

Weekly Lesson Citations 7/10/00

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. We will give the citation-- so anyone not doing "The Lesson" can still see and review the citations from "The Bible ", and "Science and Health With Key to The Scriptures" by Mary Baker Eddy and the expanded writings. In this way, we hope to share with you some of the wonderful work that has been done in Christian Science over the past and into the present by authors you may or may not have yet met.

The Quarterly Lesson Subject for the week of July 10-16 is Life. Our selections are from the works of John Doorly and John Morgan.

John Doorly was a Christian Science practitioner, lecturer, and teacher. He was President of The First Church of Christ Scientist in Boston 1919-1920. He was highly recognized for his healing work and his lectures drew huge audiences but in 1929 he resigned from the board of lectureship - In her book "John W. Doorly and the scientific evolution of Christian Science" Peggy Brook wrote: "At the time of his resignation he said that from his travels all over the world, visiting many different centres where there were Christian Science churches and societies, he sensed that the majority of Christian Scientists had only a religious belief in Christian Science, and that most of the healing that was being done was mere faith-healing. He realized then that unless the Science of Christian Science was seen, understood, and identified Mary Baker Eddy's discovery would continue to be accepted as just another religion among many, instead of as the Science of all being that he instinctively felt it to be."

Thus, he retired to England to study the textbook to discover what Mrs. Eddy meant when she said: "Divine metaphysics is reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease." (Science and Health 146-147.)

From then until his passing in May of 1950 he devoted himself to the study of the synonymous terms Mrs. Eddy gave for God. He saw that they were the "key of David" and did open the Bible to be understood in its Science. He gave talks on The Bible over a period of many years and the excerpt we will use this week is from his talk on "The Book of John" given in Oxford, England, Summer School in 1949.

John Morgan was healed while attending a talk by John Doorly and then devoted his life to the study and healing practice of Christian Science. He lectured widely and wrote several illuminating and practical books.

The excerpts we have chosen this week corresponds to the citations in Section 1 (John 1:1,3,4) and are from his talk on "THE GOSPEL OF JOHN" given at Colwyn Bay Summer School in 1952- Section 3 (Luke 7:19,21-23) is from a 1953 Colwyn Bay talk on "THE GOSPEL OF LUKE" given in 1953 and Section 4 (Mark 10:17-22) is from a 1955 talk on "THE GOSPEL OF MARK" given at a Felixstowe Summer School in 1955.

Helen Wright introduced the work of John Doorly and his pupils in her first book "Mary Baker Eddy a New Look." In every book since she has brought out the importance of their contribution to the understanding of Mrs. Eddy's earth shattering discovery. For truly the Truth of the world is its divinity when seen in the light of its provable SCIENCE.

If you have any questions about this work feel free to contact us at MBEInstitute@silverlink.net.

First Talk On Chapters 1:1 - 3:13

Thursday, 8th September, at 10 a.m.

Science and the Thinker of Today

You know, this world of ours is ready to think, and I believe that there are many thinkers who are going to help us. Many fundamental thinkers are beginning to see that the only thing that matters is idea, and their thought is very free. In some spheres thought is loose, but it is active and ready to progress. It often gets out of hand, but that isn't a bad sign. It is just reacting violently from the bondage of thought which has confined it for centuries, and that reaction is only temporary. Our job is to interest the thinker in this idea of Science, and the only reason we haven't been able to do so in a greater measure than we have done, is that we don't know enough about it ourselves. We've all of us only just touched the hem of it. It is infinite, vast beyond words, and it will need what Mrs. Eddy calls "absolute consecration of thought, energy, and desire" (S. & H 3: 16) on the part of every one of us, in order to understand it fully. But oh, what a joy it is to give that thought, that energy, and that desire, and when we do give it, we have that greatest of blessings, - individuality.

If you want to give Science to humanity, then my advice to you is to stick like glue to the Bible and "Science and Health." Never let anything get you away from those two textbooks. They represent the appearing of the idea of manhood and of the idea of womanhood - the idea of manhood including the Word, the Christ, and the beginnings of Christianity, and the idea of womanhood including the development of Christianity into metaphysics, and then into Science itself. The further I progress, the more determined I am to stick to the Bible and "Science and Health." They will always show us the way. Moreover, if we all do that, we shall have the true church; we shall have, not an organization, but "The structure of Truth and Love" (S. & H 583: 12), wherein every man is an individual and a "lively stone."

