

Christian Science Seminar (Class) Notes

**In Accord with
the Teachings of
Mary Baker Eddy
in the Massachusetts
Metaphysical College
1881-1898**



Volume One

Compiled by Stanley C. Larkin
Christian Science Endtime Center

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Christian Science Endtime Center
P.O. Box 27539, Denver, Colorado 80227-0539
3225 H-J South Wadsworth Boulevard, Denver, Colorado
Phone: (303) 989-9398, Fax: (303) 989-9415, E-mail: mail@endtime.org
<http://www.endtime.org>

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in the Massachusetts Metaphysical College in the 1880's and 1890's,
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Preface

These are notes of the first day of a six-day seminar on Christian Science classroom teaching in accord with the teachings of Mary Baker Eddy as given in the Massachusetts Metaphysical College in the 1880's. Their purpose is to restore to Christian Scientists Mrs. Eddy's school of Christian Science teaching as taught by her.

In an effort to preserve the teachings of Mary Baker Eddy, these notes have been compiled from teachers' class books which conform to the doctrine of Christian Science as taught by Mrs. Eddy. The notes are presented in a workbook format to enable the reader to study, absorb and demonstrate the material.

The Christian Science movement is administered under the terms of three trust deeds as executed personally by Mary Baker Eddy, with the specific provision that they promote the religion of Christian Science as taught by her, namely:

1. The Trust Deed of 1892 conveying the property of The Mother Church with the provision that: "Said Board of Directors shall not allow or permit in said church building any preaching or other religious services which shall not be consonant and in strict harmony with the doctrines or practice of Christian Science as taught and explained by Mary Baker G. Eddy. . . ." (*Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts*, p. 131.)
2. The Trust Deed of 1898 conveying the property of The Christian Science Publishing Society, the full text of which is published in *Proceedings in Equity*. (Boston: The Christian Science Publishing Society, 1921, p. 1171.)
3. The Trust Deed establishing The Trustees under the Will of Mary Baker Eddy.

In 1919, the Church became involved in litigation over whether or not the Directors could fire a trustee of the Publishing Society. In the course of this litigation, the matter pertaining to the teaching was introduced. In 1921, the Supreme Court of Massachusetts ruled in favor of the Directors, and found in

its legal decision that the paramount or leading point was that “every part of the trust deed re-enforces and makes more plain the avowed purpose of Mrs. Eddy that her sole and completely dominating aim in establishing the trust was to promote and extend the religion of Christian Science as taught by her.” (*Proceedings in Equity*, p. 1171.)

The Court found, “The declared object of the [Publishing Society] trust, recited in the early part of the trust deed, is ‘for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me.’” Further on, the Court said, “The promotion of Christian Science as taught by Mrs. Eddy was the end and aim of the trust. To that regnant design all other provisions, not in themselves made fixed and unchangeable, must yield.” (*Proceedings in Equity*, p. 1174.)

Regarding the 1892 Deed of Trust to the Directors of The Mother Church, the Court said, “The directors were enjoined not to allow in the church building any preaching or other religious services not consonant and in strict harmony with the doctrines and practice of Christian Science as taught and explained by Mrs. Eddy.” (*Proceedings in Equity*, p. 1171.)

It is a matter of history from the early years of her teaching in her college, the Massachusetts Metaphysical College, that from time to time there were individual students who formulated variations of her teaching and left her organization to pursue their own interpretations of Christian Science.

At the turn of the century, however, there grew up a serious variation within the movement which, despite Mrs. Eddy’s efforts to check it, overtook and eventually surpassed her teaching in popularity with such rapidity and development, that Robert Peel refers to it as “a concrete situation which threatened to divide the field.” (Robert Peel, *Mary Baker Eddy: The Years of Authority*, p. 252.) Unlike the variations in Mrs. Eddy’s experience with her college where the variant was identified and separated from the Church, this new variant claimed to be Mrs. Eddy’s teaching and to be a part of The Mother Church teaching system.

