

September 4 Subject Substance

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 Doorly’s, *Science of The Bible—Vol. I*, given in London, England in 1947. This selection corresponds to Section 3 of the Lesson. For back ground information on Mr. Doorly please click [here](#).

Soul as Soul

Now we come to the third tone of Soul, and in the record of the days of creation the Word in its own aspect has ended. At the point of Soul as Spirit the Word in its own aspect ends and the whole tone changes; you begin to get the Word reflecting the Christ. The tone changes at “Soul as Soul, where Soul takes the order of Mind, Spirit, and Soul and identifies it with Principle. The Christ idea now enters in, and the Word takes on true identity. Up to this point the record has been concerned with light and darkness, the firmament, and the dry land. But here we find something entirely different: “And God said, Let the earth bring forth grass”—the Word,—“the herb yielding seed”—the Christ;—“and the fruit tree yielding fruit after his kind”—Christianity;—“whose seed is in itself, upon the earth: and it was so” (Gen. 1:11). We are no longer just discerning: something is happening. There is fruit; the earth is bringing forth. It is an entirely different tone. We epitomized Soul as Soul as the infinite saying, “I am the infinite *identity*,” and that comes to you and to me as *translation*. The minute you begin to identify yourself with God, translation begins. Soul begins to exchange the objects of sense for the ideas of Soul” (S. & H. 269:15-16).

Mrs. Eddy writes, “The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and go governs the multiplication of the compound idea man” (S. & H. 507: 15-18). There is the translation from the objective to the subjective. Mrs. Eddy indicates this translation in the same context: “Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material . . . The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it. Mind is the Soul of all” (S. & H. 507: 28-31; 508 5-7).

In the third stage of the third thousand years of Bible history Moses identified God as I AM THAT I AM, and he also identified, Him as the God of Israel. He identified the Hebrews as the Children of Israel, as the children of the one God. A sense of identity came to them, because Moses at that point translated God to them. Moses is always regarded as a prototype of the Christ, and “Christ illustrates the coincidence, or spiritual agreement between God and man in. His image” (S. & H. 332: 32-2). Moses began to see that relationship of God and His idea, so he multiplied their sense of the identity not only of God but also of themselves.

Mrs. Eddy says, “The identity, or idea, of all reality continue forever; but Spirit, or the divine Principle of all, is not *in* Spirit’s formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only

reflect” (S. & H. 71: 5-9). Identity has been defined; as “sameness of essential or generic character in different examples or instances.” And in that third tone of Soul as Soul you have the sense of identity and translation. The minute Moses identified God as I AM THAT I AM, he identified Him as the God of Israel, and then he translate the Children of Israel being merely Hebrews into being the Children of Israel. The minute you identify yourself in thought with Soul as Soul, which, in turn, identifies all things with Principle, you begin to have a sense of the Word (“the grass”), and the Christ (“the herb yielding seed”), and even of Christianity (“the fruit tree yielding fruit”). At that point you identify all things with God, and you begin to translate them out, of matter into Mind and to see them in their spiritual import.

The second citation is from a talk on *The Gospel of Mark* given in 1955 at a Felixstowe Summer School by *John Morgan* This selection corresponds to Section 4. For information on John Morgan please click here,

MARK 6:7-9

V. 7. “And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;” sending them forth two by two represents the Word and the Christ; but it also indicates how the sword of Truth is two-edged, establishing Truth on the one hand and decapitating error on the other. The Christ arms us with an understanding of what is, as well as what is not,—the yea yea and the nay nay.

Vv. 8,9. “And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats.” We have often talked about this wonderful scrip symbol together; it was the bag in which they carried provisions for a journey, and it is the symbol of depending upon human planning. He is saying to them, don’t rest upon human provision but stand upon an understood Principle. Often we seem to have a choice of doing things by demonstration pure and simple, and doing the thing half by demonstration and half through some human channel: that is the scrip temptation. We call it a demonstration, but it isn’t always honestly so.

