

The Sermon on the Mount

**Notes for the study of the Sermon
as the practice of the human and divine coincidence,
and as an introduction to the Science and system of
Christian Science**

by
John L. Morgan

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"Christian Science is not copyrighted; ... A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*" (Mary Baker Eddy, Ret 76).

"Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God... When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, and not the death of Jesus, is its outcome."

S&H 271

As the Christian World celebrates the 400th year of the King James Bible we wish to follow Mrs. Eddy's injunction, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life." Thus it is we present the "Sermon on the Mount" as expressed in "A Talk on The Sermon on the Mount" by John Morgan.

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Abbreviations

Abbreviations for the books of the Bible are those in general use.

The following abbreviations are used for the works of Mary Baker Eddy quoted in this book:

S & H.....	<i>Science and Health with Key to the Scriptures</i>
Mis.....	<i>Miscellaneous Writings</i>
Man.....	<i>Church Manual</i>
Ret.....	<i>Retrospection and Introspection</i>
Un.....	<i>Unity of Good</i>
Pul.....	<i>Pulpit and Press</i>
Rud.....	<i>Rudimental Divine Science</i>
No.....	<i>No and Yes</i>
Pan.....	<i>Christian Science versus Pantheism</i>
'00.....	<i>Message for 1900</i>
'01.....	<i>Message for 1901</i>
'02.....	<i>Message for 1902</i>
Hea.....	<i>Christian Healing</i>
Peo.....	<i>The People's Idea of God</i>
Po.....	<i>Poems</i>
My.....	<i>Miscellany</i>
Coll.....	<i>Divinity Course and General Collectanea</i>
MH.....	<i>Marginal Heading</i>

Preface

This book owes its origin to two Summer Schools held in Oxford in 1948 and 1949 by John W. Doorly, at which he interpreted the Gospels in the light of Christian Science. Because he had discerned in Christian Science a universal system of absolute spiritual ideas, he was able to show the divine structure of the Bible, of the Gospel of *Matthew*, and of the Sermon on the Mount which lies within its pages.

His division of the Sermon text into sections follows, for the most part, the ancient paragraph marks still preserved in the King James Version; but what determined his arrangement was his recognition that the spiritual 'tone' of the sections corresponds exactly to the structure of the divine Science of being as elucidated in *Science and Health with Key to the Scriptures* by Mary Baker Eddy. (An outline of this divine system is incorporated in this volume.)

A student of Christian Science has two textbooks, the Bible and *Science and Health*. In these twin books he finds the fundamentals of this Science, and these enable him to practise the things of God, scientifically as well as spiritually, in his everyday life. Revelation had shown to Mary Baker Eddy, — as it had previously shown to the writers of the Bible, — that these fundamentals correspond to *what God is*, and *how God operates*. In the Bible the sevenfold nature of God is first seen in the seven days of creation; in *Science and Health* it is defined through the seven capitalized synonymous terms used throughout the text — Mind, Spirit, Soul, Principle, Life, Truth, Love. The divine operation is most clearly seen in the Bible at the end of "Revelation" as the city which "lieth foursquare;" in *Science and Health* Mrs. Eddy describes it as the Word, the Christ, Christianity and Science.

John Doorly had been an eminent teacher and lecturer on Christian Science, and successful in its healing practice since the early years of this century. He gradually came to realize that the sevenfold divine nature and the fourfold divine operation, already in the two textbooks but largely neglected, represent the essential Science of Christian Science, and explain Mrs. Eddy's statement, "Divine metaphysics is now reduced to a system." An excellent account of how he came to identify and confirm these elements of Science is to be found in Peggy M. Brook's *John W. Doorly and the scientific evolution of Christian Science*. (Foundational Book Company, Ltd., London)

John Doorly's presentation of the Sermon, therefore, had the special purpose of showing its correlation with these fundamentals rather than that of commentating on the text in detail. Expanding Mr Doorly's outline, the author conducted a series of study-classes with fellow-students of Christian Science in the 1950s. The resulting class notes were published as a verbatim report in duplicated form in 1957. Now revised and rewritten, and with much added material, this volume is

offered as a companion to the student in his own study and researches. It is hoped that it may serve as a practical introduction to Christian Science in its Science and system — practical because the Sermon combines preeminently the scientific laws with the ethics of living. The book is deliberately not designed as a commentary on the religious and moral teachings of the Sermon; indeed, the writer assumes that these will already be familiar in some measure. Its main purpose is to explain the underlying *Science* of Christianity, which makes the religious teachings valid and the ethics practicable.

There are many helpful modern translations which can throw further light upon the seventeenth-century English of the Authorized Version. The writer has found the one by J. B. Phillips particularly useful. In addition there are excellent commentaries to which the reader should refer for light on the historical background and the religious context. Such information is complementary to the spiritual interpretation.

The Sermon on the Mount is unique in that it is the only compact Scriptural text which traces in their full details the four divine processes termed the Word, the Christ, Christianity, and Science. Accordingly this work views the Sermon from their perspective, and is intended primarily to be an introduction to the fourfold "divine infinite calculus." At the same time it is inevitably a treatise on the human and divine coincidence, as this would surely be in accord with the intention of the one who voiced it originally in Galilee.

Saffron Walden J.L.M.

Essex, England 1980

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“When the Science of Christianity
appears, it will lead you into all
truth. The Sermon on the Mount
is the essence of this Science”
Science and Health with Key to the Scriptures

CHAPTER I

Introduction

The Importance of the Sermon

Why should we study the Sermon on the Mount? Is it anything more than an inspiring series of moral precepts? Certainly it is a practical guide to the Christian on his path through life, but it is far more than that, for the guide knows the end from the beginning and shows forth the Science of celestial being as **well** as the way to attaining it. The Sermon states the very Science of Christianity or Christian Science, and combines the 'Christian' and the 'Science' aspects in equal measure. Among Scriptural texts it is pre-eminent in teaching the qualitative, *ethical* content of *Christian* life inseparable from the underlying *laws* of divine *Science* in their system. Conversely, it brings the abstract structures of Science into our hearts and lives, where they become understandable, livable and warm. No wonder Mrs. Eddy describes the Sermon as "that divine digest of Science"!

There are important references in Mrs. Eddy's writings that make plain the regard in which she held it. She writes that it educated her thought and prepared it for the reception of the Science of Christianity; she declares that the Sermon is the essence of the Science of Christianity or Christian Science; that it is vital to live in conformity with the Sermon, as such obedience is the means of experiencing a new heaven and a new earth while yet in the flesh; that it breathes the actual nature of God; and that the practice of its teachings is utterly indispensable to the lecturer, teacher or healer who is indeed a Christian Scientist.

For further study see:

S & H	174: 9-21	Mis	93: 6- 94:8	'01	11: 12-25
	271: 20-25		114: 7-16		32: 18-3
Man	62: 24-11	Ret	75: 1-6	'02	4: 19- 5:20
Mis	12: 11-24		91: 3-12	My	180: 3-11
	21: 1-8	Rud	3: 14-23		229: 19-4

It is appropriate, then, to begin by asking ourselves some basic questions. What brings us all to a subject like this? Is it because we are seekers for reality, because we feel that materialism cannot answer or satisfy our deepest yearnings, and so we turn to Christ-mindedness?

Second, in order to gain it, are we prepared to dissociate ourselves from outgrown material beliefs? If so, we begin to touch the comfort and substance of Spirit.

Then, do we want this substance to increase our mortal, corporeal sense of things, or to reduce it? If we love to let the divine translate our mistaken conception, we shall inherit the whole spiritual idea.

Fourth, are we in earnest from the heart, — do we want the divine on our own terms, personally, or on God's terms? Do we hunger to be Principled in thought and deed? If so, we shall be filled, and the human need will be met.

Fifth, if we gain this fullness of the mercy and grace of God, do we want it for private gain, or to bless mankind with? We can possess no more of it than we express.

Sixth, are we then pure enough in heart — is consciousness inspired enough — to see that these values and functions are man, and that man is really God-in-action?

Finally, have we not then made our peace with the divine? As we learn how to be at one with the eternal, the good and the true, we have closed up the gap, or belief in separate existence. Thus we 'become' what in fact we always are, — the children of God.

These are the inescapable questions on every man's spiritual journey, — our entrance examination, so to speak. These seven questions are, of course, framed from the Beatitudes at the beginning of the Sermon on the Mount. So we see here an example of how the Sermon speaks to us of the profound truths of being, yet couches them in the simple language of ordinary ethics. It makes the spiritual absolutes understandable in a practical way. At the same time it shows that the moral rests on a divine and not a mortal basis. By correlating human experience with the divine facts, the Sermon is found to be the most valuable guide to the living system of Christian Science.

We have, then, a wonderful feast of Soul before us. The Sermon on the Mount is a most stimulating and revolutionary text. It over turns our human sense of the human, and weds the human and divine in spiritual coincidence. Whenever we embark on a study such as this, it has become almost a platitude to say that none of us will ever be the same again, but with the Sermon this is a guarantee. Let us remember, though, that this work is spiritual, not a brain exercise, and that divine metaphysics is born of Spirit and not of the human intellect. In Science, whatever we hear and meditate on is Mind speaking to its own idea from within. We often believe that a new thought comes to us from the textbook or that someone tells us something from outside, yet if the idea is true it is our own Christ selfhood speaking to us from within, and the book or the person is simply making us consciously aware of it.

Let us begin with a reference from the Bible: " Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith

saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal 3:10).

Pour us out a blessing — that is God's promise for today. But what is the condition? The requirement is, Bring ye all the tithes into the storehouse! Those tithes are our mental contributions, the attitudes and qualities of thought which are needed in us if we are really to be blessed by the message from Principle, the Teacher. No one can effectively make us even a material gift unless we accept it, and so it is with the things of God. We need receptiveness and openness; impersonality, and a willingness to be changed; a readiness to forget our personal problems for the time being. As we entertain the divine in its Science, it is so dynamic that it changes our consciousness and thereby changes and resolves our problems.

So, then, to paraphrase Paul, 'Let that Mind be Mind to you which was also Mind to Christ Jesus.' The Mind that presents this story to us is also the Mind that hears and accepts it and acts upon it. Mind presents its message, and we are Mind's own idea responding to that message by reflection, welcoming and adopting it. The Christian Science textbook says, "This understanding is not intellectual, is not the result of scholarly attainments; it is the reality of all things brought to light" (S & H 505:26). Our pre-existent God-being is recognized and brought into expression.

The Sermon from the Mount

One of the distinguishing characteristics of Christian Science is that it requires us to work from the top, unlike those religions and teachings that build up from beneath. The premise of our work is that " Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (S & H 465:17). Only from Principle can its idea really be understood. Only from heaven is earth seen in its true identity. Only from divinity is humanity properly conceived. Only from the mount of Science do we find the ethics that are effective to transform human behaviour. This is the underlying thought in the title, *The Sermon on the Mount*. As Mrs. Eddy writes, "our Master's greatest utterance may well be called 'the diamond sermon.' No purer and more exalted teachings ever fell upon human ears than those contained in what is commonly known as the Sermon on the Mount, — though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Masters mood, than the material locality" (Ret 91:4). We could, therefore, properly refer to it as the Sermon *from* the Mount.

The uninspired human mind starts from ignorance, from outside the principle of its subject, and by a process of learning and accretion seeks to become at one with it. This attitude may be appropriate with material subjects, but it is the opposite of

what Christian Science demands. In Science man is already the God-idea, and this fact is brought into the understanding and into life by a process of unfoldment. Naturally there has to be a properly ordered spiritual education, but every step must be from the assumption that "I and my Father are one" (John 10:30). We can reach the divine only because we first come forth from it. "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (S & H 90:24).

Again and again the Bible reinforces this point by reference to mountains. It is on Mount Horeb that God reveals Himself to Moses as I am that I am, and so enables him to lead the Israelites out of Egyptian slavery. I am delivers from what I am not. (See Ex 3:1-17) It is on Mount Sinai that God gives Moses the Ten Commandments which afford them the rules for self-government in the Promised Land. (See Ex 19:20-20:22) When Moses is bidden to make the seven-branched candlestick — emblem of the sevenfold nature of God — he is told to make it after the pattern which was shown him in the mount. (See Ex 25:40) Jesus on the mount of transfiguration displays the timeless divine reality of man as the Son of God, and immediately comes down from the mountain and heals the lunatic boy. (See Mark 9:1-29) Numerous other examples indicate that the starting-point for the Christian Scientist is from the top. In Christian Science there is no such thing as an ignorant mortal who has to be indoctrinated: the student is the intelligent idea of Mind responding to what Mind knows him to be eternally. As Mrs. Eddy tells us, "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom" (My 242:5).

The One

In all our work in Christian Science we have but one aim and purpose, and that is to know and understand God as the infinite One, beside whom there is none else. In the measure that we really know what God is, we discover what man is. Through understanding what God is, we can be at one with this One, can experience the unity of being in its Science, and can demonstrate that we are never outside of this oneness. Christian Science is the means by which we prove that God is the infinite One — one infinite Mind, one infinite Life, one infinite divine idea called man — and that this One is infinitely available, infinitely individualized though never ceasing to be the One. There is only one number seven and however many times it may be used or represented by signs it remains one though repeated infinitely. Because God is One He is therefore All, and "The allness of Deity is His oneness" (S & H 267:6).

One of the last messages given to her students by Mary Baker Eddy was, "The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; ..." (My 356:25).

For further study see:

Ex	20: 1-3	John	10: 30	S & H	331: 18-25
Deut	4: 35		17: 20-23		465: 16-1
	6: 4	S & H	112: 16-19		467: 1-7
Isa	44: 6		275: 10-24		

We begin then with the One of pure monotheism, the One "whom to know aright is Life eternal" (S & H viing). At once there comes up into human thought another proposition, opposed to this onliness of Spirit, — the finite belief that there can be existence separate from this source and cause, taking form as life, truth, intelligence and substance in matter. Good and evil both seem to be present within each one of us. Here, then, we have the central problem of human life, — the supposed coexistence of two antagonistic powers. The simple issue for us is monism as against dualism. On the one hand the divine One, on the other the supposition of opposites — harmony *and* discord. " From first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, the unreality, the nothingness, of evil" (S&H 269:3).

For further study see:

S & H	92: 26-31	S & H	594: 1-11	S & H	526: 14-25
	587: 9-18		278: 12-22	No	20: 23-14
	584: 17-25				

Scientific Translation

How is this conflict of opposites to be resolved? To stick to the onliness of Spirit and ignore the material does not solve the problem; and conversely neither does fighting a Veal' error with Truth. These are the two horns of the dilemma which face every seeker. An escapist sense of Science takes the first course - it tries to solve the problem by pretending it isn't there. Conventional religion takes the second course — it tries to enlist 'real' good to deal with 'real' evil. What is the way through? Fortunately for mankind there is a way, through the wedding of Science and religion in Christian Science, which is both absolute enough to recognize only

one power, and is yet relative enough to touch and redeem the mortal concept. Christian Science is the fact as well as the practice of the presence and power of God, causing dualism to pass away. The method of Christian Science is what we call translation, as Mrs. Eddy outlines in *Science and Health* on pages 115:12-116:10. There she describes the way in which immortal Mind translates or expresses itself to and as its idea, and simultaneously the misconception called mortality is translated out of what it appears to be back into what it really is — namely, spiritual reality. *

*The reader is referred to the author's book. *Scientific Translation*.

Now this process is forever going on, but is naturally not accomplished in the individual's experience all at once. Our present clouded sense of being has to yield by degrees. First, the physical begins to lose some of its hold as solid matter; Truth analyzes it as merely a lot of beliefs. Second, the unfolding of more Truth illuminates our morality with a diviner glow; the mortal sense of the human yields to the divine sense. Third, consciousness awakens fully to perceive that being is neither physical nor materially moral, but is wholly spiritual. These evolving stages of thought do not imply that we reach the spiritual by developing upwards from a matter premise, because, as we know from the first translation, we already are the perfect God-idea. What happens is that the veils, which hide the fact from us, successively drop away. As thought accepts the pure facts of spiritual being, the grosser forms of the misconception fade out first, then the so-called normal ones become transformed, until finally there is no longer any sense of separate being.

But let us always keep a clear sense of perspective. The whole story is the outcome of the Christ. It is the Christ that translates God, Principle, to its idea; and it is the Christ that simultaneously translates 'matter' out of itself back into its original language, Spirit. This is clearly brought out in Jesus' great statement from John 16:28: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. " We cannot " leave the world" by evolving spiritually from a matter premise or by any other way than by coming forth from the Father. We simply maintain the attitude of 'out from Principle. We are forever on this circle.

We might paraphrase this statement and say, 'I came forth from the Principle of oneness and am come apparently into a world of twoness; but by continuing to come forth from oneness, I resolve that dualism and so am back with the One. ' We never really leave that One. Even when we seem to be immersed in some mortal problem, we are actually no more severed from the Father than the mathematician grappling with a mistaken calculation is separated from his principle.

Again, Jesus explains this clearly in John 3:13: "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. " Our upward reaching and yearning, he is saying, is simply our response

to our true self or Christ which is forever coming forth from the source; and indeed in Truth there is neither coming nor going, for we are *in* heaven — in the divine presence and nature always.

We notice that in this reference there are several distinct attitudes or directions of thought, — first the ascending, then the coming down, then the dwelling in. In this one verse we are beginning to do what the Sermon does, to trace the processes of divine calculation. The textbook refers to it as "the divine infinite calculus" (S & H 520:14). It is partly this discovery of being able to calculate in divine order that enables us to discern today what is the 'Science' in Christian Science. That is to say, it is the ability to reason systematically and not piecemeal about spiritual facts that opens the way for Science to be understood, introduced, and demonstrated scientifically. Funk and Wagnall's dictionary says that "science is knowledge reduced to law and embodied in system," and, as we shall see, Christian Science can be shown to be Science in the full meaning of the term.

The System of Christian Science: the 'Four'

What, then, is this system of Christian Science? Essentially, it consists in what God is and how He operates. Its synopsis is to be Found in Mrs. Eddy's definition of God in *Science and Health* where in the first question and answer in the chapter "Recapitulation" she writes,

"*Question.* - What is God?

"*Answer.* — God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (S & H 465:8).

The foundations of the structure and system of Christian Science in its Science are represented in that one sentence, with its seven nouns and its four adjectives. The seven capitalized synonymous nouns for God are the terms or definitions through which the infinite One can be understood. The four adjectives describe the four modes or offices through which that sevenfold oneness *presents* itself, *translates* itself, *demonstrates* itself, and *interprets* itself.

The seven, in some ways, correspond to the ten digits in arithmetic, which are employed in four methods of reckoning, — addition, subtraction, multiplication, and division. These four are the processes through which the numerals are employed in practice. Another simple analogy is that of the notes in the musical scale which make music through the four of tone, rhythm, melody, and harmony. In terms of human life, the fourfold process of seeking, finding, using, and being permeates everything we do. In the Bible, we are used to the four different Gospel views of the life of Christ Jesus, emphasizing respectively what he taught, what he did, how he lived and related, and what he was. The concept of a fourfold modus, therefore, is a natural part of the system of Christian Science.

The reader may be asking at this point, 'What is the connection between this system and the Sermon on the Mount?' We are treating the Sermon on the Mount as a practical guide to the system of Christian Science, and this divine system is no abstract structure but is a living thing. The Sermon in *Matthew's* Gospel is the one place in our two textbooks which methodically gives us a clear, concise picture of the orderly system in terms of life practice. It displays the structure of this system in a more accessible and obvious way than any other passage does. Many texts show us the sevenfold nature of God, and others again illustrate the fourfold divine modus operandi. But the Sermon shows us the two combined, the seven operating through the four, so perfectly that *Matthew* might well have written it for this very purpose, to show us what God is and what God does. Much of the teaching is found scattered about in Luke's Gospel also, where the precepts are placed in relation to healing incidents, but *Matthew* has collected these pearls that Jesus had shared with them during his three years' ministry and strung them all together as one coherent sequential whole.

The way the text has four distinct divisions is really most striking. The first quarter, the Beatitudes, outlines the seven footsteps through which we align ourselves with divinity. It is the way of discipline. The second group spells out this divinity itself, which we adopt as *our* divinity; it is no longer conditional but factual. The third quarter is the utilization of this attitude in Christian relationships, where we prove that man is the reflection of the divine. The fourth quarter once again moves back from outward behaviour to the inner spiritual facts on which all being is founded.

It is important that we should appreciate these things before we come to the text of the Sermon, for if we merely read the ethics without seeing the spiritual laws behind them, we are working with personal morality instead of with God-power. But if we get a clear sense of the skeleton of the story, and see the scientific structure and order before we launch into the teachings, our Christian values will have divine authority and effectiveness. We shall no longer be trying to live Christian Science, but our lives will be Christian Science expressing itself.

The City Foursquare

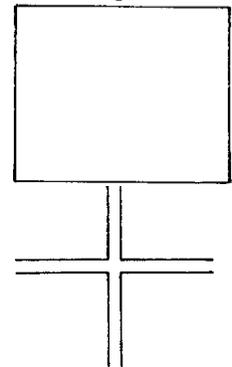
The idea of a fourfold process, then, appears to be universal. We find its archetypal model in the city foursquare which John describes in Revelation. On p 575 of *Science and Health* Mrs. Eddy explains it spiritually, giving the characteristics of the four modes of divine operation and naming them as the Word, Christ, Christianity, and Science. She writes, "This sacred city, described in the Apocalypse (xxi. 16) as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it

is 'a city which hath foundations. ' The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine Science. "The application of the term "science" to the knowledge and insight of God is as old as Christianity. Early Church Fathers such as Clement and Origen wrote of it in the second century as "divine science," "the scientific possession of good . . . being the science of things divine and human. " It was this spiritual understanding that Mary Baker Eddy rediscovered in 1866 and subsequently reduced to system as the Science of Christianity or Christian Science.

After naming the four sides of the city, Mrs. Eddy continues by giving the four aspects of this state of divine consciousness: "Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, — the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony. " The cardinal points of a compass are used by the traveller to calculate his directions, and so we can very properly say that the 'four' are the direction in which we face, relative to our source. First, the Word is *towards*; then the Christ is *from*; Christianity is *with*; and Science is *as*, where the idea is as its Principle.

In Christian symbolism heaven is represented by the circle and earth by the square. Compare the crown with the cross. Thus 'to square the circle' is to bring the natural order of heaven to earth. John's heavenly city comes down and establishes the kingdom of God on earth. We could say that the heavenly 'seven' are made practicable and applicable to the human through the city foursquare. When we speak of this city as foursquare it does not mean that we should only envision it as a square box, thus —

To a mathematician or an engineer a square is a right angle — a draughtsman's T-square, for example; so to represent the city scientifically we should also depict it as a cross, thus —



Naturally we cannot adequately express in pictorial form what is really a state of consciousness, but the distinction is worth making so that we shall not fall into the error of boxing in the things of God. In fact Mrs. Eddy continues her description of the city: "This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: . . . " S & H 577:12). By taking foursquare as four right angles, we have taken away any limiting sense of the sides of the city. The word cardinal, meaning

"principal, of prime importance," comes from the Latin for a hinge or turning point. If we are working from the central One we are like Abraham, to whom God said, "look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it" (Gen 13:14). What we call the city foursquare — the symbol of the calculus — is a matter of standing within our Principle, each one of us individually, and looking out from there towards God and from God and with God and as God. The points of our spiritual compass are spiritual attitudes. As the four directions, they are the actual directors that govern the life of the Christian Scientist.

We have to realize that each of the four aspects, in whatever context, is as vital and important as the others. The four seasons, the four movements of a symphony, the four Gospels, the four sides of a house, the four cardinal points of the compass — in each case the four are of equal value. Indeed, in referring to the holy city the textbook describes its four sides as *equal*. The Word is not lower than the Christ; Science is not better or higher than Christianity: they are different aspects or phases of the same thing, akin to synonyms.

The Divine Calculus

For many people the use of the word 'calculus' in connection with spiritual things seems a little strange and somewhat intimidating. Yet every student uses the process even if he has never heard its name. Calculus is a process of reckoning or reasoning by the use of symbols. The symbols with which we reason represent the ideas of God, operating in their divine order and system. Every student intent on understanding the order of the days of creation or the relationships of the synonymous terms for God is engaged in the divine calculus. We are identifying ideas of God and computing their combinations and relationships" We are calculating the specific divine ideas that apply" to human experience and resolve the so-called material calculus of false beliefs. For nearly a hundred years Christian Scientists have been at work using this process in part, but it was not until the work of John W. Doorly, in the 1940s, that it began to be understood spiritually and scientifically, as the fourfold ordered operation of God. *

*The reader is referred to Peggy M. Brook's book, *John W. Doorly and the Scientific Evolution of Christian Science*. Foundational Book Co., Ltd.

When Mrs. Eddy gives the spiritual exegesis of the days of creation in Genesis (S&H501-520), her first statement in the first day is, "Immortal and divine Mind presents the idea of God" and her last statement in the last day is, "and thought accepts the divine infinite calculus. " Why does she say that Mind presents the idea yet thought accepts not the idea but the calculus? This is the point. The Word presents its idea as facts, where as thought accepts those facts as functions. Mind gives light and banishes darkness; Spirit separates reality from the mortal concept;

Soul gathers ideas and identifies them with their Principle; Principle reflected by its idea governs all in harmony; Life opens 'the firmament' to abundant inspired individuality; Truth expresses itself as man, the truth about all creation; and Love restfully enfolds all that it has unfolded. We could say that the synonyms and ideas are nouns, where as the ways they operate are verbs. Until a noun has a verb it doesn't act. So the "idea of God" becomes "the divine infinite calculus" for us as it unfolds from noun to verb, from theory into practice, from abstractions into employment, from fact into function. This, very roughly speaking, is the start of what we mean by calculus. Science is calculated or computed through numerals, numerals of consciousness called ideas. The textbook describes the seven days as "the numerals of infinity." The full "divine infinite calculus" is the fourfold process represented by the city.

"His (Jesus') mission was to reveal the Science of celestial being, to prove what God is and what He does for man" (S & H 26:16). What He *is* and what He *does*. There we see the sevenfold nature in what God is, and the four operations are what He does. Through the 'seven' He can be understood. Through the 'four' He can be demonstrated. "God, good, is self-existent and self-expressed" (S & H 213:9). This sentence also points to the 'seven' and the 'four.' The self-existent is the sevenfold One, which is self-expressed through the fourfold calculus of divine operation.

Some 'Fours'

In order to explore further the attitude or 'feel' of the 'four' let us refer to Appendix p 192 where there is tabulated a number of characteristics or equivalents.

The Word, revealing what God is, *reveals* the way to the seeker; the Christ *translates* the divine ideal to the point of idea or manifestation, so that we find the answer to our prayer or our problem; then the Christ-idea *demonstrating* itself is Christianity; finally, Science explains or *interprets* the infinite One, and this comes to us as being, where we are completely at one with our goal.

Again, we could say that in the Word we are *seeking* our true manhood through laying down the mortal sense; in the Christ we are *finding* our true manhood by adopting the divine status; in Christianity we are *proving* our true manhood by reflecting the divine nature; and in Science we are *being* true manhood as divine idea.

In another illustration we see a correspondence in what, who, how, and why. The Word, revealing *what* God is, begins to answer our questions; through the Christ, we understand *who* we are, as the expression of God's being. (Significantly at this point in the Sermon the text changes over from "blessed are they" to "blessed are ye.") Christianity corresponds to *how*, because it shows how the divine demonstration takes place — by reflection; finally Science answers *why?* — for only Science can explain or interpret the heights and depths of being.

At the end of this section is a list of some of the 'fours' to be found in Mrs. Eddy's text, which will help to quicken one's appreciation of these four great fundamental attitudes. There are many other very clear ones. Of course her writings, just like the Bible, are permeated with these tones, and are as strictly composed with the seven' and 'four' as Bach's compositions are with the science and the art of music.

The first quartet we should consider are the adjectives which Mrs. Eddy uses in her definition of God. If there is one incorporeal, divine, supreme, infinite God there must be one incorporeal, divine, supreme, infinite man as God expression. *Incorporeal* denotes not bodily. This is the Word loosening thought from a material basis, detaching us from objects of sense and spiritualizing our understanding of things. *Divine* means of God, and it is plainly the Christ office to present the divine in contrast to the human aspect. For example, in the first translation on p 115 the Christ order of the synonyms is introduced with the single adjective divine, which appears three times also in the margin. Why can we not have the divine first? It is because unless the humanized personal concept of both God and man is first corrected by the function of 'incorporeal,' we might be trying to graft immortality onto mortality and the true idea could not be perceived. But once our thought has been detached from its material misconceptions we can respond to the Christ saying to us, 'You are that which is divine. ' Such a statement has now to be accepted and proved to be true, and we move from the Christ to Christianity in order to make it practical and bring it into life experience. *Supreme* means that it can be or is proved. Proof is where we have established both that the fact *is* and that it is not its opposite. Supremacy, then, is a wonderful term for Christianity; it both proves man to be the divine nature and it disproves the belief that he is of animal nature. The fourth term, *infinite*, is the only possible term for representing Science, which is not finite in time, space, power, quality, or quantity. It is self-existent, underived, unconditional, omni-active.

There must be unlimited ways in which we can voice these four divine modes. Once we have caught their tone, we can identify them everywhere. For example, Mrs. Eddy defines Christian Science as "the infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (Mis 22:11). The Word is the *line* of light, which we must follow in order to be aligned with reality. Then we go on to the *plane* — or plan, which has the same root; what we have seen in the Word now begins to appear as the plan, the Christ blue-print, or plan of salvation, which applies to every plane of consciousness. *Space* corresponds to Christianity filling all space with the divine nature reflected everywhere. It displaces the mortal concept, replacing it with the omnipresence of Life, Truth, and Love. Finally, the *fourth dimension* is what we call being, which the physicist terms the time-space continuum. When we come to consider the Science quarter of the Sermon, we shall

see that time and space are dealt with in the fourth dimension. We dwell in Science, not in a material universe.

In another instance, we have, "man ... will find himself unfallen, upright, pure, and free" (S & H 171:8). We learn through the education of the Word that man is *unfallen*; he never fell out of God. Then in the Christ we learn that he is the *upright* man, the man who is upheld by the standard of Truth. He is the counterfact to horizontal man, who is the mortal, — he's conceived and born horizontally, he's sick horizontally, he spends a third of his life asleep horizontally, and eventually he's carried out horizontally too. But the Christ man is just the opposite of all that story; "God hath made man upright" (Eccl 7:29). *Pure* is the third one, a true sense of Christianity, where our nature is simply to reflect spirituality, to reflect the divine nature only. Then *free* is the fourth one, totally absolved from any more working out, — we're there! The converse would be where mortals appear as "fallen, sick, sinning, and dying" (S & H 259:10).

The chief negative example is S & H 450:29. The claim of animal magnetism is that all evil combines in the belief of life, substance, and intelligence in *matter* (the Word); in *electricity*, which is dualism, bi-polarity (the Christ); in *animal nature*, opposed to the spiritual nature and relationships of Christianity; and in *organic life*, which is the lie about the self-existent Science of being.

Most of these illustrations are self-evident. A favourite one is at the end of the story of the healing of Mr Clark of Lynn: " I told him to rise, dress himself, and take supper with his family. He did so" (S & H 193:17). Of course, in tracing these quartets we are merely seeking to confirm that they are not there in the text by accident, and that part of the purpose is to familiarize us with the rhythm of the divine infinite calculus.

For further study see:

Positive		Negative	
S & H 1: 6,7	S & H 468: 8-15	S & H 139: 28	
134: 27,28	(note 4 double statements)	190: 14	
193: 17,18	S & H 575: 16-2		
272: 5	577: 12-21	Mis 332: 22-24	
462: 17,18	587: 19,20	Un 31: 11-15	

The System of Christian Science: the 'Seven'

Before elaborating further on the 'four,' which is the operational sense, we must look also at what is operating, and this is represented by the 'seven.' As we

observed, the system of Christian Science rests upon what God is and what He does. We have looked first at the fourfold activity because this seems to coincide more obviously with everyday life than does the sevenfold nature itself. Even the textbook does not answer the question, "What is God?" until Chapter XIV, and then it answers, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." The entire textbook is devoted to an elaboration of what those seven capitalized terms are and are not, how they operate and relate to each other, how they are expressed, and what errors they resolve.

These capitalized terms generate a range of ideas, which are always printed in lower case. For example, Life generates life, abundance, multiplication, freedom, spontaneity, newness, and so on. The uncapitalized ideas have no independent being of their own but are understood as the reflection of their capitalized origin — exactly as in the case of 'man' and 'God.' Equally, the capitalized terms include within themselves their own constituent qualities and expressions, just as 'God' includes His own self-expression called man.' As students of Christian Science, many of us started by learning what those seven capitalized synonymous terms are through studying Mrs. Eddy's specific use of them throughout the textbook, and through the correlative day of creation.

Let us briefly recapitulate what we know about them. We learn that **Mind** is cause and creator, that it is light coming to us as intelligence, wisdom, action and movement, and so on. We learn that **Spirit** is the firmament, that it separates, divides and cleanses, it gives discernment and perspicacity, and leads to understanding because it puts ideas in order; that this understanding yields the conviction that Spirit is the only substance and reality wherein everything is the reflection of Spirit. We learn from our study of **Soul** that it is the equivalent of the third day, that it makes all things definite and solid and established, that this dry land means that we can identify all things in their changeless, immortal essence, and that this ability to identify is a function of Soul, of spiritual sense and not of material sense; through Soul we identify ourselves with God so that we are like "the seed within itself" — we can start to bring forth or reproduce the fruits of what we understand.

The fourth day, characterized by the fourth synonym, Principle, tells us that this ability to bring forth is not of ourselves, but it is "the Father that dwelleth in me, he doeth the works" (John 14:10); in other words, it is the greater light governing the lesser light. Principle gives us a sense of the divine One, the central stillness, that which is fixed and set, that which is operative, that which operates systematically and infallibly and governs its whole creation in perfect harmony. We see next that Life, which is illustrated through the fifth day, gives us a sense of exaltation, soaring thought, limitless possibilities. Not only do we have the open firmament of heaven where the birds soar freely, but also the depths of the sea

where the abundant fish float and swim. The ability to rise to spiritual heights is balanced by the capacity to plumb the deep things of God and to lay down the mortal concept. Then the sixth day presents the symbols of the animals and man who has dominion over animality within himself, over errors of deficiency of every sort; and correspondingly we learn from the textbook that **Truth** is wholeness and totality and completeness and health; it gives man dominion, — it gives us a standard with which to measure all things. Finally we get Love as the seventh synonym; in the seventh day "God rested. " Figuratively that is where humanity can rest assured that Love has already done all things to perfection and we simply have to dwell in that perfection and let it be so.

Love gives us the tone of dwelling, rest and assurance, perfection, fulfillment, achievement, consummation, mother, home.

Each synonym has its characteristic tone, which is as unmistakable as the seven colours of the spectrum. Within each tone or colour lie innumerable terms or shades. Mrs. Eddy employs these synonyms with marvellous spiritual 'feel' and accuracy, and we learn to recognize their tones through a systematic study of the textbook. If we do this study *spiritually*, through inspiration rather than with the human intellect, it subtly changes us. We 'become' the ideas we understand.

"Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter" (S & H 467:29). The only way to learn what each synonym is and what it does is to study prayerfully the way it is used throughout the textbook. Every student has to put in some study on this groundwork. Don't fool yourself into believing that there is a short cut. You may not have to do quite the same amount of work as the pioneers, or necessarily approach it in the same way, but the ground must be covered systematically. It is possible to learn by heart lists of words that Mr Doorly and others have prepared for us, but memorizing is not spiritual. Once the ideas are extracted from their context and set down in a list, they tend to die there. The synonyms are best studied in their flow on the page. The whole nature of Christian Science is that it is life and not theory, and only by conscientious cultivation and embodiment of the true ideas and qualities (and the resolving of their supposed opposites) can we begin to touch their inner meaning and experience spiritual power.

The Four Orders of the Synonyms

Sometimes there is a tendency for spiritual thinkers to resist the idea of order in divine things. We like to feel free. Yet freedom without order is chaos. To accept that there is order in the things of God, far from restricting us actually liberates us to be truly original and creative within the framework of divine Science. "Order is Heaven's first law" Without order in the digits of arithmetic or in the notes of the

tonic scale, we would be lost and unable to use those numerals correctly. Order truly gives us freedom because it is the basis of understanding. It is because there is this basic ordered system that Mrs. Eddy uses the synonymous terms throughout her writings with the freedom of understanding and not in what may appear superficially as a haphazard way.

The complete sequence of the seven synonyms appears only three times — and each time in a different order. This might be confusing, until we realize that these several orders indicate the outline of calculus; that is, they represent the main flows of the ideas of God, each having a specific purpose.

Let us consider these orders briefly. The primary sequence is to be found in the chapter "Recapitulation," which is the appointed text for Christian Science Primary Class teaching: **Mind, Spirit, Soul, Principle, Life, Truth, Love** (S & H 465:8).

It is what God is that makes us ask what God is. Clearly this is the seeker's order; we begin to enquire about God from the standpoint of Mind or enlightenment rather than that of any other synonym, and the whole sequence is then a logical unfoldment of spiritual ideas in mathematical order. (See Mis 57:27-29) The order here is the same as that of the days of creation in Genesis. This generating sequence, then, corresponds to the Word — "In the beginning was the Word" (John 1:1).

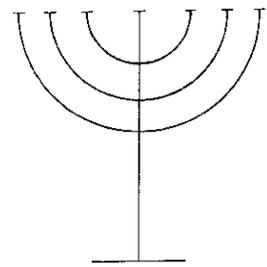
The Word declares, God is *Mind*, but this Mind is not material, and therefore He is *Spirit*: this Spirit is not vague but is definite and knowable, and therefore is *Soul*, this Soul is not static, but is dynamic — it is operative and proves itself, and therefore He is *Principle*; what does this Principle do? It operates to exalt, to delimit, to bring abundance, and therefore it is *Life*. Is this Life illusory, transcendental? No, it is factual, positive, and present, and therefore it is *Truth* — the truth about everything. And to what purpose is God showing Himself as Truth? Why, to manifest *Love*, to lead us to accept His absolute perfection and complete salvation.

Next, we go to page 115 where Mrs. Eddy tabulates the divine process called translation, where she shows how everything proceeds from the infinite One under the eternal impulsion of the Christ, translating Principle to its idea and simultaneously translating the misconception called matter out of itself back into spiritual reality. There we have the sequence **Principle, Life, Truth, Love, Soul, Spirit, Mind**. This is what we call the **Christ order**, as it begins with Principle and ends with Mind or manifestation. *Principle* is forever impelling its own expression, its own ideal nature. What is this ideal? It is *Life, Truth, and Love*, "the threefold, essential nature of the infinite" (S & H 331:32), or Father, Son and Mother. Life is the continuity of the ideal, Truth is the form of it, and Love holds it forever at the point of complete perfection. Next comes *Soul*, which reduces this divine idealism into practical terms, translating it and also ruling out all possible

lies about it; *Spirit* brings it to birth irresistibly and in perfect order, as the only true conception of being; and finally *Mind* manifests this ideal as the allness of the Mind of Christ and the nothingness of mortal mind or matter. We call this the Christ order because of its keynote of translation and also because of its setting in the text book.

