

**April 4th, 2005 — Subject: Are Sin, Disease, and Death Real?**

**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 first and last selections this week are from: a Verbatim Report of John Doorly's Talk on The Bible Vol 1. The other is from a Verbatim Report of a Talk On Mark given by John Morgan.

### **Healing**

In Christian Science, healing has always been considered very important, and Jesus too certainly regarded it as very important. You couldn't conceive of his ministry without the healing—something absolutely vital would be missing. Now, why is healing so essential? Because material man expresses every phase of mortal belief, and there is no phase of mortal belief that he doesn't embody; so when you can heal material man, you can deal with every phase of mortal thought. That is why healing is all-important.

Someone asked me the other day, "Do you think we are as successful in the healing as we should be?" We certainly are not. I can only say that I am doing better healing than I used to do. When Mrs. Eddy discovered Christian Science, she healed quickly and continuously, because of her great spiritual vision. Her followers had not the same vision, but in the early days of Christian Science the healing of disease through spiritual means was a novelty, just as penicillin is today. For a time spiritual healing worked, on the basis of an admirable religious faith and belief, but then, as you all know if you've been to Christian Science testimony meetings, it didn't continue, and it isn't continuing today to the same extent. Honesty should make us face this. Mrs. Eddy said, "I believe that of which I am conscious through the understanding, however faintly able to demonstrate Truth and Love" (Un. 48:19-21). I believe that today we have started to understand the Science of Christianity, and that we shall arrive at scientific conclusions which will express themselves in the healing of disease in the body, in business, in politics, and in every sphere. But let's remember that we are only beginners.

Whatever we gain of the Science of Christianity operates scientifically. But I don't know anybody yet who knows more than a very little about it. I know that some people have a certain amount of the letter of it, and some of us are getting a little of the spirit of it, but it is still very young, and we must continue to "study thorough the letter and imbibe the spirit" (S. & H. 495: 27-28). If you don't succeed in Science as you would like to, don't get bothered about it. Just recognize that we are all neophytes in pure spiritual Science and then get down to business, and gain some sense of that ideal of God which we call the Christ, — the infinite Truth, infinitely diversified, infinitely classified, and infinitely individualized. When the Christ comes to you, it will use you, and it will heal. It will heal the sick the sinner, raise the dead, and do whatever is necessary in any situation.

So don't go on trying to work on a haphazard basis. It gets nowhere. You can see it failing before your eyes. Look at the men and women who have given their whole lives to religion, faith, mysticism, and emotionalism, and look how in the world today people are turning away from it, disillusioned. But if you see the Science Christianity and it becomes subjective to you, then you will live and love it, and it will become warm and vital to you, and then it will prove itself. I know this is true, because in some measure I have proved it.

### **PRINCIPLE as TRUTH**

(Ch. 1:52-34)

The divine impulsion effects universal health and salvation by presenting the calculus of Truth.

**V. 32.** "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devil: notice that it starts with "at even, when the sun did set," – the tone of restfulness. "Truth is restful, and Love is triumphant" we read on Misc. 153:4. I guess we often think that Truth is not so much restful as disturbingly active, yet truly it is; if we have learnt the lesson of Principle as Life, where the feverishness of trying to lay down the mortal or trying to accomplish a healing through human effort has subsided, then we come to this state of "at even, when the sun did set," when the heat and the dust of the day have gone and we are entered upon a period of meditation and tranquility and confidence in Truth.

“And they brought unto him all that were diseased,…” There always has to be this turning or bringing to the Christ. If we turn, we’ll receive the blessing, but if we don’t altogether turn, we receive the same blessing back-handedly, through suffering. “They brought unto him”: you notice that Jesus never healed indiscriminately, but only those cases which came or were brought to him for healing. Now, in our practice there are two sides to this issue, and none of us will rest content until we can heal on sight anything that the senses produce. That may be a taller order than we can cope with just now, but let us not shelve it and say too lightly, Oh well, they didn’t really want Science, they just wanted the loaves and fishes; or, they didn’t really want to give up their pet belief. Too often we can tell ourselves that and gain a shallow peace, when it is really our own lack of divinity that holds up the healing. Let us strive to be honest with ourselves; men have to turn, but what they turn to is the Christ transparency, and the question for us is not, Are they in earnest, but, Am I being a pure enough transparency? Then Truth is restful.

**S. and H. 315:29-11** “...The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship.” The opening sentence, “The real man being linked by Science to his Maker,” corresponds to Principle as Life, Principle individualizing itself as your life and my life; this is our Life-link Now what does it do? It causes us to turn from sin and to lose sight of mortal selfhood, it causes us to find Christ and to recognize the divine sonship within, — that’s Principle as Truth.

**Vv. 33,54.** “And all the city was gathered together at the door.” That may be a literal description of what happened, but metaphorically it is a most wonderful picture, the very essence of Principle as Truth, where the divine impulsion presents at the door of every man’s consciousness the city foursquare, the Christ calculus which heals and restores and resolves everything.

The presence of the divine ideal in consciousness causes the material belief to pass away; the first manifestation of this process may be a boiling up (although the pent-up elements need no terrible detonation to free them) or it may be a clear, quick resolving; however it works out, don’t be dismayed, for there is only the one Principle at work, and it operates as Truth to make man more manlike, through every level.

This normalizing of the human is the first stage, although, of course, it's not the ultimate. What is so comforting about Principle as Truth here is that the devils pass out without disturbing anybody. Under Principle as Principle the devil tore the man and cried out, but here it says that although they knew Jesus, he suffered them not to speak, and there is no word about them causing distress as they were being eliminated.

