

JOHN W. DOORLY

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THE  
NEED OF THE HOUR

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## NOTE

In January 1947 John Doorly gave a short informal Talk to a small group of students in London on several points in connection with the study of Christian Science that he felt were important to bear in mind. This Talk was taken down verbatim and subsequently edited and published in an abridged form in the April 1947 issue of *Metaphysical Notes*. This abridged version has now been amplified from the original and this booklet has been published in response to requests that the Talk should be made more widely available, for the points it emphasizes are the "need of the hour" to-day as much as when it was given.

PEGGY M. BROOK

*Trustee for the writings of John W. Doorly*

London  
December, 1962.

# *The Need of the Hour*

## DO WE NEGLECT THE SPIRIT?

I want to talk to you about some of the trends I see which if allowed to develop in the wrong way would be a danger, but which if handled in the right way would be strength to us. First of all, let me read you an extract from an article which appeared in Volume 7, page 80, of *The Christian Science Journal*:—

“Our Teacher, Mrs. Eddy, was present, and spoke at some length on two points, of which her students have need to be watchful. She said error will urge two extremes; the first, to act too far in advance of our understanding, and to strike a blow too soon, and bring on a crisis that we are not fully prepared to meet and master. We must not mistake self-sufficiency, pride in the letter of Christian Science, and our finite conception of the fitness of things for spiritual intuitions.

“The other extreme is apathy, inactivity, whereby many who are really good, and might do much for the cause, do little or nothing through a seemingly paralysed condition of mind, from a false sense of fear. Such individuals must use what they already have, to obtain more. To destroy sin, and heal the sick, we must take the sword; sin cannot be healed without. It is the ‘sword of the Spirit’ we must use and the sword of the Spirit is Truth and Love; the sword of Truth will cut away the belief of pleasure in sin from the human affections, then Love will heal the wounds from both sickness and sin. If, while we are using this sword to the best of our ability, error arouses itself to stop our progress, and we are temporarily in doubt as to what is just the right thing to do, we can stand still and wait on God; and in this waiting, remember what He has done for us in the past, and trust Him to do for us now. We shall thus surely see His salvation, and by these experiences we shall lose the sense of fear; then we gain the spirit of meekness and in the might of this meekness we go forward and possess (inherit) the earth.”

Mrs. Eddy is describing here the two extremes which we must do all we can to avoid. The argument to-day is that we are

developing the letter of Christian Science, but that we are not developing the spirit. Unless we face this issue squarely and deal with it intelligently, malpractice will try to induce that very condition and we shall find ourselves just with the letter. As I see it, the answer is twofold. The answer is "Study thoroughly the letter and imbibe the spirit" (*Science and Health*, 495 : 27-28).

#### FUNDAMENTAL SYMBOLS

We must not mistake the approach to Science for Science itself, because that is fatal. Everything by way of symbols is only a means to an end, and the end itself is infinity, the infinite One.

I am more and more convinced, after studying the symbolism of the Bible and of Mrs. Eddy's writings, that the fundamental symbols are the "one," illustrating divine Principle; the "three" of Life, Truth, and Love; the "four" of the Word, the Christ, Christianity, and Science; and the "seven" of the synonymous terms for God. These are the fundamentals. They are undoubtedly the symbols which mankind has always used to illustrate essential thought, even before the time of the Scriptures. They permeate the Bible and Mrs. Eddy's writings. The one divine Principle is the basic teaching of Mrs. Eddy's books; Life, Truth, and Love permeate her books; likewise, the Word, the Christ, Christianity, and Science; also the synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth, Love. They constitute the fundamentals on which Mrs. Eddy built, and it is on these that we must build. We must not build on anything else.

As we understand divine Principle, God, its essential nature as Life, Truth, and Love, and also the divine infinite calculus of the Word, the Christ, Christianity, and Science, and as we understand the synonymous terms for God, inspired thought begins to grasp the meaning of these symbols. At this point we acquaint ourselves with what are called the "numerals of infinity," and we begin to use the days of creation, or the ordered revelation of God's nature, which we apply to the human problem through analysis, uncovering, and annihilation. This sevenfold activity, operating through the threefold translation of analysis, uncovering, and annihilation, is symbolized by the number "ten." Scientific translation causes the mortal to disappear and as reality is grasped, the pure demonstration of spiritual values



takes place, and this is symbolized by the number "twelve." The "ten" and the "twelve" are important symbols, but they are not the fundamental symbols, which are the "one," the "three," the "four," and the "seven."

