

T H E
G O S P E L O F L U K E

A
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The
Talks comprising
this Report represent
only a commentary upon the
Gospel of Luke, and should
therefore be read in
conjunction with
the Bible
text.

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PLAN OF THE GOSPEL OF LUKE

PRINCIPLE

P. as Mind	(1:1-4)	Luke's introduction.
P. as Spirit	(1:5-25)	Gabriel appears to Zacharias and foretells the birth of John the Baptist.
P. as Soul	(1:26-80)	Gabriel appears to Mary. Mary visits Elisabeth. Birth of John the Baptist.
P. as Principle	(2:1-20)	All the world taxed. Birth of Jesus in the stable.
P. as Life	(2:21-40)	Jesus brought to Jerusalem. Simeon and Anna adore him.
P. as Truth	(2:41-52)	Jesus at twelve years old talks with the doctors in the temple.
P. as Love	(3:1-38)	Ministry of John the Baptist and Jesus baptized. Mary's genealogy.

MIND

M. as Mind	(4:1-13)	Jesus' temptations in the wilderness.
M. as Spirit	(4:14-32)	Jesus reads from Isaiah in the synagogue, and passes through the midst of them unseen.
M. as Soul	(4:33-44)	Man with "a spirit of an unclean devil" healed. Peter's wife's mother healed. Jesus heals the multitudes.
M. as Principle	(5:1-11)	Jesus teaches from a ship. The miraculous draught of fishes.
M. as Life	(5:12-15)	A leper healed.
M. as Truth	(5:16)	Jesus prays in the wilderness.
M. as Love	(5:17-26)	Man sick of the palsy healed.

GOSPEL OF LUKE

PRINCIPLE

- Scientific Christianity demonstrates itself as the birth of the new-old idea of salvation
- P as Mind Principle demonstrating itself constitutes the scientific system of metaphysics.
- P as Spirit The birth of the divine idea is seen first in spiritualization.
- P as Soul The divine demonstration brings through "conception unconfined" the promise of the Saviour.
- P as Principle The demands of Principle obeyed result in the divine man.
- P as Life The timelessness of the divine demonstrating.
- P as Truth In the divine demonstrating, manhood is that which is about the Father's business.
- P as Love In the divine demonstration, every detail is cared for, and all periods are united in the design of Lo.

MIND

- The metaphysics of the parent Mind.
- M as Mind The divine demonstrating is always in the realm of Mind, making man independent of matter.
- M as Spirit In the parent Mind, idea is spiritual.
- M as Soul The demonstration of divine idea establishes the rule of Soul by rebuking sense and obliterating animal nature.
- M as Principle The activity of divine idea is shown to be on a scientific basis.
- M as Life The activity of divine idea touches the human at all points, is infinitely willing and available, and lifts the human concept out of mortality.
- M as Truth Man as conscious communion with the parent Mind.
- M as Love As man is seen to be "the full representation of Mind," sin is blotted out.

PLAN - continued

SOUL

So. as Mind	(5:27-35)	Call of Matthew. Jesus eats with publicans and sinners.
So. as Spirit	(5:36-39)	Parables of new cloth and new wine.
So. as Soul	(6:1-19)	Jesus and the sabbath. Man with withered hand healed. The twelve disciples chosen.
So. as Principle	(6:20-49)	The beatitudes. Blessings following from true brotherhood. The beam and the mote. Parable of the house built on the rock.
So. as Life	(7:1-35)	Centurion's servant healed. Widow of Nain's son raised. John the Baptist's disciples question Jesus.
So. as Truth	(7:36-8:21)	Mary Magdalene anoints Jesus' feet. Parable of the sower and explanation. Parable of the candle. Jesus identifies his mother and brethren aright.
So. as Love	(8:22-56)	Jesus stills the storm. The Gadarene swine. Woman with issue of blood healed and Jairus' daughter raised.

SPIRIT

Sp. as Mind	(9:1-6)	The twelve given authority and sent forth.
Sp. as Spirit	(9:7-17)	Jesus feeds the five thousand.
Sp. as Soul	(9:18-45)	Peter identifies Jesus as "the Christ of God." The transfiguration. The epileptic boy healed.
Sp. as Principle	(9:46-62)	Who shall be greatest? Jesus sets his face to go to Jerusalem.
Sp. as Life	(10:1-24)	The seventy sent out. Jesus upbraids unrepentant cities. The seventy return with joy.
Sp. as Truth	(10:25-29)	"How readest thou?" The two great Commandments.
Sp. as Love	(10:30-42)	The good Samaritan. Martha and Mary contrasted.

SOUL

- The demonstration of the one compound identity.
- So as Mind Soul gathers into the one divine identity every real quality and characteristic.
- So as Spirit The incompatibility of Soul with sense.
- So as Soul The rule of Soul establishes man's heritage of freedom, and demonstrates identity as the law of enablement.
- So as Principle Identity as the practice of scientific relationship.
- So as Life Identity demonstrates the fatherhood of God individually.
- So as Truth Identity as the compound idea, with manhood and womanhood balanced in each individual.
- So as Love The summit of divine identity is womanhood.

SPIRIT

- How the divine nature is demonstrated.
- Sp as Mind Reflecting the parent Mind is demonstration over matter.
- Sp as Spirit Pure reflection proved to be the very substance of man's being.
- Sp as Soul Reflection of the divine identity transfigures man.
- Sp as Principle The natural, impersonal reflection of Spirit is both proof and disproof.
- Sp as Life Reflection of fatherhood.
- Sp as Truth Reflecting the one compound idea man means that all men's interests are collective interests.
- Sp as Love Reflection of the motherhood of Love is seen in being a Christian.

PLAN - continued

LIFE

Li. as Mind	(11:1-13)	The Lord's Prayer. The importunate friend. Parable of fatherhood.
Li. as Spirit	(11:14-54)	Dumb man healed. Jesus charged with healing through Beelzebub. Unclean spirit and seven worse devils. Sign of the prophet Jonas. Parable of the candle and the eye. Woes upon Pharisees and lawyers.
Li. as Soul	(12:1-13:35)	"Be not afraid of them that kill the body." "Who made me a judge or divider...?" Parable of the rich fool. "Take no thought..." Parable of the coming of the Son of man. Parable of the steward and his master's servants. The tower of Siloam. Discerning the signs of the times. Parable of the barren fig tree. Woman healed after eighteen years' bondage. Parables of the mustard seed and of the leaven. Jesus laments over Jerusalem.
Li. as Principle	(14:1-15)	Man healed of dropsy. Parable of the ambitious wedding guest.
Li. as Life	(14:16-35)	Parable of the great supper. "if any man...hate not his father..." Bearing one's cross, and counting the cost.
Li. as Truth	(15:1-10)	Parables of the lost sheep and of the lost coin.
Li. as Love	(15:11-32)	Parable of the prodigal son.

TRUTH

T. as Mind	(16:1-12)	Parable of the unjust steward.
T. as Spirit	(16:13-31)	"No servant can serve two masters." The rich man and Lazarus.
T. as Soul	(17:1-37)	Forgiving your brother. Parable of service. Ten lepers healed. Coming of the Son of man and the last days.

<u>LIFE</u>	The demonstration of infinite fatherhood.
Li as Mind	Fatherhood operates as infinite provision as we make demands upon it.
Li as Spirit	Demonstration of divine fatherhood proves the consistency of Spirit.
Li as Soul	The living of Life disembodies the body.
Li as Principle	The living of Principle demonstrates the equity of Christianity.
Li as Life	What are <u>you</u> prepared to do about it?
Li as Truth	The demonstration of fatherhood maintains the wholeness of the compound idea man.
Li as Love	Fatherhood fulfilled in motherhood.

<u>TRUTH</u>	Manhood is employment of the divine idea.
T as Mind	The demonstration of manhood is the utilization of all the faculties of Mind.
T as Spirit	The demonstration of manhood involves the spirit and ethics of Truth.
T as Soul	Manhood found in employing one's services for man's sake.

PLAN - continued

(TRUTH)

T. as Principle	(18:1-17)	Parable of the unjust judge and importunate widow. Parable of the publican and the Pharisee. Jesus blesses the little children.
T. as Life	(18:18-34)	"what shall I do to inherit eternal life?" Jesus foretells his death and resurrection.
T. as Truth	(18:35- 19:48)	A blind man healed. Zacchaeus converted. Parable of the pounds. Jesus enters Jerusalem on a colt. Cleansing of the temple.
T. as Love	(20:1-38)	Jesus' authority questioned. Parable of the wicked husbandmen. The stone which the builders rejected. "Render unto Caesar..." Instance of the woman with seven husbands.

LOVE

Lo. as Mind	(20:39- 21:4)	"How...is Christ David's son?" The widow's mite.
Lo. as Spirit	(21:5-38)	The coming of the end of the world. The coming of the Son of man.
Lo. as Soul	(22:1-65)	Preparation for the Passover. The last supper. Jesus prays in Gethsemane. Jesus' betrayal and arrest. Malchus' ear cut off and healed. Peter's three denials. Jesus mocked.
Lo. as Principle	(22:66- 23:56)	Jesus before Pilate. The crucifixion. Joseph of Arimathea.
Lo. as Life	(24:1-12)	The resurrection morning.
Lo. as Truth	(24:13-35)	The walk to Emmaus. "beginning at Moses...he expounded unto them in all the scriptures the things concerning himself."
Lo. as Love	(24:36-53)	Jesus appears to the eleven. "Then opened he their understanding, that they might understand the scriptures." The ascension.

TRUTH continued:

- T as Principle Manhood demonstrated as the constant utilization of the divine consciousness.
- T as Life Manhood demonstrated in the employment of Life.
- T as Truth Through utilizing pure consciousness, man is a transparency for Life and Love.
- T as Love The demonstration of manhood is to accept the purpose of Love.

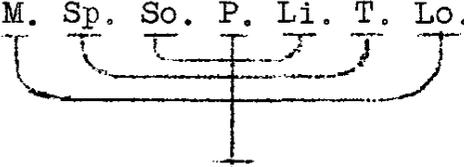
LOVE

- Divine motherhood demonstrated universally as "conception unconfined."
- Lo as Mind Motherhood demonstrated through love for the universal idea.
- Lo as Spirit Love's universal fulfilment comes through spiritualization of all things.
- Lo as Soul The demonstration of motherhood resolves conflicting interests, and translates betrayal into loyalty to Love's purpose.
- Lo as Principle Universal motherhood demonstrated on the basis of Principle.
- Lo as Life Divine motherhood demonstrated in individual resurrection.
- Lo as Truth Divine motherhood reveals the man of all the ages.
- Lo as Love Divine motherhood demonstrates Love universal and triumphant.

	THE WORD	CHRIST	CHRISTIANITY	SCIENCE
DIVINE SCIENCE	LIFE	TRUTH	LOVE	DIVINE PRINCIPLE LOVE
	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
ABSOLUTE CHRISTIAN SCIENCE	LIFE TRUTH LOVE	TRUTH LIFE LOVE	LIFE LOVE	TRUTH LOVE
CHRISTIAN SCIENCE	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE	PRINCIPLE SOUL LIFE SPIRIT TRUTH MIND LOVE PRINCIPLE

The following abbreviations have been used in referring to the writings of Mary Baker Eddy:-

S. and H.	Science and Health with Key to the Scriptures.
Misc.	Miscellaneous Writings.
Ret.	Retrospection and Introspection.
Un.	Unity of Good.
Pul.	Pulpit and Press.
Rud.	Rudimental Divine Science.
No.	No and Yes.
Mess. '00.	Message to the Mother Church, 1900.
Mess. '01.	Message to the Mother Church, 1901.
Mess. '02.	Message to the Mother Church, 1902.
Hea.	Christian Healing.
My.	Miscellany.

THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
MIND wisdom	PRINCIPLE the divine One	PRINCIPLE demonstrating	M. Sp. So. P. Li. T. Lo. 
SPIRIT purity	LIFE eternality of the ideal	MIND the parent Mind	SOUL and LIFE the way of Life defined
SOUL spiritual understanding	TRUTH the divine ideal revealed	SOUL identity	SPIRIT and TRUTH Truth calculating through Spirit
PRINCIPLE spiritual power	LOVE the fulfilment of the ideal	SPIRIT reflecting	MIND and LOVE all-inclusive Love
LIFE love	SOUL translation	LIFE fatherhood	PRINCIPLE omni-active fundamental system
TRUTH health	SPIRIT substantiation	TRUTH sonship & brotherhood	
LOVE holiness	MIND manifestation	LOVE motherhood	

TALK ONE - SUNDAY, AUGUST 30th. 1953

Spiritual Counterpoint

I wonder if you have all found this rather a complex Gospel? It is not easy to find the thread of Luke's story, - at least that was my experience. I think that this difficulty is because we have been accustomed to looking for a single thread running through the subject we are taking. When we take Matthew or Mark or John a single line of thought illuminates the story, but when we come to Luke - Christianity - it is quite a different proposition, because in Christianity we are listening to two things at once. We are listening, as it were, to music played with two hands. If, like myself, you know nothing about music, you can listen to what one hand is saying but you can't hear the other; in following the melody one loses the subtle and essential undertones and harmonies of counterpoint. And when you come to Luke, who tells of Christianity, which is the blending of the Word and the Christ, it's really the same thing, - it's spiritual counterpoint; so to get the value and the sense of it we need to be listening to both sides at once.

Now if that sounds a bit frightening at this point, it's really quite simple when we come to the text. If we can bear in mind this "two hands" idea, we will find that the story is so much simpler than perhaps it looks at first. To take a homely illustration: suppose you want a cup of tea and someone else has already made the pot of tea, and they offer you a cup. You have sought, they have found; then your two desires combine in that action of give and take where they give you the cup and you receive the cup from them. That mutual activity where it takes two to achieve something corresponds to Christianity. In that transaction of the giving and the receiving of the cup there are two things going on, which appear to be one activity; really it is one activity seen from two directions, blending or merging at one point. And that is what Luke is going to show us in his Gospel. He presents Christianity as the blending of the Word and the Christ, as the merging of the human need with the divine fact which meets that need. The two things are Christianity in its demands on the individual, and Christianity as a universal demonstrating which takes place anyway, despite you and me.

Luke the tough-tender

I expect you have all thought in regard to this Summer School, "Ah, Christianity, that's going to be beautiful and warm and comfortable!" - and then maybe in reading the Gospel we have had rather a shock to find that Luke is so tough in his demands, so uncompromising in what he expects of the human who is learning to be spiritually-minded. And yet with his toughness there is a great tenderness. I feel, in a word, that Luke is the tough-tender Gospel because he combines the two approaches. The toughness is the uncompromising demand of Life which demands that we lay down the mortal concept in order to see what Life is; and having accepted that, we reach the tenderness which is the fruits of Love, where we reap the benefit in what we call demonstration.

Here is a reference which gives us that tone. "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being" (S. and H. 40:31-7). "The nature of Christianity is peaceful and blessed..." Now that is very lovely; and then there follows, "but..." Generally we are taught to beware of "buts." This however is a very necessary one. Mrs. Eddy is making the point very plain that the nature of Christianity is indeed peaceful and blessed, but in order to experience that blessedness we have to win it. We have to earn our way there, and we earn our way there, as she says, through our joys and triumphs as well as through our sorrows and afflictions. That is the tough-tender combination which is Luke's approach to Christianity and illustrates his counterpoint.

Incidentally, I am awfully thrilled to see many of you people with us who have come through deep waters to get here. That's wonderful, because if you come through hell and deep water to get somewhere you really achieve something through your experience, - you win the fruits. What you gain in the face of tribulation you really value. That is really the message of Luke's Christianity. You reach the peaceful and blessed part of the statement through sticking to your guns and coming through.

Now you see that that statement on p.40 brings in the fruits of Love, the demonstration of Love, which is attained through the laying down of the mortal concept, which is the characteristic of the synonym Life. So you get there the synonyms Love and Life, Life and Love. Some of us have put in that sort

of study which enables us to understand that Life and Love indicate Christianity in absolute Christian Science, and some of us have not yet put in the work that would make that plain. And so I thought that for a start I would just talk generally about Christianity as it comes to us in scientific metaphysics, and then this concept of Life and Love will fall naturally into place in our consciousness.

Let us consider this big chart here. (See p.ix.) It simply lays out in sequence the synonyms as they come to us in the Word order, in the Christ order, in the Christianity order, and as they appear when presented in Science.

The Word

Now let's think of the Word. It's the divine Word, it's "And God said, Let..." The divine presentation of itself, the divine revealing of itself, comes to us first with the breaking of the light and it says to us, "I am Mind, I am not to be found in matter, I am to be found in idea." Mind presents itself as the great Cause and starts to dissolve the density of material thinking. And then that light dawns or breaks a degree further and it comes to us and it says, "I am not simply Mind in the sense of mentality, but I am spiritual mentality, I am Spirit." And that "I am Spirit" message weans us away from a love of material things, a desire for material things and a desire to make Spirit co-operate with matter. So wisdom leads us to purity. Then that dawning spiritual sense becomes something real, tangible, solid, something within, something subjective to us, and we call it spiritual sense or spiritual understanding, where we know that we know, and that's the synonym Soul. Next the idea of God unfolds further and it shows us that what is going on is nothing whatever to do with us, it is a case of "the Father that dwelleth in me, he doeth the works" (John 14:10). So Principle is the next office in this unfoldment. It's Principle declaring that the one power, the one factor, the one impulsion behind this story is the divine One, and as we apprehend that Principle it expresses itself in our experience as what we call spiritual power.

Our thought has now risen to accept something of the loveliness of that fact. We touch something of the Life which is God, but at that moment of touching the Life which is God, we are also forced to see that we have to let go of all the baggage of mortal belief, otherwise our hands are not free to grasp the Life divine. Hence Life comes to us as love indicating the love which is so grateful for the facts of God that it loves accordingly to lay off all the pride, egotism and private existence which would otherwise

encumber us and prevent our progress and our vision. So we touch Life, - we accept Life as the gift of God. "Herein is love, not that we loved God, but that he loved us" (I John 4:10). And then the message unfolds further until we see the whole picture that has been unfolding to us constitutes our consciousness, it constitutes the whole of our being. That divine consciousness, or health of outlook, is what makes us man in the image of Truth; it's the man who is the image of the whole Truth. Man is there by implication, - it's not the word "man," - but it is the essence of man in the Word. Finally, the story unfolds to its own fulfilment so that we can see that the design and purpose of infinite Love has been right from the beginning that the idea should know Love. The purpose has been that our seeking and our spiritual desire, and our inward conviction, our obedience to the demands of Principle, our love for laying down the mortal, and our whole consciousness should be found to be simply in accordance with the design and purpose of infinite Love. And so we call that holiness because it is something quite irresistible. Du Nouy uses that wonderful word 'telefinalism,' meaning that it is the irresistible magnet at the end of the road that draws along all our stages of progress so that the final conclusion is quite inevitable. We kick, we struggle, we resist, but the final awakening to find ourselves in Love is quite unavoidable, and so holiness is the purpose of Love in the Word.

The Christ

Then we come to the Christ, and the Christ takes up the message of the Word and shows it from the divine standpoint. What is the message that we found? Well, in the Word we found that it wasn't really our seeking that achieved anything, it was the fact that Principle is Life, Truth and Love which caused us to seek at the beginning. Therefore the Christ sequence starts with Principle, Life, Truth, Love because that was the message we won in the Word. And so the Christ order begins with Principle, it starts out with the divine One interpreting itself, unfolding itself, declaring itself, translating itself, making itself known, making itself felt, making itself available, making itself practical. And then in quick succession we see the nature of that divine Principle, the essential nature of God, which is Life or Father, Truth or Son, and Love or Mother. It is a simple statement that the nature of Principle's Christ is, as it were, the divine trinity, - the ideal forever fresh from its Father, the ideal itself always revealed, and the ideal having always fulfilled its mission, even before it seems to have been born in our human experience.

Then because of the great fact that God has a Christ, that divine ideal reduces itself, translates itself, comes to the point

where it makes sense, and it does so at the focal point of Soul. Soul translates this divine appearing so that it becomes definite, clear and certain, translated from the divine to the human, from the absolute to the relative. And not only that, it becomes so definite that we begin to find our identity at that point as the very Son of God, and at that point Soul establishes us as the Son of God and simultaneously Soul operates as the fires of the Holy Ghost to burn up what we are not. Then at the point of Spirit, that wonderful vision is realized, it's made real, it's made substantial. It substantiates itself at that point simply because there is no longer an alternative proposition, no more dualism in consciousness. There's only the one, there's only the spiritual that is valid for us at that point. In a sense, it is one's own birth beginning to appear. Finally at the point of Mind we see that that whole divine message, that divine incoming, comes as the power of idea, as the manifestation of all that God knows about His ideal. It's all held in Mind, at the point of Mind, and there man is found to be the "image in Mind, the immediate object of (God's) understanding." So there Mind manifests the Christ. It manifests the allness of Mind and the nothingness of matter.

Maybe this is very familiar ground to some of us, and we have heard it many times, but we need to go over it again so that the Christianity sequence will be alive to us.

Christianity

Now we come to Christianity, reading it like the others from top to bottom. The Christ sequence crystallizes into the message that Principle manifests itself as the Mind of Christ. Principle and Mind. Christianity takes up the story at that point, and says that this Christ-Principle demonstrates itself as metaphysics, as idea, as the Christ-idea, and at once the tone is set for Christianity, as being harmony, or demonstration, or activity, or right relationship in the realm of idea and having nothing whatever to do with matter. We all know that harmony on a human basis, or anything lovely or desirable on a human basis, doesn't stand the strain, whereas on the basis of divine idea its possibilities are limitless. Hence Christianity starts with Principle, Mind, and it tells us that from everlasting to everlasting there is but one factor, and that is the divine Principle, the infinite One, and that Principle demonstrates itself systematically, harmoniously, all-powerfully, and it does so in the realm of idea, in metaphysics. And so Mind at that point comes in and says that that realm of idea is all contained within the matrix of the parent Mind. Every one of those ideas has its proper place, its proper relation, its proper function, within the parent Mind; not within human mentality,

not within a book called Science and Health, not within a consciousness called the mind of the student, but within the parent Mind. And then this declaration of Principle's demonstration comes further, and Soul now shows that within that parent Mind every individualization of the infinite idea has its own perfect identity, has its own mission to fulfil, its own divine selfhood, because its nature is completely identified with that of its Principle. As it is an idea of Soul it is complete, it is gathered, all its constituent elements are present to bless it; and because it is an idea of Soul it is a self-conscious idea of Soul, and therefore it knows its own completeness. It knows its own infinite satisfaction. It knows its own fulfilment, it lacks nothing, it desires nothing, it yearns for nothing. And so we put there "identity" because identity appears at its fullest point in Christianity.

Now identity is explained in the next term in Spirit, because really to be what is meant by identity, each idea needs the contribution that is reflected to it by every other idea in the parent Mind, and it needs also to reflect outwards to every other idea in the parent Mind its own beauty, its own form, its own mission, its own message, in order to express itself. So identity is explained or illustrated at the point of Spirit, where this demonstration of Christianity takes place, by showing that all that is going on really is the reflection by the idea of its Principle. Now the moment we see that the nature of the idea is to reflect its Principle, it follows that what is true about one idea is true about every other idea. Therefore by implication we must all be reflecting or supplementing every other idea in the whole universe. So the term reflection gives a wonderful sense of radiation throughout all space, both to us and from us, individually speaking.

In a more fundamental sense, that tone of reflection is not merely what takes place in the individual idea or between individual ideas: basically reflection describes how the divine Principle of Christianity is reflecting itself, how it is expressing its own nature, how it makes its own nature near and clear and dear to itself, and incidentally as it does so it constitutes you and me. What is this divine nature which is being reflected? Well, the threefold essential nature of God is Life, Truth and Love, which in the Christ we saw was Father and Son and Mother. But when that divine nature is expressed or reflected (the tone of Christianity) it becomes quality - fatherhood, sonship and motherhood. In the Christ we have "quantity" because it is the divine One, but in Christianity there is no quantity, it's all quality. Everything in Christianity is qualitative, and through dwelling on that idea of qualitative we gain a sense of infinite reflection of the qualities of God. Man is found in quality; man finds himself in quality. So how does Life express the quality of Life? Well,

Life is that which is, it is that which gives life, which loves to give life, which initiates life, and so the reflection of Life or divine fatherhood is simply the reflecting in manifold ways of that fact of Father.

Then in Truth where that one Son of God becomes qualitative, it is better to say brotherhood than sonship, because it is a collective quality and not simply a personal one. It is collective, and so the one Son becomes the fact that everyone in my universe is that one Son, and I can't be the Son without his contribution, nor can he be the Son without mine. And so that brotherhood is not simply "live and let live," but "live and help to live - or you don't live," so to speak. Without helping your world to be itself you are not really being yourself, yourself! So sonship becomes brotherhood, bringing in all those mutual words - mutual love, regard and respect, mutual give and take, mutual exchange, and so on.

Finally, in Love, the divine Mother is reflected through motherhood. Remember that the whole tone is the divine Principle demonstrating its own divine nature, so here it's motherhood expressing itself; but what that means to you and me, if it is to be real and not just words, is that this quality of motherhood is to be taken into consciousness and then expressed. We need to have a sense of the motherhood of Love which then forces us to give effect to that consciousness, to long to mother our world, and (just as important) to long to let our world mother us. Funny how we don't like being mothered, isn't it? Because it is the most wonderful thing in the world, the carnal mind often twists it into something that isn't so lovely. But reflecting motherhood is to mother our world and to let our world mother us, and in that way we fulfil the glory of the one infinite motherhood, and without doing that we don't really know what motherhood is all about.

The Orchestra Illustration

It might be a help if I tell you of what seems to me to be an illustration of the Christianity order in human experience. You can think of all sorts of things that illustrate the Word, because almost everything we do takes place in that order. And in the Christ you get a clear sense of how the divine coming irresistibly comes to the point of the Mind of Christ. But when one comes to Christianity, as we saw earlier it's not just one thing happening "that way," (i.e. Principle, Mind, Soul, Spirit, Life, Truth, Love); it can only happen "that way" because it is also happening "the other way," (i.e. Life, Truth, Love, Spirit, Soul, Mind, Principle). No one can give you a cup of tea unless you will accept it, and you can't accept a cup of tea unless somebody is giving it to

you, can you? And so Christianity involves both directions. It involves both the individual demonstrating his Christ-Principle, as well as the universal demonstration of Life, Truth and Love demonstrating itself as the individual. They merge, they blend, at the point of man. Now we are going to consider those two directions all the way through this week because the way Luke brings in both sides of the picture all the time, like counterpoint in music, is quite incontestable. It seems to me that Christianity is like music. Supposing we think of an orchestra; that orchestra is going to demonstrate or give an illustration of music. We start with Principle, which is really music itself, but in human experience it might be the conductor standing in front of them and telling them the system and the rhythm and the order and the government of the way they are to demonstrate this particular piece. Mind might be the individual instrumentalist. Each one is an intelligent player who understands his music and he understands his Principle; he is in intelligent accord with his Principle, - which is both the conductor and the music. At the point of Soul we see that each one of those instrumentalists knows his job and he is there solely for the sake of playing his instrument to perfection, not because he is a well-known player, or because he's this or that. The only reason for his being there is that the instrument in his hands shall give of its best. So we have the identity of each player merged with that of his instrument. Then at the point of Spirit we see the nature of the instrumentalist expressing itself as the music is played. What is the nature of a violinist in an orchestra? Simply to let his violin express the music that is written for it; and not just for himself and his own edification, but so that it shall blend with and supplement the contributions from every other member of that orchestra! It is not to be solely for the other players to recognize a beautiful chord, but so that the whole piece shall be a glorification of the principle of music, - so that the conductor shall say, "That's right."

