

We learned this morning that our planned January 2012 Lesson is delayed for technical reasons. So — the question is, what next?

A recent re-reading of "A TALK ON THE BOOK OF HEBREWS", by Peggy Brook, is most enlightening. Thus an excerpt from this "Talk" is what we present here.

The subject is the "unified field", — the inter-related working of the Word, the Christ, Christianity, and Science, identified in "Science and Health with Key to The Scriptures" by Mary Baker Eddy as the "City Foursquare".

The physical scientists recently announced the finding of what they name the "God-Particle", a discovery of their work with the "Super-Collider", a giant mechanism searching for the "unified field".

These pages from the talk on the book of Hebrews are *so* to the point where the world is today.

Anyone wishing to read the whole story can download it here, — for the cost of your paper and ink. ENJOY!

BOOK OF HEBREWS Online:

<http://www.mbeinstitute.org/Books/bookOfHebrewsAll.pdf>

BOOK OF HEBREWS study guide:

<http://www.mbeinstitute.org/Books/study1.pdf>

**VERBATIM REPORT OF  
A SERIES OF TALKS ON THE BOOK OF HEBREWS  
GIVEN IN LONDON BY PEGGY M. BROOK,  
JUNE 25-28 1952.**

**Talk No.1 — Part 1**

Now I always love to realize on these occasions that there just isn't anything else but Principle operating here and now, that there isn't anything else but God going on, which means that there isn't anything else but infinite Life, infinite inspiration, infinite exaltation, infinite spontaneity, infinite willingness to leave old landmarks and express the newness and the progress and the abundance of Life. If there is nothing else but God going on, then there's nothing else but Truth going on, infinite consciousness, what Mrs. Eddy says in Science and Health, "The divine understanding reigns, is all, and there is no other consciousness" (556). So there's no other consciousness present here, right now, than that divine understanding.

It's the understanding that is yours and is mine and is the understanding of all men, because it's the divine understanding. If there is nothing else but God going on, then there's nothing else but Love going on, and that means that there's unity, infinite unity, infinite understanding of one another, infinite appreciation of one another, there's the calm of Love's plan, the satisfaction of it, the glory and the beauty of it and the peace of it, and that is what is present right here and right now. And if there is nothing else but God going on then there's nothing else but Soul, — God's nature as Soul present, here and now, and that means that there's one infinite translation taking place with all of us, the translation of infinite Soul; that means that spiritual sense is present here in our midst, — Soul or spiritual sense, — which is your identity and my identity, the identity of everything and everyone, the identity of this book that we're studying, the identity of everything is the one infinite Soul. And if there's nothing else but God going on, then there's nothing but Spirit here, infinite Spirit, Spirit which is pure, Spirit which is infinite reflection, — there's no limit to the reflection of Spirit, — Spirit which is real, the only real thing that there is, Spirit which is substantial, the only substance there is. Everything else is insubstantial, but Spirit is substantial; the divine infinite calculus of Spirit is present here in our midst, in fact it's all there is to you and all there is to

me, — this calculus of Spirit operating. And if there's nothing else but God here, then it means there's nothing else but the one infinite Mind operating, the one Mind which is your Mind and my Mind and the Mind of everyone, and that Mind operates as infinite intelligence, infinite intelligent ideas, which operate in this calculus of Spirit.

So right here and now all that is ever taking place is the infinite operation of Principle, Life, Truth, Love, Soul, Spirit and Mind, and let's think of that consciously all the time, that it isn't that you and I have come to this meeting as persons, it isn't that at all, it is a case of Principle interpreting itself to itself through infinite individualized ideas. This meeting is just an individualized idea of the infinite, but it isn't persons gathered together listening to persons, it's just Principle interpreting itself through every one of us, and as I have said to you many times before at other meetings, I always feel on these occasions that the people who come are just as vital, obviously, as the person who is addressing the meeting, because listening is a divine activity, it's an intelligent activity, it's a real activity, it's a definite activity, it's an activity which needs the operation of Principle consciously in one's thought as the one activity; it's an exalted, spontaneous activity, it's an activity of consciousness, or Truth, and it's an activity which is peaceful and restful for every one of us.

So let's all see that we're a part of this meeting in a very, very vital way, we're part of this idea in a very vital way. I love to realize this, because whenever one is going to give a talk of this kind, one does not know humanly what one is going to say or what is going to come out of the meeting, therefore it always seems to me that it must be those who attend and the inspiration of the individual ideas of God, which you all are, that constitute this meeting and all meetings. I feel particularly like that with this book of Hebrews, because when I was coming here today I had such a sense that you and I this week are going to have a kind of adventure, a spiritual adventure, because Hebrews is like traveling in a new country, and I have felt in studying it myself that it has opened my eyes to so many new things, old things yet new things, that I had been kind, of half thinking before, but had never really entertained so clearly as when I was studying Hebrews. It seemed to me when I was studying it quite an adventure, and I feel now with all you people this week who love this idea, that it will be again a fresh adventure, that we shall discover things that we have never seen before, and it is really a most thrilling

book this book of Hebrews, and I feel that what we shall do this week really will be to touch the treasures that lie hidden in it, but I believe that it will be long, long time before we really see the deep and profound magnificence of this book, because Scofield says of it that, "No book of Scripture more fully authenticates itself as inspired." It really is a most inspired book and a most deep book, and yet so much of what it says is so simple really. It's written with a great economy of words but it opens up such tremendous vistas.

Now one of the great points that it brings out and which I believe we're going to find will be the keynote of these talks, is the sense of oneness, one Being, one infinite Being. It brings out so clearly that there is only one thing ever going on, one thing ever taking place, and that is the infinite Being that we call God or divine Principle, and it takes this one Being really from the highest standpoint of divine Science, and shows us at the same time that because there's only this one infinite being, this one God going on, it doesn't mean that it doesn't touch human experience or it doesn't deal with human experience, or come right down and meet the need in the human, but it shows all the way through how it does just that one thing, how it comes to the flesh and destroys incarnate error. We're going to find all the way through that the great accent in Hebrews are the Christ. It's the Christ in divine Science which comes right down to the flesh and meets the human need, but all the time we're going to find that it never leaves its home of the oneness of being. It keeps on going back to the oneness of being, "the same yesterday, and today, and forever." You get that verse in Hebrews about "Jesus Christ, the same yesterday, and today, and forever," and all the time you get the sense there's only one thing going on, and that is God, but this infinite God, through the Christ, is translating Himself to all men everywhere, and that is the great thing that comes out all the time, the one Being, — but at the same time it comes right down and deals with human experience, and it shows you really that all there is to human experience is the disappearing of the mist before the infinite Christ translation, but the only thing that is going on ever is this Christ translation. We're going to see that as we go through this book of Hebrews because we're going to take it very slowly, we are not going to hurry at all, we're going to ponder the verses and just think about them and look at the references Mrs. Eddy makes to the ideas that are brought out in the verses, but we're not going to hurry it at all.

You know, when it came to me to take the book of Hebrews, I didn't know a bit what it was about, but I don't think we ever decide to take something, such as to take the book of Hebrews or to take Revelation or to take something of that nature.

I'm sure that it's something that we can't help, something that is part of the divine plan, and we can't help it, because when you come to think of it, at the other Summer Schools and talks that are being given this year, it seems as though everybody has been impelled to take something to do with Science. One has taken the book of Revelation, another has taken the four aspects of divine Science, another has taken the Epistles of John, another has taken the Gospel of John, and one begins to see that whatever is the accent in thought at this moment, it's irresistible that something, some kind of interpretation should be taken along the lines of that accent, and I could see afterwards when I came to study Hebrews that that's why it suddenly came to me to take it, because I knew nothing about it when I decided to take it, and yet I had always felt that it had a wonderful message, a marvelous message of oneness, and it seems quite irresistible to take this book.

When I started to study it I wondered why on earth I'd taken it, because, you know, if you've tried to read it, it's not very easy to read. And so I started off and I started to write it all out in my own words just to see what the writer was really saying what he was speaking about, and I pondered every verse and thought about it, and I wrote it out in my own words. When I began to see what the book was all about, then it seemed quite naturally to form itself into a divine design. Now, I didn't know a bit where it was going to lead me, I hadn't any preconceived ideas about Hebrews at all, but after I had written it out I then started to study every verse and look up references to the verse and the meaning of passages in the book, and you know I found my thought gradually getting a feeling of this oneness of being, of beginning to realize that there was only Science going on, there was only God going on, and that in so far as we were thinking scientifically then we were man in God's image and likeness. I began to find my thought thinking not of man as a container, which we're so apt to do, a container of good thoughts and bad thoughts, of inspired thoughts and not inspired thoughts, and so forth, I began to see that man wasn't that kind of a proposition at all, that in so far as you or I are one with scientific thinking, then we're man. Anything else is animal magnetism. To think of ourselves as a person or even the good human from a personal standpoint, is just not God, it's what Mrs. Eddy calls animal magnetism, and as I

began to go on, this conviction grew with me that it's Science that we've laid hold on, that it's either 2 and 2 is 4 or 2 and 2 is nothing. It's either the accuracy of spiritual Science or it isn't anything and the more I studied Hebrews the more I found this idea developing with me, that you can't have man as a proposition of 2 and 2 are nearly 4, that's not man. 2 and 2 are 4 is man, and the more I studied Hebrews the more I found this conviction growing with me that it's absolute Science that we are studying. And so I began to find that that, of course, is what this book is all about, that it's all about the Son, or Christ, as the ideal, the perfect plan, and that anything else less than this perfect plan is not Science, is not the ideal. At the same time, it doesn't leave one comfortless; as we shall see. All the time it's showing how this perfect plan translates human experience and translates it out of a material sense into a spiritual sense in the most loving and comforting way, but it does insist again and again on the outlook or the standpoint of Science, of thinking from Science, not thinking up to God but thinking out from God. In fact, the whole message of Hebrews is that, thinking out from God, not working our way up, but thinking out as the Christ from God.

Now, I believe that that standpoint has been coming to us more and more clearly recently. I find everybody saying that they are beginning to realize that they must think out from God instead of laboriously trying to get somewhere, trying to get to God, because although Mr. Doorly told us this time and time again, and his writings and his message just teemed with the sense of "This is Science," and that we must think out from God instead of working our way up to God, I find with myself that I don't do that so very often. So often I'm thinking up to God, but I'm learning, and I think we all are, to think out from God, to think out from perfection, from Science. So you'll find that all the time, all the way through, this book of Hebrews says, "Don't work up to something don't think you're going to get somewhere. The Truth is that now are we the sons of God, that we must start out from the standpoint of perfection."

The Commentaries say that nobody knows if this book was meant to be written specifically to the Hebrews or if it was to all Christians, but about everything to do with this book there seems to be a kind of a mystery. Nobody knows who wrote it, to whom, or when, or anything. But think for a moment of the title. If "Hebrews" means something, I think it rather means this, that the belief about the Jews in the Old Testament, and the Jews today of course, is that they have never accepted the

Christ. They are always looking for the Christ to come. Now this Epistle to the Hebrews says, "It's here. The Christ is here." And we're Hebrews, or Jews, in proportion as we're looking for something to come. When we realize that now Science is here in all its fullness, that now are we the sons of God, that now we can look out from God instead of looking up to God, when we start to think that way we shall be Christians in the true sense of the word, we shall be Christian Scientists really. So whether this message was meant to be written for the Hebrews or not, I think it's the most interesting thing that it has this title, because it's saying to you and to me, no less than to the Hebrews, "Stop thinking you're going to get somewhere. Stop trying to work up to God. Look out from God, look out from Science." and that is what it says time and time again all the way through.

