

## CHRISTIAN SCIENCE LECTURE IN RAVINIA

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states of mind, for the divine is the one and only Mind. The opposite or counterfeit of a reality is unreal—is nothing, not something.

### Christ Jesus, the Master Metaphysician

Christ Jesus was the "master Metaphysicians" (The First Church of Christ, Scientist, and Miscellany, p. 222). His ministry was not only a system of Christian ethics, but one of Christian metaphysics as well. By metaphysics is meant the full and exact knowledge of real being, which is not material, but spiritual. Jesus taught his followers by precept and example to look away from the physical, the material, for both cause and effect. Jesus' understanding of the supremacy of Mind over matter, of good over evil, of Truth over error, of the actual over what seemed to be, was proof of his Christliness, and the foundation on which he wrought his wondrous works.

Abiding in the consciousness of the allness of God, Jesus realized the presence of abundance so clearly that with but a few loaves and fishes to begin with, he was enabled to feed the five thousand and to have more left over when they had eaten than he had been told were available at the beginning. He rebuked the fear of his disciples at one time, and then re-

moved the cause of their apprehension by mental means alone, when he stilled the wind and the waves. To the sick, ignorant of their God-given dominion, and suffering from fear of the power of evil, Jesus restored by mental means the normal, natural flesh to the withered hand, sight to the sightless eyes, hearing to the deaf ears, speech to the dumb lips, order to the supposedly chaotic brain, harmony and strength to the seemingly diseased, weak, and emaciated bodies. To the repentant sinner, Jesus restored, through mental means, self-respect, health, and the consciousness of his real selfhood as a son of God, and counselled him to "Go, and sin no more."

From his teachings and his works, can anyone doubt that Jesus the Christ was the master Metaphysician? Is it not plain that Jesus "resolved things into thoughts" (Science and Health, p. 269), and then, through his understanding of the supremacy of Spirit over matter, of good over evil, of the divine over the human, changed the belief in lack to an improved belief in abundance; a belief in fear to one of confidence in God, good; a belief in disease to one of health; a belief in sin to one of purity. This was evidence of progress—progress which was to continue until false beliefs were replaced by divine ideas and divine Mind reigned in each individual consciousness in purity and perfection.

Matter was a very different thing to Jesus from what it was to the worldly minds about him. Jesus saw in matter a mental phenomenon which

could be changed in the way that any false theory or false belief can be changed or destroyed. He demonstrated continuously throughout the three years of his ministry his ability to change so-called matter in accordance with the dictates of good. Every change that Jesus made in what seemed material conditions was made in strict obedience to the laws of divine metaphysics. Jesus' primary concern was with Spirit, divine Mind, and yet all of his demonstrations of divine power were made to meet some human need.

It is recorded that in three instances Jesus was tempted to change matter from one form to another, and to set aside certain material laws for his own human satisfaction, for the plaudits of the world, or for personal wealth and prestige. In every case, he refused—these temptations found no response in him. Such an abuse of his spiritual power would have cost Jesus the loss of his spiritual understanding, and of his ability to worship spiritually, and would have separated him from conscious sonship with God. That Jesus had dominion over belief in matter and over material laws is evident, and it is plain that he exercised this dominion only in obedience to divine Principle.

Is not this the adoration of God, Spirit, the exaltation of His holy name and nature? Is this not the practical fulfilling of the commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"? This is indeed true spiritual worship—using

the revealed laws of divine Mind's supremacy over matter, in subjection to and in relation always to that holy law of God, "love thy neighbour as thyself."

### Jesus' Disciples, Metaphysicians

That Jesus taught his disciples to be Christian metaphysicians is clear. At one time, Jesus, yearning to be understood, and it may be to test the metaphysics of his disciples, asked them, "But whom say ye that I (the Son of man) am?" It was Peter who gave him the answer which satisfied, when he replied, "Thou art the Christ, the Son of the living God." In other words, Peter, through spiritual discernment, realized that, although Jesus had called himself "the Son of man," he was in fact and always had been the Son of God. Peter was an apt pupil in divine metaphysics, and his response was based not only on what he had observed in Jesus' practice, but also on what his awakened spiritual senses had revealed to him. He saw that Jesus' conscious use of his spiritual inheritance had identified him with the Christ. It is upon this understanding of the true selfhood of each individual as a son of God that Christ Jesus declared that he would build his church. Mrs. Eddy tells us that "Perfect God and perfect man" are "the basis of thought and demonstration" (Science and Health, p. 259) in Christian Science. Peter's reply must have been the source of great rejoicing to Jesus, for through it he learned that his true selfhood, his ministry, and his teachings had been understood spiritually, and that what he knew of God and man and their inseparable relationship could be taught to others.

### Discoverer and Founder

Mary Baker Eddy, a gentle New England woman, discovered this "lost spring" of "living water" of which Jesus spoke to the woman of Samaria. Thereafter, Mrs. Eddy lovingly devoted her life to making this spiritual truth available to all those "who hunger and thirst after righteousness." She knew that in giving Christian Science to the world, she was but restating in prayerful humanity the pure Christianity which Jesus taught and lived. It had become clear to her that this Christianity was scientific and thereafter provable. Every doctrinal statement in "Science and Health with Key to the Scriptures" is scientific, and when understood and honestly tested, will be found verifiable. One who knew and loved Mrs. Eddy wrote of her, "Only one taught of God—could employ the English language so masterfully, making every word and phrase the perfect servant of divine thought" (Alice Davton, Christian Science Journal, XV, p. 230). An unprejudiced reading of this book will convince anyone that its author was a loving, earnest, unworldly woman who had thought much and yearned deeply to satisfy her spiritual hunger. It was Mrs. Eddy who wrote (Pulpit and Press, p. 9), "Practice not profession.—goodness, not doctrines.—spiritual understanding, not mere belief, gain the ear and right hand of omnipotence, and call down blessings infinite."

Spiritual understanding discerns the truth about God and man in His image and likeness; spiritual worship practices this truth, and spiritual power demonstrates it in our present experience. Thus is Christian Science proved to be the restoration of pure Christianity.

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