Now how does that reflection take place in playing? He has to express fatherhood; in other words, he has to take the initiative. Very often in a symphony one instrument leads with a theme and then the others take it up and it multiplies and expands, and wonderful things happen with that theme. But someone initiates it, and in our illustration of Christianity that would be where each one accepts the responsibility of leading off along the proper line that is written for him; no hesitancy, no coming in late, no dropping his piccolo or anything like that, but always being on the dot, always being ready to start out from now, and, above all, to give a lead to the other fellow. That is accepting the demands of fatherhood. Of course, as we saw earlier, the whole performance is the activity of the principle of music, and

the instrumentalist is simply that which obeys that principle. He can only take that initiative because it is in his score, and it is in our divine score in Christianity that we reflect the initiative of Life. Fatherhood is found in accepting that initiative. In human experience we often find that somebody can't do something because we have not done what we should have done first. It is like driving a car in traffic: if Joe Bloggs doesn't get out of the way the other people can't get through; and so it is in music, and so it is in life. Fatherhood is that acceptance of the demand of Life to be on the dot, to seize the opportunity; and then one becomes a father to the other fellow's need and opens the way for him.

Next, in Truth or sonship that individual reflection now becomes collective reflection; there may be a number of instruments all playing together in unison or in harmony, making chords. The chord is the symbol of the collective. A single note struck on the piano hardly constitutes music, even two perhaps may not be very musical, but when there are several together, not for the sake of what each one is doing but for the sake of the chord, - the ensemble, - then you get that sense of sonship which now becomes brotherhood, the collective joy, the collective demonstration of music. Each individual's contribution serves the compound whole.

And finally when you come to Love, that individual reflection of the nature of music which blended into the collective demonstration now becomes fulfilled and glorified in the universal demonstration of the nature of music, where everyone can feel that the purpose of what they are doing is simply to round out and to glorify the music which is forever coming forth from its divine source. Also, from our individual standpoint, that motherhood tone is where perhaps one instrument is playing its little bit and the score says that another instrument has to come and help him along. That would be motherhood, to fill him out a bit, to amplify and bring out the best, to make his contribution more rich, more lovely, more worthwhile, more satisfying, to make it less of a lonesome individual effort and more of an integral part of the whole.

The Inversion Order in Christianity

Now perhaps those of you who are musically-minded will find technical faults in that analogy, but do you feel that broadly it illustrates the Christianity order, from the standpoint of the individual? Yet following out that line of thought covers only one aspect of what is happening. We should also look at it from the standpoint of our actually playing music, and this will illustrate what we call the inverted order in Christianity. So we all sit

down and start playing, and as we play we begin to realize that the very thing we are doing is a demonstration of relationship, a demonstration of the music of the spheres, - of Life, Truth and Love; it is a give and take, a relationship, a harmony. And then from the point of actually playing music (or of actually living a Christian life) we look back towards our Principle and we ask, "What are we doing?" And as we analyse it we see that all we are doing (here's the Spirit tone) is to reflect the nature of music, to express the nature of music in the most musical way we know. We each reflect the nature of music in our own definite way, (tone of Soul), in accordance with our own identity, in accordance with our own mission. We are each doing our best because we love to do our best for the sake of the collective good. Then thought would go back to the tone of Mind, and we should see that each of our contributions is a numeral in the realm of music; it has its place in the realm of music and not in me as the player. We discern our musicianship as musical intelligence at work. And finally we might see that all we are doing together in playing our instruments is simply to be in accord with the Principle of music. Our playing is based upon Principle and returns to Principle.

If we read Christianity in the Glossary order of Principle, Mind, Soul, Spirit, Life, Truth, Love, - and that's a legitimate way, - it is really analysing the mechanics of Christianity. It is reading from statement to proof. But when we take Christianity the other way, in the "inverted" order, - which is equally legitimate, - where we start with Life, Truth and Love and trace back the demonstration to the Principle from which it really proceeds, that would be what we call proof leading back to statement. Now it is clear from our picture of the orchestra that if we start out from Principle, Mind, Soul, Spirit, Life, Truth, Love, that is the individual way of looking at it. One is saying, "Now, what have I to do to demonstrate my Christ-Principle?" It starts in the individual and finds itself later at the universal; whereas if we read it the other way, and starting with Life, Truth, and Love read it all back to Principle, - trace everything back to Principle, - then we are starting with accomplishment, starting with something done, starting with a harmony already established and demonstrated. From there, we ask, "What's been going on?" And that is proof leading back to statement. Is that clear?

Mr. Doorly's Lay-out

That brings us on now to consider why Mr. Doorly laid out the Gospel of Luke in the Christianity order "backwards," - only it isn't backwards, it's simply the other way. There's no backwards

or forwards in Christianity: it always requires both aspects. It is like a tram which has a driver at each end, and you can't tell really whether it is coming or going. It just is. Now when Mr. Doorly gave us Luke laid out in this way, he took it, as you remember, in the "inverted" order, from Life, Truth and Love, leading back to Principle, and even then it was further subdivided so that it gave us the fourfold picture of the matrix. Now that was in 1949, and that year his Oxford Summer School talks were all from the standpoint of absolute Christian Science, in which Christianity is characterized by Life and Love. I have a feeling, however, that had he talked about Luke in earlier years, he would not have given it us in that order; as it was, his 1949 standpoint was the highest he knew; and he had to give it to us like that. It seems to me that it would be a mistake for us to try to jump into that standpoint and to see Luke to-day from where Mr. Doorly was, when we have not yet fulfilled the earlier demand of learning what Christianity is in its simpler form.

To continue on a personal note, I can see that why so many of us get stuck over problems is because we are trying to be Scientists before being Christians, and the result is a form of Science that is words only, - un-lived, and divorced from daily life. So let us be wise enough to see that the Christianity Mr. Doorly presented in 1949 was the fruits of forty-seven years in the practice, and that the practice begins with the individual demonstrating what he understands of God in daily life.

To put the distinction shortly, the way Mr. Doorly presented it was Christianity demonstrating itself as man; whereas this week will emphasize the other side of the picture, - the individual proving his Christ in Christianity. As a matter of fact, if our spiritual sense is quickened, we shall hear both aspects simultaneously.

There is one other point to be considered while we are thinking of Mr. Doorly's work, and that is the question of whether there is or is not a basic, fundamental spiritual order in these Gospel lay-outs which we should not alter. This is one of those very deep questions that has no snap answer. Broadly, the situation is that the order is not in the Gospel; but spiritual sense to-day can discern the spiritual standpoint from which the original was written, and if we are sufficiently cultured in these things we can recognize an authentic lay-out as being wholly in keeping with the spirit of the original. Once again, it is like a piece of music: the music is written for all time, but different players may give that piece a different interpretation (and rightly so) provided they do not violate or trespass upon the underlying spirit of the composition.

You see, at heart it is a question of discipline. It is only after we have first disciplined ourselves to the fundamentals of any subject, that we may then take liberties and be individualistic in our interpretation. Without that discipline, one's individuality is merely personality - a subjective performance based on the little ego and not on an understood principle. Mrs. Eddy says that "thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom..." (S. and H. 552:19-21). In the same way, divine wisdom appoints the Word as our first study, in order to educate human thought out of personal sense, before the Christ is truly made our own subjective state of consciousness.

To return, then, to our lay-out of Luke: our studies show us that Christianity is to be considered in both directions, and we recognize that the way Mr. Doorly talked about it was as authentic as could be, from that standpoint. But we also recognize that while his 1949 Reports are the most profound and wonderful thing the world has ever seen since Science and Health was written, none of us is at the point where he can really grasp the significance of his sense of those four Gospels; they are so deep, so enormously deep, they are just a mine of spiritual treasure. And so I feel it's more Christian that we should take Luke laid out in the simpler order and you will see how the text falls quite naturally into the familiar mould of Principle, Mind, Soul, Spirit, Life, Truth, Love, each main tone having seven sub-divisions as usual.

The Attitude of Christianity

Now let's just consider another thing in Christianity before we get to our text. Why does the order come, Principle, Mind, Soul, Spirit? Well, Christianity is the taking up of the Word and of the Christ, and in the Word, if we are thinking in terms of the first three synonyms, Mind is the important one, because the whole thought in the Word is "Let there be..." "God's creative mandate was, 'Let there be light'" (S. and H. 556:19). Hence in Christianity the first thing that Principle is demonstrating is Mind - the power of the Word. Now in the Christ, still thinking of those three synonyms Mind, Spirit, Soul, the important synonym is Soul because it is the focal point of translation; it is the point where the divine infinitude is reduced to be real and tangible and useful and understandable by you and me; it is where the Son of God comes to us as our own identity. So the Christianity order begins Principle, Mind, Soul, because it is demonstrating Mind from the Word, and Soul from the Christ. How can it be demonstrated now, except through spiritualization of thought and word and desire and act? It must be through Spirit. Spirit gives

us that wonderful tone of "the limits are off," and this divine activity is taking place everywhere at once, throughout all space, throughout all time. So we find Spirit to be the focal point in the Christianity order. That's why in this Gospel there is so much of the tone of reflection, and why, when we meet the phrase "in the midst" in Luke, it is bringing in the sense of Spirit because that is in the midst of the order of Christianity. "In the midst," in another context, of course, is the centre of the candlestick and it stands then for Principle. It all depends on the context, the standpoint, on where you are, and how you are looking. So often we fail to appreciate or to understand what someone is saying simply because we don't see their standpoint, and it is so easy to disagree quickly when on second thoughts we could say, "I see what you mean, I was wrong, I get it now." And all the time in Christianity we are going to see that what really counts is standpoint or attitude. That just comes up again and again in the text. Christianity is the attitude with which you do things - it's attitude.

Students often say, "I would like to give up my business and go into the practice," or "I would like to do this, or that, if only..." But in Christianity the answer is it doesn't matter what you do, - it is the attitude with which you do it that counts. It doesn't matter whether you eat big meals or whether you eat nothing at all. It doesn't matter whether you make much money or whether you don't; the thing is, your attitude in those activities will determine which way you'll go. In Christianity it is extremely difficult to give anything like advice or to suggest what someone else ought to do, because Christianity is the attitude of the individual in demonstrating his Principle. One can see and appreciate how somebody else does it, like those instruments in the orchestra. The viola might say, "Oh, I love the 'cello going umpa, umpa, umpa, but I can't do that, it isn't in my score." And if it isn't in your score it would not be right for you to try, as you would simply throw the whole orchestra out of gear. And so in Christianity do be honest and adopt the attitude that is right for you to-day. Tomorrow another attitude will unfold for you, but be sincere and accept what is right for you at the moment. We cannot adopt someone else's way of life as our own standard. I feel that is so important. In Christianity there can be no dictatorship, no "ought," no uniformity on a personal basis; a lot of frustration follows from trying to go at a pace which isn't honestly one's own; so let your life be a demonstration of how you express Principle in the way that's natural to you. In the long run, if we are all honest like that, we'll find that we all see eye to eye and we all agree, and your contribution blesses mine and mine blesses you, but not unless we are all first honest about our own attitude. So, you see that Spirit is the focal point of

Christianity if we are thinking of Christianity in an individual or approach way.

Life and Love

Now let's think of the other side of the candlestick in the Word and the Christ and Christianity, namely Life, Truth and Love (See chart on p.viii). In the Word the absolute essence is Life, Truth, and Love; it's simply the climax reached by ascending thought after it has passed the point of Principle. After you have passed Principle the whole universe opens out for you as Life, Truth and Love or the threefold essential nature. But in the Christ, where the attitude is different, the emphasis is on the divine ideal coming forth from God, coming to the point of the Mind of Christ where every man can know and understand and prove, and therefore the emphasis is on Truth or the divine ideal, forever manifesting itself. Life and Love are there, of course, to initiate it and to fulfil it, - the divine ideal God-fathered and God-mothered, - but Truth comes first because of that attitude. Then when you come to Christianity, Life and Love appear alone, and Truth as a word on paper has disappeared, although it's there by implication. Now nobody invented that chart. We just find that if we study all Mrs. Eddy's references to Life and Love that it continually takes our thought back to Christianity. Either Christianity is mentioned in the sentence or the paragraph, or the whole tone of what she is talking about is the tone of Christianity. So why does she make Christianity in absolute Christian Science Life and Love? Why not Truth? One would have thought that the demonstration of brotherhood is the thing that matters. Well, so it is; but how do you demonstrate brotherhood except by reflecting fatherhood and motherhood? To demonstrate brotherhood or the compound idea man can't be words, and so the word Truth is not there. It's scrubbed out, as it were, to show that there is no easy way of just talking oneself into the manhood of Christianity. It leaves us instead with the demands of Life and the demands of Love, and if we fulfil those demands what we have in our lap is brotherhood in Christianity, the demonstration of the one compound idea man.

"Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love" (S. and H. 26:28-32). Mr. Doorly took that profound statement as his key reference for the whole of the Gospel of Luke, and we shall do well to do the same. Let's read it again. "Our Master taught no mere theory, doctrine, or belief." Those things are words, they're the human mind; they

may even be our sense of Christian Science when it is only in the head and not yet of the heart. "It was the divine Principle of all real being which he taught and practised" - there's the essence of Christianity, - the practice of reality. "His proof of Christianity was no form or system of religion and worship" - again, no mere form, - "but Christian Science..." Why Christian Science? Because it is "working out the harmony of Life and Love." In Christian Science we work it out. (Now see chart on p.viii) In divine Science it's One; in absolute Christian Science it's that One understood; and in Christian Science it's that One understood and proved where there seemed to be two. Those three categories are not three different water-tight things; they represent the three attitudes which the student has at one time or another to his subject. They are simply three attitudes to the one subject. Divine Science is that attitude which is solely from the divine, where we find the divine statement of Being. There, the Word states that God is Life, the Christ states that God is Truth, Christianity states that God is Love, and in Science it's divine Principle, Love. Now that oneness has to be understood, which takes place in the realm of absolute Christian Science or pure metaphysics, and, to take only Christianity, we see that Love in Christianity is now to be understood in Life and Love. Before we can really understand Love in human experience and bring forth the fruits of Love, we have to begin to lay down that which is unlovely. The demand of Christianity is that through accepting Life we have to lay down our concept of man as an unlovely mortal, and then Love can shine clear. Through Life we clean the window-pane, because we thereby accept the fact of one Father; then the glory of infinite Love fills all space.

So we see that absolute Christian Science is the One understood; then Christian Science is where that One, now understood, is reduced to practice; that One understood obliterates the belief that there was ever a second factor. So in our text Mrs. Eddy makes it plain that Christian Science is working out in daily life the divine relationship of Life and Love. Always there is that necessity of working out in life-practice absolute Christian Science in terms of Christian Science; even Jesus after the resurrection came to help his disciples: he came to give them food; he came to show them how to fish properly; he came to show them that his body was unchanged; he came to explain the Scriptures to them. Now whether Jesus, after the resurrection, was in Christian Science or absolute Christian Science one doesn't know, but it was the highest imaginable human point, and yet he came to help the human. As long as we have any human concept whatever, Christian Science remains a necessity, until, "the mortal concept and all it includes is obliterated" ('02. 6:16,17).

Characteristics of Luke

Now let's turn to Luke. I hope you've all done some thinking about Luke and read the text. What are the things you notice as you read Luke through and through and through? Well, you notice that there are many references to womanhood; it is the Gospel of womanhood, showing that only woman can conceive the idea of scientific Christianity. You notice a great deal about forgiveness, more than in the other Gospels, indicating the wholeness of the compound idea man. You notice a great deal about prayer; Luke shows Jesus in prayer eight times, and there are many references to the necessity for prayer and communion, showing the close relationship between Principle and its idea. There are many references to praise and joy, characteristic of the tracing of all thought back to Principle. You notice a lot of references to Christian relationship - the good Samaritan, the prodigal son, Zacchaeus, the Pharisee and the publican, - all in the spirit of Christianity. You notice many references to what the world would call the undeserving, who come in for the fruits, showing the liberal, universal sense of Christianity. And finally you notice many places where the same thing comes in twice or even three times in the text. There are at least twenty-five points, - sometimes complete verses, - which are duplicated in Luke. The explanation would seem to lie in our musical analogy, where we saw that we are listening, as it were, to spiritual music played with two hands, - or, indeed, with a whole orchestra. The conductor hears harmonies and rhythms which we are too uncultured to notice; similarly Luke, as a great spiritual musician, saw a significance in these different standpoints which eludes our present single-track comprehension.

In Luke there are also six miracles and eleven parables which don't occur in the other Gospels, and they all have the characteristic tone of Christianity. The miracles are:-

1. The draught of fishes (5:4-11) (abundant demonstration)
2. Widow of Nain's son (7:11-18) (reflection of fatherhood)
3. Woman bowed together (13:11-17) (tracing of all evil back to "Satan")
4. Man with dropsy (14:1-6) (impersonality)
5. The ten lepers (17:11-19) (gratitude)
6. Malchus' ear (22:50,51) (forgiveness)

The parables are:-

1. The two debtors (7:41-43) (sin wiped out)
2. The good Samaritan (10:30-37) (being a Christian)
3. The importunate friend (11:5-8) (persistent prayer)
4. The rich fool (12:16-21) (life not cumulative)
5. The barren fig tree (13:6-9) (putting something into it)
6. The lost piece of silver (15:8-10) (fulfilling the whole)
7. The prodigal son (15:11-32) ("Son, thou art ever with me")
8. The unjust steward (16:1-12) (right use of the faculties)
9. Rich man and Lazarus (16:19-31) (the spirit and ethics of Truth)
10. The unjust judge (18:1-8) (constancy)
11. The Pharisee and the publican (18:9-14) (unselfconsciousness)

So there you can feel the drift and the content of Luke's thought. He is showing the necessity of always starting from Principle, of constantly tracing all thought and all cause back to Principle. He shows how conscientious obedience to Principle brings forth the fruits which we call demonstration, obliterating the mortal concept with all its beliefs in sin, penalty and suffering, and thereby opening out a way for a diviner conception of being. In that "conception unconfined" we catch the meaning of woman; the veil of the flesh fades, and there is born the man of Christianity.

Now we'll consider the text of Luke. When we come to each of the seven main tones, I'll talk first about that tone in general; then I'll give you a quick summary of its seven sub-tones; and after that we will go to the text and consider those sub-tones in some detail.

PRINCIPLE

(Chapters 1:1 - 3:38)

Scientific Christianity demonstrates itself as the birth of the new-old idea of salvation

In these opening chapters, Luke sets the tone of Principle in Christianity with his own little introduction; he explains that his standpoint is "from the very first," - from first principles; and he then goes on and presents the stories of the births, and finally traces the genealogical line right back to God. He refers in these three chapters six times to "Saviour" and "salvation," and nowhere else in all the Gospels do we find that, except for two occurrences in John. Salvation carries a strong sense of Christianity demonstrating the supremacy of Spirit, as we see in the Glossary definition: "Salvation. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed" (S. and H. 593:20-22). So Luke is clearly setting out to show that Christianity is the Christ-Principle at work, and that its purpose is universal salvation.

The first part of the Gospel is much concerned with birth. You know that it starts out with everybody having babies, - well, anyway, two of them. That is just the way Christianity begins; it is universal birth, the universal birth of the universal Saviour, the universal birth of the universal new-old idea. But that birth, although it is universal, takes place in the individual womb of consciousness; the individual acceptance of the demands of Life results in the universal birth of the fruits of Love, which is your saviour. No Gospel but Luke gives so much importance to this early nativity period, with the promise of John the Baptist and of Jesus, and the songs of praise of Zacharias and Simeon and Anna and so on. A caption for this whole opening tone of Principle could be that scientific Christianity demonstrates itself as the birth of the new-old idea. Scientific Christianity demonstrates itself as the birth of man and demonstrates universal salvation.

Now, why should birth be anything to do with Principle? Why should salvation be anything to do with Principle? Well, when we start out in Christianity from the individual's standpoint, Principle declares that the whole mission, the whole purpose, of Christianity is salvation from mortality. It shows that Principle demonstrates itself as the birth of a new idea of man, which saves from the belief that man is the sort of animal who needs salvation. We need to be saved from the belief that there

is anything to be saved. (See Un. 59:19-3.) So Principle is saying, "If you want that salvation, then go back to first principles; just go back in your thought to see that there is only one thing being born in you, and that is man." Not "a man," or "a woman," but man, Principle's man, it is universal man. Like music, there is only one thing being born and that is music. So it is in Christianity, there is only one thing being born and that is man, and in the measure that that man is born to us scientifically, of Principle, then that man is our saviour. Therefore Luke brings in that tone of salvation because it is the purpose and the dynamics of Principle in Christianity that salvation shall prove itself, that salvation shall be demonstrated, that salvation shall be born. And that's why we have the stories of the births and the references to salvation.

Now let us take a quick look at the sub-tones, and first we have Principle as Mind (chapter 1:1-4), which is Luke's own introduction. There he explains that his approach to scientific Christianity will be "from the very first" - from the divine One.

Then in Principle as Spirit (1:5-25), we have Gabriel appearing to Zacharias and foretelling the birth of John the Baptist; this introduces the necessity for spiritualization as the prelude to scientific demonstration.

Then in Principle as Soul (1:26-80), there is the annunciation to Mary, and Mary's visit to Elisabeth. The promise of salvation now assumes a certainty, and we see how divine demonstration can come only through "conception unconfined."

Then in Principle as Principle (2:1-20), Joseph and Mary go up to Bethlehem in order to comply with Caesar's decree that all the world should be taxed, and there Jesus is born. Obedience to the demands of Principle results in the divine man.

Next, Principle as Life, which is 2:21-40. Jesus is brought to the temple and Simeon and Anna praise him. The very aged and the very young are shown to be one at each moment of eternity, illustrating the timelessness of the divine demonstrating.

Principle as Truth is 2:41-52, and there we read of Jesus at the age of twelve in the temple, talking with the doctors and being "about (his) Father's business." This illustrates manhood as being in conformity with the divine requirements.

Finally, Principle as Love, the whole of chapter 3, is the ministry of John the Baptist, and Luke traces the line of descent back to God. So we see that the demonstration of divine salvation

fulfils itself in a lovelier human experience, and unites all periods in the design of Love.

CHAPTER 1

PRINCIPLE AS MIND

(vv. 1-4)

Principle demonstrating itself constitutes the scientific system of metaphysics

Now verses 1 to 4 are Luke's introduction, and it presents a picture of how the divine Principle of Christianity demonstrates or declares itself, in order, from the very first, - from first principles. Remember that Luke is writing for the Gentiles, for people who aren't necessarily concerned with Hebrew history and the Christ as it was expressed in the man Jesus. He is writing to people about events, about things that have happened, and he wants to show the connection between what people say and what they do, the connection between what people do and what they say; and so his standpoint is, "Now look, in talking about these things, we'll always go back to first principles." He refers to those who were eyewitnesses from the beginning. The Commentaries say that Luke gathered much of his material from people who were physical eyewitnesses, but it also means that he went back in his thought to the fundamental values, just as you and I are learning to trace everything in human experience right back to Principle. Mrs. Eddy states that Christianity is "the outcome of the divine Principle of the Christ-idea in Christian history" (577:16,17). Note "Christian history" - that view of man and man's experience which relates everything to the one First Cause.

That is how thought begins in Christianity. You know how it is: your thought gets cluttered up with some human problem and you can't see how you are going to work out of it; and as long as you think about it like that, you remain cluttered up. But when you say, "Well, let me go back to first principles; what is the metaphysical issue here?" then you are being like Luke and you are adopting the attitude of Principle as Mind. Mrs. Eddy says, "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached" (S. and H. 483:32-2).

- Vv. 1,2. In the first two verses Luke is stating that many writers have presented a historical Christianity, and he is now going to show Christianity not in human history but in spiritual development.
- V. 3. "It seemed good to me also, having had perfect understanding of all things from the very first..." That always sounds terribly egotistical, as if Luke knew all about it and no one else did. Actually it doesn't mean that at all, it is a mistranslation. "From the very first," means "from the top," "from above." It is the same phrase in the Greek that is used to describe the veil of the temple rent from the top, in Matthew 27:51. So Luke is telling us that he has thought and thought and thought about what was going on from the standpoint of divine metaphysics; he refers every event, every cause, every effect back to Principle to see what relation it has with the divine. No other Gospel gives such a clear and constant sense of the relation between thought and deed, and between statement and proof. Matthew, for example, gives the Sermon on the Mount in three whole chapters of solid teaching, teachings which were probably spread, in actual fact, over three years of Jesus' ministry, though Matthew collects them all together because his attitude demands it. But Luke in showing Christianity is concerned to show us the relationship between what we understand about Principle and our human experience, and therefore he takes the Sermon on the Mount and breaks it up and sprinkles it throughout his Gospel, because he is concerned to show that what we know about God constitutes our human experience. Christianity is the perpetual interplay of statement and proof, proof and statement; that's why Luke always has relationship in mind.

How often do we understand things "from the very first"? How poor we are at this wonderful exercise of Christianity! When something troubles us, instead of going back to first principles, we say, "Oh well, I wonder if so-and-so can come and help me out," or something like that, because it is easier for the human mind to do it materially than spiritually. Luke gives us a wonderful example in this divine habit of tracing everything back to Principle, and so placing Christianity on the basis of metaphysics.

"Most excellent Theophilus" (verse 3). Much has been written about Theophilus; it is interesting that in the Greek, Theophilus can mean either God-loving or God-loved; it is equally true either way. That is very proper because it ought to be both ways in Christianity. You are Theophilus when you are God-loving and are trying to work out from Principle, trying to see that you are idea in the parent Mind, that your identity is gathered and complete and satisfied because it is compound in Soul; that

your nature is to reflect that divine nature by expressing fatherhood, sonship and motherhood everywhere. That is when you are Theophilus as God-loving; you express your love for God in your love for man. But at the same time the left hand is saying that you are Theophilus in the other sense, being loved of God, - God-loved, - because that is saying, "Look, my friend, everything you do is God speaking through you, whether it is getting up in the morning, or making the tea or going out to business; whatever it is, it isn't you doing it; it is the divine Principle, Life and Love, utilizing you." Then one is Theophilus in the other sense. It may be a name that Luke coined, we don't know, but he starts both his Gospel and his Acts with this character Theophilus. I think he's just "character," and not a character.

V. 4. "That thou mightest know the certainty of those things, wherein thou hast been instructed." We've all been instructed. We've been instructed that it is better to love than to hate, that it is better to be Christian than not to be Christian, that it is better to be healthy than not to be healthy. But do we know the certainty of those things wherein we have been instructed? Do we know the difference between Christianity and scientific Christianity? That is what Luke is setting out to show. He is saying, "Yes, you're all Christians, you all love the Christ idea, that's splendid. But," he's asking, "do you really know the first principles behind it, do you know what it is based on? Do you know what scientific Christianity amounts to and what it demands?" And so he is going to show us.

INTERVAL

So you've seen how Luke begins. He starts out by showing that the necessity is to trace everything out from Principle and everything back to Principle, which is the twofold nature of Christianity. It is the left hand and the right hand. He is writing for the man who wants to be a student of Christianity from the Christ, or individual, standpoint (that is from Principle, Mind), and he is also writing for the man who is trying to demonstrate Christianity from Science, from the universal, - that is from Life, Truth and Love. This statement in Science and Health illuminates the standpoint here: "Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs. Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being" (298:20-24). A perfect picture of Principle as Mind, the introductory tone of Christianity, wherein all ideas start from God and lead back to God. How can one lead back to one's origin? One couldn't if one had ever really left; but

Christianity is like a circle: if we start from Principle and express that divine Principle as Life, Truth, and Love, then by living Life, Truth, and Love we lead up to our divine origin, which is Principle, and so the circle is completed.