Now before we actually begin I'd like to read you one or two things the Commentaries say about this book so that we have an idea about its authorship, such as they give, and the theme that the Century Bible speaks of in connection with it. Now it says in the Century Bible: "The subject of the Epistle is 'the world to come'." Now that phrase comes in Hebrews once or twice, and "the world to come" that it speaks of I have thought to be Science, — the world to come. We've always thought of divine Science as the world to come, as something that we're going to attain to at some time or other, and yet it is here and now, if we'll open our thought wide enough to it, and whenever it speaks of the world to come in Hebrews, I've always translated it as divine Science. "The subject of the Epistle is 'the world to come' (11.5), and it is developed by an elaborate contrast with this present world. The world to come does not bear its name because it has yet to come into being. It already exists, and has existed from eternity." Isn't that lovely really, when you think of it as divine Science? It's not something that's going to come; it has already come, and it has existed from eternity. "It is regarded as still to come, because as yet it has not been realized in time. Our world is but its copy, created in time and destined in the imminent convulsion of heaven and earth to pass away. It is the earthly and material as contrasted with the heavenly and spiritual, the temporal and perishable as contrasted with the eternal and permanent. Two orders of things thus exist side by side, a higher and a lower, the pattern and the copy." You know, it's so interesting what this man says here, because isn't that what we all think? We feel that there is a spiritual realm where things are wonderful and we're beginning to understand them, and then we think, "Now I'm

going to live my life.” Now, I feel that Hebrews, as we go through it slowly, is going to bring those two things together so that we are going to see there’s one Being, one thing only going on, and what we call living our life is nothing really but the translation of the Christ translating us out of the material sense of existence into a spiritual sense of existence, but there’s one thing and one thing only going on. Now I don’t know if this man is absolutely clear about that, but what he says is lovely, I think.

He then talks of the tabernacle, because in Hebrews the author of Hebrews argues really from the tabernacle, which he calls the “known,” to the unknown, to the divine, but then he goes on and he says, “But the home of the true tabernacle was in the realm of ideas as they live in the mind of God.... The material is not the real, but its insubstantial shadow. No material imitation can give the actual image of the spiritual. It has no permanency as it came, so it will perish in time. The ideal tabernacle is the truly real, since it is the spiritual and eternal, unfettered by the limitations of space or time, its inherent energies unsapped by the decay which exhausts the vitality of all earthly things.” It’s a wonderful thing, you know, to think of this as divine Science, as spiritual being, the being of you and me and all men. Isn’t that unfettered by the limitations of space or time — our spiritual energies unsapped by decay of any kind? It’s a wonderful picture he gives really of our true spiritual being.

“The main thesis of the author is that Christianity is superior to Judaism.” Now, you and I can translate Christianity as being superior to Judaism in this way, — that Science, the outlook of Science, the one Being, is superior to a religious outlook, looking up to God, going to get there, God and man separate, waiting for that oneness to come, — all that is Judaism, the old sense of Judaism. He says that “Christianity is superior to Judaism and is the perfect religion, because it belongs to the heavenly order, while Judaism belongs to the earthly and is stamped with, its ineffectiveness.”

He talks about angels, and we shall come to do this in a minute, and he says that the Son is superior to the angels. He says, “While the universe, with which angels are inseparably connected, passes away, the Son’s throne is for ever and ever. So in the New Covenant which Christ instituted, real communion with God first become possible and the hindrances to it on God’s side and on man’s were taken away.” You know it’s a wonderful thing. Think of this as Science. When we see that



there's only Science operating, that we're not thinking thoughts, we are the very ideas we entertain, we are those ideas operating, were not a container for ideas, we are those ideas operating, —when we see this, doesn't it take away a veil that has always been between God and man? If we think we're humans and there's a God, Mind, Principle — call it anything, but something which is coming to us and we're going to express it, — then in a way we've got the veil of this body, you might say, between us and God, personality between us and God, but if we see that the ideas of God are us and we are those ideas operating, there's no veil, and the hindrances to real communion with God are taken away. “Thus Christianity proved itself to be the perfect religion, in that it perfectly satisfied the religious instinct for fellowship with God.” That fellowship with God is absolute oneness, God and man one, and that's what this book is bringing out more than anything.

He goes on and he says, “The two orders exist side by side and come into relation in the sphere of human life.” Now this man, all the time has two orders, the divine and the human, but he seems to see in a way that there is no division, but I don't know how clearly. He says, “Man himself belongs to both. He is a partaker of flesh and blood, subject to infirmity and death; yet he is a son of the Father of spirits, and a brother of the eternal Son.... Actually he still lives within the lower order. But ideally he has already transcended it...” Now, isn't that true about us? You might say we seem to be living here, that's where we seem to be, but ideally we know that isn't true. We know that now are we the sons of God, we know that's true, and so we consciously know that that is true it begins to transform this whole experience where we seem to be living.

“.... and he confidently looks forward to the time when the actual shall be one with the ideal,” — when what we seem to be living through now shall be one with the ideal that we know to be true.

And then this man says, “Yet this is not the whole truth. He need not wait till death rends the fleshen veil. We which have believed do enter into rest. Faith has the power to translate us into the heavenly sanctuary, we may at any moment draw nigh and, enjoy unrestricted communion with God.” You know, it's a wonderful thing, this. This man sees that the real, the spiritual is the only, and he sees how this message of Hebrews is bringing that out all the time, that there is one Being and it's our Being, and we live and move and have our being in it now, here and now.

Now, I'd just like to read you a few passages about the author of the book so that we are fully informed about it before we begin. It was written, they say, after the first three Gospels, after the Epistles, after Acts, and it looks as though it was written between that time and when the book of Revelation was written. So I think that's interesting, because one can see where thought was at that time. It was written around the same time actually as the fourth Gospel was written, the Gospel of John, and so it can be seen that in the thoughts of inspired writers of that time there was this conviction of Science, this conviction of one Being, and so John was able to write that wonderful Gospel of John, and the writer of Hebrews wrote this, and just a few years later John wrote Revelation. So you can see how at that time thought was teeming with the sense of what we today would call Science, one Being, one infinite Being.

The Century Bible states, "Nothing is so certain with respect to the authorship as the negative conclusion that it was not written by Paul." Now these Commentaries are very funny. You get one that says it certainly wasn't written by Paul because of this, that and the other, and then a little bit further down it says, "but this may have been written by Paul." So you really don't know if it was written by Paul or if it wasn't, but most of them seem to say that it wasn't written by Paul, and yet they say that the teaching in it is very Pauline, it is very much his teaching. It says that this author "is a less emotional and impulsive writer, and is not constantly diverted by new thoughts from the plan he has carefully sketched. His argument is developed in calm and stately manner, which may be readily followed by readers who would be baffled by Paul's rapid and difficult dialectic and crowded, tumultuous thoughts. He is a slow but massive thinker, who builds up a solid argument, but with little of that nervous energy, intellectual keenness, and passion for ideas which made Paul one of the most powerful and brilliant dialecticians the world has ever known." When I read that about Paul I always think he must have been like John Doorly, because it speaks here about his "crowded, tumultuous thoughts" and his "passion for ideas" and so forth, and it reminds me of how John would just follow an idea that came to him when he was talking, — he would just see something wonderful and follow it; so when I read that passage it made me think of John.

First of all this man says Barnabas must have written it, and then he says, No, Timothy might have written it, and then he says, No, Silas, probably wrote it.

However, he ends with this, which is quite interesting, “On the basis of these facts Harnack suggests that the letter may have come from Priscilla and Aquila, the former being the actual writer.” You remember Priscilla and Aquila in Acts. When Apollos became converted, Priscilla and Aquila were the two great followers of Paul who put Apollos on the right track, as it were, and Paul was very, very devoted to them. “The discussion of this theory may conveniently begin with a reference to the argument which has done duty against ascribing the letter to Aquila. He could not have written it, it is said, because he seems to have been even less important than his wife. But what if his wife were a highly important person in the early church? It can have been no ordinary woman who instructed the learned and brilliant Apollos in the deeper Christian truths. Paul himself, no friend of women teachers, makes an exception in her case, speaking of her and her husband as his fellow workers in Christ Jesus.... The most noteworthy piece of evidence is the loss of the name. If the writer was a woman there was great temptation to suppress the fact. Paul himself disliked women teachers, and Clement would have had good reason ‘for not mentioning the authorship of the Epistle in a letter to the Corinthian church, when in a letter to the same church Paul had commanded the women to keep silence in the churches and pronounced it disgraceful for them to speak. While it cannot be said that Harnack ‘has proved his point, his identification seems to be the most probable that had yet been proposed.”

Now, I thought that was rather interesting. Whoever wrote it, it really doesn't matter, — it doesn't matter if it was a man or a woman or a child, or who it was, — but it is interesting that the quality of Womanhood is apparent whoever expressed it. Barnabas could have written it, or Silas or Timothy or Paul, but evidently the quality of womanhood is apparent in it, because of this wonderful sense of oneness that goes all the way through it, which is a characteristic of true womanhood, I'm quite sure of that, — that it embraces everything and it doesn't leave anything out of the picture. So this Epistle was written probably to Hebrews, but to Christian believers anyway, and it was written them to encourage them to go forward, to take further steps forward because apparently they were in danger of lapsing back into Judaism, and so the writer of Hebrews wrote this Epistle to them to encourage them to go forward, really to say, “There's nothing else that you can do. There's only one Being anyway, and it's the being of you and of all men, and you can't

possibly go back on the one Being or you would even cease to be.” And so he writes to encourage these people to go forward.

Now, let’s begin at Chapter 1. The first chapter and the first four verses of the second chapter seem to me to be an introduction to set the standpoint of the book, as it were. It sets the standpoint of Christ in divine Science. Now, I believe that his book is written from that standpoint of Christ in divine Science, because it takes as its standard right at the beginning in Chapter 1 the Son, the Son of God, and it takes this Son of God in the highest possible way that it can take the Son or God, from the standpoint, I believe, of divine Science. No one could deny that the book is all about the Christ, that is obvious, it’s on every page about the Son, about the Christ, and Christ Jesus, and I felt that it began with this high standpoint of divine Science, and then, as it were, came down and touched human experience in various ways.

When I came to write it out in my own words, it seemed very clear that there was this introduction and a conclusion, and interestingly enough, in between that introduction and the conclusion there were twelve different subjects discussed, twelve different emphasizes, as it were. And then I suddenly remembered that when Mr. Doorly took the city foursquare in Revelation he saw that the city foursquare itself was a symbol of divine Science, and that the gates of that city were a symbol of Christ in divine Science, — the twelve gates, the three on each side, were a symbol of Christ in divine Science, — and when I thought about that and started to study the book, I realized that these twelve subjects which come between the introduction and the conclusion really give a wonderful picture of the twelve gates. Then I remembered how Mrs. Eddy say, “There is but one way to heaven, harmony, and Christ in divine Science shows us this way” (242), and I thought how lovely this is, because we start with the Christ in divine Science, that is the standpoint, and then through these twelve gates we see the way to apply that Christ to human experience, and it’s really lovely to see how the gates open within and without; we’ll find this as we go through.

Now, I’m telling you all these things and it may seem a bit new and it may sound as if it’s a bit complicated, but really it isn’t complicated at all one has to indicate the design and the pattern of the book, and then as you follow it through step by step you gradually find that pattern coming almost in spite of yourself, because it’s there. And another thing I feel about it too is that this is just my present sense of

what Hebrews brings out. The book itself is such a deep book that I'm sure that as we go on we shall see all kinds of things in it, and maybe we shall see a slightly different layout. I'm just going to give you what seemed to come to me so clearly, and what thrilled me really as I studied Hebrews, but remember it's just the way that I see it at this moment and I feel when one lays out a book that it's just one's individual sense through consecrated, inspired thought that one is giving, and that other people if they study the book themselves may see some other layouts or something else in it. But I was most interested the other day to come across a Bible with the markings of a study of Hebrews in it, — the work of another student, — and the interesting thing was that although they had taken it in the order of the Christ in Christian Science, their layout blended perfectly with what I had seen from the standpoint of Christ in divine Science. I didn't discover that until after I had finished going through this book and seeing the order in it, but it was a sort of confirmation to me that at any rate what I had seen was something, of the plan that must be there, for someone else had also seen a very similar thing.

