

Christian Science Lecturer Addresses Large Audience In Birmingham

Before a large crowd in the new Church of Christ, Scientist, in Birmingham last Sunday afternoon, the following address was given by James W. Howell, S. C., of Kansas City, Mo., Mr. Howell is a member of the Christian Sci-

ence Board of Lecturers of the Church of Christ, Scientist, in Boston, Mass. The sermon is entitled, "The Immortal Mind vs. Mortal Mind."

The author of the Christian Science text book found it difficult to explain her new spiritual discovery by the use of material terms whose limited material significance had become imbedded in thought. She adopted therefore the practice of many writers of defining her spiritual discovery by the use of certain terms. The distinction between the terms "Mind," meaning God, and "mortal mind," meaning that which is opposed to God, illustrates the point. Let it be understood that there are two different denominating minds forever at variance with each other. Christian Science teaches on the other hand, that God, the immortal Mind, is the one and only Mind. The term, mortal mind, is used to explain an illusion, a delusion, an unseeing man, which may be detected to be which seems to oppose itself to omnipotence and omnipresence. In defining God as immortal Mind, Christian Science does not present a

new God, but it does bring to light the true concepts of the one God, ever changeless God, "whom to know aright" as Mrs. Eddy says is to see a material, mortal, sick and sinful, "the life eternal." This Mind, God, the Mind that was in Christ Jesus, but who is only partially revealed to men generally, Mrs. Eddy spelled with a capital "M" and often coupled it with adjectives expressing the diabolic nature, such as mortal, finite, infirm, false sense of mind, believing in evil as well as in good. Mrs. Eddy found to be a far and the "father of lies" and named it mortal mind. Christian Science reveals that the problem of mankind including sin, sickness and death are directly traceable to a false concept of God or Mind, and that the right understanding of Him, the established in human consciousness of the Mind which is as Habakkuk says "of purer eyes than to behold evil, and restores health, holiness, and eventually the kingdom of heaven." The teaching of Christian Science that a change from a state of disease to one of ease, from impurity to perfection, is not a change in thinking, though yearning is not in new Christian Science. That Christ Jesus lived and practiced it is shown in all the healing work he did. It was stated by Paul in these words: "He is carnally minded is death, but to be spiritually minded is life and peace." What also relates in I Peter 2:2: "As he (a man) thinks in his heart, so is he." It is necessary to grasp the difference between mortal mind and immortal Mind. With this difference definitely established one can see that the teaching of Christian Science is built upon the firm foundation of one Mind, divine and wholly good.

If we look at a white rose through a piece of blue glass the rose itself appears to be blue. But the rose, in fact, is white as blue, and no one thinks of doing anything to the rose to bring it back to its original whiteness. It is possible to change the glass through which we look to one of clear transparency and we see the rose as it really is. Every one knows

that the color is in the glass, not in the rose. So it looks through the lens of mortal mind at creation, man appears to be material, mortal, sick and sinful. To one instructed in Christian Science and accustomed to using the clear lens of immortal mind it is apparent that nothing has to be done to God's perfect man to bring him back to his original perfection. If one seems to see a material, mortal, sick and sinful man, one needs but to awaken to the fact that he is being deceived by the mortal mind lens through which he is looking. As seen through divine Mind, God's perfect, changeless, ideal man, will be found forever the same. Through reason and revelation in connection with the immaterial, so apparent are in the lens of mortal mind and neither in Mind, God, nor in man. A false sense of mind can never see God, nor the man of God's creating. Whatever it sees is distorted and colored by its own real hue. A universe in which good and evil unite in the way mortal mind sees that of which the Bible says "And God saw every thing that He had made, and behold, it was very good." (Gen. 1:31). A mortal man, sick, sinful and dying, in fact, the thought of God's perfect indestructible child, of whom the Bible says "God created man in his own image, in the image of God created he him." (Gen. 1:27). A God with a finite material body, a God of anger, one who makes mistakes and punishes, one who sends good, fire and pestilence upon His creatures, creation; this is the way mortal mind thinks of the one infinitely good God, the creator of all whom the Bible speaks of as Spirit and as Love. Christian Science presents the way out of this existing conflict between mortal Mind and its counterfeit mortal mind. It says of the divine Mind that it is real and true and embraces in itself all that is included in infinite intelligence. On page 100 of Science and Health we read, "If mortal mind knew how to be better it would be better." The way out then is no mysterious process at all, but a simple matter of instructing mankind with truth, the truth that there is but one Mind and that one wholly good. Have you ever known of a child, child's being trained into an unselfish one? What became of his selfishness? It disappeared;

it gave place, we say, to unselfishness. There we have its mortal mind so instructed with truth that it finally disappears and immortal does in His universe. The mortal mind yields to things out of the law." (Barnes 119-121). Righteous prayer to God is answered through His unchanging, unvarying laws. When we pray aright, that is when our desires are in harmony with God's will, our prayers are answered. When we pray aright, that is when our desires are contrary to God's will, our prayers are main unanswered. Dishonest, selfish, unselfish, persistent effort, even though it may seem to be erring at first, will eventually bring us into harmony with God's will. We should be grateful to know that God's ever active and always loving laws will at length smother every stubborn human will to bend to His, every selfish, false sense of love to be evaded and justified, until at last God's kingdom is seen to be "On earth as it is in heaven." We enter the kingdom of heaven through prayer. Righteous prayer is not laborious or forced. It is a spontaneous, joyous condition of thought born of the understanding that man is the image, reflection of God, and as such has but a single thought undivided from Him. Prayer would encourage sinners if it enabled them to avoid the consequences of their wrong thoughts and acts by merely turning to God and asking for relief. Prayer must be accompanied by willingness to be obedient to God's highest sense of right no matter how trying the circumstances.

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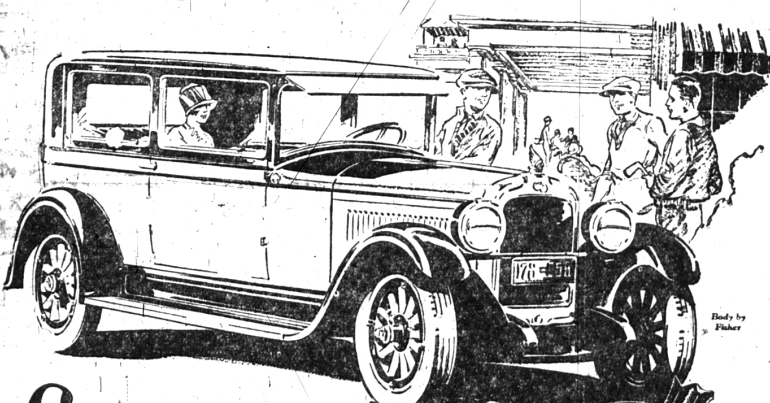
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