Last year when we considered John, we took that story of Science in John to show something of the human and divine coincidence, to try to annihilate this gap which the human mind has between human experience and divine fact, and if we got something of the message of John we glimpsed the one Being. That is the standpoint, the attitude, of a Scientist. So this year in considering Christianity we are really taking that same attitude into human experience, and we are now going to see what it means to be a scientific Christian. As we follow this line through Luke, we will find that to be a scientific Christian demands also that we be Christian in the ordinary sense of the word. Here is a clear reference to this attitude: "Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually" (S. and H. 466:28-31).

Scientific Christianity

Luke therefore emphasizes at the start the necessity of gaining scientific Christianity and not merely having a religious belief. If you study what Mrs. Eddy says about scientific Christianity or the Science of Christianity you'll find that many a time she leads back to a statement such as, "Scientific Christianity means ONE GOD," or something of that nature. Scientific Christianity is truly monotheism, one Principle, and that one Principle is both the scientific fact as well as constituting all that's true in human experience. That one Principle is noumenon and phenomenon; it is cause and effect; it is all things to all men; that is monotheism, one God, one factor, one dominating theme, in all and through all. But that oneness has to be proved or wrought out in life-practice in the midst of an experience which seems to contain two factors, namely a good and an evil, a real and an unreal. Therefore to prove that oneness to be one, involves disproving the claim of otherness so that it falls away, and then your oneness is fully proved. To adopt the standpoint of one Being and yet have something else which one brushes aside, isn't honestly oneness. It is oneness and something. But oneness is proved when you have established both the oneness of the one Being and simultaneously disestablished, or disproved, the supposed other. It is proof and disproof, disproof and proof, which is really one thing, although we apprehend it in a twofold way. That twofold nature of Christianity corresponds to Life and Love.

Life is our individual effort to demonstrate the Christ, and Love is the universal reward which follows that individual effort. One would think, before one really gives Luke's Gospel close attention, that it would be all about the universal, but not a bit of it: it is nearly all the individual. The great emphasis in Luke, all the way through, is on the necessity of individual effort. How can we demonstrate universal harmony, universal music, universal right relationship, except we put in as individuals the effort that is required? It is because it just has to be that way that we find all the way through, first the tone of Life, - the individual effort that we put into obliterating the mortal concept; and second, the tone of Love which is the fruits or demonstration of motherhood, which is you and me anyway. But we know that it is us only in the measure that we obliterate the cloud which says it isn't.

PRINCIPLE as SPIRIT

(1:5-25)

The birth of the divine idea is seen
first in spiritualization

The Principle as Spirit section is all to do with the birth of spirituality, the forerunner of the Saviour. Salvation is born through spiritualization of thought and desire. It is being born through a lessening of materiality, (which may look like an increase of spirituality). How does Luke illustrate this? With the promise of the birth of John the Baptist to a mother who, according to the health-laws of the time, was not physically capable of conceiving. Well, it was a fine thing that that law of limitation was broken by "boundless thought" walking "enraptured." So the birth of the Saviour, which comes through virgin birth in the next tone, is prefigured by the birth of John the Baptist because he breaks one of the laws of conception. Thus through Principle as Spirit we see that salvation comes through the gradual obliterating of the mortal concept and not through grafting immortality upon mortality.

We read in Un. 31:7, "The tendency of Christianity is to spiritualize thought and action." That's what happens. You know, we are awfully like Elisabeth and Zacharias when we protest that a spiritual idea cannot be born to us because we are too old in our habits of thought, or too materially minded, or because we were not brought up in Christian Science, or something of that nature. But the tendency of Christianity is to spiritualize thought and action, and that is to loosen those limiting beliefs, to break down some of the laws which would withhold the fruits from

us. This whole tone of Principle defines the God-like attitude that brings demonstration. To demonstrate, according to Webster is, amongst other things, "to give visible evidence of," and that is the babies, giving visible evidence; giving visible evidence of the fact that man can conceive the idea of God. It's wonderful that the Christianity Gospel starts with babies, because Christianity starts with the fact that conception can be uncon-
fined, that man can bear the fruits of spiritualization, that one can be a mother to the divine idea, no matter what. "You can," is the starting point. So we begin.

V. 5. Luke is simply showing that they belonged to the priestly caste who might be expected to have been good livers and decent human beings.

V. 6. They were living in line with Principle as well as they knew how; they followed the divine order as they saw it.

V. 7. But she was going to prove that birth goes on anyway, and that it isn't anything to do with years or with physique.

Vv. 8-10. "in the order of his course" - the order of Spirit. Incense, as you know, is the fragrance of gratitude. Mrs. Eddy indicates that gratitude gives the sense of incense or perfume (See S. and H. 367:15). Again, she says, "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech" (S. and H. 3:25,26). Christianity really starts with gratitude. When Luke here, at the point of Principle as Spirit, is beginning to open up to us the possibilities of the birth of the Saviour, you and I should say, "Oh, thank God for God." Gratitude is being grateful for Life, Truth, and Love, and being grateful for the possibilities of all that Life, Truth, and Love imply. We may think we haven't very much to be grateful for in the human, but we have heaps of possibilities to be grateful for. As our conception begins to become less confined, we begin to see, "Why yes, the birth can take place; if I step out of this ditch, look at what can happen!" And we begin to offer that incense of gratitude.

The funny thing is that although Zacharias was waving incense he didn't really accept that message; his old theology gave empty thanks to God, and refused to accept the possibility of his greatest blessing. Elisabeth did accept, because in her the barrenness of manhood became fulfilled in the fruitfulness of womanhood.

Vv. 11-14. The right side is, of course, Life, Truth, and Love. You see that if Zacharias could not have real grati-

tude, other people would have joy through him - "many shall rejoice at his birth." I think that often happens to us. Sometimes a lovely idea is born to you and you don't really appreciate it, yet somebody else has joy in it. That happens continually, and it is like the orchestra: the man playing the kettle-drum may get fed to the teeth going umpty umpty all the time, but somebody else needs that rhythm as it is necessary for the whole, and so "many shall rejoice at his birth."

Misc. 15:27-29. This wonderful article, The New Birth! "By suffering for sin, and the gradual fading out of the mortal and material sense of man, thought is developed into an infant Christianity." How is thought developed into an infant Christianity? By the gradual fading out of the mortal and material sense of man, which may come through suffering for sin or through learning in Science. By one or the other, thought is developed into an infant Christianity, and that's what happens here at the beginning of Luke. He is showing that as we lessen our dependence on material conceptions, as we begin to dispense with all these ridiculous laws which limit us concerning age and diet and income and one thing and another, and we begin to step forward to be man, then thought is developed into an infant Christianity. In Principle as Spirit we see that the Saviour being born inevitably loosens thought from a material basis. That has to be, because in Christianity we don't touch the fruits of the Spirit until we have established the fact that metaphysics is the basis of our operation. And metaphysics means working it out in Mind and not in the human mind or in matter.

V. 15. Luke often writes of the Holy Ghost; he uses it more than all the other Gospels. You remember that his Acts is full of references to the Holy Ghost. Well, what is the Holy Ghost? It is "Divine Science; the development of eternal Life, Truth, and Love" (S. and H. 588:7,8). That development of eternal Life, Truth, and Love represents the activity of Christianity in the other direction, doesn't it? As we are born of our divine Principle we naturally express more of the nature of Life, Truth, and Love; but we can only do that because in fact Life, Truth and Love are forever developing themselves - as the Holy Ghost. Can you hear the two hands playing at once? It's happening from both ends, and it meets at the point of you and me.

V. 16. On 458:32 of S. and H. we read, "Christianity causes men to turn naturally from matter to Spirit..." In Spirit you get such a sense of the naturalness of spirituality, the naturalness of demonstration, the naturalness of victory and salvation and overcoming, the naturalness of the obliteration of the mortal

concept. As we begin to accept what naturalness and nature mean, all these difficulties and chemicalizations and things that might have bothered us at one time fade out of thought. No one ever need chemicalize in their journey in Science; Spirit is our one and only nature and confers only blessing; it cannot actually be resisted. Chemicalization is the belief that one loves the spiritual and yet loves something besides that isn't spiritual, and so two substances, or two natures, conflict in the individual human consciousness. But it doesn't have to be, and if we do experience that, it can be dropped right behind by consciously loving the spiritual, and the fact is we all do love the spiritual because that is our only nature. "Christianity causes men to turn naturally from matter to Spirit."

- V. 17. "And he shall go before him" - that is, before God. That is all that the angel said to Zacharias. "to turn the hearts of the fathers to the children" - it's the function of Christianity to "turn the hearts," it's the function and office of Christianity to relate Principle to its idea and the idea to its Principle. That verse is part of a quotation from Malachi, 4:6, who gives it in full as, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers..." You see that Malachi gives it both ways; Christianity is to "turn the heart" of Principle, it is to demonstrate Principle expressing itself as its own idea, and it is also to "turn the heart of the children to their fathers," - to show that our ordinary day-to-day life is really related to the divine Principle. Again, it is both ways, and it meets at the point of you and me.
- V. 18. It was part of the lessening of the belief of materiality that that age belief should be broken. Later, when the promise came to Mary, she said, "How shall this be, seeing I know not a man?" Zacharias thought the promise came too late, Mary thought the promise came too early. I think we are often caught between those two.
- V. 19. "Gabriel" means "the mighty man of God." It is beautiful that Gabriel gets the limelight at the beginning of this Gospel of Luke, because Christianity is the demonstration of the man of God. The mighty man of God is what stands unwritten between Life and Love. As we accept the demands of Life and bring them to fruition in Love, we are being man in Christianity.

It is interesting that Gabriel had to announce himself to Zacharias because Zacharias quibbled and wouldn't accept readily, but Gabriel didn't need to tell Mary who he was, - she knew and accepted. Isn't that just like the male of mortality in the mentality of each one of us? Sometimes we are Zacharias and we say,

"Well, I don't think that will work out, it's gone too far now," or something like that; we put some condition beyond the power of Spirit and so Gabriel has to be insistent and say, "Come on, I am Gabriel, the mighty man of God," and eventually we get our demonstration. Mary doesn't need that little additional influence to make her accept: the Mary in us already is conception unconfined.

Vv. 20-23. If we don't readily accept conception unconfined, then we can't voice the language of Spirit and that's why we are dumb. Why can't you and I talk to mankind about this vision we see? Because we don't completely accept what Gabriel tells us. Life demands the acceptance of the one Life, spiritual Life, and then we can give it birth through Love, which may be the new tongue, or it may be demonstration. The fruits speak. When Mary accepted, she brought forth visible and audible evidence of "the mighty man of God."

Of course, it might sometimes be a good thing that one is dumb. You see, in this tone of Principle we are learning what divine demonstration is; when it is simply Principle as Mind we can find lots of words for it and we can talk about the metaphysics of Mind. Luke, for example, is going to write about the metaphysics of Mind to Theophilus, and when we talk about divine ideas there is no limit to the words that will come out, because it need not necessarily be spirituality. But when the tone changes to Principle as Spirit, it has to be pure spirituality or nothing, and there sometimes we don't have the words for it, it goes so deep. It is the distinction between mental metaphysics and spiritual metaphysics. Mental metaphysics can be just talking and talking and talking about Christian Science but the time comes when that sense of things goes dumb as it has nothing more to say. It doesn't bring out the fruits of the Spirit. If we are going through a wilderness of dumbness, let it be an opportunity to exchange words for really deep cultured spiritual sense, to be quiet and get down to brass tacks with oneself, and to ask, "What does this mean to me? Is it just words, or is it substance?"

V. 24. Five months. She was wise enough to be quiet, to keep that idea hidden in sacred secrecy from the world until she could prove the divine Life, until she could individualize it. If we are as wise as Elisabeth, we'll keep our child hidden five months, until it is individualized and we know it lives. They tell me that in human experience, after five months one begins to get real evidence that the child lives in the body of the mother, and that's certainly true spiritually: in the fifth month it becomes active and you know it has got individualized existence.

V. 25. Of course Luke shows later most wonderfully how it is no reproach if you don't have human children. This verse ends the tone of Principle as Spirit, where we saw the promise of the forerunner, the idea that is going to be born. And what were the conditions? Spiritualization of thought and desire. And what's the great thing we have to do to conceive that idea? We have to accept it; and if we don't we can't talk about it, we go dumb for a while. And who is it that gives us this message? It is Gabriel, that mighty man of God.

PRINCIPLE AS SOUL
(1:26-80)

The divine demonstration brings through conception unconfined the promise of the Saviour.

In Principle as Spirit we saw the promise of the forerunner; now in Principle as Soul we see the promise of the actual Messiah. The man of God's creating is beginning to take form.

Vv. 26,27. In the sixth month! You see it is this Gabriel, the mighty man of God, coming irresistibly. To-day in human experience it is the age of man, it really is. To-day we have enormous branches of human knowledge devoted to the study of man. There was an article recently in The Listener which described how in some of the huge technical Universities in America recently there's been a swing away from the specialization in electrical engineering or law or something like that and a swing back to the humanities. Instead of plunging their students straight into their technical studies, where they become specialists along a narrow line, they are forcing everybody to do a preliminary year, or in some cases two years, in a study of the humanities, - Greek philosophy, social science, economics, geography, comparative religion, - all those widening, broadening studies which give one a true perspective of man before studying one's specialized line. It is the age of man because it is the age of Christianity.

V. 28. That's what happens in Principle as Soul in Christianity: this irresistible divine conception of the Saviour comes "in unto" you. It becomes something that is you; it makes you what you really are; it becomes subjective.

"Blessed art thou among women" - "Woman must give it birth."
Why did Gabriel earlier go to Zacharias instead of to Elisabeth?

Is it not Luke showing that this message of fatherhood and motherhood has to come to the men and to the women, because it is Life and Love, and one is no more important than the other? In Mary's experience Joseph had to give his consent: Joseph also needed virgin conception to allow this wonderful birth to take place. But the angel came first to the man Zacharias, and he jibbed at it. Man says, "Well, I don't see how it can happen," because that is the male element of mortal mentality; and then the angel comes to Mary because woman must give it birth.

Vv. 29-32. "...the Son of the Highest" corresponds to "from the very first," the leading tone of Christianity. "and the Lord God shall give unto him the throne of his father David:" he shall have demonstration, he shall wield the sceptre.

V. 33. The house of Jacob is the twelve tribes; the twelve of demonstration. S. and H. 29:32. "Jesus was the offspring of Mary's self-conscious communion with God." There is the tone of Principle as Soul in Christianity, where one is wedded through spiritual sense to Principle. In Principle as Mind, Principle tells you that there is a scientific basis to all metaphysics; Principle as Spirit tells you that something is going to be born that will spiritualize your experience right out of mortality; and in Principle as Soul this divine message comes to you a step further. It is now your self-conscious communion with Principle, and as your very self communes with Principle you know that your saviour is conceived, and that it is going to be born and nothing can stop it. So you get that sense of Soul, - the certainty of that promise, the joy of that promise, the vigour of it, the unalterable fact of it. You are beginning to see that what is being born to you is the rule of Soul. "...he shall reign over the house of Jacob." (See S. and H. 565:13-18.)

V. 34. It was because she knew not a man that she could be the mother. Mortals know a man and a woman; we know people, but do we know man? A man is quantity, whereas man is quality. That's the man to be found here between Life and Love, but a man can be just a mortal.

S. and H. 29:20-24. "The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men." The illumination of Mary's spiritual sense put to silence material law by giving her the rule of Soul. How often do we do that? We want the answer to some problem which we can't figure out, and we believe we can't arrive at the solution because we haven't fulfilled certain human requirements; the mortal in us is unprepared, and we argue that we know not a man.

There is some activity of the human mind in which we have not been schooled and therefore we can't bring forth. Well, it is that very reason that enables you to know man. If you don't know how to do it humanly, you are forced to do it divinely. The human concept never was the father of man, Mrs. Eddy says. Again our text continues (S. and H. 29:24-29), "The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed." Mary's spiritual sense gave her the willingness to accept the fatherhood of God.

V. 35. The Holy Ghost: again, it is that infinite development of eternal Life, Truth and Love. It is interesting that in Luke Jesus never calls himself the Son of God; invariably he refers to himself as the Son of man, because Christianity is the story of man. It is working out in life-practice the rule of Life and Love. But even if you call yourself the Son of man, what you really are is the Son of God. So Gabriel declares his pre-natal nature. "He shall be called the Son of God."

V. 36. "...who was called barren" - isn't that a nice touch? It's only a label. When the serpent tells you that you are barren spiritually, that you are not being a Christian Scientist, and are not really living it, that you look all right on the surface but are not really fruitful deep down, it is only calling you barren. And if you know not a man but you know man, that barrenness is healed, because you will be proving man's liberation from finite conceptions. (See Misc. 282:4,5.)

V. 37. Don't you get a sense in these chapters on Principle of the possibilities and potentialities of what will happen as we go forth from Principle? It is a generic birth going on everywhere in every age. (See S. and H. 482:19-25.)

V. 38. What a wonderful sense of unhesitating acceptance! "Behold the handmaid..." - behold the slave-girl, is what that word means. Man "is but the humble servant of the restful Mind" (S. and H. 119:32). Do you often stop in your human journey and say, "Father use me, Principle use me"? Or do we rather say, "I wonder how I can demonstrate Principle to-day"? Christianity presents us with the question, "Do I want God to be God in God's way, or do I want God to be God in my way?"

With Elisabeth it had been a case of, "boundless thought walks enraptured," while Mary illustrates "conception unconfined... winged to reach the divine glory." (See S. and H. 323:9-12.)

Walking enraptured signifies that some of the limits are off, while "winged" indicates that material modes are dropped completely.

V. 39. She went right up to her mountain, right into the hill-country. She lifted that wonderful idea of conception unconfined up to its Principle, and related it to its Principle. Now we read of the salutation.

Vv. 40-45. "...blessed is she that believed:" - blessed is she that accepted.

I love that salutation. Many a time when you have been thinking about some fact in Science some small sense of it dawns to you which you are not quite sure about. So you talk about it to a friend who has motherhood, and that friend sees wonderful things in your idea which you had not recognized; then you get that wonderful salutation, that wonderful exchange, and so you get your confirmation - it's the Mothers' Meeting in its true sense, because we all individually reflect motherhood to the one idea. Elisabeth got her confirmation that her child was worth something when Mary came into her house. If you are being Elisabeth, that is, if you are doing your human best to love the spiritual, if you are being that sort of mother to yourself but are still not quite sure of the wonder and the magnitude of the idea that is being born to you in Christian Science, sooner or later Mary comes into your consciousness and salutes you and lifts your motherhood higher. Then you sing your song of salutation because you know that the infant idea of man really lives for you, and it is wonderful to you. I think that's so true in human experience: we have our own little human baby which is subjective to us, and which we believe nobody can understand and so we don't tell them about it, - and then suddenly we see that it is objective as well. We realize that everybody has the same idea, and we are amazed. Don't you find this recognition of the universal birth in reading and in listening to the radio to-day? People are saying wonderful things about man. So your Elisabeth is blessed by your Mary. Every time we hear from any quarter an acknowledgement of the Christ as Science, then the babe leaps in our womb. Isn't that what Mrs. Eddy means when she says that "the earth will help the woman; the spiritual idea will be understood"? (S. and H. 570:22,23.)

That is the story of scientific Christianity; the earth will help the woman. Why? Because it isn't your birth or my birth or the birth of a bunch of people called Christian Scientists, or the birth of the pure system of Christian Science, but it is through the woman that man is being born.

So all through this week let the birth be natural and safe. If even a human child requires nine months for its development, how much more should we be patient and gentle over the conception of our divine identity! The subject is so vast that we tend to get discouraged if we rush at it, whereas careful, conscientious mothering of what we learn will give us the satisfaction of work well done, and every stage of the birth will be properly fulfilled.

TALK TWO - MONDAY, AUGUST 31st. 1953

Let us recapitulate the tones we saw yesterday. Luke starts out with his own personal introduction which carries the message from, from the divine One. The whole tone of those Principle sections in the first three chapters is how salvation is just coming, irresistibly coming. And we saw how scientific Christianity brings to birth that man who is our salvation. Luke is writing for all men; he writes for "Theophilus," who means either God-loving or beloved of God, showing the reversibility in Christianity of proof and statement. So Principle as Mind shows how the divine demonstrating puts all the categories of metaphysics on a scientific basis. Then in Principle as Spirit Gabriel appears to Zacharias. Gabriel is the mighty man of God, and he comes and makes Zacharias recognize that the development of this salvation demands acceptance and spiritualization of thought. Then in Principle as Soul Gabriel visits Mary, but this time doesn't need to announce his name. Mary knows, and she accepts it. And then we had Mary visiting Elisabeth, where we saw it was really the true Mothers' Meeting; and where mothers meet, we suddenly recognize that what is being born is a generic birth - not my baby or your baby, but baby, it's man, it's generic. I've never been to a Mothers' Meeting, but I should imagine that what they talk about is their individual sense of the one generic experience, because motherhood is a universal quality. So in Principle as Soul the mothers meet and they see that it is a generic birth which is taking place, and it leads to rejoicing.

Scientific Obstetrics

Let us go back for a moment to verse 42. Elisabeth is saying really, "Thank God for your motherhood. Thank God for the fact that you were ready to accept and conceive and make place for this great idea of the Saviour." That leads us to think for a minute or two of what we call in Christian Science scientific obstetrics, which as you know Mrs. Eddy outlines on page 463 of Science and Health.

What is being born? Is it something that wasn't there until the moment your thought was impregnated by God and suddenly you realized that you were filled with something wonderful, something which you could then bring forth? Or is it that this birth has been going on and on and on throughout time and eternity, but you

and I have only suddenly become aware of it? Now obstetrics is simply making room, - physically, mentally, morally, spiritually, - making room in every way for that idea which is being born eternally and irresistibly. That child is there because it is God-fathered before you appeared on this mortal plane. It is just you, it is your true self, it is man. So we start on S. and H. 463:5.

"Teacher and student should also be familiar with the obstetrics taught by this Science." Isn't that exactly how Luke starts? He says, "Now look, I'm going to tell you about scientific Christianity from the very first, from the beginning." **And** scientific Christianity is really scientific birth, because scientific Christianity with its fruitfulness and its demonstration is only another word for the birth of what is right and normal and true and wholesome. All that is unfolding to us in Christianity is the birth of man as spiritual nature. Now how does that birth come about if in fact we are that fully-formed man, born of the Spirit? That man doesn't have to develop, he is already infinitely developed; but in order to prove that fact we have to slough off and dissolve all the limitations of mortal conceptions. Mortal conception is that rigid form of thought which holds man down to having been divorced from Mind, so that he is born of matter, lives in matter, is dependent upon matter, is afraid of matter, and so forth. Therefore the whole process of birth in Christianity is to understand conception unconfined, limitless, free, and beautiful.

There is an illustration which I like of the two approaches. Imagine two artists, one of whom is a modeller and the other a sculptor. Now a modeller starts with a lump of clay in front of him, and he squeezes it and prods it and manipulates it until eventually that shapeless mass takes the form which he wishes to impose upon it, and the result is his pot or his statue. Whereas the sculptor starts with a great mass of something very solid and from that mass he brings forth his ideal, not by manipulating it but by hacking away what does not belong to the image in his thought. Now that image was potentially there in the rock, as man is always there as an image in Mind from everlasting to everlasting, and we do not arrive at that image by moulding and modelling and prodding our human mentalities. Becoming better Christian Scientists and tilling the ground of mortal belief doesn't necessarily achieve the spiritual. But what does do it is to start with the acknowledgement that the divine ideal and image is, and that that divine ideal is me and all men because it is man. And in order to apprehend that and bring it to view, to give it birth, what we have to do is to enlarge our conception, to sweep away the veil of sense-conception, to take a wider, lovelier, less personal

view of man and the universe. That is what chips away those bits of stone and rubbish which otherwise obscure that ideal and delay its birth.

So Mrs Eddy says, "Teacher and student should...be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe." That is the pith, the keynote, of the whole story. Detaching mortal thought from its material conceptions one can accept the divine idea. Sometimes in listening to a talk, or following a line of study on one's own, some little personal consideration creeps in about the way it is put, or about how it affects me, and so on, and those little pin-pricks of personal conceptions restrict our ability to accept the great idea. We are wise if we lift up the whole occasion to the level of metaphysics, where there is nothing going on but Principle unfolding itself as its idea, and the idea accepting its Principle. So do let's watch during the birth of our divine identity on any occasion like this, that we keep our eye on the major issue and on the impersonal things, and then we will be attending properly the birth of the new child by detaching mortal thought from its material conceptions.

Then the birth will be natural and safe. That birth will be natural because we shall allow the divine nature of Spirit to fill us, to flood us, to wash out our personal conceptions and to dissolve the rigidity of our conventional way of thinking. There is nothing more natural than to be born of the Spirit. The nature of Spirit is what renders the birth both natural and safe. The safety of the birth follows from the fact that it is natural. Where thought accepts the naturalness of the new idea, there are no mental reservations and therefore there is no proneness to accidents and disorders. People who are always insuring themselves against accidents have no real faith in the naturalness of Providence and hence no real sense of safety, and similarly always to be thinking of possible dangers to the birth of the child betrays a lack of trust in the divine order of birth. Conception unconfined foresees only good and admits only the divine factors.

"Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth." It gathers new energy; it gathers, like a snowball, a gathering impetus, a gathering greatness; it is no longer merely individual, but becomes collective and universal. The Elisabeth in you gathers new energy when she meets the Mary in you. Your unconfined conception can now grasp that the birth is not a personal thing but has world-wide implications. It is the birth of man, and every-

body is enjoying this conception simultaneously. It makes one see what is going on in an unselfed way, a more universal way. It makes one far more ready to glory in what someone else is giving birth to, to appreciate the impersonal nature of Christ's Christianity. Through this enlargement, the idea cannot possibly injure its useful surroundings in the travail of spiritual birth. Injury to the useful surroundings, in a physical or a mental birth, is simply that the structure of thought, through some argument of mortal belief, is not willing to make room. So let us know that man is the accepting of the divine birth; if you like, he is the divine birth. And therefore he has infinite room for it; infinite love for it and willingness to accept it; infinite expansion in the chambers of consciousness. Then let that idea develop and develop at whatever cost to personal sense; we will make room for it.

"A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." What removes anything that is offensive or likely to damage development is the truth that a spiritual idea is a spiritual idea. Therefore it dwells in a spiritual universe, it is surrounded by a spiritual atmosphere, it has nothing but Spirit within and nothing but Spirit without; its every constituent is spiritual; it cannot be known materially, and this truth removes properly whatever is offensive. "The new idea," - new to us, that is, - "the new idea, conceived and born of Truth and Love, is clad in white garments" - unspotted from the world; its nature is to reflect. "Its beginning will be meek," - well, it has to be, for it is born through our humility and willingness to dissolve this chap. So its beginning has to be meek; "its growth sturdy," - growth is the ordered unfolding of Spirit; "and its maturity undecaying" - because "manhood is its eternal noon."

"When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering." It is born of the Spirit because this birth is taking place right in the middle of Christianity, where from the standpoint of Spirit one accepts the creative side of Christianity; Principle is demonstrating itself within the realm of the parent Mind; it is demonstrating itself as ideas which have divine identity, ideas which are incorporeal, ideas which are complete and blessed in themselves. We accept that creative side, and at that moment of acceptance we are able to give it birth outwards by reflecting that divine nature as fatherhood, sonship, and motherhood. So you and I stand at the point of Spirit in Christianity and that is how, in our individual experience, the Christian Science infant is born of the Spirit. We accept the fatherhood of God, and we reflect the motherhood of God. If we are reflecting the

motherhood of God, that motherhood couldn't suffer if it tried.