Now Verse 1 begins: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," — now, that is the whole thing that we're going to see, that God spoke previously by the prophets, but now He has spoken through His Son, — through the Christ, — or through what we would call today, a divine infinite calculus of ideas. Let's think of this in our own experience. You and I could say, God has spoken to us through the prophets: now what is a prophet? Mrs. Eddy says it's "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (593). You might say God has spoken to us through a material sense of things disappearing and the facts of spiritual Truth beginning to become a reality, but now today He is speaking to us through absolute Science, or through a divine infinite calculus of ideas.

Let's consider this in another way, because I feel that such an important point is brought up in just those two first verses. I often think, as I expect you do, of the Bible as a record of our life. It isn't a story of many thousand years ago, it's a record of our life today. Now, when we first begin to think in Science, we see that it's a matter of Mind, — we see that the beginning of everything, the fundamental of everything, is Mind. That's the first thousand years of the Bible, and they portrayed that first thousand years by the analyzing, uncovering, and annihilating

of a material basis of creation symbolized by Adam and Eve. When we first come into Science, we begin to see that Mind is fundamental to everything, but we don't accept that wholeheartedly, as it were, we just accept the revelation that Mind is fundamental. Then we begin to understand the spiritual nature of Mind, we begin to understand the ordered ideas of Spirit, and they save us from floods time and time again. We know that. We're always getting into our ark and sailing over the waters.

Then in the third thousand years, in the period of Soul, we begin to see that this idea is definite, we begin really to seek it in a way that we never sought it before. You know, in that third thousand years there is this great seeking. Abraham went out to seek a city, the Children of Israel went through the wilderness to seek. Now, in that third thousand years you may find sometimes that you seek and seek and seek, and then there may come a period when, like the Children of Israel, you may feel, "Well, I don't see where I'm getting, I don't really seem able to make demonstrations like I used to be able to," and you find that unless you go on to Principle, Life, Truth and Love, you stay in that wilderness an awful long time. But if you do go on to Principle, Life, Truth, and Love, you find a wonderful thing happening in your experience. Instead of this seeking, seeking, seeking, trying to get somewhere, which we began talking about, you begin to find that you're working out from something, but before that can happen you have to be willing to let that prophetic period take place in your consciousness. You have to be willing to accept spiritual evidence as opposed to the evidence of the material senses, which is indicated in Mrs. Eddy's definition of Elias, the prophet. You have to be willing to lay down a mortal concept of yourself and your universe, in order that the Christ may come fully to you, because you remember in that third thousand years the Christ began to come to Moses, and developed still stronger in the prophetic age until it came, in a full flood with Jesus. But now, you think of that story in the Bible. The Children of Israel had entered the Promised Land; it was difficult and they didn't enter it in a rush but they entered it and then after a while they began to bow down to the gods of the other nations, they started to pollute their religion, they started to have a nice little bit of matter and try to be comfortable in it, they started to forsake their God. Then those prophets, (that prophetic age came just before and continued until after the dispersal of the Children of Israel, and when they were in great trouble and were completely going

the wrong way) those great prophets of Israel rose up and they insisted that if the Children of Israel were going to get anywhere they would have to return to the one God. Now, they didn't say to these people, "Oh dear, you're in a terrible condition you shouldn't be like this, you should have happiness, you should have health, you should have all these things," they didn't say that at that time. They said, "Return to the Lord and ye shall be saved, return to the Lord and ye shall be saved." They had to accept spiritual evidence as opposed to a material sense of things.

I'm saying this to you because I think it's a stage that we all go through. Certainly Mrs. Eddy went through it. I think her prophetic period was when she knew this thing was true, no matter the fact that she was hounded from house to house and she was trying to write the textbook, when she taught people and they turned against her, when she had difficulties to contend with, when she had ill health sometimes to contend with, when she had an awful time really, but she didn't care because she knew this thing was true. She knew that spiritual evidence was the only thing that mattered. In a similar way in that prophetic age the prophets had to accept spiritual evidence because the material evidence was absolutely haywire, it was absolutely chaotic. They could have said, "Now this Truth must make us comfortable in matter, we must be comfortable in matter." But they didn't care about that, they said, "There's one thing that matters and that is Spirit." When thought was willing to accept that in spite of what the material senses were saying, then came that blessed fifth thousand years of Jesus Christ, when Jesus came; and when he came it looked as though he was improving matter, it looked as though he was bringing comfort and solace and ease to matter, but he wasn't. He was proving Spirit, and in proving Spirit it translated matter out of itself so that it looked like better matter, but it wasn't better matter.

I feel this is such an important point myself, because I can see it happening with healing, for instance. I've had a case that I've told people about before, but it was so wonderful to me; for a long time we were trying to heal something really, and then one day this individual said, — in the prophetic period, you might say, they said, "I don't care if I get healed or not. Spirit is so wonderful to me, I begin to see such marvelous things in Science that I don't care if I get healed or not." The healing came. It began, from that moment. To me that is the impulsion of Soul, Principle, Life. Those prophets were saying, "I don't care what happens to the lot of you, you can burn in hellfire if you like, but return to God, return to the one

Principle. It is all that is operating. If you identify yourselves with that, then your lives will be blessed.” They didn’t tell them that at that time, because they so wanted them to see this one God that they would love it supremely. Then at once comes the full Christ to you, and you begin to work out from God so that matter, (if you like to call it that), improves, but it doesn’t improve because you’re trying to improve it. It improves because the only thing that is real to you is Spirit.

I can see so clearly that this Son couldn’t come, this Son of God could not come until the prophetic age had come, because everything was stripped bare that made people think matter was real, personality was real, living in the material existence, being comfortable in it was real. Until they had been willing to see that all that was not reality, they couldn’t accept this wonderful Christ. Jesus said, “I am not come to destroy, but to fulfill,” and lately I’ve been thinking of that as “I am not come specifically to destroy sin, sickness and death, but to fulfill God’s perfect plan, which includes the healing, of sin, sickness and death.” It must do because there’s only one Being, but it wasn’t the point or the purpose of Jesus mission really. I’m quite sure he came to prove Spirit and not to improve matter.

Now, you can take this thing that we’re talking about as thousand year periods in the Bible and you can see it that way, or you can take it in your own life as firstly where you begin to accept the fact of one Mind, you begin to love the good and the spiritual, but you’re still loving it in a material way in a sense. Then you begin to seek and you begin to feel the definiteness of spiritual being. Then if you are willing to see that Principle is all that is going on, and that all that you are is an idea of Principle, and you’re willing to have, as it were, your personal concept of existence translated out of the personal concept into oneness with Principle; if you’re willing to do that then you begin to accept the divine infinite calculus which Jesus demonstrated so fully in that fifth thousand years, and you begin to reckon from God, from the standpoint of Life in and of Spirit. Life in and of Spirit doesn’t mean that one’s got to be a kind of recluse and that one mustn’t indulge in the pleasures of this world and so forth; I don’t think that at all. I think it’s absolutely right to be natural and normal and enjoy things, but it’s the standpoint that is important. If we can see that Spirit is all and matter is nothing, (which I’m sure is the demand on us today), if we can see that Spirit is all and matter is nothing, then we’re going to have dominion over this experience. We’re not going to creep around like puny little creatures fearing this and fearing that because we think it’s



real in this experience, we're going to have dominion and authority over it, and we're going to bring joy to it and happiness to it rather than getting joy and happiness out of it because we think that it can give us something.

Now, this standpoint is what we are going to see time and time again, because it's the message of Hebrews. I would just like to read to you what Mrs. Eddy says about the prophets. She defines a prophet as "A spiritual seer" (595). We've got to be spiritual seers. The spiritual has got to be all that matters to us, and it's a wonderful thing when it is. It isn't a dreary thing, it isn't a laying-down-the-mortal-with-a-great-sorrow thing, it's a wonderful thing, because it gives you dominion. Look at the dominion Jesus had, look at the authority he had, look at the dominion that Mrs. Eddy finally had. I always love to think of Mrs. Eddy's life in that way, that she might have gone through a terrific wilderness experience and a prophetic period when spiritual evidence was opposed to material sense, and she had to feel the reality of spiritual evidence, but she was willing to do that, and through it all she learned the dominion of the spiritual. And then finally as you know, her material circumstances, so to speak, were lovely, when she had those lovely homes and had people that loved her, but it didn't mean to Mrs. Eddy, "Ah, now I've demonstrated real comfort in matter," it didn't mean that at all. They were things that she loved and things that probably gave her great joy, but they were secondary, they were subordinate to her spiritual vision. They were the Jesus period, if you like, you can call it that, where lovely things were proved in her experience but completely from a spiritual standpoint.

Then Mrs. Eddy says of Elias "Prophecy; spiritual evidence opposed to material sense"; — you see how material sense seems to come into this definition of prophet again and again. We had in "prophet," "the disappearance of material sense before the conscious facts of spiritual Truth;" and here, "spiritual evidence opposed to material sense; Christian Science", — that's Elias, —"with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. 'Elias truly shall first come and restore all things'(585). Now, that means that Elias, or this sense of prophecy, must first come and restore our sense of the universe to its rightful home or classification, which is in Spirit, and when that first comes to us then it demonstrates itself in better health, happiness, wealth, abundance of everything, but Elias must first come and restore all things. You see, this disappearance of material sense doesn't mean a disappearance of good things,

happy things, healthy things, it means a disappearance of a material sense of the universe. You know, Mrs. Eddy says that “what the human mind terms matter and spirit indicates states and stages of consciousness” (573), and so to one human mind the vision is material, whilst to another it’s spiritual. So it’s our material sense of things that has to disappear before this spiritual sense, which is the only, the real sense of things.

Mrs. Eddy says, “The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love... When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign.” You see, the conflict is between Science and material sense. It’s not between the material universe and the spiritual universe, but between the scientific sense of things and a material sense of things, and Mrs. Eddy continues, “The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the earth. As St. Paul says: ‘There remaineth therefore a rest to the people of God’ (of Spirit)” (288). So if we accept the message of the prophetic age and we are willing to withstand the lightnings and thunderbolts of error and we accept spiritual evidence as opposed to material sense, then it is true that “There remaineth therefore a rest to the people of God.”

On this same point Mrs. Eddy speaks of her experience when she discovered Science in this way, “When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science:” don’t you think that when Mrs. Eddy says she was near “the confines of mortal existence” and “standing already within the shadow of the death-valley,” that really that was, the experience that the Children of Israel were going through in the fourth thousand years?

They were certainly in “the confines of mortal existence” and in “the shadow of the death-valley.” And then she says, “I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth and Love are all-powerful and ever-present; that the opposite of Truth, — called error, sin, sickness,

disease, death, — is the false testimony of false material sense,” — there we get again material sense, “of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names matter, thereby shutting out the true sense of Spirit” (108). So Mrs. Eddy says that her discovery came to her when really the sense of human experience, or material experience, seemed a dark one. You know, she says in “Emergence Into Light,” “Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light” (Ret.23). It always seems as if that Christ, that wonderful Christ of Life, Truth and Love, can only come to us when we are willing to see the unreality really of a material sense of existence.

Now, I don't think that it should be a sad experience or a dreary experience at all. I have said many times, and I'm so convinced of it, that if we would accept Science right here and now, we wouldn't have to suffer. It's only because we're comfortable in matter that we don't; when you're comfortable in matter you don't very much want to look out of it. It satisfied you for the time being, and that's why I suppose so many of us have to learn through suffering, because if we're honest with ourselves, when we're at ease in matter we don't very often bother too much about spiritual things, but if we, as John Doorly used to say, get “ a kick in the pants,” then we do. But we shouldn't have to have kicks in the pants, and I don't think that those Children of Israel would have had kicks in the pants if they had been alert about the one God, because you can either be alert about the one God and you can go forward joyfully, suffering perhaps a bit to lay down a material sense of things if it's very pleasant, but it isn't really suffering. It just means that all the time God is uppermost in your thought, and that shouldn't be suffering. Sometimes we're not willing to keep our light trimmed and burning all the time, and then it would seem that we are forced to go through difficult experiences. But why should we have difficult experiences? The story of the Bible is the story of the spiritual idea primarily, but it's also the story of our lives, and for that reason it's comforting and encouraging. And I'm quite sure that if today we can accept this Son, this Christ, then we don't need to go through the intense suffering that came in that third and fourth thousand years, because it says that “in these last days God has spoken unto us by his Son.” I think those days are the days of Life, Truth, and Love. If you and I will look out from Life, Truth and Love, then we'll hear

this Son speak, we'll start to accept the divine way of reckoning, and we shan't have to go through suffering.

