

Hon. William E. Brown, C.S.B., Lectures Here on Christian Science

(Continued from page 10) There was the mask of youth, of middle age, of decrepitude, of sadness, illness, and worry. It was very helpful to know that the masks confronting me were but the seeming externalization of the various states of consciousness of those wearing them; that these masks could be changed in consciousness when purified and rectified by Christian Science teaching.

This process is clearly outlined by Mrs. Eddy, who writes (Science and Health, p. 248), "Immortal Mind feeds the body with supernal freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb." The real man, then, is the expression of the divine character, and his reason for existing is to express God. As to his origin, Christian Science teaches us that he coexists with God, dwelling forever an idea in infinite Mind, without beginning or end. The highest goal of human endeavor is to acquire an understanding of spiritual existence, or, as Paul puts it, "Then shall I know even as also I am known;" in other words, as God knows me.

CHRISTIAN SCIENCE PRACTICE If the question were asked, Would it be a desirable thing to have sin, disease, fear, hate, and death disappear from human experience? the unanimous answer is, It would.

Would it be a desirable thing if mortals could learn how to avoid the experiences called sorrow, grief, and disappointment? The answer is, It would. Would it be a desirable thing to banish forever all failure, loss, discouragement, and poverty? The answer is, It would. If it were possible to submit these questions to a world-wide referendum, the answer would be returned in letters of eager response, higher than the heavens. It would. Accompanying this world response would be the all-important question, How? The Science of the "how" is simple, logical, and demonstrable. To acquire its art, the art of becoming a Christian Scientist, is simple, and available to all who are sufficiently in earnest to meet its requirements. Let me give you an inkling of how the Science of Christianity operates in overcoming all that is unlike God. It is the mission of Christian Science to answer this question, "How?" Through a spiritual understanding of the Bible, and the proof that it answers it correctly is shown in the lives of those who

have been rescued from all manner of earthly troubles, and who are gaining in ever-increasing degree the art of spiritual living.

Mrs. Eddy has said that "the starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle" (Science and Health, p. 275). This premise is demonstrably true, and is proved by every healing in Christian Science. But it will be necessary to concede this premise in order to have opportunity to prove its correctness. It will be comparatively simple and easy to make the concession at this hour, for the teaching of leading natural scientists is now agreeing with Mrs. Eddy that the universe is mental; that is, the natural scientists have discarded the old theories that the universe is material or that it is part mind, part matter. Many of these authorities might be quoted; one I think will be sufficient. Sir James Jeans writes in his latest book, "The Background of Science," thus: "Our last impression of nature, before we began to take our human spectacles off, was an ocean of mechanism surrounding us on all sides. As we gradually discard our spectacles, we see mechanical concepts continually giving place to mental. If from the nature of things we can never discard them entirely, we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone." It will be observed that these conclusions of the natural scientists mean nothing to Christian Scientists, because the natural scientist has not yet perceived that Mind is One—God. The natural scientist is only beginning to perceive dimly some of the primary truths which Mrs. Eddy has perceived in their entirety.

In connection with the conclusions of Sir James Jeans, it is interesting to note that in 1361 a Bohemian, named Kovensky, in a work called "The Labyrinth of the World and the Paradise of the Heart" tells of a pilgrim visiting the City of Vanity who came across a guide called Falsehood; this guide fitted the pilgrim with falsifying glasses fashioned out of the glass of illusion with rims of horn, named custom. But when, later, he was fitted with glasses furnished by the divine Spirit, he saw things as they really were, not as the glasses of illusion had made him seem to see.

It will be observed that while these writers, centuries apart, are in agreement as to the falsity of the testimony of the senses, they do not

provide a way of gaining the spiritual facts concerning which the senses are falsely testifying.

Mrs. Eddy deals with this subject, and in her clear, forceful, and direct manner shows us the way of escape (Science and Health, p. 264): "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. . . . When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man."

Returning to our starting-point that all is infinite Mind and its expression, it is instantly self-evident that everything is mental in its nature, and this includes that which we term our everyday experience. Since everything is the manifestation of thinking, we must learn to think aright, in other words, to endeavor to know the universe as God knows it. Paul sums up the importance of right thinking when he declares that "to be spiritually minded is life and peace," but "to be carnally minded is death." As we begin to think in terms of divine Principles we are entertaining divine ideas, in which no human discord exists. (As these ideas find permanent lodgment in our consciousness they provide or create their own environment in our experience, and the former discords are expelled. Thus our life activities are more and more approximate the divine. This improved condition is the fulfillment of the Scriptural promise, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.")

The success of Christian Science practice in dealing with human ills, frequently when material systems and remedies are powerless to help, is due to the fact that Christian Science deals primarily with the mental cause, instead of effects. Material

methods are unscientific, because they deal wholly with effects and are not capable of dealing with mental causation. It does not matter how skillful one might be in cutting off the leaves of some noxious weed, if one failed to pull up the roots. To illustrate: let us suppose one was suffering from a physical disorder caused by anger. In such a case it would be of no avail to massage or medicate the body, for it is manifest that only that which could remove the cause, anger, could produce any permanent recovery.

An eminent medical authority is quoted as saying in regard to one of the so-called incurable diseases, that he never knew a case of it to develop which was not preceded by a strong emotional upheaval of some sort. Here again it is manifest that it is the emotional disorder that requires primary attention.

Occasionally one hears the criticism of some medical authority that Christian Science is a menace, because it deprives people of medical aid. But it must be remembered that the majority of those who turn to Christian Science do so after exhausting material medicine and methods; and is not a tree known by its fruits?

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