Some day we're going to read "Science and Health" as Mrs. Eddy wrote it, -that is, from the standpoint of inspiration, -but it may take centuries. When Mrs. Eddy wrote her textbook, she was humble and pure enough to let the "Spirit of truth" use her; Truth just poured into her thought perfectly naturally. The process of elaboration and embellishment of the infinite theme of "Science and Health" will always go on, as Mrs. Eddy herself foresaw. When you and I have worked our way up through studying the details of the divine system, we shall eventually think subjectively from the divine standpoint, and then we shall appreciate "Science and Health" far more definitely and fully. As our thought becomes more and more cultured in the Word, the Christ, Christianity, and Science, our sense of "Science and Health" will come more and more into consonance with the spirit of the book.

Individuality is Essential.

More and more I want to impress on each one of you the necessity for being truly individual. Each one of us must learn to develop this idea in his own way, and not to rely on somebody else to approve it or to do it for him. The only way we can all help each other is by getting on with our own job and developing our ideas in the best way we see. My job today is to get closer to God, and if I were to spend my time taking a great personal interest in other people's suggestions for presenting this idea of Science, I wouldn't be able to hold these Oxford sessions, for instance. The same thing is true in my practice; if I were to spend a lot of time listening to what patients have got to say about their troubles, I wouldn't be able to help them. The only way I can help them is by getting quiet, alone with God.

My idea of my job in the future, and of our Oxford Summer School is this: every year that we hold a Summer School here I want to give you a forward point of view, and I'm going to consecrate myself to that end. It may be that some people will feel that I am going too fast for them, and for those people there will be other summer schools, which will meet their need perfectly. But my aim at Oxford will always be to lift thought higher and higher into the realm of metaphysics, and then into the realm of Science. Remember that metaphysics involves the contemplation of ideas, whereas Science involves the contemplation of the infinite One, forever including within itself its own ideas. When the time comes to end these sessions at Oxford, I'm going to give my time to writing further books on the Bible, - on the prophetic books, the Gospels, and Revelation. And all the while I've got to go on thinking and thinking about God. I tell you this, because I want you to help me. I want you to realize that if you leave me alone I'll serve you better than if you press on me. And if all of you will go ahead with your own individual development of this idea, you will serve yourselves and others better too.

By the way, I noticed that the papers tell us this morning that we shall have to accept a lower standard of life, but every time we progress spiritually, our standard goes higher, so why worry? Wait till we see what Life really is! When we see the infinite multiplication of Life, the infinite individuality of Life, the resurrection of Life, and when we begin to understand that Christianity which is both Life and Love, then nobody will lack anything. The multiplication of Life will be fulfilled in Love, and I believe that that is coming about in the world. There are forces moving in the world to-day, and moving very directly, towards a general realization of the fact that the spiritual is the only, and that there is no hope in anything else; if we only have enough of the Mind of Christ to take advantage of these forces, the good which we can do will be untold. But each one of us will have to do things in his own way. There is no headquarters of this idea, and those people who want to develop it by always leaning on somebody else or consulting somebody else won't go anywhere. Being has got to be individual. Every man, woman, and child must learn to work out his salvation by his own efforts. If you make a mistake, you must learn your lesson from it, but the mistake itself doesn't do you any harm at all. A person who is afraid of making mistakes never makes anything. Life demands individuality, and that leads to Truth,-the collective,-because, as you become individual, you see that your individuality is really your indivisibility from Principle, and therefore from every other idea of Principle-thus your thought becomes collective; then that leads to Love, -the universal, -in which every thought returns to God. When thought finally reaches Science, every thought comes from God; it doesn't return to God so much as come from God, because the outlook is then from God Himself.