The writer of Hebrews continues, "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." I love that sense — "whom he hath appointed heir of all things." An heir has a right to his father's estate, and that's the truth about you and me, it's the eternal truth about you and me, that we have a right to everything that Life, Truth and Love is, because we are the expression of Life, Truth and Love. And it says, "by whom also he made the worlds." Do you remember how Mr. Doorly used to say that the civilization that we see today is nothing but this eternal Christ forever translating itself and changing the mud and the slime and all that into the civilization we see today? So therefore you would say that that is the Christ making the world. The reason we have the world as it is today is not because the world has got better or because there's any reality in this material existence, but because the Christ is forever translating itself and expelling the darkness.

It goes on, "who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" — now let's take for a moment Mrs. Eddy's references to the Son. In the Glossary she calls it, "The Son of God, the Messiah or Christ." Then she ends her definition in the Glossary by saying, "'Son of a year'(594), and I always wondered what that meant, that "Son of a year," but in one of the Commentaries that I was looking at, it says that that "Son of a year" meant that it was like a month; a month was called the son of a year, and it meant that the Son really was part of the whole, because a month is a part of the whole year. It is a wonderful sense really of man's absolute indivisibility from God, or the Christ as Truth, the closest relationship that you can have. Mrs. Eddy talks about Truth represented by the Son, and that is the sense of the Son that is being brought out here, — Christ, Truth, the one infinite ideal. You remember Mrs. Eddy says about Christ: — "Christ is Truth" (18); "Christ is the ideal Truth" (47); it's the ideal of God (see (361), it's "the spirit of God" (137), the spiritual or true idea of God (see 577 & 473). She says, "Christ, dwells forever in the bosom of the Father." (334). And so he is saying here that although God had spoken to the prophets through the Word, as it were, today it's coming, through Christ, through Science, it's seen as coming from God.

Mrs. Eddy says, “Mankind’s concept of Jesus was a babe born in a manger, even while the divine and ideal Christ was the Son of God, spiritual and eternal. In human conception God’s offspring had to grow, develop; but in Science his divine nature and manhood were forever complete, and dwelt forever in the Father” (No.36). That statement is so interesting; Mrs. Eddy says “Mankind’s concept of Jesus was a babe born in a manger, even while the divine and ideal Christ was the Son of God.” It gives you the sense that Jesus as a babe born in a manger, was only mankind’s concept. Mary’s conception of Jesus was spiritual, Mrs. Eddy says (see 332), and she saw that that babe born in a manger according to mankind’s concept, was really the Messiah or Christ, or the Saviour. The shepherds saw that, the wise men saw that, so it gives you a great sense that what we term matter and spirit, young and old, rich and poor, health and sickness, and so forth, is only our concept of them, because in this instance to Mary and to the wisemen and to the prophets, you might say there was just this baby the same as it appeared to mankind, but their conception of the Messiah was a spiritual one, and so instead of a baby, as it were, they saw that it was the Saviour of the world. They were seeing spiritually, not materially. Here’s a lovely reference to that point, “At first, the babe Jesus seemed small to mortals; but from the mount of revelation, the prophet beheld it from the beginning as the Redeemer, who would present a wonderful manifestation of Truth and Love” (Mis.64). So again one can see that there’s only one thing going on, and that is the spiritual. To one human mind, Mrs. Eddy says, the vision is material, but to the consciousness which God bestows the vision is spiritual (573).

### **Talk No.1 — Part 2**

Now, we’re at Verse 3. You know, in Science and Health Mrs. Eddy takes these words in Verse 3 and she says, “Jesus’ spiritual origin and his demonstration of divine Principle richly endowed him and entitled him to sonship in Science. He was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered ‘Jesus the anointed,’ Jesus the God-crowned or the divinely royal man, as it is said of him in the first chapter of Hebrews:—

*Therefore God, even thy God, hath anointed thee  
With the oil of gladness above thy fellows.*

With this agrees another passage in the same chapter, which refers to the Son as 'the brightness of His God's glory, and the express [expressed] image of His person infinite Mind.' And then she goes on and says, that the author of this remarkable epistle regarded Christ as "the Son of God, the royal reflection of the infinite" (312). What she is bringing out there is a wonderful sense of Christ, or the Son, as the divinely royal man and this sense of being the divinely royal man is just wonderful; one could say that that is true about every one of us, that we are the divinely royal man. That's the standpoint that we have got to take, that's the standpoint that comes out through Hebrews, that we are the divinely royal man, just as Christ, or the Son, is, and that we can look out from God and claim our sonship. It's such a lovely symbol. Think of royalty, for instance, as we have it today, royalty expects everything to be good for them, everything to be wonderful for them, everything done for them, everything laid out for them, you might say; humanly speaking, that is what royalty expects. Now if we're the divinely royal son of God, shouldn't we expect the same thing? Shouldn't we expect to have intelligence, to have real substance, to have divine identity, to have the power of Principle, to have the inspiration of Life and the exaltation and the abundance of Life, the consciousness and the dominion of Truth, and the peace of Love? Don't you think that being a divinely royal man, we should start out from the standpoint of having all these things, not working to get them but having all these things right here and now? The more I think about this divinely royal man, the "royal reflection of the infinite," the more I realize what a wonderful symbol it is; you might say that we're royalty in the Kingdom of God. It's a lovely thing to realize, because sometimes we feel so insignificant and so sort of trembling-on-the-brink, but divinely and really we are royalty. It also gave me a wonderful sense of this opening passage, that in times past we've had to struggle to get there, we've had to accept that prophetic sense, but today we can look out from God as the royal reflection of the infinite, because we're beginning to see that this is Science, this is something that is irresistible about our being. It isn't something that we're entertaining and maybe it will be so and maybe it won't, but it's exact Science, the truth about our being.

And so it goes on at verse 4, "being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And

again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.”

Let’s just consider this subject of the angels, — “being made so much better than the angels.” If you study “angels” through the Scriptures and in Mrs. Eddy’s writings, you’ll find a very interesting thing, that throughout the Old Testament it’s usually an angel that comes and tells someone what to do. An angel came to Hager in the wilderness and told her what to do, you remember, an angel come to Jacob, in fact the angels were constantly coming to Jacob and telling him what to do. Angels usually come in the wilderness to people, and the Old Testament teems with the symbol of angels coming to man and telling him what to do. Mrs. Eddy’s definition of “Angels” is, “God’s thoughts passing to man...”(581). She has such a lot to say about angels in connection with “thoughts.” For instance, here she defines them as “God’s thoughts passing to man;” she also calls them “pure thoughts from God, winged with Truth and love” (298); and again, “my angels are exalted thoughts, appearing at the door of some sepulchre” (299); and, they are “holy thoughts, winged with Love” (512); she says that they are ‘messengers of pure and holy thoughts’ (Mis.280); in connection with angels, she talks about “the message, or swift winged thought” (574). So often in connection with angels Mrs. Eddy uses the word “thought” rather than idea,” and if you take the subject of angels, you’ll find in the Old Testament, for instance, that an angel came to Abraham when he was about to sacrifice Isaac and told him not to do so, an angel came to Moses at the burning bush, and so on. All the time it’s as if it’s the objective standpoint. On the other hand, if you take the New Testament you’ll find that an angel never came to Jesus and told him what to do. He always knew what to do because he was absolutely one with his Father. He had this consciousness that he and his Father were one, and he knew instinctively what was the right thing to do, because there was not a hair’s breadth between God and himself, you might say. Now sometimes you and I say, “Oh, the Lord told me to do something,” — we often say that, — and I feel that that is an angel, telling us what to do, whereas sometimes we know instinctively the spiritual Truth about something, and then we are operating from the standpoint that Jesus operated from the Christ standpoint, from the standpoint of oneness.

It says here that the Son is “better than the angels,” and I’m sure that that means that this divine infinite calculus of Truth, this Christ standpoint that we are going to think from so consciously this week, is something that is there constantly. It’s not something that we’re reaching up to or something that needs an angel to come down from, but it’s our absolute oneness with divine Principle, which is higher or “better than the angels,” you might say. Now, the only time that angels came to Jesus was after his temptations in the wilderness, when it said that “angels came and ministered unto him” (Matt 4:11). Also, when he was struggling in the Garden of Gethsemane it said that an angel came and strengthened him (see Luke 22:43). It gives me the sense that angels are ideas of God that come to us in a form in which we can understand them at whatever stage of experience we’re at, because an angel is a comforting thing. It says in the Bible that in the resurrection man shall be as the angels (see Matt.22:30), and John Doorly in explaining that said that at that point man is not getting something, he is something, and when we touch this standpoint of realizing that there is nothing to us but God expressed, then you might say we are as the angels.

I was thinking the other day, Now why did people depict angels in the form of human beings? I believe it was because they thought of them as something that was tangible to them; and then they gave them wings because although they implied something that was tangible to them they also implied something a bit above them, something from God. That’s a wonderful symbol really of angel thoughts that come to us. They come always in a form that we can understand them, and yet they come from God, they are inspired things. Don’t you feel that when that angel came to Jesus in the wilderness and Matthew wrote that “angels came and ministered unto him,” that its significance is this: — Jesus had been through the experience of those three temptations where he had seen that there was no life, substance nor intelligence in matter, — literally he had seen that, — and yet after that had happened, after he had seen through the claim of matter and of material sense very clearly, it was as if the angels coming to him and ministering unto him were like God saying, “But I am going to take care of you in human experience,” or, rather, a spiritual conviction coming to him that he would be looked after in human experience. It’s just the same point that we’ve been talking about before, that when you see that the spiritual is the only and there isn’t anything else going on, after that point angels come and minister unto you.



Everything in your experience does become sweeter, lovelier, happier, but only because you've taken your stand from the Christ, from working out from God.

So you find with these, angels all the time that it's either the working up to God or it's the Christ coming to the flesh and meeting the human need. I was awfully interested in going back to a book where at one time we had classified various ideas under the synonymous terms, to find that we had put angels under Mind, Spirit and Soul, and it seems that that is the place that they have. They either come from God through Soul, Spirit and Mind, they translate the ideal to the point of tangibility for every one of us, — or else they lead us up to God, through Mind, Spirit and Soul. In the New Testament you find that in Mark and in John there are very few references to angels, but in Matthew and in Luke there are several. That's very interesting really, because you'll also find, as we saw, that in the Old Testament, which corresponds to the Word, there are many, many occasions when angels appear and tell various individuals to do things. Angels also appear a lot in the Acts and in the Epistles and in Revelation, as you know, so it would seem as if in the Word and in Christianity you get angels appearing constantly because they lead you to the Christ and are the outcome of the Christ. I rather think that in the book of Revelation, the angels which appear so constantly there, have an office which is akin to the numerals of infinity.

You see, these angels, or God's thoughts, always come in the form that we can understand. Now, if you are a beginner, so-called, in Science, and you're just starting to learn of your true spiritual nature, then the angels come and they bring comfort to you, they show you the loveliness of Science, and the same thing happens again when, from the standpoint of the Christ, as it were, you start to look out from God and you begin to see that nothing matters to you but the spiritual. Then again you find that angels come and minister unto you, but they come in different forms at different times to meet different needs. On the other hand, as it says further on here, from God's standpoint, the Christ ideal never changes, it's always the same, it's always the one plan, the one ideal. So that's why it says in Hebrews that the Son is made so much better than the angels, "as he hath by inheritance obtained a more excellent name than they." It says, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" You see, the angels, or the way that the Christ comes, is always changing to meet the need, but the

Christ ideal itself never changes, it's "the same yesterday, and today and forever," because it's Science, but the way it comes to us changes constantly.

