

July 17-23 Subject: TRUTH

DEAR FRIENDS: This week and for the next few weeks, as the subject of each Lesson-Sermon is one of the synonymous terms for God which Mrs. Eddy gives in answer to the question, "What is God?" on page 465 of "Science and Health with Key to the Scriptures", we will be using material from the work of Peggy M. Brook.

In 1956 Peggy gave a series of talks on the nature of God. Each talk focused on one of the seven terms which Mrs. Eddy has given us. These talks were recorded and then Issued in a series of booklets. This work was the outcome of a great desire to know more about God's nature and to share her findings with others.

Peggy was a lifelong Christian Scientist and in 1937 became secretary to the Christian Science teacher, John Doorly. She remained his assistant until his passing in 1950. She continued with her healing practice and gave talks and summer schools on the Bible and other subjects seen In the light of the Science of Christian Science until her passing last fall.

The excerpts we will be using are from the summary at the end of each booklet.

### A SUMMARY

Let us now sum up **by** going through this full sevenfold reflection of Truth, together with the verses from the Song of Moses:

Truth as Mind is revelation that comes as idea.

*"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."*

This involves listening with the Mind of Christ for the revelation of Truth in any situation.

Truth as Spirit is the *infinite calculus* that comes as real *understanding*.

*"My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."*

Here we see that the nature of Truth is spiritual, and therefore we must calculate and reckon spiritually in every situation; this will give us a real basic understanding of things. And it is supremely natural, as the Song of Moses indicates.

Truth as Soul is the *divine John* that comes as the *identity* of man.

*"Because I will publish the name of the Lord: ascribe ye greatness unto our God."*

Truth's form is incorporeal; it is not confined in matter and therefore cannot be touched or affected by anything material. Thus is the greatness of man as God's image; He is always greater than his circumstances, because he is never *in* them.

Truth as Principle is the *rock* that comes as the *one foundation*.

*"He is the Rock, his work is perfect."*

Truth as the great Principle of the universe is overturning and overturning. It can never be resisted; it never has been and it never will be, because it is fundamental.

Truth as *Life* is the *living ideal* that comes as *healing*.

*“For all his ways are judgment.”*

This is where we live Truth; it cannot be dead, it is alive. You remember how we saw that this involves a continual judging, - not a labored, nagging kind of judging, but being awake; and alert, being a “lively stone.”

Truth as *Truth* is the *universal Christ* that comes as the *compound idea man*.

*“A God of truth and without iniquity.”*

This is the Truth that is “the light of the world.” It is the compound idea man because it includes all creation. It is not divided into sects, “isms,” nor “ologies;” it is Truth as the light of the whole world, without any deviation from its pure standard.

Truth as *Love* is the *perfect plan* that comes as *true comfort*.

*“Just and right is he.”*

Here is the sense that as well as being accurate, exact, rock- like, Truth is always “altogether lovely” in its tenderness of operation. This is its comfort.

So we have gained some sense of what Truth is, but as we have said, no one can really tell another what Truth is. We can all help one another by voicing our sense of Truth as it has appeared to us, but Truth comes individually to every one of us as a conviction of reality, because it is our Christ selfhood. What is so comforting is the fact that we cannot get away from it, for it is the Principle of our being. If we listen for it, we shall hear it, and as we hear it, it comes to us spiritually, it comes to us as something unchangeable about ourselves and the universe, something that cannot be resisted, something that is living, something that we have in common with all men, and something that is irresistibly fulfilled in the loveliest way. Once we touch the divine order, it comes in and abides with us because it is not made up; it is in fact one presence and power that is always at work.

How heart-searching and challenging in its simplicity is Paul’s question to the Galatians, -a (question we can also ask ourselves, - “Who did hinder you that ye should not obey the truth?”

The second Citation this week corresponds to Section 2 and is from a talk by John Doorly at the Baptist Church House in London, England in 1950

### **Daniel**

Remember that Nebuchadnezzar, in consulting the wise men, the astrologers, and so on, was consulting the highest human intellect of that day. So what the writer *is* showing is that interpretation must come through Principle alone and that it cannot come through mere human wisdom. The stargazers, the astrologers, the necromancers, and all those people, had to admit that “there is not a man upon the earth that can shew the king’s matter.” There is nothing on earth that will enable us to analyze, uncover, and annihilate the claim of animal magnetism in all its phases; only the understanding of the divine Principle, God, will enable us to do that. If the world doesn’t learn how to understand and demonstrate God as divine principle, it will not be able to deal with the problem of animal magnetism. Reasoning on any other basis but Principle is just hopeless.