These seminar lessons are formulated by the Director of the seminars, Stanley C. Larkin. His mother, Mrs. Marie K. Larkin, CSB, was a Journal-listed practitioner and teacher. Her teacher was Mrs. Annie M. Knott, CSD, a personal student of Mrs. Eddy. Mrs. Knott was called to Boston by Mrs. Eddy to be an editor of the Christian Science periodicals, and later was a member of the Christian Science Board of Directors for fourteen years, 1919-1933.

Mr. Larkin received class instruction from his mother in the spring of 1938. During the summer of that year, he and his mother had a number of visits in Boston with Mrs. Knott, and took her to Plymouth, Massachusetts, for a few days' vacation trip. Mrs. Knott's conversation bore generally on a subject which was of paramount concern to her. She had been called to Boston in 1903 by Mrs. Eddy at the time Mrs. Eddy discovered the variant, to see that her teachings were "strictly adhered to" in the periodicals. (*We Knew Mary Baker Eddy*, Third Series, p. 87.) Mrs. Eddy's teaching was God-revealed; therefore, it was imperative that Christian Science as taught by her, not the variant, prevail in her movement. This commitment to Mrs. Eddy's God-revealed teaching had become Mrs. Knott's life purpose. But in 1938 it looked like everything that she had worked for and stood for was on the verge of being lost.

Mrs. Knott disclosed to Mrs. Larkin and to Stanley that there were "two teachings" within the movement, Mrs. Eddy's and the variant. During the first ten years that Mrs. Knott was on the Board of Directors (1919 through 1929), the Board in general appeared to favor Mrs. Eddy's teaching over the variant, no doubt in compliance with the 1921 decision of the Massachusetts Supreme Court. However, in the decade of the 1930's, the Board of Directors wrongfully violated the provisions of Mrs. Eddy's trust deeds, making a distinct shift to the variant teaching. This change occurred because three of the five Directors favored the variant teaching. In 1934 they appointed a teacher of the variant school to teach the triennial Normal class, and in 1937 the teacher they appointed to teach the Normal class was regarded throughout the field as the leading exponent of the variant teaching. (Note: Both teachers were from Chicago.)

It was apparent to Mrs. Knott that the movement, with all of its resources, had switched to the variant exclusively, contrary to Mrs. Eddy's God-given wisdom, and contrary to the demand prescribed in her deeds of trust, as reported by the Massachusetts Supreme Court decision. It wasn't only a matter of endorsing the variant teaching, it was the fact that all of the resources, finances, appointments, labors and efforts that had gone into the operation and activities of The Mother Church in the 1920's and prior, in promoting Mrs. Eddy's teaching resulting from the litigation, were now reversed, and all of the finances, efforts and labors went into promoting and extending Christian Science according to the variant.

As the years passed, it became more and more apparent to Mr. Larkin that Mrs. Eddy's school which she wanted preserved and promulgated must not be lost, and that in all fairness, Christian Scientists should know of the two

schools referred to by Mr. Peel, sometimes known as the “Boston school” (Mrs. Eddy’s teaching) and the “Chicago school” (the variant teaching); and also that there should be an institution either within or outside of the organization of The Mother Church to promote the school of Mrs. Eddy, — her classroom teaching of the 1880’s.

It is this duty to our Leader that motivated Mr. Larkin to organize and direct seminars that would reinstate Mrs. Eddy’s “sole and completely dominating aim” to advance “the religion of Christian Science as taught by her.”

This compilation of notes by Stanley C. Larkin, is based on class notes of his mother, Mrs. Marie K. Larkin, CSB, a Primary class pupil of Mrs. Annie M. Knott, CSD, and Normal class pupil of Mr. Duncan Sinclair, CSB, and the following teachers who were graduates of the Massachusetts Metaphysical College (1881-1898), and who were specially selected by Mrs. Eddy: Mrs. Annie M. Knott, CSD, Mr. Eugene H. Greene, CSD, and Judge Septimus J. Hanna, CSD. Endeavoring to promote and extend the religion of Christian Science as taught by her, Mrs. Eddy appointed Mr. Greene to teach the 1906 Normal class. This followed upon the variant teaching which had become a part of the Church’s teaching system. The following year, Mrs. Eddy appointed Judge Hanna, also an adherent of Christian Science as taught by her, to teach the 1907 Normal class.