Mrs. Eddy, in talking about angels in her commentary on the fifth day, says that they "abound in the spiritual atmosphere of Mind and consequently reproduce their own characteristics." She says too that they are the "externalized, yet subjective, states of faith and spiritual understanding," and I think that's when the angels from being objective and from leading us to God become numerals of infinity.

The Scofield Bible says about angels that they are "an order of created spiritual beings whose chief attributes are strength and wisdom." Do you see how even in that statement of Scofield's you get the sense of Soul, Spirit and Mind, because they are an order of created, spiritual beings," — spiritual identities, you might say, — "whose chief attributes. are strength and wisdom; so you get Soul, Spirit and Mind.

I think that it's so lovely, this sense of the angels, because although the Son is better than the angels, nevertheless you get all the time the angels playing a part in this picture. That's the comfort of it. You're never left in a position where an angel can't come to you and strengthen you or minister to you and comfort you. It's such a wonderful thing to realize, because sometimes when you think that you are struggling with something that seems dark and difficult to overcome, it's so true that you are really, (if you look at it the right way) entertaining angels unawares. I saw that, the other day awfully clearly when I had occasion to help somebody who rang up to say that they were having a very difficult time with their husband because of their interest in Science, and that they were going forward and there seemed to be a great resentment on the part of the husband, and he had become quite unreasonable about things. The next morning someone rang me up with exactly the same problem, and that afternoon I had a letter from another woman, again with the same kind of problem. It came to me that this couldn't be a case of three different individuals writing for help, because those three situations were all so similar. I thought, it's something going on in being, and it suddenly struck me so clearly that what was happening today and what was happening in this instance was a sense of womanhood being born into the world. As you all know, when one says womanhood one doesn't mean the sense of female, because womanhood in men is just as important as in so-called women. Jesus had womanhood, Mrs. Eddy of course had womanhood, John Doorly had womanhood, stacks of men have had

womanhood, so it isn't anything to do with male or female, but I saw so clearly that true womanhood is being born into the world today, and there is resistance to it on the part of anything that is male. I saw that with those three women a wonderful sense of true womanhood was being born, and the male in their experience seemed to resist it. And then it came to me awfully clearly and in a very lovely way that what was really happening even with those men, so to speak, was that their womanhood was being born to them, and the false sense of manhood, the false sense of male was resisting it, as it were, but it was irresistibly being born to them, and it was only the chemical as the lie faded and the Truth was established. It was a very wonderful thing that, because instead of thinking, "Oh those men are males and they don't like womanhood," it came to me so clearly to see that it was the moment when their womanhood was being born, because error never has the initiative. If anything is going on, it's Truth that's doing it. If anything is stirring, it's Truth that's stirring it. If anything is troubled, it's because Love is moving upon the waters. Always there's one thing going on and that's the positive, and I saw very clearly in those instances that womanhood was common to birth, and that was the chemicalization, and with two of those instances the whole situation seemed to ease and change and a greater affection became born in those situations. I haven't heard about the other yet. The lovely thing about it too was that womanhood was very apparent in those males really, but it was becoming so apparent that it was coming to light almost too quickly for them, and there was a chemical. But it was so lovely to see those situations change. Now why I speak of that in connection with angels is because really what those men were doing was entertaining angels unawares. Mrs. Eddy says, "The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (571.4.), and that was what happened in those cases with those men, that those angel thoughts that they needed appeared in a guise of chemicalization and so forth, but really they were angels coming to them. I think that happens time and time again, that we entertain angels unawares, because there is never anything negative going on.

So these angels which the writer of Hebrews speaks of here are really the objective sense, — the looking up to God or God coming to mortals, — and the writer is emphasizing the standpoint of looking out from God, from the Christ, not looking up to God, not having this separation between God and man but having the oneness

of God and man. He goes on, “when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” That really means that all our angel thoughts, all our working up to God, as it were, will bow down before this calculus, this standpoint, of looking out from God.

“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.” I feel that that is illustrated where Mrs. Eddy says that “These days will appear as mortality disappears” (520). The spiritual intuitions which reveal those days of creation to us are the angels operating as spirits”, and the disappearing of mortality is like the “ministers” operating as a “flame of fire,” burning up all that is unlike God in our experience.

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Scofield says a wonderful thing about this sense of righteousness as used here. He says that ‘righteousness’ here means the righteous life which is the result of salvation through Christ. The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous.” Again this same point, that we’re not getting somewhere, we’re not becoming righteous through making ourselves humanly good, but the scientific fact about us is that as the sons of God we’ve always been righteous. As Scofield says, “under grace we do righteously because we have been made righteous.” It’s like Mrs. Eddy says, “The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible” (200). She says, “Man is by no means a material germ rising from the imperfect and endeavouring to reach Spirit above his origin. The stream rises no higher than its source” (246). “Man is God’s reflection, needing no cultivation, but ever beautiful and complete” (527).

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Mrs. Eddy says, “They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin” (290). I always think that passage there, “therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,” means that when we take this Christ standpoint, when we begin to think from Christ in divine Science, and we begin to think out from God instead of working up to God, we shall find that we are anointed above the thoughts that follow us, you might say, that we have dominion over our thoughts, that we have

dominion over our consciousness. You see, all the time this man is bringing out the standpoint that we are the one infinite Being expressed, that there is not God and man, there's only God going on, and when we see this and when we start to act as ideas, not as people entertaining ideas, but as ideas, we shall find that we have dominion, we are higher, you might say, in our outlook, than thoughts, we are ideas. We are higher you might say, than the thoughts which follow us, that's what that "above thy fellows" means, I believe, and you know we often take this standpoint in healing. You have a very vital conscious sense of an idea, and all you're conscious of is the idea, and you're the idea, and the idea is you, and you're so conscious of this that it operates spontaneously. At another time you may wait and work things out until it's as if an angel comes to you and starts to show you what the picture is, and then gradually you work through it.

I believe that when we take this standpoint of Christ in divine Science, or we start to think more consciously from this standpoint, we're going to live spontaneously and with dominion and authority and we're going to have a sense, you might say, that we're in the world but not of it. I am sure that many, many times we get that sense coming to us, but if this is Science I don't see why we shouldn't have this sense coming constantly if we culture it, so that it comes true what Mrs. Eddy says, "Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?" But if we begin to take this standpoint, which as the week goes on, will become clearer and clearer to us all, we're going to have such a sense of being God in action, of being the one Principle operating, that our problems are not going to look like our problems anymore, our personal problems, difficulties that we have, but we're going to solve them as lies about Science, and we're going to see what the Truth is in Science; we're going to operate from the standpoint of absolute oneness with our Principle rather than thinking of ourselves as persons studying Science and using it, which is the old way of working up to God.

I feel I'm just beginning to touch this standpoint, and yet all the time Hebrews is forcing it upon one, — this standpoint of impersonal being, where we're operating from Science, from being facts in an infinite Science. That doesn't mean that Being is cold at all, because what could be more warm, more lovely, than having all the time a sense of dominion, a sense of authority, a sense that one man's good is every man's good because it's universal Science, a sense that in working out one

thing which looks like our problem, we're working something out for all mankind, because it's a problem of Science, not a personal problem. How lovely it is to feel that we haven't got to wait and wait for the moving of the waters, for an angel to come and trouble the waters, as it were, but that we can operate straight away from our consciousness that we are the Christ, Truth, operating. Now, to my mind, this is a kind of goal that one has constantly before one, and the more we entertain it, the more we think about it, the more we culture it, the more it's going to come into our experience. Sometimes I've thought to myself, That's such a high standpoint, it's such a wonderful standpoint but — Not yet, Lord, because it's really a bit too high at the moment. But I was thinking the other day, if it's Science this is the standpoint, and if we are willing to take it, (which means being willing to give up a personal sense of ourselves for our divine individuality, which is not absorption into God, — it's infinite, colourful individuality different from every other individuality,) if we're willing to accept that then it's going to be so wonderful and bring such a sense of conscious dominion. It's up to us; we know what the Truth is to a great extent. We know that if we open our thought to impersonal divine Science, that it will come in and use us, but we hug our tatters about us, we don't want really to let go of a personal sense of ourselves; whereas if we once did, (and you and I have done it time and time again,) it's far more wonderful than anything that we can conceive of, far more full of dominion and authority than anything that we've conceived of in a personal way.

All the time this writer of Hebrews is saying this to us. I didn't realize at the outset that that is what he is saying, but if you take references to the statements he makes and you follow them up in Mrs. Eddy's books, you'll find your thought being forced to accept this standpoint. At first glance you don't know he is saying it in the text, because on the surface until you've thought and thought about the text it's not so easy to understand, but if you take a verse and you really think it out and think, Now what does that mean? And you put it into everyday language and you try and see what it means to you today, you'll find your thought is pushed high to accept this standpoint again and again, and really it's the most natural standpoint in all the world, because if Truth is Science and that is the fundamental nature of Truth, then it's the fundamental nature of you and me and all men, something that we're coming home to, this sense of the one Being.

I'd like to read you out of one of Mr. Doorly's Verbatim Reports on the Bible what he says along these lines. He says, "In Christian Science we have a divine infinite calculus, and we are now beginning to regard that divine infinite calculus from the standpoint of Science, and we are beginning to see it subjectively from the standpoint of oneness. We are going to think more and more in terms of infinity and of idea, and that will force us to recognize that the only thing in the world that matters is idea. We don't need a pocketful of money or a body full of health. We call that material body our body. But this mortal belief called a body says we're inside it. It possesses us, it tells us when we are hot or cold, angry, or sleepy. It doesn't belong to us; as mortals we belong to it. It tries to control us with the belief that we live inside it." Now that's the whole thing. It tries to control us with the belief that we live inside it, and even when we're studying Science we still think that we take Science, we put it in here, we think about it, and then we use it. We still think that we're living inside this thing, but Science doesn't say that. It says that we are idea, not matter. The minute we think in the realm of idea, we shall begin to accept the divine infinite calculus. Idea is always infinite, indestructible. If idea is infinite and we're idea, we're infinite. We're not a lot of mortals sitting here confined in a room underneath a lot of flesh. We're infinite. It's an amazing conception, but we are infinite ideas. John Doorly continues, "Idea is always infinite and indestructible, and as we think in terms of idea, we shall think in terms of oneness." Now, thinking in terms of idea is thinking in terms of the Son, — not so much of the angels, it's thinking in terms of the Son, and when you see that you're idea, I'm idea, everyone is idea, then you begin to see that working out any problem is working it out for everyone, because you're working it out in the realm of idea, which isn't localized in personal bodies. "We shall see that Principle is forever interpreting itself to itself as one ideal, translated to us as a divine infinite calculus of ideas; when we begin to think that way, we are going to think with power. We are going to have real healing." Aren't we going to have real healing when we see that you're not engaged in trying to make ourselves personally healed, personally better, or help another person to get personally healed? When we begin to think in the realm of Science we're going to see that we're engaged in demonstrating Science, infinite Science, infinite ideas. When we start to think that way we're going to have this first attitude I spoke to you about, we're going to say, "I don't care about my personal body, so to speak, I care about Science, I'm going to work this problem out scientifically, because Science is true. I'm going to work

to demonstrate Truth, not to try to heal my body.” And when we start to do that, as John Doorly says, “We are going to have real healing, which means the overcoming of sin, disease and death. The healing of the body is the beginning of Christian Science, but it is the overcoming of sin, disease and death which mankind needs most, and we are going to see that in the most wonderful way.”

