

October 9, 2006 – Subject: Doctrine of Atonement.

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 — HOW DIVINE LOVE MEETS THE HUMAN NEED — A verbatim report of TALKS given in Bristol England by Daisy and Clifford Stamp — The “Love as Science” part embraces chapters 14-17 of JOHNS’ GOSPEL.

LOVE IN SCIENCE (JOHN)

...the love wherewith thou hast loved me may be in them, and I in them” (John 17: 26).

A Summary

So we have learnt something of the true meaning of Love in Science. What do these things mean to us? A great deal more than can be seen at one reading or even through many readings, for here was the true bread and the true wine. In these chapters John, who looked at things from the purely scientific aspect, was recording his impressions of the actual bread and wine which Jesus had given them at that last supper. This is bread and this is wine; it is not a truth half believed in, but the whole truth, and its emphatic requirement is sounded in that first verse, “Ye believe in God, believe also in me.” The only way not to let “your heart be troubled,” and to be able therefore to still the troubled waters, is to be conscious of your worth, how much you mean to divine Love, – to have an abiding certainty that you are the truth in operation and that that truth is you.

Once you see that the divine hand is here, you are not thinking it out with an abstract and far-off so-called system, but you are demanding of yourself and of all the thought-processes involved recognition of an already established fact. You may and will demand that recognition through a system, but never for one moment do you allow a fear or theory to suggest that you have to create a harmonious condition, and that out of material supplied by an inharmonious one! You are partaking of true bread, and any other approach to perfection but a conscious acceptance that perfection is already here and manifest, is not true bread, but is a theoretic husk. Mortal mind is the liar and

the strong man, so you hit the lie with the only thing present and that is Truth; you sharpen the weapon of your thought by the use of the system, or by conforming your thought-processes to the calculus of Spirit. And yet you may do this instantaneously. For instance, say someone rings you up and says, "My child has fallen from its chair and is badly hurt." Your first use of the calculus of Spirit is to take the whole of it as it applies to that condition, right to the case, and so you declare, "It never happened; man has never, nor could ever, fall from his estate as man." From that one mandate of Principle, a calculus of thinking will rise up until no other thinking is present or indeed ever had any entity, and if there is anything to be uncovered to you it will be uncovered and annihilated; in fact, often when you carry the whole weight of Love in one declaration of absolute truth, the work is accomplished. The healing is accomplished at one visit, one visit of idea, when the whole theme of that visit is a finished and complete statement of Truth which has all the quality of Love's present fulfilment.

So Jesus began by breaking for them that true bread; he showed that we are not seekers after Truth, we are the presence of Truth, and so he was saying, "Make that presence felt, believe in me," and do it for "the very works' sake," because without that you will do no work.

Then he shows us the wine,-not a cup that holds a lot of suffering for a little good, but a pure devotion to an idealism that has the ideal of Principle as its theme. He shows what it means to live in the realm of that pure spiritual reasoning which has been rightly called absolute Christian Science, – to abide in the true vine. Then he shows that as we do that, that wine not only keeps us inspired to the point where in every condition we are so close to the Father that we easily and instantaneously believe in the Son, the Christ translation of it to the human need, but it also inspires us ahead and above even its present inspiration until we say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." That great hour is "What is God?" and its answer "is come" at that point of utter and complete realization; and instead of thinking towards the synonyms, we think as the synonyms. We think as Principle is thinking, and there is nothing between us and Principle, so that what Mind is knowing, we are; what Spirit is reflecting, we are; what Soul has ruled, we are; what Principle demands of itself and demonstrates, we are; what Life is leaping upward with, we are; what Truth is making every nook and

cranny healthy and whole with, we are; what Love is resting and satisfying and caressing Herself with, we are. No wonder Jesus ends by saying, "I have declared unto them thy name, and will declare it." For we at the proper point of realization are an individual declaration of Love's forever name, which is sevenfold.

So Love in Science shows us how everything is Love and Love's mothering, and being Love She also shows us, through the Master's teaching, how we shall realize this one great resting fact.

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