

**May 29, 2006 – Subject: God the Only Cause and Creator.**

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 SCIENCE PRACTICE by John W. Doorly.

**TALK ONE**

(Saturday, January 14th, 1950)

**“SCIENCE AND HEALTH” 362:1-365:23**

You and I live in a world in which it is being increasingly recognized that unless men lay hold on spiritual values in a very definite way, the onrush of material discovery will obliterate all that is worthwhile in human experience. It looks as though physical science, when used for destructive ends, will destroy everything by way of good that humanity has labored to build up over thousands of years. That is the issue we have to face today, and it is not an issue we can sidestep.

As students of Christian Science we recognize that the testimony of the five physical senses, – on which everything by way of the material is based, – is utterly unreliable. And, moreover, we are not alone in this conclusion. Many thinking people in various spheres are finding themselves forced to recognize the temporary nature of the material. London is a very large and apparently solid material structure, and yet we are told that a few atomic bombs or an H-bomb could wipe it out altogether. All materiality is of a similar temporary nature. It is no good, therefore, basing our happiness, our health, and everything we cherish on the material.

In this series of talks we are going to reason wholly from God, – from God alone. We know now what God is, and we are going to think from God, from the infinite, and by so doing we are going to be

able to analyze, uncover, and annihilate that false sense of things which we call the material, and replace it with absolute, understandable, demonstrable, spiritual facts, just as definitely as one would take an arithmetical calculation with a lot of mistakes in it and start reasoning from the principle of arithmetic in order to correct those mistakes. We are not in any way going to try to reason from the human, problem, because that kind of reasoning is hopeless – it isn't even reasoning. Its own advocates admit that you can't reason from it, that you can form nothing but surmises if you try to make sense of the human picture from a material basis.

### **The One Infinite and Its One Infinite Ideal**

The theory about mortal existence on this planet of ours is that it started several thousand million years ago as slime, mud, and mist, – gross materiality, – and that it has developed through myriad states and stages until it has become the civilization we know today. But why should that have taken place? How could slime, mud, and mist develop into our present civilization? What is there in slime, mud, and mist which could possibly have developed into our present civilization? Nothing at all. But because there is an infinite, which we call God, forever expressing itself as one divine ideal, which we call Christ, and because that ideal is forever manifesting itself with power and intelligence, the picture of gross ignorance, mist, slime, mud, and so on was bound to disappear and will continue to disappear until it is annihilated.

This disappearance of materiality naturally involves what always seems to be an improved human condition, but remember, an improved human condition is never due to matter nor to the testimony of the physical senses – it is never due to human reason, never due to drawing conclusions from material conditions or systems; it is always due to the operation of the divine idea, which is absolutely apart from all materiality and never mingles with it. Before the operation of the divine idea, forever going on, mortality inevitably disappears and we have a better human picture, but that is in no way because of mortality – it is always in spite of mortal reasoning and mortal conditions, and always because of the appearing of the Christ-idea.

For instance, suppose you had an arithmetical calculation which had a great many mistakes in it, and you began to apply your knowledge of arithmetic to it. As you went forward and some of the mistakes were corrected, you would seem to have a better manifestation of arithmetic, but that would not be because of the mistakes themselves improving – it would come about only because the principle of arithmetic was operating. You could not draw any conclusions from that calculation as long as it had even one mistake in it. Only when every mistake had been eliminated could you safely draw any conclusions from it. So remember, in this mortal experience of ours there are many, many mistakes, and therefore it is hopeless to draw any conclusions whatever from it. In arithmetic you always draw your conclusions from that which you know of the principle of arithmetic and from nothing else.

What we need to do, then, is to draw all our conclusions from that which we know of God, – from Mary Baker Eddy’s answer to the great question “What is God ?” “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S. & H. 465:8-10). To reason from that wholly spiritual basis – never from a human or material basis – is the practice of Christian Science. And remember, to reason from this basis is to reason from the infinite, that which is infinite in diversification, classification, and individualization, that which is infinite in expression and manifestation, that which is infinite in every way. Therefore in proportion as we draw our conclusions from the infinitude of definite spiritual fact, we can analyze, expose, and annihilate every single mistake by replacing it with the specific spiritual fact about which it is a mistake.

Now, God, being the infinite, could never be understood as a whole. If you could know God as a whole, you would be greater than God, because you would be including God in your own thinking. But you cannot know even the whole of yourself, so how could you hope to know the whole of God, – the whole of the infinite! None of us can know the whole of music or mathematics, but we can understand those human subjects through the ideas which express them, because those ideas are intelligent, ordered, they have specific values, and they are intelligently symbolized, so that we can grasp them and see how they combine and operate. So although the infinite

can never be known as a whole, the infinite can and must be understood through the ideas which express it. John writes, “No man hath seen God at any time; the only begotten Son,”— the Christ-idea, —“which is in the bosom of the Father, he hath declared him,”

And so it is today. There is one infinite, which we call God. That one infinite has one infinite ideal of itself, — all that is true about the infinite, — which we call Christ, or Truth. One might say of mathematics, for instance, that it has one vast plan of itself, which is its ideal. So the ideal which the infinite has of itself is Christ, or Truth, and it is known as a whole only to the infinite. Because the nature of the infinite is that it expresses itself, that ideal must be expressed — if it were not expressed, there would be a vacuum — and it must be expressed infinitely as infinite ideas. Everyone of those ideas has its own identity, every one of those ideas is divinely classified, everyone of those ideas is individual. If the infinite had made any two ideas alike in any way, then it would have duplicated, and would therefore not be infinite. So God has made no two ideas that are alike in any way, but everyone of them expresses the nature of Infinity, and therefore has its own identity, classification, individuality, form, outline, color, and so forth. Moreover, because every idea is different, they all need each other. If you were like me, I wouldn't need you, but because we all express God in a different way, each one of us needs everybody else. The fact is that in the divine plan everyone of God's ideas reflects every other idea, and is wedded to every other idea in the one whole.

