

August, 21 Subject: Christ Jesus

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

The first citation this week is from John Morgan’s Verbatim Report in his talk on *THE GOSPEL OF LUKE* given at a 1953 COLWYN BAY SUMMER SCHOOL. This corresponds to Section four of The Lesson. For back ground information on John Morgan please see our July 7<sup>th</sup> Lesson on Life.

CHAPTER 9  
SPIRIT as MIND  
(Ch. 9: 1-6)

Reflecting the parent Mind is demonstration over matter.

V.1. The first thing we understand in Spirit is that the supremacy of Spirit is manifested through the power and authority of Mind. He is bidding them go forth and reflect the omnipotence of Mind by obliterating sin, sickness and death.

Vv. 2,3. Let it be demonstration; with the supremacy of Spirit one acts independently of matter. It says to us, Now reflect the parent Mind and not matter; your needs will be supplied by the parent Mind. That scrip is a very lovely symbol and a comparison of it in the first three Gospels is, I think, the clearest indicator of the tones of the Word, the Christ and Christianity. (See Matt. 10:9, 10; Mark 6:8,9; Luke 9:3 and 22:35,36.)

V. 4. “there abide”—don’t let it be a butterfly mentality. The human mind is like a butterfly which flits around from one flower to another and never really stops long enough on any one to get the full fruits from it. That isn’t any good, because Spirit is consistent and orderly. Spirit as Mind says, Whatever state of thought you come to, stay there long enough to let it develop and unfold and reflect its beauties to you, and then you will reap the blessing.

V. 5. It should not matter to us if they reject our presentation of the Christ idea; we should shake off the dust of resentment or condemnation and just go forward. Our job isn’t to make converts but to reflect, and if the other fellow likes what he sees and wants to know more about it, we can help him.

V. 6. “healing every where”—Mind—healing reflected throughout all space. Those disciples had very little instruction and yet they just took the certainty that Jesus gave them, and the sense of the enablement and the power of Christianity, without question and went out and proved it. None of them appears to have said, “I’m not ready yet.” They just did it. What stops us doing the same is beliefs like timidity, diffidence, and plain laziness: we let the serpent pull the wool over our eyes. Yet these men who must have known a great deal less about the letter of things than we do, were fired to go and emulate the example of the Master. Similarly, in Mrs. Eddy’s early days, her students had that same pure conviction. Today we need to refine the great mass of metaphysics which we “know,” and reduce it to a crystal of pure spiritual conviction. True spirituality must ultimately be simple, and if our complex studies don’t resolve themselves into a pure simplicity there’s something amiss.

So in this tone of Spirit as Mind he bids them go forth and prove by reflection the supremacy of Spirit over sin and sickness and death, and to do so through independence of mortal conditions. It’s a fact,—isn’t it?—that if we start making material provision about something it signifies that we don’t really have faith in the parent Mind. And sometimes we say, “Yes, I know that,” but go on making material provision; and then we wonder why, when we turn to Mind because we are in a jam, we get no help.

The second citation is from John Morgan’s Verbatim Report in his talk on *THE GOSPEL OF JOHN*

So in Spirit as Mind we see that the demonstration of the supremacy of Spirit starts with the demand, Be independent of matter! Go and heal the sick and don't take anything to support you. It seems a frightening demand when it comes to us, but if, like the swimmer on a cold day, we plunge in, it's not half as forbidding as we'd thought, and moreover we find we can swim because it is the Spirit of our Father working in us.

#### LUKE 18:28-34

Vv. 28-30. That is, what you have forsaken in terms of a house, a parent, etcetera, you have gained in terms of the one generic quality.

True multiplication in Christianity is in terms of a growing awareness of the omnipresence of Life, Truth and Love; there is no "getting" except as we use and share.

Vv. 31-34. Jesus' great sacrifice of the Son of man in himself enabled him to share; how he enabled men to have life and to have it more abundantly was in his personal example of laying down man as a unit in order to be man as quality. He laid down the Son of man, which is one's highest human demonstration, and the potentialities of the Son of God as pure idea could be realized. And so Jesus' great gift to mankind was to show that there is no getting but only a liberating. "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (S. & H. 90:24,25).

Truth as Life tells us that unless we place the good in human experience (the Son of man) on the basis of demonstration, Christianity will remain merely a sort of exalted human morality,—which is all that it is in orthodox Christendom,—and it can't be proved supreme and it won't be a pure demonstration of the divine. When, however, we cease using a little bit of human good to overcome a little mortal error we shall have laid down the Son of man, and our manhood in Christianity will be the flow of the Life which is God.

To summarize this tone: Truth as Life shows us that manhood in Christianity is eternal and unlimited; that it obtains in the quality of living and is expressed in life-practice; that it cannot be stored up in time, nor in riches, nor even (as Jesus showed) in the highest human good. The message is, live Life to be man.

The second citation is from John Morgan's Verbatim Report in his talk on *THE GOSPEL OF JOHN* given at a 1952 Colwyn Bay Summer School. This selection ties into Section five of The Lesson.

#### JOHN 10:10-16

Verses 11-13. The hireling fails to make nothing of animal magnetism. He has a flock of sheep but he also has a wolf. The good shepherd (the divine) has a flock of sheep and renders the wolf nothing. The hireling in us has a big, bad wolf, yet—"We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone" (S. & H. 92:25-29).