For our third order—that of **Christianity**—we turn to the "Glossary," which "contains the metaphysical interpretation of Bible terms, giving their spiritual sense" (S &: H 579:4). The Bible illustrates the workings of the Christ idea in Christian history. We find here in the "Glossary" definition of God yet another sequence: **Principle; Mind; Soul; Spirit; Life; Truth; Love**. This one again begins with Principle but ends with Life, Truth, Love, which is the essential nature of Principle. Now we know from our studies that the characteristic of Christianity is demonstration, Principle demonstrating itself as supreme. So we can briefly say here that the sequence illustrates *Principle* demonstrating itself as harmonious ideas (*Mind*), *each* one of which is identified with its Principle and is complete and entire in itself (*Soul*), and which reflect (*Spirit*) the nature of their Principle as the qualities of *Life, Truth, and Love*. We call this the Christianity order because it not only traces how the divine demonstrates itself as harmonious reflection but also shows the order whereby the divine demonstrating resolves the mortal concept.

For the fourth order — that of Science — we find not another sequence, but another way of looking at the synonyms: we regard them now as a unit instead of as a sequence. The Old Testament here provides us with a suitable symbol, — the seven-branched candlestick which Moses was bidden to make, to represent God's presence. From the central shaft or trunk come three pairs of arms or branches, each bearing a lamp just as the central one does. So, looking at this symbol from the side, we could enumerate the seven lamps as **Mind, Spirit, Soul, Principle, Life, Truth, Love** — the same Word order that we had at first. But this time we are looking at our subject not as learners on the outside, but from the standpoint of being one with Principle, "in the midst." Therefore we should think of the Science order as *order* and not as sequence; **Soul and Life; Spirit and Truth; Mind and Love; and Principle.**



These four orders are displayed at the end of this book (Appendix p190). Miraculously — yet naturally — they also give us the arrangement of ideas in the four parts of the Sermon

Science and Ethics

We have now devoted some time to considering the idea that Christian Science is structured, — that it rests upon the seven synonymous terms for God operating in

four modes and thereby translating man and the universe back into Spirit. We have observed that the Sermon on the Mount is similarly structured with the 'seven' and the 'four'. This is not to say that the Sermon is nothing but an abstract skeleton of capitalized terms. Neither is it nothing but human behaviour and morals. The marvel of the Sermon is that it manifests in equal measure the 'skeleton' of scientific structure and the warm living 'flesh' of divine ethics.

In point of fact, the capitalized terms have no value or meaning for us except they are understood and embodied as the uncapitalized ideas which express them; likewise the uncapitalized ideas and qualities have no real power or effectiveness unless they are understood as flowing from their capitalized source. Neither the bones nor the flesh can exist in isolation, but together they represent the living head and body of God.

In the Sermon on the Mount we learn the absolute laws of God (the capitalized terms) through their relative human employment (the uncapitalized ideas). In school we learned the laws of arithmetic through examples of hens and eggs, apples and pence and so on, and having once grasped the abstract principles we could dispense with the illustrations. But in Christian Science the abstractions cannot be divorced from their correlatives. (See My 218:13-20) Unlike Christian Science, academic subjects have no vital ethical content, — which may explain why so many people today have turned away from material science as the god that failed. It discounts humanity. Of what value is it to put a man on the moon if he cannot get on with his brother man? This problem of alienation does not arise in Christian Science for, however scientific its analysis, its nature and operation is always essentially Christian. In it, divinity embraces humanity, and humanity is found as the expression of divinity.

The value of the Sermon, then, is twofold; it shows first that the pure ideas in their scientific system are the important thing to understand and that as we grasp them they inevitably overflow as better ethics, morals and relationships. Secondly, it demonstrates that only through these life-values and the Christianization of human behaviour can scientific ideas be understood *spiritually* as distinct from mentally. "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it," declares our textbook (S & H 556:13). The Sermon confirms that Christian Science is the queen of the 'life sciences' because of its premise that God's laws are the true behavioural laws. It is teaching us purely spiritual facts of being, but is casting them inextricably in the language of human behaviour. The two can no more be divorced than can the flow be separated from the river.

The unity of 'Christian' and 'Science,' as one thing, is identical with "the human and divine coincidence" as one thing. John the Revelator discerned in the man Jesus "divinity embracing humanity in Life and its demonstration" (S & H 561:17).

"To my sense the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice" ('01 11:16). Read without comment, and obeyed throughout the week! The question for centuries has been, how can such counsels of perfection be obeyed conscientiously? Mankind reads these wonderful precepts and ethical commands, but most of the time cannot fulfill more than a small part of it. How is this, even when we try hard? If mankind knew how to practice the *Science* of the Christian ethics of the Sermon on the Mount, we should not have the human problems that beset us. If it is read and understood from this sabbath standpoint that God's work is already done, we shall find ourselves fulfilling its requirements during the six days of the working week. That which enables us to be scientific Christians is the spiritually scientific interpretation of Christian teaching, which then takes the personal responsibility off the human and yet puts into operation Christian behaviour in our personal lives. Our being Christian is actually the facts of Christian Science proving themselves by impelling in us a love for Christian practice. We shall see that the Sermon in its Science unfolds itself as a pure, exact, orderly system, the structure of which is quite self-evident, and this system empowers the learner to demonstrate the Science.

One more passage on the divinely moral sense that the Sermon presents to us: in the chapter "Teaching Christian Science," which is very much concerned with the ethics of being a Scientist, Mrs. Eddy writes, "The teacher must make clear to students the Science of healing, especially its ethics, — that all is Mind, and that the Scientist must conform to God's requirements" (S & H 444:31). It is as though she is saying that the Science of healing is that all is Mind, and that the ethics is the Scientist conforming to God's requirements. What a wonderful thing to be able to see, not only that we must conform (to God's requirements), but that man *does* conform. In English, 'must' has two distinct meanings. Where the sense is moral obligation, as with ought,' that is like moralistic religion. Where the sense is a categorical fact, — as twice two must make four, or that man *is* in obedience to the divine laws, — that is Science, which includes true religion. The two go hand in hand. We cannot leave it on the basis of 'should,' for that induces guilt and condemnation when we fail. Our subject is Christian *Science*, which means that the Christian part is impelled by the dynamics of Spirit telling us that the Scientist *is* in conformity with God; and this Science teaches it in such an exact, systematic and orderly way that the result will be inevitable as we understand it.

In her writings Mrs. Eddy says a number of most illuminating things about ethics which show that morality is to be arrived at from above, from the divine and not from mortal experience. For instance, the dedication of the book *Miscellaneous Writings* reads, "To loyal Christian Scientists in this and every land I lovingly dedicate these practical teachings indispensable to the culture and achievements

which constitute the success of a student and demonstrate the ethics of Christian Science. " So as we rise higher, we shall see that our ethics, our personal values, our conduct in the home, in business, in politics, in world affairs, will be the things of God demonstrating themselves, — the things of God demonstrating themselves *as us*; and it won't be us trying to demonstrate what we know about God. It works both ways, of course, but fundamentally it is the things of God at work as true relationships.

The Sermon and Relationship

The practice of Christian Science, then, is all to do with relationship. First it is teaching us our relationship to God, through the attitude of prayer, of desiring to spiritualize thought, of awakening to reality. Second, it deals with God's relationship to His idea, the way the Christ-principle translates and manifests itself as the answer to every problem. Third, we see the reflection of this individual relationship as the interrelationship of each idea with every other idea. And fourth is the notion of fundamental relationship itself, in which Principle and its idea is one. Mind, Spirit, Soul, Principle, Life, Truth, Love operate ceaselessly as their own expression. God and man, divine Principle and idea, are forever integrated harmoniously in Science. These four aspects of relationship cover the whole story.

The Sermon on the Mount falls into four quarters exactly like that. The first quarter is asking us, 'Do you really want to know God? If so, there are seven conditions to fulfil. Are you a seeker?' Are you a mourner:' Are you putting down self? Do you really want righteousness? Do you want to give and to share what you have learned? Do you want to see God? Do you want to be a peacemaker with the divine?'These are the demands of the Word. It spells out the conditions for unity with the divine. Then the second quarter of the Sermon can tell us, ' If that is so, you are the light, you are the city, you are fulfilled. ' It gives us a sense of adoption: because we have a wonderful Father, we are the wonderful son. Next the third quarter makes us see that having identified ourselves with the divine we can now go to work to prove it in our present experience by disproving the animal nature called a mortal. It shows us how to prove our relationship to God by reflecting it in terms of our relationship to man. Finally, the fourth quarter is very short, and it states briefly that God and man *are* co-existent, co-incident and co-ordinate.

To conclude this introduction, let us look at the last verse of each of the four quarters of the Sermon. They give us a perfect epitome of these four aspects of relationship. First is *Matthew* 5:9. Jesus has been leading thought through the Beatitudes, and finally he says, "Blessed are the peacemakers: for they shall be called the children of God," — the tone of the Word. We have been making our peace all the way through the six days, and at the seventh stage we find our at-onement with divine Love; we have bridged over the belief that we were ever

separated from Love. That is the pinnacle of the Word, and we rediscover our home.

Then the tone of the Christ is *Matthew 5:48* where Jesus says, " Be ye therefore perfect, even as your Father which is in heaven is perfect. " Here is a clear sense of perfect Principle related to perfect idea; perfect Father, perfect Son in divine relationship.

The third one is *Matthew 7:12*: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. "The Golden Rule, — do as you would be done by, — is a divine rule for human conduct. Christianity is reciprocal divine relationship. He says "This is the law and the prophets:" the law is the Word, and the prophets represent the Christ; when they are combined we have Christian interrelationship.

Then the last one, *Matthew 7:29*: "For he taught them as one having authority, and not as the scribes. " Principle teaches. What it teaches is Science. The One that has authority is the divine infinite Principle and not human interpretation. Each idea is free of personal interference and enjoys direct relationship with Principle.

CHAPTER II

The Word (*Matthew 5:1-9*)

The Word or Logos

Our English term, 'the Word,' is a rather inadequate translation of the Greek term 'logos,' found in the fourth Gospel — "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The logos means the thought of God spoken out, or the meaning of God given expression. Divinely, the Word has the tone of revelation, while from the human standpoint it is seeking, learning, discovering. It always has a sense of logical order and it involves awakening, weaning, exchanging ignorance for the illumination of Mind. Combine the two aspects and we could describe it as God leading and man following. Mind speaks and creation appears; correspondingly, the false sense of creation disappears. The Word, then, is that which enables the consciousness of man to accept God's ideas and to inherit them as his own true being.

The desire for spiritual satisfaction is not born of human longing. Webster tells us that the derivation of "desire" is "de + sidus," meaning *from the stars!* It is the Word of God revealing celestial things reflected as an echoing hunger in our hearts.

The Word weans us from love of and dependence on materiality. How kind it is of Spirit to ensure that we cannot graft holiness onto unholiness, that we have to come clean first before the divine can begin to appear and be established in us! The mortal resists the discipline of being separated from material values, personal prejudices, material beliefs, health laws. But the discipline of the Word at the same time gives us the willingness and the ability to put our thought in order, to conform to the rules and laws of being.

The student can find many references to the Word in the Concordances; there are also many passages that give the feel of it without actually using the term; some of them are listed here:

Gen	1: 1- 2:2	S & H 269: 13-20	S & H 502: 22-17
II Cor	6: 16-18	322: 26-5	519: 11-16
S & H	242: 1-3	323: 28-6	520: 10-15
	260: 7-12	485: 14-19	531: 10-14

Let us consider two examples. "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear, — this is the great attainment by means of which we shall sweep away the false and give place to the true" (S&H 428:8). This is the Word at work. Divesting thought of false trusts — notice that it is thought, not idea. We let God do this divesting through the first

Beatitude when we say, ' I want to know the truth and brain can't tell me; Mind must tell me.' And again by saying, 'I've tried to hang onto material values, but they've proved cheats; Spirit alone must give me comfort and substance.' Soul tells us how to divest thought of these false trusts by exchanging the objects of sense for the ideas of Soul. And so on. In this way the Word sweeps away the false and replaces it with the true.

Another reference for the Word as a whole is, "Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off" (S&H 265:5). What is to gravitate? Gravity is the pull to the centre. If we could drop down a tunnel that goes clean through the earth, we would come to rest in the middle and not fall any further. So when we gravitate Godward we are being pulled to our true centre. It is the Word sense which pulls us where we belong, draws and leads and inspires thought to find its true foundation and status.

The Word Sequence

The Word order of the synonymous terms for God is Mind, Spirit, Soul, Principle, Life, Truth, Love. This unvarying sequence has the same inescapable logic as the musical scale. Over the years it has been discovered that this sequence represents the universal order of creation and of all creativity and discovery. The footsteps by which anything evolves or progresses are apparently identical with that order, nicely confirming John's declaration regarding the Word, that "All things were made by him; and without him was not any thing made that was made."

Here in the Sermon the Word is adapted to the special purpose of leading human consciousness from ignorance to understanding. On page 190 at the end of this book there are tabulated the four orders of the synonyms, with a word or two in smaller type to highlight the tone of the synonym at each point; the ideas which the synonyms unfold to us are naturally different in the various orders. The first column is the Word sense, and the subsidiary words here are taken from the Third Degree on page 116 of *Science and Health* — the sequence of thought that exemplifies man's release from illusion and acceptance of divine idea. (How significant that the headings on that textbook page are "Understanding," "Spiritual" and "Reality"!)

We come to understand the reality of the spiritual, then, through the seven steps of wisdom, purity, spiritual understanding, spiritual power, love, health and holiness.

Why does the order start with Mind? It is because the Word is showing the way to the seeker, who begins with thought. All we ever need is ideas. Mind comes as the breaking of the light, and the seeker responds with the *wisdom* to see that all is

ideas, that Mind and not matter is causation. Then why does Spirit have to come next? It is because we must see that Mind is not mere mentality, but is spiritually mental activity; that ideas are not material notions but are the actualities of Spirit coming to birth in our understanding. Spirit separates the true spiritual idea from a merely human conception, so we get the word *purity*. Then we might say, 'But spirituality is such a vast, intangible sort of subject,' therefore **Soul** comes next and makes this subject definite and understandable subjectively. It is like the dry land of the third day where there is something solid underfoot and we can begin to make it our own. Thus the third term is *spiritual understanding*; we know that we know, with an inner certainty. Then why do we have to have **Principle** as the fourth? Principle must come next as a kind of check on the human here, because if we went any further without it there might be the suggestion that we could do these things ourselves, and so Principle explains that our ability to seek in Mind, and to see that Spirit is the only, and to understand this within ourselves in Soul, is not due to any ability of our own, but is because we are identified with the divine Principle of all — it is "the Father that dwelleth in me, he doeth the works" (John 14:10). This is true with every subject that we ever deal with: the fourth stage is where we recognize that there is a principle involved and it is not a matter of person. So the term there is *spiritual power*.

Then the fifth word comes, — *love*, with a small l. Why is this quality of Life defined as love? It is partly because we have discovered that the way of Life is the gift of God: "Herein is love, not that we loved God, but that he loved us" (I John 4:10). Is it not also the feeling of relief and release from the exhausting burden of combating mortality? Principle has explained that "without me ye can do nothing" (John 15:5). It is Life which opens up the way, which exalts and inspires thought and simultaneously enables us to drop the false burden of personal responsibility. That's love! Moreover something beautiful happens at the same time, for the divine says to us, "freely ye have received, freely give" (Matt 10:8). And so love is where our thought not only goes up with the birds of the fifth day but it wants also to spread through the whole ocean of consciousness with the fish, to expand and to share the riches of Life. Then why does Truth come next? Truth comes as a totality. Truth says that all these truths and qualities we have been learning constitute one complete entirety. Its name is man, but it comes to us as *health*, which means wholeness. Truth gathers up the wisdom of Mind, the purity of Spirit, the spiritual understanding of Soul, the spiritual power of Principle, and the love which loves to lay down the mortal in gratitude for the fact that God is Life, and we see that the whole of Truth's picture is man. He *is* those qualities. Finally after we have touched this complete health of consciousness we have to rest, or desist from trying to make Truth true.

The seventh step crowns this journey with the term *holiness*, for we have made our peace with the divine. It is like Love saying, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31). It is the benediction of Love, whose halo forever rests upon its object. If we had ever thought of our spiritual journey as starting from outside God and struggling to achieve unity, that view is now obliterated. We always were at one with Love, anyhow. Our seven steps are really not so much steps towards unity as the removing of seven veils.

The Prologue

Seeing the multitudinous beliefs that cry for our attention, it is wise to retire to the mountain-top. Jesus always taught from the summit of spiritual vision, and indeed unless we are each set in principle our teaching of any subject is worth very little. "When he was set, his disciples came unto him:" that is, when one is established firmly in a conscious at-one-ment with the divine, the human means are there which will serve the idea and carry it into all the world. The twelve disciples represent the vital qualities necessary if one is to follow the Christ successfully in daily life, such as listening, persistence, diligence, courage, spiritual sense. Then Jesus opens his mouth and Truth speaks. (See Mis 183:12-19)

Reading quickly through verses 3-9, one might say that the dominant thought or thread running through these seven verses is 'blessed.' That is true; but one also discerns that there is a condition attached to each, — that if we want the kingdom of heaven we have to be poor in spirit; if we want the comfort of the substance of Spirit, we have to be mourners as to material values; if we want to inherit the earth, the compound idea of Soul, we have to be meek enough not to identify ourselves with a body-self; if we want the righteousness that comes of Principle, we have to hunger and yearn for it by laying down self-righteousness; if we want mercy, we have to be merciful; if we want to see God, we have to be pure in heart, pure transparencies for Truth; and if we want really to be called the children of God in fact and not just in name, we have to be peacemakers. So there is a strong sense of conditions to be fulfilled before the reward is ours. It is the attitude of *in proportion as* we lay down the mortal, so the divine revelation comes into thought (and *vice versa*).

The Word is, in effect, the progressive disappearing of the mortally human mind. The education we have gained from the physical senses has to be blotted out and replaced by the truths of spiritual sense. It is like going up a ladder: we can only put one foot higher in proportion as we bring up the hind one. This tone of spiritual willingness permeates the Word story. The seven footsteps could be enumerated as spiritual desire, spiritual values, spiritual understanding, spiritual power, spiritual love, spiritual consciousness, and spiritual peace. They are accomplished in the degree that we see through and abandon their material counterfeits.

All Mrs. Eddy's references to *in proportion as* have this Word tone. For particular study see:

S & H 69: 6-10	S & H 337: 16-19	S & H 427: 17-22
178: 22-27	368: 20-24	449: 13-15
279: 16-19	369: 5-7	576: 21-25
329: 32-2	409: 23-25	No 38: 17-19

First Beatitude: Mind

Matthew 5: 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

The poor in spirit in the Greek is said to mean cringing mendicants — that is, beggars for truth. The Beatitude asks, 'Do we deeply want to know reality or is there some arrogance of mortal intellect which thinks it knows the answers?' The mind of mortals thinks it doesn't need to ask God; it can find out through material experience. So the open gate here is, Let us be beggars: let us admit that we can't know anything real from a material or personal basis, yet we want to know, for then Mind can start to tell us. George M. Lamsa renders the translation from the Aramaic as, "Blessed are the poor in pride" — the pride of knowledge gained from material sense. While it is true that, divinely speaking, man is the perfect spiritual idea, the human concept is exceedingly imperfect and has an absolute need of God. The Beatitudes start by requiring us to acknowledge this, or else the translation cannot begin. (See Mis 107:14-31) It is fine to know all the answers — until progress humbles us. One thing in which we can rejoice as we become sincere students of Christian Science is that the more we know, the more we bow in humility before the marvel of the subject and the magnitude of what we don't know. A true scientist in any field is remarkably humble before the vastness of his subject.

So, blessed is receptive thought; blessed are the teachable, for theirs is the kingdom of heaven. Blessed are they who recognize their lack; who are wise enough to realize the need for inspiration, for this awareness introduces us to the realm of Infinite Mind. This first Beatitude is Mind giving us the wisdom to see that all we ever need is ideas, and we respond to this with openness and desire. The serpent tempts us into believing that we need a thing or a person or an event, but Mind reveals that reality is always in ideas, and that we have them in abundance. Mind presents ideas of God which will manifest in an infinitude of ways, more marvellously than we could have specified beforehand.

What has "the kingdom of heaven" to do with Mind? What is our authority for saying that this is the tone of Mind? The "Glossary" definition of "Kingdom of Heaven" reads, "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

The text gives us the three synonyms Mind, Spirit, and Soul, so it is a creative Word sense, and the operative part of it is the one dealing with Mind. If we are poor in spirit and actively seeking, that attitude of itself removes the one block to our communion with the one Mind, and we find ourselves at once in the realm of unerring and omnipotent Mind where inspiration flows.

Why does it say the *kingdom* of heaven, and not heaven? By contrast, heaven is a rather vast, indefinable concept, but the kingdom of heaven brings in a sense of the machinery of government; it suggests law and power, and the organization of a state wherein everything is subject to a central divine authority. We belong to the active realm of Mind, where divine Mind and not mortal mind governs and controls us. We are citizens of that kingdom where each one of Mind's ideas is, so to speak, a civil servant — a "humble servant of the restful Mind" (S & H 119:32).

"Knowing the Science of creation, in which all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: Ye can discern the face of the sky; but can ye not discern the signs of the times?" In other words, they were not being poor in spirit: reading from matter prevents us from being spiritually receptive and teachable. Do we not want to dig beneath the surface? Would we not rather reason from the depths of Mind and Mind's ideas? Mrs. Eddy goes on, "How much more should we seek to apprehend the spiritual ideas of God, than to dwell on the objects of sense!" (S & H 509:29)

How Mrs. Eddy gives us a sense of urgency throughout her writings! Yet we know that in Science the seeker isn't really a reluctant mortal outside Mind, but is the effect of Mind. If we are seekers well eventually come to Mind, but only because we are Mind at work. If the seeker could be something outside Mind, then man would be something which God cannot be, which is impossible.

I was asked to help a young man who was about to sit for an examination in the Civil Service; he had already failed it twice, so he was very despondent about his chances this time. When we saw together that the Mind which answers the questions is the same Mind that sets them, it began to break the mesmerism, and he took heart. He went into that examination room with the conviction that all that is going on is intelligence responding to intelligence. The result was that out of eight hundred questions he got about seven hundred and ninety right! That man's whole outlook completely changed, and it has revolutionized his home life and his career. There's nothing miraculous about these things, for Mind *is* light and infinitely active intelligence, and therefore it: is instantaneous death to doubt, darkness, depression and all negative thoughts.

Here then is our first Beatitude saying, 'Open your thought to the power of idea.' The world may not yet accept it, but ideas *are* self-operative because they belong to the dynamic realm of Mind, and we prove it every time we are truly poor in spirit.

For further study see:

S & H 88: 9-14	S & H 264: 3-12	S & H 323: 32-2
124: 3-13	266: 25,26	467: 29-32
151: 4-7	268: 6-9	551: 24-28
262: 27-32	286: 12,13	

The intellectual approach is now correct. The head is inclined aright, but what about the heart? To give our mental assent when our heart is not in it can only lead to trouble. So the second Beatitude follows up with purity of motive, of affections, purpose, and so on — the tone of Spirit.

Second Beatitude: Spirit

Matthew 5: 1. Blessed are they that mourn: for they shall be comforted.

The human mind mourns when it has to separate itself from beliefs that have been dear to it. This mourning doesn't mean that we have to suffer human loss in order to achieve spiritual gain; that would be a cruel law. It is really a very lovely precept, because it indicates that something unworthy has passed out of our experience and our true self rejoices. All that happens is that as we choose more spiritual values material values pass away. But if we are not willing to relinquish material loves and purposes, Spirit is sooner or later going to separate us from those things willy-nilly, for we are not allowed to hold onto unreality.

Blessed are they who are glad to detach themselves from material affections and aims, for if they are no longer allying themselves with that which is material they are beginning to touch the comfort, the substance and the reality of Spirit. This is not to say that if we cut off all that is normal and lovely in the human we thereby gain the spiritual. The old monk who whips himself to mortify the flesh does not thereby lose his sense of flesh as substance. The Scientist who denounces human love has a warped sense of Christian Science; he needs to understand that the best human virtues are symbols of Spirit, not counterfeits. With a symbol, we need always to be aware of the reality which it represents, and we are not then bereft if we lose its outward form?

In the second day of creation, Spirit separates the human concept from Truth only because at the same time it is uniting our understanding to eternal harmony. (See S & H 505:7 - 506:11) We sometimes put far too much emphasis on this separating office of Spirit and forget that it is in order to unite us with the true.

"Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate

harmony. The purification of sense and self is a proof of progress" (S & H 323:32). What a clear sense of Spirit! Progress separates man from his false landmarks, and spiritual achievements become our true milestones. As we have progressed in Christian Science, many things have faded out of our human make-up, most of them quite unnoticed, and have been replaced by more divine qualities. That sort of evolution is just as much a demonstration as the more obvious kind; whether we learn it positively or negatively, Spirit is spiritualizing our conception of all things.

"When a false sense suffers, the true sense comes out, and the bridegroom appears. We are then wedded to a purer, higher affection and ideal" (Mis 276:20). The first Beatitude bade us be open to Mind and Mind's ideas. Now the second one is the comforting realization that Mind's ideas are real substance, and therefore we can happily afford to give up what is unspiritual. The things which we used to think we loved or needed so much slip away or evolve to higher forms.

Spirit asks not merely, 'Do you want the spiritual?' but 'Do you really love the spiritual?' When we do, the spiritual will take hold of us and propel us gently through the maze of human experience, so that we come clean through the baptism. Let us then rejoice rather than mourn, and willingly wean ourselves from materiality. Mrs. Eddy says, "Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims" (S & H 223:28). So why resist? We learn here that Spirit is man's real nature and his true values, his substance and his understanding. The nature of Spirit, through its function as a firmament, is forever separating from man the worthless mortal concept. So let us be glad mourners. Let Spirit baptize and cleanse us of the negative and unpleasant thoughts, and then we shan't have a sense of loss; at the same time, "all of good the past hath had remains to make our own time glad" (C.S. Hymnal No 238).

Why should we look back? Good is ever present, and evil has no history or continuity save what we give it. Lot's wife looked back and she became a pillar of salt: she looked back at past events without translating them; holding onto the material sense of yesterday petrified her progress. The Scripture says, "God requireth that which is past" (Eccl 3:15). The good in the past has to be lifted out of personal events and seen for what it is as spiritual ideas, and then it is always present. God also requires that we try to discern the truth about our bad experiences, — for God can only know them in their redeemed aspect, and then they no longer haunt us. Truth has no record of error. For all of us, things have happened in the past which we deplore, but remorse or holding onto hurts impedes our growth, so the past must be treated and healed by Spirit in the now. Let us be grateful for the spiritual fact we have learned through every experience and resolve to live in the present, for the comfort of Spirit is that material loss is translated into spiritual gain.

"If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit" (S & H 21:9). The strength and purity of Spirit impels us to want to align ourselves with the one fact, to respond always to the one attraction. Behind this apparently human effort is the law of Spirit: there is only one reality, and this reality *can* be understood and demonstrated. It is theoretically possible to learn everything in mathematics without ever making a mistake, although in practice perhaps no one ever does. And it is just the same in Science, — it is possible to learn through Science rather than through suffering, and more certainly so today than ever before, for we have begun to touch the divine system of Christian Science. Even when we appear to be learning through the suffering way, the comfort of Spirit is still at work, leaving a residue of blessing. The lessons learned the long way round can sometimes be the best.

"Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (S & H 485:14). Spirit is natural, gentle and orderly, and we cannot short-circuit the divine processes. We cannot hasten our new birth by missing out some of the steps, nor can it be retarded in reality.

That which comforts is the Comforter or the Holy Ghost, which is defined as "Divine Science; the development of eternal Life, Truth, and Love" (S&H 588). The Comforter is thus allied with the idea of development, and appears in the form of our perpetual spiritual birth going on hourly. Development, in Christian Science, means unfoldment of what already is, not accretion or acquisition in the human, nor improvement of a mortal.

"As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter" (S & H 301:17). Often we wish for, or mourn after, things we think we haven't got. Yet we always do have, by reflection, the spiritual fact and actuality of the blessing we are looking for humanly. I remember a young woman being healed of consumption through this truth. She felt deprived and empty and was consumed by mourning and wishing for what she thought she lacked. Yet man "in reality has" all the substance of real affection, real companionship, real worth, and as we saw this truth it not only restored the so-called lost substance of the physique, but brought her satisfying human love and friendship too.

Finally here are a few references for this second Beatitude:

Isa	61: 1-3	John	14: 16-18,26	S & H	264: 20,21
Jer	15: 17-19		16: 7,13		265: 23-30
Matt	9: 16,17	S & H	66: 6-16		266: 6-15
Mark	10: 28-30		263: 32-3		480: 1-5

Third Beatitude: Soul

Matthew 5: 5. Blessed are the meek: for they shall inherit the earth.

Meekness, of course, can mean being a doormat, where we let everybody trample on us, but that isn't true meekness so much as inverted egotism. True meekness is where spiritual sense is big enough to see that this corporeal selfhood isn't me, but that my identity is to be identified with the incorporeal and divine. Without this meekness of Soul, what do we inherit? We inherit a mortal nature, a physique, a lot of hereditary beliefs, an isolated self and, eventually, a little box and six feet of earth. That is not much of an inheritance, though it is all that the body can achieve. But the touch of Soul, which is the counterfact of the corporeal body, is the meekness of spiritual sense which identifies man with the generic idea — it identifies one with *man*, not *a man*.

Metaphysics, — Soul-sense, — resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul, and here it is exchanging the individual objects of sense for the generic idea. We shall inherit the compound idea of God. In the third day "God called the dry land Earth," and earth there is type and symbol of our God-gathered identity. We may want a healthy body or a new house or some other object of sense, and it usually can be achieved on a material or mental basis. But through spiritual sense, through the meekness of *not* specifying and outlining in a human way, the resources and capacities of Soul open out grand new views on what body actually is. Mrs. Eddy is reported to have said that man has not got a body of his own, but that God has a body, and that this body is man.

Through our studies we learn that Soul deals with body; Soul changes the concept of it from physique to identity. It is a life-long process of translation. That is meekness. Meekness starts by our wanting to be dissociated from the corporeality, neither proud nor ashamed of it, neither identified with it nor prisoner to it. And then Soul translates our old concept into the God-gathered embodiment of divine ideas, qualities and characteristics which is the only true body or identity of man.

Let us pause for a moment on this term identity and think how it arises. In the third day of creation the waters (the constituent elements) are gathered together and the dry land or identity appears. Then this dry land called earth brings forth grass, the herb yielding seed and the fruit tree yielding fruit whose seed is in itself.

The grass is the symbol of Life springing up, the herb yielding seed is the symbol of the divine spark of Truth, and the fruit whose seed is within itself is the symbol of Love. Through the first three days of creation our identity is beginning to appear. But what does identity mean? It means self-sameness. One cannot be self-same all by oneself: one has to be self-same as something. The idea has to be self-same as its Principle. What is our Principle? It is Life, Truth, and Love. Therefore our identification with Principle enables us to bring forth the quality of Life (the grass), of Truth (the seed), and of Love (the seed within itself). Identity, then, is not the property of the idea, is not in the thing formed. (See S & H 70:12-9) Identity is its *esse*, its intrinsic being or divine nature which is found in its Principle and in the expressing of its Principle.

The identity of a hundred-watt electric light bulb is not in the name or the appearance but is in its ability to produce that amount of light. A similar bulb that delivers only a dim glow is not a hundred-watt lamp no matter what is printed on it. Identity is the capacity to reproduce the nature of the principle. Similarly with man's divine identity: he is God's man only because he reproduces from within himself the nature of his divine Principle. The Beatitude is therefore saying, 'Blessed are they who are meek enough — or big enough — to identify themselves not with the corporeality but with God;' for in that way they inherit the workings of Principle in ever-expanding ways as Life, Truth, and Love. This surely explains why in so many references meekness' is coupled with might.' (See S & H 30:32; 445:13; Mis 83:21; 372:31; My 163:4; 194:15)

This liberating action of Soul unselfs the mortal self. It releases us from the sense of being bottled up in a body; man is not identified with physical functions; he is that which is incorporeal. Often in the practice one sees that Soul and meekness handle those conditions where a human being seems to be stuffed up with a cold or with self-pity or self-importance, or some such story. Soul unselfs, because it is not *in* anything. It is the belief that we are in a personal body that gets us congested. The corporeal self is the focus of fear, sensitivity and egotism, and consequently gets too full of itself. Now, Soul declares that we don't live in a body but are the spiritual idea, and therefore cannot become stuffed up: we then reach the freedom, the infinite capacities and capabilities of man.

Through this tone of the 'meek' we are led quite naturally to all those references to 'self,' where Soul translates the self concept through three degrees. First it shows how self-love is opaque and self-aggrandizement unreal; then there is the intermediate phase of the human self being evangelized through self-denial and so on; finally we understand that our selfhood actually derives from the spotless selfhood of God and we discover spiritual self-awareness and self-completeness. (See Un 6:4-9) Sense and self are synonymous, while Soul is expansive, freedom-giving, so that the 'I' goes to the Father, and we are identified with the universal

self, or Soul, (though always in an individual way); then we inherit infinitely more than we could have or be on a personal or material basis.

What is it that we inherit? We perceive a glimpse of it when we have had a Christian Science healing, and discover that our health or well-being is of quite a different order from corporeal, personal harmony. It is as though we are plugged in to the mains and no longer run on our own battery power. Our identity, our capacities etc., are transcended when we no longer own our selves or our properties. Our identity in Soul is God's own image of Himself, and this is what we inherit.

An illustration of this Beatitude is seen in this story: there was a poetry club where they used to meet together to read great poetry, or to read their own little verses, and one man wrote a short prose account of his life, — a grim picture full of ugliness of every sort, — and when he had read it quite dispassionately he held out the paper at arm's length, put a lighted match to it and burned it. Then he produced a little paper and read a single verse, — a thing of real spiritual sentiment; after he had read it he said, "That is me!" Blessed are they whose spiritual sense can say, 'Thank God, the corporeal self and all that goes with it is not me; what I am is the idea of Soul which inherits all things true.'

This is what gives us the freedom of Soul, the calm, the joy, the bliss, the contentment and balance of Soul: that which has no sin, no penalty, no suffering. That which! In the question and answer "What is man?" in the chapter "Recapitulation," Mrs. Eddy defines him three times as 'that which,' — "that which has not a single quality underived from Deity" and so on. He is not a 'he who.' That would have left the corporeal man unrebuked, and unable to reproduce the divine seed within itself. So we leave this Beatitude with, Blessed are those who are humble enough to renounce their corporeal identity, for that unveils their true heritage — the earth or the generic idea of God.

For further study see:

Gen	1: 11,12	S & H	242: 15-20	S & H	568: 30-32
John	5: 19		260: 24-30	Mis	1: 15-19
	14: 10		261: 21-30		356: 22-29
I Cor	9: 19		508: 26-1		

Fourth Beatitude: Principle

Matthew 5: 6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

We might feel that we have been made hungry and thirsty through being emptied of the pride of knowledge, material values, and corporeal selfhood. This is true; but we have equally been 'filled' with the kingdom of Mind, the comfort of Spirit, and the inheritance of Soul. Through our experience, have we unknowingly discovered the key? What we were hungering for, all along, was not material things but righteousness,' — the harmonious workings of divine Principle. In terms of the fourth day we have allowed Principle to be the greater light, and now "in thy light shall we see light" (Ps 36:9).

We should remind ourselves that these spiritual steps don't take place in a time sequence, any more than the number four comes later in time than three. They are all happening simultaneously. We spread them out as first, second, third, for the purpose of understanding. God is at once Mind, and Spirit, and Soul, and Principle, and Life, and Truth, and Love.

What do we mean by righteousness? It can be said that it is right consciousness — for metaphysicians love to make a play upon words. That is partly true, but if it exists merely in consciousness and doesn't overflow in action it cannot truly be called righteousness. Properly, it is right knowing *and* right acting, a matter of being Principled in thought and in deed. The New Testament conception of the word is that man shares in the righteousness of God and that it is not personal rectitude.

The measure in which we can be 'filled' depends on the room we have made for what is to come. If we are really hungry and thirsty we have cleared out much human will and personal contriving. Principle requires that we be really whole-hearted, that we earnestly want Principle to operate in its own way, and that we are not reserving some outline of what we think should work out. Principle deals with human will, which in this context is related to self-righteousness. With Principle the great question always is not 'Who's right?' but 'What's right?' The little who' went out with Soul, where we saw through meekness that man is 'that which' and not 'he who.' In reality the only man we can know, — or express,— is the God-idea, and therein is salvation in personal relationships. It takes away any sense of either trying to dominate or of being victimized.

In human experience it often seems as though might is right, but that is only because the world is ignorant that right is might. As we hunger and thirst to be at one with this dynamic law of Principle, — that right is divine power, — all sorts of restrictive laws, and our own doubts and fears as well, tumble down like the walls of Jericho. I know an instance of a woman who had had a very disturbed home life, for which she appeared to be without blame except that she had allowed her husband to get away with egotism and selfishness for too long. When things came to a head, from fear of losing what was left she abandoned her position of right and started to bow down to domination; she allowed his might to be right, got

herself put on the wrong foot and very nearly lost her home as well as her marriage. But when she came to herself and saw that one cannot compromise Principle, she went home with this new found courage — her manhood as well as her womanhood. Basing her rights on Principle, she was less intimidated by iniquity; she found a new strength she never knew she had, and was no longer working defensively. The whole facade of opposition and deceit began to crumble away. The situation in that home became very different, and happier than for twenty years. We so easily let the appearance of might take the power from our hands, whereas if we let Principle govern all in harmony we "shall be filled."

So spiritual power is the Third Degree term we have here, — *spiritual* power, not personal. I remember when I started in the practice I went about it with a great sense of personal responsibility, and soon had a lot of the claims of the people I was trying to help; I had made them real, of course, and wasn't letting Principle get a look in.

"Honesty is spiritual power" (S & H 453:16). To be honest by Principle is twofold: it means abiding by the divine One, whose right is might, and it also demands that we be honest with ourselves in the earlier footsteps. Is it to be Mind or personal intelligence? Is it to be Spirit or personal values? Is it to be Soul or frail personal selfhood? As we square up honestly to these demands, Principle operates for us as spiritual power, and we are 'filled.' Merely to want things to work out is not enough: we have to throw ourselves utterly into accord with the divine facts and be heart-whole about them, to *know* that the divine Principle governs all in equity. "Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable" (S & H 192:21).

One of the greatest facts in Science is that Principle is self-operative. We simply have to acknowledge Principle to *be* Principle by getting ourselves out of the way, and then its eternal self-expression flows for us as power, as right, as might and demonstration. This is the sense of the fourth Beatitude.

For further study see:

Deut	4: 29-31	S & H	vii: 27-4	S & H	25: 16-21
Ezek	33: 12-20		3: 7-11		91: 5-8
Mal	3: 10		11: 21-25		390: 7-9
John	5: 17,30		17: 1-3	Mis	116: 25-3 215: 10-18

Fifth Beatitude: Life

Matthew 5: 7. Blessed are the merciful: for they shall obtain mercy.