We shall reach such a serene sense of Principle as Truth that the divine fact does its work in a calm and dignified way. It seems that in Principle as Principle Mark puts his finger upon the fundamental issue which would disturb and tear man if he didn't face it, and that is the dualism of human nature; but now we've passed that point, we have accepted the basis of the divine One, and have let that fact exalt us above the struggle. So now in Principle as Truth we get Truth-healing, where the error is uncovered as nothing; our Christ selfhood is supreme and takes over from human nature. We have let the Christ-calculus in at the door.

### **The Seven Devils**

There's a wonderful sense in this tone that Principle confers the Christ character upon man and replaces that human, psychological character which causes us so much distress. The divine impulsion, appearing as true manhood, uncovers the primitive root — errors (devils) or false characteristics. These devils Jesus cast out may well represent the seven major psychological misrepresentations of man. Spiritually followed, man's only personality is Principle; his only being or individuality is the one Life individualizing itself; his only manhood or character is the Christ, which is absolutely consistent; his only mission and purpose is to express divine Love; his only selfhood is the Christ selfhood in Soul; his only nature is spirituality; and his only mentality is the Mind of Christ.

As we put on this divine status, look at how we are going to help mankind! The world is full of psychological sicknesses, which are all based fundamentally on man being separate from God, and man being therefore separate from man. Opposite to those positives we have these beliefs, for example: for Principle, the devil of split personality — man split from his Principle, as if it were possible! Opposite Life, the devil of an isolated or segregated being; false individuality, cut off from our source and from our neighbour. The lie about Truth (the compound

idea) is the devil of an uncooperative character, an odd man out. We get there also the devil called a psychopath. Did you hear of the small boy who smashed a window with his catapult? When his Father laid him over his knee to give him a wallop, the little boy said, Don't you think you ought to take me to a psychiatrist instead? Perhaps I am a psychopath! Under Truth the ideal is in accord with God, it conforms to the divine standard all the time. Under Love the particular devil dealt with is the belief that man can be a rebel or a misfit, or that he can suffer from chronic failure or frustration, or that he can't find his complete freedom from false, possessive parenthood. Under Soul we see eliminated all such things as complexes and fixations, which are based on self. Inferiority, superiority, sexual unbalance, and so on, are dealt with in Soul, for the Christ selfhood is serene and balanced and entire within itself, and knows it. Under Spirit there would be dealt with the *devils* of derangement, a disordered life, divided affections, and conflicting influences; also being unable to choose what is right from what is wrong, — moral idiocy, in fact. Lastly, under Mind, the particular devil, which Principle as Truth eliminates, is dementia, imbecility or mental deficiency in any form. Now those things are not mere words, they are concrete beliefs which the whole world believes and indulges today, and it is our great task for mankind's sake as well as for our own to lift up in consciousness all the time what does constitute the divine character. The great psychologist, Dr. Jung, points out, of course, that all this mental distress is because man has left God, in belief, — he has abandoned his divine basis and so lives in an unreal dream world of discord.

So through Principle as Truth Mark shows that Principle impels universal salvation and health, and presents the city of divine calculation as an open possibility at the door of consciousness for all of us. As a result, we don't need to learn error through error; all we need to learn about it we can learn through Truth, and that is a very comforting thing. Unless we learn about error from the divine, — and, sure enough, we've got to learn about it, — then we will learn it empirically, from bitter experience and from getting hurt, but we don't have to have it that way. We learn error less thoroughly by learning it from our mistakes than by uncovering it from Truth, just as a mathematician learns his subject better from first principles than from making millions of mistakes. Today we don't have to have it nearly so much the hard way, because the subject is Science.

S. and H. 252:7-14 "When false human beliefs learn even a little of

their own falsity, they begin to disappear. A knowledge of error and of its operations must precede that understanding of Truth which destroys error,..." It seems almost contradictory that a knowledge of error should precede the understanding of Truth, yet it doesn't mean that we have to learn error from error before we can learn what Truth is. It indicates that from the standpoint of Truth there will immediately be uncovered, or unveiled, to us the opposites of Truth as impossibilities, and they'll stand out like mountain peaks as spiritual sense becomes cultured enough, just as the faults in a structure would be immediately apparent to a trained engineer. The knowledge of what the claim is, is often necessary so that the application of Truth can be accurate and specific, for one can't be a spiritual innocent; we have to be wise as serpents, not less wise, so, — until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker." We will leave Principle as Truth there, with the point that the divine impulsion presents a true knowledge of man, resulting in health for all.

### **The Importance of Healing**

I had another letter this morning — from someone who says:

*We were grateful to see that you have definitely cleared up any doubts there may have been regarding your attitude to the healing work. Personally we have always understood that you expected us to heal in our stride in our attainment of the universal and scientific aspect.*

*I pray that I may heal better. I know that we are healing on an ascending scale, but we want to do healing that is scientific healing. Mrs. Eddy says that we want "healing that is not guesswork, chronic recovery ebbing and flowing, — but instantaneous cure". (Mis. 355:7-8).*

If we gain Science, its music and its mathematics, it will become our all, and we shall heal. I have no use whatever for any suggestion that healing is not important. In order to heal, you have to be able to heal every measure of mortal thought, because every phase of mortal thought embodies itself in mortal man. What would the Bible be without the healing work of Jesus? What would Mrs. Eddy's textbook be without its healing aspect? Unless we heal, what we say will be mere words.

