

NEW

In his book MARY BAKER EDDY'S OTHER WRITINGS John L. Morgan gives us a spiritual trip through Mrs. Eddy's human and divine experience.

The following excerpt from the Introduction is in itself a wonderful Review of this book as a whole—
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Introduction

"Those who look for me in person, or elsewhere than in my writings, lose me instead of find me," Mrs Eddy wrote (My 120). This book then is not a biography of a human person called Mary Baker Eddy but is a study of her writings, and in them we shall find who Mary Baker Eddy really is. It investigates the purpose of her books on Christian Science other than her major work, *Science and Health with Key to the Scriptures*. It explores their special message as they proclaim the great mission of Christian Science - bringing to mankind the Science of Christianity with healing in its wings.

Christian Science ranges from being "God's right hand grasping the universe" (Mis 364), to the activity of divine Mind in human consciousness to redeem and heal. *How to make the sublime teachings practical in his life* is the question nearest the heart of every working Scientist. How Mrs. Eddy achieved it in her life-work is the theme of this book, as it traces the spiritual footsteps revealed in her writings.

Besides the textbook she published sixteen further books, some lengthy and some quite short. They will be familiar to many readers as the *Prose Works*, for the Christian Science Publishing Society issues thirteen of them, bound in one volume, under that name. Three important titles, however, are not included there - *Christ and Christmas*, *Manual of The Mother Church*, and *Poems*. Because this present volume surveys all sixteen of her publications, one cannot adequately refer to them as the "Prose Works," and for this reason the term the "Other Writings" will be used throughout. It is assumed that the reader will have these writings for reference while reading this book.

Mary Baker Eddy's life-work is an astounding achievement, reestablishing the Christ Science introduced by Jesus, and bringing to thousands the glad tidings of spiritual dominion and freedom. The outward story of her accomplishment is marvelous enough and can be read in many biographies, but the view taken by the Other Writings is very different and more profound. Their purpose is not external description of what she did but revelation of its inner significance. Through her own words they cast wonderful light on her deeds, so that we can understand the metaphysical reason for her every act. This makes us realize how vital her footsteps in our own spiritual development are also. The Other Writings therefore explain what has to happen within each Scientist if he is really to embody the teaching of the Bible and Science and Health. This is what makes them so compelling and important.

To be a Christian Scientist involves being changed; it demands an inner transformation, a renovation of the self, in order to become a transparency for the divine. This vital work is done *by* spiritualization of consciousness, but it is done in the area of life and of relationships, and it is on this area of *experience* that the Other Writings concentrate. Mrs. Eddy herself considered these writings "essential to preparing Christian Scientists for the full understanding of *Science and Health*" (Orcutt 78).

The spiritual beauty and practicality of these inspired books have made them beloved to generations of Christian Scientists, yet strangely few students today, a century later, know much about their origin, or regard them in their wholeness, and may therefore welcome the enlightenment this volume offers.

This work has a twofold object. First it is to explain how each book came to be written, and to supply the 'when' and the 'why' of all the articles that comprise them. With this background information the student can read intelligently each piece in its setting. The message of the writings is enormously enhanced once he understands their occasion.

When the articles are thus gathered into their historical periods and their metaphysical significance begins to appear, we discover the reason for the way Mrs. Eddy originally published them. They are seen to fall naturally into groups teaching similar lessons, each group leading on to the next in a natural progression. They form for us now - as they did then - an orderly syllabus of scientific education in the ideas of God. Accordingly our view of the story itself suddenly changes. No longer does it seem a narrative of material events; it becomes a sequence of spiritual ideas unfolding in divine order, in a time-free dimension. Hence the second purpose of the book is to translate time.

Writing of the events of her own life Mrs. Eddy said, "The human history needs to be revised, and the material record expunged" (Ret 22). When revised - seen anew as the unfoldment of spiritual realities human history is no longer a material record. We shall be looking *through* history and shall be seeing some specific aspect of God in action. Viewed in this way, human experience is redeemed from the belief that it is personal and mortal, and is found to be solely the reflection of the divine. This requirement that 'the human' be scientifically translated is the insistent theme of the founding mission.

