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GIVES LECTURE ON CHRISTIAN SCIENCE

EDITOR'S NOTE: Accompanying is an excerpt from a lecture entitled "Christian Science; Its Purpose and Method," given at the First Church of Christ, Scientist, in Winnetka, Friday, February 4, by Peter V. Ross, member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

by Peter V. Ross, C. S. B.

Thoughtful observers are impressed with the apparent imperfection of things as they pass before us in the panorama of life. The plant is twisted, the beast vicious, while man, the noblest of earth's inhabitants, seems so deplorably prone to disease and evil that he is described as mortal and fallen.

May not all this supposed imperfection rest in our mistaken sense of things rather than in the things themselves? Unquestionably the Creator has made all things perfect and permanent. Otherwise the universe could not endure. The source of the difficulty, then, must be sought in personal sense or in the human mind, and the remedy must be applied to this mind and a correction therein wrought to the end that a perception be attained which sees man and the universe as God made them.

The human mind, because it is human, catches at most only faint glimpses of what is going on even in the so-called physical realm. Small wonder, then, that it gets a grotesque sense of spiritually real things, and, instead of seeing them in their glory and perfection, renders them sickly and ugly.

The Mental Realm

So it is not surprising that the human mind should misinterpret, should belittle man. And this is precisely what the human mind does. Divine Mind, or God, creates and sees man spiritual and perfect, above and beyond disease; but the human mind, unable to comprehend man in his fullness and perfection, visualizes him as physical, as a finite form or figure, swayed by the evil, tormented by disease, always limited and imperfect. Thus it is that

evil, tormented by disease, and imperfection have their source and abiding place in the human mind or consciousness. Hence their cure must there be brought about.

Material things, the human body included, seem very real and tangible. But actually matter is only a mistaken sense of things as dense and heavy, as having weight and ends and sides. For the human mind is, so to speak, shortsighted. It gets a blurred sense of things as dimensional and ponderous. This restricted sense of things constitutes matter. Matter will therefore disappear as mortal sense, under the influence of truth, gives way to a right perception which sees things as they are in spiritual perfection. The disappearance of matter does not mean that the foundation of things will slip away or that the individual will disappear or lose his identity. It means that our heavy awkward, cumbered, suffering sense of ourselves, and of things generally, will give place to the bouyant, free, spiritual—the true sense of things and of ourselves.

We live, then, in a mental realm. All things are mental, man himself being an aggregation of thoughts, a state of consciousness, instead of an aggregation of cells or a physical body as physiology declares. And it is toward consciousness rather than corporeality that Christian Science treatment is directed. Science by declaring perfection in all things and in all places, operates to eliminate from human consciousness its beliefs that matter is actual, that disease is present, that evil is attractive. It sweeps from consciousness the heavy, sickly sense of man, and brings out the true sense of man as healthy and holy, as spiritual and perfect.

Christian Science accomplishes this by presenting the facts to the individual and arousing him to the true situation. It declares to him that the presence of God who is Love and Life leaves no place or possibility for disease and suffering; that man as the reflection of God is as perfect in a degree as God is; that man is an expression of perfect Life and Mind and therefore that he is well and knows he is well. The effect of these truths,

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