The way this Beatitude is constructed is unique. It has the same word on either side of the ratio mark. All the others start from the point of a want, which is then met. The poor in spirit, the mourner, the meek, the hungerers and thirsters gain their resulting reward, but this one is stated the other way round. Let them start by being merciful, and they shall obtain mercy. The human mind might ask, 'How can I be merciful unless I first obtain it?' But Life bids us be overflowing with it first, and in that measure we have it. Let's see how this arises.

Through hungering for impersonal righteousness our experience is now seen to be filled with the workings of God, and we recognize that we are the mercy-filled; our life is found to be the living expression of the divine Principle. It now begins to overflow in all directions. Through Mind, Spirit and Soul we were discovering what our Principle is, and now suddenly there is a change of direction and we seem to go outwards from it, to live a new sense of Life. In the measure that we let mercy express itself through us, or as us, we have it; that is why the Beatitude is worded this way round. "Freely ye have received, freely give" (Matt 10:8).

Life demonstrates life; Life supports life; Life is life-enhancing. Always the power is from above. Life is the method through which Principle operates. Here in the fifth stage, as in the fifth day, the firmament is open and there is no barrier between things heavenly and things earthly.

There is an axiom here that sounds like a paradox: the moment we start to use the thing we haven't got, we've got it. As we utilize the quality we feared we lacked, we have it! We can't possess or absorb life or joy or anything else, but we can express it, and the measure of expressing is the measure in which we have or obtain' it. So the secret of this fifth Beatitude is that Life is not a possession but is expression. Expressing is life. For instance, if you want a good friend, be a good friend. We call people who exhibit unusual vitality 'live wires,' — that is, they are carrying the current. So if we want to possess' life, let's be Life wires, let us be the flow of the things of God and preserve the circuit, for we *are* the individualization of the newness and progressiveness of Life. Life is the term we use for springing forth from Principle. It can't be stopped or withheld.

"They shall obtain" — every mortal wants to *get*. 'I want' is the signature-tune of mortality. No wonder that the Buddha taught that the root of all evil is desire! And no wonder that the Psalmist declares, "The Lord is my shepherd; I shall not want." We should never be fooled into thinking that if only we could obtain something, we'd have it. We 'have' all good anyway, and the best way to bring it into expression is to be the flow of it. In Life we start not from emptiness but from fullness. Getting is a cumulative sense of life which builds up and keeps us mortal. But life is not only laying off mortality, it is also giving free expression to what we are. Can we wear out an idea? We can't exhaust the twelve times table; in fact, the more we use it the more readily available it becomes. And so it is with Life: the

more we live it, the more we understand of it. There is surely no Beatitude more important than this one. It is said that Mrs. Eddy once healed a man of liver complaint when she said to him, "God is your life and you are the liver" (Coll 111). Liver complaint might be the result of trying to pack too much into our experience through wanting life to come to us, inwards; or it could be the fear of being influenced harmfully from outside. But living it in an outward-going way gives the healthy sense of life as Life individualized.

The old Government poster, 'Export or die!' reflects this fifth Beatitude. Life says, 'Express the Life that is God, or you're not living.' I remember helping a young mother of a little family, who was a keen student of Science and a lovely character. For no physical reason she had become obsessed with the fear that she was going to die, and the thing that worried her, naturally, was what would happen to the children. As she talked it became obvious that her little family was both the centre and the circumference of her thought, and as soon as we saw that love must be exported, that the quality of mercy must be expressed in ever-expanding circles, all the tension and fear vanished. 'As the sun shines, I love!'

We sometimes say in Science that man is the channel for God, but this is not a very good analogy. It seems much truer in metaphysics to say that man is not the channel but the flow. Then we don't make the flow of God's activity conditional upon the human. At a Summer School some years ago I had been speaking on this topic, and a woman who for the first three mornings had been half carried up the stairs by her husband, left her chair at the end of the third morning and trotted down stairs and had got as far as the street before she realized what had happened to her. She came running back up the stairs and told me about it. I hadn't known, but she was supposed to have had an arthritic condition for years, and this fact that man is the flow rather than the channel, — that he is the expressing of it rather than a creature that can get hold of it, — released that sense of frozen activity. Releasing the tensions in consciousness sets the body free. So, blessed are the merciful: be an overflow, a be-er.

Just what do we mean by this term mercy? One of the leading characteristics of Life is that it is the great Giver. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Our word here from the Third Degree is love, and the essence of love is that it always loves to give. The greatest gift we can give is not an object but an attitude. Mercy is loving to give to everyone his true individuality; gladly laying down the false sense of self-existence called a mortal and restoring to man his rich, free individuality as the living idea of the living God. Is there a richer gift we could give our neighbour than the conviction that man's life is God, that he is not a little liver on his own, limited on every hand?

In *Matthew 9:13* Jesus is answering a criticism about his forgiving sin, and he quotes to them from Zechariah, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." Sacrifice here could be character assassination, or wiping someone out of one's mind without a healing thought. To think of man as mortal is the equivalent of murder.

Jesus' great love was that he not only lifted up the divine sense of Life for himself and for man, but that he also freely laid down the mortal concept. "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17). I* was a voluntarily relinquished experience and voluntarily taken on again. To be lifted up must have its correlative of laying down the mortal, and the laying down of the mortal must ensue from being lifted up. This does not destroy or abolish the human; it liberates it and makes it more transparent. The work must be done both for ourselves and for all mankind, and as we do it Life flows for us because the very process is Life mercifully at work.

For further study see:

Matt 10: 8 S&H 259: 6-11 Mis 67: 7-13

I John 3: 1,15-17 454: 17-21 338: 2-5

Sixth Beatitude: Truth

Matthew 5: 8. Blessed are the pure in heart: for they shall see God.

Blessed are the pure in consciousness, for in seeing man truly, they are seeing God in action. This is the New Testament equivalent of the sixth day of creation, the tone of Truth, where we read that God made man in His own image and likeness.

The trouble with definitions is that they may limit the sense. For instance, we all say that man is the expression of God; but it may be even truer to say that the expression of God is man. If we start our definitions with man is ...' the tendency of the human mind is to become interested on a personal basis, and then everything is misconstrued. 'Man is spiritual' can only mean that the spiritual is man. However, the spiritual is manifested in some measure through a whole lot of things that don't look like man at all. A wise law, the beautiful universe, a piece of great music, civilization itself, — all these afford a glimpse of the spiritual, and therefore they are man, man as the name for all that reveals God. So our Beatitude here signifies, Blessed are they whose consciousness is spiritual and impersonal enough to see that everything, discerned truly, is God's manifestation.

In one sense there is no such thing as man. Man is really a word we use for convenience to describe God-in-expression. Man is manifestation. Confusingly, we use the same word to describe the mortal misconception, just as we use the word 'cleave' in two opposite senses. The term man is properly employed only for what reflects God. The mortal is simply the misconception, while the human is the transitional stage through which we pass as the mortal disappears and the divine man appears. It is therefore not so confusing, after all, that we have the same term both for what he is and for what he is not, when we realize that there never were two kinds of man.

" Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:8-10). Naturally it does not imply that the personal Jesus was God, but rather that he was a window-pane for God's nature, qualities, and workings. The 'me' that Jesus was speaking about here was the Christ-activity he expressed, the sixth-day-man he manifested. Without that transparency, we have no more reason to say that man is God's image than a corpse is.

Let me give you an illustration for this reference. I know an instance of a man who was working for a short while in a factory, and the woman on the machine next to his had had her husband brought home to die of stomach trouble. The surgeons could do no more; they had taken out as much of his plumbing as they could. She was standing at her work weeping silently. At the break-time this man went over to her and talked to her about man and Life, although she was too upset to seem to listen at all. After a day or two it was reported that her husband was better; he stopped dying and started to improve, and eventually went back to his job. The man who had spoken to the woman about her husband left that firm some months later, and while saying goodbye to his friends this woman asked him what he was going to do. He told her a little about this work and how we are trying to show mankind that the Bible is an exact spiritual manual for being man in a new way. She said, "You know, I knew there was something. Do you remember that time when my husband was dying and you said something about him? Well, it wasn't you standing there: it was the Christ, in white, talking to me. " At that instant of complete un-selfconsciousness the human is momentarily a transparency for Truth, and man is seen as God in action. People should be seeing these things in us, and they certainly will, more and more, if we are faithful.

Individual, Collective, Universal

Individual man, generic man or the compound idea, and universal man. Taking them at a frankly material level, they seem to refer respectively to an individual person, lots of people, all men. But no Christian Scientist will be content to draw spiritual conclusions from material premises. It is essential that these classifications be understood in Science, in order that they can be redeemed and humanity saved. Mortal mind has stolen the terms and given them all an entirely false connotation. For instance, many students react to the term collective as though it is a demon scheme to destroy individuality and freedom, yet when translated from its mortal usage and restored to its divine sense it indicates nothing more sinister than that all humanity belongs to God as the fingers belong to the hand. It is just as false to imagine that the collective can only mean submergence in a mass as to think that the term individual means personalism. Individuality that is based on personal separateness tends to be selfish and irresponsible, whereas when we understand that the term really means our inseparability from Principle we find that it involves being undivided from all other ideas of Principle.

The categories of our true being are derived from Life, Truth, and Love. Life is seen in individuality, Truth in the generic or compound idea, and Love in the universal. *As we reason out from this, divine basis and not from mortal persons* we find that each of God's ideas is a specific and unique individualization of the one Life. Each one is therefore indivisible from all other expressions of Life. Sunshine consists of myriads of individual rays, which are quite inseparable. The closer they are to their source, the closer they are to each other. This quality of inseparability reveals the generic wholeness of Truth, and is the compound idea. The whole is not a made-up collection of parts: the whole is the unit, and each 'part' reflects the nature of the whole. Man collectively, as well as individually, is the son of God. (See Mis 164:20-29) Similarly, the third category, universal, is not an expansion of the other two. It is not even a category beyond them but is the realization of their interrelationship. The word comes from "uni + vertere," to turn into one. Everything is turned back to God. In this divine universality, the individual and the collective are not in conflict but complement and enhance each other. The independence, initiative, responsibility and freedom of true individuality is not under threat but is found enlarged and secure when it is realized that it is interdependent with the whole. This wholeness is the true collective. Truth's collective fosters Life's individuality, and *vice versa*, within Love's universality. (See John W. Doorly, *Oxford Summer School 1949*, Vol I: 7, 90; Vol II: 12, 39, 133)

The sixth Beatitude affirms that "God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed only in that which reflects Life, Truth, Love, — yea, which manifests God's attributes and power" (S & H 300:29). It is clear from this reference that God

is not seen in a mortal, but in that which reflects God's being, — pure humanity, friendship, home, the interchange of love, for example. (See Mis 100:19-25) Are we pure enough in heart to discern that these transparent experiences are the true man, for they are the incarnation of God? Let us love to see that our neighbour is not some human expressing a quality of God, but rather that the individualized expression of God is our neighbour. We can't make a mortal man into the idea of God, but we can let the idea of God be our man. This outlook reverses our usual human way of looking, and it exactly expresses this Beatitude.

'Man' is what we know about Truth. "We know no more of man as the true divine image and likeness, than we know of God" (S & H 258:16). So the sixth Beatitude leaves us with that purified consciousness which has been sufficiently cleansed of error to be a transparency for Truth.

For further study see:

Mark	16: 9	I John	4: 20,21	S & H	531: 10-13
John	12: 44,45	S & H	295: 16-24	Mis	51: 22-28
	20: 11-16		470: 23,24		

Seventh Beatitude: Love

Matthew 5: 9. Blessed are the peacemakers: for they shall be called the children of God.

The operative word is *peace makers*. In human experience we don't find peace ready-made; we have to work for it. As Jeremiah says, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (6:14). To material sense, wrong seems too often on the throne, and we have to make our peace with the divine by putting down the belief in the power of the enemy — until finally we understand that in Science there never was an enemy.

Our relative sense of peacemakers, as for example in peace conferences or in the ideal that launched the United Nations, does stem originally from the unity that underlies this Beatitude. But somewhere along the line the human mind has got it back to front, and tries to bring about healing by reconciling opposing parties. If we start from an actual split, we shall never arrive at Love's unity by patching up quarrels. We *must* begin with the fact that in Science man never broke away from God and therefore has never fallen out with his brother man. Divine Love cannot unify by bringing hostile elements into unity; but by working from Love's perfect plan, we realize that the universe has always been one infinite harmony of diversification yet without division.

The primal division is the serpent's lie that God and God's idea could ever be separated; all the familiar conflicts, from wars down to personal arguments, are merely derivatives. What makes peace in the relative instances is the absolute

unity, — God and man one in quality. It is "One infinite God, good, [that] unifies men and nations; constitutes the brotherhood of man; ends wars" (S & H 340:23). That is to say, it is the forever unity of "God" and "good" — the divine and the human — that precludes warfare. This is what Paul means when he writes of Christ Jesus that "... he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . for to make in himself of twain one new man, so making peace ..." (See Eph 2:12-22)

"For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain" (S & H 568:24). It is not that the accuser is destroyed or overcome, but that it was *never there* in the heaven of Truth and Love, and therefore can be proved not to be on earth, heaven's reflection. This is what we discover ultimately as we learn that Love is ever present and is the home we never left. Peace is not what comes when warfare ceases; it is what makes the warfare cease. It is the consciousness that "to infinite, ever-present Love, all is Love" (S & H 567:7).

What is the accuser? It is the belief that we are guilty of the crime of being mortals; it is that which suggests in a thousand different ways that man and God are separate, and consequently that idea is hostile to idea. Human beings constantly accuse one another because the accuser persuades them they are divided from each other by dislike and misunderstanding. Yet the separation between individuals only reflects the accusation that we are all separated from our divine origin. There can be no real reconciliation in the human unless the divine unity is discerned intact. This is the 'warfare' of Christian Science, to heal the rifts at the specific level by working from unbroken unity at the generic level. "The warfare with one's self is grand" (Mis 118:25).

We do not accomplish much by trying to avoid the conflict. Let us not feel ashamed if we have to work out some of our life-work through what seems like affliction. The error is not nothing until it is disproved in practice. Times of trial are learning-times, proving-times, and they can bless us greatly if we're grateful for the lesson. (See Mis 10:9-22) The only real substance of the experience is what we learn about God through it. In the last analysis, all there is to the situation is God. Of course, we don't have to learn the hard way, nor is there anything intrinsically good about an unpleasant event; the point is, let's not run away from situations but go *through* the valley and make it bless us as we go. Evil is reduced to its native nothingness only by demonstration, not by theorizing.

Therefore, blessed are the peacemakers: for they shall be called the children of Love. The two halves of this Beatitude run all the way through the others. We are

all peacemakers when, through being poor in spirit, we cease trying to get our answers from matter and so make our peace with the one Mind. When we have seen through the falsity of material values and find spiritual substance to be reality, we make our peace with Spirit. Then we give up dependence upon sense and self, and so make our peace with Soul. Next, when we tire of personal sense and are hungry for the righteousness of the divine One, we make our peace with Principle. Through the fifth one we dearly want to obtain the gift of mercy, and we make our peace with Life by learning that it is to be mercifully expressed. In the sixth one, through spiritualized consciousness, we begin to see man as God sees him and thereby make our peace with Truth. We have been peacemakers every one of the six days, and now the seventh is the day of rest.

Likewise in the second half, "For they shall be called the children of God" also runs right through: the child of Mind enters the kingdom of heaven; the child of Spirit is comforted by Spirit; the child of Soul inherits the earth, — the promised land of spiritual understanding; the child of Principle is filled with the divine operation; the child of Life obtains infinite mercy; the child of Truth sees God everywhere; the child of Love knows that he's always in the divine presence.

Writing of Joshua and his troops before the walls of Jericho, Mrs. Eddy says, "They went seven times around these walls, the seven times corresponding to the seven days of creation: the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all" (Mis 279:16). If our work has been done faithfully, not only have we made peace by resolving the mistake, but we have kept our peace with God. To be a peacemaker is truly to be a peace-keeper: it is to preserve intact that pristine state where man is the image of Love and never was anything else. But this is a large statement, so the Word breaks it down into steps and allows us to discover its truth through understanding and demonstration, "here a little, and there a little" (Isa 28:10).

A wonderful picture of our six days' work is, "Jesus stormed sin in its citadels and kept peace with God" (Mis 211:27). We don't become peacemakers by avoiding crossing swords with evil or by denying the problem. Denial may be all right as one part of the work, but it is not positive enough to win the day. Jesus destroyed sin at its roots by working out from the allness of God, and we do exactly the same through the process of handling animal magnetism which Mrs. Eddy taught us. If we will daily take what we know about the allness of God through His seven synonymous terms and with them handle the seven major claims of evil, we shall have forearmed ourselves for the day. Then, when the inevitable challenges and fears come up, we shall meet them with assurance. There is no other way of having peace than by keeping peace with God. We cannot have harmony in error, nor for long in matter.

If we love to do this work, we have this benediction of Love without having to pay a bitter price. The hideous price that mortals pay because of fear, ignorance or willfulness before they learn to let God be All-in-all! The history of the world is covered with the blood-price that men pay for believing they are mortals and therefore divided from one another, and for not knowing how to handle evil before it handles them. Mrs. Eddy finishes her beautiful poem, "The New Century," with the line, "Right reigns, and blood was not its price" (Po 22:21). By being peacemakers we are honest to God, honest with ourselves, and consistent within ourselves, so that we love to comply with the conditions of these Beatitudes more than anything else in all the world.

For further study see:

S&H 248: 34 S&H 476: 11-32 Mis 216: 3-6

254: 6-8 519: 7-16

290: 19,20 589: 8-11

Summary of the Word

That takes us to the end of the Word section of the Sermon, but let us never imagine that we have 'done' the Word, as is sometimes said. It continually acquires a higher significance. When thought moves from the Word, through the Christ and Christianity to Science, we can no more dispense with the first three aspects of being than we could ride a one-legged horse. It is true that we do progress beyond a purely approach' sense of the Word, but we must not forget that the textbook defines the four sides of our city as *equal*. (See S & H 574:23) They are not arranged in a hierarchy, any more than are addition, subtraction, multiplication and division in arithmetic.

Curiously, it is the very discovery of the Science and system of Christian Science that seems to have made it easier for the student apparently to grasp the letter without necessarily gaining the spirit, and to be able to talk about it quite impressively. As many of us know, it is all too easy for the unillumined human mind to think that if it has grasped the idea mentally it has understood it spiritually. However, it is not really true that one can have the letter without the spirit, for what is gained is not the letter but words. As the poet T. S. Eliot says, "We have learnt many words but lost the Word. " In Science, the letter is not mere words but is the spirit's own articulation of itself, elucidating its spiritual meaning.

The Word is, in essence, God revealing Himself as All-in-all. In the Sermon text we have seen the human response to this fact. It has been for us the unfolding of the seven steps of ascending consciousness; it has also been the progressive disappearing of the unillumined human mind. As each synonym reveals its

message and our thought accepts it, one of the major errors of belief — one of the seven deadly sins — begins to dissolve.

" Moreover the light of the moon shall be as the light of the sun [the quality of man shall be the same as that of God], and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa 30:26). That binding up of the breach is healing the belief that man was ever severed from the sevenfold nature of God, and when that is proved our co-existence with Love is self-evident and we can rejoice in the demonstration that we are the children of God. This is the Beatitude experience; they really are be-attitudes.

There is an analogy from everyday life which aptly illustrates the footsteps of the Word. Imagine yourself sitting down to do a jigsaw puzzle. The first act is to tip all the pieces out onto the table — equivalent to Mind saying, 'Let there be ideas.' Next, you turn every piece up the right way, corresponding to Spirit separating the inverted human concept from the true. Thirdly, you begin to identify certain colours or the edge pieces, and gather them into groups, just as Soul does with ideas. The fourth stage is to recognize that

CHAPTER III

The Christ (*Matthew 5: 10-48*)

A Fresh Perspective

The text of the Sermon now changes tone, and in this second quarter we recognize the Christ attitude. An important point here is that when we are working in the Christ or Christianity or Science, we find that the attributes of the synonyms are no longer those that were appropriate for the Word. Each order, though using the same synonyms, presents a different aspect of them, requiring fresh attributes for their expression, just as we find our summer clothes unsuitable for the winter. If we continued to use the terms wisdom, purity, spiritual understanding, and so on, we should lose much of the point of having a fourfold calculus. Part of the purpose of this work, is that we shall become more and more familiar with the characteristics of each synonym, for when that tone is subjective to us we can recognize it everywhere even when it has changed its clothes.

Sometimes this distinction is made apparent by using an entirely fresh attribute. For example, Mind can be expressed in the Word by wisdom, in the Christ by manifestation, in Christianity by the parent Mind and in Science by All. But we could also discern the four standpoints through the modifications of the same word. For instance, health in the Word becomes healthy in the Christ, healing in Christianity and wholeness in Science; or we might have reflects, reflection, reflecting and reflex. This is a satisfactory analogy because it shows that the 'four' are but four aspects of the same thing.

Reference a moment ago to summer serves as a reminder that in the four seasons we have an excellent illustration of the Word, the Christ, Christianity and Science. In springtime we have the newness of Life, the upspringing, developing sense of the Word. The summer corresponds to the Christ, the full flower of perfect manhood. force won't solve the problem, for there is a principle to be obeyed. Fifthly, obeying the principle spontaneously becomes the method, and the picture springs to life. In the sixth step the last pieces go in, everything is in its right place and properly related, and the image is complete and whole. The six days' work is done, and you feel satisfied and rested. Idly, you turn up the lid of the box and you discover that the perfect picture was there from the beginning, never cut up to be reassembled. It is heartening to find that ordinary life reflects the divine way of Life, and that the footsteps of problem-solving are the same pattern as the Beatitudes.

Another reference, which this time not only concludes the Word but also opens the way to the Christ: "The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given

dominion and being" (S & H 531:10). The last sentence steps over from the seeking to the finding; now we can re-cognize our pre-existent divine status.

With the seventh Beatitude we referred to the passage on S & H 568: 24-30. If we continue with lines 30 to 5 it gives us a strong sense of the Christ, and is a perfect reference for the carry-over here in the Sermon text: "Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science. This rule clearly interprets God as divine Principle, — as Life represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother. [Those four synonyms are the end of the Word sequence and are also the beginning of the Christ.] Every mortal at some period, here or hereafter, must grapple with and overcome the mortal belief in a power opposed to God. " As we shall see, this is the purpose of the Christ office, which is now mobilized to show us that there is only the one power, and that this fact necessarily involves confronting and resolving the belief in an opposite. We shall start out now anew from Principle, which is Life, Truth, and Love; its message is made practical and tangible through Soul; it must come to us as the only reality through Spirit, and it must manifest itself to us as the all-power of Mind.

Autumn is the season of fruits and harvest, — and so is Christianity; while in winter the outward manifestation returns to its mother, and the earth rests. This is the tone of Science, in which Principle and its idea is one, and we see not the effects so much as the absolute relationships of being, symbolized by the candlestick, — which even looks like a tree in wintertime.

The Different Offices of Science

In order to have a clear sense of the Christ, what it is and what it does, we should remember that what Mrs. Eddy discovered was " Christ Science," as she tells us at the start of the chapter " Science, Theology, Medicine:" "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science" (S & H 107:1). The greatest and most wonderful fact in all the world is that the infinite has a Christ. Therefore the Science of this infinite being cannot be a mere abstraction, but purposefully corrects its supposed opposite called mortality. The textbook uses at least three aspects of Science to cover this Christ-action of the infinite, namely, divine Science, absolute Christian Science, and Christian Science. Roughly we could call these three the unity of divine being, the theory of divine being, and the practice of divine being. Divine Science corresponds to the wholeness of Science where God and man are one, absolute Christian Science to the aspect where the subject is understood in its diverse categories and laws, and Christian Science to the application of it. (Mathematics, for example, is divided into pure and applied.) We could say that divine Science is the One; absolute Christian Science is that One understood; and

Christian Science is that One understood and proved where there seemed to be two. It is all the same Science, functioning in different offices which are all equal in value. As the textbook explains, "These synonymous terms [for Science] stand for everything relating to God, the infinite, supreme, eternal Mind" (S & H 127:12). Because they are synonymous, we may not think of them as higher or lower, as superior or inferior to each other.

Here is a very practical example of the one Science operating in different modes: "Jesus of Nazareth was a natural and divine Scientist. He was so before the material world saw him. He who antedated Abraham, and gave the world a new date in the Christian era, was a Christian Scientist, who needed no discovery of the Science of being in order to rebuke the evidence" (Ret 26:17). The Jesus who was both a divine Scientist (in what he *was*) and a Christian Scientist (in what he *did*, i.e. rebuked the material evidence) was the self-same Jesus. This is the great principle of synonymity. Our idealism must be capable of proving itself in terms of the relative or we have a divided universe. If we imagine that divine Science exists at a higher altitude than Christian Science we are in danger of having similar hierarchies and divisions in our personal relationships, because "our ideas of divinity form our models of humanity" (Peo 14:10). Perhaps it would be safer and truer to visualize these offices of Science as operating like concentric circles ever radiating outwards from the same centre.

All these categories, then, refer to the one indivisible Science of the Christ. So it is not surprising that when we examine the great number of references to Christ in the textbook we find that they fall broadly under three headings, — the divine, the absolute, and the relative. In the first group we have such statements as, "Christ is Truth," "Christ is the ideal Truth," or, "Christ is the ideal of God."

In the second group are statements such as, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness." Here it is idea, not the ideal; the divine message speaking directly to human consciousness, individually, without the medium of a priest or a teacher. For instance, we often find that when we are helping someone the truth we have seen communicates itself directly to his thought without a spoken or a written word. This is because Truth has a Christ, and man is that which is Christ-minded.

Then the third type of statement is the kind that traces the effect of this same Christ upon illusion or error. The best-known example is in the "Glossary" definition of Christ: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." This reference plainly links the absolute with the relative and is therefore a statement of Christian Science. It is formed in two parts, separated by that all-important comma. What is its significance? If the comma were not there, the definition might suggest that the Christ would be directly concerned with the destruction of error; it would mean that God could have

cognizance of evil. But of course Truth has no more knowledge of error than light has of darkness and yet it destroys it. So we read it with this half-way pause; our primary concern is the divine manifestation of God, and then, quite secondarily, *according to human consciousness* it comes to the flesh — to the very point where ignorance of Truth is apparently solidified as incarnate error. That is what matter is — the solidification of ignorance. Then because Truth is true in the realm of belief as well as in the realm of Truth, it does its own work, — replaces the erroneous concept with Truth. The comma represents the link between the subjective and the objective, between what is divinely true and its correlative at any given point in human experience.

Again, those two parts of the "Glossary" definition of Christ correspond respectively to the "Scientific Translation of Immortal Mind" and the "Scientific Translation of Mortal Mind" (S & H 115 - 116). The twofold translating function of the Christ is that it first renders divinity understandable by humanity, and second that it enables humanity to understand its divinity and so be free of the error of mortality.

The Christ, then, is the divine 'fromness.' We could say that it is that which comes from God to man, and in doing so it translates the error or misapprehension called mortality out of itself back into Truth. Here are a few references that give the touch and attitude of the Christ, without using those passages that contain the term itself, which can be found easily enough in the Concordances:

Isa	61: 1-4	S & H	350: 24-30	S & H	492: 3,4
S & H	112: 16-22		356: 9-16	Mis	22: 10-21
	115: 12- 116:10		463: 5-20		

The Christ Sequence

Let us look at the Christ sequence of the synonyms. The order runs Principle, Life, Truth, Love, Soul, Spirit, Mind. That order comes from page 115 of *Science and Health*, which is the section of the textbook dealing with divine translation. As we observed, the textbook is so arranged that we meet this Christ order first, long before we are finally given the Word order in answer to the question, "What is God?" That is because the human consciousness needs to experience a process of translation before it is able, on God's terms, to understand what God is.

Why does the order begin with Principle? The answer is that through the Word we were striving for our at-one-ment with the divine, and through the seeking of Mind, the purifying of Spirit and the identifying of Soul we came to understand that the nature of our divine Principle is Life, Truth, and Love. The Christ takes up what we discovered and now shows it to us from the other end. It starts with the great fact that **Principle**, the divine One, is forever expressing itself, impelling the

expression of itself as its own ideal. This ideal is next specified in its threefold nature as Life, Truth, and Love. **Life** is the eternality and continuity of the ideal, inseparable from Principle. **Truth** is the form and character of it, fully revealed and exemplified. **Love** holds that ideal to be forever at the point of fulfilment, perfection, consummation and achievement. This threefold essential nature expresses God as Father, Son and Mother to Himself. The divine ideal is now reduced by **Soul** and translated into idea, so being made understandable and practical. In **Spirit** it is brought to birth in each man individually and diversely as his true nature. **Spirit** substantiates the Christ appearing as the sole reality, correcting the mistake. It does not trans-substantiate it into matter, as is supposed by traditional Christian doctrine, for matter is now revealed not as another substance but as the misconception of Spirit. And finally **Mind** manifests this divine declaration as the Mind of Christ to every creature, as the All-in-all of Mind, so that it is proved that "there is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (S & H 468:9), and every 'thing' is shown to be divine idea.

We could illustrate this Christ sequence through a bank account. Principle is every man's banker, the manager and the custodian of his divine assets. What is this capital? It is the substance of Life, Truth, and Love — the bullion of divinity. It is the never-failing, limitless abundance of Life, the potency and positiveness of Truth, and the fruition and perfection of Love; such is our infinite credit account, which can never be overdrawn. How to tap this infinite source? As with a human bank, it has a counter, and that counter is the point of exchange where the treasure within becomes available without; what is there on paper becomes translated into something tangible. Soul, then, translates from the theoretical to the practical. Of course we have to surrender something at this counter of Soul; just as in a commercial bank we identify ourselves by handing over our signature, so here we give up the belief that we are mortals, lacking in spiritual gifts. The divine credit is ours only as we draw on it and exercise spiritual sense, and in exchange we touch our true selfhood. Then Spirit is where we realize our assets, — the spiritual becomes real to us and so can bless and feed us. Finally Mind manifests this substance in terms of power — purchasing power; Mind manifests to us the great fact that we have the Mind of Christ — the power of divine idea. You might say that at the point of Mind we go out of the bank with a jingling pocketful of bright ideas; no counterfeits, no promissory notes, but the actual, veritable coinage of Mind, where matter is no longer currency.

Christ translates the divine ideal to the point of idea, — as in heaven, so on earth. Principle, Life, Truth, Love, — the divine ideal, — translates itself through Soul, is realized through Spirit and manifested through Mind as dynamic operative idea.

Let us take a reference to the translating function of the Christ. " Divine Truth must be known by its effects on the body as well as on the mind, before the Science of being can be demonstrated. Hence its embodiment in the incarnate Jesus, — that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error" (S & H 350:24). The marginal heading is, "The divine life-link. " Whatever could be a link through which the real reaches the unreal? Truth cannot have contact with error. Herein lies the virtue of this comma: the exchange can only happen in the mortally human consciousness. Divinity knows only divinity. The man Christ Jesus is the life-link. Jesus embodied this divine picture in terms of practical human experience, and represented in finite symbols Principle manifesting itself as its own idea, so affording a life-link between the divine and the human, between the real and the unreal. But that is only the appearance of it, as Mrs. Eddy makes very clear in "The Saviour's Mission. " (See Un 59-63)

The Christ Deals with Polarity

It is part of the infinitely gracious nature of Love that the Christ should be twofold in its office, because the nature of the human problem with which we are confronted is essentially the dualism of good and evil, light and darkness, life and death; therefore if the Christ answer to that problem is to be effective it also must be twofold; it has to be the divine manifestation of God which is the fact, and at the same time be that which dissolves the illusions. (See S & H 334:10-20) Thus the Christ office always operates from the absolute alone yet functions in a twofold way and so absolves humanity from its mortal mistakes. It might be thought that we had faced dualism in the Word, where we had to make our choice every step of the way. But there we were not handling twoness so much as materiality. The " incorporeal" Word dissolves materiality, but in the Christ we are armed and equipped to deal with dualism.

In the Introduction we observed that there claims to be a false, material, calculus of matter, electricity, animal nature and organic life (S & H 450:27). The Word leads thought out of the belief in life, substance, and intelligence in matter, but the Christ deals with the same beliefs in electricity. In physical electricity a magnetic field has a positive and a negative pole; the like poles of two magnets repel each other and the unlike poles attract each other. This sounds familiar in mortal experience. "The good that I would I do not: but the evil which I would not, that I do" (Rom 7:19). The good tendencies seem to be thwarted by evil, and there appears to be a fatal fascination in evil, especially if it is forbidden. Our human lives are run very much on likes and dislikes, sympathy and antipathy; and when this polarity is sufficiently excited by, say, personal friction, there is a build-up

followed by a discharge in some form. The mechanisms of fear and anger, and of sex, for example, are all fundamentally electrical.

When we bring this system of opposite poles into metaphysical terms, we gain a useful insight into the nature of the Christ. The material sense of being would postulate both a Christ and an anti-Christ, both attraction and repulsion. In God there is only the attraction of Spirit and no animal magnetism. The beauty of the Christ is that it applies the truth so accurately to the human situation that it meets the problem of polarity squarely; it will prove that there is but one attraction, that of Spirit; that there is no repulsion or any power antagonistic to the divine; it will prove that the Christ is wholly positive and knows no negative, regardless of what mortal belief may say. (See S & H 102:9-11; 231:12-19; 380:28-31; 466:7-18)

The Christ Uncovers

One more office of the Christ to be considered here is that the Christ uncovers. We tend to talk so glibly about analysis, uncovering and annihilation that we might appear to be building up a great sense of the reality of evil. It is perfectly true that in our daily practice we do have to analyze, uncover and annihilate the problem, but we must not let the process become merely a good talk with the devil; we have to let Truth do the work through the Mind of Christ. Actually the Word process is true analysis, the Christ is true uncovering, and Christianity is the true annihilation, but not because they are concerned with opposites. The Word is always asking, 'What is God? What is reality?' That is what analysis means; it is saying, 'What should this be?' — not, 'What's gone wrong here?' We couldn't know what had gone wrong unless we first knew what it ought to be. The Christ is the true uncovering because it is forever discovering to us and declaring the deep and hidden things of divinity. Our ability to uncover error reflects the degree in which we'll let the Christ uncover Truth to us. He knows most about the supposed workings of evil whose sense of Truth is the most acute. Then Christianity is annihilation because it is the divine filling all space, precluding anything else. So when we talk of the Christ uncovering, let's not imagine it as taking the lid off iniquity. The word "hell" means simply "that which is hidden." When it is no longer covered or hidden, what is there to it? The Christ strips the disguise off error; it dismantles it. 'Dismantle' is a telling word because not only does it take the cloak off but, as in dismantling a building, it takes down, brick by brick, the whole structure of evil. What a gift the Christ gives us here! Science has a Christ, and this Christ dismantles, step by step, the mask of animal magnetism and reveals the reality — the face of God.

We can see through the Christ sequence how this uncovering takes place. The divine One dismantles the seven major errors, — the beliefs in a power opposed to God, in separate existence, in mortal manhood, in false motherhood (having to

struggle for one's fulfillment), in false identity as a separate, mortal self, in dual nature (the theory that man is half beast and half angel), and the belief in having a material mind of one's own. In this way the Christ uncovers to us the true status of man, and this uncovering enables us to handle the dualistic nature of the human.

Divinely speaking, then, the Christ is translation, the divine impulsion, declaration or expression; the divine reduction, influence, birth, appearing, or manifestation. Humanly it comes to us as finding or adoption, where we put on the new man. Its office is not only to uncover or to manifest the Christ ideal, but also to uncover, dismantle, and disrobe every subtlety of error; it dissolves error by dealing with polarity or opposites, As it comes it transforms and heals, for it comes as the Physician, the Healer, the Comforter, the Friend; it solves our problems, and meets the human need.

As we go on now into the text of the Christ section, we are struck immediately by strong differences from the Word text. From the second verse onwards, 'they' now becomes ye.' Something else dynamic happens too, and that is that the tense of the verb changes; in the Word it is nearly all future tense — they shall be comforted, they shall inherit the earth. But in the Christ it is, ye are the salt, ye are the light. The Word sense of leading up to is now compared with this present-tense Christ conviction of, Beloved, now *are* we the sons of God! Consciousness has to make that Word journey before the Christ can be adopted. Here we now make the changeover from thought to idea. The Word is knowledge, but the Christ is power.

The Christ: Principle

Matthew 5: 10-12. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

At first glance it might seem strange that Principle opens the Christ aspect with this sense of opposition and persecution, yet it is not really surprising. Principle is the divine One, and the function of the Christ is so to postulate the divine One that any suppositional opposite shall fall away to nothingness. Yet before its nothingness can appear, it has to voice its claim, so that mankind can learn what is and what is not. Mrs. Eddy refers to this paradox when she writes, "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear" (Mis 57:12). She goes on to state that this theory is untrue in an absolute sense, although in our present relative sense of things it seems to be the way we learn. You remember that the Christ definition is double-barreled in order to deal specifically with this point, hence the persecution.

The radical thing that Christian Science enables us to do is not only to prove the actuality of harmony, love and health, but equally to disprove the actuality of sin, sickness, disease and death. Christian Science is not intended to be used merely for enjoying harmony in material terms; unless we go on to the dismantling of those fundamental beliefs that hold us mortal, our spiritual vision and power dry up on us. So, as Jesus says here, rejoice at the appearance of opposition, for there is a blessing in it; it is our opportunity to prove that the human is based on divinity and not on mortality.

Many a situation which may look to us entirely wrong or even evil proves to be the stimulus through which we see things differently, or which forces us to find the divine answer. "Trials are proofs of God's care" (S & H 66:10). Without the crucifixion there would have been no resurrection; yet from the resurrection standpoint the crucifixion itself appears not as an actual murder but as the lying claim of mortality to hold Life subject to death. Therefore conflict is not always wrong: that seeming obstacle can be an incentive to greater effort, perhaps be an opening to new possibilities. Let us make it not a difficulty but a nodal point for spiritual life and growth. The metaphysical truth is that the very circumstance we deem to be evil is actually a pure idea of God but seen so materially and personally that it appears to be something else. When substance is removed from its only real base, Spirit, it 'becomes' matter; when man is misconceived as a phenomenon apart from his divine Principle, he 'becomes' a mortal. This is a marvellous point to see, for it lifts us from the clutch of external circumstance and shows how everything is put back into the government of God.

Principle Impersonal and Irresistible

The Christ therefore begins with Principle declaring itself the omnipotent I am. The expressing of this Principle is forever pulling the serpent, evil, out of its hole, handling it, and taking away its sting — demolishing the foundation of the belief in a power opposed to God. (See Mis 210:4-14) It seems that the Sermon bids us get this point clear first, for then the tones of Life, Truth, Love, Soul, Spirit, and Mind How irresistibly outward from that premise to its perfect manifestation. And not one of those tones has any hint of opposition any more. Christ's keynote of harmony is, "It is I; be not afraid. " If it looks like persecution or antagonism, don't be dismayed: it is only Truth stirring up its supposed opposite in order that it shall pass away, and we shall be left with a truer, clearer consciousness of the divine facts.

