

July 24-30  
**Weekly Subject: Love**

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.

**This week’s first citation is from Peggy Brook’s booklet “*God’s Nature as Love*”.**

**A SUMMARY**

Let us now take these tones through briefly and see how logically they follow one another. *Love as Mind* is the Mother- hood that is wise; it gives us the ideas we need in every situation, at every point on our journey. *Love as Spirit* says, “And the conception of every idea is pure. These ideas that come to you are pure ideas and give you a pure conception of your fellow man.” Then *Love as Soul* says, “And that is constant, because Love is Soul, and its constancy demands translation of the human.” *Love as Principle* then says, “This unchanging conception is impersonal. It is based on Love as Principle, and because it is based on that, it operates with’ power.” Then *Love as Life* says, “But it grants to every idea true individuality. It isn’t so impersonal that it is just coldly systematic. It is Love as Life, warm and individual. Every idea has a place in the one undivided plan.” *Love as Truth* then says, “And that plan is one. All these individualities make up one manifestation. They constitute one man.” And finally they are all found in the home of *Love*, in the design of Love.

Let us sum up how we have taken these tones and then let us continue to think about them, so that we begin to have a full sense of Love and how the twenty-third Psalm gives a rich and rounded conception of Love.

I think that this whole Psalm, and the way we have been considering Love, is mainly from the standpoint of Christianity. There are hosts of things one could say about Love, but we have been taking a Christianity aspect, a sense of true relationship.

*Love as Mind* is the *Motherhood* that is wise.  
“[DIVINE LOVE] is my shepherd; I shall not want.”

Love as *Spirit* is the *conception* that is *pure*.

“[**LOVE**] *maketh me to lie down in green pastures: [LOVE] leadeth me beside the still waters.*”

Love as *Soul* is the *constancy* that *translates*.

“[**LOVE**] *restoreth my soul [spiritual sense]:*”

Love as *Principle* is the *impersonal wholeness* that is *power*. “[**LOVE**] *leadeth me in the paths of righteousness for His name’s sake.*”

Love as *Life* is the *unity* that is *indivisible, individual*.

“*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me; [LOVE’S] rod and [LOVE’S] staff they comfort me.*”

Love as *Truth* is the *universality* that *recognizes only one man*. “[**LOVE**] *prepareth a table before me in the presence of mine enemies:*

[**Love**] *anointeth my head with oil; my cup runneth over.*”

Love as *Love* is *complete oneness*.

“*Surely goodness and mercy shall follow me all the days of my l~; and I will dwell in the house [the consciousness] of [LOVE] for ever.*”

Our second selection this week corresponds to Section 2 and is from  
John Morgans’ Talk on THE GOSPEL OF LUKE, given at Colwyn Bay  
Summer School in 1952.

LUKE 15:11-17

LIFE as LOVE  
(ch. 15:11-32)

Fatherhood fulfilled in motherhood.

Here we have the parable of the prodigal son, who was lost and found again. The story is akin to the two previous parables, except that there is brought in an additional tone. Fatherhood is now presented not only in its individual office, but also as universal in its nature; fatherhood is seen fulfilled in motherhood.

- V. 11. You all know the story. The “certain man” is a type of the spiritual, and the two sons represent the two first degrees.
- V. 12. The younger one is the first degree; he goes off into ‘a far country, the physical.
- V. 13. Neglect of Principle is the starting-point of all trouble.  
(See S. and H. 480:12,13 and 14:25-28.)

