its work which attracts the most attention and which has been most misunderstood, since its methods are purely mental and spiritual, the direct opposite of those employed by the ordinary schools of therapeutics. That healing has resulted when Christian Science treatment has been applied after all other means have failed, is now quite generally conceded; but the manner in which this healing is accomplished, is so far from being understood that there is still a great reluctance on the part of many to avail themselves of it, and some still question its possibility. This, however, can be just as truthfully said of the healings which are chronicled in the Scriptures, especially in the New Testament, where the spiritual means of healing is plainly referred to and advocated, and where many instances of healing are specifically named.

In Exodus we read, "I am the Lord that healeth thee;" in Psalms, God is referred to as He

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“who healeth all thy diseases;” and again, “He sent his word, and healed them.” In Mark’s gospel we read, “These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” These citations show that mankind should look to a spiritual source for their healing instead of to drugs. Had God created drugs and given them healing power, Christ Jesus, who came to show us the way of salvation, or deliverance from sin, disease, and death, would certainly have used them himself and recommended them to others. His own success in healing proves that he fully understood a healing art which has no recourse to material means.

✓ INSTANCES OF HEALING

Among the notable instances of the healing of physical disease by Christ Jesus as recorded in the New Testament are these: The healing of paralysis (Luke v. 18-26), of leprosy (Luke xvii. 11-19), of deformity (Luke xiii. 11-17), of blindness (Matt. ix. 27-31), of fever (Luke iv. 38, 39), of dropsy (Luke xiv. 2-4), of hemorrhage (Matt. ix. 20-22), of violent insanity (Mark v. 1-20), and of epilepsy (Mark ix. 14-29). The gospels also record Jesus’ work in the raising of the dead, as Jairus’ daughter (Luke viii. 41-56), the widow’s

son (Luke vii. 11-15), and Lazarus, after he had been dead four days (John xi. 1-44).

Many cases are also recorded as having been healed by the disciples and by some of Jesus' followers who were not his personal students. In Acts (v. 12) we read, "And by the hands of the apostles were many signs and wonders wrought." Peter healed a man lame from birth (Acts iii. 2-8), healed Æneas of paralysis (Acts ix. 32-35), raised Dorcas (Acts ix. 36-41). Paul healed a cripple (Acts xiv. 8-10), healed Publius' father of fever and hemorrhage (Acts xxviii. 8), raised Eutychus to life after his accident (Acts xx. 9-12), healed himself of the sting of a poisonous serpent (Acts xxviii. 3-6). Philip, who like Paul was not Jesus' personal student, healed insanity, paralysis, and lameness (Acts viii. 6, 7). The seventy are reported as having returned to Jesus to tell of their healing work, saying, "Even the devils are subject unto us through thy name."

These cases show unmistakably that Christian healing was effected by spiritual and not material means; they teach that we should look not to matter but to divine Mind for the true healing power, the power which was utilized by Christ Jesus and his disciples. In the case of congenital blindness healed by Jesus, of which John tells us, there was evidently no healing virtue in the clay and spittle, nor in the water of the pool of Siloam,

for if there had been, these universally available means would be in use today for the cure of this disease.

SKEPTICISM AS TO SPIRITUAL HEALING

To be consistent, all professed believers in the Bible must therefore admit the fact of spiritual healing, which, according to contemporaneous secular writers and historians, continued among the early Christians for about three hundred years; and yet today the vast majority do not believe in it, and many do not even admit it to be historically true, while not a few deny its possibility. Some say that these events may have happened in Jesus' time, but are impossible now. This is neither logical nor reasonable. The power of God is "the same yesterday, and today, and forever," and if this healing took place in the first century, it can take place now, since every divine law and order must be immutable and we have the same conditions to deal with which they had then.

Jesus said, "Lo, I am with you alway," and, "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." The Master thus taught that all of truth is always with us, and he came to show us how to make it available. This is the way of salvation, and if this way cannot be found and followed today, then his mission was surely a failure. Think you that