"By this we know that Truth is here and has fulfilled its perfect work." That is the Truth that isn't visible to the material world, but is eternally there between Life and Love. When our child is "born," it is simply that we now recognize our world to be full of Christianity, and the universal Christ-mission fulfilling itself everywhere. So Luke is really starting with scientific obstetrics; he starts with this wonderful story of birth, with the bigness of birth and the irresistible nature of it. Let's just make room for it. Now back to verse 43.

Vv. 43,44. Elisabeth recognized the generic nature of this birth, and knew that what somebody else is giving birth to matters very much to everyone else.

V. 45. "...blessed is she that believed:" blessed is she that accepted. It is interesting that in Matthew's Gospel Gabriel appears to Joseph, whereas in Luke Gabriel appears to Mary. Naturally, this is because Matthew is the creative sense, it is the Word Gospel, and so Joseph had to have a purer sense of fatherhood than the world had acknowledged at that time; Gabriel appeared to Joseph to tell him that masculinity had to yield to the fatherhood of God. But in Luke, which is the Gospel of woman, Gabriel appears to Mary to tell her that femininity must yield to the motherhood of God. It is the same story but with the accent on the other hand.

Vv. 46,47. Here we have Mary's magnificat, in which she lifts up the occasion into Principle. In Mr. Doorly's talk on Luke he lays it out in a sevenfold way. When Mary says, "My soul doth magnify the Lord, And my spirit hath rejoiced in God, my Saviour," that's a lovely sense of gratitude. You remember that although Zacharias was swinging his censer it was empty to him, it was a mere form of gratitude and so he couldn't voice it. But Mary gives gratitude through deeply-felt spiritual sense, and this magnificat corresponds to Mary swinging her censer, - it is the incense of gratitude.

Vv. 48,49. All the time in her hymn she is saying, "Thank God for God, thank God for the fact that Principle is, thank God for the fact that Principle has a Christ, and thank God for the fact that Principle demonstrates itself." I think we ought to do so much of that, so much of thanking God for God. It is a wonderful habit or attitude to get into. It is simply culturing the attitude of allowing Principle to be Principle.

Vv. 50-52. "He hath put down the mighty from their seats" - a

lovely sense of the pride of life humbled and reduced; "and exalted them of low degree" - as you lay down the mortal concept, you lift up the divine.

- Vv. 53-56. The three months were the definiteness of her spiritual sense. In the Glossary you get the definition of "Bride" which, of course, is Mary at this point. She had wedded herself to a higher ideal; she had wedded herself to man, and not to a man; so we read, "Purity and innocence, conceiving man in the idea of God;" actually conceiving: it links bride with divine motherhood. Mrs. Eddy goes on, "a sense of Soul," - my soul doth magnify the Lord, - it is a sense of Soul which identifies one with the parenthood of God, - "which has spiritual bliss and enjoys but cannot suffer." That is the sort of motherhood in which birth can cause the mother no more suffering, when our motherhood is being the bride of God.
- Vv. 57-60. The Commentary I've been reading wonders how Elisabeth could have known, and thinks that perhaps Zacharias wrote it down on a tablet for her! Old theology just can't allow that Spirit speaks direct to human consciousness; it must have a mechanical medium. All the same, it is fair to add that many of these Commentaries were written fifty years ago, and theological thought has changed in that time.
- Vv. 61-63. The human sense of relationship gathers round and it wants to identify the birth of your Christ-child with your human personality. Perhaps if we are not so wise, we try to do the same when we think we have brought forth a wonderful idea, forgetting for a moment that it is God's motherhood that brings forth an idea. Elisabeth was wise enough to see that this child was much too big and much too wonderful to be a human conception, and therefore she was going to detach mortal thought from its material conceptions. She wasn't going to have it linked to Zacharias or to herself or to anything in human history, so she gave it a name unconnected with that human family. I like the fact that although the family gathered round, the parents stood firm about it; sometimes that human family brings quite a bit of pressure to bear upon us, and we need the courage of our convictions to be true to our spiritual sense and to be individual. Of course there are ways of taking one's stand: one can sometimes do it very sweetly and sometimes it is not so easy. But sooner or later we have to assert our freedom and detach mortal thought from its material conceptions.

Elisabeth and Zacharias saw that this divine salvation has to come in God's way and that one can't outline humanly the steps to be taken. Many a time when our John the Baptist is being born

to us, and perhaps we have in our mind's eye some human problem that needs to be dealt with, we tend to tell God what He has got to do about it. Elisabeth and Zacharias saw that it couldn't be done like that, that it has to be the divine way. So Zacharias wrote "His name is John," - he gave him his divine identity.

V. 64. "Immediately" is a common word in Luke, because in Christianity the spontaneity of demonstration follows from acknowledging Principle. Here in Principle as Soul, when Zacharias identified the divine appearing correctly he could speak and voice Truth. That is wonderful, because he had been dumb for nine months, and he had been dumb because he didn't praise God. He had been there in the temple swinging his censer, but he hadn't really praised God; it had been mere lip-service. When after nine months' thinking about it and the John was born of his own loins, he suddenly gained a sense of real gratitude to God for God, for God's sake, and so immediately his dumbness finished and he could voice what he was meant to voice.

V. 65. It becomes widespread.

Vv. 66,67. Now Zacharias really starts talking, - he is making up for lost time!

V. 68. Of course it's not just that he is making up for his long silence: he is really making atonement for his refusal to acknowledge the divine conception. I think that's a very helpful thing, because we sometimes refuse to acknowledge the divine conception and afterwards kick ourselves for having missed a golden opportunity. But it always comes again. You can't put a stick in the machinery of God's government and just jam it, any more than you could jam mathematics through wilful mistakes. You neglect an opportunity and you lose in the scale of being for a time, but that opportunity is bound to come again because of the perpetual unfoldment of the divine nature.

In his hymn here Zacharias is defining the mission of John. At this point in Principle as Soul, he defines John's mission and his place in that universal salvation. Luke could see very clearly that before the Jesus can be born, we have to have a pretty good sense of the John. Luke makes great play with the mission of John. All the Evangelists do, but Luke particularly emphasizes it because Christianity demands purity of motive, of desire, and of action; John paves the way by showing how to be a good Christian in one's human relationships. Until we fulfil the moral demands of the second degree on a spiritual, unselfed basis, we can't honestly fulfil the Christ demands of the third degree; it would simply be grafting holiness upon unholiness, and we would

build our house on sand.

- V. 69. The horn of salvation: Mrs. Eddy speaks of gaining a better understanding of Soul and salvation. (See S. and H. 210: 16.) That is identifying the birth aright; if we identify the birth aright that is taking place in us, it will be our salvation. "The house of his servant David;" David is brought in a great deal of course because David was that familiar symbol in Hebrew thought for that which wedded the two halves of the nation, corresponding to manhood and womanhood. David would appear to have set about that wedding in ways which did not conform to the best human standards, but the point was his motive; his great motive was to become at one with God, and he reflected that by his great longing to be at one with the human one he loved.
- V. 70. "Christ's Christianity is the chain of scientific being reappearing in all ages?"
- Vv. 71-75. There was Zacharias giving thanks to Principle, giving gratitude back to its source. Now he starts to bless the child.
- V. 76. Again, it is all from Principle. What a wonderful sense of the mission of John, - to "go before the face of the Lord to prepare his ways." Without that John the Baptist preparation of heart, leading to a love of the spiritual, a love for God and a love for man, one is at a grave disadvantage in attempting to study Christian Science as a divine Science. Unless it first Christianizes us, it cannot make us Scientists, and Luke makes that point very strongly.
- V. 77. "To give knowledge of salvation" - Mrs. Eddy says that in Wyclif's translation of the Bible that phrase "knowledge of salvation" was rendered "science and health." (See '02. 16:1-7.) "by the remission of their sins" - as you know, in Christianity there is no remission of sin until it is renounced. The annihilation of sin is the purpose of Christianity.
- V. 78. Note again "from on high."
- V. 79. What Zacharias saw there was worth nine months' silence. He gained a beautiful vision of what his John really was; a lovely sense of gratitude to God for God and also a clear sense of the necessity for each to work out his own salvation.
- V. 80. Until he was ready to accomplish his mission he remained in that desert state of thought which is Mind, Spirit and Soul.

PRINCIPLE as PRINCIPLE
(Ch. 2:1-20)

The demands of Principle obeyed result
in the divine man

In this section Luke tells us of Joseph and Mary going up to Bethlehem in compliance with the decree of Caesar Augustus "that all the world should be taxed." While in Bethlehem, Jesus is born in the stable. There is a wonderful sense here of the demands which Principle makes upon its idea. We all have to go up to Bethlehem, the place of our birth, to be taxed: we have to go back in consciousness to Principle in order to conform to the divine requirements, and as we do so, the divine man we really are is born. If we want our saviour to be born, we have to acknowledge that Principle has a right to "tax" us, and must be obeyed.

In thinking of salvation, what is it that we need to be saved from? It is simply the belief that man is a person, and that he has broken away from his Principle and revolves in an orbit of his own. (See S. and H. 522:7-11.) Therefore when we go back and acknowledge the unity of Principle and idea, the breach is healed and the saviour is born.

CHAPTER 2

- Vv. 1,2. Caesar there was a symbol of government by Principle.
- V. 3. Mrs. Eddy's article, The New Birth, covers the first three chapters of Luke most wonderfully, and we shall take many references from it. "The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God" (Misc. 16:9-12). The Principle of Christianity makes demands upon man. It says, "Come up and be taxed; come and acknowledge the rights and demands of Principle," and then we find that we are not persons, but we are the workings of that Principle. So man's ability to be divine is from God; and as that acknowledgement is made, our child is born because what that acknowledgement amounts to is an enlargement of conceptive sense which frees the idea of man from the limitations of our finite personal conceptions, and there is no hindrance to its birth. (See also S. and H. viii:3,4.)

We go up to our own city: it is within our own consciousness that we acknowledge Principle for ourselves. The child has to be born at home, as they say. People can help you over all sorts of stiles but they can't take on your own motherhood for you.

"Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love" (S. and H. 91:5-7). Obey only the divine Principle, Life and Love. That is making acknowledgement or paying our tax to the fatherhood and motherhood of God. Mrs. Eddy continues, "Here is the great point of departure for all true spiritual growth" (lines 7,8). That true spiritual growth which can now take place is our own birth. What is born, of course, throughout this Gospel isn't something that happened once in history, but is the birth of man, individualized as our own Christ-child.

V. 4. Both Joseph and Mary were of the house of David.

V. 5. It certainly is a great child, this Christianity.

Vv. 6,7. Those swaddling clothes are the early, temporary wrappings or protection which every wise mother naturally provides for her child.

Swaddling Clothes and Study Groups

Now it is also figuratively true that a child which is born to us in the form of an advanced idea in Christian Science, or of a happy demonstration, or whatever it is, needs swaddling clothes for a time. But swaddling clothes can become restrictions. I feel very much that those activities which we call study groups in their early days need swaddling clothes; but woe betide all of us if we keep those swaddling clothes too tight or keep them on too long. We have to learn that wisdom of motherhood which knows when to loosen them, when to encourage each child to stand on its own feet, and that is something which needs constant watching and constant mothering. Those of us who are in the position where we conduct small groups have a position of very great trust, and it is something to be prayed about constantly to make sure we are doing these things in the right way, in God's way. We all have ideas on how to do these things, but nobody runs a group; if that group exists it is a compound idea because of God and not because of man. So it must have our tenderest care and requires swaddling clothes as regards its human organization only for a carefully considered time, and then it must be loosed. If we are not careful our little groups just become a church. Naturally, church organization may be the very best thing for human mentality at a certain

point, and I think quite definitely that many people would be far better off in a church organization than in a study group; it is a matter of development. But there certainly comes a point when the child has developed so that those continued swaddling clothes would retard growth and must be put off. (See Misc. 359:8-14; Ret. 45:5-13; No and Yes 45:24-28.)

Mary laid him in a manger: it is through humility that the child is born. That humility is dissolving material conceptions so that the birth will be natural and safe. The trouble is we love our material conceptions, but as that sense of wanting the child to be born our way goes out through humility, we find the manger ready to receive the divine idea. Mrs. Eddy says that it would seem as if truth is rejected because meekness and spirituality are the conditions of its acceptance, (S. and H. 343:21-24), and we don't find those conditions in the inn where so many mortal minds are busy looking after themselves, coddling themselves, and perpetuating themselves. It has to be in the stable amongst the unsophisticated virtues. In the sixth day Mrs. Eddy quotes that verse from Isaiah about the animals, finishing with, "And a little child shall lead them." (S. and H. 514:22-25.) The birth has to take place in that humble state of thought which loves to express moral courage, patience and tenderness and all those qualities which the animals really signify. "Its beginning will be meek."

V. 8. They were mothering the idea. You remember that Matthew records them as wise men, because in the Word we have to watch our thoughts to see where they will lead us in following the star, the advancing idea of God. There, it is all the tone of fatherhood. But in Luke, which deals with the compound idea man, those wise men become shepherds. They are mothering the flock, man.

Vv. 9,10. "all people" - the universality of Christianity. Scroggie says in his A Guide to the Gospels, "Luke presents Christ, not as a Christianizer of peoples, but as the Saviour of people."

That is what made Jesus' demonstration the Saviour to all men. There can be no such thing as mass salvation, no such thing as a mass Christianizing of peoples, and so what made Jesus the living symbol of the universal Saviour was the fact that his example demonstrated a common Principle all the way. What makes Einstein, as it were, the saviour in mathematics is that he is the supreme demonstrator of the principle of mathematics which is available to everyone. But just saying, "Isn't Einstein wonderful!" doesn't make me a mathematician. So to attain to universality needs the individual effort; it's Life and Love all through

Christianity. Life is that toughness of the individual effort which can't be avoided, and Love is the tenderness of the universal fruits that follow. I think those shepherds were a symbol of that: they were individually mothering that compound idea called a flock, and because they'd been faithful over it, the angel appeared to them and said, "unto you is born..."

V. 11. "unto you is born"! You'd think it was born to Mary, but the angel says to the shepherd who is unselfed enough to be mothering the compound idea, "unto you is born..." Christianity cannot be born to a thought which is mothering only itself, because by its nature Christianity is universal and involves the individual as well as the collective. It is playing with two hands; it is listening to the undertones of divinity as well as to the melody of the lovely things in human experience. One has to mother that compound idea, then there is born to one in the city of David, - the wedding of Life and Love, - a saviour.

Vv. 12-14. There are many translations of that last verse. One of them has, "On earth peace among men in whom he is well pleased" (Revised Version).

Vv. 15-17. "made known abroad" - reflection.

Vv. 18,19. What a wonderfully wise mother Mary was! - is, really, because Mary is a state of thought. She had now become a shepherd.

Let It Go Deep

Few things hurt quite so much as to see a slight sense of Christian Science. Christian Science, like the child who was born to Mary, is the deepest, most profound, the most searching thing in all the world, and it just hurts to see a trivial sense of it. "Yes, isn't Christian Science wonderful? Thank God for Life, Truth and Love now let's go and have some lunch." It happens in all of us, and we have to watch that we are like Mary and go deep into these things and ponder them in our hearts. It is the greatest joy when somebody with whom you have been sharing an idea in Christian Science says, "Oh yes, I'm going to think about that," and they come back a week later and tell you how it has unfolded to them, and return to the point again and again. They've been brooding on it; you have to be "broody" as a Christian Scientist and to sit patiently on your clutch of eggs. The tendency of the human mind, especially to-day when we see something of the Science and the logic of it, is to skim off the logic and to feel pleased because it "fits," and then to hop off like a butterfly to another flower.

It may satisfy us for a time, but it won't do for long.

V. 20. Look at the incense of praise that is going on all through these first chapters! We read (in My. 257:4,5), "To-day the watchful shepherd shouts his welcome over the new cradle of an old truth." The watchful shepherd; the obedient father; the constant mother; that is the tone of Principle as Principle where each one is divinely principled in his particular activity.

PRINCIPLE as LIFE

(Ch. 2:21-40)

The timelessness of the divine demonstrating.

In this section, dealing with the infant Jesus in the temple, there are half a dozen different aspects of Life, all combining to show the spontaneity of divine demonstration. In particular we see the laying down of masculinity in order to demonstrate manhood, and a lovely sense of the timelessness of salvation, irrespective of age or birth.

- V. 21. As you know, the name Jesus means Saviour. Luke is indicating the individualization of the divine salvation. "Before he was conceived in the womb" - there is a statement of the timelessness of our divine status.
- V. 22. Those days of purification in the Mosaic law were forty days, the symbol of applying the calculus of Spirit to the human, wherein we lay down a sense of life, truth, substance and intelligence in matter. It is the wilderness experience of giving up mortal conception.
- Vv. 23,24. This age-old worship of the male used to be celebrated in ancient times by the actual physical sacrifice of the first-born, of which one gets hints in the Old Testament. But what it means spiritually is that masculinity has to be translated into manhood. We all of us have quite a bit of masculinity in one form or another, - wilfulness or aggression, - and we may perhaps be proud of it; but all that is good in masculinity is truly manhood, and is not masculinity at all, it's not the male. And so that male has to be presented before the Lord to be purified and to be offered up. It is interesting that the offering made on man's behalf is a pair of turtledoves, which are about as unmasculine as you could imagine.

Mrs. Eddy says, "Masculine, feminine, and neuter genders are human concepts" (S. and H. 516:30,31). We have all the manhood and all the womanhood in the universe, but that is not the same thing as masculinity and femininity. So when they presented Jesus before the Lord, they were simply recognizing that the Saviour was now individualized, but not as a male. Principle as Life.

Vv. 25,26. This is most interesting. Simeon was presumably an old man, and when he sees Jesus he says, "Thank you, now I can die in peace." But a few verses later we get Anna, who was still older, giving praise but saying nothing about wanting to die now. That is often the human picture: the men tend to fade away when they have done their job, while the women stay on. The moral is that if we will put on true womanhood, we will want to go on mothering our universe.

It says here he should not see death before he had seen the Lord's Christ. When he had seen the individualized manifestation of divinity, then he could "die," in that he could lay down the mortal concept. None of us can really lay down the mortal concept until we have seen the divine concept; we can't have a vacuum.

V. 27. "by the Spirit." Both Simeon and Anna just came into the temple at the right moment; they were there because it was right to be there. That is Principle as Life. The divine demonstrating takes place at the right moment in time and eternity. If you go to catch a train it is no good getting there an hour before or a minute late. And so it is in spiritual things. If you and I take care to be on time for our human affairs, how much more should we be quick to respond to the divine promptings? Then the intersection of the straight line of time with the circle of eternity will always be timely.

Vv. 28-32. Taking up the divine idea is what lays down the mortal. You can't go until you take up that child, is what Luke is saying. Simeon's four statements illustrate the Word, the Christ, Christianity and Science.

Vv. 33,34. That falling and rising again seems to me to be the laying down of the mortal concept and the taking up of Life itself. John makes it very clear that Jesus took it up and laid it down because that is the only way it can be done. "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. I have power to lay it down, and I have power to take it again" (John 10:17,18). So Simeon perceived that that was the Christ-mission in its essence. In the language of Christianity it's Life and Love, of course, because Life is the tough

demand to lay down the mortal concept and Love is where by reflection you take up and prove the other.

V. 35. Simeon was uncovering for Mary the belief that she was a human mother to a divine idea. The human derivation of the name Mary is from Miriam, which means bitter; the human mind can only see that it is bitter to bring forth a child whom the world will reject and you will eventually lose. It is the Mater Dolorosa belief of Roman Catholic theology which causes sorrow to all of us who believe we have a personal responsibility to a divine idea. Mary Baker Eddy records that she had to heal herself of the notion that she was the human discoverer of Christian Science, and indeed she abolished her one-time title of Mother.

The truth about "Bride," you remember, is "...a sense of Soul, which has spiritual bliss and enjoys but cannot suffer." A real Mary knows that the birth has nothing to do with her. The Christ comes to the flesh but not through the flesh. I think that, for us, that sword which pierces our soul is that prick of conscience which hurts us many a time when we fail to be a real Mary and our conception is not unconfined.

Vv. 36,37. It would appear that Anna was about a hundred and seven; they assume that she was married at twelve, seven years married and eighty-eight thereafter. It is simply brought in to show that the very old and the very young are one at each moment of eternity. The mere passage of time has nothing to do with spiritual conception, and wherever there is conception unconfined, it can rejoice at the appearing of the new-old idea.

"Which departed not from the temple" - the constancy of womanhood. There is no coming and going for Anna.

V. 38. "in that instant" - you see this instantaneousness and spontaneity of Principle as Life; it just happens at the right moment. The human mind calls it coincidence, but in Truth it couldn't be otherwise. "she...gave thanks likewise" - still the picture of gratitude, thanking God for God, for universal salvation.

Redemption

(V.38.) "and spake of him to all them that looked for redemption in Jerusalem." She spoke of Jesus and his Christ-mission to all who were looking and ready. That word redemption comes only in Luke; it is a Christianity speciality. What is redemption? To redeem, as when retrieving our gold watch from the pawnbroker,

is to buy back at an agreed price, to buy back something that was ours by right, but which, through neglect of our divine responsibilities and through material-mindedness, we pawned for a mess of pottage. Then it has got to be redeemed, to be bought back, and that is done through Christianity. Redemption is the price you pay through life, that uncompromising demand that you have got to do something about it. You just can't run along being a mortal until the trumpet sounds, but by living now the Life that is God, one is starting to lay down that mortal to-day. By accepting the fact that Life is, and acting upon it, what one gets back is the gift of Love, the heritage of the firstborn among men. Luke only uses that word, and the reason is clear when re recollect our original reference, "Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love" (S. and H. 26:28-32).

V.39. Nazareth means "a branch," "of little account." That is so exactly true: where your child has to grow up is in a little quiet spot just getting on with the job and demonstrating Principle for itself. I guess we all feel that many times, when we review some human activity in retrospect and wonder what we have gained from it that was really worth while. In the long run we inevitably come to the conclusion that the only thing is to get on with the job where we are and prove God for ourselves, from the home summit; that's Nazareth.

V. 40. Compare this verse with the parallel one describing John the Baptist: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (1:80). But here, of Jesus it says, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." It's the difference between the approach to divinity and divinity itself.

So in this tone of Principle as Life we see the willingness to renounce masculinity in order to express the manhood of God's creating, and the man-child is offered to the Lord with a pair of turtledoves. You get that concept of manhood becoming something gentle, something so strong and tender.

Obtained and Retained

Then what is brought in is the sense of the timelessness of this divine demonstrating. Incidents just happen at the right

moment: Simeon comes in "by the Spirit," and Anna comes "in that instant." Now we notice that Simeon was all prepared to go, but Anna, who had far more reason for thinking of moving on, didn't mention it. In her definition of "Year" in the Glossary, (S. and H. 598:19-27) Mrs Eddy states, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death." "This exalted view": both Simeon and Anna gained the exalted view of salvation, and while Simeon obtained it only, Anna retained it; that's Life and Love - obtained and retained. Many a time we glimpse something wonderful and we fail to hold it because our Simeon, our manhood, doesn't go forward and become Anna or womanhood. If we want to retain that vision like Mary who pondered these things in her heart, we must be Annas and not think about passing on to something else now that we have seen it, but stay here and mother it and express it.

PRINCIPLE as TRUTH

(Vv. 41-52)

In the divine demonstrating, manhood is that which is about the Father's business.

This section consists of the story of how Jesus, at the age of twelve years, was found in the temple with the doctors, "both hearing them, and asking them questions."

In writing this Gospel Luke had all sorts of authorities to quote from, and eyewitnesses to draw upon. There was in circulation in his time a great number of stories of the infancy and boyhood of Jesus. They exist to-day in the Apocryphal Gospels, and some of them are very entertaining and many are not spiritual at all. Now Luke chose out of all that number only this one, because it shows the give and take of Christianity, - "hearing them, and asking them questions."

Vv. 41,42. Twelve is the symbol of fruitfulness, full manhood fulfilled as womanhood; it is the mature man of Principle's demonstrating. And incidentally, at twelve a Jewish boy achieved his legal status; at that age he was no longer simply his father's son, he was called a "son of the law," so we get a sense of manhood, or Truth acknowledged, coming into its own.

Vv. 43-46. Here the man of Christianity is seen as reflection,

first accepting the demands of Principle, the metaphysics of Mind, and the one compound identity of Soul, and then finding that he naturally expresses Life, Truth, and Love.

So they found Jesus in the midst, both hearing them and asking them questions. That's what we call reciprocity, the reciprocal give and take, take and give, which constitutes man in Christianity. Some of us find it easy to give and hard to accept, while others find the reverse; either way is unbalanced, as it is too much manhood or too much womanhood, and it throws the body of man out of equilibrium. Christianity shows and proves that the poise of full manhood comes from a nice balance between giving and taking.

Vv. 47-49. He knew only one relationship and acknowledged only one demand, and that was to be about the Father's business. In Christianity that means being the man of Truth, expressing Life and Love. Manhood at this point is simply expressing Life and Love, - accepting the demands of Christianity on the individual, and bringing forth the fruits in the universal.

Vv. 50,51. What a Mary she was! He was subject unto them because it was right at that time. The man of God's creating is infinitely adaptable, because he represents both the infinite and the infinitesimal and therefore he is glad to fulfil his human obligations as well as the divine.

V. 52. "Increased in wisdom" - the Word; "and stature" - the Christ; "and in favour with God and man" - Christianity.

Conformity

There is a reference here which illustrates being about our Father's business. "...the Son must be in accord with the Father, in conformity with Christ" (S. and H. 337:8-10). That which is Son is that which consciously conforms in every respect with Mind, Spirit, Soul, Principle, Life, Truth, and Love. It is noticeable that that belief called a growth of some sort usually reflects a rebelliousness of the human mind; that is both what advanced medical thought says as well as being one's own observations in the practice. Somewhere there arises the mesmerism of anarchy that would make man reject the control of Mind and government by divine Providence, and that rebelliousness in mentality is not being in accord with the Father or in conformity with Christ. One's sense of the great compound body of man is blighted by resentment or the habit of controlling other people, and then this creature, which should represent the body of man in miniature, fails to conform to

the divine standard.

Naturally one is not going to remedy one's failure to hit the mark by emphasizing the fault, and moreover these things are always absolutely impersonal. There is only one sinner and that is sin itself, animal magnetism. Sin is always negative no matter what its manifestation; it is never anything but the supposed failure to express the Christ nature. So the medicine of Mind lies not in simply exchanging resentment for love, or in merely desisting from personal control, or whatever it may be; the divine panacea is to be in conformity with Christ, and to be awake to express naturally the divine virtues.

We should continually ask ourselves, "What is the Christlike thing here?" and "What is the Christ fact being presented to me in this experience?" So we learn to be continually in accord with the Father, and rebelliousness is no more. Jesus said, "Wist ye not that I must be about my Father's business?"

INTERVAL

Let's just think of all these tones of Principle for a moment. In Principle as Mind Luke shows that the nature of divine demonstration in metaphysics is scientific, that it can be traced from the very first and that Christianity has a scientific basis; and then in Principle as Spirit you get the foretelling of the forerunner, which shows that divine metaphysics comes through spiritualization; then in Principle as Soul you get that more definite outlining of this divine promise, and you get also a sense that what is being born is a generic birth - not just a John the Baptist or a Jesus, but man, and it is born through conception unconfined. And then in Principle as Principle, through the taxing, and the birth of Jesus, we see that the demands of Principle obeyed result in the birth of man. Man can only be born as we obey. Then in Principle as Life you get the surrender of masculinity, and the spontaneity of Life and the timelessness of divine demonstration. Then in Principle as Truth with Jesus in the temple we see that manhood appears as that which is about the Father-Mother's business. And now in Principle as Love we see that in this divine demonstration of universal salvation every detail is fulfilled and all periods are united in the design of God.

CHAPTER 3

PRINCIPLE as LOVE

(Ch. 3:1-38)

In divine demonstration, every detail is cared for,
and all periods are united in the design of Love.

