

May 15, 2006 – Subject: Soul and Body.

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from: TALKS ON CHRISTIAN PRACTICE by John W. Doorly.

Scientific Practice Is the Need of Today

All that I am saying to you today about Christian Science practice is based on Mrs. Eddy's textbook. We are taking from her chapter on the practice statements, which you and I have read for many years, statements designed sometimes for the beginner and sometimes for a more experienced state of thought, but today we are seeing them in terms of the scientific symbols, which Mrs. Eddy gave us. Well, it is going to lead to a measure of Christian Science practice, which will be full many a league in advance of what has been attained heretofore. Don't imagine that it's going to be like a plumber stopping the leaks in the body. It isn't at all. This new sense, of Christian Science practice will get you to take the material concept and put it behind you, and it will bring the divine concept, the divine idea, right before your face in its Science, its infinitude, and its vastness. Then it will show you how with this scientific understanding of the Christ-idea to analyze the material concept, uncover the error of it, annihilate it, and replace it with the spiritual idea about which it is a lie. That is Science.

A short time ago one of the most brilliant women in England, and one who loves Christian Science, spent the evening with some friends of ours. During the evening we talked about many different things, and she made only two statements about Christian Science, but both were brilliant in that they epitomized the whole of Christian Science. The first thing she said about it was this: "I think that the seven synonymous terms for God which Mrs. Eddy gave are the most wonderful thing in the world: they place the very presence and power of God right in your hands." And the other remark she made

was, “You know, the thing that strikes me about Christian Science, is that it is the only religion that teaches you how to handle evil specifically.” Those were the only two remarks she made during the evening, and yet they put the whole of Christian Science in a nutshell.

As we go forward in the scientific understanding of the divine idea, in the scientific understanding of God, we must bring that understanding into the realm of demonstration on the same scientific basis. If you study Mrs. Eddy’s books carefully, you will find that the basis of her teaching is that Spirit is All and matter is nothing. And so my advice to you – and it is solemn advice – is this: don’t draw any conclusions inductively from any material object or any material so-called system, no matter what that system is, but draw our conclusions about every thing only from our scientific understanding of God, and then you’ll never go wrong. Let’s get that perfectly straight, because the attempt to mingle the practice of Christian Science as it was done in the movement forty years ago with the understanding which we have of Science and of reality today is just like the attempt to use the Ford of forty years ago to meet the need of today - it just doesn’t work at all. Let’s be perfectly frank on this point.

I am so certain of the Science we have seen in the Bible, and of its healing power, and remember that Mrs. Eddy says, “The Bible contains the recipe for all healing” (S. & H. 406:1). Up to the last ten years the majority of Christian Scientists have known very little about the Bible; they have devoted their time to reading Mrs. Eddy’s textbook – emotionally and in a very earnest way, but not scientifically. But the whole picture, which you and I are facing today, is a different picture. The approach to Science is different, the understanding of it is different, the practice of it is different – the whole thing is different. If we didn’t see that in this world of ours today, we wouldn’t go anywhere, we just wouldn’t make the slightest progress or the slightest impression on humanity.

As I have often said to you, Christian Science has frequently been so badly presented that if you speak about it to the ordinary man, there is usually a dead silence, because people just don’t take it

seriously, whereas the Science of the Christ-idea is the most serious thing in the world. But it rests on one basis, and one basis alone: the allness of Spirit and the nothingness of matter.

And so in these talks on Christian Science practice I don't propose for one moment to tell you how to do a plumber's job of tinkering up the old body. I am going to tell you how to put off the old thing through an understanding of the divine idea. If you do this, you will love doing it. You will love doing it because it's intelligent, it's ordered, it's scientific. Paul declared, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." As the new light breaks, try and follow it. And this new light is breaking. It isn't because of me, it isn't because of you; it's the coming of the Christ. It isn't anything to do with us, it's irresistible. It's the coming of the Christ. The line of light, which we have just been tracing, is the irresistible coming of the Christ.

Remember that very significant statement of Mrs. Eddy's which I have already read you: "No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God" (Mis. 360:32-2). It is no advancing modes of human thought which have brought us to understand Christian Science in its Science; rather has it been their subjugation in every detail, and "the pure heart that sees God." So for goodness sake don't let us be dualists. You cannot be a Scientist if you're a dualist, – if you mix Spirit and matter in any way. If you reason from a human conclusion to arrive at spiritual fact, you cannot be a Scientist – it's impossible. You can only be a Scientist as you reason from God, – from Mind, Spirit, Soul, Principle, Life, Truth, and Love; and as you reason from that basis, the Christ-idea comes to you, and it enables you to analyze, uncover, and annihilate mortal mind in every detail.

The first concept of mortal mind you have got to get rid of is this thing that calls itself the material "you." You just can't accomplish anything until you begin to do that. Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." So let's be more than ever certain now that there is one fact before our thought, – the allness of Spirit and the nothingness of matter. The basis of these meetings, as you will remember, is this

statement of Mrs. Eddy's: "The 'man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love" (S. & H. 52:19-23). To have Science you must have absolute purity. If in mathematics you try to introduce $2 \times 4 = 24$ instead of $2 \times 2 = 4$, you won't get anywhere. Science demands absolute purity, and the only purity is in Spirit; there is no other purity.