These symbols have no significance as mere numbers, but have always been used in human history to portray essential thought and activity. What is more, they form collectively a definite system of spiritual symbols, and were used as such throughout the Scriptures and in the Christian Science textbook. Sir James Jeans in his book *Physics and Philosophy* states that the reason mankind could not grasp the things of reality universally was that they could not agree on the fundamental essentials, or "root-notions."

Many students have not yet considered closely and clearly what Mrs. Eddy calls "the categories of metaphysics," and in some cases they have got their categories mixed. Mrs. Eddy says that these categories of metaphysics "rest on one basis, the divine Mind" (*Science and Health*, 269 : 13-14), which means that they rest on intelligence and law. Very few people seem to realize the difference between the real meaning of the synonymous terms, their elucidation of the nature, essence, and wholeness of God Himself, and the meaning of a "quality" of God or the meaning of an "attribute" of God. If you are going to teach Science, you cannot confuse these terms, or else it is not Science, for you will have the categories mixed. In Mrs. Eddy's books, and in the dictionary definitions, these things are perfectly clear. So I am going to ask you to consider this point, and also the fact that we are never going to accomplish anything fundamental until all our symbolization leads us to find our lives "hid with Christ in God," which is the basis of everything and, in fact, leads us back to divinity. We must not mistake the way there for the thing itself.

#### THE ULTIMATE AIM

In the New Testament you will find a very specific command which Jesus gave to his disciples. He told them not to depart from Jerusalem until the Holy Ghost had descended upon them. (See Luke 24 : 49 and Acts 1 : 4, 5.) There was a very definite happening at that time which was called "the descent of the Holy Ghost," which indicated what Mrs. Eddy calls "advanced

spiritual understanding" (*Science and Health*, 16 : 2). The Holy Ghost is "... the development of eternal Life, Truth, and Love" (*Science and Health*, 588 : 7-8), and it is subjective, not objective. When we have that advanced spiritual understanding, we shall have not only understanding, but demonstration, in which inspired thought, through spiritual idealism and through the love of Truth, leads us to the point where the human becomes so thin, and reality becomes so definite, that we are a transparency, and Principle itself operates. It is not our understanding that brings this about; it is when divine Principle, Love, itself bears witness that this happens.

In religious history it is outstanding that certain individuals have done things that have made an impression on humanity that has been quite different from anything others have done. If we are going to attempt to approach the elucidation of Science on a human basis of efficiency, education, or anything of the kind, we are finished before we start. We must have the spirit which Jesus had, which Matthew, Mark, Luke, and John had, which Mary Baker Eddy had, which John Wesley had, or we shall not get anywhere. We shall go just so far and no further.

Let us remember that we are all beginners, every one of us. There is nothing against that at all, but at the same time let us never forget that we are only at the beginning of Science. I find myself that every week I see vistas of this Science that I never dreamed of before, and the moment I see something better, as you know, I accept it, no matter what anybody says about it.

Do not let us make a stereotyped, hard-boiled proposition of Science. The interpretation, the embellishment, and the elaboration of it are infinitely individual, and it is the right of everybody to elaborate it and embellish it as they see fit. Mrs. Eddy says that she "has bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so infinite a theme" (*Science and Health*, Pref. x : 12-15). We have got to understand the books, and stick to them. We must go deeper and deeper into what constitutes Science and system, and we must do this through prayer and consecration. Then we have got to realize that all we gain of this is but a means to an end. The end is to hear God speak. The only Science is *that which is*. When we touch Science itself, we lay hold on the infinite One.

We are learning through symbols of every kind and condition to understand God. In the Bible and in *Science and Health*, in our own experience, and in everything, we are learning to elaborate



the things of God. Remember, however, as we rise, our symbols must disappear, or we are not rising. That is, as we rise the symbols must become more spiritual, and as they do, they become vast beyond words. The only spiritual is the scientific, and the scientific is the spiritual. A man who approaches any great subject does not really advance until he gets the feel and touch of his subject. We must not lose sight of that; we must not be fooled. Mrs. Eddy writes in her article "Life" (*Christian Science Sentinel*, February 2, 1918): "We may talk to you of metaphysics, its divine Principle, rule, and application, once every week, but this gives you little insight into the Life through which we learned metaphysics and through (which) you must learn it."

You never really attain anything that is fundamental until you learn it that way, and when you do, thought touches infinity. Everything up to that point is process; but when thought really touches infinity (and to touch infinity thought must be wholly spiritual), then reality is demonstrated.

