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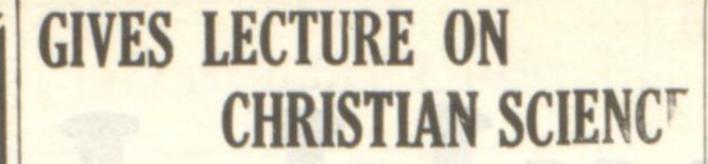
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EDITOR'S NOTE: Accompanying is an excerpt from a lecture entitled "Christian Science; Its Purpose and Method," given at the First Church of Christ, Scientist, in Winnetka, Friday, February 4, by Peter V. Ross, member of the Board of Lectureship of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

has made all things perfect and per- sense of things and of ourselves. manent. Otherwise the universe could We live, then, in a mental realm. not endure. The source of the diffi- All things are mental, man himself culty, then, must be sought in personal being an aggregation of thoughts, a sense or in the human mind, and the state of consciousness, instead of an remedy must be applied to this mind aggregation of cells or a physical and a correction therein wrought to body as physiology declares. And it the end that a perception be attained is toward consciousness rather than which sees man and the universe as corporeality that Christian Science God made them.

man, catches at most only faint all places, operates to eliminate from glimpses of what is going on even in human consciousness its beliefs that the so-called physical realm. Small matter is actual, that disease is pressense of spiritually real things, and, from consciousness the heavy, sickly instead of seeing them in their glory sense of man, and brings out the true and perfection, renders them sickly sense of man as healthy and holy, as 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; sease and suffering; that man as the but the human mind, unable to comprehend man in his fullness and perfection, visualizes him as physical, as pression of perfect Life and Mind and a finite form or figure, swayed by the therefore that he is well and knows evil, tormented by disease, always he is well. The effect of these truths, 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 panorama of life. The plant is twisted, right perception which sees things as the beast vicious, while man, the they are in spiritual perfection. The noblest of earth's inhabitants, seems disappearance of matter does not so deplorably prone to disease and mean that the foundation of things evil that he is described as mortal and will slip away or that the individual will disappear or lose his identity. It May not all this supposed imperfec- means that our heavy awkward, cumtion rest in our mistaken sense of bered, suffering sense of ourselves, and things rather than in the things them- of things generally, will give place to selves? Unquestionably the Creator the bouyant, free, spriritual—the true

treatment is directed. Science by de-The human mind, because it is hu- claring perfection in all things and in wonder, then, that it gets a grotesque ent, that evil is attractive. It sweeps 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 direflection of God is as perfect in a degree as God is; that man is an ex-

(Continued on page 52)



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