This chapter is concerned with the ministry of John the Baptist culminating in John baptizing Jesus, and the second part of it is Mary's genealogy where Luke traces the line back to God.

Vv. 1,2. Luke is showing that he is writing an historical document and that he is going back to the authorities. He's stating who were the governing factors, starting with the universal governor (Caesar) and bringing it down to the individual men on the spot. Principle as Love always explains the whole scheme of things.

"Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." Why should Luke show all these things, what does it matter? Well, it is his attitude that explains it, and his attitude is to show that Christianity is no narrow, national, sectarian affair, but that it is something universal, world-wide in its scope and implications and in its demands. In our own world to-day we see that if some spot of bother flares up in a remote corner of the globe, next morning nearly every newspaper in the world carries a headline about it. Our world to-day is a compound world, and we neglect what happens in its farthest corner at our peril. What happens in our world, even if it was "over there" to us, becomes part of us when we hear about it, and we now have some responsibility towards that thing. We can no longer say, "How awful!" and turn over and go to sleep again, because that is taking an unhealed belief into consciousness; we have to make the effort to see the truth behind these situations. We can't afford in Christianity to say, "Oh well, it doesn't affect me," because it certainly does affect us, to the extent that the lie comes to us to be healed.

It is interesting that in medicine to-day many of the complaints for which people go into hospital are those which reflect some lie about the compound idea man, something wrong in relationship. That popular belief of a slipped disc, for instance, simply reflects something slipped out of place in our sense of the compound idea man. Displaced persons! The world is full physically of displaced persons, but it is fuller mentally of displaced persons

because we accept the stories of discords "over there" and fail to reverse them. Jeremiah said, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6:14).

Luke is showing, by relating all these governors and high priests, that it all affects the individual. It's just like our musical metaphor: you may have an enormous chord, but if one note is wrong, that wrongness has repercussions throughout the whole chord; and if one instrument plays the wrong note the whole orchestra would say, "Ow!" because it would hurt. Now that is as it should be, and if we are culturing the compound idea man in Christianity and anybody says something out of place anywhere in our universe, it should hurt. Heaven help us if we get so insensitive to all the hate and the trouble in the world that we become case-hardened and put on a sort of crab-shell so that it doesn't touch us. It ought to touch us, it ought to touch us so that we do something about it.

V. 3. Jordan is that line which must be stepped over. You remember the emphasis in the Old Testament that Jordan has to be crossed. So Luke here is showing that in this compound universal world we have to eliminate the barrier of Jordan so that our Promised Land embraces all mankind.

Now all this text concerning John the Baptist, down to verse 20, is John's demands upon the human, saying that we ought to be better and more charitable and so on, which is very right. But it would appear that John made these demands on a humanly moral basis and so he got thrown into prison, because the human basis is not scientific. Christianity demands that we do fulfil these things but that we do it on a divine basis; that we love man more because we love God most; and if John had done it that way he wouldn't have lost his head. All the same, this is the demand of Christianity that each little moral requirement must be met as it comes up day by day. It's a better humanity appearing because really it is the one divinity unfolding itself.

Vv. 4,5. Prepare ye the way of the Lord! Although Christianity is full of the tone of the universal, it is equally insistent on demands upon the individual. That "ye" comes in again and again in Luke, and it points a finger right at us and says, "What are you doing about it?"

Universal salvation is attained only as each individual demonstrates Godlikeness in his own small universe. It can't happen from outside, and John shows that through these moral "improvements" one is maturing the Christian character. It is

quite impossible to be a Christian Scientist without first being a Christian. I guess some of us have tried it, and we know it can't be done, because it is Christian Science. "Christianity is the summons of divine Love for man to be Christlike" (My. 148: 28,29). It calls loudly on all of us, "Prepare ye the way of the Lord."

Vv. 6-8. Perhaps some of those people who came to John were sincere and really loved the spiritual, and it may be that some of them were merely taking out a fire-insurance policy. John discerned that some of them wanted it both ways, - they wanted to be safe spiritually, and yet not give up anything from the other side of the scale. And so he says that that's just a viperous thing, it is the serpent's lie that you can have it both ways, and he bids them bring forth fruits worthy of repentance. How do we bring forth that fruit? Well, the fruit can be born infinitely the moment we open up the way by obliterating the mortal concept.

"and begin not to say within yourselves, We have Abraham to our father:" begin not to say within yourselves, "I'm a Christian Scientist, so life will work out all right for me." There is no magic in the words and it doesn't open the door. John is making them see that Abraham is a state of thought which must be won.

Vv. 9,10. When the point of Christian living pierces us and goes right home, we start to ask ourselves, "What am I going to do about it?" and that is a great moment. Christianity, as Mrs. Eddy says, is not merely a gift, but is bought with a price, - the price of laying down the mortal concept. (See Misc. 253: 1-5.) Of course, it only appears to be costly to the human mind, and in practice is something we are glad to pay.

V. 11. He's talking about the virtues of charity and generosity. There's no virtue in giving away your coat, or in any human act of kindness, as such; in all things it is the motive, and the attitude that Luke wishes us to cultivate is this: in the measure that we give, we are liberating our sense of supply and provision; be generous, and so cultivate faith in the divine Life as the great Giver.

Vv. 12,13. Here he's teaching the virtue of honesty and of having a better standard. Exacting no more than we are entitled to is no virtue either. Honesty has to become adherence to the divine standard. In '01. 34:26 we read, "Godliness or Christianity is a human necessity: man cannot live without it."

- V. 14. "Do violence to no man" - that seems an extraordinary answer to give to a soldier, but actually it is a very wonderful point. In Science you surely have to be a soldier in the cause of Truth, taking a firm stand for what is right and being prepared to exercise the sword of the Spirit. But do violence to no man: don't attack persons. The human moralist in us is like the vindictive sort of policeman who is more interested in seeing wrong punished than in seeing right done; self-righteousness condemns the sinner instead of the sin, and that is doing violence to man. So John says, Be a soldier in the cause of good, but don't you be concerned with punishment; sins will punish themselves.
- Vv. 15-17. "I indeed baptize you with water" is the first baptism, the baptism of repentance; "one mightier than I cometh" is the second baptism, the baptism of the Holy Ghost, the baptism of fire, which takes repentance a stage further and demands a cutting away of the mortal concept; those two are the essential prelude to the third degree.
- Vv. 18-20. And then Herod shut him up in prison, because apparently he was urging these things on a human basis. But before he was put away, he was baptizing there and Jesus came to be baptized.
- V. 21. Luke often shows Jesus in that attitude of prayer which is the very essence of manhood in Christianity, that close communion with Life and Love. "Man must harmonize with his Principle, divine Love" (S. and H. 337:8). Jesus was preserving a scientific sense of unity with his Principle all the time; Christianity is the story of unity, - one God, one man, one universe.
- V. 22. The other Gospels don't give that sense of "Thou art," they have "This is." But Luke, demonstrating the one man says, "it's you," - "Thou art my beloved Son, in thee I am well pleased." That is because Christianity is that circle which includes all, and which demonstrates the specific relationship of Principle and its idea.
- V. 23. Now the genealogy. Thirty was the legal age for beginning a ministry, and so it was a fulfilment of the law. It is also a sense of how his divine identity could now be applied to the human.

"being (as was supposed) the son of Joseph, which was the son of Heli." Now Heli was Mary's father, so Luke traces the line of motherhood from Heli back to God. As we saw before,

the line of descent from Principle (which we find in Matthew) corresponds to fatherhood, or individual demonstration, whereas the line which gathers all up into God corresponds to motherhood, or universal demonstration. It is interesting that Luke traces this line through seventy-seven names, signifying that perfection is won only by perfection. "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. and H. 271:1-5) - in the design of Love.

Now as we saw, Matthew traces a different line; he follows the genealogy of Joseph, the man, "downwards" from Abraham, the father of the nation, to David, then through his son Solomon down to "Joseph the husband of Mary." Luke takes a parallel line up to David through his son Nathan, and then it is the same line back from David up to Abraham, and so back to God. Matthew's is the line of Life, or manhood; the royal line; but Luke's is the line of womanhood, the natural line, and it is the tone of Love. It is beautiful that both lines unite in David, "This divinely united spiritual consciousness..." (S. and H. 577:9).

Mrs. Eddy refers to "the current of life...steadfastly flowing on to God, its divine source" (Misc. 19:8-17). That is from The New Birth, which is the story of Christianity. Luke shows how the current of your life flows on to God, the divine source, through demonstration; every proof of divine fact makes one closer to Principle. It is the circle of Christianity - the further on we go, the nearer we approach our starting-point. (See also S. and H. 298:20-24.) Luke, then, concludes the tones of Principle by reminding us that everything starts from Principle and returns to Principle.

MIND

(Chs. 4:1 - 5:26)

The metaphysics of the parent Mind.

What is the dominating tone of Mind in Christianity? Well, just think of how we arrived at the Christianity sequence. Mrs. Eddy arrived at it by spiritual sense and demonstration, while we would appear to have to reason it out. She knew, we have to get to know. Now Principle starts the Christianity order because it is all Principle's Christianity; but how does that divine demonstrating take place? Does it take place in the realm of people, of persons being nice to each other, of matter demonstrating

harmony? Of course not; it takes place wholly in the realm of idea, and so Mind in Christianity has the great tone of the realm of metaphysics. We can also call it the parent Mind, bringing in the sense of the relationship characteristic of Christianity. The two terms are really synonymous, because within the parent Mind is every idea that God has, acting systematically, harmoniously, individually, collectively, and universally, and this activity of idea constitutes the only activity there is. All Christian demonstration is in the realm of Mind, never in matter. "The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle" (S. and H. 466:4-6).

Mind in the Word presents the idea of God and weans us away from belief in matter. Then the import of Mind in the Christ is the allness of Mind and the nothingness of matter, and we know we have the Mind of Christ. And so Christianity takes up this great message and shows how that allness is to be proved as the supremacy of Mind and man's complete independence of matter. The parent Mind is the picture of "His infinite self-containment and immortal wisdom."

In the definition of God in the Glossary, (S. and H. 587:5-8) where, of course, the Christianity order makes its sole appearance, we read, "God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal...." Four of those "alls" have the tone of Mind, don't they? - "the all-knowing, all-seeing, all-acting, all-wise," - and indicate the infinite realm of metaphysics, the parent Mind. Mind has been a neglected synonym amongst us, perhaps because of the new world which a study of the other synonyms has opened up for us in the last few years; perhaps too we tend to think of Mind as relative, compared with Life or Truth or Love. But they are seven synonymous terms, and Mind is essential for the demonstration of Christianity, as it is only through Mind that we can learn to live in spite of matter.

Now what do we find in the sub-tones? In Mind as Mind it is the story of Jesus' temptations in the wilderness, where he is proving that man is independent of material conditions.

In Mind as Spirit Jesus reads from Isaiah in the synagogue at Nazareth, and the people fail to understand because they have a material conception of him.

In Mind as Soul we get healings, notably that of the man with the spirit of an unclean devil or animal nature.

Then in Mind as Principle Jesus teaches the people from a ship, the launching out into the deep, and the miraculous draught of

fishes.

Mind as Life is the leper healed. He shows there the living activity of divine idea.

Then Mind as Truth is the important verse of Jesus withdrawing to the wilderness for conscious communion with God.

Finally in Mind as Love is the story of the man sick of the palsy who was suffering from a belief of the effects of sin.

Now that just gives the picture quickly. Luke's dominant theme here is that Mind demands metaphysics, and he shows through these seven stages how beautifully and naturally Jesus complied with that demand and so started to obliterate the mortal concept.

CHAPTER 4

MIND as MIND

(Ch. 4:1-13)

The divine demonstrating is always in the realm of Mind, making man independent of matter.

V. 1. Matthew says that he "was led up of the Spirit;" Mark says that "the spirit driveth him into the wilderness," - the divine impulsion of the Christ; but Luke tells us that he went into the wilderness because he was full of the Holy Ghost. If in Christianity one just becomes filled with the greatness of the development of Life, Truth and Love, that leads one into whatever experience is right for one's growth, and sometimes it is very right that we should be led into the wilderness. We need never jib at the desert experience; it is a bit dry sometimes when we are there, but it is healthy. You know, humanly speaking, there is no disease in the desert, it is so clean; hot days, cold nights, enormous space and wide horizons. One has there a great sense of cleanliness, of untroubled vision, and of thinking things out afresh with God. So the symbol is, in Mind as Mind, that Jesus is putting all the cares of the world out of sight.

V. 2. It was a famine sense.

Luke presents the same three temptations that Matthew gives, but in a different order. Here we have the bread, the possession

of the kingdoms of the world, and the casting oneself down from the pinnacle, which indicate the temptations to accept, respectively, life in matter, intelligence in matter, and substance in matter. Luke shows how Christianity weans us away from believing that matter is either necessary or desirable. We can only be weaned away from these things; Love doesn't yank us out of some situation that has meant a lot to us and simply leave us bereft of our familiar supports, but weans us gradually from our dependence upon matter, our faith in it and our fear of it. If our practice of Christianity is to be Christlike, we too must deal understandingly with our neighbour.

Vv. 3,4. Note "this stone," not "these stones" as in Matthew. In Matthew the temptation was to translate mere objects of sense into a different form of matter, still leaving one dependent upon the material. Here it is the temptation to use your understanding of the calculus to demonstrate matter.

Demonstrating Matter

What are the rights and wrongs of trying to demonstrate matter? The criterion, as always, is our motive. You certainly can "demonstrate" all sorts of things in the human, - money, or body, or home, - simply by outlining what you want and then being positive about it, because the mental is always the dynamic. So it can be done; but at what a cost! If it builds up for you a dependence on matter and the fear that you would be desolated without it, in the long run it is not worth demonstrating. Many students do just that, and mistakenly call it Christian Science, which it decidedly is not; all it is, is utilizing the power of the human mind for its own ends but doing so in the name of the spiritual. The emphatic purpose of Christian Science is to dissolve the mortal concept, not to build it up.

Christian Science proves your supremacy over matter in two ways. First it enables you to do without it, to depend upon Mind meeting all your needs. Then it says that you can now have all that the world offers, because those material things will be to you servants of the idea, and not ends in themselves. The student whose enlarged understanding of substance gives him a flourishing business is not "demonstrating matter;" he now loves the idea of substance more than his bank balance. And it is precisely because of that attitude that his business now flourishes. So "Command this stone that it be made bread" is the temptation to outline the human need and then to work for it, - which sounds very reasonable in many circumstances. But Jesus discerned the subtlety of it, and saw how working on those lines would obscure the light of Mind

and paralyze the power of metaphysics. Ideas alone supply our need; that is why Jesus answered, "Man shall not live by bread alone, but by every word of God." (See S. and H. 336:30-31; 257:12-21; Misc. 307:1,2.)

Vv. 5-8. "Thou shalt worship the Lord thy God, and him only shalt thou serve" - thou shalt worship the power of Mind only; Mind is to be the only factor; that is the answer to the second temptation - intelligence in matter.

Mental Manipulation

Now I feel that that allurements is the temptation of mental manipulation, - to "take thought" after the manner of psychology. With the insight which Christian Science gives into the workings of the human mind, it is very difficult not to do that, but once again it is our attitude which determines the way we go. It is easy to discern where someone's "thinking" has, in belief, caused their physical trouble, and you find yourself advising some improved mode of thought. But that thing is only effect; and if one tries to manipulate the human mind so as to direct it into a healthy channel without first "worshipping God," - without first worshipping the fact that man has the Mind of Christ alone, - then it is merely mental manipulation and it is not Christian Science. Don't we all find ourselves doing that? Aren't we all tempted to suggest to someone that they should think more charitable thoughts, for example, if they wish to get rid of an irritation? It is true that we all have to express more love and charity, but in practice it can only be done because it is the outcome of the fact that man has the Mind of Christ, and therefore naturally loves, and not through improved human mentality. To suggest to people how they should think should be a very secondary thing, and if you feel you need to tell somebody something like that, let it be backed up by your own conviction that man has the Mind of Christ and cannot think otherwise than in a Christlike way.

Jesus saw that manipulating human affairs with a half-scientific wisdom and a human morality is the devil, because it would confer upon man a creative intelligence of his own which has free will for thinking good or evil; hence his reply, "Get thee behind me, Satan." Christian metaphysics is concerned solely with the divine Mind and not with the workings of something called a human mind, which is only an etherealized form of matter. Mrs. Eddy says that "Christian Science...excludes the human mind as a spiritual factor in the healing work" (S. and H. 185:17-21).

Vv. 9-13. The third temptation. For a season! Jesus went on

being tempted until there was no more mortal concept, but he met the major points of mortality here in these three, the beliefs of life, intelligence and substance in matter.

Confidence in Mind

Now this temptation to cast oneself down from the pinnacle of the temple represents the belief of substance in matter. We see Jesus tempted to "demonstrate" bodily safety on the basis of taking care of one's matter-substance, and how he refuted that suggestion through his understanding of the forces of Mind. As we gain confidence in the parent Mind, the control and the direction and the governance of Mind, then we shall have less faith in the workings of matter, and less fear of chance or accident.

Here is a wonderful statement of the parent Mind: "Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, 'Thus far and no farther.'

"Spirit is the life, substance, and continuity of all things. We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification" (S. and H. 124:20-31). Those "thought-forces" are the controlling elements of the parent Mind which sustain and maintain everything in its universe regardless of matter. Mind forces don't know anything about matter, they supersede it; and they hold man within Mind through divine atomic energy.

I think that as we cultivate that more absolute confidence in the substance of idea, we shan't always be taking precautions against matter-happenings of which we are afraid, nor will we stake a chance on their happening in a beneficial way. You see the element of chance in the wording of the temptation, "If thou be the Son of God..."

When the tempter says to him, "In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," he is saying something truer than he knew, because that scripture is a wonderful way of showing us the substance of idea. The stone, as we noticed in the first temptation, is the divine infinite calculus or Mind of Christ. If through the pure power of Mind we learn not to misuse that stone either to demonstrate lots of matter or to manipulate human consciousness for material benefits, then it won't become for us a stumbling block in the way of progress.

"They" - those thought-forces of Mind - "shall bear thee up..." We can only bang our feet against an obstacle in the way of Life, if we are not lifting them up out of the dust, out of matter, but if we have cultured a purer sense of Mind-power we are lifted up above those temptations; we haven't abused that stone and therefore we don't trip up on it. So let us watch that we are not constantly looking for matter benefits in Christian Science or we shall always have a stone just in front of us at every step.

Now it might be thought that these three things - to have plenty of supply, to control or guide human thinking, and to be proof against accidents - are normal and desirable in the ordinary way. On the surface, they are harmless; but Luke shows us that it is the "innocent" activities that bedevil us if our attitude is not truly metaphysical, and so we can now see the three as the claims of dependence upon matter, faith in matter, and fear of matter. Jesus, of course, discerned the subtlety of it, and through his absolute reliance on Mind gave us a wonderful lesson in divine metaphysics.

MIND as SPIRIT

(Ch. 4:14-32)

In the parent Mind, idea is spiritual.

Now the demonstration of metaphysics is carried a stage further; from seeing man as idea, we are now going to see him as spiritual idea. There's a distinction to be made between mental metaphysics, - which might be simply talk and written words and human opinions, - between that and spiritual metaphysics, wherein the substance of idea is truly spiritual and not merely mental; and this is the point Jesus proves in this section.

V. 14. "in the power of the Spirit" is the keynote, isn't it?

Vv. 15,16. Nazareth, where he had been brought up, was where he was known humanly, through personal sense.

Vv. 17-21. Jesus is showing that they had hitherto read those wonderful words of Isaiah as mental metaphysics; the Jew in consciousness to-day is still saying that Messiah and salvation will come. But Jesus takes it up as present divine fact, and tries to get them to see that it isn't in a book but is the living substance of being. He took up that message and made himself the messenger. By identifying himself with the message

he was able to prove that what Isaiah foresaw as the coming of the Christ is practical operative Christianity. He showed that idea is so much more than words: it is activity, it is dynamic, it is living; in Mind as Spirit the reality of idea is in the fact that it is spiritual. Now that's something of which no one can convince you from outside, as Jesus found with these people. If it is true, it is something that you just have to ponder deeply for yourself. Do sit down sometimes and ask yourself what it all means to you, and determine whether it is just mental, or has become spiritual metaphysics.

V. 22. They couldn't detach mortal thought from its material conceptions and so the birth wasn't natural and safe; for them it was most unnatural, and their rejection of the naturalness of Spirit caused them to chemicalize violently. I used to think that Jesus was a little unwise in his uncompromising tactics, but I see now that he wasn't interested in having an easy time: his mission was to show that the carnal mind is enmity against God and man, and then to disprove it.

Vv. 23,24. It's not necessarily true in human experience that a prophet cannot be accepted in his own country or in his own home. Christianity divides our false sense of relationship, but unites all true manhood and womanhood. In countless families there is the sweetest relationship where one comes into Science and makes great strides, and because Science is so natural to them and they are wise and not thrusting with it, and they live what they learn, and the rest of the family begin to come along too. Truly, Christianity "binds human society into solemn union" (S. and H. 575: 31, 32).

S. and H. 324:27-31. "Paul writes, 'If Christ (Truth) be not risen, then is our preaching vain.' That is, if the idea of the supremacy of Spirit, which is the true conception of being, come not to your thought, you cannot be benefited by what I say." That is what Jesus is saying to them; if you are lifted up, if you are willing to accept the advanced idea, that will then liberate human thought from its material conceptions and you can be benefited by what the living Christ says. "The human history needs to be revised, and the material record expunged" (Ret. 22:1,2).

V. 25. That is the three-and-a-half period when they got only halfway there; they wouldn't really make it substance. They called themselves the chosen people, yet they were Jews only in name because they wouldn't see the idea as universal. The Gentiles who accepted the demonstrability and substance of spiritual ideas were much more truly "Jews".

Vv. 26,27. Elias (verse 25) is Elijah, and Eliseus is Elisha; they represent the manhood and the womanhood of the same prophet, Life and Love. "And none of them was cleansed saving Naaman the Syrian," - that stung them.

V. 28. If we try to graft spirituality upon mere human mentality there is bound to be great disturbance.

The Jew

Here in this tone of Mind as Spirit is an interesting commentary on that state of consciousness we call the Jew. The real, live Jew has a living God, a pure monotheism, and a Christ within; he knows the substance of idea. The dead Jew has a tribal god, a dualistic world, and no Christ; his sense of substance is entirely material. When Jesus in this text shows up the Gentiles who profited and the Jews who did not, he is appealing to the real Jew in them. The living Jew evaluates everything through spiritual sense, and embraces all mankind. It is the lie about this fact that makes the false Jew entertain such a material sense of values.

V. 29. In the previous section he had met the temptation that he could be cast down and yet be preserved. Here wisdom showed him that it wasn't right to go and get himself cast down; it was right to walk clean through that situation, because it would prove that the substance of idea is supreme and cannot be apprehended materially.

V. 30. Only Luke has this part of the story. It is just a perfect picture of how one cannot hold idea within the grasp of mentality. If an idea of God comes to us and we try to grasp that idea mentally, it passes through the midst of us and goes its way; but where an idea of God comes to us and lodges with us, that idea isn't being held in mentality: we are being held in the idea. It is Mind as Spirit. Mental metaphysics cannot hold a spiritual idea, whereas spiritual metaphysics liberates one from the grasp of matter.

S. and H. 314:23,24. "Because of mortals' material and sinful belief, the spiritual Jesus was imperceptible to them." That is to say that material-mindedness only sees you as a material person. Supposing that you are hated for some spiritual stand you have taken, and the belief would appear to come along that you're suffering from the malice of the world: merely to take refuge in being an idea of God might not lift you right out, but if you can see that you are idea in the Mind that is Spirit, that you

are spiritual idea which cannot be localized or known materially, then the way is open for you to pass through the midst unseen.

Vv. 31,32. He had demonstrated that idea is power because it is idea in the realm of metaphysics and not in a human mind; and it had authority and substance because he had proved it.

TALK THREE - TUESDAY, SEPTEMBER 1st.

Yesterday we finished the tone of Mind as Spirit at ch. 4:32. The whole tone of Mind, which is ch. 4:1 to 5:26, is a declaration of the metaphysics of Mind, showing the activity and the power of idea in the realm of the parent Mind. It is the consciousness that there is nothing going on except the demonstration of Principle as idea, which, as it is accepted, means that we begin to dispense with matter; we begin to live and to think and to act independently of matter. Now that doesn't rob us of anything that is worth having: it simply gives us dominion that we haven't dreamt of. In Mind as Mind it was the story of Jesus in the wilderness being tempted to use the power of demonstration for material benefits - life, intelligence and substance in matter, and the way he dealt with those subtleties was just masterly. Especially striking was that second temptation, the belief of intelligence in matter, where the devil comes to us as the claim of mental manipulation. I believe that that pitfall is the greatest danger to the progress of Christian Science to-day; it is so easy to do and so difficult to get out of once we have started doing it.

Then in Mind as Spirit we read of Jesus going to Nazareth where they knew him humanly, and he announced the message from the book of Isaiah; it was Mind announcing its programme as the mission of Spirit. To the people who heard it, it was merely a familiar passage from a book; to him it was, "This day is this scripture fulfilled in your ears," - if you will accept it, it will become living substance to you. But they wouldn't accept it, and they threw him out and tried to kill him. The time wasn't ripe, so he passed through the midst unseen and untouched - the supremacy of Spirit.

MIND as SOUL

(Ch. 4:33-44)

The demonstration of divine idea establishes the rule of Soul by rebuking sense and obliterating animal nature.

Here we get the first individual healings in Luke. We see the man with the spirit of an unclean devil healed; Simon's wife's mother healed, and a great sense of the rebuking of the devils.

Now Mind as Soul defines the nature of divine demonstration, taking place within the parent Mind, as the rule of Soul obliterating animal nature and establishing man forever as spiritual nature. One of the leading tones of Christianity is this obliterating of the mortal concept.

V. 33. "in the synagogue" - it so often happens in all the Gospels that Jesus' demonstrations were in the synagogue. Perhaps those of us who at one time seemed to pass through troubled times in our relations with the church organization may feel that it could not be otherwise. But it isn't so much to do with organizations as with organization-ness - the rigidity and convention and conservative traditions of each individual human consciousness which constitutes a synagogue and which makes our own hell. A formal church organization is only one form of the disease, and perhaps rather a subtle one as it comes in the guise of good; but what synagogue means is the determination to hold Spirit in the grasp of matter and not to go forward purely in the Spirit. We all suffer from synagogitis, and we have to heal ourselves of it.

"which had a spirit of an unclean devil" - that unclean devil is simply animal nature. You remember that the "false four" are life, substance, and intelligence in matter, electricity, animal nature, and organic life (S. and H. 450:29-32), and animal nature is the devil which Christianity obliterates by proving the beautiful fact that man is simply spiritual nature reflected throughout all space.

Christianity Revolutionary

V. 34. In Mess. '01.9:19-26, Mrs. Eddy says, "The evil in human nature foams at the touch of good; it crieth out, 'Let us alone; what have we to do with thee...? art thou come to destroy us? I know thee who thou art; the Holy One of God.'" The Holy Spirit takes of the things of God and showeth them unto the creature; and these things being spiritual, they disturb the carnal and destroy it; they are revolutionary, reformatory, and - now, as aforetime - they cast out evils and heal the sick." "Disturb the carnal." Well, shouldn't they disturb the carnal? You notice in all the Gospels, and especially in Luke, that whenever Jesus approached some situation where the evil was elemental the devil cried out and identified him. That is simply another way of saying that Jesus' spiritual sense was so accurate, that with the penetration of Soul he could go right to the roots of the error and cause it to be self-seen as resistance to the Son of God; and when it was self-seen, it was self-destroyed, because it is the nature of sin to destroy itself.