Unless we will be real thinkers, the highest type of man and woman, we are not going to succeed. We might as well face it. We are just going to build up the letter of the subject, which is most interesting, but in itself is not more interesting than the letter of other subjects, on which people spend untold time. Unless we are going to get through that letter, unless we are going to attain to reality, to "advanced spiritual understanding," and unless we are going to experience that "descent of the Holy Ghost" when God Himself is heard and we can say, "It is the Father that doeth the works," we are not going to get anywhere at all.

I do want you to think this all out. Moreover, if we are going to arrive at this through Science, it must be Science. If we tried in any other science in the world to attain its ideal through something that was half scientific, we would not attain it. Consequently, we have to come to the point where we attain the spiritual ideal through that which is essentially scientific. Two and two are four and one-sixteenth may be nearer the truth than two and two are fifty-five, but it will not do anything in arithmetic. Likewise, nothing will operate to redeem and enlighten our thinking but the Mind which is God, and the divine Mind must be essentially scientific; so if our thinking is not scientific, it will not demonstrate divine power. The scientific is always the spiritual and never the material, because there is nothing scientific but the spiritual. I believe that to-day we have to dig deeper and deeper in Mrs. Eddy's books and get clearer in our

metaphysics. If we are not clear regarding their actual meanings, the tendency is to mix casually the categories, the attributes, the qualities, the synonymous terms, the nature and essence.

#### THE BASIS FOR DEVELOPMENT

In Mrs. Eddy's early books she capitalized such terms as "intelligence," "substance," "good," "consciousness," and a few words like that. Then she stopped such capitalizing on purpose, and little by little she based her revelation on the seven synonymous terms for God, which she purposely capitalized.

Some years ago the Christian Science movement used to talk much about "thinking," "thought," "intelligence," and "substance"—not that I would want to depreciate these things, for they are all vastly important—but they are only attributes of God, not synonyms for God. Mrs. Eddy says, "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love" (*Science and Health*, 275 : 14-17).

I am not talking to you about something I have not looked up in Mrs. Eddy's writings in detail, and I could ask nothing better of you than that you should go to your Concordances and look these things up for yourselves. All I ask of you is to consider these points. If we get our categories mixed, we get the text of *Science and Health* mixed, and then it is not a textbook to us. Before long, someone will be speaking of certain attributes as though they were the synonymous terms for God, as though they were the basis from which thought can develop, and anybody who tries to develop thought from an attribute as though it were a synonymous term for God is finished before he starts. Suppose you only develop in your thinking such attributes as intelligence, substance, good, consciousness, thought, or anything of the kind, how far can you go? Not very far. But if thought develops from Mind, Spirit, Soul, Principle, Life, Truth, Love, there are no limits.

As far as I myself am concerned, I remember when I used to think wholly in terms of the days of creation, the numerals of infinity, and so forth. To-day I don't. These are only attributes of God. If you are thinking of me as "honest," for instance, you are thinking *about* me; but if you are thinking of "John," you are thinking of *me*.

The comfort I have to-day in considering Mind, Spirit, Soul, Principle, Life, Truth, and Love is beyond words. My thinking is becoming more spiritual and as it is becoming more spiritual it is becoming more scientific.

#### CORRECT CAPITALIZATION ESSENTIAL

I am not asking you to agree with me unthinkingly; I am asking you to go to the Concordances to Mrs. Eddy's books and look these things up thoroughly. Take all the attributes of Mind to which you are inclined to give the same importance as the synonymous term and see what Mrs. Eddy says about them, especially in *Science and Health*. For every one passage in which Mrs. Eddy gives a sense that they may have something to do with Deity, there are ten in which she gives the sense that they have to do with the human. Have you ever known Mrs. Eddy to associate Mind (with a capital "M") with the human—or Spirit, or Soul, or Principle, or Life, or Truth, or Love? Never! Such a thing would be impossible.

Mrs. Eddy does capitalize certain terms which describe the offices or functions of God, such as Father, Mother, and Son. She also capitalizes the Word, Christ, Christianity, and Science, because they relate in a very subjective way to the Godhead.

Unless we observe this capitalization, we shall get mixed and the ideas we entertain will not have the nature of omnipotence, omniscience, omnipresence, and omni-action. They will not be clear or operative because they will not be understood scientifically, and because of this they will not be Immanuel, or "God with us," but only something we attribute to Immanuel.