What is it that provokes this antagonism to the divine? It is the result of the Word which has revealed both what God is and the nothingness of what He is not. "The apostle says: 'For if a man think himself to be something, when he is nothing, he deceiveth himself.' This thought of human, material nothingness, which Science

inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism" (S & H 345:26). Here in the Christ we are learning who we are as the divine ideal. Our mortal character or nature is a mass of contradictions and conflicting desires.

Every mortal is a personality problem. But in the Christ we accept that our only personality is the divine Person of Principle expressed; our only individuality is Life individualizing itself; our only sonship, heritage or character is Truth exemplified; our only background, destiny or purpose is Love glorified; our only selfhood is the sinless divine identity of Soul; our only nature is spirituality appearing; and our only mentality is the Mind of Christ. These are the Christ-attributes that constitute the status and character of man, but for them to appear in practice involves "a falling away first" (see II Thess 2:1-4), sometimes through a tough struggle, and sometimes quite easily.

Verse 10 gives us two phrases which we met before in the Word — "righteousness," which came with Principle, and "for theirs is the kingdom of heaven," which came with Mind. So right here at the beginning we get a touch of Principle and of Mind — the beginning and end of the Christ sequence. It is Principle declaring itself as righteousness, and Mind manifesting that righteousness as the power of divine idea.

"Blessed are ye, when men shall . . . say all manner of evil against you falsely, for my sake. " "Falsely" is a wise touch; if we are being honest by the Christ-principle we have nothing to fear. But supposing the criticism is not false humanly, it's false just the same, divinely. No matter what horrible mess we seem to have made in the human, if it's not true about God, then it was never true about man, and that is our salvation. Provided we turn from the error, and renounce it and absolve ourselves from it, there is no more penalty. When sin is destroyed by Christ, so is the penalty. Sin, sinner and penalty are all one, and that one is not man but mortal mind. "For my sake:" if our first love is to try to live and act for Christ's sake, we shan't find it so hard to give up our mistakes and shortcomings.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. " The Old Testament prophets were types of the Christ. They found themselves persecuted because they challenged "the determination to hold Spirit in the grasp of matter [which] is the persecutor of Truth and Love" (S & H 28:6). The prophet stands for "disappearance of material sense before the conscious facts of spiritual Truth" (S & H 593:4). This seems to bring us up against the inertia and antagonism of the carnal mind which is enmity against God. But should we worry? We should not, for it is our proof of progress.

St Augustine is said to have taught that one should hate the sin but love the sinner, and it is certainly in conformity with Christian Science that one should

separate the error from the individual, and see it as impersonal animal magnetism. Often, what rouses antagonism is attacking evil as personal, though sometimes the silent rebuke of a good example arouses enmity too.

Mrs. Eddy says a wise thing about persecution: "The disciples and prophets thrust disputed points on minds unprepared for them" (Mis 84:7). We can afford to be wise and not feel that we have to rush in and give people the metaphysical works. It would not even be Christian, let alone scientific, for us to do it. But Jesus was deliberately outspoken because his unique mission was to let Truth expose error every step of the way. He "stormed sin in its citadels" and he did it not through zeal or personal righteousness but by exemplifying the divine Principle. There is a world of difference between the absolute goodness which Jesus represented and the typical human goodness of self-righteousness and 'holier than thou.' What is brought out for us in the text here is that the righteousness of Principle has no absolute power of evil confronting it, and that this can be proved by going *through* the appearance of opposition. This, surely, is why Jesus would not fight error as though it were a real force.

Our textbook teaches us that "Principle is absolute," and that "Principle is imperative. You cannot mock it by human will." It cannot be controverted, overturned, or reversed. Again, "In Science, you can have no power opposed to God, and the physical senses must give up their false testimony." (S & H 283:11; 329:21; 192:19)

A friend once told me a very interesting experience he had had, that illustrates this point. He and his associates had just been through a time of struggle when this idea — the study of the system of Science — began to be established; they were faced with the opposition of those who believed that the right place for Christian Science was within the ecclesiastical organization. He had given a lecture and there was much public interest in this idea, but the entrenched interests were antagonistic. This man had a dream, — a vision, you might call it, — which showed him the divine answer. He was walking up a mountain path, and as he looked down the valley he saw an awful storm blowing up; as it came along everything in its path was blown down and scattered. He saw a huge oak tree standing in the middle of a field, rigid and firm, and the storm tore it up by its roots and blew it away. He thought, "In a moment that is going to catch me." But being a metaphysician he also thought, "Well, I don't stand on my own personal feet like that tree, I have a Principle. Of mine own self, I can do nothing. Principle is operating, and nothing else can, and there is no person in the picture." As he was seeing that, the mountain behind him opened, — "Rock of ages, cleft for me," as the hymn says, — and he got himself into that little crack. At that moment the storm came up and blew past him and went away. So, blessed are they which are persecuted for righteousness' sake, for, if they are truly impersonal, it doesn't harm

them but serves only to send them higher. All really right activity has the authority of Principle upon it, and cannot be put down.

We could say that in the Christ this tone of Principle is like a man who represents a business firm: he may go far from his head office with his samples and sales talk, yet he knows that behind him is the whole authority and standing of a great enterprise, and that everything he says honestly is substantiated and supported by the establishment behind him. So it is here in Principle in the Christ; we are never alone, but in every right activity we are backed by the full power of Principle.

Malpractice Impotent

Where resistance to Truth comes from within we term it chemicalization; where it seems to be directed on us from without we call it malpractice. Yet whatever the appearance, it is always but one claim, — animal magnetism, — and the Christ unmasks it as neither person, place nor thing.

It is not much use trying to defend ourselves with good thoughts against malicious thoughts. Power is not in *thought* but in *idea*. The Scientist works always with *ideas* whereas the carnal mind and the malpractitioner can work only with wicked *thoughts*. In the Christ, impelled by Principle and manifested by Mind, ideas have divine authority, effectiveness and complete safety, and so do all thoughts that derive from that standpoint. But any thoughts arising from a supposed alternative origin have no Principle and therefore no power.

When an individual talks about being malpractised upon, it can sometimes be traced to personal sense in himself. Occasionally, of course, hostility to Truth, or jealousy or hate, does seem really to exist and to cause us trouble, but if we get rid of all personal sense, there is nothing here that can be harmed. The great secret is how not to be here; how, as idea, to take ourselves into the heart of divinity, to be caught up into our Principle. We are "'hid with Christ in God,' . . . where human sense hath not seen man" (S & H 325:17). And then, "the curse causeless shall not come" (Prov 26:2). Let us remember that a little opposition is a healthy thing; it forces us back to base and rebukes the conceit of person. It is something to be grateful for, — "rejoice, and be exceeding glad." It should be our evidence that we have wrought the problem of being beyond the stage of surface harmony.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa 54:17). In Truth there is no weapon against us, against the Godhead in man; nothing flows contrary to the flow of God. Remember the Christ is 'from,' and our Christ-being is the busy flow of divinity expressing itself, and nothing is going to swim against that stream. To take a human example, we all know how hard-boiled mortals get along well and nothing much happens to them because they're so positive; the flow

is always going from them. We too should be spiritually hard-headed and see that the flow of divine consciousness" is our only concern. As we let that conviction of the Christ Truth be an outgoing flow, all the nonsense of what people think and do, seeming to come the other way, has no entrance. 'They say. What do they say? They will say. Let them say. It is nothing to us what the world says so long as our righteousness is of God.

For further study see:

S & H	28: 4-8	S & H	345: 26-30	Mis	10: 4-32
	28: 24-28		538: 19-22		18: 1-7
	51: 24-27		540: 5-16	Un	46: 13- 47:6
	93: 18-20		564: 18-23	'00	10: 1-8

To recapitulate, the divine Principle is expressing itself as the only power and reality, and this one power is proved in human experience through the disproving of the belief in another factor. To see it all as Principle's activity delivers us from persecution. Take a stand on Principle, is what it demands. When we board a roller-coaster for the first time it is with a feeling of trepidation, yet we get in and fix the strap and we're off. This is very like our tone here: we recognize that Principle is going to dissolve the belief of another power whether we like it or not, so we might as well get strapped in and go with it willingly. Hence through all the other Christ sections there is no more negative, no more opposition.

The Christ: Life

Matthew 5:13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted:' it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Notice the ye again. In the Christ, we who were always God's beloved have now made it our own. Now, what is the office of Life in the Christ? The synonym sequence is Principle, Life, Truth, Love. Principle expresses itself as its own perfect ideal, which is Life, Truth, and Love; Life describes the being and continuity of the ideal, the eternality and nowness of it, the newness and freshness of it. Life defines its inseparability from its impelling Principle. Life is not separate from God, Life *is* God. Therefore we see in this Life section how the ideal is not independent but is Principle's ideal. It is like sun and shine: we cannot have the sun without the shine or the shine without the sun, for the two are inseparable; the shine exists only because the sun exists. In precisely the same way the Bible talks about salt and savour. Savour is the quality of the salt, the saltness. We wouldn't

ask somebody to pass the ness, but the salt. So it is that the quality of the idea is inseparable from its Principle in nature, in continuity, in existence and in life.

The derivation of words often gives us unexpected insights, and common words frequently have spiritual origins. This word individuality, for instance, comes from the Latin "in" meaning not, and "dividua," a widow. Astonishing derivation! Individuality means not widowed from. As Isaiah says, "Thy Maker is thine husband" (54:5). So we cannot be widowed or divorced from our eternal unity with Principle. "Man cannot be separated from his perfect Principle, God, inasmuch as an idea cannot be torn apart from its fundamental basis" (Mis 186:19). In studying Principle, we learn that Principle and its idea is one; now in Life we see how Principle is expressed *as* its idea. Life is the living quality that unites them.

" *Do you believe in God?*

"I believe more in Him than do most Christians, for I have no faith in any other thing or being. He sustains my individuality. Nay, more — He *is* my individuality and my Life. Because He lives, I live" (Un 48:5). How deeply do we feel that? It is so easy to say these things, isn't it? But it is very much another matter to feel them with our hearts as well as with our heads and to live them. The belief that divides us from God and from man is this thing called *my* life, or *my* individuality. *My* is the beginning of all limitation, all loss, all hell. But Life is God, and all men's life is God, — it is that one Life individualized as him, as her, as the true you and me. The one Life individualizing itself is like salt itself imparting its essential quality to every grain.

We can say in the Christ that there is only one thing going on and we are going with it. We are not about to resist the activity of the divine as it dissolves all the beliefs of mortality; we are intent to preserve this wedding of the divine with its own expression, and not widow ourselves from it by the imaginations of the carnal mind. Life shows how this wedding is an eternal, indestructible thing; it cannot be terminated or abrogated; we cannot step outside it; nothing whatever can alter the unity of Principle and its expression. That is our safety. If we are suddenly taken unawares by animal magnetism and cannot find our mental balance quickly, there is always one sure fact to go to which is basic and safe — to know that God and man is one, and that we cannot for an instant be separated from this fact, for God is our Life. Why is this the chief truth to go to in an emergency? It is because every kind of error, whether it be accident, fear, or sin, is aimed with one purpose — to separate us from God. (See Un 54:13-16) The purpose of mortal mind is deadly, and division or fragmentation of any sort is death.

The term individuality is often wrongly used in place of personality, which is based on the mortal ego. Personality is always trying to be different from another personality, which leads into silly vanities and rivalries; but individuality *is* different because it is unique by its very nature. Identity is what we are,

generically, as God's own image; but individuality is how we each express in diverse ways what we are in common. Fifty people may play the same piece of music but they will all give it a slightly different interpretation even if they are not deliberately trying to do so. Even physically, all of earth's millions of people have different fingerprints. Yet with all this diversity of expression, it is the one basic identity that is being manifested, and the expression and its source are indivisible. This quality of indivisibility is what we mean in Science by individuality.

Here is a very clear reference. "Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death. Knowing that God was the Life of man, Jesus was able to present himself unchanged after the crucifixion" (S & H 555:27). Now, Mrs. Eddy might have said that Jesus could restore *his* life or *his* individuality, or that he could restore Life's individuality, but she does not. She says that he could restore *the* individualized manifestation of existence. That is an inspired description of individual life. It enables us to understand that life is not in the manifestation. *Our* individuality is the individualized manifestation of the one Life, and similarly with *our* intelligence, *our* harmony, and so on.

No Trespass

The text tells us that if the salt were to lose its savour it would be thrown out and trampled underfoot. That is to say that if (in belief) we were to lose sight of what individuality really is, instead of it being God's Life individualized as me it would appear to be separated from its source and become *my* life, *his* life, *her* life, which is very hazardous and vulnerable. This false, personal, individuality then gets taken for granted, even kicked around and trampled on. But real individuality is sacred to God, even as saltiness is precious to the salt. Life sustains our inseparability from Principle and ensures that each one of us is a unique individualization of Principle's activity. Life ensures that individuality cannot be lost, invaded, eclipsed or trespassed upon. The ever-flow of Life proceeding from Principle constitutes this individuality as free and forever inviolable.

One could say in Commandment style, 'Thou shalt not trespass;' that is, thou shalt not attempt to interfere mentally between God and man. Actually, in absolute Science it is a case of 'Thou canst not trespass,' but we begin with the lesser demonstration. This would be the safeguard for the poor man who said that his wife had an inferiority complex. As we understand the indissoluble bond of union between God and His idea, — the immediate object of God's understanding, — we not only don't want to interfere but gradually find we cannot.

Being is essentially an individual thing. For a long time we can help another to establish his divine individuality, but sooner or later one has to *be* individual, and take one's freedom into one's own hands and express freedom. Nobody can be for

us. Relationships can be healthy only if both parties will stand on their own feet, neither demanding nor being dominated. In Life we don't strive to be different, we simply enjoy our naturally unique individuality. This doesn't in the least break up our present human relationships or require us to isolate ourselves. It makes a deeper, happier relationship right where we are because each one is based on Principle and is therefore less swayed by person, and if we are right by Principle we shall be right by our neighbour. We look neither up nor down, but straight across. We discover that everyone is yet another aspect of the same I am. So we find in Life that the salt and the saltiness cannot be divorced, and the outcome of this fact is freedom from trespass and parasitism.

There is a penetrating explanation of individuality in *No and Yes*: "Man has an immortal Soul, a divine Principle, and an eternal being. Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul" (11:3). Notice that it is perpetual, not eternal; eternal gives a sense of no beginning or end, whereas perpetual suggests continually new, now, and now again. Man has perpetual individuality because in the Christ he is coming forth from Principle, as the individualized idea of that Principle, and therefore his individuality is constantly new, spontaneously inspired and rich, and full of infinite possibilities. Moreover "God's laws, and their intelligent and harmonious action, constitute his individuality:" we could say that his individuality is not a thing but an activity, — God's laws in action. As we understand this, it takes the burdened, narrow, limited sense off life, and our life becomes Life exemplifying itself. It is as salty as the salt, sustained and renewed by its original. Mrs. Eddy is recorded as saying, "Life is not eternally prolonged; life is forever spontaneously self-renewed" (Coll 235). The textbook tells us that, properly speaking, there are no mortal beings, "because being is immortal, like Deity, — or, rather, being and Deity are inseparable" (S&H 554:6). Therefore if we are being honest or being intelligent, that 'being' is inseparable from Deity and is our true individuality. Nothing but divine attributes have true being, of course; if it is not divine it is illusory. The inseparability of being and Deity gives us a clue as to how the saltiness is one with the salt. We have to be in tune because divinely we are in tune. Are we *being* Christlike? Are we *being* Scientists? It is not only a mental state but an activity. Sometimes if one is feeling depressed or morbid the cure is initiated by going out and doing something for someone else; unselfed activity brings us into line with being. There's nothing torpid or sluggish in the flow of Life.

For further study see:

John	5: 26	S & H	259: 1-3	S & H	550: 5-7
S & H	51: 15-18		289: 32-2	Mis	104: 9,10;28,29
	205: 32-3		306: 7-12		22: 10-14
			333: 26,27	No	19: 15,16

The Christ: Truth (*Matthew 5: 14-16*)

What is the Christ sequence telling us? From Principle to Mind it traces the Christ ideal forever impelling itself to the point of manifestation. This translation of the divine ideal is God-impelled, and cannot be denied (Principle); then Life declares the inseparability and indivisibility of that ideal from its basis; and now in Truth the ideal stands forth fully revealed; we get the form of Truth; the character, the stature and the divine standard of man, wherein man is as perfect as his Maker. It is the divine measure and not man's. Mortal measurement is hell and ruptures true brotherhood, but the divine measure enables all men to measure up to "a perfect man, unto the measure of the stature of the fullness of Christ" (Eph 4:13).

Matthew 5:14-16. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Christ is the ideal, Truth, and that ideal is the very nature of God. So Jesus says that the light must be on a candlestick, — the symbol of the sevenfold One, — for Truth's ideal reflects the whole spectrum of God. And not only does he define man as the sevenfold light of the world but further implies that he is as the city four-square in Revelation, the type and symbol of the four modes of spiritual calculation, — the Word, Christ, Christianity, and Science. At the very outset, then, this section describes Truth's ideal in the Christ as sevenfold in nature and fourfold in office. It is noteworthy that this picture of completeness comes here and nowhere else.

Truth, being the whole Truth, brings in so naturally the symbols of the seven and the four. The Christ-man is the ideal expression of Mind — of wisdom, intelligence, creativity; of Spirit — of purity, order, understanding; of Soul — sinless, changeless identity; of Principle — power, authority, system; of Life — resurrection, newness, expansiveness; of Truth — dominion, health, and real manhood; of Love — fulfillment, peace, and infinite satisfaction. Moreover man must express the divine calculus, for he is the reflection of the one incorporeal, divine, supreme, infinite God. So he is likened to the city — he enjoys the God-given ability to reckon himself spiritually and scientifically. He has the ability to

rise, to seek, to lay down the mortal; to find and adopt the Christ nature; to prove and to share the supremacy of Spirit; and to realize that his being is one with God's being.

The original idea of the seven-branched candlestick was that it should symbolize the holy nature of God, and represent His presence in the tabernacle. Thus, here in the Sermon, putting one's candle on the candlestick suggests the need for tracing everything back to its source in God, — back to its noumenon. If we will refer every event back to its parent capitalized synonymous term, we will find that human life is not a succession of material experiences but is the actual experience of God. For instance, a healing of a ruptured relationship will be seen not just as a happy human reconciliation but as the direct expression of Truth itself.

Truth the Compound Idea

The city and the candlestick also have another significance. Unlike a house, which may be for only one inhabitant, a city is a compound idea. The root idea in the derivation of the word "city" is "members of a household. " It is the Word that has the characteristic of the individual, but the Christ is the collective or generic, while Christianity emphasizes the universal. So as we come here in the Christ to Truth we get this sense that the divine ideal is a city, in which there are countless citizens or individualizations. It is a case of mutual citizenship, mutual rights and obligations, mutual blessings and help; we are all citizens in common of the one kingdom, and we have to watch that we see our neighbour as a fellow-citizen. It is easy enough to claim these rights for ourselves; here the demand is that we claim them for *man*, that we insist on the same freedom of access to the divine consciousness for everyone, for one man's interests cannot be separated from those of the whole human family. (See Mis 18:8-28)

For example, in her famous last class in 1898 Mrs. Eddy impressed on the students that there is but one God and consequently but one reflection, — the compound idea, man. Only as her students grasped the fundamental fact that one God could have but one full reflection, did they have the basic sense of Christian Science. (See " *We Knew Mary Baker Eddy*" Series II, 31)

Each one of us is the diversified expression of this one reflection. Of course one's individual mission is unique and precious; and because it is individual it cannot be separated from all others. It is sometimes amusing to observe the common delusion of people with a strong sense of their mission that no one else has seen what they see, and therefore they have to *tell* others rather than to *share* it.

It is typical of Truth that we have here the verse, "A city that is set on an hill cannot be hid." Truth uncovers, and cannot be obscured. Very often in the practice or in daily life it looks as if we can't get to the bottom of some problem. But, "There is nothing covered, that shall not be revealed; and hid, that shall not be

known" (Matt 10:26). The light of Truth is infinite revelation in the realm of truth as well as in the realm of belief. What we have to do is to lift up in consciousness the truth of being, to flood our thought with Truth and Love. And then whatever it is we need to know stands out quite naturally like a part that won't fit. Truth reveals the deep and secret things, both positively and negatively. (See S & H 542:5-9)

Similarly, the light is for shining: it is to be revealed, to be placed on a candlestick as a light unto *all* that are in the house. We each represent the light of divinity, and each transmit a different aspect of it. In these days of brilliant electric lights we may not think that one candlepower — or even seven — is a bright light. True, one candlepower may not illuminate very much, but if one is walking on a dark road at night with even one candle, that light is visible to someone half a mile away. Let us never think that our light or life is useless; that little gleam which we do give out is enough to help and encourage on a dark night someone who will value it more than we do. Man is a compound idea, and we all need and bless and serve each other in the whole, as human society demonstrates. To keep that light on its candlestick is to rest it on a divine and not a human basis. Then it cannot be hid but gives light to *all* that are in the house. All are in the house — the consciousness of Truth — anyway, even if sometimes we think they are not.

Jesus always seemed to be aware of his divinity, conscious of his worth. "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46). He exemplified the light of the world by being a pure transparency for Truth. (In the textbook we find that Mind gives light, but that the light itself is Truth.) The light of Truth is that which enables us to see all problems in their true light; it is the X-rays of Truth which can see through every pretense and behind every element of matter, revealing what really is and burning up error.

"Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error" (S & H 191:13). And again, "Speak the truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed joints, are waking dream-shadows, dark images of mortal thought, which flee before the light of Truth" (S & H 418:28). If we will culture the divine habit of seeing our world in the light of Truth, we shall not be caught out by the appearance of things; by keeping our light on a candlestick, and our city-consciousness on the hill of Science, the light of Truth will indeed transform our world. That is, it won't alter a material world that has real objective existence, but it will show us that *this* world is actually Truth's. I remember helping an individual who, at the time, was a 'human gooder' — that is, she was more conscious of the human need than of the divine idea which meets the need. Accordingly, wherever she looked she saw folk in trouble, and her goodness of heart led her to run around doing kind things for them, and eventually her indignation and sadness at these "dark images of mortal thought" built up into a growth and a pain. But when we saw the case in Science,

the whole thing dissolved, and a new woman was born. Her conception had been painfully confined, and the healing truth freed her. This reference has the tone of the truth that healed her: "In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow, — thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration" (S & H 259:6).

Truth's Measure

A bushel basket is a measure of capacity. The inclination of mortal consciousness is to measure finitely, not by bushels and yards but by false, material values and judgments. Truth is the only true standard. The only measure is that man shall be as sevenfold as God, — that's the candlestick, — and that he shall operate in as fourfold a way as God, — that's the city. So let us not put our light — our vision of man's true stature — in limited conception. Man's measure is always wrong. The Greeks had a story about a man called Procrustes who had a special bed for travelers who came his way; if they were too long he cut a bit off them, and if they were too short, he stretched them to fit. Mortal man tries to make everybody fit his conception of what they ought to be; but the divine measure is not finite: it sees man as always conforming to Truth.

Truth is the Son of God, and affords us the standard and form and true character of man. In her explanation of how the days of creation are to be lived, Mrs. Eddy says, "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity!" The exclamation mark suggests that nothing can measure the deep things of God, — except what God is. It is by maintaining the consciousness of what Truth is, of what is reality, that we do in fact throw off the old and reach the new. To fathom is to plumb the depths, and a fathom is six feet. Why should Mrs. Eddy have this unit of measurement here? The six indicates man as in the sixth day, and this man is the measure of the infinite; in proportion as we fathom or understand God we are able to measure or estimate man divinely as one generic expression. In this degree we declare Him. Accordingly, Mrs. Eddy goes on, "How shall we declare Him, till, in the language of the apostle, 'we all come in the unity of the faith, and of the knowledge of the Son of God [that's Truth in the Christ], unto a perfect man, unto the measure of the stature of the fullness of Christ?'" (S & H 519:14). Then just over the page she says, "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space" (520:3). The

manhood of Truth is represented by these six feet of the fathom, the constituent dimensions of Truth.

In this Truth section, therefore, we find generic man to be the *son* of God, and this divine ideal is the measure for each one individually and for the world. By being a transparency for Truth, we can *be* what we divinely arc, and can fulfil the demand, "Let *your* light so shine . . . that they may . . . glorify *your Father* . . . "

For further study see:

John	12: 46	S & H	337: 7-10	No	30: 18-23
I John	1: 5		474: 31-2	'02	8: 26,27
S & H	207: 27-29	Ret	93: 13-16		

The Christ: Love {*Matthew 5: 17-20*}

Now we go on to the tone of Love, the third aspect of the divine ideal. It seems that the divine Principle always has to be defined by some sort of triad or threesome, because the intrinsic nature of being is threefold: it generates itself, it expresses its own nature, and it maintains itself for ever. The early Christian church, in its efforts to account for the divine phenomenon of Christ Jesus, *formulated the doctrine of the Trinity, - God the Father, God the Son, and God the Holy Ghost*. Christian Science speaks of them as three statements of one Principle (see Hea 3:24). and we are familiar with them as Life, Truth, and Love. In the Christ order of the synonyms they speak quite naturally of Father, Son, and Mother (though in another context we should find a different interpretation). God is at once Father, Son and Mother to Himself, and therefore, by reflection, to His idea man.

The point for us here is that Love conceives and contains the divine ideal as already perfected. The 'birth' or manifestation hasn't taken place as we are still only halfway through the Christ sequence, and yet Love, the Mother, presents the ideal as already accomplished and its work done. Even humanly, every mother naturally conceives her unborn child as wonderful and perfect. Her conception is the reflection in a very finite way of the boundless blessing that Mother Love has forever bestowed upon Her beloved. "Love never loses sight of loveliness. Its halo rests upon its object" (S&H 248:3). Love encompasses and contains the ideal, maintaining its absolute perfection. Of course, the corollary in relative terms is (hat the idea must manifest fulfillment in every detail of its work at all levels of experience, and this is the aspect with which our text mainly deals.

Matthew 5; 17-20. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto yon, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and

shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

If we take the last verse first it will explain the rest. Throughout the Gospels the scribes and Pharisees come in for severe condemnation, which is what one would expect for hypocrisy and mere ritualism. Fulfilling the outward form, complying with the letter but neglecting the spirit - this is the usual sense of the Pharisees. But in a more metaphysical way *they* represent the belief of good on a material basis. It is the pinnacle of materialism to believe that perfection can be *in* material things or circumstances. For example, we look for health in matter, beauty in form, happiness in human relationships, success in business, and we even try to enlist Christian Science to help us attain these ends. This is the "righteousness of the scribes and Pharisees," and, because it is working up from the outside, from imperfection, it cannot even enter the kingdom of heaven. (See S & H 546: 1 2-14; 309: 17-23)

The Divine Ideal Held at the Point of Perfection

By contrast, in the Christ we are working from within "the kingdom of heaven," where God's work is forever finished. Every problem is timelessly solved in Love, the universal solvent. Every project we tackle, each job we have to do, is already accomplished. If we trustfully set about life's tasks in this light, we shall have inspiration and encouragement all through our work and enjoy contentment and fruition. It is mothering the divine ideal that effectively mothers the human need and brings it through to a happy conclusion. But to labour from the material premise without that prior conviction invites difficulties, frustrations, pressure and lack, and sometimes robs us of fulfillment altogether. Love in the Christ is not only the highest spiritual idealism, but it is also eminently practical.

Working from this fact that the divine ideal is perfectly mothered leads us to realize that we are all of us needed and beloved, that we all have our place, — an equal and satisfying place, — in the home of Love; that we are all wanted, and requisite for the pattern. There could be no universal plan unless all the constituents occupied their proper niche and were each fulfilled in themselves, so that in Love's plan there is infinite appreciation and affection.

A major belief that seems to give mortals so much misery is that they were not wanted at the time of conception or birth, or that the home was a bad one and the child received little real love in the formative years; or there may be a claim of astrology or of curse. All these beliefs which result in failure and unfulfilment are met and resolved as we understand Love in the Christ, where the ideal is divinely

wanted and needed, divinely mothered, and always reflects fulfillment, success and fruition.

It is very important to have a proper sense of one's life-mission. What the Christ teaches is a much bigger view of ourselves and our lives than is apparent to personal sense. Our life-purpose is to exemplify God, — to be the exemplification of God's own being. This is not conditional upon us, the sunbeam, but is the operation of the sun itself, of divine Principle, Love. Conversely, our problems are not what they appear to be. A physical difficulty may seem to be the outpicturing of our mental or moral state, but who or what produces that erroneous consciousness to begin with? We do not manufacture the error; it finds entry as a means of interfering with our divine mission, which is to serve the spiritual idea. The real governing error is not the little personal problem or defect, but the claim of animal magnetism that it can interfere with God's assignment. This is the real lie, and Love in the Christ provides the answer, for Love holds our being and our mission at the point of fulfillment, as the living expression of the spiritual idea.

In the Christ, our starting-point is always that "Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration" (My 242:5). We all have a mission to fulfill, a unique contribution to make to the whole. Love holds that this is already accomplished, divinely, and therefore our great necessity in human experience is to reflect and practise it.

When one reads accounts by the early Christian Science workers of their life at Pleasant View assisting Mrs. Eddy, one is struck by the way she would diagnose their problems not as personal mental or bodily problems but as attacks by malicious animal magnetism on those workers' usefulness to her and to the Cause. The claim was not an accident, for instance, but the aggressive suggestion that any one of them could be prevented from fulfilling his God-mission of being a servant to the spiritual idea. It was by handling animal magnetism that all claims were then resolved, usually instantaneously. (See Coll 243) We, too, each have a God-mission to be the individualized expression of God's being, and our problems will always represent the lie that God can be deprived of His self-expression. But as God cannot be without this ever-present witness to Himself, Life must always be expressing itself as vitality and self-renewal, Truth must always be expressing itself as potency and effectiveness, Love must always be expressing itself as fulfilment and perfection. If God cannot be deprived of His essential qualities, by the same divine logic His image man cannot be deprived of his harmony, health, and ability to be of service to the spiritual idea. It is by handling animal magnetism that our claims are resolved, whether they appear to be disease, depression, bad relations or accident.

Love Fulfils the Law

"I am not come to destroy, but to fulfill." Love shows us that we cannot short-circuit the divine processes, because the whole nature of Love is infinite fulfillment. Nothing will pass, in the sense of it being destroyed, but all will be fulfilled and so translated. Nothing is going to pass out of our human experience until we fulfill its good ends, as we all discover when we try to run away from something. But in fulfilling all things we find that human experience, as such, begins to fade and becomes the divine, humanly experienced. In meeting our human obligations with love, what had seemed to be duty becomes grace, and the burden is lifted.

"Think not that I am come to destroy the law, or the prophets:" — the requirements of the Word or the demands of the Christ. In Science we can never discard the Bible or imagine that it is outmoded. All the footsteps of the past must be understood spiritually and so brought into the present, or else the present will not be whole. The text is a perfect corrective to the state of thought we call 'the absolutist,' which would destroy the law and the prophets by dispensing with the moral and discounting the human. It is a pretty myth that we can sit on the mountain peak of the spiritual ultimate and do nothing about redeeming the human. It would have harmony and success on a material basis and call it spiritual. The absolute philosophy sounds very spiritual and scientific on the surface but it is inherently unbalanced because it would like to have the first Scientific Translation without the life-discipline of the second, which would be the Christ without the Jesus. Jesus fulfilled the translation cycle by faithfully working out the human problem. If metaphysical declarations are unsupported by life-practice nothing is gained in Christian Science; it is what we have lived in Science that substantiates our words. Making high-flown statements is not the same as demonstration. The "law" represents the appearing of Truth in the form of morality and humanity, and the "prophets" represent the appearing of Truth in the form of the destruction of error and mortality. These two are both inescapable spiritual necessities in our progress. Without them, there is rank dualism and the human is left untranslated, — that is, unredeemed and unhealed.

"Jesus said, 'I came not to destroy the law,' — the divine requirements typified in the law of Moses, — 'but to fulfill it' in righteousness, by Truth's destroying error. No greater type of divine Love can be presented than affecting so glorious a purpose" (Mis 261:18). It is *Love* that insists on perfection, step by step, and which requires that men shall be taught so. The footsteps leading to perfection are capable of fulfillment because they first lead out from perfection. Accordingly, all the rest of the verses in the Christ part of the Sermon are to do with how the ideal of Life, Truth, and Love is to be carried through into human life as the fulfilling of the law.

"This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (Mis 166:28). It seems that in the Word nothing else matters but our attitude to God, whereas in the Christ everything matters. In the Word we tend to let other considerations go by the board while we single-mindedly pursue the spiritual idea, but when we make the transition to the Christ we realize that every detail is important. "For thus it becometh us to fulfill all righteousness."

Love in the Christ, therefore, gives us this perfect sense of fulfillment and achievement, and insists on the proper footsteps thereto, "till heaven and earth pass. " That is, so long as the divine and the human seem to remain two concepts, so long as we have any material sense that separates idea from its Principle, we require Love's redemption and salvation.

For further study see:

S & H 253: 32-8	S & H 592: 16,17	No 24: 25-3
517: 10-14	Mis 100: 22-32	'02 8: 4-21
572: 12-18	250: 20,21	My 218: 13-20

At this juncture in the story we are at the point of the comma in the Christ definition — "The divine manifestation of God, which comes to the flesh to destroy incarnate error." The text has traced out Principle, Life, Truth, and Love, describing the perfection of the divine ideal. But it cannot stop there, for the nature of the Christ is both to translate the divine to what we call human thought, and to translate the mortal misconception back into Truth. As it does so, the mortal concept must become less grossly material, less distorted, less sick, for it will not remain unredeemed. So here we are at the hinge-pin upon which Christian Science turns. Soul is the focal point of the Christ sequence, transposing our vision from the absolute to the relative, and transforming our sense of man so that what had appeared as a fool or a sinner is now identified properly as the faultless man of God.

The Christ is a practical idealism applicable to everyone, so that our own salvation is now found to be identified with that of all mankind.

Let me recount an experience that happened to a practitioner I knew, which is a perfect example of how the Christ works. She was going away for a holiday, and at the railway station she went to the bookstall to buy a paper. In order to get at some loose coins in the bottom of her handbag, she laid her purse at the side, and when she put her hand out for it again, it was gone. This was serious, as it contained a considerable sum. Her first impulse was to call the police, but she soon saw that that would mean telling them that her property had been stolen, when she knew

that in Science this was impossible. So she went and sat down in a waiting room and began to see that she was the image and likeness of God, and therefore could not be deprived of anything, for the image is as complete and entire as the original. This sense of wholeness filled her thought. After a while a man came up to her and asked, a little diffidently, if she had lost anything. The impulse was to say "Yes, my purse!" but she quietly replied, "No, thank you, I have lost nothing." The man, obviously somewhat surprised, turned and went out. For a moment she feared that she'd really lost it this time, but returned to her thought of divine completeness. Soon the man came back, and again asked her if she were sure she had not lost anything. This time she replied positively, "Thank you, I have everything that belongs to me." Again he left her, but quickly came in again. He held out her purse to her and asked, "Is this yours?" "Yes, thank you," she said, "that is mine."

Now most of us would have been content with that, but the nature of the Christ is illustrated by what happened next. The man said to her, "Well, of course, I stole that purse. I'm in a tight spot, so I took it. But I couldn't keep it. Will you tell me what made me bring it back?" "Yes," she said, "sit down and I'll tell you." So she outlined to him how we think in Christian Science; how, if we see wholeness for ourselves we see it for man generically; how God's man is complete, and wants nothing, and therefore is honest. The man was extremely interested and they talked for a long time. Several years afterwards she gave this story as a testimony in one of the London churches. After the service a man came up to her and said, "Do you remember me?" It was the same man, who had found himself in Science, and was now a member of that church. The Christ is indeed the Friend, the Saviour and Redeemer, and operates for all men collectively.

The Christ: Soul (*Matthew 5: 21-26*)

The tone here is true identification. Like a burning-glass, Soul gathers the rays of Life, Truth, and Love to a focus, so that the true image is established and the dross burnt up. It is very apposite that the next three sections, — Soul, Spirit, and Mind, — all begin with, "Ye have heard that it was said by them of old time ..." and then Jesus goes on to quote something from the Mosaic law which he at once elucidates in its spiritual sense. Soul here recasts what looks like Old Testament religious law into the New Testament of Science. We saw in the last section that Love fulfils the law; and it does so by the elimination of the 'sin' of mortal existence through Soul purging out false identity, Spirit bringing the spiritual conception to birth, and Mind manifesting the allness of Mind and the nothingness of matter.

Matthew 5: 21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger

of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Some authorities say that the phrase, 'without a cause,' should be omitted as it is not in the original. We may often have a reason for anger, but never an excuse. And no evil has an actual cause, anyway. Jesus here equates character assassination with physical killing. False identification *is* murder, because if we fail to see man through Soul, he is mortal to us.

We should notice carefully these three forms of condemnation: they correspond to the physical, the moral and the spiritual. The sin and the judgment exactly correspond — this is the balance of Soul. Anger, the first one, is a physical passion and therefore brings us into physical judgment; Raca, or "brainless idiot," is a moral or ethical vilification, and therefore it brings us under the council — the social reprobation on human unworthiness; while the third one, Thou fool, is, so to speak, a spiritual fault or sin, with that identifying Thou. "The fool hath said in his heart, There is no God" (Ps 14:1), and thus our false identification would try to put man outside the Mind of Christ. This contempt has to be burned out with the fires of Soul, the burning-point of true, sinless identity.

Divine Identification

To identify man aright is to have him divine; to identify him wrongly is to make him mortal — to kill' him. Our mistaken sense punishes us, — puts us under the same condemnation. We cannot find divinity or sinlessness for ourselves unless we see it for *man*. There is only one man, and this includes both our neighbour and ourselves. "The only true criticism is the discernment of Love's perfection" (attributed to Mrs. Eddy). Someone else once said that criticism is a public admission that you haven't found the Christ.

Soul in the Christ is like a funnel through which all truth comes. "Soul, or God, is the only truth-giver to man" (S & H 72:11), and as we understand this it will enable us to rise above all condemnation and so heal all sin. We can't heal sin while it is real and odious to us, but through Soul-sense we can say, "The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker" (Un 49:8). What is true humanhood? When the human is understood to be the outcome of the divine and not of the mortal, that is the true humanhood which Jesus presented. It is the same as the Son of man seen to be the Son of the living God.

Some people, nominally Christian, question whether moral values are absolute; one hears them putting forward the arguments that what was considered wrong in the past is acceptable today, or that codes of conduct vary from society to society. Such a viewpoint, though, regards the moral from the human instead of from the divine, and is not relevant to the real issue. Christian Science maintains that

morality is actually the nature of God transposed into the language of human conduct, just as the electric current that powers a small lamp originates ultimately in the sun. To understand this relieves us of debates and perplexities: we go back in consciousness to what God is, and the divine nature then flows as whatever is ethically appropriate and right in the circumstances. "Christian Science is not a dweller apart in royal solitude; it . . . is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help" (My 3:13).

Matthew 5:23, 24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

As there is only one man, whatever doesn't measure up — in oneself or in another — must be purged out of one's own consciousness at the altar of Soul before one can honestly find the one sinless identity. The altar is a symbol of Soul: it represents what we humanly call sacrifice, — the giving up of the corporeal sense of self in exchange for the blessings of spiritual reality. On it the fires of Soul "burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character" (S & H 565:20).