Appointed by Mrs. Eddy, Judge Hanna was Vice-President of the Board of Education, and on Mrs. Eddy’s passing in 1910, succeeded her as President with life tenure, as stipulated by Mrs. Eddy. This compilation also draws from the class notes of Mrs. Martha H. Bogue, CSD, and Mrs. Fannie L. Pierce, CSB.

When Mrs. Eddy’s teaching, as opposed to the variant, is restored to the Christian Science movement and again becomes the prevailing teaching in the movement, thus conforming to the regnant terms of the deeds of trust, Christian Science will achieve the conversion of Christendom in the United States, to be known as Christian Scientists. (*Pulpit and Press*, p. 22:9) The Christian Science movement, then known as Christendom, will fulfill Christ Jesus’ prophecy concerning the latter days, “this gospel of the kingdom shall be preached in all the world for a witness unto all nations.” (Matthew 24:14) “This gospel” can be none other than Mrs. Eddy’s pure and unadulterated classroom teaching, — Christian Science “as taught by me [Mary Baker Eddy].”

Christian Science Seminar (Class) Notes

Volume One

From the First Day of a Six-day Seminar on Christian Science

Compiler's Note

As stated in the Preface, these notes are presented in a workbook format to enable the reader to study, absorb and demonstrate the material. They are not in strict literary form. In many instances emphasis has been added to statements and quotations by the use of underlining and capitalization.

Day One

Luke 10:38-42. “Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus’ feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.”

Matthew 6:31-33. “. . . Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Mary sought truth; she sought the reality of being, and so must we. We must not express “the Martha thought,”—“being careful and troubled about many things,” about business, family, housekeeping, amusement, and so on. Our first thought at all times must be our seeking and finding God.

We should seek the “kingdom of God, and his righteousness,” and reality will come to you.

The Pharisees pray to be seen and heard of men, not to find God and the reality of being. They have their reward. They are heard only of men. We must pray to be seen and heard only of God.

SEEKING REALITY — THE KINGDOM

Mrs. Eddy tells us in *Science and Health*:

S&H 291:13. “Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there and man is found having no righteousness of his own, but in possession of ‘the mind of the Lord,’ as the Scripture says.”

The Old and New Testaments picture heaven as a city. In Psalms we read, “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.” (Ps. 46:4) He also says that God is in the midst of her. And, in another Psalm we read, “Great is the Lord, and greatly to be praised in the city of our God. . . .” (Ps. 48:1) Zion we are told is the dwelling place of God, of which “glorious things are spoken.” And the church is referred to as “. . . The city of the Lord, The Zion of the Holy One of Israel.” (Isa. 60:14)

In Revelation, John describes the Holy City, or New Jerusalem, as coming down from God, out of heaven, prepared as a bride adorned for her husband. He tells us that this city far exceeds the wonders of any earthly city, with streets of gold and walls ornamented with precious stones.

Why was heaven described as a city? This is a symbolic concept. A city represents safety. In ancient history men adopted community life as a means of security against their various enemies. As the community grew, many other advantages also grew which were not available to the isolated dweller who lived apart from the city. In the city there were walls, water supply and

organized markets. The general well-being of the community was also provided for. As the city developed, it furnished for its inhabitants not only safety but the greatest material comforts and advantages. Consequently, the kingdom of God came to be viewed as a city, where those who are eternally blessed of the Lord are gathered, where all that is desirable, beautiful, good and true is present.

This mental state, called heaven, is an ideal community for which the human heart longs. It is the achievement of all our hopes. It is the abiding place of all our longings. And the dwelling place of the perfect and eternal.