Science As The Word

Soul and Life (Chapter 1:1-34)

Verse 1. Isn't that marvelous? John isn't going to say, "There was a man born called Jesus, who had to work his way up to God and then prove he was never in matter." He's not talking about that, he's simply saying, "Now look, what we are talking about is the things of God, which have been your substance and my substance since before the world was." In the beginning was the divine Word, that Word which isn't only a range of synonyms running up a ladder or down a ladder or coming in a sequence. That is only one sense of the Word. Thus, John's Word is the revelation of the infinite range of divine fact. "In the beginning" was nothing but divine fact.

I think that that verse 1 is lovely. "In the beginning was the Word," is where we start off, saying, "Oh yes, the Word, -Mind, Spirit, Soul, Principle, Life, Truth, Love," which is at first the range of the days of creation. That's where we all started.

"And the Word was with God;" and we say, "Oh yes, it isn't merely words in a book, - it's the things of God. It is wisdom, and purity, and spiritual understanding, and spiritual power, and love, and health, and holiness." The Word was with God: those days begin to come to us in a resurrected way as numerals of infinity.

"And the Word was God." "What is God? God is...Mind, Spirit, Soul, Principle, Life, Truth Love." So, that third statement indicates the synonyms. John depicts what is forever going on, - the text of the days yielding us inspired numerals, and then those numerals culminating in the synonymous terms. The days of creation become more and more inspired, resurrecting our thought out of the symbols and into the spirit. That is the same with every subject, not only Science. If I want to learn how to play the piano or work the typewriter, I have to learn how to resurrect the black and white instructions into numerals of thought, and then it becomes me. "And the Word was God." And that is the way John goes.

The Word of Life

Verse 2. In Science, the Word is essentially the Word of Life. Consider this fundamental reference from Science and Health 561: 16-21. "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, - reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood."

"...shown in the man Jesus..." is almost secondary. "...in Life and its demonstration..." What is Life and its demonstration? It's Life and the living. "We have it only as we live it" (My.126:31). The demonstration of Life is inspiration, abundance, exaltation, resurrection, unlimited soaring thought. "...reducing to human perception and understanding..." Reducing: that's Soul, isn't it? "...the Life which is God." "Which is God." Jesus said again and again that that was what he was doing. "I'm just showing you the Life which is God; I haven't got a little life of my own, which my parents gave me, and which might be snatched from me. I am reducing to your comprehension the Life which is God. And how can I do it?"

The Word of Life (cont.)

(cont.) Well, by living it; by saying, 'Come and see' to everyone." "In divine revelation," Mrs. Eddy goes on, "material and corporeal selfhood disappear, and the spiritual idea is understood." The Gospel is the story of how Jesus dissolved himself as a mortal concept, and how he demonstrated for the benefit of mankind the glory had had with God before the world was. That's the picture. It's reversing the whole human way of looking at it.

Verse 3. Now that is the basis of Mrs. Eddy's discovery of Science, - that "all things were made by him." God is the only Creator, and God is good all that is created is created by the Creator whose name is good, God, - whose nature is good. Therefore, anything that is not of the nature of good was not created by the one and only Creator, and consequently it is not. Mrs. Eddy puts that in a thousand different ways, and that is the basis of her discovery - one Creator and that one good. Now that is the Science of the Word which is where we are, in Soul and Life. The Word in Science is that one Creator who creates only ideas, only good ideas.

Verse 4. "In him was life; and the life was the light of men." Isn't that clear as resurrection? When someone comes to you and gives you a great and abiding sense of life, it is as if you had seen a light, and you can say "Oh, yes! That life is my light." That is resurrection, out of the darkness of belief.

Now we come still in the same tone, to where John the Baptist sends his disciples to question Jesus and it is all this same idea, that identification with the one Life means newness of

Vv. 17-19. Again we see that John's sense of Life is that it is going somewhere, - "look we for another?" - "Shall I be well enough to go away at the week-end?"

V. 20. And the answer was in terms of proof.

V. 21. "in that same hour" - that's where we find Life; no longer "he that should come." "The great spiritual fact must be brought out that man is, not shall be perfect and immortal". (S. and H. 428:22-29).

It is small wonder that John was imprisoned, having that sense of things, despite the fact that he was greater than all who had gone before him, as Jesus said. The moral courage and purity of purpose of John must have been enormous, and compare with Jesus' own courage in flaying Pharisaical thought when dining in one of their houses.