Here I would remind you of Mrs. Eddy's article, "Capitalization" (*Miscellany*, 225 : 6-226 : 23), which she wrote to deal with this very point. She states:—

"A correct use of capital letters in composition caps the climax of the old 'new tongue.' Christian Science is not understood by the writer or the reader who does not comprehend where capital letters should be used in writing about Christian Science.

"In divine Science all belongs to God, for God is All; hence the propriety of giving unto His holy name due deference,—the capitalization which distinguishes it from all other names, thus obeying the leading of our Lord's Prayer.



“The coming of Christ’s kingdom on earth begins in the minds of men by honoring God and sacredly holding His name apart from the names of that which He creates. Mankind almost universally gives to the divine Spirit the name God. Christian Science names God as divine Principle, Love, the infinite Person. In this, as in all that is right, Christian Scientists are expected to stick to their text, and by no illogical conclusion, either in speaking or in writing, to forget their prayer, ‘Hallowed be Thy name.’”

Notice that she says, “In divine Science all belongs to God, for God is All.” The first “all” has a small “a” and the second is capitalized. She also speaks in this article of “sacredly holding His name apart from the names of that which He creates.” Our sense of what He creates is always explained by attributes. There will not be the sanctity, there will not be the power, there will not be the being, there will not be the Science, unless we begin to think in terms of God. So the article continues:—

“In their textbook it is clearly stated that God is divine Principle and that His synonyms are Love, Truth, Life, Spirit, Mind, Soul, which combine as *one*. The divine Principle includes them all” (*Miscellany*, 225 : 27-30).

#### METAPHYSICAL TERMS EXPLAINED

Now I want to take a little time to read you the dictionary definitions of “nature,” “attribute,” and “quality.”

**Nature:** (. . . *natus* born, produced . . .) The essential character or constitution of a particular thing, a species, or a kind; distinguishing quality or qualities; essence; . . . 2. Being of a distinct species or kind; specific essence; . . . b. One’s being; soul; self. 3. Fundamental character, disposition, or temperament, often regarded as innate or unchangeable; . . . (Webster)

1. The character, constitution, or essential traits of a person, thing, or class, especially if original rather than acquired . . . (Funk and Wagnalls)

(*L. natura* birth, course of things, etc. *f. nasci* to be born . . .)

1. The essential qualities of a thing; the inherent and inseparable combination of properties essentially pertaining to anything and giving it its fundamental character. 2. The inherent and innate

disposition or character of a person . . . (Oxford)

**Attribute:** 1. That which is attributed: a characteristic. . . . Syn: . . . A *quality* (L. *qualis*, such) denotes what a thing really is in some one respect; an *attribute* is what we conceive a thing to be in some one respect; thus, while *attribute* may, *quality* must, express something of the real nature of that to which it is ascribed; . . . (Funk and Wagnalls)

1. A quality ascribed to any person or thing, one which is in common usage assigned to him; hence, . . . an epithet or appellation in which the quality is ascribed. (Oxford)

1. That which is attributed; as: a. A quality or character ascribed, esp. by general usage; . . . (Webster)

**Quality:** (f. L. *qualis* how constituted. . . .) 1. That which constitutes (something); proper or essential being; character; nature; kind; . . . 3. Distinctive or peculiar character; . . . 13.b. That from the possession of which anything is such as it is; . . . (Webster)

1. That which makes a being or thing such as it is; essential property; a distinguishing element or characteristic. 2. The characteristics of anything regarded as determining its value, place, worth, rank, position, etc. . . . (Funk and Wagnalls)

A “quality” denotes what a thing really is in some one respect. An “attribute” is what we conceive it to be in some one respect, some characteristic we attach or attribute to it. Throughout her writings Mrs. Eddy makes a clear distinction between the attributes, the qualities, and the nature of God. The dictionary definition of “nature” shows that the nature of a thing is the sum of its qualities and characteristics, its constitution. So when Mrs. Eddy says of the synonymous terms, “They are also intended to express the nature, essence, and wholeness of Deity” (*Science and Health*, 465 : 13-14), she means the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love; the essence as Life, Truth, and Love; and the wholeness of God as Principle. “Nature” refers to the sum total, “essence” to the refinement, and “wholeness” to the Principle.

If we are going to teach metaphysics, we have to give these points careful study. I do not believe there is a single person living who could write one passage of *Science and Health*, because these things are not clear enough in our thinking. The real meaning of Mind, of Spirit, of Soul, of Principle, of Life, of Truth, and of Love, the difference between the qualities of God and the attributes of God—all these are not clear enough in our thought.