Many a time in Luke we see that picture. Christianity is beautiful beyond words, but it's mighty tough! - and it goes straight to the point every time. I used to think Christianity was a gorgeous blanket, but it isn't like that at all. Mrs. Eddy says that the things of God are revolutionary. Christianity is certainly revolutionary; it turns upside down all our preconceived notions of good and evil, of human relationship and everything else, and it is good that it should be so. Mrs. Eddy says again that "The human heart, like a feather bed, needs often to be stirred, sometimes roughly, and given a variety of turns, else it grows hard and uncomfortable whereon to repose" (Misc. 127:31-2). Christianity just shakes us up. You know when we study these Gospels, or we go to a talk, or we do some study together, unless what we hear goes deep and stirs us, it isn't doing us much good. The complacency of feeling very nice as a Christian Scientist is all right up to a point, but we do need to be stirred as Jesus certainly stirred them.

V. 35. You will notice as we go on that we often have rebuking in the sub-tones of Soul. "and hurt him not." That's beautiful; there's no penalty or suffering in Soul, even though "the devil had thrown him in the midst." So in Mind as Soul here, when the law of Mind operates as the rule of Soul, the supposition that man suffers from animal nature is just wiped out, and Soul restores and heals and absolves from pain and penalty.

V. 36. That Word! - the dynamics of idea understood in metaphysics.

V. 37. In that tremendously important article, Ways that are Vain, we read, "All that error asks is to be let alone" (My. 211:9). That is the feather bed. Well, leave it alone if you want to, but look at what you are lying on. One is heaping up the belief that one can go on comfortably indulging mortality, and sooner or later there comes an acute moment when the mortal will no longer sustain us. Then we wish like anything that we'd done our work about it before the occasion came along. Christian experience must be both the proving of the spiritual and the disproving of evil. Luke shows how Jesus never let it alone: he was simply on the dot every time.

Vv. 38,39. Again that rebuke of Soul. "ministered unto them," - probably that was her healing. If you look up what Matthew and Mark say about this particular incident, the way they put the words differently is quite revealing. Luke's sense of it is that supremacy of Christianity - "he stood over her, and rebuked the fever." It is very wonderful that it comes here in this tone of Soul, because Soul is that which rebukes self in us.

It cleanses us of self, and if we don't have a self we certainly can't have a fever. It is the little self that is touched and hurt by criticism or indifference, but in the divine nature man is unselfed, unfevered, calm and serene. As Mrs. Eddy said once to somebody, "How can no nose have no hay-fever?" (See also S. and H. 91:17-21.)

- V. 40. No mass healings, you notice; he laid his hands on "every one" of them. Nowhere in the Gospels do we find any record of mass healings; each one had to come individually for healing. They were either brought to Jesus, or they came on their own, or friends and relations besought Jesus on their behalf individually. Christianity is universal salvation through the individual seeking his Christ.
- V. 41. Again you see that the accuracy of spiritual sense with which Jesus knew God gave him also the accuracy of spiritual sense to know what is anti-Christ in the carnal mind. You could say, if you like, that the lie is a speaking likeness of the divine fact. Mind as Soul, the exactitude of divine metaphysics, rebukes animal nature specifically at every point.
- V. 42. "desert place" - that wilderness where one exchanges sense for Soul.
- Vv. 43,44. One's mission in Christianity is not to any particular people. One's mission is from Principle to reflect the supremacy of Spirit universally in all directions.

"for therefore am I sent" - the Christ-mission in Christianity is generic, it is for all mankind. It is a great thing that Christianity is not directional. Sometimes I find that the truth I have seen about some condition doesn't heal that particular condition, but goes and does its work somewhere else, and I hear about it later. Christianity isn't directional; it is universal, and wherever there is receptive thought there it will stay and there it bears fruit.

MIND as PRINCIPLE

(Ch. 5:1-11)

The activity of divine idea is shown to be on a scientific basis.

This is the account of Jesus teaching the people from a ship, the launching out into the deep, and the miraculous draught of fishes.

CHAPTER 5

Vv. 1-3. Both Matthew and Mark record another occasion when Jesus taught them from a ship, but Luke puts especial emphasis on it. Here in the picture of the metaphysics of Mind he is going to show that this sea of ideas, - the infinite elements of the one parent Mind, - is not something that is vague and emotional, but is specific, scientific, principled, and so accurate that you can teach from it when you understand it.

When it says that he thrust out from the land, I feel that Luke is showing that he pushed out away from all the familiar landmarks of material observation and reasoning and accumulated knowledge, and sat himself down in the ship on the ocean of the parent Mind. And because it is Mind as Principle his attitude said, "Now look, this ocean of ideas in the parent Mind has got a definite Principle, it is absolutely scientific, and let me explain it to you from the waters of Mind." Mrs. Eddy says, "We must forsake the foundation of material systems" (S. and H. 326:12); but we are often so unwilling to abandon the familiar dry land of the things we think we know. Yet frequently the things we know, or think we know, are simply empirical knowledge, a lifetime of observations of matter and of reasoning from human experience, and we build up a whole heap of "wisdom" and philosophy and techniques into a false dry land. Now Christianity is that which demonstrates the supremacy of all the synonyms; and it demonstrates the supremacy of Mind in rendering man independent of matter observations.

Supposing you are helping somebody who has a physical problem: you look at the physical picture and you think, "Well, it doesn't look too good," and so you come to some sort of material conclusion about it by reasoning from matter and become mesmerized likewise. How then can you teach the people reality from that sort of basis? You have to abandon that mortal basis of belief and teach from an ark that rests on scientific metaphysics. So Jesus is saying here, "Don't reason these things out from matter observations; get into your ship, push out onto the numerals of infinity and explain the Science of Being from there." You see how revolutionary Luke is in every detail.

Walking on the Water

There is a nice point in verse 1 - "the people pressed upon him." That was because he was still upon their ground, and hadn't yet based himself on the scientific elements of the one Mind. So his entering into the boat was not a retreat but an advance. I think that's very lovely, because Luke does not record the incident of Jesus walking on the water as all the others do. One would think

that what Luke leaves out is as important as what he puts in, and just as John gives no transfiguration account but makes of his whole story one long transfiguration, so Luke's Gospel is one long account of walking on the water, or Christian demonstration. And here his way of picturing that is to portray Jesus pushing out from the shore of all those conventional beliefs which are so real and solid and comforting to us, and showing that the deep things of Mind have a perfectly scientific and understandable basis.

V. 4. "Launch out into the deep," - the deep things of God; no more diving into the shallows of mortal belief, where you can see the bottom. Don't be afraid now to abandon that basis of matter; just go deep into the realm of metaphysics, and let down your nets for a draught.

V. 5. It was night because there was no light of Mind for them.

Vv. 6,7. Mrs. Eddy says, "Nothing is lost that God gives: had He filled the net, it would not have broken." (See Misc. 111: 4-14.) In a sense, their net wasn't God-filled at this point. Peter and the disciples let down into the deep only because a man called Jesus told them to do so; it wasn't their own demonstration. Sometimes when a demonstration isn't really your own, your capacity to contain it is strained, whereas something that is your own fruits is just right for you. However, in the text here we have a sense of the immediate fruits of demonstration that follow when mental work is based on Principle, and we have been willing to forsake the shallows.

Vv. 8,9. Behind every manifestation of Mind there is always a scientific Principle. Peter saw it as a miracle; but Jesus understood that scientific demonstration interprets the Principle of Mind-action.

V. 10. The idea of abandoning the human way of doing something and going instead to idea, is almost more than we are prepared to do because it seems unfamiliar territory; but they were now willing to leave that land sense of things and to venture out onto the deeps of metaphysics.

S. and H. 195:11-14 "...We should forsake the basis of matter for metaphysical Science and its divine Principle." The marginal heading is "Useful knowledge"! That useful knowledge, or what we think is useful knowledge, is the accumulation of material beliefs. What a picture of what is happening here! So the Science of metaphysics, Mind as Principle, is deep, and it is revolutionary. (See S. and H. 268:6-13; and Hea. 11:6-9.)

V. 11. They forsook all, as they saw the value of scientific metaphysics. He didn't call them: they just followed. This is very like Mrs. Eddy's statement where she describes how she had fished all night for the secret of spiritual healing; she says, "I knew the Principle of all harmonious Mind-action to be God," and continues, "but I must know the Science of this healing..." (S. and H. 109:16-22). And that's the story here of the disciples. They forsook all for metaphysical Science.

Mind as Mind, Jesus in the wilderness, was showing that in the allness of Mind we must learn to dispense with matter - matter as life, as mentality, and as forces. Mind as Spirit, which was Jesus in the synagogue and reading from the Scriptures, shows that the idea of Mind is wholly in the realm of Spirit and it can't be known or damaged humanly. In Mind as Soul that realm of metaphysics comes to us through the rule of Soul, rebuking self and obliterating animal nature. And then in Mind as Principle, you get that striking reminder that this realm of metaphysics is scientific; it is based on Principle; push out from the land and prove it to be so.

MIND as LIFE

(Vv. 12-15)

The activity of divine idea touches the human at all points, is infinitely willing and available, and lifts the human concept out of mortality.

This is the story of the healing of the leper, which is so profound in its signification. We have the sense that the individual activity of idea touches the human at all points, that it is infinitely willing, infinitely adaptable, infinitely fatherly, and that it lifts the human concept out of mortality.

V. 12. If thou wilt! Idea is; there is no question of "if thou wilt." Idea is: Mind as Life.

V. 13. The scorn that Jesus must have had for matter when he could go and touch the leper and do these things which the human mind would shrink from doing. Hear the fatherliness of his reply, "I will, be thou clean;" and the spontaneity of Life in "immediately the leprosy departed from him." Leprosy involves segregation and uncleanness; it also involves a dissolution while one is still alive. But the leper really is a moral proposition, a condition of the human mind.

We make lepers of ourselves many a time when we say, "Oh, I'm no good, I'm a poor fish, I can't understand Science and I'm always beastly to the people I should love, and the more I do it the worse I get." And that leprosy of self-condemnation spreads because we don't handle it. Heaven knows we all have reason to condemn ourselves from time to time; but don't condemn the Son of God: go and condemn the devil. Self-condemnation is a poor pastime, and it doesn't lead anywhere except to dissolution. What we've got to do in Mind as Life is not to condemn ourselves but to resurrect ourselves, to say, "I will, be thou clean," when the moral leper in us cries out. Do we say to our leper, "I will, be thou clean; come on, let's get out of it"? Or do we say, "Isn't it awful"? Mind as Life delivers from that living death. It delivers from the corruption of self-hate, self-condemnation, weariness with oneself. Take that Mind of Christ and be a father to yourself, reflect fatherhood, heal that leper. It is a beautiful picture here of how Mind as Life touches the human at all points and leads to newness of Life, which heals the corrupt places in consciousness.

S. and H. 276:17-24 "If God is admitted to be the only Mind and Life,...thought is turned into new and healthy channels, - towards the contemplation of things immortal..." That leprosy of self-condemnation is not a healthy channel: it is something more like a sewer, and we just go back and savour the rottenness of what we are, when really it isn't you and me at all. Actually that thing for which we condemn ourselves is a "not-being," and when in Mind as Life we learn to be, naturally, the divine qualities, we discover how grand and worthwhile our individuality really is.

Again, "Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness" (S. and H. 407:24-28). Look at the combination of Mind and Life in those two references!

Vv. 14,15. So Jesus sent this man to the priest. That is to say, when we are healed of some leprous belief, we've then got to go and prove it. There has to be visible evidence of it so that the community in which we live shall say, "Yes, they're different. Isn't that wonderful?" It is no good pretending our corruption is healed unless there's a change of heart and a newness of Life.

This whole story of Luke is the story of man and therefore it is the story of each individual. Every single thing that happens in this Gospel happens in you and me, not just once but time and again.

MIND as TRUTH

(V. 16)

Man as conscious communion with the parent Mind.

V.16. As we've seen, prayer means a very great deal to Luke and although it seems here a bit odd to take one verse for this tone, it epitomizes his whole attitude to the question of what is man. As we saw in considering Life and Love, man is there only by implication. There's no such thing as a man; man is "that which," as we find in the first paragraph of the answer to the question, What is man? on S. and H. 475:5-22. "that which has not a single quality underived from Deity," and so on. He is that which accepts the fatherhood of God and that which then demonstrates it by reflecting the motherhood of God. You notice that when we talk about Life in Christianity it isn't so much giving as accepting, because you can't truly give in Christianity without first accepting divinity; otherwise what you give might be simply you on a personal basis. Therefore if we first accept Life, and allow Life to be our Father, and let Life resurrect us into newness of Life, then we can start to reflect it by giving, but not until then.

So in Mind as Truth Jesus withdrew himself into the wilderness and prayed; he was being "that which." Isn't it simply that conscious communion with the parent Mind is man? When are we most being man? It is when we know least about this thing, when we know most consciously oneness with God; not a personal unity or proximity, but identity of quality, sameness in substance. And it is that conscious communion with Life and Love that constitutes us man at the point of Truth. "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus" (S. and H. 497:24). What made Jesus, Christ Jesus was that he prayed and prayed until he was the Mind of Christ; and if we will do the same, it makes us man. In the long run nothing else ever matters.

When you analyse the twenty-four hours of your day and you think, For how many minutes in those twenty-four hours have I really been man? It is a pretty low score, I guess, for most of us. Well, why don't we get on with it? Why don't we get closer to God? And the answer is that we don't pray long enough, or earnestly enough, or scientifically enough. Mr. Doorly says in his 1949 Oxford Verbatim Report Vol.1. p.179, "The wise Christian Scientist to-day gives a great deal of time to his own communion with God." How true that is; it is the essence of wisdom. Somehow we have to make that time, and we will do it if we put first things

first. Thoughts must "acquaint themselves intelligently with God" (S. and H. 107:13). All our study and all our talk and all our human experience matters very little unless it is giving us a clearer and nearer conviction that we have the Mind of Christ and that man is the Mind of Christ. Mrs. Eddy says of Jesus that his "humble prayers were deep and conscientious protests of Truth" (S. and H. 12:13,14); the tone of Mind as Truth.

When I first came to study this sense of Science I felt that I could know it without having to pray. It was all so clear and orderly and logical that it seemed to be something one could learn. But that is to forget that Jesus constantly prayed; he knew a million times more about this subject than we do, yet he never ceased praying. And in my own experience to-day I find that prayer is the great necessity of my existence, and many of us feel the same. Mrs. Eddy has a most wonderful statement on the meaning of prayer in No and Yes 39:17-24. She says, "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection." Think of that! - prayer is learning to love! "Prayer is the utilization of the love wherewith He loves us. Prayer begets an awakened desire to be and do good. It makes new and scientific discoveries of God.." If we want the thrill and the joy and the fruits of Christianly scientific discoveries, it must be through real prayer. "It shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is." Do ponder that reference.

Let's never forget that when we pray we are not praying for ourselves, or for a benefit; prayer is the effort to lift our consciousness out of the realm of the human mind and into the divine. It is an act of at-one-ment. Then, because "our" human consciousness reflects in miniature the whole mass of human consciousness, as we lift ourselves we are helping to lift the whole mass. When we pray, we are praying on behalf of man. We can't entertain an evil thought to-day without it having its repercussions throughout the whole world, nor can we think a spiritual thought without that divine idea having its beneficial effects throughout the whole world. In Mind as Truth we have a world-wide responsibility in the way we think.

So there we have the story of how Jesus demonstrated his manhood in the parent Mind through his conscious communion with that Mind; he made himself the Mind of Christ. The Mind of Christ is not something we just have: it is the substance and the being which we are.

When we come to talks like this it is usual that each one of us has some problem that occupies his mind; we all have a problem, for if we hadn't we wouldn't be visible here. But we come here to help each other, to learn how to dissolve our problems, and so it is so essential when we are wanting to think deeply about these things that we leave that problem outside when we come in: leave it at the bottom of the stairs. If we are in earnest, it won't be there when we go down again. Let's go up into the house, the consciousness of God, because what comes is not just your answer, but man's blessing in Christianity.

MIND as LOVE
(Ch. 5:17-26)

As man is seen to be "the full representation of Mind," sin is blotted out.

This is the story of the healing of the man who was let down through the roof, and Jesus' obliteration of the belief that man can sin.

- V. 17. What a sense of Mind as Love - the power of the Lord present to heal; the parent Mind fulfilled in omnipresent Love.
- V. 18. You remember that Mr. Doorly showed that the man was suffering from palsy because of venereal disease, and that a correct diagnosis showed sin to have been the cause. He said that what was going on in that man's thought over and over again was the refrain, "I've sinned, and that's why I'm suffering; I've sinned and now I'm paying the penalty."
- V. 19. They were going to get into the circle of Love somehow.
- V. 20. That appellation "Man," was his healing. When he said to him "Man," he conferred upon that individual the fulness of what man is, - that man who is the Mind of Christ fulfilled in Love.

Matthew and Mark record "Son," but the Christianity standpoint beholds him as man. In the Glossary definition of man, we read, "Man. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (S. and H. 591:5-7). "The full representation of Mind" is a wonderful

sense of Mind as Love. Mind representing itself in its fulness is man, and that is the consciousness of man which heals the belief in sin and penalty. How does it do that? Well, the belief of sin is the belief that man can eat of the fruit of the supposed tree of the knowledge of good and evil. In other words, it is the belief that man has a mind of his own wherewith to think like God or unlike God, as he chooses. And when you look at it from the standpoint of Mind as Love it is quite impossible, because all the thinking that goes on is the activity of divine idea in the realm of Mind, and therefore there never was a moment when man failed to think in a Godlike way; man is but the knowing of God. "...if mortals claimed no other Mind and accepted no other, sin would be unknown" (S. and H. 469:13-20). That is the story. Again, in the question, "What is man?" we read, "that which has no separate Mind from God." In Mind as Love Jesus saw the absolute impossibility of man ever having any Mind but that which is the fulness of Love manifesting itself. (See S. and H. 475:13; 475:28-31; 539:10-13.)

So do you see how Mind as Love is the fulfilment of the Mind tone? Mind is the universal Mind; it tolerates no competitor; it can allow no lapse from itself; it allows no sinful mind which can lead humans into hell and damnation. It is stating one Mind and that one perfect, and as man is seen to be the full representation of Mind, sin is blotted out.

Vv. 21-24. There was the "real" palsy - that blighted state of thought that holds man a sinner and makes a reality of sin.

The scribes and the lawyers were those whose special duty it was to preserve the purity of the ancient writings, in which were many statements on morality and the penalties for sin. They represented the attitude of, "Thou shalt not, or else!" And the "or else" mattered more to them than the fulfilling of the law in righteousness. And so Jesus rebuked the scribe which is simply the rigid conservatism and hidebound tradition which goes back to what grandfather Moses said, and doesn't allow the new birth to liberate man with the gospel of grace.

V. 25. "and took up that whereon he lay" - isn't that a nice way of putting it? He lifted up that old bed of penalty that he'd been lying on because it was now obliterated.

V. 26. The sense of praise that goes back to God all through this Gospel is just heavenly. When Jesus says, "But that ye may know that the Son of man hath power upon earth to forgive sins" (verse 24), that is the man of Christianity. The rights of man in Christianity are to demonstrate Principle, to have the Mind

of Christ, to be the one compound identity, to express the supremacy of Spirit, to reflect the fatherhood of God, to reflect the sonship of God and the brotherhood of man, and to reflect the motherhood of God; those are the rights of man, and to exercise them is to praise God.

So much, then, for the whole tone of Mind; it just describes in a sevenfold way the nature of the realm of metaphysics. First, it acts independently of matter; second, it can't be known humanly; third, it rebukes sense and self; fourth, it is based on scientific fundamentals; fifth, it touches the human at all points and resurrects man out of corruption and mortality; sixth, it demands man's conscious communion with the Mind of Christ; and seventh, it obliterates the belief that man ever failed to think with the Mind of Christ.

SOUL

(Chs. 5:27 - 8:56)

The demonstration of the one compound identity

Now we come to the tone of Soul. We saw that the Christianity sequence is all Principle demonstrating itself; it takes up all that we learnt in the Word and the Christ, and shows that as we combine that seeking and finding, the divine idea will demonstrate itself. So through the tone of Mind we got something of the message of the Word, - Felt ye the power of idea? - and now in the tone of Soul it takes up the message of the Christ translation.

What does Soul do in the Christ? Well, it is that great funnel which reduces and gathers all that is true in the divine ideal so that it is also seen to be true about you and me wherever we are standing. It gathers the threefold essential nature of the infinite into the one Son, into the one man; it gathers the whole nature of the Son of God into the truth about every one of us as the Son of man; it gathers and reduces it, focuses it, establishes it, and burns it into consciousness. And so we glimpse in the Christ a sense of Soul as our divine heritage.

But in Christianity it opens out, so that what we recognized before as the one divine identity begins to expand as quality. We see that this identity, because it is man and not men, is a compound identity, and therefore includes the truth about everybody. Above all, it includes the truth about manhood and womanhood. Identity in Christianity, therefore, is that which is

perfectly balanced and poised; it has equally the characteristics of God's man and God's woman because it is the quality of identification with Principle, Life and Love. So we gain a sense here of the completeness of the divine identity, its balance and satisfaction, and the restfulness and the calm of it, wherein the fret and the dissatisfaction with oneself is healed by obliteration. We'll see as we go through these tones that very often when we touch Soul in Christianity that it deals with dissatisfaction, - simply because dissatisfaction represents a failure to appreciate identity in Christianity. As we understand identity to be complete and balanced now, divinely and humanly, - because it is both identification with Principle and the outward expressing of the nature of that Principle, - we won't find anything lacking, either in the incoming direction or in the outgoing. There will be a calm, sure, certain sense that only Life comes to us and only Love goes from us.

In addition to the words we have just used, we find that the tone of the compound identity of Soul in Christianity is characterized by words such as entire, integrated, and held.

These are the seven sub-tones of Soul in Luke as they appear to me. Soul as Mind is the call of Matthew-Levi, indicating that Soul gathers into the one compound identity every useful quality.

Soul as Spirit includes the parable about the new cloth and the new wine, illustrating the incompatibility of Soul with sense.

Soul as Soul is Jesus and the sabbath, the healing of the man with the withered hand, and the twelve disciples chosen; identity is the divine fact of enablement.

Soul as Principle covers Luke's version of the Sermon on the Mount, which falls into four perfect statements on Christian relationship.

In Soul as Life we see the centurion's servant healed, the widow of Nain's son raised, and the answer given to John the Baptist's disciples; identity expressing fatherhood.

In Soul as Truth Mary Magdalene anoints his feet, and Jesus talks on forgiveness; we have the parables of the sower and of the candle; and Jesus identifies his relations. That is the picture of the one compound identity.

Soul as Love is Jesus stilling the storm, the Gadarene swine, the woman with the issue, and Jairus' daughter: identity fulfilled in true womanhood.

SOUL as MIND
(Ch. 5:27-35)

Soul gathers into the one divine identity
every real quality and characteristic.

Soul as Mind is the story of the call of Matthew, and it includes also the incident of Jesus eating with publicans, when he speaks of fasting and of the bridegroom. What we see illustrated here is the fact that Soul gathers into the one divine identity every possible characteristic, which is really quite obvious. If we have the Mind of Christ and begin to accept that fact at the point of the parent Mind, then we go on to Soul and we see, "Why, my identity is to be identified with everything in that parent Mind, and therefore it is constituted of infinite qualities." How foolish we are when we wish we'd got somebody else's patience or somebody else's courage. Of course we've got it; every characteristic is common in the one and only identity.

Vv. 27,28. Luke records that some of the disciples followed automatically while others were called; Christianity allows for different approaches.

It is interesting that Jesus called Matthew. The thing about Matthew was not that he was a publican: what you are humanly doesn't matter twopence. Only what is of the nature of the Mind of Christ is true identity. Jesus discerned in Matthew-Levi a great character, a man who had a business head and who had an eye for value; Jesus saw that Levi would recognize in the Christ the greatest bargain that had ever come his way. Whether he was dishonest as a publican and whether his friends were all "sinners" is of no moment: he was big-minded, and therefore Jesus could use him in the service of the Christ-idea; look at the Gospel he wrote!

Human Characteristics and Divine Qualities

In Soul as Mind not only does Soul gather into the one identity every characteristic that exists, but Soul also translates what is merely a human characteristic into a divine quality. We all of us have human characteristics which are good and which serve us for a time, but occasionally they fail us. You might have, for example, a lot of courage over many things, but perhaps lack the moral courage to tell somebody where they get off when it is necessary to do so. And so our human characteristics fail, but as Soul as Mind translates our human characteristics into divine qualities, we shall

find we always have the courage necessary for every occasion. Matthew, when Jesus met him, was probably a tough character; but when he was called, that is, translated, he became spiritual strength, which is a different thing. You don't have to be a humanly tough character in order to gain spiritual strength, but if through spiritual sense you gain spiritual strength, that will make you a tough character in the cause of right.

Mrs. Eddy is reported to have said that she could make use of a wicked man provided he was honest, or something like that. That is a dangerous saying taken out of its context, but it simply means that our human conventions of morality mean awfully little compared with bigness of character; a wicked man is generally honest and frank in his wickedness, and that very sincerity of purpose is his salvation. The Christ can always use strong characteristics in the service of Christianity. The Old Testament characters were all presented as great characters, and it simply shows the necessity of being big-minded, having wide vision. What we call "character," aside from its human connotation, means the great characteristics of divine identity. We have all the attributes of Mind in the one identity, and if our characteristics are a bit unbalanced, as perhaps Levi's were on the side of being tough, then that divine identity will redeem that unbalance in us and convert it to the services of good. (See My. 246:11-18.)

- V. 29. Levi started to gather everything wonderful into his consciousness.
- Vv. 30,31. They that know, as Jesus knew, that the wholeness of identity is so God-perfected that you can't add one bit to it, don't need a physician; but they that don't know, who believe that they have a deficiency of some divine characteristic, they need the physician.
- V. 32. "call" - the gathering into universal redemption, where each one knows his divine completeness.
- V. 33. Now we have the tone of feasting versus fasting. The disciple of John in you and me says, Well, I know the pain isn't real, I haven't really got a pain, and so on; that is fasting it away, - the negative technique. But the real way to do it is to feast it away.

Humanly, our pains and difficulties and problems are never things in themselves; they are the belief in a deficiency, a lack of some divine quality, an ignorance of God and an ignorance of the completeness of divine identity. One doesn't heal a failure to express one's God-given qualities by "fasting," but by "feasting," -

by exercising the characteristics of the Christian man. In the old days in Science we used to say, It isn't true, it isn't there, and if we were positive enough about it, it worked for a time; but to-day our man is the bridegroom's feast, - the active celebration of all the divine attributes. That is why we study the days and the synonyms: we acquire a range of qualities which we never knew we'd got.

Vv. 34,35. "Bridegroom. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power" (S. and H. 582:17-20). As His own spiritual idea. The bridegroom is the consciousness which God has of His own ideal, constituted of all His own characteristics, all His attributes, numerals, qualities, all His substance.

So Jesus says you can't make the children of the bridechamber fast while the bridegroom is with them, - while one is still in the process of becoming conscious of what identity is. "But the days will come when the bridegroom will be taken away from them:" well, after a while that bridegroom goes through a wedding ceremony and he becomes a husband; that's when he is "taken away." The bridegroom represents the honeymoon period in Christian Science when you are filled with the thrill and the joy of being newly wedded to the one compound identity which is man; but the time comes when that honeymoon period passes, and you've got to settle down to the sober business of living with it, and actually living it. And they tell me that in human experience that is a different thing! So it's an advance, it's maturity; there is never anything lost in progress, and so that flush of enthusiasm which is ours when we first begin to touch the one identity in Christianity must become a sober and daily matter of living it. If it doesn't, then we mourn, for, as he says, the bridegroom is taken away from us; but if we convert our bridegroom into our husband, it can never be taken away from us.