Verse 14. Love knows all its ideas, and all ideas know Love.

Verse 15. We always help people by laying down our mortal concept of them,—and of ourselves too, in relation to them,—and that allows them to be responsive. Could you imagine Love pouring out infinite inspiration and comfort for its idea and yet saying, "What's the good? They won't accept it!"—yet we do that with other people. So do let us see that Love's idea is infinitely responsive to Love, and then we shall love to lay down all that false conception of what the other fellow may or may not think.

Verse 16. “other sheep”—the one universal realm of Christianity in which Love’s plan is fulfilled as infinite ideas of Mind. When the text says “there shall be one fold,” that again is a mistranslation: it should be flock,—one flock and one shepherd. To think of it as one fold is misleading; it sounds like regimentation of thought, —“we are the true church” or something like that. What one flock means, however, is that the one plan of Love as ideas of the one Mind.

Miscellaneous Writings 150:25-5. “God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is, “God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call. In the words of the loving disciple, ‘My sheep hear my voice,..and they follow me: ...neither shall any man pluck them out of my hand.’”

Verse 17. I love this consideration that if we want someone to accept an idea which means a lot to us we must give it them in the knowledge that they will accept it. So often we shut the door first and then try to push them through. We think that they are not there yet, or they are not in Science, or they won’t understand anyway, and so we make our own barrier. “I lay down my life”—I lay down my rigid mortal preconception of the other fellow and of myself; in order “that I might take it again”—so that I may find him to be the very response to Love and Mind. We lay down the Son of man in order to take up the Son of God. This tone of Love and Mind, which is Christianity in Science, is the ascension point, and it demands both the obliteration of the mortal concept and the ascending to the true selfhood of the Son of God. Those are the two cardinal points of Christian Science.

Verse 18. A truly scientific statement. “No man taketh it from me”—he knew that there was only one factor, the divine. Never for one moment did the carnal mind push him along a path he didn’t want to follow. He went that way voluntarily, led by spiritual sense, and all the rest of it is the dust that lie kicked up as he went along to make the way clear for others. Mr. Doorly once said that we haven’t the faintest conception of what Jesus or Mrs. Eddy went through and what they did for mankind. He said, I remember, that you and I are rolling along the boulevards which those great pioneers have hewn out and laid before us. They didn’t pay a penalty, despite the human picture; they loved the way they went. They loved it; and so, if we are wise, do we.

Science and Health 51:6-18. “Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual, identity in the likeness of the divine; but he allowed men to attempt the destruction the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies’ hands, but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same.” That paragraph, incidentally, is a study in capitalization. Mrs., Eddy’s use in it of “Life” and “life” is quite remarkable. As we lay down life and we take up Life, it leaves us with a relative life of some sort,—it doesn’t rob us.

Laying down the mortal must be voluntary. Supposing that in belief someone “kills” you: you’d still carry with you in consciousness, —which is undisturbed by the change, —the belief that you have a mortal life in some measure, and therefore you would not have laid it down. Rather, you would have hugged it close, through fear that you were going to lose it. That basic fear is mortal mind’s first claim,—that you want to hang onto your mortality. And so Jesus saw that one has to do it voluntarily. We have to live our way out of mortality, we can’t die out of it; and we start living out of it now, fearlessly and intelligently, As we live out of it in the “now,” we’ll never lose our joy; it will always be positive and progressive.

Our last selection is from Helen Wright's book, *Mary Baker Eddy God's Great Scientist Vol. III*. Helen Wright, the founder of The Mary Baker Eddy Institute has written 14 books on Christian Science and Mary Baker Eddy.

When only six, she saw her mother healed of blindness and her father cured of a diagnosed fatal disease through Christian Science, her prayer ever since has been to help the world better see and understand this marvelous Science of Being.

## BRIEF 22

### THE SPIRIT OF TRUTH HAS COME

#### THE PROMISED COMFORTER PROCLAIMS YOUR DIVINITY

The Comforter, the writings of Mary Baker Eddy, are showing humanity how to have the Mind that was in Christ Jesus. And with that Mind we "possess sovereign power to think and act rightly" (*Pul.* 3:7). In the measure that we put on this Mind of Christ we experience harmony, better human relationships, better health; we live in a different world where only the things of Spirit satisfy.

In Mary Baker Eddy's writings, "the spirit of Truth" has come and is bringing "all things to your remembrance, whatsoever 'I' [the Mind of God] have said unto you" (John 14:26). Her writings are bringing a universal understanding of how Jesus was able to perform his marvelous works. It is showing humanity how it also can do these works. The world is listening. The millions of pieces of Christian Science literature sent forth since Mrs. Eddy's discovery have transformed world thought to a degree few are aware of, unless they research and compare world thought today with mankind's thinking a century ago. The development of this truth in human consciousness has caused a tremendous overturning; it has caused the thought of the world to pass through a far-reaching metamorphosis which will continue until there is "no blot on the escutcheon of our Christliness" (*Ret.* 86:15).

Mrs. Eddy was absolutely dedicated to Good alone. The only "tyrant" she recognized was the still small voice within. This enabled her to complete her God-ordained mission to found in human consciousness the understanding that will usher in humanity's complete salvation and establish the kingdom of heaven on earth. Love, as the consciousness of Mary Baker Eddy, brought to humanity the great spiritual light that revealed the Science of "the kingdom of God within you." Her teaching is divine Love revealing itself.