The great change now taking place "that was 1949, but I think 'now' is now myself" is that we are beginning to think and live and move and have our being in the One, and not in something which seems to be apart from that one. We are finding our lives 'hid with Christ in God,' and as we understand that, then Truth and Spirit the divine infinite calculus of ideas, operating through order and Science and system and metaphysics is going to break on men's thought, and they are going to say, "Why, of course this is true." You know how today every man who is thinking is saying, "We must have a science of man," not a science of persons or individuals, but a science of man, one infinite man. "I believe that that hardest of things is going to happen: the Jew is going to accept Christianity and consequently the Christ" — it's interesting we should read that in view of the whole message of Hebrews, — "And not only the Jew. 411 these prophets — Isaiah, Micah, and so on recognized that all men would have to accept the Christ-idea. They saw, as few others have seen, that there is only One, and that that One is infinite, infinite Life, infinite Truth, infinite Love, infinite divine Principle."

"Let's now recognize that we must be metaphysicians, thinking from the basis of oneness. We have spent a great deal of time thinking up to that oneness, honestly and sincerely but now we must think in the realm of infinity, not of a few isolated concepts. You can think all the 2 plus 2 equals 4 you want, and the more you think about it, the more there is. Let's begin to think in the realm of infinite Life, infinite multiplication," — not my life, your life, our life just here; we think this is life, but Life is an infinite proposition — "infinite Life, infinite multiplication, infinite individuality, infinite resurrection, infinite exaltation, infinite fatherhood, infinite inspiration, 'infinite progression. Let's think in the realm of infinite Truth, infinite consciousness, infinite form, infinite Christhood, the infinite Physician, the infinite Surgeon, the infinite Redeemer, the infinite Restorer. And let's think in the realm of infinite Love, in the realm of fulfillment, glory, beauty, holiness, motherhood, perfection, protection, all that constitutes Love. Let's get into the habit of thinking in those terms, because it is true that as man 'thinketh in his heart, so is he.' The



things which we are now thinking are dynamic, they are ‘God with us,’ and they operate in the realm of pure Science, which proves itself and is irresistible.”

“That is the difference between what we have been doing and what we are now beginning to do, and it is as great a difference as it could be. What is really happening is that your thought is passing from the objectively subjective to the subjectively objective.” Now that’s just what is happening to us, you know, that although we may have been thinking up to God, now we’re beginning to think out from God. Although we’ve been seeing the necessity of thinking this latter way probably for several years, I feel that now it’s starting to crystallize in our thought in a greater way than ever before, this subjectively objective. John Doorly continues, “The objective has comforted and strengthened and helped us, and we need it, but in the realization of the subjective we shall transfer our efforts from seeking, finding and using, to being. We shall understand and recognize the fact of one infinite Being (V.R.61:9-10).

I’m sure that tonight what we have really done is to transfer our thought to this standpoint of thinking out from God, and that’s the standpoint that we’re going to think from for the whole of this week.

Now, I’d be awfully grateful if you have time if you could do a bit of homework. It’s entirely voluntary, but I think it would help, and it’s this: there are four Verbatim Reports of Mr. Doorly’s that have several pages that do define so clearly this standpoint from which we’re thinking, and if you could give some time between now and tomorrow night to reading them through, — you don’t really have to study them, because you just want to get the feel of them, that’s the important thing. If you could just read them through before tomorrow night I think you’d find it so helpful. These are the numbers: Report No.58, pages 3 to 16; Report No.59, pages 3 to 16 (they both really say the same sort of thing, but it’s just said slightly differently); Report No.60, pages 9 to 11; and Report No.61, pages 3 to 10. If you’d just like to read those through and get the feeling of what Mr. Doorly says there; it’s where he spoke at the beginning of the prophetic age of the coming of the Christ, and he gave this wonderful standpoint which I’m sure we’re going to lay hold of so much more clearly by the end of this week, he gave this wonderful standpoint of the Christ. If you get time to read those pages, I think you’ll all feel that it sets the stage, because it does tell in there of Revelation and of the city foursquare, and remember that during this week we shall be considering

the twelve gates of the city, which are the Christ in divine Science. I always feel when you're setting the tone of a book at the beginning that somehow or other you've got to get into the rhythm of it and get into the feeling of the standpoint you're speaking from, and once you do that then everything starts to flow, everything starts to come into place.

In connection with this week, I keep thinking of that line from Mrs. Eddy's poem, "The Mother's evening Prayer," "Keep Thou child on upward wing tonight." Let every one of us remember that, — "Keep Thou my child on upward wing tonight," because this high standpoint of looking out from God, which is supremely natural, needs mothering in thought, it needs the recognition that the divine motherhood of Love has eternally fulfilled all things. "Keep Thou my child on upward wing tonight."

### **Talk No.2 — Part 1.**

I was reading today where Mrs. Eddy says that "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, then when she counts her footsteps in endeavoring to reach it" (426), and I've been thinking in connection with Hebrews, that it is a high goal, but it is so true, that if we always have the high goal before us, it is so much easier. I have often said how time and again I like to think of myself not as born many years ago and as having lived in time with certain experiences and so forth, but I like to think of myself as living now, coming out of Principle now, chopping off all the yesterdays and starting absolutely fresh right now. I like to remember that every moment is quite new. We're as old as God, Which is new, — new every moment, fresh every moment, — and let's think of ourselves here today not as people, of varying ages and experience sitting in a hall, but as a lot of bright, new, glistening ideas, all fresh, just "off the belt," as it were. I love to think like that, because then you can drop anything that's happened today that hasn't been good, or even that's been good, you can drop it all, and start right now clear and clean—out from God. Mrs. Eddy says, "The robes of Spirit are 'white and glistening'". "That's how I love to think of an idea, all new and white and glistening, "like the raiment of Christ." And then she continues that statement with 'Even in this world, therefore, 'let thy garments be always white'" (267). I was just thinking of the launderers in this

audience! I feel we want to be always freshly laundered and straight from God, always new. That, to my mind, is having the high goal always before our face, - coming straight out from God, new and fresh and clean every minute. All that mortal mind has classified us as all that mortal mind says we've been through, all the past, just chop it off and start off new every moment. When you do that, you open your thought to such enormous possibilities of spiritual vision. It's a wonderful thing to do, and to do constantly, also to do if you're helping people and it would seem as though some problem has taken a long time to work out. That is just what mortal mind says. It hasn't really taken a long time at all, because every minute is new, and what you are thinking today in connection with what mortal mind might call a case of long standing is not what you were thinking yesterday; if we could see that really the thing has never been of long standing, it has never been at all because it's just a part of the dream, and then think spontaneously from God, anything unlike God would naturally just disappear, so I love to keep on starting anew, starting afresh.

Mrs. Eddy says in that wonderful article on "The New Birth," which I often read, "The new birth is not the work of a moment. It begins with moments," — now those are the moments when you see that you've just come from God this minute, and at this minute, and at this minute, having everything that God has. She says, "Time may commence, but it cannot complete, the new birth: eternity does this;" — and eternity is this continual sense of oneness. And then she goes on, and really gives a wonderful picture of what we were thinking and talking about yesterday. She says, "In mortal and material man, goodness seems in embryo. By suffering for sin, and the gradual fading out of the mortal and material sense of man," — isn't that "these days will appear as mortality disappears?" It's when we start to understand those days of creation, the gradual fading out of the mortal takes place, and she continues, "thought is developed into an infant Christianity; and, feeding at first on the milk of the Word," — that's what we do when we study those days of creation, — "it drinks in the sweet revealings of a new and more spiritual Life and Love. These nourish the hungry hope, satisfy more the cravings for immortality, and so comfort, cheer, and bless one, that he saith: In mine infancy, this is enough of heaven to come down to earth." Don't you think we sometimes have that feeling, especially *when*, like the Children of Israel, we've reached some kind of a Promised Land and we say in our infancy, "Now this is enough, this is wonderful,

what Science has brought to me, a happy home, lovely relationships, health, and so forth.” But then, if you’ re in earnest, this happens: “but, as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christ like,” we’re coming into the Christ, as they did in that third thousand years, —”that one saith: The Principle” — now that’s that fourth thousand years we talked about yesterday — “of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man,” — now that’s what those prophets were saying to the Children of Israel: Return to your God, return to your God, “and these claims are divine, not human; and man’s ability to meet them is from God;” — of course it is, because all that Principle is doing is claiming its own idea, — you and me, —expressing its own idea, and so our ability to meet the demand of our own cause is from that cause itself, forever saying “This is my beloved Son, this is my beloved Son,” and as we hear that call we have to respond to it. But the response and the call are of the same essence, the same nature, the same source; — “for, being His likeness and image, man must reflect the full dominion of Spirit — even its supremacy over sin, sickness, and death.”

Then Mrs. Eddy says, “Here, then, is the awakening from the dream of life in matter,” — now we’re coming into this fifth thousand years of Life, — “to the great fact that God is the only Life” — she puts that in italics. Isn’t that what Jesus demonstrated? His whole demonstration was that there’s one Life without beginning and without end, just one Life, — “I and my Father are one” (John 10:30). He said, “I am come that they might have life, and that they might have it more abundantly” (John 10:10). But by this, Jesus didn’t mean that he came to give us more abundant life in this body so that we should live till we’re 155 or something like that; he meant that if we see that there’s only one cause, one expression, one Being going on, and we recognize that and identify ourselves with it, we shall have an abundance of inspiration, a consciousness of what real Life is, and then, naturally because there’s one Life, only one Life, it means that this life experience here will be abundant, this life will be fresh, full, inspired, this life will have a semblance of no beginning and no end, until we shall do as Jesus did — ascend. He was so sure that he had only one Life, that he didn’t even have to die out of a false sense of life into another sense of life, and another sense of life, until the true sense of Life came. He knew there was one Life.

Mrs. Eddy goes on, “therefore, we must entertain a higher sense of both God and man.” That’s what we’re doing in Hebrews; we’re entertaining a higher sense of both God and man. “We must learn that God is infinitely more than a person, or finite form, can contain;” — that’s what we’re seeing. We don’t take God, put Him into this finite form and demonstrate Him; we’re seeing that God is our very being. We are the ideas that we entertain of God. We’re not a container for ideas we are those ideas. “We must learn that God is infinitely more than a person, or finite form, can contain; that God is a divine Whole and All, an all-pervading intelligence and Love, a infinite Principle; and that Christianity is a divine Science.” This is taking us into Christianity and into Science. “This newly awakened consciousness is wholly spiritual; it emanates from Soul” —of course it emanates from Soul because it emanates from that which is our true identity from everlasting to everlasting, it emanates from spiritual sense — “instead of body,” — instead of believing that we, as bodily persons, are thinking our way to heaven out of this thing and into another thing, we recognize that spiritual consciousness emanates from Soul, our incorporeal identity, and she says that this “is the new birth begun in Christian Science.” And then further on, she says that here we “stand face to face with the laws of infinite Spirit, and behold for the first time the irresistible conflict between the flesh and Spirit.” And that’s the whole thing that we’re seeing, that as we begin to accept Science it means accepting the allness of Spirit and the nothingness of matter. If you take “The New Birth” (Mis.15-20) and read it, you can trace your own development, the development of the idea, the development of any idea that comes to you. It’s the most wonderful thing of the story of true spiritual birth, and I feel it’s very much what is happening to us as we take this book of Hebrews.

Now we must get on. What I thought I would do just to bring us up to date, as we’ve only done nine verses, is to read a little summary I wrote out of each verse, and if you follow it in the Bible you’ll see that I’ve just put it into modern terminology, and it will bring us up to where we are today.