Now let us take what Mrs. Eddy says on this subject, and let us notice that she uses “manifest” and “manifestation” with



attributes, that she uses “express” or “expression” with nature, and that “essence” and “essential” are used frequently with nature also.

The following references were read and commented upon:—

<i>S. and H.</i>	331 : 26-1	}	“nature”
	333 : 9-10		
	94 : 3-6		
	26 : 12-14		
<i>My.</i>	109 : 23-4	}	
<i>S. and H.</i>	275 : 14-17	}	“attribute”
	319 : 27-1		
<i>Mis.</i>	2 : 9-14		
<i>S. and H.</i>	210 : 11-16		
	465 : 14-15	}	
<i>S. and H.</i>	469 : 8-11	}	“quality”
	506 : 5-7		
	43 : 7-8		
	517 : 7-8		
	93 : 22-26		
	597 : 24-26		
	280 : 25-30	}	

#### TRUE REFLECTION THE PINNACLE OF PRAISE

After going through *Science and Health* and the *Prose Works* very carefully, and weighing all these points, I feel that the time has come when we have got to ask ourselves, “What is the nature of God?” “What is the essence of God?” “What is the wholeness of God?” “What is a quality of God?” and so on. We must get very clear on these aspects.

Some of the writings on Christian Science of many years ago which merely stressed thought, consciousness, mentality, did not reach the full meaning of Science. To-day we have seen that Mrs. Eddy’s discovery is Science and is based on the synonymous terms for God and the way they operate as the Word, the Christ, Christianity, and Science. Let us expand this, elaborate it, embellish it, in any way we like, but do not let us mix the categories, do not let us mix the synonymous terms with attributes,

or we will lose the Science. Whoever mixes them will go so far and then it will dry up on him. You cannot expand anything infinitely but Mind, Spirit, Soul, Principle, Life, Truth, Love. Mind defines the infinite, Spirit defines the infinite, and so on, but each synonymous term characterizes God individually, and they all blend, and blend, and blend.

It is spiritual culture that matters, thinking these things out with God in earnest desire and understanding. It must be the pure Science of Christian Science that leads us. Let us ask ourselves: Is our study merely leading us to the terminology and the symbols? If so, that is a danger, and I see the handwriting on the wall. Or is our study taking us to a conscious understanding of God, to an advanced understanding of God, to a cultivated spiritual understanding, that without a word or a thought just operates because it is Immanuel, "God with us"? At that point we do not use God, but Principle uses us. This is true reflection, the pinnacle of praise. Most of the time you and I are trying to use God, but we shall have to come to the point where we see that from everlasting to everlasting nothing ever spoke, acted, or existed but the divine presence we call God, and it is one Being.

#### THE FUNDAMENTALS OF ABSOLUTE SCIENCE

The fundamentals must be foremost in our thought, or our thought is not rising. The days of creation, the numerals of infinity, the attributes, all these aspects, are vastly important as the letter. But they are not the synonymous terms for God. The synonymous terms stand alone. The attributes are only steps by which we attain to the synonymous terms.

We cannot demonstrate anything but Life, Truth, and Love, and when we rise in thought from the learning process to the demonstrating, or the real understanding of the divine idea, our thought will be full of Life, Truth, and Love, and this is what the whole world is seeking. Mrs. Eddy says, "The light of spiritual understanding gives gleams of the infinite only, even as nebulae indicate the immensity of space" (*Science and Health*, 509 : 17-19). It gives "gleams of the infinite only."

What is it that is going to take us back to find our lives "hid with Christ in God"? It is the understanding of God Himself,—Life, Truth, and Love. It is the unity with God Himself that is going to bring it about, and nothing else will. Mrs. Eddy says,

"We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter 'unto the perfect day.' . . . Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (*Science and Health*, 496 : 9-19).

Again, she says, "Divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration" (*Science and Health*, 274 : 23-25). Also, "Principle is absolute. It admits of no error, but rests upon understanding" (*Science and Health*, 283 : 11-12). And "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached" (*Science and Health*, 483 : 32-2). That is what we want—the absolute; and we must have absolute Science. Ideas will never be power until we grasp their absolute Science. Mrs. Eddy wrote, "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom" (*Miscellany*, 242 : 5-7).