All the way through the Christ sequence the human self is being resolved by the divine. The mortal basis of *my* personality or *my* individuality is yielding in favour of the one generic son of God. In the Christ we learn *who* we are, who man is, and it is focused here in Soul. If we can see the other fellow aright, it is the touchstone for whether we have seen ourselves aright.

Matthew 5:25, 26. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Again, the tone of Soul comes in two parts. Just as we had to identify all men with the one man, so now we have to be quick to identify all evil as the one evil — nothingness. "Agree . . . quickly" means, Settle quickly with your opponent. Spiritually it indicates, Agree that a lie is a lie; acknowledge that you are not going to be fooled by 'the adversary.' (See S & H 580:28-2) We find it progressively easier to do this, and to do it with authority, as we fulfill the first requirement and detach the sin from the individual. We must cultivate the habit of thinking and seeing impersonally: all that is good is God manifested, and all that is evil is the one liar masquerading as person or as thing. Personal, material sense delivers us to the judgment of personal, material sense, whereas Soul-sense declares, 'Not guilty,' and liberates everyone.

"Until the fact concerning error — namely, its nothingness — appears, the moral demand will not be met, and the ability to make nothing of error will be wanting"

(S & H 92:21). We should thank God that we live in an age when Christian Science has shown us how to handle evil scientifically through the understanding of God, so that we can deal authoritatively with the claims before they arise. But the carnal mind dislikes being analyzed, uncovered and annihilated, and few students will really get down to handling it. Jesus' admonition is that we face and resolve the adversary quickly.

To summarize this Soul section: all good is defined as God's and all evil as the one adversary or liar. Under the impulsion of the Christ, God's law comes to us as the divinely moral law; the moral law is therefore not to be thought of as less real or important than the absolute facts of God. Because in Soul man is sinless, Soul's claims on man are divine and not human, and man's ability to meet them in letter and in spirit is Soul itself at work.

For further study see:

Gen	32: 30	S & H	240: 29-32	Mis	107: 14-31
	33: 10		405: 5-21		108: 4-15
S & H	71: 1-4		447: 20-27	Ret	86: 7-16
	214: 14-17		481: 24-32		

The Christ: Spirit (*Matthew 5: 27-32*)

Spirit in the Christ order is the point where the spiritual ideal is seen to be the only true conception of being. The only reality we can know is that which is born of the Spirit, and that is what we are wedded to. That which is born of the flesh is dead, but that which is born of the Spirit is true substance. Christian Scientists sometimes have difficulty over the teaching that matter is unreal. To material sense it is certainly not unreal; it is solid conviction. But, just as our ignorant prejudices about a person's character evaporate once we come to know and understand him, so by shifting our viewpoint our concept changes. Our phenomenal world *seems* to us to be material only because we are not viewing it from its proper noumenon. Once we view our world from the standpoint of its true noumenon, Spirit, everything is translated and understood to be spiritual. As in heaven (Spirit), so on earth (spiritual). But if we suppose that the world of phenomena really is matter, we would have to assume that its noumenon is mortal mind, for matter is the subjective condition of mortal mind. To view our world from the standpoint of a suppositional mortal mind makes it matter; to view the same world from the standpoint of Spirit corrects that mistake and shows it to be spiritual. So we are not concerned with two actualities but with a choice of points of view: seen from 'above,' everything is Spirit; seen from 'below,' everything is matter. (See S&H

572: 19-12; Mis 86:9 - 87:14) The two cannot mix because there are not two: it is an either or situation.

Matthew 5; 27-32. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, it starts with the Old Testament concept of the moral law, which is now fulfilled in the Christ. Jesus shows that the intention is as culpable as the act and that we cannot afford to indulge thoughts that take us off the single track of spiritual-mindedness. Even in ordinary human life, motive is everything. In Science this is even more true, for Science demands absolute integrity and honesty of purpose.

We are warned not to adulterate the singleness of our spiritual outlook by looking with desire upon forbidden objects of sense. They are forbidden simply because reality is not in sense but in Spirit. Woman is the symbol of conceptive sense while female is the symbol of mortal conception. Always with spirit we have a strong distinction being made between the two, and here in the Christ the special emphasis is that the divine concept is the only one that is valid or interesting for us.

Jesus appears to be referring not to the involuntary impulse but to the voluntary action. This is seen in the text of the Soul, Spirit, and Mind sections here, — the sections that lie beyond the comma in the Christ definition, — where it is dealing with how one is to fulfill the law in righteousness. Principle, Life, Truth, Love represent the *true* involuntary, the source of good, while Soul, Spirit, Mind represent the voluntary sphere of practice.

In spiritual symbolism, the left represents the inner and the unconscious, while the right represents the doing and the conscious. Here in this text the right eye is a metaphor for the roving eye and the right hand signifies the grabbing hand. Our right eye offends us if we let our outlook be deflected from the straight line of spiritual reality; our right hand offends us if we try to hold onto objects of sense. If in our hearts we love the spiritual, there will be no discrepancy between our inner affections and our outward behaviour. Evil motives and acts are to be seen as quite separate from the man of Spirit, and to cut them off is to dissociate ourselves from them. (See S & H 141: 3-9; 142: 16,17)

As we love to let the Christ bring to birth in us this spiritual conception, we find that it is no longer the prohibitions of the moral law that keep us on the line, yet we are somehow more moral than we used to be. We conform to a higher morality because we so cherish and value the spiritual that we simply don't want to adulterate or dim it, — and are prevented from falling when we are tempted.

"There is but one real attraction, that of Spirit" (S & H 102:9). There are so many good things in this life to be interested in, aren't there? Family life and people, art, music and books, travel, nature, sport, scientific discoveries, making a living, — all seem important, and very normal. But they are not meant to be taken as ends in themselves. They are *symbols* and not the reality. As we respond more and more to this one real attraction of Spirit, we find we can enjoy the good things of life in a purer way; we are less side-tracked by them, and they speak to us more clearly of the spiritual truths behind the forms. Spirit does not co-operate with matter; it requires no adulteration of its divinity in order to bring to birth a blessing. The Christ comes *to* the flesh to destroy incarnate error, but it does not come *through* the flesh, nor is it conditional in any way upon the material human concept. Instead, the human is transfigured.

This text concerning lust is so much more profound than the surface meaning of adultery. All lust is, fundamentally, the desire to possess, whether it is money or personal power or a body. These various lusts of the flesh are the attempt to hold Spirit or substance in the grasp of matter. We learn here that Spirit is the *only* substance, and there is nothing real or desirable or of value beside spiritual truth, and furthermore that man already *has* all this substance as his own being. Our Western way of life makes us very acquisitive, but the world cannot offer us anything that we don't already incorporate spiritually.

True View of the Human

All these seeing' terms in the text are very much to do with what is becoming spiritually apparent to us. Seeing sensually is dense blindness. To see through the senses is the exact opposite of true vision. We get a good example of looking out with Spirit in this reference: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (S & H 476:32). Notice the three phases of vision in those sentences. We start with beholding, which is an entirely spiritual conception; then from it comes mental seeing, and finally this correct view heals by wiping away the defective concept. The human is healed when it is seen to be reflection, for then it is understood as symbol and not as counterfeit of the divine.

Our false views of matter perish as we grasp the facts of Spirit" (S & H 281:28). Notice the eye and the hand again in this illuminating statement. Because Spirit is

the actuality, as we grasp it and it becomes more substantial to us, we realize that what we had been thinking was matter was really a false view, a finite conception of Spirit. So we should employ the right hand to grasp the facts of Spirit and not the objects of sense, and we should employ the right eye to behold the true view of Spirit and not for entertaining the misconception of it called matter.

In the chapter "Creation" is this beautifully pertinent text: "The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind. They have their day before the permanent facts and their perfection in Spirit appear. The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal. Mortals must look beyond fading, finite forms, if they would gain the true sense of things ..." (S & H 263:32). This is why the eye must be single. "When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness" (264:15). When our self-completeness is realized, the foundation of lust is taken away. Finally, as though to recapitulate our section of the Sermon: "Spirit and its formations are the only realities of being. Matter disappears under the microscope of Spirit" (ibid. 20).

Before we leave this Spirit section we should look at the last two verses, dealing with divorce. Reading them literally involves us in strong opinions on the ecclesiastical and social view of the permanence of marriage. As a symbol, marriage signifies man's wedding to the divine; that is a unity which can never be broken, however fragile the human symbol may be. The primary concern of Science is seen by taking the verses spiritually; they mean that because humanity is married to divinity, humanity is permanently divorced from mortality. Let there be proper severance from anything unlike the Christ in consciousness.

Now to summarize, what have we seen? Principle impels us to come forth with the divine idealism of Life, Truth, and Love, and this vision then has to be translated through Soul or spiritual sense so that we exchange the false sense of identity for the sinless man of God. But to *realize* this true conception involves a purification of outlook, so that the fleshly sense no longer appears real, substantial or desirable. Realizing that pure Spirit is our nature, we cannot be wedded legally to anything less.

'Realization' is a leading tone of Spirit in the Christ. The unbroken chain of spiritual existence can be realized only as the false conception of being disappears. How else could the spiritual ideal be experienced in practice? We are all aware along our journey that our vision outstrips our understanding. We can see the truth intellectually, but it isn't fully realized. This is always so till we come to this point of Spirit in the Christ, where our vision and our understanding coincide, and then at last our eye is single.

For further study see:

Gal	5: 16-25	S & H	234: 25-30	Mis	18: 1-21
S & H	63: 5-11		263: 20- 264:21		67: 5-7
	71: 25		277: 24-32		165: 7-16
	172: 10-14		463: 6-13	My	268: 29-11

Let us try to grasp the structure and outline of the Sermon on the Mount and not strive too hard for the detail. Sometimes, at first hearing, the details are more interesting, but if the structure is clear to us it will clothe itself in the appropriate details for our particular need. Once we have understood the basic tones, they will amplify and diversify themselves infinitely; but if we get the details without the structure it is no more scientific than sermons and disconnected illustrations.

As every student knows, it is comparatively easy to talk about Christian Science and to have a superficial sense of the teaching. It takes deep spiritual culture for any of us to understand it, and we have to resolve to do the spadework requisite to making its substance our own and seeing it in its Science and system. If this is done faithfully, through unfoldment rather than acquiring knowledge, the reward is spontaneous demonstration.

The Christ: Mind (*Matthew 33-48*)

Now we come on to Mind in the Christ. In the Bible text it is a long section, but what *Matthew* is saying is something very crisp and simple, namely, that Mind is All and matter is naught. This is just what we should expect to find with Mind in the Christ. Christ is the divine manifestation of God, which comes to the flesh to destroy that which is not Godlike, not spiritual, — in other words, mortal mind and its subjective condition called matter. Principle impels the expression of its own perfect ideal, whose continuity is Life, whose form is Truth, and whose mission is forever fulfilled in Love. Soul translates this divine appearing from theory into practice, so that Spirit can then bring it to birth — bring it to realization — as the only true conception. What then? Why, Mind must manifest it as the infinite All, where everything is seen as ideas of God.

We could think of the Christ outpouring as being like an enormous rope. It is one rope, one life-line, yet it is made of (say) three great strands. Although God is one Principle, the triune nature is Life, Truth, and Love. If now we unravel the rope, it is like the divine nature forever clarifying and explaining itself, so that we can get hold of the idea we need. The Christ is the divine answer to every problem, and gives us one idea at a time. Soul is the unravelling process, disentangling "the interlaced ambiguities of being" (S & H 114:26); Spirit diversifies the divine

appearing; and Mind manifests the final threads, each one representing a specific idea.

The text here falls into three parts: the allness of Mind and the nothingness of matter; the allness of Mind and the nothingness of mortal mind; the allness of the one Mind and the nothingness of minds many. Each of the three parts begins with, "Ye have heard that it hath been said ..." and once again Jesus restates the old letter of the law in its spiritual sense.

Mind: First Part

Matthew 5: 33-37. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Once more he refers to the law-makers of the Old Testament. We saw how Love enables us to fulfill the law in grace, and how Soul gives us the ability to fulfill the law of judging righteous judgment by identifying man rightly; Spirit shows us how we can fulfill the law regarding adultery by conceiving of man in a spiritual sense; and now Mind shows how we can fulfill the law by not materializing Mind, not invoking matter things as symbols or evidences of Mind's power. No material thing can be an earnest of one's integrity or honesty. Truly, all things are God's own ideas, and are not to be thought of as material objects. God's throne isn't a material concept but a divine idea. The earth isn't a physical planet but is the manifestation of Mind. Jerusalem, the city of the great King, is the Christ-consciousness, not stones and streets. This is Mind in the Christ: it translates every 'thing' back into idea, because there is no material truth.

Yea, yea, and nay, nay is declaring that Mind is All and that matter is not reality. This is often a hard thing for the human mind to accept, yet it is fundamental in Science. Many a time we are faced with a situation where we are tempted to work half metaphysically and half materially; but we cannot temporize with Mind when we know that all is Mind and its infinite manifestation. The best healings have usually been those where we have entirely lost sight of the material and the true situation has been understood as the activity of divine idea.

"Mind manifests all that exists in the infinitude of Truth" (S & H 258: 15). What an appropriate statement for Mind in the Christ! In the degree that this fact becomes real and solid to us, as it was clear to Jesus, we become less dependent on matter; we lose our fear of it, and our love for it, and it doesn't dominate us so much. Mind manifests *all*, that is the tremendous point, where the Christ really

17:10). But the wise worker does not get jockeyed into a position of personal animosity or warfare. He identifies *every* problem as the lie of animal magnetism. It is vital for the Scientist to understand this, or he gets emotionally drawn into a posture of hostility towards some enemy, public or private. Then, the more he believes in the reality and power of that enemy, the more he is going to find evidence to confirm his preconception, until he is self-defeated.

There is a nice point there in verse 41, "Whosoever shall compel thee to go a mile, go with him twain." Many a time someone will come and take an hour of your time telling you all about her operation, and her husband, and her daughter, of whom you had never even heard. She wants you to go the first mile with her. That may be all right, but make sure she goes the second mile with you. If she comes to tell you what she thinks, you have a right to tell her something of what you know. Otherwise why did that person come to you and not to somebody else? It was not just because you were soft-hearted, nor because you happened to be a prisoner in the house and could not get away, but because you were the one who had the divine answer for her. Then let us reflect the Mind of Christ and turn the tables on what mortal mind brings. "No risk is so stupendous as to neglect opportunities which God giveth" (Mis 213:10).

It is a similar theme in verse 40, "If any man . . . take away thy coat, let him have thy cloak also." When someone wants to bask in the reflected glory of your consciousness or achievement, see that he has all that you have and more besides, because his "cloak." also is the Mind of Christ. Perhaps in someone's mind there is jealousy of spirituality and he wants to tear it down; then we have to wrap him in Truth and Love. "My grace is sufficient for thee" — and for the other fellow too.

Here are some references to this second part of Mind in the Christ —the allness of Mind and the nothingness of mortal mind as an intelligent aggressor:

S & H 92: 21-31	S & H 369: 31,32	S & H 591: 25
287: 17-19	405: 1	Mis 284: 24-28
330: 25-29	572: 3-6	'01 30: 10-12

Mind: Third Part

The first section of Mind in the Christ shows that because Mind is all, what had seemed to be matter is found to be ideas; the second one tells us about the allness of Mind and the nothingness of mortal mind or intelligent evil. Now the third one tells us that all men have the one Mind of Christ.

Frequently when Mrs. Eddy writes about one Mind she goes into the subject of brotherhood. Where all men have the one Mind in common, there cannot fail to be divine relationship between them. This is what *Matthew* tells us next.

Matthew 5:45-47. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

This is the tone of the one Mind. Brotherhood comes from having one parent Mind, whereas enmity springs from the belief in many minds in opposition to each other. "When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded" (S & H 205:22). Again, "... with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth" (S & H 470:2). With one Mind we could not possibly conceive of man as anything but Mind's generic expression. The ensuing harmony and unity of purpose is then quite different from a number of minds relating well together. It is *being one Mind*.

The textbook does not often specify what an idea is, but, writing of ideas as emanations from the divine Mind, Mrs. Eddy says, "To love one's neighbor as one's self, is a divine idea" (S & H 88:18). That is to say it is an ever-present, ever-operating actuality and not merely nice behaviour. This is a powerful argument for regarding the Sermon's ethics as a system of absolute divine ideas.

Jesus' teaching that we should love and pray for those who mistreat us is vastly more than a moral precept. It is an imperative Christ command, for unless it is done and done sincerely we have a di-verse instead of a uni-verse. Our Christian healing is impaired and our Science is not pure. The incalculable value of obeying this command from the heart cannot be described in words, but its cleansing and redeeming power can be vouched for by everyone who has done it.

The concept of an enemy is wholly built on another mind. The existentialist philosopher Jean-Paul Sartre says, "Hell is other people," and indeed it is their otherness' that constitutes enmity. In one's thought there is one person here offended by another person there. There are objects in our world to whom we object. But in Science there really are no objects, for everyone and everything is subjective to the divine subject, the divine all-knowing Mind. How appropriate it is that the Christ order concludes with the allness of the one Mind and the impossibility of there being another, except in ignorant false belief! The foundation of Christian Science is that there is only one Mind. "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect" (Mis 8:17). And what is it that defiles? It is malicious animal magnetism (which is nothingness to God), which claims to operate as one's own mind, and then peoples its own outlook with disagreeable concepts. It is a liar and the father

of its own lie, and the Mind of Christ destroys it. This notion of opposites is dealt with here in the Christ both in the very first section, where Principle disallows antagonism and persecution, and now in the last, where Mind is All and so eliminates opposing minds.

The only way to be rid of one's enemy is to love him, for the external enemy is the outpicturing of what one rejects in oneself. Loving one's enemies can follow naturally when we adopt one Mind as our basis. It is no use setting out to try to love people, because in Science we are not concerned with people but with man. Personalities are masks for the God-idea, which is the true man. If we will learn to love man, that will enable us to love and appreciate people so much better. Most of us find it hard to love universally, for we like some and dislike others. We are not called on to like *mortals* but to penetrate the mask and to love the spiritual individuality. We are certainly not required to try to love that which is unspiritual and unlovely. Nevertheless, the transcendent Christ-love swallows up error as light swallows up darkness. The Christ fact is that there is one Mind, which is the one common Mind of man, and that each one of us individually is the expression of that Mind of Christ in a unique and distinct manner. When we understand this we shall not have so much difficulty over likes and dislikes. To love one's enemies is so to love man that we bring out the hidden Christ-qualities and blot out the mortal concept.

We must be aware of a danger in the depersonalizing of our world, for the Christ does not destroy but translates humanity. If we declare that we live in an ideas universe and not in a people universe, let us be sure that as a result we relate better to others as ideas than we did to them as people. The Christ requires us to realize that the universe of Spirit is *peopled* with God's *ideas* (see S & H 264:30 & 503:16), — that the living reality of ideas is all there is to what to human sense is people.

In verse 45 it said "... that ye may be the children of your Father ..." This is in contrast with the last section of the Word, where it said, " for they shall be called the children of God. " Here it is *being* the children, for we have now adopted the Christ standpoint, claiming that Mind which was also in Christ Jesus and thus the children of God have but one Mind. In the Word we were seeking our relationship, from man to God; in the Christ we are tracing it outwards from God to His own expression, and so we find that we *are* the children. This is the climax of the last of the three subdivisions of the tone of Mind in the Christ, the allness of Mind and the nothingness of minds many.

Here are some additional references to this last sub-section:

S & H 276: 1-9	S & H 340: 15-25	S & H 469: 17-21
291: 13-18	467: 7-16	No 38: 17-23

Finally we have verse 48 which not only concludes the Mind section but also serves to summarize the entire Christ quarter of the Sermon.

Matthew 5: 18. Be ye therefore perfect, even as your Father which is in heaven is perfect.

This would be an impossible demand, were we mortals. But the Christ is not only the divine fact of perfection: it is also the means by which that perfection is translated from theory into life, so that what is true about God is experienced as His idea also. 'Perfectibility' is the doctrine that Christian perfection is attainable in this life. (See Webster) "In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God's creation" (S & H 577:9).

Summary of the Christ

The Christ office is to show that Principle (heaven) is manifested as its own idea (earth), and that there is no opposite factor in reality. It demonstrates "the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth" (S&H 561:14).

In all things the Christ gives us the divine fact relative to the material situation, the divine answer to every human problem. "Dear Christ, forever here and near," as the hymn reminds us (Po 29:7). There is never any negative condition where the counterfact is not already present. Indeed, relatively speaking, we can say that it is the truth that has caused the error to appear; Truth always has the initiative even as it also has the last word.

In the Christ we are dealing with one God-fact only, and that one fact is so adapted and individualized that it specifically meets the opposition of dualism which makes up mortal human experience. "For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality" (S & H 492:3). For right reasoning! The Christ equips us with the ability to reason rightly, to reckon divinely, so that we can resolve the dualistic view of man into real and unreal, or all and nothing.

Divinely speaking, the Word is God's own revelation of Himself. To our human sense the Word is where we think our way out of the night of materialism, often by denials such as, "There is no life, truth, intelligence, nor substance in matter." By contrast, the standpoint of the Christ is adoption of the divine status. So we learn to

add to our earlier denial the affirmation, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (S & H 468:9).

"The grand realism that man is the true image of God, not fallen or inverted, is demonstrated by Christian Science. And because Christ's dear demand, 'Be ye therefore perfect,' is valid, it will be found possible to fulfill it" (Pan 11:28). This emphasis on the perfection of man as the divine ideal is present all through the verses we have been studying. Remember that while the Sermon is written in the language of human ethics it is actually describing the scientific facts of being. Therefore Jesus' words are not an impossible counsel of perfection: he is stating the platform from which we can think and live today. The Christ gives us both the absolute truths as well as their correlatives, and it is perfectly illustrated here through an understanding of what is meant by the divine order Principle, Life, Truth, Love, Soul, Spirit, Mind.

Principle is the divine One, declaring and manifesting itself to every plane of thought. In translating every experience, it establishes the fact that all that is going on is this infinite Principle, independently of persons. It knows no opposition or interference. So we see that Principle is the only factor, the only impulsion or pressure, and we are therefore untouched by any sense of persecution or antagonism.

Life is the *being* of this one factor, and thus we realize the oneness of being, the continuity and inseparability of all life. We see that Life is Father, and that all Life is God and is never the property of the creature. So our individuality is intact and eternal, for it is Life demonstrating Life.

While Life is the continuity of the ideal, **Truth** is the form of it. Truth is no secret thing, no far-off idealism, but is the very Son of God, the expression of God's sevenfold nature and fourfold operation. This is the perfect man, and we discern our real son-ship, our true heritage. Man was never less than man, never evolving up through matter, but is that which exemplifies Truth, as a transparency. Thus Truth chases away the darkness of error.

Then we saw that **Love** is God as Mother, which encompasses and enfolds, and holds the ideal to be perfectly fulfilled and glorified. Its mission is consummated and achieved even before it is manifested to human sense. We are entitled to enjoy a sense of fulfillment at each point of our experience. And because Love is infinite fulfillment, it requires that all the footsteps leading to perfection shall be properly fulfilled, for the law has its rightful and necessary place.

Next, **Soul** gathers into one sinless identity these truths of Life, Truth, and Love. It gathers the wheat and burns up the tares. The rule of Soul purges out the misrule of sense, and exchanges material sense for spiritual sense. Soul translates the divine ideal so that it is the true selfhood of every one of us, identifying man with the divine nature. Soul translates the idea so that it is tangible, practical,

understandable and demonstrable. Soul transforms our sense of things so that we no longer think of man as a mortal, and can now identify all evil quickly as the one liar.

Spirit then brings to birth this man of spiritual sense as the only true conception. As the divine appearing comes, so the concept of man born of the flesh begins to disappear. Spirit substantiates the birth of the Christ-idea at the expense of fleshly conceptions. We now have singleness instead of duality of outlook, aims and motives. We no longer want to adulterate pure spirituality by amalgamating it (or confusing it) with the matter counterfeit.

"Hence all is in reality the manifestation of Mind" (S & H 275:24). That **Mind** is all and matter is naught is the climax of the Christ message. We can now accept that there is only one Mind and that all men have, *and are*, the Mind of Christ.

From first to last, then, the Christ brings out singleness versus duality, and this singleness of the Christ tells us that we are each one of us perfect, active, complete, loving, selfless, spiritual, and Christ-minded. Nothing else is true!

CHAPTER IV

Christianity (*Matthew 6:1 - 7:12*)

Christianity as Life-Practice

The Word has led us out of ignorance into the understanding of God, and through the Beatitudes has shown us the fruits of that understanding. The very phrase, 'the understanding of God,' affords a clue to what happens, for while we imagine at first that it refers to us understanding God, we come to realize that it means God's own understanding, which we reflect. Thus we find ourselves spontaneously in the Christ attitude, where we are enabled consciously to take the divine standpoint. We adopt this perspective primarily for ourselves but, because the Christ is concerned with man generically, the viewpoint embraces all men specifically. We therefore now find ourselves, inevitably, in the Christianity outlook, where our Christ vision is externalized and embraces the universe. No longer may we imagine the world to be objective to us: it is to be understood as a subjective state, — subject indeed as we are to the same Christ-principle. The inner and the outer are brought into divine unity. Hence the Christianity overtone is demonstration, proving, healing, practice and universality.

What launched historical Christianity upon the world was the life-practice that people saw exemplified in Christ Jesus. "The truth had been lived among men" (S & H 24:29). His words explained his works, and his works confirmed his words. What launched the Science of Christianity — Christian Science — upon the world was exactly the same balance of teaching and demonstration. Both Christ Jesus and Christian Science are based on the idea of God demonstrated, on "the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration" (S & H 561:16). This is surely the reason for each of God's two witnesses bearing double names. It is the life element that makes Christian Science Science; without it, Science is merely mental metaphysics, a philosophical idealism. What brings Science out of philosophy is the Christian part, the healing, the actual changing of the human concept, and this is mostly experienced in the area of our relationships and behaviour with others.

"Let us attach our sense of Science to what touches the religious sentiment within man" (Mis 174:8). In other words, Mrs. Eddy says, 'Let us keep our Science Christian.' Do not airily dismiss religion as something lower down the scale than Science. The textbook is very careful to differentiate between national, sectarian or superficial religion and "Christ's religion," — "the religion of Love," — as unbiased research will confirm. True religion does not mean churchianity or moralistic religiosity, but the spiritual bond between man and his divine origin. Where religion' means 'Christianity' it is, of course, identical with Science. "It has

been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick" (S & H 135:21).

The Christianity Quarter

Of the four sides of our city, this third one is the most difficult to define in words, because Christianity cannot merely be talked about but has to be lived. That is what makes it so delicate. We can talk about the Word and the Christ and to some extent about Science, but Christianity can only be understood as we live it and love it. It obtains in experience, in relating and practising. It is proof first, leading back to statement afterwards.

There are over 270 references to Christianity in the Concordances of Mrs. Eddy's writings. We will take as a leading one the description of "the city of our God" in "The Apocalypse" chapter. "This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar" (S & H 577:12). So Christianity is the outcome of the divine Principle of the Christ-idea and its effects in Christian history. In terms of human experience the working of the Christ-principle has dissolved something of mortality, resulting in the phenomena called evolution and civilization. Christianity is that activity of the Christ-idea which liberates man from the belief in animal origins and nature. It enables us to look at human history as the working of the spiritual idea and not as a record of material events.

The Characteristics of Christianity

Let us consider some of the important ideas that characterize Christianity. We observed earlier that demonstration is the dominant tone. We saw too that it is proving or using, and along with proving we have its converse, disproving, when the unreal is dealt with. This activity is what we call practice; Christianity is the practice of the Christ-principle. Man in Christianity *is* this practice. It looks to us as though he is the one who practises, but properly speaking he is but the reflection. For instance, the mathematician places the figures together, but it is the principle that produces the result. So with man, who is the reflected activity of God's omnipotence. (See S & H 3:4-11) While it is true that it is primarily God

doing it, the Christian Scientist is well aware that he cannot drop out of trying to do his part in reforming, changing and healing himself, for 'God doing it' operates as us doing it. If we believe that we don't have to do anything about it because Science must do it, we have virtually declared that God and man, Principle and practice, are two.

Another aspect of Christianity is relationship. Remember that the Word describes the relationship of man to God, and the Christ defines the relationship of God to man; Christianity takes those two aspects and combines them, so that we get the relationship of man and God reflected as the relationship of man to man. We could call it interrelationship. In this correlation, each idea reflects and expresses the nature of God for itself and for every other idea. In Christianity, each idea reflects fatherhood, sonship and motherhood to all other ideas, and moreover accepts that same reflected quality from everyone else. Christianity is mutual give and take. For a very simple example, think of a traffic jam. You may find that an opportunity opens up for you to move a little, and by taking that initiative you unlock the whole jam and allow everyone else to move freely too. By expressing initiative you reflected fatherhood, and all your neighbours accepted your fatherhood and thereby became your 'sons.' It was more than an individual salvation, for Christianity, like mercy, "is twice blest; It blesseth him that gives and him that takes. "

It was characteristic of John Doorly's teaching that he should emphasize frequently this idea of interrelationship, for while his basis was always Science his practice was always Christian, and he thus exemplified a very whole man. He would say, for instance, "Christianity makes the Christ-idea universal, and making it universal means showing that every idea reflects the one Principle and is one with that Principle, and also that every idea reflects every other idea. You know, most of us are very glad to think that we're reflecting Principle, but many of us don't find it so easy to see in practice that *every* idea reflects Principle, and so reflects every other idea, because often we just don't like the other fellow. Reflection involves correct appreciation. And we haven't any chance at all of having a complete sense of ourselves as the individual reflection of Principle unless we have a correct appreciation of the other fellow. Reflection knows nothing whatever of anything that is extraneous, and without a correct appreciation of true manhood in every man, you can't be a Christian" (John W. Doorly, *Oxford Summer School 19/9*, Vol 1:90).

We saw in Chapter I that the fundamental error of belief is that of life, truth and intelligence in (1) matter, (2) electricity, (3) animal nature, (4) organic life (S & H 450). Christianity, then, deals with *animal nature*. It is able to do this because through the Christ we gained something of our true heritage, the divine character of man in Christ; now this character must be expressed by reflecting the nature of

God as Life, Truth, and Love. This is clearly illustrated by the fact that the central synonym in the Christianity order is Spirit, indicating reflection, as we shall see.

What happens when so-called animal nature is confronted with the pure reflection of the divine nature? Animality is dissolved, and the human is transfigured. One of the crucial references to Christianity is this one: "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, 'Thou shalt have no other gods before me' " ('02 6:15). This keynote of obliterating the mortal concept seems pretty fierce for Christianity, which we are accustomed to regard as warm and comforting and full of the quality of Love. But Love requires perfection, and brings it out by blotting out anything unlovely. In practice, man can be the reflecting of the divine nature only when he is no longer the expression of animal nature. We say that it is human nature to retaliate if others hurt us, that human nature includes negative emotions like greed, fear and resentment. But this is not the nature God gave us; it can be put off, and Christianity works in us to do so.

"The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (S & H 516:4). Reflecting the divine nature of Life, Truth, Love is what subordinates the false testimony. Obliterating the mortal concept releases the human to be the reflection of the divine.

How do we subordinate the lying testimony of corporeal sense? By seeing its falsity and replacing it with Truth in the practical way of reflecting more and more of the divine nature. There is only one way of getting rid of a hole in the ground and that is to fill it up. That's all there is to any kind of error — it is simply a hole; it is the supposititious absence of some quality of God. But by embodying the divine nature and reflecting it everywhere, there is no cavity, no absence. In medicine today a popular theory is that most diseases represent deficiencies; true, they generally call them chemical deficiencies, but the metaphysician will discern that this indicates a failure (in belief) to reflect some vital life-quality. It is therefore wonderfully healing to find that in Christianity we are the full reflecting of God's nature. The reflecting, not the reflection; '-ing' words are Christianity — demonstrating, proving, reflecting, fathering, mothering — for it is only in active life-practice that the mortal concept is obliterated.

Christianity is the demonstrating of the divine nature throughout the world. As we saw from the four adjectives in the definition of God in "Recapitulation," — incorporeal, divine, supreme, infinite, — supreme characterizes Christianity. It is related to the concept of salvation, another Christianity term, of which the "Glossary" definition reads, "Life, Truth, and Love understood and demonstrated

as supreme over all; sin, sickness, and death destroyed" (S & H 593). Salvation is the proof of the Christ as Saviour, — complete deliverance from all belief in mortality.

Christianity as Providence

Another thing we shall find very clearly brought out is that each of the Christianity sections has the theme of inward work and outward reward. The work is the disciplined mental and spiritual effort to understand God (the Word), and to culture one's spiritual sense and to claim one's divinity (the Christ). The reward, which is far greater than the labour we could ever put into it, is to see this divinity demonstrated as the actual selfhood of man (Christianity). This co-operation of the Word and the Christ is amazingly clearly brought out in this third quarter of the Sermon where each section illustrates the work and reward. By doing your alms in secret, your Father will reward you openly, says **Principle**; praying in secret, He will reward you openly (Mind); by forgiving men their trespasses you will win forgiveness, and by fasting from sense in secret (in **Soul**) your Father will reward you openly. In **Spirit** we learn that treasure or reward is not what we can hoard up but what we reflect outwardly. In Life we see that by seeking first the kingdom of God all these things shall be added unto us. **Truth** shows us that with what judgment we judge, we shall be judged. Finally Love teaches us, "Ask, and it shall be given you," for Love is appropriate in its response and bestowals. So we see in all these seven tones a great sense of the inner reflected in the outer.

Christianity exemplifies Providence. Providence is a term we use little in Christian Science, and yet the concept of prescience and loving care is immanent in all the synonyms. The word comes from "pro" and "videre," meaning literally to foresee. This is a lovely aspect of Christianity which demonstrates the fatherhood and motherhood of God. Human attempts at provision or seeing ahead are usually an infringement on the providential Principle, rather than reflection, as they should be. The fruits of real demonstration come when we surrender all human will and outlining, and cultivate the divine idea "in secret." Then the reward comes "openly." This does not mean leaving everything undone with a vague and pious sense that the Lord will provide. To be blessed by Providence calls for a cultured understanding of what God is and what God does as intelligent, purposive power. Then Life and Love do operate providentially, but not in a chancy way. Human ability and competence can often hide from us the great truth that "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19).

Christianity and the "Glossary"

We have observed that Christianity is the third aspect of the Holy City, where it is described as the outcome of the divine Principle of the Christ-idea in Christian

history. Christian history is not confined to the period from Jesus onwards, for when examined spiritually the entire human saga is seen as the working of the Christ-principle, altering, saving and regenerating mankind. The Old Testament is full of instances. (See I Cor 10:4; S & H 333:16-31) In this sense, we may include the whole Bible in Christian history. This brings us to the "Glossary" chapter of the textbook, which elucidates the metaphysical meaning of Bible terms and which is pervaded by the Christianity tone of the resolving of the mortal problem. For this reason we find that the "Glossary" definition of God flows in the Christianity sequence of the synonyms. "The great I am; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (S & H 587:5). Substance and intelligence seem to be tacked on at the end in a curious way. In earlier editions of the textbook Mrs. Eddy capitalized substance and intelligence, along with some other words; when she came to finalize her system of capitalized synonymous terms for God, the functions of these two were seen to be already covered by Spirit and Mind. She left the words in this definition as they illustrate the primal quality of God, and Christianity is essentially concerned with quality. We have to observe, too, the "all-knowing, all-seeing, all-acting, all-wise, all-loving." These are expressive of the all-embracing character of Christianity, which not only fills the universe but, metaphysically speaking, *is* the universe.

We notice at once that in this "Glossary" definition not only is the order of the synonyms different from before, but that between each of them is a semicolon instead of a comma as with the previous orders. Why do we not have commas here? Since not one jot or tittle shall pass from the law, all these things are important! A semicolon has a co-ordinating function, and also separates with more distinctness than a comma. It suggests not quite the same quick transit from beginning to end of the synonym sequence. Perhaps we find our answer in this reference: "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (S & H 271:1). A chain, in contrast with a thread or a rope, is composed of separate links. Each link must be complete and whole, and as strong and functional as its neighbour, else the whole chain is useless. In the chain of scientific being which reappears in all ages, each incident, each Bible period, each individual man or woman, is to be considered in its own right as a complete link, as a microcosm of the whole, and yet because it is a chain and not an isolated link it is interdependent with its neighbours in the universal design.

A chain is a good analogy for the idea of individuality linked into a compound relationship. In Christianity we are considering the quality of relationship between idea and its Principle, and the interrelationship of all God's ideas with one another. Each link trusts all the others, and this makes for healthy relationships. Christianity

is the body of God, and in it each one of God's ideas operates as complete, whole, sound, balanced, self-reliant, because each is God-governed. Thus we have the means to demonstrate wholesome human relationships without any strain, while in the larger view, too, we can see that everything in human life represents an integral part of the chain.

The Christianity Sequence

Why do the synonyms come in the sequence Principle; Mind; Soul; Spirit; Life; Truth; Love? If one had never met that order, but knew that the dominant office of Christianity is demonstration, clearly the first synonym would have to be Principle. Then why does Mind come next? And why are Soul and Spirit changed round? And why does it finish with Life, Truth, and Love? Christianity follows on from the Christ, and we learnt there that the divine Principle manifests itself as Mind where all is divine idea. Now Christianity takes that up. There is nothing going on but **Principle** demonstrating itself as the allness of **Mind**, as the realm of Mind, as the metaphysics of Mind, in which each idea of that parent Mind is active and intelligent and actuated by its Principle. The demonstration of Principle is taking place not in matter or in material life, but in the realm of metaphysics where all is God's idea. So it is Principle; Mind.

Next, we see that in this divine activity the ideas are not isolated or uncoordinated; the power is not the property of the idea but of the Principle. Therefore **Soul** comes next to identify each idea conclusively with its Principle. Moreover, each one of those ideas has the certificate of Soul upon it; each one is God's *own* idea, and is therefore entire, self-complete, Soul-gathered, Soul-constituted. We see too that the identity of every idea is no isolated or private thing, but is bonded into a larger unity. Just as parts of the body cannot exist alone but are all members one of another, so in Christianity identity is found to be compound. No man is an island. All men's interests are compound interests.

So the flow is Principle, Mind, Soul. Now in **Spirit** we see that the function of each idea is to reflect its divine Principle. Spirit is the central synonym of the Christianity order, both literally and metaphorically. We see *how* the divine demonstrating takes place, — that is, by the universal reflecting of Principle whose threefold nature is **Life, Truth**, and Love. The quality of Life is fatherhood, that of Truth is sonship (which in terms of the universal becomes brotherhood), and that of Love is motherhood. Christianity is much concerned with quality, and qualities are the way ideas are expressed in Christian experience. Quality is to idea what Christianity is to Science.

The Christianity function is really circular, for the spiritual idea operates by coming forth from its Principle and returning to it by reflecting its quality. Accordingly the Christianity sequence of the synonyms also can be seen as circular

rather than linear. It starts with Principle and finishes with Life, Truth, and Love, which are the nature of Principle. Everything in the universe originates in its divine source and is constantly flowing back to its source. (See John 3:13; Mis 19:11-17; 22:16-19)

We could illustrate this Christianity sequence by an orchestra. (Real musicians are asked to be indulgent over this inadequate analogy. An orchestra is such a clear example of the interaction of the individual and the collective.) Principle is the principle of music, is the composer, the piece, and the musicianship within each player. Principle enables every instrumentalist to play his instrument perfectly and impersonally for the harmony of the whole.