As you know the standpoint of Hebrews is the Christ in divine Science, that’s its standpoint. The first-chapter and four verses of the second are taken up with stating that standpoint, and the rest of the Book brings out what Christ in divine Science means. Now take verse 1... “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.” This is what I think that means:

Many times and in many different ways God has spoken to us through a material sense of a situation disappearing and the truth about it becoming apparent that's prophecy. This has been a working-up sense of the Word, to arrive at Truth. He "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" this is how I would translate that: Now, with the understanding of Life, Truth and Love, ("these last days"), Principle is interpreting itself through the Son, the whole Christ, the full manifestation of God. Today the Christ is Science, the Truth about God, the Truth about everything, the divine infinite calculus. It is the operation of the Christ that has made the civilization we see today. Verse 3: "who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" — This Christ expresses the threefold essential nature of God, and it translates itself in the human to deal with animal magnetism so that we can rest in our at-one-ment ("sit down on the right hand"). Jesus "purged our sins" by analyzing, uncovering, and annihilating the whole belief of life, substance and intelligence in matter. He saw through it, he saw the substancelessness of it. How can we ever sit down on the right hand of Principle, — rest in the understanding of Life, Truth and Love, — unless we begin to lay down the mortal concept, as Jesus did? Verse- 4: "being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." — The Christ, the divine infinite calculus, the working out from God sense, is better than the working-up sense, angels. Working out from God means that man has all the qualities that God has, by inheritance, whereas working-up often involves just thoughts leading to God. At this point, it reminds me of a lovely thing my mother said to me today. She said she was thinking about the Son, and there came to her that parable of the prodigal son, and where the Father said to the son who was with him, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31). And she said, "Isn't that the true sense of the Son in divine Science?" and I thought it was just beautiful. It often says here, "by inheritance," "he inherited," and so forth, which gives that sense that we're seeing today that we're ever with God, ever one with Science and all that Science is we are, — "all that I have is thine." It's a beautiful sense of the Son, I think.

Verse 5: “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” — Divine Principle knows only the changeless nature of its infinite ideal, and the inseparability of its ideal from it, even as Father and Son are one.

Verse 6: “And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.” — The working-up process must bow down to the Christ, or the infinite calculus, as it dawns on man, or comes to the flesh or “into the world.” Verse 7: “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire”. — The working-up sense is the days of creation appearing, which are the angels as spirits, and the consequent disappearing of mortality are the ministers as a flame of fire, destroying mortality,

Verse 8: “But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom.” — The divine infinite calculus is for ever and ever, wherein man is righteous because he is made righteous, not because of improving matter Verse 9: “Thou hast loved righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” —divine Science, Christ, Truth, removes all ignorance and sin (290) — that’s what Mrs. Eddy says — because the ideal is eternally righteous. This gives us dominion over our thoughts. We are lifted above the thoughts, which follow us. As we identify ourselves with the Christ we no longer reach up, but out. We are above our thoughts, or have dominion over our thoughts, so to speak.

That’s as far as we got yesterday, and quite a good illustration of the place of those angels and the difference between the objective and subjective standpoints, comes to me when I think about driving a car. When I was learning to drive a car, — or, rather when I’d just begun to drive a car I was thinking all the time, Now, what do I do? Do I put my hand out first or change gears first, or what do I do first? All the time I was consciously waiting for, you might say, an “angel” to tell me what to do. A thought had to come to me *to* do something. (Very often the ‘angel’ was Mr. Doorly telling me what to do). But it was a sense of not being absolutely at one with the principle. And then I remember so consciously getting to a point where I didn’t know I was driving, and I almost felt “fey” about it, I was driving automatically. But then I suddenly thought, Yes it has become a subjective thing to me, and in that case there wasn’t a message from the principle of driving to me, as

it were, but I was one with it. Now that's a very mundane illustration, but it does have a sense of being better than the angels in a very mundane illustrative way. I'm sure the sense of this Son is when we see that "all that I have is thine," really, — All that I am thou art, individualized, because we're not the whole of God; all that God is we are, individualized. That's the sense of this Son as better than the angels. He goes on, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." It says in one of the Commentaries that the belief in earth and heaven as two things will pass away. That's a wonderful sense, isn't it? It's what we've been saying all-the time, — the belief of earth here and heaven there that we're getting to, is going to pass away in time and we're going to see that there's only one infinite Being. A new heaven and a new earth, as St. John says in Revelation, will come to us, and I feel verses 11 and 12 also mean that the way the idea appears throughout the ages, the growth of it, the development of it, how it came as one thing to Abraham and another thing to Jacob and another thing to Moses, and another thing to the prophets and to Jesus and so forth, all that changes and changes and changes. The outward manifestation of the spiritual idea changes and changes, but the Principle remains the same; the Principle is unchanging. Mrs. Eddy says, "As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground" (224). And you know that lovely reference, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle," — ...the immutable, the unchangeable Principle... "is unfolding Life and the universe, ever present and eternal"(306).

And then it goes on, "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" On the right hand of Principle is Life, Truth and Love. You know how we saw that angels are the objective sense, and emphasize Mind, Spirit and Soul, or Soul, Spirit and Mind; either they lead us to Principle, — at one time through the prophets, another time through Jesus, another time through Mrs. Eddy's revelation, — or they translate Principle to us in a way that we can understand as a comforter of some kind. They



either lead us to divine Principle, Life, Truth and Love, or translate divine Principle, Life, Truth and Love to us. Divine Principle, Life, Truth and Love, is unchangeable, so the angels don't sit on the right hand, as it were. I don't think angels sit very much at all, they're always very active, they're always changing and doing things. It's a sense of the eternal changing of the idea, and so that's why they have wings. But this sense of Principle is absolutely changeless, and it's wonderful that is. Sometimes one may think a changeless Being sounds cold, but how warm and lovely and comforting it is at any time under any circumstances, whatever one has been through, to be able to turn and in a second that Principle is full, rich and meeting your need. Although you may have been through hell for days, that hell can change in a minute, because that Principle is unchanging. If it was a changing Principle it would be hopeless. There wouldn't be any comfort in that at all, but because it's an impersonal, changeless Principle, as you turn to it it's there in all its fullness, all its richness, all its comfort for you. I love this sense of the unchanging Principle.

Now, if you take that chapter 1 that we've just done and look at it for a moment, you can see that although it's the Christ in divine Science all the way through nevertheless it has a fourfold presentation, and I feel it goes like this: The first verse is a sense of the Word. This is all the Christ in divine Science, remember, in the first verse it reflects the Word, the prophets; in the second and third verses it reflects the Christ. It says God spoke to the prophets through the Word, but now He speaks through His Son, and it describes the nature of that Son or Christ in verses 2 and 3. Then you might say it describes the operation of the office of Christ, and verses 4 to 9, which are all about angels, give a sense of Christianity, because they present the operation of Christ; the angels lead you to the Christ and translate the message from the Christ, but the Christ itself is unchangeable. It seems to be the Christ reflecting Christianity. And then from verses 10 to 14 you get the most wonderful sense of Science really, — the unchanging Principle, the foundational sense of “undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine, Principle.”

Now in this Chapter 2, which we have arrived at, it's as if it were showing us how we must be obedient to the ordered way and then it gives the ordered way through the gates. So in these first four verses of Chapter 2, we get again a sense of the

Word, Christ, Christianity, and Science, really saying, we've got to be obedient to the ordered way. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." It's wonderful that we should "give more earnest heed to the things which we have. You remember how Mr. Doorly used to say that we must think over those days of creation and the synonymous terms for God that we must go over them and over them and over them, and that is the ordered way of the Word, which becomes to you a living Word. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;" — now we come into the Christ; — "how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord," — that's the Christ sense, this great salvation, this sense of "Life, Truth, and Love understood. And demonstrated as supreme over all" (593), which is Mrs. Eddy's definition of "salvation;" "which at the first began to be spoken by the Lord," — and certainly proved by Jesus in his demonstration of the Christ. And then we come into Christianity, — "and was confirmed unto us by them that heard him;" — isn't that a lovely sense of Christianity, because Christianity is that which confirms the Christ through accepting it?" Christianity is always the standpoint of acceptance, Love, and when we're operating from the standpoint of Christianity we're operating from the standpoint of accepting the Christ-idea everywhere, seeing it everywhere, glorifying it everywhere, and thus proving it everywhere. Then I feel we come into Science; —"God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will?" Always in Science you get there's one will, one person, one way, one everything.

And now we come to these twelve gates of the city foursquare, so before we begin this, I'll just read you one or two things Mrs. Eddy says about these gates. As I said to you yesterday, when I came to study this, I found that after this introduction, (which seems so essentially an introduction to me,) you then got, as it were, twelve different aspects of the Christ, and it seemed as if it was showing you how this Christ, this high standpoint in Chapter 1, came down and met the human need. Knowing that the standpoint was Christ in divine Science, as it seemed to me, I looked up everything that Mr. Doorly had said about Christ in divine Science, and one of the things that he says, of course, is that it corresponds to the gates of the city foursquare in Revelation 21, where that city is described, you get the city

foursquare which is divine Science itself (Vs.10-11), the *wall* of the city as the Word in divine Science (v.12), the gates of the city as the Christ in divine Science (vs.12-13), and the foundations of the city as Christianity in divine Science (v,14). And I began to see that these twelve subjects corresponded to the three gates on the north symbolizing the Word, the three gates on the east symbolizing the Christ, the three gates on the south symbolizing Christianity, and the three gates on the west symbolizing Science, all from the standpoint of divine Science. So we're going to think of the Word, Christ, Christianity, and Science from the standpoint of divine Science, and therefore we're going to think in terms of Life, Truth and Love, and divine Principle, Love.

Mr. Doorly said of these gates, "As one grasps the foundational meaning of each of the four sides of the 'city,' one then discerns how each side reflects the other three sides. At this point one understands the meaning of what are termed the twelve 'gates'." So, if we take as an example the first three gates on the north, it means that we're going to see on the north the Word of Life in divine Science reflecting Christ, Truth, reflecting Christianity, divine Love, and reflecting Science, divine Principle, Love. Those are the three gates on the north. Each side reflects the other three, and that constitutes the gates. Now, it's not going to be complicated in the very slightest, because what are we going to see? In this first gate, on the north, for instance, we're going to see the one Word of Life in divine Science, that means the one infinite Being, operating through Christ, Truth. So we're going to see there's one infinite Being translated to human apprehension through Christ, Truth, because Mrs. Eddy says that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (583). Mr. Doorly said, at one point, when he was talking of these gates, that they give a slightly more relative viewpoint than the four sides of the city, and he continues that passage I just quoted to you by saying, "This number 'twelve,' used by St. John, was a symbol of authority. One now begins to understand the power of demonstration, or in other words, thought passes through the 'royally divine gates' (S. & H. 575), and enters that state of consciousness depicted by the 'city of our God' (S. & H. 577). Here absolute Christian Science elucidates scientific metaphysics." That's "The Pure Science of Christian Science", p.26. These gates give a slightly more relative sense than the four sides of the city, and so it means that we're re going to see how this Word of Life — the one Being, this one Christ, Truth — the one Son of God, this one

Christianity — divine Love, the infinite All, and this one Science — the infinite One, divine Principle, Love, can come to us. It looks as though it's coming to us but really it dispels this dream, and this dispelling of the dream looks to us as though Christ, Truth, comes to us and translates itself to us and talks to us and comforts us and heals us and regenerates us and so forth, but in reality it's how this one Christ dispels the mists of mortality.

When Mrs. Eddy is talking about these gates, she says, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free," — there is the four, — "not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is" (171). She says again, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way." That's what we're going to see, Christ in divine Science showing us this way. She continues about this way, "It is to know no other reality — to have no other consciousness or life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses" (242). You know, that's what we've been seeing all along really, that we've got to have no other consciousness of life than good, God and His reflection. That's got to be our consciousness of life, — God everywhere, —but in order that it may be intelligent we have to have the consciousness that is indicated by these gates, because you'll see as we go along that these gates are a wonderful answer to a trend of thought that would try to be just absolute, because it shows you that these gates open both within and without, and that although there's only one Being, nevertheless that one Being translates itself to translate us out of matter, or we have two Beings, — God expressed as a wonderful spiritual Science, and a life we live here. There's one Being, and the Christ shows it so clearly through divine translation.