But heaven is more than just a city. Mrs. Knott once said, “This little bit of earth cannot possibly be large enough for the abode of intelligent thought.” So a planet is not large enough for our abode. Mrs. Knott went on to say, “The opening up of, or communication with, another planet will be no more remarkable than the discovering of America.”

Since that time, many decades ago, men have walked on the moon, and today there is much in the press about going to Venus and Mars. Venus, however, is too hot for life, and Mars is too cold.

What appear to us as suns and planets represent spheres of intelligence, bodies of intelligent thought. They are not bodies of non-intelligent matter. Astronomers today affirm that the universe is made up of stars and planets more in number than the sands of the sea; that they are in motion and their movements are in an orderly path.

An article in the *Christian Science Sentinel* of December 28, 1912, p. 323, titled “Orbits,” says in essence:

One of the greatest wonders that has ever filled the human mind is the discovery that the celestial bodies move in definite paths. These orbits, as the paths are termed in astronomy, are relatively fixed. In them there is no interference, conflict, or collision. The planets move with a precision that compels the exclamation, “Order is heaven’s first law”! Mrs. Eddy says, “Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature,” and to this she adds, “Suns and planets teach grand lessons.” (S&H 240:1-2; 7 only) It is easy to realize that neither satellites, stars, suns, planets, nor comets move with a power of their own, though they seem to do so. They move in obedience to universal laws which have been discovered, proved, and repeatedly verified.

But when it is said that the celestial bodies move in obedience to these laws, only a single step has been taken toward the much more important realization that the laws did not come into existence of themselves. There must be a basic cause, for nothing just happens. All phenomena are but effects, manifestations, proofs of A CAUSE — whether they are understood or not.

But no matter how evident the effects may be the primal cause has not yet become apparent to the human understanding. Why? Because the celestial universe is still viewed as existing in outer space. The human mind sees only effect, and believes matter is the cause of the celestial universe. The fact is that the prime cause of the celestial universe is entirely mental, because this cause is Mind. In Psalms we read, “The heavens declare the glory of God: and the firmament sheweth his handiwork. . . . There is no speech nor language, where their voice is not heard.” (Ps.19:1-3) Speech and language denote intelligence — celestial intelligence. The Psalmist says that the understanding

of the law which governs God's ideas (that is, intelligence) is more to be desired "than gold, yea, than much fine gold." (Ps. 19:10)

One of these laws is the fact that the various heavenly bodies move in orbits that are definitely fixed. There are no deflections or conflicts with the positions or the paths of the others. That is, intelligence is always in harmonious motion and action. Each satellite, planet, sun, and star, from the most insignificant to the most stupendous, has its own place, its own path, its own part to perform in the universal work in praise of the creator.

The *Sentinel* article goes on to say, that if we could look out into space and see the planets of our solar system whirling around our sun, and the stars in thousands of other systems also whirling around their respective suns, we would be still more filled with awe and adoration because of the perfection of their harmonious activity, and we would more reverently say with the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:3,4)

The appreciation of the power and perfection of God's laws is one of the keenest pleasures that humanity can experience. We must grasp the significance of the laws relating to planetary orbits, and realize that our own paths are governed by laws equally powerful. We recognize the fact that each of the celestial bodies has its own place, and its own path, and its own work in harmony with all the other members of a system and of the whole universe. We must also recognize that we ourselves are governed by the divine law with respect to our daily paths, our immediate associates, our contemporaries, and

mankind in general. Whether we recognize it at present or not, our paths are governed by laws of thought. Not only in such simple matters as mere walking, but in the complex process of life development, do these laws operate with almighty power.

STARS — SPHERES OF INTELLIGENT THOUGHT

Are stars outer space objects? No. They are spheres of intelligent thought. They are within Mind; within consciousness. They are not material objects in so-called outer space.

In the first chapter of Genesis we read:

Gen. 1:14-16. “And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights [spheres of intelligence] in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.”