So he bids them take nothing but a staff. The staff, of course, is the divine standard, the measuring rod of the Christ. It represents the stature of man in Christ, the fathom of six whole feet. Only Mark says take this staff, the other Gospels don’t mention it. Mark’s whole outlook is, Be Christlike, take your Christ standard into life, take God’s man and not man’s man as your measuring rod. Man’s measure is hell, God’s measure is the standard of the Christ. “But be shod with sandals;” that’s the only other equipment you’re allowed to take. Sandals, of course, enable us to take the road and travel the whole way. So Jesus is saying to them, Take your divine measuring rod and be prepared to go forward into life with it; your Christ-Principle is dynamic and is going to propel you anyhow, so get your footsteps ready to go along with it. This leads us to see that we have no roots in any one place, or in any town or country or community: wherever we are, we are at home, because we dwell in Truth as Principle. No one has any roots anywhere in matter; but we have a staff in our hand and sandals on our feet.

“And not put on two coats.” The two coats are a similar symbol to the scrip-making material provision just in case your demonstration doesn’t come about; insuring oneself humanly when one hasn’t enough confidence to know that Principle alone will do the job supremely well. That’s a strong temptation that comes to us many a time, and if we surmount it, we really become Scientists. Someone was telling me yesterday of an

instance of this. A young couple, who had only just started to study Science, had a frightening and disturbing thing crop up with their little child, and the temptation was to have it dealt with surgically. The doctor who had to see it said, Oh, an operation at once! They held off, however, as they wanted to work it out in Science, and so the operation was put off. This made them feel a lot happier, but they thought they'd be even happier if they got another medical opinion. So the child was looked at by another specialist, and again the verdict was, There must be an operation at once. The mother announced, We're going to rely on Christian Science. The doctor exclaimed, My God, he'll die! But that "my God" was really the answer, and "my God" took care of the situation so that the whole necessity for an operation simmered down and the physical condition returned to normal almost unnoticed, and nobody ever said any more about it! They refused to put on two coats. Sometimes the temptation is very strong to say, You have an operation and I'll help you while you are in there. That may be right, up to a point; there are times when it may be the Christian thing to do, but let's not make a habit of it, because it will prove fatal if we do. We'll say it once, and we'll say it twice, and then we'll go on saying it, and Christian Science will simply become a palliative to help the medical world instead of being the proof of the absolute supremacy of Spirit alone. It's the thin end of the wedge. Let's learn to stand on Principle alone. Let us suffer a thing out rather than go back and take human means. I am often amazed at how the non-Christian Scientist will suffer a thing out rather than give up, and similarly I am often appalled at the way Christian Scientists give up so quickly because they haven't the guts that so many ordinary people have. Now suffering isn't a spiritual thing, and we don't have to wallow in it, but I think we should have at least as much courage and persistence as other people have while we are working out our problems. My neighbor in Nottingham, who is the senior surgeon at the hospital and leads a very busy life, told me that he often gets people coming along to him with fiddling little complaints, and he is always inclined to say to them, "For God's sake go away, I'm much iller than you are, but I don't give up." That's how we ought to be with ourselves sometimes,—not take two coats, but rely upon Principle.

V. 10. "And he said unto them, In what place so ever ye enter into an house, there abide till ye depart from that place." In Truth as Principle, wisdom says, Don't be a butterfly; don't flit in metaphysics from one nice bit to another, but become a sober worker. Whatever new vision or new spiritual idea comes to you, there abide; stay with it, digest it, get the utmost out of it. In our studies the temptation is to flit, but it isn't orderly and doesn't lead to a substantial understanding.

Ret. 87:7-10 "Experience has taught me that the rules of Christian Science can be far more thoroughly and readily acquired by regularly settled and systematic workers, than by unsettled and spasmodic efforts." Are we regularly settled and systematic workers? The tidbits of metaphysics are lovely and we should enjoy them, but let them not be a substitute for some regularly settled and systematic work of our own. When asked for advice about how we people should study these things, I feel that the best thing for all of us is to keep one long-term project on the go all the time, and make that the background to all the miscellaneous reading and thinking we do. Read what you wish, if you feel it helps you at the moment, but don't be deflected for long from one solid project. For example, if next year you are going to study Mark for yourself, get hold of an old Bible, cut it up into sections and paste them into a notebook, or put them in a file, so that you have plenty of space to work with. Make it a big project, not just a little snippety thing, then you'll feel it is worthwhile and get much satisfaction from it. Every time a thought

comes to you about any part of it, you'll have a place to enter it. If you want to be a lawyer or an engineer or a doctor you'd expect to give your subject regularly settled and systematic work, it is an absolute necessity. How much more so should it be in divine metaphysics?