Mrs. Eddy also writes in "The Apocalypse," when she's talking of the Revelator: "With his spiritual strength, he has opened wide the gates of glory," — with his spiritual strength, it's our consciousness of the divine infinite calculus of Spirit that opens these gates. "With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy" (571). There are the four

again. In Revelation, it says this, “And the twelve gates were twelve pearls, every several gate was of one pearl” (Rev. 21:21). Mrs. Eddy writes of that description, “The gates thereof he declared were inlaid with pearl, — likening them to the priceless understanding of man’s real existence, to be recognized here and now” (Mis.30). Isn’t that a wonderful thing, that what we’re going to see is “the priceless understanding of man’s real existence” as the only existence, not to be seen at some future date, but to be recognized here and now? That’s what we saw so clearly yesterday, that this wonderful oneness of being is here and now; it’s not going to be, it’s right here and now, and it’s true that “Beloved, now are we the sons of God” (1 John 3:2).

So now we’ll start at verse 5 and we’re going to see the Word of Life operating as Christ, Truth. What we’re going to be conscious of is the spiritual meaning of the Word and the feeling of the Word, the spiritual meaning and the feeling of the Christ, and so on. We’re not going to see Mind, Spirit, Soul, Principle, Life, Truth, Love — Principle, Life, Truth, Love, Soul, Spirit, Mind, — just an accustomed order of symbols like that. We’re going to feel this one Being, this living Word of Life, this one creator, this one cause, — we’re going to feel that sense of the Word. We’re going to see that one Being operating as Christ, Truth, operating as the Son, which translates itself right down to the human. So we’ve got to be flexible and we’ve got to be awfully big in our thought, and I know we all can be because we all feel this, — all of us here do begin to feel the Word. The Word isn’t to us Mind, Spirit, Soul, Principle, Life, Truth, Love on a piece of paper, — it isn’t an order like that, — it’s the feeling of the one Being, the one flow of divine ideas of which we are firmly a part. And remember, divine Science is not a separate thing from absolute Christian Science and Christian Science. Divine Science is when we see that there is only God going on, and that our being is the operation of Science or the one plan of divinity. “Divine” means “of God”, and it’s when we’re so conscious that this isn’t just an interesting system that we’re studying, this isn’t just words or symbols, but there is just God going on—there’s just infinite Life, Truth and divine Love, — and when we’re conscious of that we’re thinking from divine Science. So when we’re conscious of the ceaseless flow of divine Being, that’s the spirit of the Word as a whole, and then we’re thinking of the Word in divine Science. When we’re conscious of the form of that flow, — that it isn’t just a nebulous flow of ideas, but that it has form, outline, tangibility and so forth, then

we're conscious of that Christ form, we're conscious of the ideal, we're thinking of the Christ in divine Science.

So we're going to see here the Word of Life, the one Being, coming to the flesh through Christ, Truth. Verse 5: "For unto the angels hath he not put in subjection the world to come, whereof we speak." Remember we saw yesterday that whenever we get this "world to come" we can call it Science really or divine Science, and he says here that we cannot operate in the realm of Science with merely an objective sense. "But one" — that was the Psalmist — "in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor and didst set him over the works of thy "hands": it's almost as if he's just given them this wonderful exalted standpoint and then says, "Yes, that's all very well but what is man? What is this going on down here? How does it have anything to do with what has just been stated in that first chapter?" You remember Mrs. Eddy says that the son of man is "the highest human concept of the perfect man" (482). And when she's talking of this son of man, she says, "Jesus as the son of man was human: Christ as the Son of God was divine" (Mis.63). It's so clear when you read Mrs. Eddy's references to Jesus and the Christ that Jesus was never a mixture of Spirit and matter. He wasn't a mixture of a Christ selfhood and a mortal. He wasn't a container for Christ made for Jesus, but this Christ forever translating itself and dispersing the mist of mortality or belief in material existence produced what looked like Jesus. I see it from the subjective standpoint like this: At the point of fatherhood the mist cleared so much that it produced the man Jesus. It looked like the man Jesus to those who were looking upward through the mist, but to Jesus he never lost sight of the fact that he wasn't the mist getting better, but he was the Christ dispersing the mist, therefore he never died, because he never had to get out of the mist. He always saw that he never left heaven for earth. True it looked as though the Jesus had to work that out, but at the same time his true selfhood, his Christ selfhood was unchanging forever, and this son of man was the concept of Jesus from our limited and human standpoint, but divinely the Christ was all there was to Jesus. Now we're going to see this point clearer and clearer as we go on. Mrs. Eddy says, "Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material. Jesus was the son of Mary, therefore the son of man only in the sense that man is

the generic term for both male and female.” So Jesus was the son of man in that he was the son of this concept that man is a material being, but she goes on and she says, “The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man. The Science of divine metaphysics removes the mysticism that used to enthrall my sense of the Godhead and of Jesus as the Son of God and the son of man” (Mess.’01:10)

Then in verse 7 we had this sense of “Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands.” I always feel that that reference that we took yesterday gives that sense rather wonderfully, where Mrs. Eddy says, “At first, the babe Jesus seemed small to mortals; don’t you think that gives the sense of being lower than the angels? — “but from the mount of revelation, the prophet beheld it from the beginning as the Redeemer, who would present a wonderful manifestation of Truth and Love” (Mis.164).

Hebrews goes on, “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.” Now isn’t this wonderful? You see, it’s just the point that we’ve been talking about, that man was made with dominion, Mrs. Eddy says, “*Man*, governed by his Maker, having no other Mind, — planted on the Evangelist’s statement that ‘all things were made by Him (The Word of God) and without Him was not anything made that was made’, — can triumph over sin, sickness, and death” (231). That’s man, man in God’s image and likeness with dominion, but it’s as if the writer of Hebrews says, “Don’t fool yourself. We don’t yet see all things put under him.” And to me that is the truth about this absolutist sense of, We have dominion, we’re man, and we’re like God, and we must stay in the absolute, — and then we do the most terrible things in human experience, but we say it doesn’t matter what we do here because there’s only the absolute. Now I think that this man is saying, “You’ve got to face up to this. We know man was made with dominion, we know that there’s only one thing going on and that’s God, the one Being, and we’re His image and likeness, but we don’t yet see that demonstrated, so don’t fool yourself. You can’t say there is sinless being and then sin, as it looks to human sense. You can’t say that there’s purity and incorporeality, or something like that, and then be corporeal and think corporeally, because you can’t fool yourself about these things.” He then brings in Jesus,

virtually saying, “That’s the whole point of Jesus’ demonstration. That’s why the one infinite Being manifested itself as Jesus Christ.”

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” Now whenever I read “death” anywhere I never think of it as just what is humanly called death. I’m sure it means being born into this human experience or believing that we were born into this human experience, and that is what Jesus came to show us. You might say he come to taste this human experience to show us its utter unreality. Listen to Mrs. Eddy’s definition of death, for it is really a description of the belief in this material existence. She defines it as, “An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.” Isn’t this body thing the opposite of Life in every way, because it says that it’s finite, it says that it begins, it says that it ends, it says that it’s affected by the comings and goings of this experience, but the truth is that Life never began, it never ended. You never began, you’ll never end. Your life is not in this thing sitting in a room here. Your life has always been one with God just like that Christ that we talked about, one with God. Your life is never affected by the comings and goings of mortal experience. Mrs. Eddy says, “Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man’s dominion over the whole earth” (14). That’s what this writer was saying here. Mrs. Eddy goes on in this definition of “death,” “Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free: from one belief only to be fettered by another, — I think that’s a perfect description of this existence when we think of it from a material standpoint. We fret ourselves free from one belief only to be fettered by another, but it’s all a lie, it’s not true, — “until every belief of life where Life is not yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being” (584). Mrs. Eddy says that “Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death” (25).

I’ve got such a lot of references that I’d like to read, but I’d better not do so or we shall never get on. There’s one lovely passage, though, where Mrs. Eddy is talking about Jesus’ birth. Here in verse 9 it’s saying that this one infinite Being, this one Life, this Father, has a Son. You wouldn’t know that a father was a father unless he



could prove a son, would you, and it seems as though this one infinite Life proved its manifestation, its Son, through Jesus coming to earth. The Christ in divine Science always shows us the way through the Son, —through a form or manifestation that is tangible to us in some way, Mrs. Eddy says that Jesus' birth took place in this way: —“The illumination of Mary's s spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth,” — Christ in divine Science, — “demonstrating God as the Father of men” — Life in divine Science. “The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed” (29). When I was reading this today I thought, Yes, in this period if we begin to take on true womanhood, every one of us, and we begin to have that spiritual sense of creation which silences “material law and its order of generation,” which silences the belief in material creation we shall bring forth, I believe, not what looks like a material child, but I think we shall give birth in this age to this concept of generic man that we talk of so much, this concept of one man, one universe, this concept of universal Science, because it's a similar thing really that's happening collectively today as happened with Mary bringing forth Jesus. You might say that Mrs. Eddy bringing forth Science was a similar thing. Whenever spiritual sense, true womanhood, lifts its thought, it gives birth to something, it must, but today I think it's coming to every one of us. I'm sure that's the difference, that every one of us who loves this idea, who sees spiritual being, to whom it matters more than anything in all the world, — every one of us is going to bring to this world, (that is what it will look like,) this understanding of generic man, so that all men will, become “kings and priests unto God” (Rev.1:6), and we shall no more teach our neighbor, “Know the Lord; for all shall know me, from the least to the greatest” (Heb.8:11). Today the difference is that as we identify ourselves with this one Life, this one Father, this one Being, and we see that all there is to us is this divine Life, then I think that every one of us is going to bring forth this ideal, this Christ, Truth, for all men in a wonderful way, in a way that I think we just don't realize yet.

Now it goes on: “For it became him, for whom are all things, and by whom are all things,” — isn't, that a wonderful sense of the one Being, a sense of “In the

beginning was the Word, and the Word was with God, and the Word was God” (John 1:1), — “in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings”. Really Jesus came to show us that whether it is through suffering or whether it is through Science there is only one thing that is true, only one thing that we’ll all come home to, and that is our true estate as heirs of God. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,” — that gives you a wonderful sense of the one Being, because you might say it looks as though one person comes and purifies (“to sanctify” means to purify), and other people feel that purifying, and as if one individual, Jesus *Christ*, came and purified a lot of other individuals, but he’s saying it’s nothing but the one Being going on. The Christ manifest as Jesus, the people whom he touched, it’s all the operation of the one Being. He says there’s nothing but this one Being going on. That’s why Mrs. Eddy says, “His resurrection was also their resurrection” (34), because it was part of this one Being operating. You and I, when we really see the one Being, will feel every time we work something out that we’re working it out for everyone else, because it’s one operation. We’re all part of one another. Mrs. Eddy gives the sense that what Jesus did and what he accomplished was for everyone else, for he was a part of the whole, as it were, and that he wasn’t working out his own personal salvation and just touching a few individuals who were near to him and who happened to be where he was when he was preaching and when he was performing his ministry, but that it was for the whole world, that the whole world felt the influence of it, for there is only the one timeless Being. Therefore, he is not ashamed to call them brethren.” Mrs. Eddy says, “Jesus acknowledged no ties of the flesh. He said: ‘Call no man your father upon the earth: for one is your Father, which is in heaven.’” This one Word of Life. “Again he asked: ‘Who is my mother, and who are my brethren,’ implying that it is they who do the will of his Father. We have no record of his calling any man by the name of father. He recognized Spirit, God as the only creator, and therefore as the Father of all” (31).

So what lies behind what Jesus did, what lies behind what anybody does who inspires anyone else, is the active presence of one Father. Jesus said, “The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise” (John 5:19). So the fact that Jesus inspired other people, the fact that he proved the nothingness of this material

experience and so forth, was because Life is always operating as Truth. The one, Life inspired the other people. The other people felt the inspiration because the one Life was their natural being. It's because this one Life is common to us all that anything ever takes place at all in the way of inspiration and in the way of proving this one infinite Being.