This scientific mission of Mary Baker Eddy and Christian Science has been illuminated by the spiritual insight of three authors in particular, to whom this writer makes special acknowledgment. The first is the American practitioner Alice L. Orgain, whose prodigious researches illuminate for the patient reader what the Discoverer and Founder accomplished. A central feature of Mrs Orgain's work is her inspired analysis of the major changes that mark, like milestones, the continual revisions of *Science and Health* which took place between 1875 and 1910. These evolutions provide fixed points for viewing Mrs. Eddy's mission and for seeing its scientific structure.

Contemporaneously with Alice Orgain in America another spiritual pioneer was at work in England, discovering within Mrs. Eddy's writings the fundamental concept of order, which led him to discern the absolute Science and system of Christian Science. This was John W. Doorly, a prominent lecturer, teacher and practitioner within the Christian Science church, and who later worked (as did Mrs. Orgain) outside the confines of organization. Through his fidelity to the inspired Word, his researches focused on the super-importance of the terms, which Mrs Eddy used systematically throughout her writings to define God. As a result he brought to the fore the primary elements of the metaphysical system of Christian Science - the Science of all real being.

John Doorly not only discovered the orderly system that permeates the textbook; he also showed how the seven days of creation at the beginning of Genesis determine the whole subsequent unfoldment of the Bible, and that they are identical in tone with the textbook's synonyms for God. *Science and Health* is indeed the scientific *Key to the Scriptures*. The key fitted the lock, and he proceeded to unlock the spiritual meaning of the Scriptures in its thousand-year periods, for "one day is with the Lord as a thousand years" (II Pet 3). The Bible story was thus immediately translated from a chronicle of inspiring events long ago, and its time element superseded.

Any student has only to study carefully the way the textbook itself uses these fundamentals and he too will discern a systematic method there. To use an analogy: for years one may have been playing the piano by ear, with some pleasure and success but with distinct limitations, then comes someone who explains to him the tonic scale and the universal system of notation and keys, and suddenly his intuitive playing is informed and disciplined by real musical knowledge. He can now appreciate that there is a science as well as an art of music. So he begins to be instructed by the system of music itself, which is self-existent and not of some private invention of his teacher.

Equipped now with the spiritual tools of the absolute Science of Christian Science other students began, independently, to investigate the framework of *Science and Health*, and even of civilization itself. It was soon confirmed that these too were structured according to the same divine measuring rod. The whole study of Christian Science received a new impetus, and a considerable body of literature has grown from the roots of John Doorly's pioneer work. Out of a number of inspired authors to whom this writer is indebted one only is selected for remark here, W. Gordon Brown, for his invaluable work on the spiritual evolution of the Christian Science movement. With keenest spiritual penetration he makes it abundantly clear that Mrs. Eddy's life-mission as Discoverer and Founder also falls into the identical pattern of the seven days of creation. It is these deep scientific realities that underlie the outward picture and which determine the events of her life-work.

This present volume springs from work begun sixteen years ago when the writer was investigating the origin of some of the articles in *Miscellaneous Writings*. In the course of this research the date and the occasion of every item contained in the Other Writings became established. Pieces, which were hitherto known to students only in isolation, could now be shown in their context. ('In context' means not only that they are now set in relation to their contemporary events but, more importantly, that the human events can now be seen in context with the divine order.) The reader will not be overwhelmed with these details; they are placed in the Appendices for those who are interested in them. The value of knowing the exact occurrence of each article is that it then serves as a precise illustration of the spiritual 'keynote' of what is happening at that point in the story, so that life can be viewed scientifically from its divine Principle. This God-view is the vital standpoint from which healing happens.

The writer discovered that the many details he found were helpful only when regarded within the context of Mrs. Eddy's *total* life-work. Nothing, it seems, can ever be properly understood in isolation. Her twin missions as Discoverer and Founder of Christian Science are inseparable, for her founding footsteps are explained only as they parallel the evolutions of her discovery, and vice versa. As in the case of Jesus' life, the words and the works reflect each other. "His words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are blind" (S. & H. 350). The same balance of theory and practice is dear to the heart of every Christian Scientist. One's 'discovery' of divine Science is measured by one's 'founding' of it in everyday experience - and not only in terms of physical health but also in the radical transformation of life and character. It is in this area of translating life from mortal to divine premises that we too have to be both discoverers and founders.