Remember, then, our basis is that there is one infinite, which men call God, whose nature we are going to consider very thoroughly. That one infinite has one infinite ideal of itself, which is Truth. That infinite ideal is known as a whole only to the infinite itself, just as the complete plan of mathematics could be known only to the principle of mathematics; but the infinite's ideal of itself is made manifest as infinite individual spiritual ideas, each one of those ideas expressing the nature, quality, and essence of the one infinite, and each one having its own identity and classification. That is why Mrs. Eddy says that “infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms” (S. & H. 503:15-17).

## The Claim of Two Opposing Propositions

Now, it may seem that we are face to face with two opposing propositions, although in reality there is but one, because the only thing which is real and true is that which emanates from God and is wholly spiritual. But we must be intelligent and face the problem of materiality in order to be able to analyze, uncover, and annihilate it with certainty and power. So the first proposition that we have is the dream which claims to have started in darkness, mist, mud, and slime, called material existence, and which has gradually been disappearing, through many states and stages of animal and plant life, until the civilization we know today began to be built up. Now, the mud never did that, the darkness never did that, the dream never did that. That development has taken place because of the second proposition, – because, from everlasting to everlasting, the one infinite cause has its own ideal, or Christ, “the divine message from God to men” (S. & H. 332:10), and that ideal, or Christ, is forever expressing itself as infinite individual spiritual ideas, each one as perfect as God Himself is perfect, each one expressing the very presence, power, nature, being, and essence of God.

And so these are the two propositions which seem to face us: first, the belief of slime and mud, which has grown into our civilization, involving the five physical senses and mortality; and second, the one infinite, the divine Mind. But really there is only one, – the spiritual. That is the only thing which is permanent, eternal, and really worth having, and it is all that constitutes reality.

So there is in reality just one infinite Mind forever expressing itself. If God were not infinite Mind, He would be mindless. If God were not Mind, He could not be everywhere – nothing can be everywhere but Mind. With your mentality you can be anywhere, whereas with your physicality or human personality you can be in only one place. So if God is not Mind, He is mindless and He is not omnipresent. But He is the one infinite divine Mind – over all, in all, and through all. He has His own infinite ideal of Himself, and that ideal, or Christ, is forever manifested as infinite,

Individual, spiritual ideas, – the truth about you and me and all men, the truth about health, holiness, happiness, the truth about every thing. And remember that in reality there is nothing but idea, because the one infinite cause, the divine Mind, could express itself only as ideas. Even in such human subjects as music and mathematics everything is idea – there is no such thing as a pound of harmony or a yard of addition! How much more true is it that in the realm of reality, – the realm of that which is Science and law, being, system, order, eternity, – everything must be of the nature of idea.

Now, on the other hand, what is this little human experience of ours, this little dream that says that man is a material organism, born through sex, that he lives for a short time, has a little bit of pleasure and a lot of pain, and then finally dies? That whole story is the testimony of the physical senses, the carnal mind, and the Scriptures say that “the carnal mind is enmity against God.”

What we call the carnal mind claims to be the counterfeit of the divine Mind. It believes in itself, it thinks about itself, it claims that it has its own creation, which is mortality, that it regulates its own creation, and that that creation thinks through the five physical senses on a basis of mortal thought, – on the basis that matter, materiality, is real and true. Jesus described this carnal mind and all its modes very clearly when he said, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

And so the whole gamut of mortality is simply the carnal mind in operation. Everything that the carnal mind or the physical senses tell us about man is erroneous. Everything that the physical senses cognize is perishable. Health may change to sickness in a moment, happiness to sorrow, life to death, and so on. The most lovely flowers eventually perish, and that is true of everything material – it has no eternity, no absolute reality. The testimony of the five physical senses is hell, but those senses are merely the creation of the carnal mind. Even the theories about those senses are constantly changing.

Consider the sense of sight, for instance. There was a time when it was believed that the eye took in the light from a physical object – a book, say – and carried a message about it to the brain, which interpreted that message and made one think, “Ah yes, that’s a book over there;” the brain then transmitted that message all over the body. But now it is recognized that there is nothing permanent or definite about any material object, and that the process of sight is really that the so-called carnal mind (which creates material objects and governs all mortal thinking) sees a material object and then declares, “Because I say that there is a material object, my so-called physical eyes must accept that impression and take it to the brain, which will then transmit it to the body.” So the whole process of sight is a phase of the carnal mind believing itself to be a reality.

The carnal mind says that there are five physical senses, but the truth is that the man of God’s creating has infinite senses – he must, as the likeness of God, the infinite, because if the infinite has senses they must be infinite. The human mind takes a limited view of everything, and so it says that man has only five senses. In a similar way, it says that there are two sexes, male and female, whereas the truth about sex is gender, and if the infinite has gender it must have infinite gender. Every idea of God in reality has a different gender; as Mrs. Eddy says, “Gender means simply kind or sort” (S. & H. 508:17). That is why we all need each other and why we are all wedded to each other.

We can never understand anything about reality through the five physical senses. Jesus said, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Paul wrote, “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings and such like... But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” At no point whatever do Spirit and matter mingle. They may seem to mingle, because the disappearance of matter seems to produce a better condition, but that improved condition is always in spite of matter and not because of it.

So that is the basis we are going to work from in these talks. We are going to reason intelligently from God, from the infinite, and we are going to trace everything of the nature of divine idea back to God, and everything by way of mortality – whether it be sin, disease, or death-back to the carnal mind, which is “a liar, and the father of it.” That is the only basis for the successful practice of Christian Science.

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