Now, as I said to you yesterday, when that sense of the allness of Spirit comes to you, and you begin to see the operation of the Christ-idea, – not through the human, though it seems to be, but in spite of the human, just as you see the operation of the Christ to mathematics in spite of mistakes, – then you love that demonstration of the Christ-idea, and you obey the demand, "see thou hurt not the oil and the wine." But you never attribute it to the human.

Be a monotheist; see that nothing is ever going on but Life, but Truth, but Love. That is all that is ever going on. And, above all, always go back to the Bible and "Science and Health," and then you will never go wrong, although it will be centuries before the Bible and "Science and Health" are fully understood. If we can set up that standard, and more and more seek to see the scientific sense of the Bible and the scientific sense of Mrs. Eddy's textbook, we shall really do a wonderful thing.

Getting Rid of the Mortal Concept

I wanted to have this talk with you because somebody may come along and say to you, "Oh yes, that fellow Doorly, he's trying to do away with the body." I'm not, not by a long sight. I am showing you how to get rid of the mortal, and if you've got any sense you'll want to get rid of it too, because it is just an accumulation of hell. In speaking about the mortal, remember that what you think you are as a mortal is only a small percentage of what mortal mind says you are. What you as a mortal know about yourself is your conscious mentality, and it may be just 10 per cent of what mortal mind is saying about you; the other 90 per cent is unconscious mortal mentality, – what the carnal mind is saying about you, which includes all the carnal mind's beliefs, going back for thousands and thousands

and thousands of years. The way to deal with that accumulation is to deal with mortal mind as the one, basic error. So the more you put behind you this old thing that calls itself your body, the better pleased you'll be, and the kinder you'll be to the old thing. The more you think about it, the more it will pain you and pain itself. My advice to you is to put the poor old thing behind you, and then enter into "the secret place of the most High" and begin to analyze what mortal mind says about it, begin to uncover what mortal mind says about it, and begin to annihilate what mortal mind says about it, keeping it in its proper place all the time. Then in the third degree mortal mind will disappear, and man as God's image and likeness will appear: But don't abuse the body.

What we want to do with the material corporeality is to get rid of it, Christianly and scientifically. But don't abuse it; that doesn't do any good. The scientific method is to reduce it to its common denominator, – nobody and nothing, – and see that it isn't you, that it isn't any part of you, that it isn't of God, that it isn't real, and that it has no sensation. Sometimes you have to go to work and see that Truth operates in the realm of belief as well as in the realm of Truth; you have to see that Mind operates to supply the corporeality with everything that is necessary, because Mind is omnipotent and therefore it is omnipotent in belief, at all times, and under all circumstances. If Mind were not supreme in the so-called realm of materiality, it would not be supreme. It must be supreme everywhere. If $2 \times 2 = 4$ didn't do anything in the realm of mistakes, it wouldn't be much use to you. And so you can go to work and know that Mind governs the corporeality, and that it governs it out of itself. If the corporeality is saying that there is no action, then the fact that Mind is omni-action will give action to it. If the corporeality says that there is no circulation, then the fact that Mind governs all circulation will correct that condition, all control is in Mind, all power is in Mind. If the corporeality says that it has no substance, then the fact that Spirit is infinite substance will be a law of substance to the corporeality. You can use what you understand of Truth directly and specifically; that is how the Word is "made flesh." Now, that doesn't mean that the Word comes into the flesh; it means that before the appearing of the divine Word, the fleshly sense of things disappears, thus bringing about an improved belief in the human.

But don't work from the corporeality, because that is fatal. Don't try to form your concept of man from your corporeality. If the carnal mind could have made anything less like God's man than the corporeality, it would have done so. The material corporeality is as unlike God's man as anything you could conceive of. Whatever seems to be like man because of the corporeality is really in spite of it, – never because of it. If mortal man's animal propensities are controlled by decency and humanity and so forth, that isn't because of the corporeality: it is dependent on the fact that God is, and on nothing else. There is nothing good to be expected from the corporeality as such.

Practice from the Point of Perfection

Mrs. Eddy once made a very interesting statement on this subject. I knew very well the teacher over whom the incident arose; this teacher, who had been one of Mrs. Eddy's pupils, made a statement to another woman that was quite incorrect, but she thought that it was right, and when Mrs. Eddy, gave her answer, it didn't change that teacher at all. She said, "Well; that may be what Mrs. Eddy says now, but that isn't what she taught me," whereas she had probably misunderstood what Mrs. Eddy said.

Mrs. Eddy's statement and the letter leading up to it are recorded in "Miscellany" as follows: – "We are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy's reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy's reply follow." It all has to do with what we're talking about.

"Last evening I was catechized by a Christian Science practitioner" – it was really a teacher – "because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly

mortal. Please give the truth in the Sentinel, so that all may know it.” Mrs. Eddy answered, “You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practiced there from. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God,-far from it. In practicing Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it” (My. 241:11-242:14).

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