- V. 14. Well, he had a high old time, but a feast of sense inevitably becomes a famine of sense; pleasures pall, and one yearns for a deeper satisfaction. It is through the very unsubstantiality of material sense that we are weaned away from the physical.
- V. 15. He went and joined himself to person instead of to Principle, and his only association was with the swinish element of human nature.
- V. 16. When, in belief, we divorce ourselves from God we also divorce ourselves from man, and therefore no man gives to us.
- V. 17. "When he came to himself" a vivid description of how we awaken from the amnesia of physical sense. He suddenly remembered the wonderful relationship that exists between Principle and idea and between idea and its Principle.
- V. 18. "Arise and go to my father" Christianity takes everything back to Principle. Mrs. Eddy says, "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" (S. and H. 316:3-7). 'It's that turning that is important.
- V. 19. "No more worthy to be called thy son" - even if you want to, you can't renounce your divine" sonship; nothing can obliterate the Son of God. Mortals may think they won't be the Son Of God to—day, and try to throw out the divine nature with a pitch- fork, but it comes back again when they aren't looking.
- V. 20. If you make a mistake in arithmetic, and you turn to the principle, the whole of arithmetic comes running to meet you. How much more is that so at the instant of our turning to Life, Truth and Love!
- V. 21. It was very right that the son should see that. He overstates his case because one can't ever be unworthy of being the Son Of God in reality, but a proper sense of one's mistakes is essential for Christianity. I think that in Christianity one learns first a deep sense of sin, and only secondarily that there is no sin.

Here is a very important statement on the subject. "Three cardinal points must be gained before poor humanity is regenerated and Christian Science is demonstrated: (1) A proper sense of sin; (2) repentance; (3) the understanding of good. Evil is a negation: it never started with time, and it cannot keep pace with eternity. Mortals' false senses pass through three states and stages of human consciousness before yielding error. The deluded sense must first be shown its falsity through a knowledge of evil as evil, so-called. Without a sense of one's oft-repeated violations of divine law, the individual may become morally blind, and this deplorable mental state is moral idiocy. The lack of seeing one's deformed mentality, and of repentance therefore, deep, never to be repented of, is retarding, and in certain morbid instances stopping, the growth of Christian Scientists, Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist" (Misc. 107:14-31).

V. 22. The father never accepted the son's suggestion that he should be no longer called his son: he just didn't hear it. Of course, the Father doesn't hear it, but it's right that you and I should see that what we have done from time to time is not in accordance with the Son.

Our last selection this week is from a work by W. Gordon Brown with Reference to Section 4.

W. Gordon Brown resides in England. He describes himself as a "Christian Scientist who devotes his life to the study and practice of Christian Science as the comprehensive SCIENCE of all real being rather than as an organized sectarian religion."

He studied along side of John Doorly and the other early workers and has a large volume of published works taken from years of talks and seminars on the subject. The quote we are using is from his book," *From Genesis to Revelation.*" (1st edition)

#### FROM GENESIS TO EVELATION

#### THE SIXTEEN WRITING PROPHETS

#### (7) NAHUM

Nahum means "consolation" and his message takes our thought one more step forward. This is now the Word as Christianity and the first gate on the south. In The Apocalypse chapter it is where the woman flees into the wilderness, and where Mrs Eddy writes of Israel's journey to the Promised Land.

Clearly the prophets are crystallizing step by step the preceding message of the Old Testament.

Nahum's message is that the spiritual idea, when it appears, shall dissolve the organic concept of itself as typified by Nineveh. And when this happens there will be "consolation" for humanity, - "full compensation in the law of Love." In Ch. 1, we read: "The burden of Nineveh, the book of the vision of Nahum. there Is one come out of thee, that imagineth evil against the Lord, a wicked counsellor... For now will I break his yoke from off thee, and will burst thy bonds in sunder... Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.' O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

And again one of Mrs Eddy's references comes to our aid in helping us to understand what Nahum means. She refers in Retro. 45 to "her who 'bringeth good tidings, that publisheth peace,' "when writing about the dissolution of her first church organization. •"I recommended that the church be dissolved," she states. And when this was done "without a dissenting voice," the "measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power. The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who 'bringeth good tidings, that publisheth peace.'" Mrs Eddy is referring to the three -year period when there was no central organization in control of the Christian Science movement, and to the tremendous spiritual "consolation" that followed the membership's adoption of her demands. The rod of divine Science, which we found in Micah, that shall eventually rule the affairs of all nations, is represented in Nahum as beginning to wield its sovereign power and dissolve the organic sense of life.

Ch.2 tells us that "the gates if the rivers shall be opened, and the palace shall be dissolved...Nineveh if of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back." Isn't the symbolism extraordinary, when one thinks of how ecclesiastical monopoly fights to retain its own vested interests? "Stand, stand, shall they cry; but none shall look back."