V. II. "And whosoever shall not ... hear you, when ye depart thence, shake off the dust under your feet for a testimony against them." Shake off the dust means, Don't carry with you a sense of hurt or resentment; don't leave a bridge between yourself and some out-grown experience. If you leave a bridge, your human thought will keep running back to it, and hurts or anxieties will come across. Be detached: have no connection with what isn't yours. Leave the seed of Truth to its own vitality, but leave it. You don't stand there any more, whereas Principle does. "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city." Sodom and Gomorrha represent a moral or physical sin, but thought which deliberately rejects the Christ message is in a different category; and willful blindness is more like a spiritual error, and has to be unwound more conscientiously.

V. 12. "And they went out, and preached that men should repent." You remember that when John the Baptist first preached, it was, Repent; when Jesus first preached it was the same; and now it is the same with the disciples. Repentance, Mrs. Eddy says, "of all human experience is the most divine" (Mess. '00. 15:8-11). Why is that? Sometimes it is the thing we least want to do, yet it is the most divine because unless we admit the mistake and try to get back on the dotted line, how can we experience the fruits of divinity?

V. 13. "And they cast out many devils, and anointed with oil many that were sick, and healed them." You see that they now touched the calculus; when he ordained them, in Life as Principle, he only gave them authority over three things; but here where he actually sent them out, they could do the works, and there is a sense of fourfold calculation. They preached that men should repent—that's the Word; and they cast out many devils—that's the Christ, the Christ-character established; and anointed with oil many that were sick—that's Christianity, healing; and healed them—obedience to Science results in fruition. You remember that in the last section, Truth as Soul, we saw that man's fruition was effortless and from within, not through labor or blood; now that potentiality is actualized, through practise of the Christ-Principle. They anointed with oil—a beautiful way of expressing Truth as Principle: they healed by making the acknowledgment that man is the God-crowned, divinely anointed, that he is the royal Son of the royal Father. His sonship is the order of divine Science. (See Misc. 181:20-25.)

So Truth as Principle comes to us in two halves. First Jesus saw that there was no demonstration because there was no faith; and in the second part it brings out that if you want demonstration, your faith must be reliance on Principle. Truth as Principle is to do with relying upon an understood Principle. If you understand anything at all of the divine, that gives you more authority than if you are a Prime Minister or a millionaire. Man acts only on divine authority.

Our last selection is from Helen Wright 's *Mary Baker Eddy Letter#12*. For background information on Helen Wright please [click here](#).

THE “SYSTEM” IN CHRISTIAN SCIENCE

Mary Baker Eddy once said that if in the Bible the term Principle had been substituted for the term God, things would have been clearer. We must never forget that the Principle is Love, and is our real Mind.

Mrs. Eddy says, “The time for thinker has come.”

Let us not be like the man who went to a psychologist and complained that he felt like a dog. “Everything I do makes me feel like a dog,” he said to the psychologist.

After putting him on the couch, the psychologist asked: “How long have you felt this way?”

“Ever since I was a puppy.”

Let us now begin to give up our “puppy” ways and feelings, and begin to look at the divine “SYSTEM” Mrs. Eddy incorporated in the pages of Science and Health.

Two of the world’s outstanding thinkers during the past 50 or 60 years have been John W. Doorly of England, and Max Kappeler of Zurich. They have gone far in explaining the divine “system” Mary Baker Eddy incorporated in Science and Health.

When I talked with Mr. Doorly in 1949, I prosaically said, “God is All.”

He said, “You’re close, lady, but no cigar!”

No, I’m sure those were not his exact words, but that’s what he meant. Then he explained, “Certainly God is All, but if I said, music is all, or mathematics is all, what good would that do you? In each case you have to learn their system. In music you have to learn the seven notes and how they operate through tone, rhythm, melody, and harmony. And in math you have to learn the ten digits and how they operate through addition, subtraction, multiplication, and division. Only then can you demonstrate the infinite subjects of music or mathematics.”

To that I said, “Amen.”

I knew that if “the kingdom of God is within” my consciousness, then all the truth that I am Mind, Spirit, Soul, Principle, Life, Truth, and Love is also within my very own true Mind, just as all of math and all of music is already within me or I could not learn them. Learning is essential to bring them out. Mrs. Eddy has over a hundred references in Science and Health to the fact that what constitutes our true being must be *learned*.

“The nature and position of mortal mind are the opposite of immortal Mind,” as Mrs. Eddy explains in her article *Principle and Practice* “The so-called mortal mind is belief and not understanding. Christian Science requires *understanding* instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.”