The Scofield Reference Bible says that “the stars [referred to] in verse 16 are individual believers who are ‘lights.’ (Phil. 2:15,16) See John 1:5” (*Scofield*, page 4)

So, stars also represent individuals. In the book of Revelation, Jesus says, “I am the root and the offspring of David, and the bright and morning star.” (Rev. 22:16) And Jesus also said, to him that overcometh, “I will give him the morning star.” (Rev. 2:28)

Stars are not objects of inert, non-intelligent, mindless matter, occupying outer space. They are spheres of thought which comprise the kingdom of heaven. Their substance is spiritual, and they move in the realm of Mind, not in outer space, not outside of Mind.

Mrs. Eddy writes, “The astronomer will no longer look up to the stars, — he will look out from them upon the universe. . . .” (S&H 125:28-29)

The astronomer and astronaut of the future will not look up to the stars in outer space; but he will look out upon the universe from the stars in the realm of Mind which is within you. These spheres of intelligence are solid, tangible, spiritual bodies. Like Jesus and John in Revelation we will communicate with these various planets throughout eternity. The process by which we do so will be revelation.

Mrs. Eddy states, “We live in an age of Love’s divine adventure to be All-in-all.” (My. 158:9-10) Heaven is a place of Love’s divine adventure. It is not a place of stagnation and monotony. It is in motion and is occupied by spiritual beings endowed with perpetual strength, vigor, and the spirit of adventure. What could be a more glorious adventure than to occupy a star and look out upon the universe, and move from one grand and glorious experience to another?

The Bible opens with two accounts of creation. The first account is a record (reality); the second account is an allegory; it is not real (unreality). In the first chapter the stars are in orbits moving on their courses in their divine adventures. They see the allness of God and His attributes manifested through man and nature, through stars, planets, constellations, suns, moons — these

wonderful spheres of intelligent thought. In the second, third, and fourth chapters of Genesis it would appear that man was taken out of his spiritual orbit.

Mrs. Eddy writes:

S&H 565:23. “After the stars sang together and all was primeval harmony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, — to be found in its divine Principle.”

The stars are singing today in primeval harmony, but to human belief we have to handle the thought that “the material lie made war upon the spiritual idea;” that thought has yielded to the talking, lying serpent of material knowledge and its material senses.

Like Elijah, John, the cousin of Jesus, went into the desert. He did this to carry out his mission of forerunner of Christ Jesus. The desert typified the conditions of the world according to the ancient prophecies which said there would be a great judgment and God would destroy the earth. Prior to this destruction, however, there would come a saviour to help the human race escape the suffering of that time.

John the Baptist gave as the theme of his sermons, “Repent ye: for the kingdom of heaven is at hand.” (Matt. 3:2) “Repent” comes from the Latin words “pent” to think; and “re” change. The process of salvation was one of changing one’s thinking. Six months later, Jesus began his ministry with the same words as those of John. (Matt. 4:17) The subject of his teaching and preaching was “the kingdom.” And he later stated that, this gospel of the kingdom is to be preached throughout the world. (See Matt. 24:14)

The message was spiritual but simple. The human race was to find salvation, that is, escape from the self-destructing world, by a process of changing one's thinking, not by looking for relocating to another place or another planet. The subject of Jesus' teaching and preaching was "the kingdom."

This message of salvation, that is, to change one's thinking, is the system taught by the Bible and Mrs. Eddy's writings.

SALVATION

Salvation is a process, a mental process or journey. It is the spiritual process by which each one moves individually from the land of bondage — material outer space — to the land of promise — mind space — that is, the creation of the first chapter of Genesis.

At the present time, mankind seems to be dwelling in the material senses and in the illusions of life in matter.

All that these senses testify to, appear to be external to the body. But these senses do not perceive anything except with mortal mind. All that it beholds is that which is within itself. Nothing it perceives or beholds is exterior. Jesus said, "The kingdom of God is within you." (Luke 17:21) Likewise the false, material kingdom of matter is within you; that is, within mortal belief. We must recognize the fact that all is Mind.