#### THE WAY OF SCIENTIFIC DEVELOPMENT AND UNITY

Mrs. Eddy writes of "fourfold unity" (*Miscellany*, 199 : 20). We are going to find unity in the Word, the Christ, Christianity, and Science, because these lead to Science, the oneness. When we understand this "fourfold unity," we shall have real unity.

As learners, we begin with the days of creation; and they swell into numerals of infinity; then we begin to understand the synonymous terms for God. As we understand these, Science becomes more and more definite because it becomes to us more spiritual, and more and more vast. We begin to feel consciously what Mind is, what Spirit is, what Soul is, what Principle is, what Life is, what Truth is, and what Love is. Then we say to ourselves, "How can I use them?" And we see that Mrs. Eddy has shown us how to use them in a fourfold way through the Word, the Christ, Christianity, and Science. As we do this, we shall have unity amongst ourselves, and it will lead us to Life, Truth, and Love. If we understand Life, Truth, and Love, we at



once begin to put great value on the nature both of Mind, Spirit, Soul, and of Principle, Life, Truth, and Love. Then we begin to understand that the synonymous terms refer not only to "one absolute God," but "are also intended to express the nature, essence, and wholeness of Deity." But oh, let us see that the letter is only a means to an end, and the end is Principle, it is Science. There is no Science but in Principle. Science is one; it is indivisible; it is demonstrable; it is understandable, because it is Principle. But it is just one.

#### TRUE PROGRESS

Let us ever go forward; let us ever be individual. I am telling you what I think. You may not agree with it, but if I remain silent on these matters, that is not individuality. Let us keep at the books. Do not let us all the time be teaching without keeping at the books. That is the danger. We will go on teaching and getting threadbare unless we spend untold time at our books. Let us guard our moments, and cherish them. Do not let us waste them. They are invaluable. Not only must we read the books, but we must think out what we read. It does not register until we think it out. We just get indigestion otherwise.

Mrs. Eddy said that the pure Science would come, but that the platoons of Christian Science must first be drilled. (See *Unity of Good*, 6 : 22-5.) We must be spiritually and scientifically drilled, but that drilling does not in any way cripple individuality. Let us be drilled by *Science and Health*, by the Bible, and by inspiration, which does not cripple individuality at all. Watch that you don't teach from *Science and Health* alone, but from *Science and Health* and the Bible. We have the two textbooks, and they are the male and female of God's creation, so be sure to bring the Bible into the picture.

If I seem to be putting all this rather strongly, you will have to forgive me, but when you have thought about the idea for years and years as I have, it is very real, and I feel these two points need to be thought over,—namely, the pure Science of Christian Science and what we are studying it for. Let us ask ourselves: Are we studying it because the letter attracts us, because we like study, or because we want to "awake in His likeness," and find what God really is and who we really are? The spirit of Science must be the be-all and end-all to us. We

must be a united people, and therefore we must be a consecrated people. We must have the vision of Science, the vision of the letter, and the vision of the spirit, or we shall not get anywhere. We need to have Johns and Peters and Pauls and people of that kind if we are going to get anywhere. Why can't we be such people? The fact is that the kingdom of heaven is ours and is within us and so why should we not be such people if we are willing to give the consecration and the thought?

I hear much talk about writing books on our subject for the man-in-the-street and it is believed that a book for the man-in-the-street can be written through a literary flair! Nothing will write such a book but the descent of the Holy Ghost. As that spiritual understanding of "Science vast" (*Miscellany*, 354 : 22) comes to us and we are at one with the Father, that will do everything and it will show us how to write.

Divine Principle, Life, Truth, and Love, is not far off. It is ever-present and ever available, but we will never understand it until we understand it spiritually. Everything that we do to bring about that spiritual understanding is the way there. It will never be absolute Science until it is wholly spiritual. I believe that the time of Science has come in this sixth thousand-year period and that there are millions "athirst in the desert" (*Science and Health*, 570 : 15), and that we can give Science to them. Do not let us be afraid of giving it, or hesitant. Let us give it with sincerity, and because we both understand it and love it.

Do not let us have mere faith or intellectualism, but let us have sincere, real, consecrated students.

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*A copy of this Talk will be sent free to anyone who would value it if they will apply in writing to:-*

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Vol. 2 Matthew and Revelation (253 *pages*)

1949 Vol. 1 Matthew and Mark (260 *pages*)

Vol. 2 Luke and John (273 *pages*)

### CHRISTIAN SCIENCE PRACTICE

A verbatim report of talks given in London in 1950 (347 *pages*)