Mind describes where this harmony is taking place, — in the realm of idea, musical idea within the mind of music, which sounds represent. Similarly each player is intelligently in line with the theory and the practice of music. Then Soul is that which identifies each player with the music and with his instrument. The capacities of Soul ensure that each one has deep musicality, is competent, sensitive and assured. He is likewise identified with every other player, as are the links in the chain. Each is satisfied with his own identity, and thereby he supplements everyone else's identity. Then in Spirit we see how this principle of music is demonstrated: through each player reflecting or expressing the nature of his principle. We all reflect Principle through the qualities of Life, Truth, and Love; that is, in the orchestra of Christianity each reflects fatherhood through individuality, brotherhood through working together, through listening, through integrity and initiative, quickness, precision, and so on. Each reflects sonship or conscientiousness in his own work so that it blesses everyone else in a mutual way. And each reflects motherhood. through care, affection, appreciation, patience, and such qualities.

Let us think about this sequence with particular regard to the three synonyms Mind, Spirit, Soul. Which of those three characterizes the Word, which the Christ and which Christianity? The one for the Word is Mind, because it reveals the way to the seeker. Then it would certainly be Soul for the Christ, translating the divine ideal. That leaves us with Spirit for Christianity, where each idea reflects the full nature of Principle for itself and reciprocally to every other idea. Perhaps this confirms and explains this present order of Principle; Mind; Soul; Spirit. Christianity is the divine Principle at work: it takes up what we learnt in the Word about Mind; what we learnt in the Christ about Soul; and now it flowers in Christianity at the point of Spirit, where it is reflected or radiated everywhere.

We could take the other three synonyms, Life, Truth, Love. Essentially the Word is the Word of Life. The Christ is synonymous with Truth. And Love expresses the nature of Christianity, with its universal blessing and salvation. Love fills all space, and Love fully demonstrates our divine Principle. Is this why the Christianity story

begins with Principle and ends with Love — to demonstrate that the Principle of all is Love?

Finally, here are some references to the general tone of Christianity. There are, of course, great numbers of others to be found in the Concordances under the word Christianity itself.

Job	42: 5	S & H 111: 11-14	S & H 591: 5-7
Mark	16: 15,17, 18,20	135: 26-32 454: 29-31	Mis 16: 6-15 19: 8-11
S & H	51: 19-23 97:29-32	466: 28-31 473: 18-31	69: 5-9 My 148: 28-4

Christianity: Principle (*Matthew 6: 1-4*)

The leading tone of Principle in Christianity is demonstration — Principle demonstrating the harmonies of Life, Truth, and Love. The divine is not having to overcome any opposition but is effortlessly exemplifying itself, for its own sake. It is what it does, and does what it is.

Matthew 6: 14. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

The Christ sections had closed by bidding us, "Be ye therefore perfect, even as your Father which is in heaven is perfect" — indicating that it is not you but your Father which is operating. If you mean now to be the child of the Father, says this Christianity text, don't be a personal doer. Do not your alms in public: avoid giving the impression that man does anything of himself. The keynote is that Principle is doing everything; it does it *through* its idea, *as* its idea, but Principle alone is operating.

The point appears to be hypocrisy, which would be the pretense that it is man himself and not God who does the good works. The word comes from the Greek and means an actor who is playing a part, and Greek actors spoke through a mask called a persona. The moral of our text is plain: do not let personal sense lead you to act from wrong motives. Don't give a performance. We always find that hypocrisy is dealt with by Principle because Principle cannot be divorced from its own practice. Talking about Principle without practising it would be hypocrisy, and so would the belief that we can do anything without Principle. "There is no

hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human" (S & H 329:21).

So the leading tone of Christianity comes right here. If we want to see the activity and demonstration of Principle we must sit on our hands and refrain from doing it personally through human competence or by controlling events or manipulating people. Naturally, this does not mean that we should be fatalists, drifting along and hoping that something will turn up, but rather that in our doings we should be highly conscious of the universal operation of divine Principle; its omni-action will do the work in an infinitely better way than a person could. With this realization, we shall find ourselves being used not as personal doers, but as the flow of God's activity. It was precisely this lesson that Mrs.. Eddy endeavored to teach in her "Divinity Course" to the students in her home. They learned to do their tasks not by their own abilities but by demonstration. Work done by ordinary human proficiency was often faulted, whereas what they accomplished under inspiration was always found acceptable.

Giving alms or doing good is not to be done for effect's sake but for love of Principle. The happiest and most far-reaching results follow from dwelling with Principle and not considering at all what it will do for us. This is what is meant by not letting one hand know what the other is doing. The left hand is a symbol of laying hold; it was the shield hand, and is the one with which we receive. The right hand is the symbol of power: it was the sword hand, and is the one with which we act. In the terminology of Science we should call them understanding and demonstration. Through the left hand of understanding we grasp and receive the things of God, and with the right we hand them on again as help or as spiritual power. As we see from the symbol of the seven-branched candlestick, Principle is in the midst, and on the left are Mind, Spirit, and Soul, and on the right are Life, Truth, and Love. The two sides correspond respectively to what God does and what God is. However, the arrogance of person comes in and would stand in the place of Principle, between the left hand and the right. We do not let Principle operate as Providence but would do the operating ourselves. Yet if we understood the left and the right, — that what God does, is the expression of what God is, — we should not want to take the things of God with one hand and pretend that what comes forth from the other is our own.

For example, one may go to a concert and hear a pianist who, though he may play excellently, spoils the recital through exhibitionism. He does his alms before men and his reward is gratification of his ego. On the other hand, one may hear a great artist whose humility and respect is such that he allows the full genius of the composer to come through. "In Christianity man bows to the infinite perfection which he is bidden to imitate" (Un 15:28).

Principle Self-operative

What God's being is, is its own doing. Principle in Christianity is God doing His own thing. "God, good, is self-existent and self-expressed" (S & H 213:9). What Jesus is saying here about the hypocrisy of doing ones alms in public is, 'Don't put an intermediary between what God is and what God does. Trust the Principle to be self-operative. Ye shall know the truth, and the truth itself — not your knowing it — shall make you free. Personal sense would like to take the spiritual fact and apply it to some human situation, but there should be no outlining of how Truth is to work. The patient sometimes tells the practitioner how he wants a problem to work out, but one can't dictate to Principle. Time and again one has seen marvellously appropriate resolutions of problems, with unexpected details happily cared for, simply by holding to the fact that our divine Principle is intelligent and loving and knows exactly what it is doing. We don't need to know *how* Principle will work, but then neither do we personally perform the working. It works us.

Doing alms, in the form of giving people things, is not always the best we can do for them. Peter, for instance, when asked for alms by the man lame from birth, instead lifted him up and healed him. (See Acts 3:1-8) He restored to the man his own birthright of being God-governed and therefore self-governed. Mrs.. Eddy emphasizes the importance of this sense of doing good when she quotes with approval the proverb from the Talmud: "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms" (Mis ix:2). In other words, doing alms, far from doling out charity and so keeping a man separate from Principle in his belief, is to unite his consciousness with the divine. This is having no intermediary between Principle and its idea, whereas the ordinary sense of alms perpetuates the division between a perfect Principle and a human need.

The man in Acts immediately gave God the glory, and one notices in the Gospels that the people healed praised God, not Jesus. This shows that the truly spiritual healer is such a transparency for the divine Principle that everyone else is aware of it too. The more we get person out of the way, the more of Principle there is in our work, and the less temptation to blow our own trumpet.

We have to return the idea to its Principle for the power to flow. It is rather like an electric current: the moment we complete the circuit we have power. We may perhaps see two wires or terminals, but we have no means of knowing whether there is current there until they are connected. How do we complete this divine circuit? Christianity tells us how: by reflection. Principle is like the dynamo or generator forever spinning, yet its energy is not utilized until the connection is made and the current flows. Let us not say that man has to complete this circuit, for that would imply that man could balk God's power. Rather we must become conscious that, in being, everything flows from God and returns to that source. All

the man there is, is the flow of the divine energy. He is a 'that which' and not a 'he who.' This concept of man as the flow and actualization of God's power is what saves our left hand from knowing what our right hand does.

"The Principle of divine metaphysics is God; the practice of divine metaphysics is the utilization of the power of Truth over error; its rules demonstrate its Science" (S & H 111:11). We utilize this power by reflecting Principle as Life, Truth, and Love, and so we give God the glory and the power thereby returns to Principle. Relatively speaking, we have put it into circulation; absolutely speaking, we *are* the circulation.

Personal doing is what upsets the demonstration of Christianity more than anything else, for human prejudice or zeal blinds us to the universal harmony that is going on anyway. Mrs. Eddy has a splendidly apposite illustration of this error of playing the part of Providence — and of its cure. Appropriately, it is part of the article, "Fallibility of Human Concepts" (See Mis 353:13 -354:25)- "My brother was a manufacturer; and one day a workman in his mills, a practical joker, set a man who applied for work, in the overseer's absence, to pour a bucket of water every ten minutes on the regulator. When my brother returned and saw it, he said to the jester, ' You must pay that man.' Some people try to tend folks, as if they should steer the regulator of mankind. God makes *us* pay for tending the action that He adjusts.

"The regulator is governed by the principle that makes the machinery work rightly; and because it *is* thus governed, the folly of tending it is no mere jest. The divine Principle carries on His harmony. " Then she continues with how some of her students, through personal sense, are like children "tending the regulator; they are indeed losing the knowledge of the divine Principle and rules of Christian Science, whose fruits prove the nature of their source."

Now shouldn't we all love to know *how* to have Principles regulator govern His own universe? Well, she goes on to give six simple little requirements, so simple, indeed, that they are hardly credible, yet they are the safeguard for human managing. "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God. "

Finally she summarizes the matter: "Instead of relying on the Principle of all that really exists, — to govern His own creation, — self-conceit, ignorance, and pride would regulate God's action. Experience shows that humility is the first step in Christian Science, wherein all is controlled, not by man or laws material, but by wisdom, Truth, and Love. "

Matthew's text here finishes with the beautiful line, "thy Father which seeth in secret himself shall reward thee openly. " It's the "himself" that operates, if we are

faithful and obedient in secret. Humans can often try too hard to get rid of something or to overcome some difficulty and so build up its reality. But it is good to know that "The divine Principle carries on His harmony," for then the personal responsibility goes out. I once knew a man who was the works manager of a large industrial concern. They had had chronic labour troubles, and many other exasperating difficulties, and finally things got so bad for him that he was persuaded to come along and talk about it in Christian Science. We saw that one of the factors was his strongly personal sense of being manager, which made him a target for antagonism and trouble-makers. When I explained that what governed was the management and not the manager, he saw it at once, and was able to sink his personality into the office. He went home in a new frame of mind, and shortly afterwards I heard that the works were running smoothly and that his difficulties were over. He had learnt to retire into the Principle of management, and as a result "himself" rewarded him openly.

For further study see:

John	5: 17	S & H	242: 30-3	Mis	184: 14-16,
Phil	2: 13		263: 1-4		23-25
S & H	123: 16-19,		304: 16,17		282: 1-5
	24-29		445: 19-21,	Ret	93: 10-16
	192: 29-31		24-26		

Christianity: Mind {Matthew 6: 5-8)

Now we come to Mind, which has features in common with the previous section, — though here it is not so much doing as praying. In Pharisaical tradition, the items that comprised righteousness' were alms, prayer and fasting. We meet them all here in the first three sections of Christianity: Principle amends the concept of personal alms; communion with Mind transforms the sense of prayer; and Soul gives us the true idea of fasting.

Why would anyone stand at a street corner except to be able to see and be seen both ways? Trying to keep one eye on the idea of Mind and the other on the human problem prevents us enjoying the fruits or demonstration of Christianity. How often have we read the textbook with half our mind and watched our pain or our problem with the other half! The effective course is to withdraw into communion with the parent Mind, where thought is closed to the senses. Shut the door, entertain divine ideas and don't look out to see how they are going to work.

"Use not vain repetitions" of mere words. Working from within the parent Mind we can enjoy genuinely original thinking and not be dependent on endlessly

repeating what someone else has said. Let us not be afraid to be adventurous and creative with spiritual ideas.

Again the text deals with hypocrisy. It could be said that this was the one thing Jesus never healed. Although he healed everything that *came* to him, hypocrisy does not *come* to the Christ to be healed, and he denounced it all the time. The hypocrisy of a mortal is that he wants to be a little god with a mind of his own, and as that is a conscious sin it has to be consciously relinquished. We cannot be healed in willful sin until we change our base. (See Un 45:3-12; 56:21-23) "In order to pray aright, we must enter into the closet and shut the door" (S & H 15:14). *We must!* As we culture this divine ability, we find increasingly that we partake of the one Mind, and that thought does not wander off onto the street. To commune with God means not that our mind communicates with Mind, but that by virtue of one Mind we are at one with the source of all being.

"Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God" (S & H 107:10). That is a clear sense of the closet, where we have shut ourselves into the consciousness of Mind, and we acquaint ourselves with our God-being. This often seems such a hard thing to do, if one has a pressing problem and one's mind goes round in circles. Yet it's not so hard if we form the habit. Spiritual sense has to be educated. That's the Science of being: we have to culture it, and practise it until our being is one with it consciously. Then, as Jesus points out, it is not vain repetition of words but mental consecration and at-one-ment which brings consciousness into line with Principle through the parent Mind.

It certainly calls for something on our part to shut that door. But let us be sure to go in with it when we shut the door! Sometimes we think, 'Oh well, Mind will work it out, I can't be bothered, and then we've put Mind into the closet but haven't gone in with it. This is superstition; it's not being intelligent. To gain the reward openly does involve shutting ourselves off from material considerations and human hopes and fears, but it also means being receptive to Mind, through whatever agent it may seem to come. In Mind, where our Mind is the same as the all-hearing, all-knowing Mind, we *are* listeners, we *are* receptive, we *are* wide open to infinite good, our ears *are* attuned to His call. The faculty of being a listener is one of Mind's qualities, and is not the optional property of a human being.

I have seen quite a number of people healed of deafness. The governing error may have been an accident, or sometimes it represents a sense of pressure, or of sensitivity — fending off anything hurtful or unpleasant. Most usually the belief is simply that, for various reasons, people don't *want* to listen. As the saying goes, "There's none so deaf as those who won't hear." But however the condition may seem to have arisen, it's a lie about Mind, and Mind heals it. "The 'divine ear' is not

an auditory nerve. It is the all-hearing and all-knowing Mind" (S & H 7:23), and of course this is our hearing too. Be open.

So long as we hang onto this mind-of-our-own belief, we can enjoy deafness or any other error. But as we see that there really is only one universal Mind, we have to conform to its functions and lose our self-will. Reflecting Mind, we are a receptive state of thought; we are that which hears *and* listens. We cannot afford to "entertain a false estimate of anyone whom God has appointed to voice His Word" (S & H 560:16) because anyone means everyone. Balaam's egotism couldn't see or hear the angel, but the ass's humility could. Do we listen for what Mind is saying, even though its message seems to be spoken by an ass? By retiring from the senses into that intelligent communion with the one Mind, we can be free from prejudice and can welcome all true and progressive ideas. (See Num 22:22-34; S & H 487:6-12; Mis 150:29-5)

"Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. " That is a nice sense of the parent Mind functioning providentially. Providence always has made every provision for the right development of its own idea, and all we have to do is to know that and realize it. Prayer is not God-bothering. Prayer is opening our own thought to be aware of what God has already done. (See S & H 2:1 - 3:11; 15:7-9; Hea 4:7-27)

Divine ideas are infinitely effective, yet we seldom give them credit for being the power that they are. I remember being called up in the small hours by someone who had a touch of heart trouble; she struggled to the telephone and we just talked for a minute about Truth and Love. Whatever it was that one said was so palpably the answer that she soon put the phone down and, as she told me afterwards, when she turned round to go back to bed she thought, "Why, whatever did I ring him for?" It had gone so quickly! But the little human practitioner didn't know that, and he sat there in his chair for an hour and knew lots of truth about it! Well, that was because we sometimes do not credit the power of Mind as supreme, — we are standing outside at that street corner and haven't taken our universe into Mind's closet. We think that if we know this idea, it will look after that situation, which is relatively true. But as we advance in Science we realize that Mind is forever powering away as ideas, and that man *is* this dynamic, harmonious action. He is the activity of idea within the orbit of the parent Mind. The whole concept of prayer and of metaphysical work changes from thinking *about* God to the consciousness of the absolute at-one-ment of God and man. The human element in consciousness fades out, so that Mind knowing itself is also our Mind knowing. (See Un 52:4-11)

It may have been Edward Kimball who defined prayer as "the activity of divine idea. " This is indeed the tone of Mind in Christianity.

Here are some more references for this Mind section:

John	11: 41-44	S & H	84: 14-18	Mis	22: 16-19
Jas	5: 16 (from "The...)		151: 20-30 209: 5-8	No	39: 17-27 '01 7: 8-17
S & H	14: 31-24		336: 30,31		

Christianity: Soul (Matthew 6: 9-18)

Mind told us of the necessity for proper prayer and explained it as communion. Now Soul defines prayer for us and gives it form; it is witnessing to our identity with Mind, Spirit, Soul, Principle, Life, Truth, Love and the affirmation of our divine completeness.

Matthew 6: 9-18. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

As always, the tone of Soul comes in two parts, because Soul both gathers the wheat and burns up the tares. Here the two tones are clearly feasting and fasting — feasting thought on the facts of Soul, which becomes a fast from materiality. Once again, these two parts correspond to 'in secret' and 'openly,' as the text shows.

The first part, the Lord's Prayer, is "the prayer of Soul, not of material sense" (S & H 14:22). It is not a petition but is our declaration of identification with the divine. All true prayer is integrating, harmonizing, unifying, reinstating. Let us take it from *Science and Health* where the textbook gives its spiritual sense (16:20 - 17:15)

Our Father-Mother God, all-harmonious,

The Christian's prayer must start with *our* Father-Mother, the family sense, which puts the brotherhood of man on a divine basis. The parent **Mind** is all men's heavenly origin. As all have the same source, our starting-point is "all-harmonious."

Adorable One.

"Adorable One" is the onliness of Spirit, the I am of Spirit. We hallow that name as we have but one reality and perceive that Spirit is the true nature of everything.

Thy kingdom is come; Thou art ever-present.

The sentence, "Thy kingdom come," some authorities say, does not convey the proper sense of the Greek, which should be rendered, "Thy kingdom is being come." This view is reinforced in the spiritual interpretation. The rule of **Soul** is established in us, ruling out sin, passion, sensual bondage.

Enable us to know, as in heaven, so on earth, — God is omnipotent, supreme.

"Thy will be done," likewise, according to some scholars, should be "Thy will is done." We pray to know that, as with **Principle**, so with idea, the divine will is omnipotent and supreme. In Science, earth does conform to heaven, so the focus of the text now changes from God to man.

Give us grace for to-day; feed the famished affections;

The bread of **Life** inspires and sustains life. The gift of grace lifts the curse that we have to earn our living laboriously. The heart's hunger is filled with the living bread that meets all human needs.

And Love is reflected in love;

"If you would imitate God, be gracious to the ungracious," as Seneca said. Thus **Truth** destroys all errors and injuries, so enabling us to forgive scientifically. In Truth's reciprocal relationships, we all reflect Gods Love to each other.

And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

Love cannot let us be overcome by the temptation to believe in evil, but delivers us from it. The purpose of human life is to find that evil is not power.

For God is infinite, all-power, all Life, Truth, Love, over all, and All.

That final statement rounds it off like the eighth note of an octave, feeding the end back into the beginning.

There is endless material in the Lord's Prayer for a lengthy study; our purpose here is just to show that the general tone of it is affirmation, not supplication. The prayer of sense is the prayer of what we want, but the prayer of Soul is the prayer of what we are. (See Hea 15:23-3)

(It may well be asked why in this Christianity part of the Sermon the Lord's Prayer should be described in the Word order. As a matter of fact in any text, no matter what the major theme may be, any subsidiary sevenfold sequence will usually be in the Word order, for such secondary themes will be a minor rehearsal of what God is. Form follows function- Any statement that recites or reveals the being of anything will unfold in the creative Word order. We are not surprised to find that throughout the four different seasons of the year the order of the days of the week remains the same.)

How does this identification of Soul help in practice? Because every idea of Soul is God-gathered and complete, it means that it can neither lose anything nor have anything added to it. (See Eccl 3:14,15) It means that in Christianity we discover our identity to be so much more than we discerned in the Word. Now it is everywhere, universal, timeless, in infinite forms. This gives us a tremendous sense of freedom and satisfaction. The material senses try to persuade us that we want so much, — more income and more time, in particular. But every need' points by inversion to what we already have and are, and this is how Soul provides us with a profound contentment that the world cannot take away.

"Soul is not compassed by finiteness. Principle is not to be found in fragmentary ideas" (S & H 302:1). In Christianity, which is Principle at work, each idea has Soul's government stamp upon it, and not one of those ideas is inadequate or half-baked, or corporeal, young or old, male or female. Each one partakes of the complete nature of God to make it the image and likeness of divinity itself. This is the balance of Soul. It is the self-completeness of each link that makes Christianity the chain of true relationship. In Soul our identity is the employment of every quality and faculty God has, and we all have the right to enjoy this common heritage in a way that must be beneficial to every other idea.

Forgiveness as Restoration

Accordingly, after the Lord's Prayer the text goes on to tell us that our own forgiveness is conditional upon our forgiving others. In other words, the self-completeness one claims for oneself has to be made to include one's neighbour in the same kind of identity. What one claims for oneself, one is claiming for man generically. We have to 'forgive' or give back to man his true heritage as the complete son, else "what thou seest, that thou beest." The Lord's Prayer is an example of what we are; now the forgiveness deals with what we are not.

Forgiveness is the fact of sinlessness lived and demonstrated in experience. Often we have to forgive ourselves, too, for self-condemnation retards spiritual growth as much as denunciation of others. The only sinner is the carnal mind which is a lie and a liar. Personal forgiveness doesn't signify much beyond salving one's own consciousness of resentment. But to give back with spiritual conviction the sinless divinity of man as God's own idea blots out the mortal concept and allows him to be what he is. Man doesn't sin a sin; it is always sin that sins the man; it is never personal. If we find it hard to forgive, we should handle personal sense within ourselves. Being free of personal sense Jesus could pray, "Father, forgive them; for they know not what they do" (Luke 23:34).

A common condition in the human psyche is what is termed 'insecurity.' Indeed, unless one is conscious of the divine self-completeness which alone gives utterly real security, everyone feels insecure in some area of personal relationships.

Mortals may be afraid, hostile, and prickly, or anxious and withdrawn; they may be touchy and easily offended or, conversely, ready to give offence. As with individuals, so with groups and with nations. The scientific, spiritual way of tackling this problem is outlined here in Christianity, where Soul defines man generically as the universal body of God, wherein each member reflects equally the whole divine nature. It is diversity in unity. Then it is no longer an insurmountable problem to resolve the belief of separate insecure selves, divided and defensive, sinning and sinned against. (See Mis 223:24 - 224:32)

In this section, then, Soul shows us how we restore to man his sinless identity. First we have to fill up with what man really is: he is fathered by the parent Mind, made holy by the Holy One of Spirit, ruled by Soul, governed by Principle, provided for daily by Life, his relationship compounded of the brotherhood of Truth, and he is forever led out of and delivered from temptation by Love. This is how we start to forgive, by restoring man's fulness. But we have to go on to the obliteration of the false, for a feast of Soul necessarily involves fasting from what the senses tell us. (See My 263:3-7)

So we read on, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast ..." It is hypocrisy to indulge a permanent sense of being a rotten mortal. It's moral jaundice. Soul is joy and gladness, and takes away sadness from the face (identity) of man by blotting out our belief in the ugly actuality of sin. Again, Soul isn't concerned with appearances but with reality, and as we work from Soul we shall be more genuine in our lives and act less from what we expect others to think about us.

"But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret. " The divine recipe for fasting shows how Soul reverses the material mode. Anointing refers to the consecrating of kings and priests with holy oil, and it indicates here that we too must see man as the God-crowned, as the royal son of the infinite. So the way to wash one's face is to anoint one's head, even as "the way to extract error from mortal mind is to pour in truth through flood-tides of Love" (S & H 201:17). Then there is no blemish on the disc of consciousness. The ability to obliterate and heal sin is one of the very highest things to strive for, and the hardest to attain, yet one of the most rewarding as we gain it. (See Matt 18:21,22)

From this text on feasting and fasting a practical note emerges. We sometimes believe that we cannot stomach some situation, or that we find a certain person distasteful, and the result of indulging such a belief may well be throat or stomach trouble. It is not the bodily functions that have gone wrong, but a life attitude that calls for correction. The daily bread that Life gives us is altogether wholesome: God cannot supply anything unpalatable, or harmful. It is not that which enters a

man that defiles him, but how he reacts to it. We should regard the difficult element as horse-radish sauce — pretty hot in itself but piquant if taken with the rest. Then we can assimilate it and convert it into useful spiritual nutriment. The tough ingredient in daily life serves as a stimulus. But if we refuse to take it in, how can it be translated? "There is no redundant drop in the cup that our Father permits us" ('02 19:29) says Mrs.. Eddy drily. So let us enjoy the roughage in our daily bread, and then "Soul silences the dyspepsia of sense" (My 230:8). Thus the whole concept of the body's metabolism begins to be translated.

The text, then, has shown us how Soul holds man to be the complete God-idea, lacking in no constituent element. On that basis we have sound links in our chain, and healthy relationships. No one leans on another, or dominates another, but each stands square on his own feet, all enjoying mutual respect because all recognize the common Principle.

Some references for further study:

S & H 280: 25-30	S & H 527: 4,5	Mis 129: 5-9
312: 31-8	591: 5-7	185: 7-14
		My 239: 17-23

Christianity: Spirit (*Matthew 6: 19-24*)

Now we come to the central synonym, Spirit, and a small revolution happens. In the sequence so far we have seen Principle demonstrating itself as infinite harmony in ideas of Mind, each idea fully identified by Soul with that Principle. Now in Spirit every idea finds itself to be nothing but the reflecting of Principle. To reflect means to bend back. So having come out through Principle, Mind, Soul, Spirit, we now turn and look out (or back) through Spirit, Life, Truth, Love. We return to our Principle by being its reflection. The tone is Spirit, Life, Truth, Love, for it is in the spirit that we demonstrate eternal substance.

At the end of his tribulation and when he has been restored to his true estate, Job says, " I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job 42:5). If we stand at the point of Spirit in the Christianity order and trace the way we have come, we might say that we had heard of Principle " by the hearing of the ear" — theoretically. But we now turn right round and look out with Spirit, Life, Truth, and Love, and "now mine eye seeth thee. " We see it exemplified and demonstrated. That is, "God is seen only in the spiritual universe and spiritual man, as the sun is seen in the ray of light which goes out from it. God is revealed only in that which reflects Life, Truth, Love" (S&H 300:29). So this point of Spirit is the place where Christianity is lived, where God is understood by demonstration. It is not a lodging place but an activity.

In learning a foreign language, no amount of talk by a brilliant teacher, no amount of learning the grammar, is going to be any help unless the student actually speaks the new tongue. It is just the same with Christian Science: learning by doing is the best educator, with the teacher in the background to supply the rules of grammar and syntax once the student has gained some fluency in practice. This illustrates the point of Spirit in the Christianity order.

Matthew 6: 19-21. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

As always in the Spirit tones, the text is dealing with *the belief* that there are two realities; it is showing us that it is a matter of choosing how we regard the one substance. *Either* we understand it to be Spirit, *or* we believe it to be matter. Thus God and mammon are not two but one, for God alone is reality; hence we cannot serve two masters. 'Mammon' means riches or avarice, and it simply represents an acquisitive attitude. If we think of the substance of Spirit as something we could possess, we have turned it (in our belief) into mammon. But divine substance or good or understanding is not a property we can accumulate: we can only reflect or express it. For example, we cannot possess patience, or musical sense, or spiritual sense, but we can express them without measure. Man is not like a warehouse where the substance of Spirit comes in and is stored; he is more like a window pane through which the light pours.

Earthly treasures we can lose. We dislike moths because they tend to eat the things we are storing; yet they don't eat the things we are using. Rust too attacks the things we own, and the thief would steal what we are trying to possess. But if we don't possess anything, these destroyers are inoperative. The desire to acquire and to hoard is a false belief and brings as its own penalty the fear of loss. In Spirit we are not allowed to possess anything, although we are infinitely rich in spiritual capacities, — by reflection. Life cannot give us something that we don't already embody, as the "feasting" section showed us. Material treasure is material loss, in the long run. Mrs. Eddy once said, "If we do not control our possessions with the understanding that they are spiritual, they will control us with the belief that they are material" (Coll 206). So long as we understand them to be symbols of treasures in heaven which cannot be lost, we are safe; but once we regard them as substance

in themselves we have made them counterfeits. Here we feel ourselves to be in the key of Spirit, wherein substance is found not in having but in reflecting.

The Christianity tone runs Principle, Mind, Soul, Spirit, then, Spirit, Life, Truth, Love. (See Un 34:25-27) I duplicate the Spirit tone to emphasize it as the exchange point where we now have to see it outwardly. Principle is the dynamic One, ever-operative as infinite harmony; through Mind this harmony obtains in the activity of idea where each idea is intelligently at work in God's orbits; in Soul the identity of each of those ideas is a compound identity; it is as complete in miniature as God is complete, and that fulness rules out or starves out anything unlike Soul. It is as though in Soul we find what we are, but now in Spirit we express what we are. In Soul we gather a rich treasure through the Lord's Prayer, but now in Spirit we express that treasure, not by hoarding but by reflecting it in use. The theme of reflection is brought out in the text by "the light of the body is the eye." What are we looking at? Are we looking at matter as the reflection or externalization of substance? Or are we looking out with the idea of God, beheld so clearly that the objects of sense become transformed as they begin to disappear?

"Man walks in the direction towards which he looks, and where his treasure is, there will his heart be also. If our hopes and affections are spiritual, they come from above, not from beneath, and they bear as of old the fruits of the Spirit" (S & H 451:14). The fruits of the Spirit are love, joy, peace, patience, kindness, generosity, fidelity, tolerance and self-control. (See Gal 5:22, J. B. Phillips' translation) These virtues are the substance that cannot be touched by moth, rust or thief. They are the outcome of the understanding of Spirit as the only substance, the overflow of Spirit in the temporary language of humans. Our treasure is to value and experience the workings of Life, Truth, and Love; they are infinite riches because they are outward-going.

The Heart of Christianity

The treasure is the thing we love, the thing close to our heart. The heart represents the centre of our love, and all too often it is the circumference also. Heart is the one organ which in the "Glossary" receives a totally negative interpretation, perhaps because it is the one most requiring to be translated. "Mortal feelings, motives, affections, joys, and sorrows" (S & H 587:23). As we undergo a true change of heart' from mortal to spiritual, from self-love to love, the focus of the affections is on the things of Spirit. The affections represent a vital area of the Christian Scientist's being and are quite different from sentimentality. We cannot understand what we do not truly love. Unless the intellect collaborates with the affections and the feelings, the head is detached from the heart and our manhood divorced from our womanhood. (See S & H 5:16-18; 17:5; 59:11-16; 61:4-6; 182:9-11; 265:5-9; 326:6-11; 451:14-18; etc.)

Heart trouble can be the physical representation of all kinds of false beliefs. Sometimes the affections are confined to family and exclude the world, or they are misplaced on persons who 'break our heart' in one way or another. Perhaps it may be possessiveness or self-centredness and self-love. These errors are no more real to God than is the physical heart-disease, but as the governing errors they need to be resolved. (See Mis 50:18-4) The fact that we find 'heart' here at the middle of the Christianity order gives us a helpful clue to healing. Where does our treasure lie? The more universal it can be, the bigger our heart. The less the loves are turned inwards, the more fearless, strong, ageless and resilient will be the heart. The counterfact to many heart troubles is that man *is* Christianity in action, in spirit, in sentiment and in practice.

The central issue here is not, 'What can I get?' but, 'What can I give?' That is Christianity. The more we give of any quality, the more we have of it. It is centrifugal and not centripetal. The more universally we reflect the divine sonship, the more we experience it.

"The light of the body is the eye. "The ** Glossary" definition of eyes reads, "Spiritual discernment, — not material but mental. Jesus said, thinking of the outward vision, 'Having eyes, see ye not?' (Mark viii. 18)" Outward! As with our treasure here, or with the heart, we have to ask, 'Is it radiating outward, or is it always relating things to self?'

Our eye is single if we are looking outwards with Spirit and are seeing Spirit's likeness everywhere. The whole body being full of light indicates that human experience is irradiated with spiritual meaning. Sometimes if Christian Scientists feel their thought heavy and dark, it may be that they have within them a lump of undigested metaphysics, from too much study. Our intake from Soul must be converted into a spiritual illumination of the world.

Spirit is the change-over point where what we had heard by the hearing of the ear we now see with the eye of true reflection. In this way we see how to handle animal magnetism. Animal nature is all based on / *want*\ it is fundamentally fear and selfishness, and operates as self-will, self-justification and self-love. But spiritual nature is Christianity, which obliterates the mortal self by being the pure, spontaneous reflection of Life, Truth, and Love.

William Blake's little verse called "Eternity" is pertinent:

"He who bends to himself a Joy,
Doth the winged life destroy;
But he who kisses the Joy as it flies
Lives in Eternity's sunrise."

Bending to oneself a joy is the attempt to hold the treasures of Spirit in the grasp of matter, and all we capture is the dead form. But to kiss the joy as it flies is to

recognize the eternal spiritual reality outside of finite form, which forms only reflect.

Spirit has given us, then, the sense that substance is the pure reflecting of our Principle as divine quality, so that from centre to circumference all space is filled with the nature of God.

For further study see:

Luke 12: 13-15,21	S & H 301: 5-16	Ret 57: 15-18
S & H 275: 10-19	468: 16,21-24	My 12: 20,21
(Notice: Spirit, Life, Truth, Love.)	475: 5,19-22	

Christianity: Life (*Matthew 6: 25-34*)

In the chapter "Recapitulation," immediately following the question and answer on the substance of Spirit, is the question, "What is Life?" — which happens to be the next synonym in our Christianity sequence. The answer begins: "Life is divine Principle, Mind, Soul, Spirit" (S & H 468:25). No doubt we recognize that the sequence of the four synonyms is the beginning of the Christianity order. What an imaginative sense of Life! It is the divine Principle of Christianity at work in the realm of Mind, where every idea is identified with its Principle, and is busy reflecting its Principle everywhere; that is Life.

In Christianity Life, Truth, and Love don't stand apart; figuratively speaking, they are Spirit-Life, Spirit-Truth, Spirit-Love, because the emphasis now is on their reflected quality. When we have Life, Truth, and Love in the Christ it is Life the Father, Truth the Son, and Love the Mother; there they are facts. But here in Christianity it is quality, so it is the spirit of Life which we call fatherhood, the spirit of Truth which we call sonship or brotherhood, and the spirit of Love which we call motherhood.

We should expect Life in Christianity to be telling us about the nature and operation of Life as fatherhood; explaining how Life the Father provides, sustains and gives grace for today and makes every sort of provision. It is always Life that has the initiative.

Matthew 6: 25-34. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do

they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The operative word is 'your' — your life. 'The truth is it isn't our life anyway. Therefore take *no* thought; not even a little thought or a good thought. To take a proprietary thought about it would divorce it from the Father Life and rob us of the divine fatherhood; we should be repudiating our divine sonship and so become 'Gentiles. 'Through the Christ we have adopted the divine sonship, so in Christianity we have a right to expect that Father to operate as fatherhood. " For your heavenly Father knoweth that ye have need of all these things. " A wonderful sense of provision. The moral for us is to trust Life to take care of its idea, life, and not to trespass on that initiative by anxiously providing for ourselves. How can we let Life express itself as fatherhood for us if we are carefully insuring ourselves against calamities, and taking all kinds of precautions for our lives? Whose life is it that we are so concerned about? Naturally there has to be a proper looking ahead in carrying out our individual God-mission, but this calls for acting trustfully within divine Providence. We must be confident that Life cares for Life's child; after all, we didn't create ourselves. It is Life that has the responsibility of looking after life.

As we saw, pro-vision means seeing ahead; it doesn't mean stocking up. The sense in metaphysics is that need and supply are one, like the two halves of an equation, or Son and Father. It is our relative, human sense that has them as two, so that we are mesmerized by the need and fail to see that it could not exist without the divine supply. It is we who have a negative sense of the divine fact, so that it appears to us as a want. In any case, supply is a very relative word, at best, indicating only a need being met. We should do better to think of it as abundance, so that we live outwards from Life and not act from fear. There are, of course, many occasions when wisdom allows us to see ahead humanly, and very often in Science we are given the spiritual vision to foresee the need and so take appropriate action. But even then it is Life providing, and demonstrating provision. We have merely reflected or accepted Life's fatherhood.

A friend of ours was driving along with her husband on a business trip; he wanted to get to a certain town; she was reading the map and, as sometimes happens, there was a mild dispute about which was the right way. He maintained

she was wrong (and humanly speaking she was), but nevertheless drove the way she wanted. In the ensuing silence she had a premonition that it would turn out a blessing, so she silently maintained, "I have not made a mistake. 'His wisdom ever waketh, His sight is never dim; He knows the way He taketh, and I will walk with Him.'" Well, they came to a different town and put up at a hotel where they were the sole guests. They found that a young couple had started this hotel some weeks back and had had no customers. So our friends began talking with them, and soon the conversation got onto Christian Science and they had a very interesting evening. Before they left the next morning, the telephone rang and the hotel was booked right up! Our friends had reflected fatherhood, of course, starting with the wife accepting Life's fatherhood. It is good to be definite and orderly in our lives, but we can be so rigid that we miss the flexibility wherewith Life can make even better provision and surprise us with some rich experience.

"Behold the fowls of the air:" those wonderful symbols of the day of Life express such spontaneity. Birds don't appear to think a minute ahead or a minute behind, but rejoice in the now. No wonder they sing, being free from the burden of premeditated care! And the flowers of the field, too, which toil not, are a symbol of man himself free from the Adamic curse of having to earn his living laboriously; life is the time-free gift of Life.

"Which of you by taking thought can add one cubit unto his stature?" In other words, we cannot father ourselves. Our personal thought is not a creator, for the whole of being is already God-created and God-fathered. We do, of course, reflect this fatherhood and so bring out infinitely new aspects, but we never add anything. Christian Scientists often believe that their fidelity to Truth has brought about some change in the world, as though their thought fathers an outward result. What has really happened is that the Scientist has perceived the eternal fact forever present, and he is now able to see it operating where before it was invisible. (See S & H 264:13-15)

"But seek ye first the kingdom of God, ... and all these things shall be added unto you. " The added things come as a bonus; the real dividend is the spiritual truth we have seen. Seeking and reward, secretly and openly — all the way through the Christianity verses we have that balance. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. " Why? Because Life gives us this day our daily bread. It gives us our bread not for a week ahead, but moment by moment.