## The Christ: Life

Next you remember, we came to the tone of Life in this Christ sequence, in the tone of Principle we saw how Principle demands interpretation, but here we saw how the Christ always brings the answer by translating the mortal out of itself into the immortal. We epitomized the tone like this: The divine father-hood demands the calculus of immortality and effaces the so-called calculus of mortality.

It is the most interesting fact that throughout this book we never lose sight of the calculus, the four-dimensional sense; you will find that all the commentaries remark on the constant re-iteration of the symbol "four." The author of Daniel shows us the calculus of divine thought; and how to work out of the, dream of mortality through the Word, the Christ, Christianity, and Science. We're all dreaming in mortality; when we are young and full of pep, the dream doesn't look so bad, but when we get older, we begin to think, "What a pathetic picture." Then, thank God, some of us begin to see that there is an answer for us, and the answer is the Christ-idea, -divine Principle, Life, Truth, and Love, forever translating itself. And then as that divine Principle manifests itself, it says, "I am Life, the one Life, the infinite fatherhood, the one individuality;" as we begin to understand that that is the only Life, we see that the dream of mortality, which we are all dreaming and which Nebuchadnezzar was asking to have made plain to him. Is just the false sense of Life; it is the belief of life, substance, and intelligence in matter.

The last Citation corresponds to Section 6 and is from a talk John Doorly gave at an Oxford Summer School in 1948. (For a biographical sketch of John Doorly, please click [here](#).)

### REVELATION 21: 23-25

VERSES 22-27. Here John symbolizes absolute Christian Science,- *Truth and Love*. Truth and Love show, us the divine idea, man and woman, inseparable from that Mother which Mrs. Eddy defines as "God; divine and eternal principle; Life, Truth, and Love" (S. & H. 592 16-17).

VERSE 22. See S. & H. 576: 8-577: 27.

"no temple"-no material body, no "material super- structure" (S. & H. 595 : 9). Mrs. Eddy says that "our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion" (Pul. 2: 28-1, 3 <11-12).

"the Lamb"-Mrs. Eddy defines "Lamb of God," in part, as "The spiritual idea of Love" (S. & 11.590:9).

VERSE 23. Mrs. Eddy says, "This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light" (S. & 11.577: 19-22).

no need of the sun, neither of the moon "-no need of symbols. Someone said to me this morning, "I feel now that I am right in the midst of it all. I no longer feel outside of it." That is because she knows now that it is coming to her from Principle.

VERSE 24. "the nations...shall walk in the light of it"-Mrs. Eddy writes, "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense" (S. & 11.510 : 9-12).

"the kings of the earth do bring their glory and honor into it "-Mrs. Eddy says, "Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which 'defileth, or maketh a lie'" (S. & 11.571: 22-27).

VERSE 25. “the gates of it shall not be shut at all by day “-that day is the perfect seventh day, which, you remember, embodies the tones of Love as Truth, and Love as Love.

Mrs. Eddy writes,

No snare, no fowler, pestilence or pain; No night drops down upon the troubled breast, When heaven’s aftersmile earth’s teardrops gain, And mother finds her home and heavenly rest”

(Mis. 389: 22-25).

In proportion as the womanhood in you (which you reflect from God) becomes conscious of the form of true manhood the true Christ-idea, so that it is satisfied and fulfilled-in that proportion do you realize the truth of what John saw here.

You and I have got to find all of this within ourselves. The fact that Moses, the prophets, Jesus, and Mrs. Eddy saw for themselves the true facts of being is something to rejoice over, but it is no good to us unless we too both see and use them. If we want to find ourselves in the “city of our God” in absolute Christian Science, we have got to see that “Beloved, now are we the sons of God,” and prove that individually for ourselves. We may see how beautiful it is, but if it is detached and objective to us, it won’t be of any real value to us.

VERSE 27. Mrs. Eddy writes, “This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, -that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science” (S. & H. 573: 23-28). Now let me give you an illustration. A man I knew suddenly developed a clot, and his wife telephoned to me to ask for help, and she said that he wasn’t expected to recover. I was staying with a well-known surgeon at the time, and he said that if I healed that man it would prove to him that Christian Science was true, because otherwise the heart would stop in twenty-four hours and nothing could save the man. Well, the clot dissolved and the man was healed. That was “indeed a foretaste of absolute Christian Science.”