INTERVAL

Now that we have agreed to have a second afternoon, I think it is worthwhile to take our time so that everyone can feel that they are in the picture. There is nothing more frustrating than to go to a talk where one is whizzed through so fast that one doesn't really find one's feet, and we need, in a compound thing like a talk of this nature, to feel that we are all part of it.

SOUL as SPIRIT

(Ch. 5:36-39)

The incompatibility of Soul with sense.

The whole tone of Soul in Christianity is the one compound divine identity; in Soul as Mind it gave us the picture of how that identity is constituted of every possible characteristic of God, how man is the expressing of those qualities, and of how that fact of Soul's identity will translate characteristics that are not so good into truly Christian qualities.

Soul as Spirit is the parables of the garment and of the new wine in old bottles, and it simply states the incompatibility of Soul with sense; it is where the Christ identity demands that we exchange self for Soul as the prerequisite for demonstrating the compound idea.

V. 36. That new piece of cloth represents our great new-found sense of Science which hasn't yet shrunk to its proper proportions; perhaps our early sense is that we can adopt Christian Science to improve mortality, but when we go through some learning-time which involves the baptism of Spirit, our "new piece" shrinks and "maketh a rent." That is to say that we cannot graft spirituality onto our mortal self. Through experience we all learn that the garment of Spirit always "shrinks" down to the gauge of what we are prepared to measure up to. Actually, the new doesn't shrink: it is the old (the mortal) which should expand; but it can't, so it has to disappear.

Vv. 37-39. That is simply stating that as we become identified, - as we grasp and gather the meaning of spiritual identity, - it simply forces us to eliminate anything that is unspiritual. Soul as Spirit forces the mortal concept to pass off.

That divine identity in Christianity is a compound identity, and the belief-factor that would limit our acceptance of the compound idea man is self-interest and self-seeking, which has eventually to pass out. If you don't wish to obliterate the mortal concept, don't take up Christian Science seriously, because Christian Science is going to force the human to obliterate the mortal concept sooner or later, and to hold onto both invites a violent mental fermentation. I believe that much of mortals' dissatisfaction with themselves arises from not honestly facing up to this issue, - wanting both the fruits of the Spirit as well as to hold on to little Billy. (See S. and H. 201: 7-2; 300:23-4.)

So here in these verses we get the demands of the Science of Soul. Mrs. Eddy says, "Thou shalt love Spirit only, not its opposite, in every God-quality, even in substance" (Misc. 18:12-14). Christianity demands that our identity shall be not us reflecting the spiritual, but the spiritual presenting us. That is the changed standpoint of Soul as Spirit, the revolutionary nature of Christianity. S. and H. 281:27-1, "Divine Science does not put new wine into old bottles, Soul into matter, nor the infinite into the finite." It can't put spiritual sense into the grasp of material sense, nor the ability to reflect the spiritual into a mortal person. "Our false views of matter perish as we grasp the facts of Spirit." You see the combination of Soul and Spirit. "The old belief must be cast out or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost."

The marginal heading is, "The true new idea," which is a wonderful epitome of this whole tone. With the true new idea, there can be no chemicalization because there are no longer two substances in the human consciousness. So Soul as Spirit is simply telling us of the absolute incompatibility of Soul with sense.

SOUL as SOUL

(Ch. 6:1-19)

The rule of Soul establishes man's heritage of freedom, and demonstrates identity as the law of enablement.

Here we have the account of Jesus on the sabbath walking through the fields of corn, and his statement that the Son of man is Lord of the sabbath; Jesus heals the man with the withered hand on the sabbath day, and gathers his twelve disciples.

In this section of Soul as Soul we see that identity is the divine fact of enablement. It gathers your identity as something so complete and so wonderful and so united with God, it gives you the heritage of complete freedom from sense, and then it says, "You can; you can do anything you need to do, you can understand anything you need to understand, you can demonstrate what lies before you." It is the divine law of enablement, - that's Soul as Soul. You remember that in the third day of creation it was, "And God said, Let the earth bring forth," and that's the same tone of enablement.

CHAPTER 6

- V.1. We get the sabbath all through this story because it represents the man-made restrictive laws which the rule of enablement will break.
- Vv. 2-5. The Son of man, as your individual demonstration of the Christ, has dominion in the realm of the relative. You are therefore lord of any belief or theory or law which would limit you, which would restrict that divine heritage of freedom to act, to think, to demonstrate, freedom to be yourself.
- The sabbatarian belief is the attempt to trespass mentally on the rights of the individual, to deny that man is self-governed because governed by God; to say, - or even to think, - what other people ought to do with their lives. Thou shalt not trespass. And so the rule of Soul establishes man's heritage of freedom from every sort of bondage and limitation; that's what we've just read, and then it proves you can, which we see in the next verses.
- V. 6. The right hand of demonstration, of spiritual power.
- Vv. 7,8. Look up what Matthew and Mark say about this healing; the differences in their wordings are intensely interesting.
- V. 9. What a sense of that divine law of enablement! Soul as Soul, as man's divine identity, empowers man and enables him. Jesus' question was framed to make them see that it empowers man only to do good.
- V.10. Luke frequently says "all" because it is the universal. "Stretch forth thy hand." Accept that law of enablement. Soul as Soul says, Be your divine identity; be spiritual understanding; be spiritual power.
- V. 11. That perfect identity of man is whole; it includes every function, every faculty, every right usage. Moreover, it holds every function as functioning; it maintains man as the very activity of the divine faculties. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it" (Eccl. 3:14). See also Un. 11:8-24.

We have taken the sabbath only in a negative sense, but it has its uses. We can't override all human morality and regulations just because we hold them in scorn. The conventions have a very important part to play in human experience not because they are human conventions, but because they represent a divine rule for human conduct. It is as if the game has to be played according to

the rules: if we don't want to conform to those rules, then we have little in common with the rest of mankind, and one quite rightly becomes a social outcast. What constitutes the body of man, the one compound identity? It is every right activity, every right desire, every right relationship, every right sense of manhood and womanhood and of obedience to the divine law; and if we break some moral law in the interests of sense and self, we may think it doesn't matter very much because it is simply a human moral law; but it does matter, because deep down one is really throwing oneself out of the body of man, and it is bound to have its ill effects on one's whole life. We should ponder what Mrs. Eddy says about that attitude on Misc. 285, where in her article, Wedlock, she touches on free-love.

There is only one thing that can honestly absolve us from sabbath-keeping, and that is spiritual sense, because it lifts us out of the realm of sense into the heritage of Soul. There seem to be two ways of breaking the sabbath: if we break it through Soul, it is simply exercising spiritual sense to liberate man from the bondage of some restrictive law of matter; and that's the only permissible way. On the other hand, if we like to think that morality doesn't matter and we go off the rails, that is merely indulgence of sense and self - the rule of nerve and not of Soul - and the result, of course, is slavery to the body instead of freedom from it. Many of the things we go in for look harmless enough on the surface, but the cumulative effect is that you are tied to this thing, and not liberated from it, and that, of course, is death. Who wants to be identified with this, anyway? So this rule of Soul liberates from the slavery of pleasure and pain in sense.

V. 12. How wise Luke is to show us again and again that Christianity requires constant prayer. This is the prayer of Soul, for Christianity is a matter of constantly identifying every thought and desire with Principle.

V. 13. "And when it was day" - that is, when he had prayed his way through the night, the day of spiritual apprehension dawned.

"he called unto him" - he gathered to himself the twelve great qualities through which he could express his Christ-identity. Just as in Soul as Mind we saw the call of Matthew, illustrating the fact that the one identity calls for every positive quality, so here in Soul as Soul we get now the complete gathering together of the characteristics of true identity. They had to be twelve, to represent the fruitfulness of his full identity.

V. 17. In a few verses he is going to start giving them the

teaching which Matthew gives in a much fuller way, as the Sermon on the Mount. When Matthew introduces his Sermon on the Mount, he says, "And he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them,..." But Luke says, "And he came down with them, and stood in the plain."

Now in the Word sense of things one does go "up into a mountain," but in Christianity one can't sit on one's high horse all day long, because what we see in the absolute has to be brought down and lived in the relative. Soul reduces and translates, and therefore what we see individually has to be made collective and universal. It is characteristic of Luke that he brings in these points without any great emphasis, simply unfolding the order of Christianity.

So in verse 17 we see that Jews and Gentiles came together, and furthermore this passage is not addressed specifically to the disciples, as it is in Matthew; Christianity is for man as a whole, which necessarily includes all men.

V. 18. Unclean spirits, - again animal nature.

V. 19. The touch of Soul; and see how Luke loves the word "all."

SOUL as PRINCIPLE

(Ch. 6:20-49)

Identity as the practice of scientific relationship.

Here in the tone of Soul as Principle Luke gives the scientific metaphysics of the divine identity. It is all teaching, and practically all of it is concerned with relationship; so he shows that identity in Christianity is a matter of scientific relationship, and he makes it plain that one's relationship to Principle must have its counterpart in a right relationship with one's neighbour. Just as Matthew's Sermon on the Mount falls perfectly into four quarters, so Luke's teaching also comes to us in four sections. These four parts are as follows:-

The Word: our individual relation to Principle through being based on divine values.

The Christ: our collective relation to our neighbour; divine morality.

Christianity: the universal relation of
all ideas with each other.

Science: Christian relationship is
a scientific requirement.

(Soul as Principle:) THE WORD

(Vv. 20-26)

The tone here is that of the individual. It makes us ask,
With what am I identified? What are the basic values of my being?

Vv. 20-23. Note, "Blessed be ye..." In Matthew, as you remember,
it is "Blessed are the poor in spirit..." and so on; but Luke's
Christianity points that inexorable finger at us and says, What
are you doing about it? Luke gives here only four beatitudes,
and having given the four in a positive way, a verse or two down
he shows the reverse; it is a contrast in values.

V. 24. The first blessing had been upon "ye poor," and now it is
"woe unto you that are rich."

Of course, it doesn't simply mean poor or rich in money, but,
What are your basic values? In the first case he had been saying,
It's a good thing if you feel poor in spiritual values, because
that will drive you to go and identify yourself with them. And
here in verse 24 he is saying, Woe unto you who have been building
up a false sense of identity on material values and human character-
istics. We all know how we nurture and accumulate a whole lot of
personal characteristics, and acquire a false set of values; there
is so much in mortal life that doesn't really matter, and yet we
set such store by it. Are we rich or poor in the things that
really constitute scientific being?

V. 25. Well, it is the same story with all these four beatitudes.
He is showing positively that spiritual values are foundational
and basic, whereas material values are temporal and illusory, and
to be identified with them is a waste of time.

V. 26. That's a stinger! Well, as someone just said to me,
Christianity often gives you a fourpenny one! What would it
signify if all men spoke well of you? Merely that you would
conform to the general standards of mortality; you would be judg-
ed solely by material values, and who wants that? He says, Woe
unto you if Christianity doesn't sweep away the mortal concept
for you. Jesus didn't have many friends, nor did he seek them;

neither is real Christianity ever popular. (See S. and H. 330: 2-7; and 'Ol. 26:14-19.)

(Soul as Principle:) THE CHRIST

(Vv. 27-38)

Now the next tone is that of the Christ, and it begins to bring in the collective. As you know, the Word is your duty to God, your love toward God, and the Christ is your duty to man, your love for man; they are complementary.

V. 27. "which hear" - that's the thing! - "He that hath ears to hear, let him hear." That word "love" is the higher word in the Greek, - agapao; it is the word used in the text when Jesus is talking about loving God. So "Love your enemies" does not mean like them, personally, but love them as Love loves them.

Vv. 28-30. Now doing those things on a humanly moral basis just doesn't get you anywhere. You don't help the other person by giving him your coat, and it doesn't help yourself; it is figurative and illustrates the changed human attitude when one adopts the Christ identity. It is showing a divine morality. A friend of ours told us of a little incident which explains this. Another individual had been rather stupid and inconsiderate towards her, and her reaction was, "How childish!" And then she thought, "Well, if it is childish, that person needs mothering." What a perfect answer! And so she went along and did some mothering. That's how it has to be; it isn't giving somebody a coat because he is in rags, but helping to heal the poverty of his sense of the Christ. Go and be a mother; go and reflect Life and Truth and Love to each one you meet in this compound identity.

The Golden Rule

V. 31. Christian history has called that precept the Golden Rule.

Mrs. Eddy has defined the Golden Rule as "a divine rule for human conduct" (Misc. 301:26,27) - a perfect statement of Soul as Principle. Think of the implications of it: it's a divine rule for human conduct. Soul as Principle shows that identity is a matter of scientific relationship, based on Principle and reflected universally; and therefore that divine rule of our oneness with Principle now becomes a divine rule for human conduct because it has to be reflected right where we are. If we are not reflecting this right where we are, it means that we haven't the slightest

sense of divine identity. We can't kid ourselves in Christianity. If we love God we also love man; and if we don't love man then we just don't love God, and that's straight. The difficulty which the human mind has in accepting this fact is that we have too personal a sense of God and of men, but as we learn to love what God is, we can easily love man as God-quality. So our scientific relationship with Principle must be expressed and proved in demonstrating some measure of fatherhood and brotherhood and motherhood with what we call our fellow-man. Do ponder that phrase, "a divine rule for human conduct."

Vv. 32-34. Jesus is pretty blunt about this issue of human relations; it is truly Christian to uncover hypocrisy.

Vv. 35,36. "Be ye...merciful, as your Father." Give it again in love, as the Father has given it to you. This collective relationship is clearly the Christ tone.

V. 37. Judgment is an office of the Christ.

We spend much more time judging than we should, and it is so futile because one can only view other people's problems from outside. To us it may be an easy thing to overcome, but to the other person it may be hell, and we perhaps can't appreciate the background and the mentality that lies behind the things we see only on the surface. But it is not a question of judging persons, anyway. Judge righteous judgment according to the Son of God, and know that man has to measure up to the Son of God. The mistake which the other fellow has fallen into and for which we condemn him, is the same temptation which comes to you and me but in a different form; it is the one evil diversifying itself, and if we are wise we will judge the serpent and not judge man.

V. 38. The tone of "in proportion as..." - identification with God means identification with man. Identification with Principle means and demands identification with its universal idea. In Christianity one's proof that one is finding one's divine identity is to surrender one's self-interest, because the one divine interest must be expressed as universal human interests, common to all men. We can't grow alone; we are all tied together. "The cement of a higher humanity will unite all interests in the one divinity" (S. and H. 571:19-21).

(Soul as Principle:) CHRISTIANITY

(Vv. 39-45)

This is the third quarter of this teaching on relationship,

and here we see how Christianity involves the individual and the collective and the universal.

Vv. 39, 40. We're neither greater nor lesser, but we're as the master, all the time. The futility of comparing one's growth with another's, instead of sinking one's divided interests in the one higher humanity!

V. 41. Perhaps we're all a bit blind about that.

V. 42. Mrs. Eddy says, "blessed is that man who seeth his brother's need and supplieth it" (S. and H. 518:17). We see it often enough, but do we go and supply it? Are we woman enough to give that condition a mental treatment so that our own consciousness is being healed? If so, we are seeking our own and finding our own in another's good. That is the sub-tone of Christianity here, isn't it? - the universal interrelation in the one compound identity. "What thou seest, that thou beest," (Hea. 8:15) and that is casting out the beam.

Vv. 43,44. Love for God is proved fruitful by love for man.

V. 45. I feel that when we really learn that there is only one man, and that that man is the one compound idea of infinite Spirit; that he is the compound idea of Spirit, Life, Truth, Love, - that he is the very reflecting of Life, Truth and Love - then that attitude is going to liberate and it is going to enable us to heal quickly. But it seems to me that the chief reason why we don't heal quickly and as well as we should is that all the time we have in consciousness the idea that someone needs healing, - there is a man who has made a mistake, or a body that has gone wrong, - and all the time it becomes reduced to a corporeal person, or a sinner. Until we get away from that and deal with the one liar, how can we heal?

I believe that when Jesus saw people he didn't see people, he just saw a man that is absolutely different from what we think of as man; he couldn't possibly have seen a lot of comic little mortals like you and me with all our ridiculous beliefs. He saw man because he saw God, and if we really see God, the kind of man we'll have will, naturally, be Godlike. The more I ponder these Gospels the more I feel that what Jesus was doing was streets and streets ahead of what we're beginning to see, although, thank God, we're on the right road; but there's such a way to go and we must keep pressing forward.

So this Christianity section in the tone of Soul as Principle shows how our love of God and our love for man combine: our love

for God is now demonstrated as our love for man. Conversely, it shows how our love for man is evidence of our love for God. I am convinced that most of mortals' troubles reflect their failure to grasp these things in their spiritual import. Relationship is so little understood and so little practised. It has nothing to do with the relations of persons one to another, but obtains in the quality of divinity, being given expression so naturally that our God and our man are one in substance. If we are conscientiously practising our scientific relation with our Principle, that is going to compel us to practise scientific relationship in what we call human experience, and then our body of man is healthy. The body of mentality, the body of consciousness, is healthy because it has no deficiencies, but is the very activity of the qualities of God. I'm sure that is going to enable us to heal as Jesus healed; we shall be concerned with man, as God knows it, and not with men. (See S and H. 390:7-9.)

(Soul as Principle:) SCIENCE

(Vv. 46-49)

V. 46. The imperative nature of scientific being doesn't spare us the rod.

Vv. 47,48. "and digged deep" - that is just Luke's message. He is two-fisted about this issue of digging deep: no superficial sense of Christian Science will pass. It may satisfy you for a time but it doesn't hold back the floods; you've got to dig deep to lay the foundation on a rock. I think Jesus is showing that we cannot afford to be satisfied with a mere surface relationship. Many a time we hit it off nicely with people, and are lulled into thinking it's real harmony; but it never is so unless we are based on a common Principle.

"the stream beat vehemently on that house and could not shake it:" that sort of stability is womanhood - the quality of that which is basic, undisturbed, and based on the rock.

V. 49. The sort of house that falls is the structure of a relationship based on personalities, and it has to fall because it is not built on a scientific footing. So we get here the fourth tone: Christian relationship is a scientific requirement.

S. and H. 483:32-5 "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" - those things are personal sense, segregation, self-interest - "can wash away its foundation, for it

is built upon the rock, Christ." That's a perfect explanation of our statement, Christian relationship is a scientific requirement.

Really, every human relationship we have is based upon the relation of the idea to its Principle. If we enjoy a happy relationship with somebody, - which is just lovely and is as it should be, - it is not because it is a happy accord between two persons, but because of the fact that Christian relationship has a scientific basis. I think we have to be so watchful that where we love somebody, or there's a very lovely human bond, that we should dig deep in thinking about it and realize that we love that individual because of the way God is manifest through them and not for any human reason. If one can say of one's friends and one's loved ones, Thank you for being such a beautiful transparency for Truth, that is building upon the rock. In everybody there's something grand to be grateful for; but do we often trouble to look for it by digging deep?

Now let us summarize this tone of Soul as Principle, which is showing us identity as a matter of scientific relationship. Because it is a compound identity, we get these four beautiful sections dealing with love or duty; the Word part of it outlines our love for God, and the Christ part of it outlines our love for man. But Christianity, as always, combines the Word and the Christ, and shows how our love for God must be proved in our love for man. We can't see that too clearly. Do we love man? - not men, but man? If we love man, we shall really be loving God in a way that we never began to do before, and it is going to loosen and liberate all that tightness and self-interest which witholds that spiritual power and blessedness we could express between each other. Your love for God proved in your love for man obliterates the mortal concept. Only one thing can obliterate the mortal concept and that is to love man as God loves him.

And then the final sub-tone, Science, says to us, This is the demand of the divine Principle, Love. It must be scientifically achieved through deep digging and conscientious practice. In that way we shall prove that the one divinity does operate as the cement of a higher humanity.

SOUL as LIFE

(Ch. 7:1-35)

Identity demonstrates the fatherhood
of God individually.

We have here the centurion's servant healed, and the widow of

Nain's son raised to life; also John the Baptist sending his disciples to question Jesus, and Jesus' reply. Now when we come to Soul as Life, Soul as Truth, and Soul as Love we would naturally expect to find that identity demonstrates fatherhood, sonship and motherhood, and that is certainly what we do find in the text; it is brought out as clear as crystal. These three tones are also, of course, the individual, collective and universal aspects of identity.

Soul as Life, then, is identification with the fatherhood of God, and Jesus here demonstrates the rule of Soul spontaneously and individually.

CHAPTER 7

Vv. 1-10. You all know this story of the centurion's servant. The thing which caught Jesus' attention there, and the mental attitude which enabled the centurion to procure a healing for his servant, was the fact that he accepted the divine authority. He said, "For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

The centurion was a member of the army, just as each individual is a member of the body of man. So he was used to the discipline of the army where authority is generic. Authority isn't vested in persons but in the office: it's in the office-holder, whoever he may be. The centurion knew from his experience that wherever an individual representative of that authority was to be found, authority could flow; anybody could say, Do this, and they'd be obeyed because it is all part of the system. The generic authority would carry weight. So with the case of his servant that centurion could see, Oh yes, this man Jesus is showing that there is just one man, who has one compound identity, and if I accept that from him as authoritative, that one compound idea can be manifested here and there and everywhere. The one generic nature of Soul can be individualized in Life.

A generic fact always individualizes itself. You see, each individual member of this compound idea, - this compound identity in Soul, - carries within himself the seed of Life, Truth, and of Love. I've known a man get up off a sickbed when the doctors had given him a dose of the wrong medicine and all but killed him, simply because we saw that each individual's identity reflects the fatherhood of Life, and that each individualization of the great idea man carries within himself the resuscitating law of Life.

This is what Mrs. Eddy calls "the patient's spiritual power to resuscitate himself" (S. and H. 365:29). The patient's spiritual power to resuscitate himself is the very essence of Soul as Life. That patient is your human sense of man, but what man is is the generic idea which includes within itself the resuscitating law of Life, the dominion of Truth and the perfection of Love.

We've seen something recently in the practice of how individual people or things become damaged or infected in some way, and it isn't humanly possible to do anything about cleansing them. If you turn to the fact that the idea behind that thing, - whether it is man or home or animals or even your garden, - if you see that it is generic, then there is only one man, one home, one dog, one garden. And then because that generic idea carries within itself the activity of Life, it resurrects itself and rises into newness of Life.

S. and H. 180:5-10 "The patient sufferer tries to be satisfied when he sees his would-be healers busy, and his faith in their efforts is somewhat helpful to them and to himself; but in Science one must understand the resuscitating law of Life. This is the seed within itself bearing fruit after its kind, spoken of in Genesis." You remember that the third day presented the picture of identification with the one Life. So we get the sense there of Soul as the generic idea, and Life as the immediate individualization of everything that is true about the generic idea. And I told you about that man who had been given a dose of one of these modern magic medicines which heals everybody bar one in a thousand and it jolly nearly killed him. And they said, "We're awfully sorry, it just happens like that!" Well, that situation was reversed because within the one generic idea man lies the fact of the resuscitating law of Life, available for every individual.

TALK FOUR - WEDNESDAY, SEPTEMBER 2nd.

Let us remember that the great fact in Christianity is that there is only one factor, and that One is God, the divine Principle of all reality; the divine Principle of all person; the divine Principle of all birth; the divine Principle of all that we call man, - though there isn't actually any such thing as man. Christianity is the demonstration of how Principle unfolds itself to itself for the sake of its own expression, not for the sake of a creature called man because there is no such creature. It is Principle demonstrating itself and you and I are that demonstrating. It is Mind manifesting that demonstrating in the realm of idea, and every individualization of that manifestation is you and me. It's Soul identifying those individual activities of the idea with the parent Principle, with their source and origin, and that act of identification is you and me. It's the one infinite Spirit taking up that activity of idea and reflecting the nature of Principle by glorifying it, by radiating the nature of it as fatherhood and sonship and motherhood, both towards their Principle and towards themselves and towards every other idea in their universe. Now that is the only thing that is happening; that is the only thing that could be happening.

Therefore what is going on on this occasion, is nothing but Principle, and if we will lift up this little "I" right out of person and put it into Principle, we're going to get so much more out of this story of Luke than if we just sit and think, "Now this is lovely, it is coming to me." It is coming as you and me, really.

Yesterday we followed the tones of Soul in Luke. In Soul as Mind we saw that wonderful picture of how the one Christ identity gathers into its service every desirable characteristic. Then in Soul as Spirit were the parables of the new cloth and of the new wine; as always in Spirit you get that clear-cut sense that you can't mix it. It stated the incompatibility of Soul with sense.

Then Soul as Soul was Jesus and the sabbath, and his demonstration of the fact that the Son of man is Lord of the sabbath by his healing of the man with the withered hand. Immediately he proved it. Sometimes in Luke we get statement first and proof second and sometimes we get proof leading to statement. The feature of Christianity is that it is interchangeable, either way.

And also in that tone we had the twelve disciples chosen, a great climax to this gathering of all the constituents of man's divine identity.

Then in Soul as Principle we had those four quarters of his Sermon defining scientific relationship, and Mrs. Eddy's striking statement, "a divine rule for human conduct." And finally at the end of that Sermon Jesus described the man who digged deep for his foundations and built his house on the rock. That depth of Christianity! Mary pondered these things deep in her heart. Jesus told the disciples to launch out into the deep, to leave the familiar land and the familiar shallows of belief, and to go out into the deeps of metaphysics; and here we touch it again.

Happy, Troubled, Happy

I am quite sure that every single student sooner or later feels the great need to dig deep for scientific Christianity. It is quite natural that we should all be content for a time with a surface kind of Christianity; until the wind blows a bit, one's superficial sense of metaphysics doesn't let the draught through, and we don't feel the need of wrapping our garments close about us; but the wind will blow and it is right that it should, because as Christian Scientists we have no right to expect to be at peace with mortal mind. As Christian Scientists the only peace we have a right to find is when we have turned mortal mind out. One hears it said, "I never had a day of trouble in my life, but when I took up Science all sorts of things started to happen." Science shakes the foundations of mortal belief and makes us dig for a lasting foundation, so we can always translate this disturbed time into a blessing. It seems to me we all pass through three stages in our development, and that these three stages are happy, troubled, and happy again. We start out by being reasonably happy in mortality because it is quite an interesting oyster and offers all sorts of things. And then we begin to realize, through Science or through suffering, that that happiness is very precarious if it rests only upon personality and mere beliefs. So we pass through a time of transition, which may be a little troubled if we resist it, during which we are translating our sense of love and joy and relationship out of a merely human context onto a divine basis. That time can be tough or it can be something we sail through, but the mortal has to be discomforted so that the scum of the old wash shall pass away. And then we awaken, thank God, to the third stage of being happy and untroubled again, but with what a difference! It is the kind of poise and happiness which you know can't shake or shift because you've proved it through the troubled time.

Someone was telling me a beautiful thing just now. They said that if the Lord had quenched the fire in the fiery furnace for those Hebrew boys there would have been no demonstration. The demonstration was that they stuck it out and came through. That is a wonderful point. So in our journey we have a happy time in matter, and then we go through a time of tribulation when matter isn't quite so happy, and that is a healthy thing; and then if we stick to it we come out into the calm of divine sunshine once again; but the second happiness is divine happiness, and is based on the rock.

So we began on Soul as Life which is the tone of how identity reflects the divine fatherhood, and had read the story of the centurion's servant and how he was healed through the faith of the centurion. Of course, that word faith means a great deal more than we are accustomed to give it. It means here that the centurion could recognize that an idea of Soul was generic, like the idea of generic authority in the army, which is obeyed wherever it is voiced. He saw that Jesus could individualize that generic rule of Soul, and the result was a resurrection of the centurion's servant. We noticed that Mrs. Eddy described that activity as the resuscitating law of Life, the seed within itself; we saw that each individualization of the one generic man carries within itself the seed of its own resuscitation.