Chapter 16 of Exodus records how the children of Israel in the wilderness were fed on manna which appeared every morning, enough for the day. It was neither too much nor too little, but adequate for each persons need. Manna is Hebrew for "What is it?" and suggests that we need to be seeking the kingdom of God daily, continually asking, "What is God?" It is not that we don't know to some extent, but

that we are not to try to acquire masses of knowledge. When the Israelites tried to gather more manna than was needed for the day, it went bad on them. This is what happens if we try to gather more metaphysics or more substance than we can normally consume and express; it goes stale. Our inspiration has to be always fresh.

Reflecting fatherhood goes further than having our needs met; it involves reflecting the great Giver in our own life-attitude. Businessmen know that to expand and multiply is often the answer to poverty and limitation. For example, it was said that during the Depression while most industrialists were retrenching, Henry Ford expanded. Life in Christianity is reflecting the one universal Father, to ourselves and to others, as giving, as inspiring and encouraging and removing the limits.

We are sometimes tempted to be filled with pity or indignation over some picture of human misery. To reflect fatherhood in such cases is either to wade in and help, as the good folk do, or to take a stand in metaphysics and declare Life, Truth, and Love, (or perhaps do both). Man is not a poor waif or the helpless victim of iniquity; he is the child of God. If we really lift up this fact and insist on it, we have begun to reflect fatherhood to our world, and our world feels the power and freedom of its newly-realized divinity.

"We all must learn that Life is God" (S & H 496:9). We are to learn not something about God but something about Life. The phrase "Life is God" is used often in the textbook whereas 'God is Life' appears not at all, — and would be far less striking. "Life is God" has immediacy and suggests that the very life we are now living is Life, — God-in-action.

There is a remarkable paragraph in *Science and Health* which intertwines capital Life and lower case life. It exemplifies the way Life fathers life, and how Life operates as fatherhood to care and provide for, to preserve, and to make life indestructible. "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished" (51:6). In the end, his life is found to be spiritual, — spiritual Life itself.

References for further study:

S & H 93:	2-9	S & H 530:	5-12 & MH	Pul	4:	20-27	
306:	7	Mis	189:	21-32	No	26:	19-27
319:	5-9	307:	1,2	My	12:	20-3	

Christianity: Truth (*Matthew 7: 1-5*)

Now we consider Truth in Christianity, which is divine sonship reflected as true brotherhood. Truth in the Christ gave us the symbols of the city and the candlestick, representing the divine facts which are Truth's measure. Now in Christianity we see how to measure our world according to this standard.

Always with Truth we get man. Man is the name given to what is actually God's operation or manifestation. In the Word, it is individual man; in the Christ it is generic man; here in Christianity it is universal man, where the tone is one of mutual obligation to see our fellow ideas aright, or else our own divinity is clouded.

Matthew 7:1-5. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(For mote, read speck, of sawdust, and for beam read roof beam or plank. The terms are from a Jewish proverb.)

Mortals appear to have an automatic tendency to project onto others traits which they find unacceptable within themselves. The human mind's ability to see the faults of others while being unconscious of its own is quite comical. Yet, while we all laugh at it, we can perhaps recognize its significance, for were we not aware of Truth's standard we would be untroubled by errors. Faults and errors are endemic in the mortal concept; in fact, it is impersonal primeval sin that makes the sinner. "Sin existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept .

"The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good. Therefore the lie was, and *is*, collective as well as individual. It was in no way contingent on Adam's thought, but supposititiously self-created. In the words of our Master, it, the 'devil' {*alias* evil), was a liar, and the father of it" (Ret 67:1). To realize this should make us compassionate for humanity.

If we see a fault in another, much of the wrongness *may* be in our own outlook, reflected as that individual. Or we may be perfectly clear of that error and yet it is evident there to our sense. Where does the truth lie? Is the error in him or in me? The answer in Science is that it is neither. Evil is not a person but a lie. It has to be met in one's own consciousness, for only there can we annul it. It has come to our attention through one means or another so that we can have the privilege of blotting it out for mankind's sake. If we accept the lie about man for someone else, we are accepting it for ourselves, because there is only one man.

The text doesn't mean to say that if the other fellow appears vile he is so because *we* think he is; he might be like that to a number of other people, or even to himself; that doesn't matter. We don't need to think that everything wrong in our world is so because of our thinking; we did not create the errors. The important thing is that we don't need to *reflect* them. We have a responsibility to our own consciousness to correct what the senses present.

As individual man, we each reflect in miniature all that is true about God; but here we are dwelling in this great concept of the universal compound idea, which far transcends all personal evaluation. We respond to that in each other which reflects Truth's image and likeness, not to that which is untrue, and this brings a wide sense of appreciation and rich relationship. "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (S & H 518:15). If our seeing really reflects this universal outlook of Christianity, we simply won't be able to see a need or an iniquity without also giving out the healing thought for it.

In Christianity, man is the family name for all ideas, and we do not have a proper sense of man or of sonship unless we are including everyone and everything in our consciousness. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom 2:1). Mrs. Eddy has a similarly pointed statement in this connection: "The greatest sin that one can commit against himself is to wrong one of God's 'little ones'" (Mis 130:24). Against *himself*, because one's concept of the other fellow is part of one's own consciousness.

This is not to imagine that the other person *is* in our own consciousness; he has his true being as idea in God's consciousness, which we only reflect. We must not substitute a personal, subjective consciousness for the divine and so leave God out of His own universe. We cannot truly know or apprehend man from any standpoint but God's. Likewise the view of man as having faults and errors is from the standpoint of the one liar. (See Mis 61:11 -62:9)

How true it is that there can be no real relationship between any two of us except through our common Principle! The only relationship between two numbers is not

sideways between the numbers themselves but in their values as seen by the principle of mathematics. Similarly idea is related to idea only by reflection, through each reflecting their common Principle.

"The physician must know himself and understand the mental state of his patient ... ' Cast the beam out of thine own eye. ' Learn what in thine own mentality is unlike 'the anointed,' and cast it out; then thou wilt discern the error in thy patient's mind that makes his body sick, and remove it, and rest like the dove from the deluge" (Mis 355:12).

We can't heal with an idea we haven't lived. That is a basic axiom in the Science of being. If we aren't living it, it has no live connection with its source but is just a statement. The practice of Christian Science calls for such integrity and intellectual honesty. Because Science is the purest thing in human experience, it is also the most susceptible of abuse, and hence throughout the Christianity tones we are warned about hypocrisy. Statements and behaviour have to go hand in hand in the consistency of Truth. We realize that it is no use trying to shift the blame, or to repudiate them when we are told our faults; we can't shrug off our shortcomings by saying, ' Well, it isn't really me, it's animal magnetism. ' Everything has to be faced up to squarely, and resolved at home, in our own thought, for without this conscientious obliteration of the mortal concept we are not experiencing Science. In Christianity, especially here in Life, Truth, and Love, we have to be practising what we learnt through the hearing of the ear. And so we are bidden to cast out what in our own mentality is unlike the anointed, then well discern the error in others *and remove it* — in one operation. A favourite pastime of mortals is analyzing other people's faults. How pleasant it is! It is just mental malpractice and darkens our own thought. The sequence of our work is analysis, uncovering *and* annihilation. So when we discern the error let's not stop at that, but go on to blot it out with Truth and Love; then the dove signifies that the flood is over. When someone comes for help or advice, the brotherhood of Truth may lead us to show him what is going wrong in thought, but it must also give him the counterfact that heals and comforts and restores. Man isn 't a guilty mortal; he's the sinless son of God, and our task is to help him through various means to understand this for himself.

A word now about judgment. Truth is the judge, and it operates not to condemn man but to free him. We can "judge righteous judgment" (John 7:24) only by reflecting Truth, by beholding man as measuring up to the divine standard and by obliterating the error. In Science, man generically is the son of God and therefore each man can be conscious of it. Are we helping him to realize it in the brotherhood of Christianity? " Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine" (S & H 542:19). The divine justice is that sin is its own penalty and punishes itself, until the nothingness of sin is seen.

If we see an error in someone else, we have an obligation to see the truth about it, for mankind's sake and our own. Healing one's own consciousness is not the same as promiscuous treatment, — that is, setting out specifically to heal others without their request or consent. (See S & H 447:1-11) In Truth, we cannot afford to harbour untruth. Since all consciousness is interconnected, the truth will operate in God's own way to help each individual.

"You may condemn evil in the abstract without harming any one or your own moral sense, but condemn persons seldom, if ever. Improve every opportunity to correct sin through your own perfectness" (My 249:1). That sounds like aiming very high, but we can all testify that the only degree of success we have had in obliterating sin or sickness is the measure in which we have cleansed our own hearts. To behold our brother aright, our own window-pane needs to be pretty clean first. (See S & H 315:11-20) This should give us such charity and understanding in our dealings.

In Truth in Christianity, then, we reflect the one sonship as brotherhood; it gives us a sense of mutual obligation as well as mutual trust and esteem. It shows us how to be wide awake to the truth of man's being, and also how to be wide awake to evil in every form. It shows us how not to be deceived by evil in its guise as person, and how to lift it off our fellow man.

References for further study:

Zech	8: 16,17	S & H 184: 12-15	Mis	12: 28-32
John	8: 1-16	516: 19-23		18: 12-29
Rom	14: 10-13	560: 11-21		129: 2-21
Jas	4: 11,12			290: 21-30

Christianity: Love (*Matthew 7: 6-12*)

One of the purposes of Christianity is to take human experience and relate it back to the divine Principle, and this is surely the reason for the text of these Life, Truth, and Love sections being so relative. What we had thought to be the ordinary stuff of human relationships is found in fact to be the reflected activity of the divine. Our text for the Love section actually begins by telling us to regard the human as sacred and not as animal.

Matthew 7: (1-12. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom when his son ask for bread, will he give him a stone: Or if he ask a fish, will

he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

In one word, the tone of this Love section is appropriateness. It would be inappropriate to give that which is holy to that which is carnal. It is not fitting to cast one's pearls of spiritual sense before the swinish clement in human beings. Love is the infinite Mother, and here in Christianity we see this fact reflected in the quality of motherhood, which always responds appropriately to every call but is not required to mother what is unholy.

" In divine Science, where prayers are mental, *all* may avail themselves of God as 'a very present help in trouble. ' Love is impartial and universal in its adaptation and bestowals" (S&H 12:31). That last sentence echoes the tone here. Love is impartial: " Not more to one than to all, is God demonstrable as divine Life, Truth, and Love" (Mis 150:26).

In the parable of the prodigal son (See Luke 15:11-32), the son who had gone abroad and squandered his *inheritance* was welcomed on his return, and they made a party for him, but his elder brother who had stayed at home all the time felt that his righteousness was not suitably appreciated. The reformed rake was rewarded, but not he! When he complained, his father replied, "Son, thou art ever with me, and all that I have is thine. " Love loves each one as though there were only one to love. This is the benediction of Mother Love, but we have to reflect it for ourselves by making demands on Love.

"Ask, and it shall be given you. " Once again, we are told that the Greek won't translate literally into English; it should be, ' Be asking, continue asking,' and "seek" means, 'Be seeking, go on seeking. ' If in Christianity we are going to demonstrate Love expressed as motherhood, it cannot be once and for all but is a continuous activity. One of the great virtues of mother is that she is always there, like the open fount that we turn to, or the power inherent in knowledge of any sort. Love asks, 'Am I a God afar off, and not a God at hand?' The motherhood of Love is right here and ever-available. If we are honest and sincere, we have a right to make demands, a right to insist that things come out better and happier and healthier. Why should we put up with a sense of God as remote, with a sense of Love that isn't Mother? That is not Science. So he says, 'Continue asking, persist in seeking, and ye shall find. Be a mother to what Love knows you to be.

How many times have you had a little problem and you've known some truth about it, but nothing happened immediately, so you have phoned someone to help you? Commonly, we don't persist long enough. The characteristics of Love are that it is persistent and consistent; it is patient, it doesn't give up; it remains Love and goes on responding. "Love is not love that alters when it alteration finds." So here

in Christianity we see how to reflect that Love by being persistent and unremitting in insisting that Love operates, — and expecting it to do so. Our demands are not going to bring omnipresence any closer, but they are going to abolish our sense of being separate from Love. As we realize that Love is actually present, at that moment our salvation comes. (See No 39:17-24)

There are two very striking examples in the Bible of this persistence of true motherhood. The first is that of the Shunamite woman (II Kings 4:8-37) whose son was born by promise but while still a boy he died. She went straight off to fetch Elisha, and would not be fobbed off with Gehazi his servant. Nothing less than the best — the spiritual — would do. Eventually Elisha was prevailed on to come, and he raised the child and restored him to his mother. All that time, although the child seemed to human sense to be dead, she said "It is well." She had started by saying "It shall be well;" then her thought rose to see that it *is* well. That is the tone of Love here in Christianity, — be asking, be seeking, be knocking at the door, until you see that Love is here and has fulfilled her perfect work.

The second illustration is the importunate widow in Luke 18:1-8. She petitioned this unjust judge until she so troubled him that out of mere weariness he granted her request. Jesus gives the parable not to commend the judge but to illustrate this tenacity of purpose. Nothing is more tenacious than a mother on behalf of her child. Then how persistent are we in reflecting the divine motherhood for ourselves and for our world? This is the great work of Christianity, to mother our world in Science, to conceive and nourish the perfection of man, to hold that vision, and to bring it through to fruition in spite of everything. Let us love to have our thought grow universal, to love more, more widely and more spiritually.

"Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wail, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (Mis 307:2).

Even when we know that Love is ever pouring out its bestowals universally and we are turning expectantly to it, we all have the experience of not receiving what we have asked for. This may be because we have not understood that the mothering of Love first conforms us to a fitness to receive the answer to our desire; when we have been changed, we discover that there really is no unanswered prayer. (See Mis 127:7-19) Love causes us to grow up; it would be inappropriate for Love to bless something quite unlike itself. Through reflecting Love's motherhood, we should be finding that our lives are prayer being answered.

Bread and Fish

" Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" Again, it is the keynote of appropriateness. Bread and fish: were they not the two symbols with which Jesus fed the multitude? Sometimes when people come to the fringe of Christian Science we tend to say that they only want the loaves and fishes. Well, why shouldn't they? Most people come initially for a healing. If we scorn to meet their need where they are, are we reflecting divine motherhood?

Bread and fish have profound symbolic meanings. Bread represents the fruit of the earth, the visible gifts of the creator, while fish denote the deeps, the invisible depths of being. Through these two symbols the ancients celebrated the Lesser Mysteries (or the kingdom of the outer), and the Greater Mysteries (or the realm of the inner). One was not admitted to the Greater before graduating from the Lesser. When Jesus expounded the mysteries of the kingdom of heaven, he was both healing the human and explaining the divine. That is, he was exemplifying both Christian Science and divine Science. Thus his feeding of the multitudes with loaves and with fishes was both literal and metaphoric: no doubt he satisfied their material hunger as well as their craving for spiritual understanding.

If we reflect the divine motherhood, we will provide the practical bread, which is easily assimilated, and not a hard stone of indigestible abstract metaphysics. To fob someone off with a mass of theoretical explanations may be a cover-up for our inability to heal him.

There is also a tendency among us as students to swallow wholesale great masses of teaching, by devouring all the books and going to all the talks, and we may gain not bread but a stone. We have to digest our intake by transforming it from words into life and practice, and unless this is done there is an unhealthy situation. Over the years we have found it valuable in our Science study-classes to work on the question-and-answer principle. Each one must do his or her homework, so that we can all share what Mind has said to us. In this way, we learn much about give-and-take, and what is more important, the lump of abstract metaphysics is broken down, masticated and digested, and the student gains much encouragement and a more subjective grasp of Truth. Such occasions as Summer Schools are different, but for regular work we have found this method brings great growth.

Then the second statement, "Or if he ask a fish, will he give him a serpent?" Love could never give us anything injurious. The fish, the symbol of Life in the fifth day, represents true abundance, whereas the serpent, the symbol of Satan's reasoning, represents false abundance or plurality. With the divine sense, multiplication is never more than the one, — the one health or the one ten times table, — seen in infinite reflection. But the deceitful material sense of multiplication would turn God into gods and Life into lives, and good into good

and evil, as the serpent suggested. (See Gen 3:1-5; Ret 56:1-24) To reflect Love means to give man, when he asks for a fish, something of the divine quality, and not a bogus quantity with a sting in it.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The theme of parent and children once again. As we have seen in the Word and the Christ and now Christianity, all finish up with a statement about the relationship of father and children. This is because the Sermon is concerned essentially with relationship, which is fundamentally that of Principle with its idea. Every other relationship rests on this one, and our understanding of this primal unity determines all our so-called human affairs. As we are peacemakers in the Word we close the gap of human belief between man and God and so we are called the children of God. Then the Christ speaks about our love for God measured by our love for man, that we may be the children of our Father, ending with, Be ye therefore perfect as your Father — the relationship of divine Father to divine child. And here in Christianity we see this relationship of parent to child in terms of the appropriateness of what Father-Mother gives.

This brings us to the end of the tone of Love in Christianity, climaxing the process of demonstration. Principle's idea is demonstrated through reflecting the fatherhood of Life, the brotherhood of Truth, and the motherhood of Love. This motherhood is expressed in the appropriate bestowal and beneficent purpose of all-encompassing Love.

For further study see:

S & H	2:	8-16	S & H	362:	1-365:24	S & H	516:	19-23
	60:	8-10		366:	12-19	My	5:	7-10
	266:	18,19		494:	10-14			

Summary of Christianity

It is vital to remind ourselves *why* the Sermon is so concerned about moral attitudes, particularly in the later Christianity sections. We must not be deceived, through our conviction that spiritual fact is somehow superior to moral values, into thinking that Jesus is concerned with mere morality.' In the Science of being, the ethical laws of human behaviour are found to be identical with the transcendent absolutes of divine Science. Unless human ethics are understood to be the direct workings of the spiritual absolutes and not merely the codes of conduct of a social animal, there is no way by which the divine can communicate itself to us, and no hope of humanity working out the life-problem. The core of the human problem is relationship — how to reconcile the rights of the individual with the needs of the whole, and *vice versa*. The solution lies in understanding the divine Principle of *all*

relationship to be Life, Truth, and Love, — that is, divine individuality, divine interdependence, and divine universality. When this central issue is understood spiritually, all other human problems begin to be resolved correspondingly. The social, civil, industrial, economic, political and religious aspects of life are determined rightly or wrongly by this one. For this reason Jesus must translate divine Science into the language of the feelings and behaviour of the human heart, which is the centre of our world.

When the private ego at the centre is exchanged for the one divine Ego, a new world comes into being — or rather becomes apparent. The Sermon therefore addresses itself to translating this moral element in a most relative way, but while doing so never leaves the celestial realm of divine Science. "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached" (S & H 483:32). If we can be continually aware of the very nature and presence of God (represented by the capitalized synonymous terms) behind the Sermon text, we shall correspondingly find this God-power as the mainspring of our own emotions and drives, and human nature will be totally transformed.

So what have we seen in Christianity? We've seen that it all starts with allowing **Principle** to operate; we get ourselves out of the way by withdrawing into Principle, so that understanding and demonstration coincide. As we love to let Principle be self-operative, we do our alms in secret, and there is no hypocrisy of pretending that human person has anything to do with it. Then through **Mind** we see that this activity of divine Principle is really the equivalent of true prayer, wherein the idea is in communion with its parent. The divine power is in the harmony of ideas, and each of those ideas is the intelligent activity of God, held in the parent Mind, and knows what it is doing. **Soul** tells us how complete and balanced each idea is, because it has feasted itself upon spiritual fact. It has made its affirmation of divinity through the sevenfold identification of the Lord's Prayer, and simultaneously it has fasted, — it has starved out the testimony of the senses which would argue for incompleteness. This is an illustration of forgiveness, the giving back to God's idea its richness and fullness. Then through Spirit we see *how* the identity of each idea is to be expressed, by reflection. The idea possesses nothing of itself; if it were to try to, it would invite loss. It is universal, and its substance is the treasure of Life, **Truth**, and **Love**, found by the outward reflecting of their quality. First, Life or fatherhood, where we resist the temptation to make human provision for everything and we let Life operate providentially; through reflecting Truth as divine sonship for all we refrain from judging by man's measure, and therefore prove that one man's interests are identified with those of the whole human family. Finally we reflect the nature of Love as motherhood:

through persistent, patient seeking and demanding we demonstrate that Love is omnipresent, and adapted to meet every human need.

We omitted the last verse, and we may now comment on it here. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." As noted before, Christianity can be seen as the combined operation of the Word and the Christ. "All things whatsoever ye would that men should do to you" is like the Word where we are seeking or expecting good; "do ye even so to them" is like the Christ, which translates idealism into practice. The two together constitute the social definition of Christianity as, 'Do as you would be done by.' Then the phrase, "for this is the law and the prophets," represents the letter and the spirit one in action. As an example, we may think of the command to love one's neighbour. The law says, 'You ought to do it.' The prophets say, 'You can do it.' Now Christianity says, 'You love doing it.' To complete the picture, Science sees it from the standpoint of omni-action and says, 'You are the doing of it.'

Christian Healing

Before we leave Christianity we should remind ourselves of the superimportance of consistent Christian healing as a goal for which we all must strive. Mrs.. Eddy says, "Christianity is the summons of divine Love for man to be Christlike — to emulate the words and the works of our great Master" (My 148:28). The words *and* the works. We are all pretty good at the words because every metaphysician can talk, but the works of our great Master call for a singleness of purpose and consecration of life that costs the human something. If our subject is Christian Science, the study of the Science cannot be at the expense of the Christian healing, for the one is dependent on the other. The human mind sometimes finds the study so fascinating that it is tempted to believe it can grasp the Science by intellectual application alone, and perhaps even dismiss healing as unimportant. But study of the system unsupported by convincing healings would reduce Science to nothing but a philosophy. As Mrs.. Eddy warned us, "Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science" ("Principle and Practice" *C.S. Sentinel*, 1917).

The healings of Christian Science generally are not as outstanding today as they were in Mrs... Eddy's time. We can solace ourselves sometimes by saying that we heal by teaching, and that as people study they don't get into the stress situations that they used to. Happily that is true in its way, for Christian Science is preventive as well as curative. But fundamentally we must be able to heal what comes our way, not only for the sake of healing the disorder, but primarily in order to prove to ourselves that the Science of Christianity operates with imperative harmony, blotting out personal sense, materialism, sin, lack, anxiety, error and all division.

The mere fact that Christian Science can do the works won't necessarily convince mankind, because hypnotism, drugs, shock treatment and so on will 'heal' people superficially today in startling ways — treatments that were not available in Mrs.. Eddy's time. Our good works won't prove that the source of our healing is spiritual. The real compulsion for convincing healings is our own need. Jesus' healings were not so much for the sake of the people he healed as for the necessity to prove Life, Truth, and Love for himself and therefore for mankind, through disproving the claims of leprosy, sin, death and so on. Our patient, or the world we look at, is our own body, and from our standpoint as practising metaphysicians it is essentially our challenge and not their problem. It calls for honest thinking on our part when we fail to heal something as well or as quickly as we should like. We may excuse ourselves by thinking that the patient is not spiritually-minded enough, or something of that kind, when the real requirement is that we should work for a more transparent Christ-mindedness for ourselves. " If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, — because you have not obeyed the rule and proved the Principle of divine Science," says our textbook (149:12). This is a sobering thought and yet an encouraging one, for it shows that the way to consistent healing is available for us all, and the Sermon on the Mount explains it.

Note: the leader is referred to *Christian Science Practice* by John W. Doorly, and *Scientific Healing Today* by Peggy M. Brook. Foundational Book Company, Ltd. London.

CHAPTER V

Science (*Matthew 7:13-29*)

The Meaning of Science

We come now to the fourth quarter of the Sermon, which has the character of the fourth side or aspect of the Holy City, — Science. Perhaps the simplest way of perceiving this standpoint is by comparing the fourth Gospel with the other three. John contains very little of the material found in *Matthew*, Mark and Luke, and whereas they give detailed accounts of what Jesus taught, what he did, and how he lived and related to others, John by contrast is intent on explaining what he was. His emphasis is on the spiritually scientific interpretation of the life described by the others. While they recount the details, John's interest is in what lies behind the details and why they are there at all. The Word, Christ, Christianity and Science are all alike God's point of view, expressed in four different modes. The Word is God in self-revelation, the Christ is God in self-translation, Christianity is God in self-demonstration and Science is God in self-interpretation. All four phases are, in a sense, Science itself at work, just as the four Gospels depict in different ways the same life-work. All four Gospels reveal the kingdom of heaven. "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony" (S & H 560:10). This is the focus of Science.

We are always at work in the system of the Science of being, whether or not we know precisely the spiritual law underlying the thing we are doing at the moment. No one is ever outside it. It is not something peculiar to Christian Scientists, or to Christians, or to anyone else. Everyone doing something harmonious, good and progressive, is at work somewhere in the system; everything that mankind has accomplished anywhere, throughout all time, has been utilizing one or more of those spiritual fundamentals which the Sermon on the Mount outlines for us. So we are learning nothing strange. We are not having to strive after something that we haven't already known from our inmost being. The nature of Science is that it can explain what has already been observed, by going beneath the surface appearances and revealing the metaphysical constants and principles that are at work. Because Science has its own inherent structure and system, it systematizes spiritually our understanding of our experience and values. This enables it to reveal further ideas and to provide the means for fresh discoveries.

The term Science is employed more than one thousand times in the textbook alone. As it is the subject of the entire book and of our whole life-work, no short description can outline it adequately, although a sketch was attempted in chapter one of this volume. We gain an insight into the comprehensive nature of Science from what Funk and Wagnall's dictionary says (in part) about science: "Science is

knowledge reduced to law and embodied in system. " Metaphysically speaking, it is God's own knowledge of Himself; it all rests on the divine One, and is comprised of its infinite categories and their relationships, not merely as numbers of truths, but as one coherent, interdependent whole. The polymath scientist Dr Jacob Bronowski points out that science is not a fact-finding activity but a fact-arranging activity. This is a helpful emphasis when we recollect that for most students Christian Science has been largely a collection of spiritual facts, — inspiring and true, but not systematically related.

However, we must not over-emphasize the structural arrangement at the expense of the spiritual content and meaning. Mrs. Eddy makes the contrast clear: "Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is ' knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' I employ this awe-filled word in both a divine and human sense" (No 9:25). She seems to approve of Webster's definition even though his sense of science is "humanly construed." The more important aspect is that "Science is the atmosphere of God. " Both senses are requisite. Let us therefore welcome the twentieth century discoveries of order, system and structure as discerned in Christian Science, but always remember that Science is essentially spiritual. It is all about absolutes, but its meaning is only apparent as we are changed, dematerialized, Christianized; its ideas obtain in attitudes, qualities, relationships and life-values. These are the elements employed in Christ's Sermon on the Mount to portray the Science of being. (See S & H 240:10,11; 127:9-16; 470:32-5; No 26:13-16)

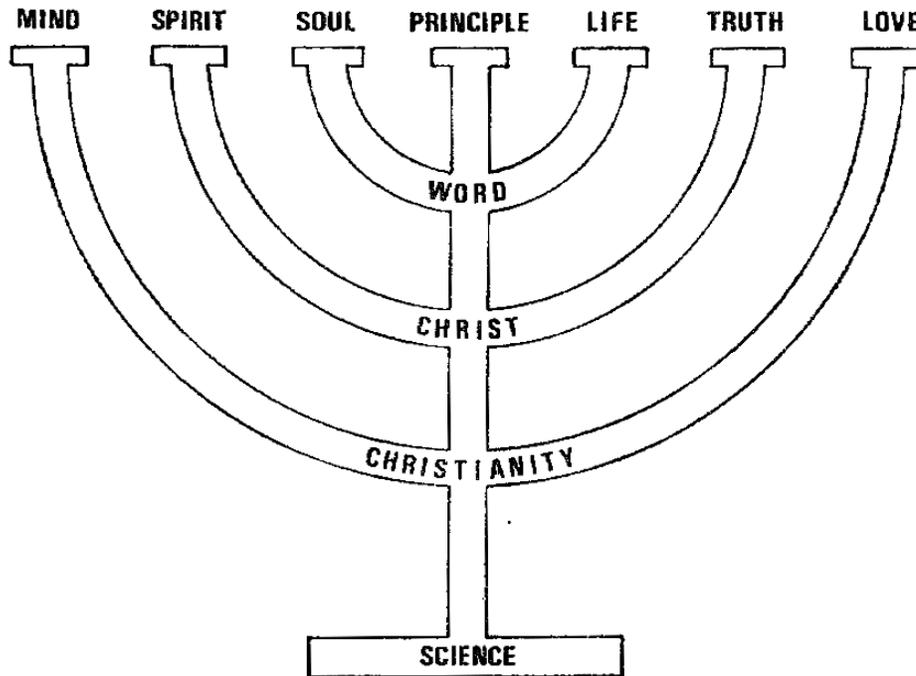
The Science Order

When we come now to the part of *Matthews* text that represents Science, we find that it is more 'interior' in feeling, less concerned with outward relationships and more with expressing the intrinsic nature of being itself. It was brilliantly symbolized for humanity in Biblical times by the seven-branched candlestick, as we saw on p22. We find it first described in Exodus 25:31-40, where Moses is given detailed instructions for it and is bidden to " Make [it] after the pattern, which was shewed thee in the mount. " In other words it presents the divine view, as seen 'from above.' If we were to read off the synonyms from a side view, we would have them in the Word order, but this objective standpoint does not present the essence of Science. We must look at it from within, and this gives the meaning of the Science order.

The great distinction between the Science order and that of the others is that Science really is order while the rest are sequence, although in common usage we employ the terms interchangeably. Order is an attitude we gain when we see our subject* from its Science and system, in which every department is co-ordinated

and correlated with every other. To use a familiar analogy, it is like setting one's house in order. We set about the tasks in a sequence, but when they are all done we don't have things lined up in straight rows; rather, everything is in its right place, fulfilling its proper part in the whole, and balancing harmoniously with all other items in the overall scheme. Significantly, the root of the word "order" is a technical term in weaving meaning, "to warp, to begin a web," reminding us that "The divine Science of man is woven into one web of consistency" (S & H 242:25).

"To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is" (S & H 275:10). Correspondingly, in Moses' great symbol of Science the central fact is Principle, the divine One. We describe the candlestick by saying that Principle is 'in the midst,' and on either side are Life, Truth, Love, and Soul, Spirit, Mind. They are all expressions of Principle, for "the divine Principle includes them all" (My 225:29). From the central One there branch out three operations, three ways by which God expresses Himself. The inside pair of branches represent the Word of Life, God's revelation of Himself. Then the next pair represent the Christ calculus, God's translation of Himself. The outside pair illustrate the all-embracing nature of Christianity, God's demonstration of Himself. But first, and again last, we have the central shaft of Principle on its own foursquare base of Science, representing God's interpretation of Himself. The whole "structure . . . rests upon and proceeds from divine Principle" (S & H 583:12). Thus the candlestick presents the seven synonyms and the fourfold calculus as one activity. We can see too that the Science order — Principle, Life and Soul, Truth and Spirit, Love and Mind, — both underlies and generates the other three sequences. The Word, Christ and Christianity function within the omni-action of Science.



Reading the synonyms in pairs on these branches, we see that Principle operating as the Word is depicted as **Soul and Life**: resurrected sense leads along the way of Life. Principle operating as the Christ is illustrated by **Spirit and Truth**: spiritualization of consciousness is true manhood. Principle operating as Christianity is symbolized by **Mind and Love**: the power of Mind and the all-inclusiveness of Love. Principle operating as Science is **Principle** alone, omni-active being. Naturally, we can read it the other way round also. It is equally true to say that the Word is Life and Soul, — the numerals of infinity made definite. The Christ is Truth and Spirit, — Truth calculated through spiritualization. Christianity is Love and Mind, — infinite space peopled with God's ideas.

The candlestick is simply a symbol expressing abstract spiritual fact rather as music is symbolized by little signs on ruled lines, or as the elements of chemistry are represented by initials such as H₂O. A really good symbol, such as this Menorah, vividly figures forth the actuality behind it. Its deep significance unfolds as we individually study Mrs. Eddy's use of the synonyms in combination and ponder them prayerfully.

The two halves of the candlestick, balanced on Principle, illustrate the facts and the functions of being; God in being is self-operative through God in doing. Life, Truth, and Love is the essential nature of the divine, which operates through Soul, Spirit, and Mind both to manifest the truth of being and to analyze, uncover and annihilate all error. The candlestick therefore depicts the fact that Christian Science is at once *absolute* and *applied*. Life, Truth, and Love emphasize the absolute nature of Principle, while the application to humanity is expressed by Soul, Spirit,

and Mind. Our candlestick thus explains the term 'Christian Science,' the 'Christian' operation being expressed by the left-hand part while 'Science' is the essential nature on the right. It also throws light on the title of the textbook, for the right-hand branches represent 'Science,' while 'Health' is the outcome or application of it through the left. In every instance, the abstraction is balanced by its correlative. The two complementary aspects are poised in Principle at the centre.

We start in the Science of being by standing with Principle and seeing it branching out and including the universe. If we were to continue the semicircular branches upwards, we should have three circles all described around the common centre of Principle. This is a way of saying that all being is the expression of the Supreme Being itself. No branch derives from another branch, but from the root of this Tree of Life.

Science as the Word: Soul and Life (*Matthew 7: 13, 14*)

Let us now consider the relationship between the branches. Looking out from Principle, the first thing we see is Soul and Life on the first branch. The one reflects the other or is the counterpart of the other. They are, as Mrs. Eddy's hymn describes them, "Like brother birds, that soar and sing, And on the same branch bend" (Mis 387:10). We sing in Soul because it is joy and freedom, and we soar in Life because the birds of the fifth day symbolize exalted thought, yet it is the same branch. It tells us that if we start in Soul with the discipline of spiritual sense we enter upon the way of Life. Through loss of materiality (Soul) we gain the abundance of Life. Through spiritual sense (Soul) we grasp the numerals of infinity (Life).

Reading it the other way, it is the fact of Life that kindles spiritual sense and impels this resurrection. It is the Word of Life that rouses the dormant understanding. Thus Life and Soul represent the scientific impulsion behind the Word process. That is why this first branch is termed Science as the Word.

The beauty of this Science order is that it tells us so much that we can't see. These branches which connect the lamps are like an underground pipeline. For example, the abundant inspiration of Life functions through Soul to resurrect consciousness. Soul restores all things — "restoreth my soul [spiritual sense]" (S & H 578). Practically all the 're-' words are found with Soul: it renews, rebuilds, reforms, rejuvenates, resuscitates, revitalizes; but only because it is the active end of the Life-line. Life may be eternity, but Soul is immortality. It is the pressure in the unseen pipeline that bubbles up not only as resurrected understanding (see S & H 593:9-11), but also as renewed life and health, as we frequently see in practice.

We can see the relationship in this display:

Life	Soul
New.....	renews

The inspiration of Life.....rouses the dormant understanding

"God is the only generating.....or regenerating power"

" Life demonstrates Life.....The immortality of Soul

Makes man immortal"

The numerals of infinity.....made tangible and understandable

Now in continuing with *Matthew's* text we return to the standpoint of Soul and Life, — the more relative view, — because this is how the Sermon treats it.

Matthew 7: 13, 14. Enter ye in at the strait gate [meaning narrow]: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it.

Narrow is the way but not the city. Hard is the road, but only according to self-indulgent personal sense. Is not the gateway to success in any science or art exact, accurate and disciplined? We must divest thought of materiality, of self, of willfulness, of prejudice, before we can pass through or else we are like a dog with a stick in his mouth trying to get through a gap in a hedge. The rule of Soul prunes out material sense, and frees us from hampering limitations and accumulations of materiality to enable us to move forward on the way of Life. The Life divine impels us to purge our thought through Soul of dead relationships, valueless affections, deadly self-love, if we are to enjoy spiritual life. That was exactly what the Word, — the Word of Life, — was telling us through the Beatitudes: it was only through relinquishing materialism that we gained the kingdom. The way of Life has also to be our way of life.

It is good to think of the narrow gate as discipline. One of the functions of Soul is that it disciplines what is self-willed or chaotic, and so gives us the only true freedom. Freedom without this discipline of Soul is merely license. "Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward. But thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory" (S & H 552:16). One can see it happening with people who like the promise of Christian Science but who will not lay down the mortal ego, and they certainly are on the broad highway — in the wrong direction. Soul and Life make mortals peck open their ego-shells with the specific tools of Science. In Soul we lay down the mortal; in Life we take up the immortal; the two go together in exact proportion and comprise the way of Life, as Jesus demonstrated.

In "An Allegory" (Mis 323 - 328) Mrs. Eddy writes about those who would insist on taking their encumbering baggage with them, and even try to get others to carry it for them. At the end she admonishes, "give up thy earth-weights. " It is Science as the Word that empowers us to do this. The buoyancy of Life causes us through

Soul to drop our human impedimenta, our opinions and prejudices and beliefs, so that the inflated dimensions of a mortal are trimmed down.

Today there is another temptation that might deflect the earnest student from the narrow way, and that is the great number of books that enlarge on the subject of Christian Science. This is not to suggest that any one of them is wrong or even unnecessary, — very far from it, — but that in reading them our attitude has to be one of unfoldment and not accretion. These other writings should confirm but not substitute for our individual study of the textbook. If we want to make real headway in Science there is only one (two-volume) textbook for us and that is the Bible and *Science and Health*. It is Soul-sense within ourselves that makes the Word of Life clear, trenchant and living, and it is this same Soul-sense that tells when other books also are inspired by the same breath of Life, and whether they are appropriate for our need at the moment. There are marvellously illuminating, expanding and practical books by many dedicated students but — to quote one of them — Don't take your bucket to someone else's bucket: go straight to the fountain-head.

We have to study the fundamentals for ourselves. There is no short-cut to Science and system. The shortest way to the system is the system. "Systematic teaching and the student's spiritual growth and experience in practice are requisite for a thorough comprehension of Christian Science" (S & H 461:31). Again, this is the narrow gate. Systematic teaching doesn't mean forcing one's thought into a strait-jacket, or conforming blindly to some method because of personal sense. It means ordering our spiritual thinking so that we really understand what God is and the categories in which He operates. It means a new regard for the structure of the textbook and of the Bible. If one happens to be a visionary' type and heals by flair, one need not fear one will lose that inspiration by working systematically rather than haphazardly. A musician who plays by ear could only be blessed by learning the system of the science and art of music. Here again we have Science seen in its own Word. Soul gathers the bright inspiration of Life into coherency; spiritual sense guides ecstatic moments into the ordered way of Life.

In sum, what does Soul and Life say in Science as the Word? It explains that discipline is freedom. The discipline of Soul applied to human sense leads to the infinite expansiveness and exaltation of Life. And, viewing it from Life, we have seen that the Science of Life must be accurately stated, systematically introduced, and embodied in daily life.

For further study see:

Matt	19: 24-29	S & H	311: 22-25	Mis	82: 9-12
S & H	14: 25-28		428: 3-12	No	12: 24-1
	283: 24-31		508: 28-8	My	273: 24-4
	306: 7,8,13-29		520: 10-15		

Science as the Christ: Spirit and Truth (*Matthew 7: 15-20*)

Science as the Christ is represented on the candlestick by Truth and Spirit, — or Spirit and Truth. What is the essence of the Christ in Science? It could be expressed as, "To Truth there is no error, — all is Truth" (S&H 475:2). It is Truth itself, the divine consciousness, disallowing any error. "It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error" (No 30:18).