Vv. 22,23. Jesus quotes them six points, and the seventh is the blessing on him who can accept. So our identification with Life means newness of life from the point we are at. The human mind wants to have resurrection not from this point of experience but from another. "If only,.. " we say. "If only I could get over this difficulty or if only that person wasn't so unpleasant to me." We have this big hurdle in front of us and believe that if we can get over it, life the other side is just fine. But we have to start to recognize that life is fine already this side of the hurdle; Soul as Life means here and now. And so here in his answer to John, Jesus gave them the individual evidence of the rule of Soul. It was the living Christ-identity proved as infinite individual resurrection, physically, mentally, morally, and in every way.

LOVE as LIFE

The ideal lives Love and so earns eternal Life.

(Ch. 10:17-52)

Love as Principle told us that we are wedded to Principle in theory and in practice, both to the divine and to humankind. Love as Life now tells us that this wedding isn't something that happened once, and which one can ever afterwards take for granted, assuming that you're held in wedlock. Not a bit; if you want this wedding to bear any kind of fruit, it must; be a perpetual being-weddedness. This is brought out by the young man saying, How call I get eternal life? He wanted a gimmick, he wanted one little trick which would give him the whole thing for keeps; we get a similar thought in James' and John's request to sit on his right hand and on his left. He explained that they didn't understand; you can't get the fruits of Life just by one payment or by another's beneficence; you've got to earn it all the way. Blind Bartimaeus represents the same thing: he was sitting by the way-side and wasn't going along it; eventually, when Jesus called him, he threw away his old garment and saw that he didn't need to sit in sackcloth and ashes, wishing that Life would give him something, he could go along the way and earn the fruits as he went. In the divine education, we work our way through college.

So Love as Life shows that the ideal lives Love and so earns eternal Life. When we ran through those headings of the All and the nothing, we had under Life, The allness of Love's reward and the nothingness of personal gain. Gain isn't necessarily the same thing as reward. Gain is what you can get, but reward always follows work, and that is the strong tone of Love as Life. There is some work involved, - not heavy labor but beautiful work. We're white-coated workers in the Christ, clothed with divinity. So we saw man as the image in Love, under Mind; as the emanation from Love, under Spirit; his compound selfhood, in Soul; his wedding to Love, in Principle; and now in Life, his life earned from Love.

Ch. 10:17. "And when he was gone forth into the way," - the way of Life appears at once, - "there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" The sense of inheritance seems to indicate that he wanted to improve himself to the point where Life would drop into his hands. The only way to enjoy an inheritance is to accept it continually; for example, in the papers the other day there was an item about a man in Canada who turned out to be the heir to some Scottish lands, and he had to decide whether he would come home and accept the inheritance or whether he would stay where he was and not accept it. To have the inheritance, involves acceptance. You know, we have the most wonderful inheritance in all creation, yet we accept only fragments of it! Acceptance is that sweet and lovely prerequisite for all spiritual growth; do let's accept and accept without any sense of restriction.

V. 18. "Jesus said unto him, Why callest thou me good? There is none good but one, that is, God." It is the sense of the oneness of Principle carried forward; Jesus is also showing that one is no more good than another. The one Good is universal good, and everyone can partake of it and be enriched by it, if they'll accept it and live it and love it.

V. 19. "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." Those are the more negative Commandments, the second table. He is bidding him keep faith with man.

LOVE as LIFE (cont.)

V. 20. "And he answered and said unto him, Master, all these have I observed from my youth." That word observed means in the Greek "to be on guard against," and so the young man naively said, Oh yes I've been on guard against all those things from my youth! The man thought that merely by abstaining from rupturing human relationships he could gain eternal life, but as we have so often seen, abstaining from is not overcoming.

Vv. 21,22. "Then Jesus beholding him loved him," - one couldn't help loving such transparent thought as that, - "and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." This young man had got the wants. The concept of possessions is the absolute opposite of Life. As we know, life is an expression and not a possession. He can't even possess our own life, or riches, or health or friendships, but we can express those things ad lib. So what is uncovered here is possessiveness. Man isn't a bucket, he is a transparency. Be wedded continually and perpetually, not only to Principle but to all men; keep faithful to the divinity of man, and the urge to possess drops away.