In this vein we could describe the intermediate branch of the candlestick as the voice of Truth and the language of Spirit. Truth is ever declaring its integrity, and Spirit through the language of revelation and of reason cleanses and corrects human consciousness. Truth speaks to us of the Christ calculus in the language of understanding. We reason with the facts of Truth woven together into the logic and the language of Spirit. We are doing it all the time; every little problem we have, we reason out through Truth and Spirit though we may not employ those terms. We declare that the truth is such and such, and therefore this thing is a mistake and an illusion and can have no reality. We see through Spirit that the mortal is the counterfeit of the divine counterfact of Truth. So we calculate with Truth through the order of Spirit. Another example would be found in the oath used in courts of law: " I swear to tell the truth, the whole truth, and nothing but the truth. " Truth is the whole truth; and Spirit, which is the sharp edge of the sword, allows nothing but the truth. Spirit always has the sense of 'the only.' When we reason or calculate the truth about man we reckon him solely as divine and spiritual and therefore we are reckoning him out of the flesh.

Truth	Spirit
Fact.....	corrective process
Image.....	likeness
Voice of Truth.....	language of Spirit
The whole truth.....	nothing but the truth
Prophylactic (preventive).....	therapeutic (curative)
Seed.....	fruits
The Christ man	the new birth
Revelation.....	logic (see S & H 93:10)
Premise.....	conclusion (see S & H 129:1-10)

The general tone, then, is that of the divine infinite calculus, in which the unfoldment of Truth is ordered through Spirit, bringing to birth the real man and causing the material sense progressively to disappear. Conversely, Spirit and Truth indicate that by complete spiritualization we arrive at Truth, which is purely divine. There is a consistency about this tone, the consistency of proper reasoning in logic. This is the point now dealt with in the text.

Matthew 7: 15-20. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

This text is an example of logic or calculus, in which the premise and the conclusion are both spiritual. The prophet is on the Truth side and the commensurate fruits on the Spirit side. The important question for us is, How can we tell a false prophet from a true one? It is very important to know! From the text here we would say, By their fruits. But that test is not completely watertight. Many things might claim to be Christ and to offer salvation of a sort: medicine, hypnotism, socialism, capitalism, traditional Christianity, agnostic psychiatry — all will claim to justify their principles by their works. The fruit will often be an apparently improved human situation, but it hasn't proved anything beyond a change of belief. Something corrected or alleviated in matter is not by any means a proof of Truth underlying the work.

So we must go on to understand what is meant by a prophet. The derivation of the word is to forth-tell, to voice a revelation, not primarily to foretell future events. Mrs. Eddy defines prophet as, "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (S & H 593:4). The definition is a perfect portrayal of Truth and Spirit. Being conscious of the facts of spiritual Truth brings a gradual fading out of the validity of materialism, exactly as in the two Scientific Translations. True, the influx of Truth in consciousness first makes the human counterfeit more normal; but this is only en route to gradually dissolving its material premise altogether. Our criterion for the true prophet, then, is not simply 'Does it heal?' or 'Does it satisfy the human mind?' 'but,' Does it spiritualize man's mentality and outlook? Does it lead into or out of faith in matter and material means?' If it spiritualizes, then it dematerializes; but if it only improves material existence without spiritualizing consciousness, it is a wolf indeed.

So the corrective must be Spirit, and it must proceed from the conscious facts of Truth or else it is a falsity. False Christs are legion, and shortsighted mortals have

always run after them. The promises of scientific technology and of political creeds are perhaps the most obvious examples, and their deceitfulness also is eventually apparent to everyone. Once it is understood that there can be no good on a material basis, these woolly claims will seduce no one. " There is no *material* truth" (S & H 273:3). There is no universal panacea, no salvation for mortality's problems, except divine Science itself. " Divinity alone solves the problem of humanity, and that in God's own time" (My 306:18). (See also Ret 31:9-19).

The Scientist who is a true prophet will continually lead his fellow students back to the divine source, back to the Bible and *Science and Health*. He will not try to impose his own thought-patterns upon them. He will be constantly careful not to make the students dependent on himself, but to show them how to be dependent on Principle alone, how to be taught of God.

Jesus was forewarning specifically against those who preach smooth things, who claim to make the way broader and easier. A parallel in the metaphysical field would be the argument that if Spirit is all, then what we call the flesh and matter is really Spirit; thus one can indulge all sorts of mortal appetites on the grounds that everything is good. The fruits of this specious logic would be the building up of physical sense and slavery to the flesh instead of "the glorious liberty of the children of God" (Rom 8:21). Anything that would have us believe we can enjoy both Spirit and matter will inevitably make us more dependent on matter. If we reason from Truth alone, the fruits are less mortality, less fondness for it or fear of it.

With this branch of the candlestick there comes a sense of tremendous pervading power. Science as the Christ is the divine calculation, whose fruits are spiritualization of life, a finer morality, and a more *Christian* Science. Truth holds man as divine image, and Spirit reflects this as likeness. Again, there is a perfect correlation between the two arms of the branch in that the scientific facts of Truth are not concerned with human behaviour and yet the fruits are seen in character and conduct. "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God" (S & H 276:9). In Science, man is God conscious of Himself, and thus he is the divine image and likeness.

For further study see:

John	4: 23	S & H	207: 27	S & H	371: 30-32
	16: 13		278: 14-16		468: 11,12
II Pet	2: 9-19				

Science as Christianity: Mind and Love (*Matthew 7: 21-23*)

We move on now from Science as the Christ to Science as Christianity, symbolized here by the outside pair of branches of the candlestick, Mind and Love

or Love and Mind. What is the pure tone of Christianity in Science? Is it not the omnipresence of Love demonstrated as the absolute power of Mind? The very symbol of the outside branches suggests the all-inclusive, all-embracing nature of both Love and Mind. The textbook uses "All" mostly with Mind, and Love gives us the sense of the Gabriel of His presence that has no contests, no evil to combat. So this branch represents All-in-all, or all and nothing.

We might begin to summarize this tone by saying it is the infinite embracing the infinitesimal. It is Love filling all space with the limitless ideas of the one Mind. "Infinite space is peopled with God's ideas" (S & H 503:15). Again, we can think of it in terms of Mother: Love is the divine matrix or womb, within which Mind's ideas are mothered; conceiving and conception.

Love fills all space with its ever-presence, with the presence of Mind. This means that in the atmosphere of Love everyone has the Mind of Christ. The outcome of this fact is that universal Love is the medicine of Mind. If we are inspired by Love and guided by divine wisdom, we heal by our presence, effortlessly. From time to time we all prove this; when consciousness is suffused with divine Love, "... pure Mind gives out an atmosphere that heals and saves" (Mis 260:25).

Love

Mind

"God rests.....	in action"
"Infinite space is.....	peopled with God's ideas"
"His infinite self-containment.....	and immortal wisdom"
"Love's ideas are subject.....	to the Mind which forms them"
Harmless as doves.....	wise as serpents

There are scores of references to this tone of Love and Mind, usually not employing the actual synonyms but having the spiritual feel of them. They indicate that Christianity is not so much persons working as the universal presence of Love operating as the illumination of the one Mind, so that darkness is scattered. *Matthew's* text brings out that there is no truly Christian healing except from the standpoint of Love, where every man *has* the Mind of Christ.

Matthew 7: 21-23. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

This text always seems very harsh, yet Christianity cannot but condemn the pretence of mortals, for it is the obliteration of the mortal concept. Nothing is worthy of the name of the Lord unless it is done in Love, and from Love. Thus anything we accomplish, ostensibly in the name of the spiritual and yet which is

not aglow with love for God and man, receives the condemnation, "depart from me, ye that work iniquity."

Christianity is a divine Science, and Christian healing must be the workings of God as all-pervading intelligence and Love. (See Mis 16:19-23) The individual Christian Scientist heals only because he allows divine Love and wisdom to be his mind. He does not manipulate mortals' mentalities nor does he treat personally. He knows that his patient has the Mind of Christ that responds to Love's perfection, and in this way he is free from trying to cast out devils through the force of another human mind. The Science of Mind-healing has to be the *Christian Science* of Mind-healing, and then it heals the sick, spiritualizes the individual and exalts the race. (See No 12:1-6)

As we look around we see many schools of so-called healing or self-improvement which appear to produce results, but which are only the material human mind working positively for self-advantage. If one practises mental manipulation on others, one is liable to be manipulated in turn because one believes in its power. It is mind without love. Hypnotism can 'heal,' by inducing a change of belief, but it is still a mortal mind phenomenon. Even some well-meaning work done in the name of Christian Science can be classed as benevolent hypnotism. This is better than nothing in so far as it exemplifies the great power of thought to alter symptoms but the point we are to discern here is that the human mind is not a spiritual agent. Mental healing one has to put to work, whereas spiritual healing is self-operative. Divine Mind-healing, from Love, of itself brings about a change of base in human thought, so that it yields naturally to the eternal harmonies, without pushing and pulling on a personal level. Nothing but a purely spiritual conception of Christian Science can operate like this. (See S & H 126:8-14; 135:21-32)

Our candlestick here presents Love's perfection balanced by Mind-healing. This means that what heals or normalizes the present human experience is a cultured consciousness of the divine, not thought-taking, or repeating affirmations, or trying to influence another. To Love, there is nothing to heal, and the effect of understanding this is to show up the error of belief as nothing, and so dissolve it.

The combined operation of Mind and Love is powerfully stated in this reference: "The man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love" (S & H 52:19).

One of the challenges facing the would-be practitioner of Christian Science is the psychological approach to healing. Since Mrs. Eddy's day the beliefs and the jargon of psychiatry have passed into the popular vocabulary, and the theories of psychosomatic medicine have become commonplace. These connections of the

human mind and the emotions with the physical body have been well known for centuries; even in the Gospel healings it is perfectly clear that Jesus well understood the error in the psyche that made the body sick. (See, for example, John 5:1-9) The art of Christian Science practice is to discern these underlying errors, but to see no more reality or causation in them than in the organic disorder.

Let me give a personal illustration. When we start in the practice, many of us tend to read from matter to analyze the problem. By using 'organ language' we may diagnose that a man has stomach trouble because he gripes about his job, or has back trouble because he thinks he carries the world on his shoulders. Our practice is rightly concerned with mental causation, but we should not let it take on a bogus reality. Unless the error is obliterated by Love as well as analyzed by Mind, we are no nearer to a real healing than we are by tackling the physical thing. Years ago I had been working on this basis of semi-metaphysics with some measure of success, when one night I had a vivid dream or a vision. I was walking through a park which was filled with sick and lame and miserable people under the trees. As I walked round I went up and spoke to each person on the basis just described. If someone had jaundice I'd say, " You must express more joy," or if he had an arm in plaster I'd tell him to stretch forth a helping hand, and so on. Finally I came to a man with only one leg, and I said something helpful to him about walking in step with mankind. Then an authoritative voice said, "*No.*" I turned to see whose voice it was, and there was Mrs. Eddy as plain as daylight. Again, she said, "No, it is animal magnetism. " Of course, I'd been transferring error in physique to error in the human mind and still keeping it real and causative. We have to move on from this sort of psychiatry to *divine* metaphysics, where Mind is All and where there is no mortal mind as well as no matter, otherwise we don't really believe that Love fills all space with its own perfection. We have to let God come in, — scientifically to culture our consciousness of what God is in His omnipresence and omnipotence. To practise like this requires spiritualization and growth on our part, but it is the ideal we must strive for if we are to be real Christian Scientists. Naturally, we usually need to detect the mental cause, but only in order to bathe it out with Love, and so restore all things.

"The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power" (S &: H 366:12). Alone! No merely mental method confers the healing power. That recognition of infinite Love overflows as faith in the divine Mind, and it becomes Mind-healing by overthrowing any belief in mortal mind as cause. (See Un 7:6-26)

I remember one of the first cases I ever saw healed in Science was a person who had been a medical nurse. She had some desperate condition in the legs and couldn't bear the thought of being laid up for a long time. So she wrote me and asked if I'd help her, adding that she didn't believe in Christian Science! I knew next to nothing about the physical or mental belief, but a great sense of Love flooded my consciousness, and that woman was completely healed in a very short time. The overwhelming omnipresent Love operated as the medicine of Mind without any digging, without the human mind's permission, without anyone having to undergo a moral baptism first. It would not necessarily be right for every case to be restored like this; often the human is required to learn a more spiritual attitude, but fundamentally the action of Mind reflects the fact that Love is universal perfection.

Another quite distinct aspect of this tone of Mind and Love is voiced in this sort of statement: "He, who understands in a sufficient degree the Principle of Mind-healing, points out to his student error as well as truth, the wrong as well as the right practice" (S & H 454:14). Why? Because it is love. To teach people only spiritual abstractions without also enabling them to cope with error is a disservice — it is "ye that work iniquity. "Jesus enabled his students to be both wise as serpents and harmless as doves. (See S & H 447:20-29; 453:18-23; 570:26-14; My 235:1-13)

Science as Christianity, represented by the outside pair of branches, is the universal plan of Love embracing the infinite ideas of Mind. Nothing can happen outside this range; everything that happens is the activity of Mind. Every idea must be based on universal Love, and indeed ideas could never work unless they belonged to the pattern and purpose of Love. In the text the warning is against mental healing on a material basis, and the safeguard is selfless love which conceives of man as Love knows him. Love's eternal purpose is that "they shall all know me [the parent Mind] from the least of them unto the greatest" (Jer 31:34).

For further study see:

S & H 454: 14-24	S & H 520: 3-5	Mis 260: 14-18
460: 5-8	Mis 114: 30-7	290: 23-30
510: 18,19	175: 28-31	331: 29-5

Science as Science: Principle (*Matthew 7: 24-27*)

The central fact of Science is Principle as the great I am. This is the trunk of the tree from which the branches spring. "The tree is typical of man's divine Principle" (S & H 406:4). Because this central fact of Principle has the divine essence of Life, Truth, and Love on the one hand balanced with the divine operation of Soul, Spirit,

and Mind on the other, the One includes what God is and what God does. Science has a Christ: that is, the Science of oneness has its own mode of translation and operation, so we call it Christian Science. This is all summed up in the one term Principle, which is omni-active as universal harmony and salvation. The divine tree is not bare and barren, for it is the original tree of Life. It is richly covered with foliage and fruits, "and the leaves of the tree were for the healing of the nations" (Rev 22:2). In the language of today, these leaves are the pages of God's book which, when obeyed, culminate in fruitage.

Science as the Word is not simply Life and Soul: it is Principle revealing itself through the numerals of Life, and identifying through Soul all life with the one Life, incorporeal and free. Science as the Christ is not only Truth and Spirit: it is Principle translating Truth through the calculus of Spirit and so dissolving the supposition of truth in matter. Science as Christianity is not Love and Mind alone: it, too, is the demonstration of Principle as universal Love, filling all time and space with the harmonious operation of Mind's ideas. So we see that the Science picture is really all Principle, self-operative as the Science of being. As we study the textbook we find again and again how Mrs. Eddy uses Principle with Science and *vice versa*. (See S & H 112:32-3; 272:28-9; 560:10,11; No 20:8-13)

"We know Principle only through Science. The Principle of Christ is divine Love, resistless Life and Truth. Then the Science of the Principle must be Christlike, or Christian Science. More than regal is the majesty of the meekness of the Christ-principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours" (My 149:5). The mysteries of exhaustless being are what Principle is in its own infinite essence as Life, Truth, and Love. Its radiant stores of knowledge represent Soul, Spirit, and Mind making available or practical the Christ-principle. But it's all Principle. The whole story of whatever we are dealing with in Christian Science is really just Principle. But the very term Principle involves practice — Principle and practice is one; Principle and its idea is one; it is omni-active as its own idea. And so we depict Principle in the centre of the candlestick as having the two indivisible offices of I am and that I am. This is the aspect that *Matthew* now presents in his text.

Matthew 7: 24-27. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods

came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Clearly, the question is, What is to be our foundation, rock or sand? "The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resources of being, — its combinations, phenomena, and outcome, — but have built instead upon the sand of human reason. They have not accepted the simple teaching and life of Jesus as the only true solution of the perplexing problem of human existence" (Un 9:12). Human reasoning is on shifting sand because it reasons from the shaky evidence of the physical senses. Divine reasoning takes revelation as its premise, a rock of spiritual certainty. The rock of the Christ-principle, understood and demonstrated, is the grounds of Jesus' life, and therefore of everyone's life as we accept it. All through the Sermon we have been digging below the topsoil of human experience to the scientific bedrock, so that the house of true humanhood shall be immovable. Rock is the symbol of monolithic oneness. As we read at the start of this study, "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration ... " (S & H 112:16).

What of the sand? Where does it come from? It is rock broken down into minute grains and has lost its coherency. We cannot reconstitute the original unity of the rock by gathering together all the sand. The rock is that primal unity in which all being is one; it is the unfragmented universe. The unit is the whole; it is not made up of parts. From this we perceive that God is not fragmented into seven Gods of four kinds; rather, we realize that all the categories of divine Science are but aspects of the One. Similarly it follows that man is not fragmented into myriads of separate mortals; moreover, if he were, we should not arrive at generic man by reuniting all those mortals. All we should have would be mortality.

No truth is fully true if it stands by itself. "Principle is not to be found in fragmentary ideas" (S & H 302:1). For Truth to be true it must be scientific, *alias* systematic. We may know a great many isolated facts, all of them relatively true, but they are not coherent enough to build our house upon until we understand them as one co-coordinated whole.

The particular lesson being drawn here in *Matthews* verses relates to hearing the sayings and doing them, — or not. The great fact we learn in Science is that Principle's idea in obedience to its Principle, not through any sense of obligation but through the natural order of Science. The idea is not something other than Principle itself working, even as Jesus knew he was not something other than God working. Immortal man is in accord with the divine Principle of his being. The belief that man can hear these precepts and not do them is the original sin of disobedience. Had man ever broken away from God he would consequently be

broken away from his fellow man, and he would be as thousands of gods, or persons, or grains of sand. Christian Science is dedicated to proving that this primal rupture never really happened. Therefore, "unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action" (Mis 264:10).

As with Principle, so with its practice. "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ" (S & H 483:32). The rock typifies man's divine Principle, but it also typifies the Christ. The Christ Science is built upon the Christ-principle. Being translates itself and is self-operative as being. The I am expresses itself as the that I am. Whatever we are truly being, honestly, selflessly, is at one with Principle. Then obedience in Science is not us obeying Principle, but is Principle working us. Principle works, and as it works it constitutes our being. We have no being but Principle operating. It is forever individual and distinct, yet it cannot be severed into God *and* man. "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (S & H 465:17).

So there is the tone of Science as Science, Principle embracing all the categories of the infinite One in omni-active being. Fully and finally the supposed gap is closed up, and the idea is found in its divine Principle.

For further study see:

S & H viii: 3,4	S & H 306: 25-29	Mis 131: 9-12
99: 13-17	Mis 69: 6,7	No 20: 8-13

The Epilogue (*Matthew 7: 28, 29*)

Finally, we look at the last two verses, which epitomize the whole Sermon as well as summarize the Principle section of the Science quarter.

Matthew 7: 28, 29. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes.

The one that has authority is divine Principle, whereas the scribes represent human interpretation and material explanation. Science is its own interpreter, and explains all things authoritatively. "Science ... is alone able to interpret God aright" (S&H 127:26), and, "The divine Principle of the universe must interpret the universe" (S&H 272:28). What does this mean for us? It signifies that we get the correct view and evaluation of anything only when we see the situation in Science, — that is, in terms of ideas harmoniously related to their Principle and interacting to bless in an inevitable, impersonal way.

"He taught them. " No one teaches any subject successfully unless he is so immersed in it that the teacher and the subject are almost indistinguishable. With Christ Jesus, the message and the messenger were one. He had so dissolved the mortal in the divine consciousness that the T had gone to the Father. Because *he* had eliminated a separate T his hearers were being taught of God, from within themselves. It is therefore thrilling to find in the commentaries that the original word here for "authority" actually means "directly from God. "

For further study see Mis 61:4-6; Ret 84:19-26.

CHAPTER VI

Conclusion

The Science of Life

In reviewing what the Sermon teaches, one is made strongly aware of a tremendous sense of purpose running through it, — the divine purpose of keeping unbroken man's unity with God. Indeed, the whole life-purpose of Christ Jesus is stamped with an imperative urgency to make the invisible visible, to show forth the realities of God in terms of man. "I must preach the kingdom of God ... for therefore am I sent" (Luke 4:43).

The kingdom of God is the reign of divine harmony already within us. It is the working of God's being as man's true being, freeing us from materialism, sin, disease and mortality. The Sermon takes the spiritual facts of absolute Science and shows through order and system how they operate in the language of human behaviour. Moreover, by tracing these scientific laws through their human expression, the Sermon accomplishes a supremely important objective: it reverses our personal sense of Christian practice. What we had thought was the individual trying to express the Christian virtues is seen in Science to be the self-operation of God's essential nature. The Christian's progress may be likened to that of the swimmer carried along in the current of the river; he may think he is making commendable efforts that take him onward, but the power that actually moves him is the river of Life itself.

The Sermon can be defined as the classic 'how to' text. It shows us how Science operates as a scientific system of ethics, and therefore shows us how to practise Christianity scientifically.

Our survey of the Sermon, therefore, has shown us two complementary aspects of the Science of being. The first is that, below the familiar text, behind the deceptively simple precepts, lies a series of absolute divine facts, arranged in systematic order and structure, forever operating with unlimited dominion. Behind the Christian lies God's Science. This is the equivalent of the child discovering that not only do two apples and two apples make four apples, but that there is an unalterable law of arithmetic governing every possible version of two plus two.

The second aspect is the reciprocal of the first. It is the joyful realization that even a faint understanding of these laws of the Christ Science will undergird our feeble efforts and translate our right desires and motives into effective action, even as power steering smoothly converts a light pull on the wheel into a radical change of direction. To grasp the law of Mind confers inspiration and wisdom beyond our personal ability. To touch the law of Life brings a self-renewal that transcends mortal capacity. To feel the reality of Love brings a healing and uniting which the world can never match.

The Means and the Meaning

When the student of Christian Science is first introduced to the idea of the system of capitalized terms and their specific functions, he finds it exhilarating, and perhaps goes overboard on the technology. He may be persuaded that unless he masters the nuts and bolts he will be more or less deprived of God, which is impossible. As Christians and as Scientists we do not start blank: we have all had a lifetime of God-experience. We have all lived immersed in the workings, the presence and power of God. The feeling and awareness of God's reality is the stuff of Science, upon which the pattern of order and structure is woven. The synonymous terms and their orders explain to the human mind in a systematic way what God is, but in Him we are living, moving and having our present being anyway. This is His universe, and we are His body.

No one is going to become a musician simply by studying its system and techniques. He must first *love* music and have a real feeling for it. So it is with divine Science, the music of the spheres. Love of the spiritual has to be in our blood-stream, in our hearts. The means cannot be allowed to overshadow the meaning; the two must be understood as complementary and perfectly balanced. This is the supreme value of the Sermon on the Mount, for it sets forth the ultimate *meaning* of man's unity with God, as expressed here and now in quality and in life, and it elucidates the orderly *means* by which this meaning is understood scientifically. Conversely, we could say that the *meaning* of the absolute Science of being is represented by the system of capitalized terms for God, and that this is brought into our experience by *means* of the ethics of Christian practice. Whichever way round they are regarded, the Sermon displays the meaning and the means as interlocked. Life and life-attitudes, the matter and the manner, the Science and the Christianity, have to be seen as synonymous with one another.

The Point of the System

When we have these two aspects of the work in their proper wedded relationship, we have begun to answer for ourselves the question, What is the point of the system? The point is that it has a vital integrating function. First, it is to show more clearly what God is in His compound nature, and second, by reflection, to show what man is in his interrelationships. God is not a thing we study or think *about*, but is the reality and totality of experience. The value of system is that it coordinates this vast conception. It enables us to see the whole of life in a divine context, and so it enables us to connect with each other.

If we have the elements of Science all separated, it is not surprising if our world — the reflection of Science — seems divided up. The essence of system is a composite whole. In our study of the textbook, we need to see the correlation of the capitalized terms for God with each other, or else isolating these synonyms tends

to isolate the students, whereas to see them in their total flow and in context correlates us too, in the one living Principle.

A useful example is found in the history of Christianity. A fascinating aspect is the variety of belief that it can contain. But when the minority views diverge too fundamentally from those of the establishment they are termed heresies, and the adherents are driven out of the church body. These schisms then become separate churches. When one examines these divisions with detachment, they are seen to be not so much divisions as diverse emphases, which in fact enrich the whole. The tragedy has always been the attitude of, ' We are right, and you are wrong. ' The Christian Science movement has not been immune from these problems. Over the years various teachers have seized on certain aspects of the teaching and promoted them, perhaps at the expense of the balance of the whole as found in the textbook. As a result they were usually excommunicated and, it may be, the movement was impoverished by their loss. Again, the error lay in the response, ' We are right, and you are wrong,' while salvation would have lain in perceiving the different emphases as complementary to one another.

When the Science and system inherent in Mrs. Eddy's revelation began to be discovered and promulgated in the 1940s, the charge was made that this was another personal interpretation, creating a merely personal following. Ironically, what in fact had been discovered was the structured system that integrates all the diverse elements of Christian Science. Far from separating the students, this system is the underlying unity, explaining the generic Science by which all men, collectively, can be spiritually self-taught and self-governed.

The system rests upon the three classes of capitalized terms used in the textbook to explain the nature and workings of God: the seven synonymous terms for God; the four sides of the city foursquare described as "equal;" and the different offices of the term Science, described as synonymous with one another. Thus the whole essential Science is based on the *principle of synonymity*. If this is understood to be the case with Christian Science itself, it must also be the case amongst Christian Scientists if their work genuinely stems from the same divine Principle. Their contributions can then only be regarded as synonymous one with another. In this concept, humanity at last has the means for healing and preventing "schism in the body" (I Cor 12:25); all will be found reflecting and appreciating all other individuality, within the co-ordinating embrace of one universal Christian Science.

Is not this to build our house on the rock, on the divine principle of synonymity? It alone will "spread undivided the Science that operates unspent" (My 353:16). Without it, we build on sand, divided and therefore expendable.

Summary of the Sermon

Let us briefly recapitulate the whole Sermon, noting how every statement is twofold by design, to refute the dualism of material sense and translate human experience back into spiritual reality.

The Word is the revelation of the allness of God and therefore of the nothingness of aught beside Him. Blessed are we as we earnestly seek reality, for we find that we dwell not in materiality but in the realm of *Mind's* ideas. As these ideas become more attractive and real to us, we develop away from false values and are comforted with the strength of *Spirit*. Then spiritual sense becomes so definite that we relinquish the corporeal and selfish, and inherit our true identity in *Soul*. Next, as we strive to prove our understanding, we find that we reflect the spiritual power of the ever-operative divine *Principle*. So we are exalted, and become compassionate enough to lay down a mortal sense of man, and in doing so we gain the immortality of *Life*. Sixth, real consciousness is now cognizant only of the things of God, and we find we are man in God's *{Truth's}* image and likeness. Then we realize that every idea or child has always had its place in *Love's* universal plan.

When we move to **the Christ**, the standpoint of the divine impulsion, our attitude changes; it becomes more factual. We find ourselves coming forth from the One. *Principle*, the divine One, is always expressing itself as its own perfect ideal, nullifying the antagonism of mortal mind. Understanding that Principle is the only factor delivers us from persecution. Then we see that *Life* is the eternal individuality of the ideal, which is indestructible in Life and inseparable from it. *Truth* is the form and character of the ideal, which is always visible as a standard to all, revealing the Christ to every situation. And *Love* holds the ideal to be perfect and fulfilled, requiring and enabling us to perfect every step of progress. The divine translation is now reduced in *Soul* to a focus, where the ideal is defined as sinless and the tares are burnt up. This ordered translation now becomes substantial *{Spirit}*, bringing to birth the real man, and demanding singleness of vision and spiritualized concepts. Finally *Mind* manifests the Christ coming to every plane of thought as infinite ideas, as the allness of Mind and the nothingness of materiality.

The key now modulates to that of Christianity, demonstrating the divine harmonies. Only *Principle* ever operates, so we have to see that it is "the Father that dwelleth in me, he doeth the works," or else it is the hypocrisy of person. Principle's operation takes place as its own system of divine ideas, in the metaphysics of *Mind*; all ideas are in and of this parent Mind and are therefore active and effective. Each of these ideas has changeless and complete identity in *Soul*; they are linked to their Principle as well as to each other. The proof of this is (bund in forgiveness, which is ruling out the belief of incompleteness, and in

resolving sense-evidence through a feast of Soul. Next we see that the function of each idea is to reflect (*Spirit*) the nature of its Principle universally, and in this activity of reflecting is found real substance or "treasure. " Reflecting *Life*, which sustains life, is to accept the divine fatherhood and provision. Reflecting *Truth* or sonship is to acknowledge the brotherhood of man, dispelling isolated viewpoints and beholding man as the compound idea. Reflecting *Love* or motherhood is to feel the divine presence, which is expressed in the appropriate bestowal and infinite graciousness of universal Love.

Then in a few crisp verses *Matthew* gives us the picture from the mountain-top of Science, presenting the underlying essentials of being. First we see the **Word in Science**, depicted by *Soul and Life*. The omni-action of Principle impels a discipline, a quickening of spiritual sense, so that thought is established in the way of Life. Next we see the **Christ in Science** represented by *Spirit and Truth*. The omni-action of Principle induces, prophet-like, a calculus of spiritual reasoning that brings its proper fruits. Then we see **Christianity in Science**, illustrated by *Mind and Love*. The omni-action of Principle means that the workings of Mind partake of that universal Love which fills all space and which heals divinely, precluding any other factor. Finally we see Science in Science: to live in obedience to divine *Principle* is to build on the rock that cannot fail.

The story is not really a linear development, though the text has to spell it out as a progression for the purposes of analysis and understanding. All aspects of it are present in us — and *as* us — all the time. An individual is not first a creative thinker, then a fine character, after that a friend, and finally the idea of God; he is **all** those things simultaneously, outside of time. We may set about learning the processes of Science in a sequence, but once we understand them we recognize that we are at work in them all — and they in us — concurrently. This is the joy of Christian Science: it is not teaching us something strange and new, but is bringing to our remembrance those deep things that have been the truth of our being since "before Abraham was. " Therefore we do not need to strive intellectually to get' this picture. The fact is we are it already, and patient culturing of spiritual sense will make it all conscious, — and fruitful. As we recognize the appearing of Truth, we habitually exclaim, "Oh, now I see!"

From the Mount of Vision

Jesus delivering the Sermon from the mount is teaching humanity the divine view of the human; his life-work made Truth visible for all. This is the meaning of the incarnation. Likewise, writing of the Apocalypse, Mrs. Eddy says that "The Revelator beheld the spiritual idea from the mount of vision" (S & H 561:10).

Like a golden thread, this theme of *seeing* recurs throughout the Sermon, — and is surely selected with a deliberate purpose. We see what this is if we continue with

the reference above: "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration, — reducing to human perception and understanding the Life which is God. In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood. " This is a perfect illustration of the Sermon and its purpose. 'Seeing' is not used merely to signify understanding, though that must be part of the sense. It refers literally to our *out-look*. Our Christ vision has to be practical, to be carried right through to the world, for the Christ makes the unseen Truth apparent, and in its light the error is seen no more.

To the illuminated vision, man and the universe is not material but spiritual; and the proof of this is seen visibly in spiritual healing. Appropriately — and what God does cannot be otherwise — all these passages on vision are found in the Spirit and the Truth sections; every section except the very first has one, and there are no references to eyes or to seeing except in those places. What is this saying to us? Is it not telling us that man is Truth's own image and likeness, and that we behold this reflection everywhere as we let Spirit correct the view? (See S & H 476:32-4) Reflection, in Science, means God seeing *Himself*, — reflecting Himself as His own perfect universe.

Let us observe the passages. **Truth in the Word** (Matt 5:8) says that the pure in heart shall see God: true vision is seeing man as God's expression. **Truth in the Christ** (5:14-16) is about the light on the candlestick, and refers to good works being seen. This is the tone of the Christ making Truth manifest and visible, not merely entertained in consciousness. **Spirit in the Christ** (5:27-32) tells us of the need to pluck out the eye that would adulterate our pure spiritual outlook, — that is, to refuse to see mortality as the reality of being. **Spirit in Christianity** (6:19-24) is where the eye, the light of the body, must be single if our outlook is not to focus on self as the treasure. Spirit sees Spirit everywhere; the whole of human experience is irradiated with spiritual meaning. **Truth in Christianity** (7:1-5) refers to the speck of error we see in our brother which blinds us to the large one in ourselves, until we "cast the beam" out of our own eye. Metaphysically speaking, it is not too fanciful to visualize Truth in us sending out a beam — like car headlights — into our world. Eyesight should not be reading from matter; it should be the outward vision. We cannot wait for our world to tell us what it thinks it looks like; *ive* must tell *it* what it looks like in Truth. Then we shall see the minute details clearly as well as the big distant picture. There will be no veil of person seeing person, but we shall be able to say to our brother, "I have seen thy face, as though I had seen the face of God" (Gen 33:10), for this is the truth of being. Finally, Science as the Christ (7:15-20), which is **Truth** and Spirit on the candlestick, brings it all to a focus in the prophet. To the spiritual seer, conscious of the facts of spiritual Truth, material sense disappears. The prophet in the form of John the

Revelator beheld both a new heaven and a new earth. That is, a clearer sense of the divine reality showed him a diviner view of the human reflecting its heavenly origin. In God's sight everything is Godlike, and there is nothing else seen to be happening. To the *human consciousness which God bestows*, both heaven and earth are spiritual, while to the unilluminated human mind the vision seems material. (See S & H 572:19-9)

The reason for the Spirit and Truth tones in the Sermon being so permeated with references to seeing is now clear. Jesus could declare, "he that hath seen me hath seen the Father" (John 14:9), because he had shown the nature of God to be visible in man. His human experience was seen to derive from the divine and was correspondingly proved not to arise from the mortal. This is the spiritual meaning of life. We too have the same scientific means for realizing it, in this marvelous "divine digest of Science," the Sermon on the Mount. The Sermon is our way-book, spelling out the way Science is to be experienced humanly. "Without a correct sense of its highest visible idea, we can never understand the divine Principle" says our textbook on p 560. What is this highest visible idea through which Principle can be understood but generic man, the human and divine in coincidence?

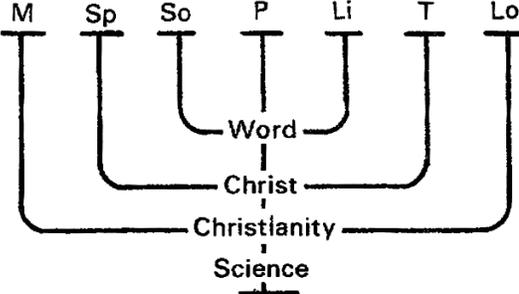
Without this divine appreciation of the human, the future for humanity would be self-destruction. But this desperate prospect is already forestalled and annulled by the divine Science of God and man, which holds man to be forever the living witness to God's being. The God whom we have not seen is manifested and understood through the visible idea which expresses Him. "Our Master said, 'But the Comforter ... shall teach you all things.' When the Science of Christianity appears, it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of [man], is its outcome" (S & H 271:20).

Appendix

THE TONES OF THE SYNONYMOUS TERMS AS

The Word	The Christ
S & H 465:8-10; 116:1-3	S & H 115:12-14
Mind wisdom <i>Matt 5:3</i> poor in spirit . . . kingdom of heaven	Principle the divine One self-expressed <i>Matt 5:10-12</i> persecuted
Spirit purity <i>Matt 5:4</i> mourn . . . comforted	Life indivisibility of the ideal <i>Matt 5:13</i> salt of the earth
Soul spiritual understanding <i>Matt 5:5</i> meek . . . inherit the earth	Truth the ideal revealed <i>Matt 5:14-16</i> light of the world
Principle spiritual power <i>Matt 5:6</i> hunger . . . right- ousness . . . filled	Love the ideal forever fulfilled <i>Matt 5:17-20</i> the law fulfilled
Life love <i>Matt 5:7</i> merciful . . . mercy	Soul translation <i>Matt 5:21-26</i> condemnation; agree quickly
Truth health <i>Matt 5:8</i> pure in heart . . . see God	Spirit true conception; substantiation <i>Matt 5:27-32</i> adultery in outlook
Love holiness <i>Matt 5:9</i> peacemakers . . . children of God	Mind manifestation <i>Matt 5:33-48</i> oaths; yea, nay; love your enemies

THEY APPEAR IN THE SERMON ON THE MOUNT

Christianity	Science
S & H 587:5-8	Exodus 25:31-40; Revelation 1:12
Principle demonstrating harmony <i>Matt 6:1-4</i> alms in secret	
Mind metaphysics and the parent Mind <i>Matt 6:5-8</i> prayer in secret	Science as the Word Soul and Life <i>Matt 7:13,14</i> the way of Life defined narrow way
Soul compound identity <i>Matt 6:9-18</i> Lord's Prayer; fasting	Science as the Christ Spirit and Truth <i>Matt 7:15-20</i> Truth calculating through Spirit false prophets
Spirit reflecting <i>Matt 6:19-24</i> treasure on earth; two masters	Science as Christianity Mind and Love <i>Matt 7:21-23</i> Love embracing all works in thy name
Life fatherhood <i>Matt 6:25-34</i> take no thought for your life	Science as Science Principle <i>Matt 7:24-29</i> fundamental Science omni-active as system house built on rock
Truth sonship and brotherhood <i>Matt 7:1-5</i> judge not	
Love motherhood <i>Matt 7:6-12</i> do as you would be done by	

DISTINGUISHING CHARACTERISTICS

The following terms are intended as a guide and an

	<u>The Word</u>	<u>The Christ</u>
divinely:	revelation	translation
humanly:	seeking	finding
shows God as:	incorporeal	divine
shows God as:	omnipotence	omniscience
cardinal point:	north	east
dimension:	line	plane
aspect:	order	calculus
we learn:	what	who
what it does:	brings the light; dispels the darkness	comes to the flesh; destroys incarnate error
deals with:	matter	electricity
deals with:	sin	sickness
equivalents:	reflects	reflection
	spring	summer
	addition	subtraction
	tone	rhythm
	the law	the prophets
	patient	practitioner
	respiration	pulsation
	our relationship to God	God's relationship to man
	one God	one man

OF THE 'FOUR'

illustration, not as absolute definitions.

Christianity

demonstration
using or proving
supreme
omnipresence
south
space
matrix
how
demonstrates the divine nature as
supreme; obliterates mortal concept
animal nature
disease
reflecting
autumn
multiplication
melody
Christ Jesus
healing
circulation
interrelationship

one God demonstrated as one man

Science

interpretation
being
infinite
omni-action
west
fourth dimension
system
why
interprets the one infinite being;
annuls all sense of separate being
organic life
death
reflex
winter
division
harmony
Science and Health
no problem
assimilation
fundamental relationship (Principle
and idea)

God and man one