The Practitioner

When you are laid out flat with some problem and you work through it, either by yourself or with help from someone else, where does that resuscitation come from? It comes from within; maybe somebody helps you over the stile, but in the final analysis that resuscitation was the seed within itself. If that hadn't been so, no amount of knowing the truth by a wonderful practitioner "over there" could have induced a resurrection "here." What we call the practitioner simply invokes the law of resuscitation for you: they are really calling into expression in your own experience the fact that man is identified with Life.

That institution called a Christian Science practitioner one of these days is going to fade out; there won't be "authorized" teachers, either. As Jeremiah said, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord:" (Jeremiah 31:34.) Mrs. Eddy left provision for the authorization of teachers and practitioners which plainly won't meet the needs if the laws are to be

obeyed; quite evidently she intended that the textbook should be our only teacher and practitioner. If we folk, who have come out of one kind of organization into a wider and purer sense of scientific Christianity, are really going to progress right out of those things which were swaddling clothes to us, we must take up our individual responsibility to be our own practitioner, our own priest, and our own teacher. It doesn't do always to be looking to someone else to help us with our difficulties; that's like looking up the answers at the end of the book. If we don't take up our own responsibilities to prove and explain Principle for ourselves, we don't grow as we should. Naturally, we love to help each other along the way and there will always be opportunity for "the rich in spirit (to) help the poor in one grand brotherhood," but it's not healthy to remain poor in spirit and think of others as rich. You remember that in Ezekiel the Lord said, "Son of man, stand upon thy feet, and I will speak unto thee" (Ezek. 2:1).

Vv. 11-13. Only Luke gives this story of the raising of the widow's son. He uses it as an illustration of the demonstration of fatherhood. Jesus knew that the one generic identity includes fatherhood, and therefore he could express the divine fatherhood where it was required. The belief was that not only was she a widow but that her only son had now gone, and you can just imagine that in that woman's consciousness was the fear that her living was gone, as well as the human loss, so what Jesus did for her was to restore the lost sense of fatherhood.

Science and Health 428:3-6 "Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality." A pure tone of Soul as Life.

"The facts of Soul" are the facts of the one incorporeal man, his sinlessness and unchangeableness, his freedom from limitations and penalty and loss. To demonstrate these facts "in Jesus' way" was to live them, because his way was always to bring out in human experience the living facts of Soul. "resolves" - a wonderful Soul tone, for Soul obliterates every dark vision of material sense through spiritual sense.

Jesus therefore resolved for that woman the dark vision of her belief that man could ever cease to be identified with Life; he proved it wasn't true, and so lifted her "into harmony and immortality."

V. 14. "he came" - that is a lovely sense of Soul as Life. The

one generic man always "comes" because it individualizes itself to each one's need, just as arithmetic always "comes" individually to wherever it is required.

"He came and touched the bier:" - the touch of Soul - "and they that bare him stood still." What a glorious point that is. Our human sense of life is the very opposite of standing still: it is one headlong rush from birth to death, and we don't stop on it long enough to think. So here was this young man who had died and they rushed him out of the city to bury him. In the East, of course, they do bury people very quickly, but here it symbolizes the rush of mortality to get somewhere. But Life isn't getting somewhere: Life is. Can you live more by travelling at seven hundred and twenty-two miles per hour? High speed is great fun sometimes, but you don't touch Life any more by this terrific movement and activity and running hither and thither. Life is. "Be still and know that I am God." So "they that bare him stood still," and at that moment of stopping still so that they could think, they could identify man with the oneness of the one Life, and it could come as resurrection. So often we are being carried out of the city on the bier of our sense of haste and hurry, and if we are wise we stop before we go and bury ourselves.

"And he said, Young man, I say unto thee, Arise." That "young man" is the tone of Life, of the newness and freshness of Life. "Manhood is its eternal noon" (S. and H. 246:12).

Vv. 15,16. "And he delivered him to his mother." We could read it that he delivered a new sense of man to his mother, and he delivered to that man a new sense of motherhood, - he delivered him to his Mother. Soul as Life lifts up the whole picture.

Now we come, still in the same tone, to where John the Baptist sends his disciples to question Jesus and it is all this same idea, that identification with the one Life means newness of life.

Vv. 17-19. Again we see that John's sense of Life is that it is going somewhere, - "look we for another?" - "Shall I be well enough to go away at the week-end?"

V. 20. And the answer was in terms of proof.

V. 21. "in that same hour" - that's where we find Life; no longer "he that should come." "The great spiritual fact must be brought out that man is, not shall be, perfect and immortal" (S. and H. 428:22-29).

It is small wonder that John was imprisoned, having that

sense of things, despite the fact that he was greater than all who had gone before him, as Jesus said. The moral courage and purity of purpose of John must have been enormous, and compare with Jesus' own courage in flaying Pharisaical thought when dining in one of their houses.

Vv. 22,23. Jesus quotes them six points, and the seventh is the blessing on him who can accept. So our identification with Life means newness of life from the point we are at. The human mind wants to have resurrection not from this point of experience but from another. "If only,.." we say. "If only I could get over this difficulty, or if only that person wasn't so unpleasant to me." We have this big hurdle in front of us and believe that if we can get over it, life the other side is just fine. But we have to start to recognize that life is fine already this side of the hurdle; Soul as Life means here and now. And so here in his answer to John, Jesus gave them the individual evidence of the rule of Soul. It was the living Christ-identity proved as infinite individual resurrection, physically, mentally, morally, and in every way.

V. 24. Here, and in the next two verses, Jesus interprets John's mission. You remember that Mrs. Eddy gives those three words, repentance, spiritual baptism, and regeneration, (S. and H. 242: 1,2), and those three tones characterize the individuality which is John the Baptist then and now.

"What went ye out...for to see? A reed shaken with the wind?" He was saying, Not a bit of it. John's speech was certainly no reed shaken by the wind. His strong moral demands pointed to the necessity of repentance.

V. 25. You don't find the softness and ease of material living in a desert, in a Baptist, and so he was saying that John's ascetic life pointed to the necessity of baptism. He's asking them if they got the message. What did you go out to look for? Just to see somebody dressed up nicely? No, he said. You went out to see how John's asceticism was a moral pointer for you, for you to go and baptize your consciousness.

Vv. 26,27. So he shows for the third point that John's office of the forerunner urged the necessity of being born anew, a regeneration.

So you see Jesus takes up the mission of John and shows what John's individuality is in the one identity. That's Soul as Life. It lifts great characters out of mere personality.

V. 28. "but he that is least in the kingdom of God is greater than he" - John, we gather from the text, didn't take himself into the kingdom, he stayed outside. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). So the least state of consciousness which is in heaven is greater than that which goes up to it. (See also My. 117:3,4.)

Vv. 29-32. Jesus there is using as an illustration the picture of children piping wedding music and children playing at funeral mourning. He is saying, Well, when I tell you to get wedded to God you don't take any notice, and when John told you to mourn and get rid of mortality, you still didn't take any notice. The playing for a wedding is the beginning of mortality, and the playing for a funeral is the end of mortality. But Soul as Life is the one birthless, deathless, identification with the one Life and has neither beginnings nor endings. Jesus never spared mortality one thing; if he could have made it plainer to human consciousness, he would have done so.

Vv. 33-35. Well, he is just showing the ridiculous unbalance of mortality. It never knows what it wants.

So there we leave Soul as Life, which has defined for us in different ways how the one compound identity reflects fatherhood; it reflects the authority of fatherhood; it reflects the fact that fatherhood gives life, and supply, and raises the dead; it reflects the fact that fatherhood isn't going anywhere, but simply confers newness and nowness of life.

SOUL as TRUTH

(Chs. 7:36 - 8:21)

Identity as the compound idea, with manhood
and womanhood balanced in each individual.

Here we get Jesus eating in Simon the Pharisee's house, and Mary Magdalene comes and anoints his feet, and then follows the discourse on forgiveness; also we have Jesus in Galilee, and many women with him; and the parables of the sower and of the candle, and finally that wonderful occasion when Jesus identifies his mother and brethren aright.

Now what would you expect to find in Soul as Truth? - Soul as the one compound identity in Christianity reflecting Truth? Well,

you know that Truth in its highest sense in Christianity is Life and Love expressed, and therefore Soul as Truth is going to show that identity is the complete man and complete woman in one. The one divine identity is a compound idea, conferring a balance of manhood and womanhood on each individual, completely irrespective of whether we are male or female or neuter. Male and female are simply the lowest, physical category; masculine and feminine are the mental category, - second degree; man and woman are the spiritual category, - the third degree. But fatherhood and motherhood are divine, because God is Father-Mother, Life and Love.

Vv. 36,37. That sinner, which is what the world would call the harlot, is simply an extreme expression of the unbalance which is found in every one of us. If we believe that we are more male than female, or more female than male, that is an unbalance, and we feed it and perpetuate it in one way or another. The greatest balance in Christian experience is the balance of manhood and womanhood in each individual's consciousness, and, as we all know, the thing that most disturbs the equilibrium of life is belief in the male and female of mortal mentality. Soul as Truth defines the one identity as man, who reflects Life and Love, and that enables us to put on our full manhood and womanhood.

Vv. 38,39. False manhood is always ready to condemn. You remember it starts with Adam; he ate the apple but didn't admit that it was his fault; it was much easier to implicate Eve. The manhood of the Pharisee could only detect an actual sinner, whereas Jesus' balanced manhood uncovered the belief as unreal. He let that unbalance called sexuality uncover itself, and it was doing so through repentance. It was doing so by the weeping, and the wiping of his feet with the "hairs of her head." She was abasing what the world calls the crowning glory of womanhood at the feet of the highest representative of the compound idea man.

Incidentally, one notices the appalling hypocrisy of mortal man who condemns the defaulting woman but overlooks the male. Human convention provides punishment in the form of ostracism, if nothing worse, for the woman alone. But this is really a wonderful metaphysical pointer, because the world's censure on the woman is based upon the sanctity of true womanhood. It is woman that must lead man out of the sex-belief.

V. 40. Jesus' way of making a point in Luke's Gospel is nearly always to ask a question. The other Gospels do that too, but Luke seems to specialize in this attitude of questioning so that the answer shall come from within. Now we will come to that a little later because this questioning and answering is something that concerns all of us very much. Life makes demands upon us

and it says, What do you know about Life, what does Life mean to you, do you accept it? And our answer is in the fruits of Love which we bring forth.

V. 41 They both owed the "five." Whether we have a great many mortal beliefs to lay down or only a few, they are still the five of laying down the mortal. Actually we all have exactly the same proposition to face and the same Mind of Christ with which to dissolve it.

V. 42. Of course, there is no forgiveness in Christianity without obliteration of the mistake. When they had nothing to pay means that they had really paid it, and therefore their debts were wiped out. (See No and Yes pp. 30-32.)

V. 43. He makes Simon recognize it - question and answer.

Vv. 44-46. Those three things, - the washing, the kiss of companionship, and the anointing with oil, - are Life and Truth and Love.

Misc. 110:1-3 "Repentance is better than sacrifice. The costly balm of Araby, poured on our Master's feet, had not the value of a single tear." The male element wants a sinner to be sacrificed; it sees somebody making a mistake and says, They've got to suffer for that before they come out of it. And it demands a sacrifice, whereas woman sees that repentance absolves from sacrifice, - it is mercy and not sacrifice. That costly balm! Making a great show by saying, "Well, I'm terribly sorry," might not mean much, but the tear means that one is really touched to the quick, and longs to make amends.

V. 47. "for she loved much" - how true that is. Observers of human nature have for centuries pointed out that the Magdalenes are very often big-hearted and loving. The particular form of their womanhood becomes unbalanced and leads them into ways that don't conform to human society; but their salvation lies in the fact, very often, that they love much. In the long run it doesn't matter much what you have done; the question is, Do you love much? Because if you do, you'll love God and man enough to snap out of it before long; whereas without love we take the long way round.

Vv. 48-50. I read a little while ago in a copy of the Sentinel the testimony of a practitioner who was sitting in her office one day when a woman came in suffering from venereal disease, and it was pretty obvious that her occupation had led her into that condition. The practitioner turned away from the condemnation

that began to arise in her mind, and then she thought, What did Jesus say? And she glimpsed what Jesus saw when he said, "Thy sins are forgiven. Go in peace." Then she found herself saying to this woman, "Go in peace, thy sins are forgiven." And the woman got up from her chair and began to walk towards the door, and suddenly she said, "I'm healed, I'm healed!"

Now, why shouldn't it happen? But the only thing that can bring about a healing like that is the sort of consciousness that doesn't hold people as personal sinners. That sort of consciousness is Soul as Truth, which can identify man with the nobility of manhood and the purity of womanhood. The condemnation which the human mind holds for anybody who has made a mistake is sometimes a tough thing to dissolve, yet it has to go. We cannot heal anything unless we learn how to forgive sin divinely.

Through Soul as Truth we gain the fact that identity is entire and whole and satisfied; conceiving of man in that way, as the equipoise of manhood and womanhood, we shall be able to cancel out the unbalance and the deficiencies and the excesses which constitute the male and female of mortality. That would lead us to see how we can begin to heal the dissatisfaction with one's mortal self which tempts mortals into sins and crime. Identity is a generic term for all that is meant by man and by woman, and therefore one's identity is God-completed, God-fulfilled, God-fathered, God-mothered; as we learn that, we shall have a sense of satisfaction and entirety and balance that will be proof against temptations of all sorts.

CHAPTER 8

- V. 1. The twelve were with him, the twelve of the fruits of demonstration, the symbol of womanhood. It's as if those twelve represent the way Jesus expressed divine completeness, because he very often healed through them or with them.
- V. 2. "Mary Magdalene, out of whom went seven devils." She has now become a type of womanhood that is no longer person or female. I wonder if we tend to think of folk in their true sinless identity, or do we rather remember that they were once healed of such-and-such a problem?

S. and H. 295:19-22 "The mortal mind through which Truth appears most vividly is that one which has lost much materiality - much error - in order to become a better transparency for Truth." If in belief you have been a whale of a sinner and have now left

those sins behind you, there is much more merit in that than in having been just a good, moral human being and having never really been tempted by these things.

V. 3. The tone of womanhood suggests that it is our manhood which makes the effort to get rid of a sin because it makes us uncomfortable, but it is our womanhood which accepts the true idea and gives birth to the sinless identity of man.

Vv. 4-15. Now we have the parable of the sower, which as you know depicts four types of thought into which the seed of Truth falls. The first is the wayside, which represents indifference. The second is the rock, which is hard and dry and shallow; that is a superficial sense of Christian Science. The third is that which fell among thorns, where we are too busy cultivating the things of the world to tend the seed properly. But the fourth is that which fell upon good ground and sprang up and bore fruit an hundredfold: that is thought which accepts. The first three types of thought are the false sense of manhood which doesn't want to accept it, because it is so busy doing something; while the fourth type of mentality is womanhood, which is well-prepared and ploughed deep, and that good soil brings forth fruit.

The phrase in verse 15, "keep it," may be rendered, "hold it fast." And bring forth fruit with patience - that's where womanhood becomes motherhood. So here in this parable we see that to be identified with true sonship means obedience to Life, - one must accept the Word of Life, and one has to do something about it: one has to take it deep into one's heart, and, through patience let it bring forth through demonstration. In this parable we see something that Luke is going to bring out more and more as we go along, and that is the paramount necessity that you and I do something about it.

V. 16. "No man...putteth it under a bed;" that is, don't go to sleep on it. When a bright new idea dawns in your consciousness, utilize it, put it on a candlestick. Let your identification with the Son of God serve its purpose. Let it reflect, let it give light, let it be a universal beacon, let it help the other traveller whose road is dark.

You know, the thing about a candle is that one candlepower is a very small illumination and it doesn't show one much, but a candle in a public place on a dark night will show for miles. That is the point of it here in Soul as Truth: we find our own in another's good. We may think that our individual demonstration of Christian Science is only about one candlepower, it is such a dim affair; but to the other traveller, whose way may be even darker

than ours, it gives a line to go on; it gives him a pole star. Soul as Truth is the compound identity, and our light is a beacon for our brother; we don't know who it helps.

V. 17. So he says of this candle, Let it fulfil its purpose. Its purpose is to give light. "For nothing is secret, that shall not be made manifest" - that is to say, you can't live for yourself alone; if you have a candle-light, you simply can't keep it to yourself, because the nature of Christianity is extrovert.

V. 18. Cultivate the compound idea.

Human Relationships

Vv. 19-21. "which hear the word of God," - Life; "and do it" - Love. The hearing and the doing. Our relationship to the compound idea man is solely in terms of that which accepts Life and demonstrates Love. This question of human relationship is something with which Luke concerns himself a very great deal, because our human associations should be the outcome of our divine relationship. If it is true to say that our human relationship is the reflection of our relationship to God, and yet we find that our human affairs are not very harmonious, doesn't that point to the fact that we don't really understand our relationship to Principle? We have to be honest with ourselves over these things. Man is the expression of God's being, and "our" man is the expression of "our" God; if our man is a stinker it is because we haven't got a wonderful God, and it's no good kidding ourselves that we've got a wonderful God while the other chap is a poor fish. So if I want a wonderful man, I have to have a wonderful God; and if "my" man isn't so wonderful, it is I who have to do something about it.

In human experience, our relatives are not those whom we have chosen for ourselves: we're landed with them! But our friends are those whom we have chosen; we could say that they are a matter of demonstration, because we have chosen those whose characteristics are in harmony with ours. But in belief, our relations by blood or marriage don't always come into that category, and therefore we are wise if we will make of our relatives also a demonstration. If, in belief, we are landed with a whole lot of relatives with whom we don't feel a very great kinship, that is too bad for us, not for them; and it is up to us to convert that sense of a fortuitous relationship of persons into a bond of union in the one divinity. It isn't good enough to accept people as our relations simply through blood or marriage, because that is no relationship. We are never

related to a mortal, but we are intimately connected with the divinity that everyone else is expressing. Our great obligation is to find the one common basis, not to exploit the differences. The only possible relationship between two parallel ideas is through their common Principle; and just as there is no communication between two sunbeams except through their common source, the sun, so Christianity bids us make of our human relatives a demonstration of divine concord.

SOUL as LOVE
(Ch. 8:22-56)

The summit of divine identity is womanhood.

In this section we have Jesus stilling the storm; the Gadarene swine; the woman with the hemorrhage healed, and Jairus' daughter raised. All these four accounts bring out the loveliness and supremacy of womanhood. Here we see that the fulfilment of divine identity is womanhood, which is the state of calm and poise and real peace that is achieved only when Soul has utterly ruled out the contending elements of sense.

Vv. 22-25. Now you know that the wind can symbolize the aggressive instinct of the male of mortal mentality, which whips up the more passive element, the sea, the female of mortal mentality. These are simply categories of the carnal mind and have no relation to human beings. The theory is, however, that that somewhat emotional instability becomes ruffled or disturbed by the more forceful factor, and that is the belief which underlies the cat-and-dog life of men and women.

And so Jesus rebuked that condition (verse 24) because he knew that identity is perfectly balanced, having God's manhood and womanhood, and therefore it enjoys a stability and a calm and a poise and a bigness that is quite untouchable by anything that the devil could ever say. Look at the calm of Jesus all through the Gospels, and especially at the most challenging moments, - the calm and the dignity and that quality of being undisturbed and unruffled by it all.

Sensitivity

Many of us enjoy the belief that we are sensitive, that we are easily touched by external influences, and it won't do, because that belief of being sensitive is mostly self. Mrs. Eddy says that

sensitiveness is sometimes selfishness (Mess. '00. 8:15), and if we don't want to be easily touched and upset and hurt, the thing is to do something about that self. Sensitivity very often goes with female. What are we going to do about it? Well, we can know that our only selfhood is our divine identity, which is man and woman, and that we are sensitive only to God. I find in the practice that where somebody is suffering from having their mentality invaded because they are sensitive, if I turn to the fact that man is the idea of Principle, Life, Truth and Love and that he is sensitive only to Soul, - susceptible only to Soul, - that he is influenced only by Spirit, and that he is a medium only for Mind, that begins to clear up the condition. It's funny how these wrong beliefs come along as though they are worth having, - "You see, I've got a very sensitive nature." That's nonsense. If you've got a sensitive nature let it be sensitivity to God; by cherishing the other thing you will be hurt morning, noon and night, and it can be laid off.

So Jesus arose and rebuked the wind and the raging of the water, - the two of them, - and they ceased and there was a calm. That calm! What a heavenly tone Soul is: that calm, real calm. The calm of Soul isn't simply the calm which comes when the storm ceases: it is the sort of calm which persists even when the storm is there in front of your nose; it exists not merely in contradistinction to a storm, but in its own right. So this Soul as Love tone, this summit of divine identity, is the state of calm and poise and real peace which is achieved when Soul has ruled out sense to the last.

Vv. 26,27. The tombs represent the burial of man in mortal conception; the flesh concept; the depths of false identity.

Vv. 28,29. In this healing Luke says only in parenthesis that Jesus had commanded the devil to come out; there is no record of his rebuking the unclean spirit. Jesus' sense of divine identity rested here in the pinnacle of womanhood, and that consciousness called up the belief of Legion all on its own; he didn't have to do it. When you see something healed well, it is very often just like that: one has been as impersonally Christlike as one knows how, and the lie just comes up and unfolds and destroys itself.

Referring to Revelation, Mrs. Eddy says, "But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love" (Hea. 10:5-8). The beast fell before the womanhood of God, without any warfare, and that is the picture of Jesus at this point. The beast here is sin, sex,

animal nature, carnality, corporeality, conception confined, and it fell before the womanhood of God. You remember that Michael went out with all his angels and made war and fought the beast; but later, Gabriel, the womanhood of God, caused the beast simply to fall. "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (S. and H. 567:7,8).

To return to verse 29, where we read that the demoniac broke his bonds. There is many a condition where human control will not hold, and the individual is driven into the wilderness. In those circumstances only the control of Soul will hold him. Where there is something in the nature of a nervous breakdown, or some associated belief, the individual makes a great effort to control himself, and that self-control often, although it is well-meant, amounts to human will, which operates through the mechanism of nerve and therefore merely aggravates the condition. There is only one way to control this type of disturbance, and that is through the rule of Soul and the control of Love, because Soul and Love go to the roots of the matter. These conditions need a very great deal of compassion and patience and motherhood, if they are to come out happily. It is difficult for a person who is mentally healthy to appreciate what mental sickness means to the individual who is going through the mill. There is no hell like the hell of a mental unbalance, and to heal it always requires the deepest, loveliest compassion. And so Jesus came and saw what the lie was.

Vv. 30-32. I don't believe for a minute, as Mr. Doorly says, that Jesus would have been so unchristian as to cause the murder of two thousand poor old pigs; he was simply showing there that this legion is the swinish element in human nature, - the original belief that man is born of sex, - and when it is seen as such and detached from man, it goes back to the sink of the carnal mind. Well, it doesn't belong to God or man, and it goes and drowns itself.

INTERVAL

This tone of Soul as Love tells us of the calm and the purity and the freedom from penalty of identity with the one divine womanhood. The very nature of the lie about womanhood should make us see that it is, in fact, the strongest and most stable thing in all the world.

We were in this story of the demoniac, whom Jesus healed by showing that that legion was simply the myriad foul beliefs of the carnal mind, most of which we know little about. When you see how an apparently harmless little belief of the flesh can develop in consciousness into something really hideous, you realize how foul everything in the carnal mind is; it is just filth. Nevertheless, the beast bowed before the Lamb: it fell before the womanhood of God.

V. 33. "There is no vapid fury of mortal mind - expressed in earthquake, wind, wave, lightning, fire, bestial ferocity - and this so-called mind is self-destroyed" (S. and H. 293:21-23).
In Soul as Love it doesn't exist and therefore it is self-destroyed.

Vv. 34,35. When you suddenly see a hideous condition like that healed, it is so wonderful that you are really afraid; you stand in the very presence of God, and it is something so holy that the human mind can't grasp it. He was sitting, - identified with womanhood; not standing, no more fighting, nor striving with agony.

Vv. 36-40. Then we read that the man wanted to follow him, and Jesus saw that he would do a better job by broadcasting from his home summit the great new identity he'd found. Sometimes, you notice, Jesus told the people he'd healed to tell nobody, and at other times he encouraged them to establish it publicly. It depends always on the growth and the strength of the mentality of the individual.

V. 41. Now from here to the end of the chapter we get the combined stories of the raising of Jairus' daughter and the woman with the issue. It is simply the story of the belief of female at the beginning and at the end of its course, and how, if we love that belief of female and accept it, it would claim to take its toll of woman.

Vv. 42,43. The child was twelve years old, and the woman's complaint was of twelve years' standing, so we see how Luke emphasizes that it is womanhood which needs to be seen divinely. Womanhood needs to be seen as the divine twelve, - that infinite fruitfulness which is not dependent upon times or conditions or periods or anything of that nature. It is the infinite fruitfulness of womanhood reflecting the divine motherhood. And so we see in this story how Soul translates the belief of female right out of itself and identifies the fulness of man as woman.

Vv. 44,45. "Who touched me?" Referring to this, Mrs. Eddy says that Jesus possessed more spiritual susceptibility than the disciples. That phrase, spiritual susceptibility, is the truth about

this sensitive woman and all sensitive folk. (S. and H. 86:1-10.)

Sometimes on these occasions one hears things that go home like a sword, and if we feel that they are of God we should accept them, willingly and completely, and resolve to put them into action. If some things don't strike us as true or pertinent, we cannot afford to be put out by them; but where our spiritual susceptibility is touched, let's be quick to respond.

V. 46. It was because Jesus identified himself with all that woman means that he had enough motherhood to discern all human needs.

V. 47. Only Luke says that she came "before all the people." Female is a universal lie, but only because woman is the universal truth; and so Luke brings out into the open the universality of divine womanhood.

We have noticed that the nature of Christianity is extrovert, - it radiates outwards, - but the nature of female, in the women and in the men, is that it is introvert. It is introvert because its chief object is to have attention focused on itself, and Jesus ruled out that supposition by showing that woman is a universal thing, synonymous with Christianity. Female is essentially sense and self, whereas woman forgets self for the sake of the universal family of man.

V. 48. "Daughter" - what an address, what an identification! Soul as Love identifies the Son of God as both Son and Daughter.

When the divine nature of Daughter comes to our thought through Soul, it simply wipes out the penalty attaching to anything less than itself. "thy faith hath made thee whole" - the wholeness of fulfilled identity. At the end of her poem called The New Century, Mrs. Eddy says, "Right reigns, and blood was not its price." The divine status of woman is ours by right, and there is no penalty of the flesh to be paid for it to demonstrate itself in you and me.

Vv. 49-51. Peter and James and John are the symbols of Life and Truth and Love. And the father and the mother of the maiden, Life and Love.

Vv. 52,53. We "know" a great deal too much very often, don't we?

V. 54. "put them all out" - Christianity obliterates the mortal concept and all that it includes. "Daughter" for one and "Maid" for the other. "Maid" gives a lovely sense of the purity and the joy and the freedom from penalty of the womanhood of God's creating.

We have seen, then, that the overtone of Soul is the one compound identity.

Soul as Mind is the fact that Soul gathers into the one identity every right characteristic.

Soul as Spirit shows the incompatibility of Soul with sense, the incompatibility of personal characteristics with divine qualities.

Soul as Soul gave us the fact that identity confers the divine law of enablement.

Soul as Principle showed the scientific basis of relationship.

Soul as Life showed how the one generic identity individualizes itself wherever required; it showed how that one identity includes the fatherhood of Life and the resuscitating law of Life.

And then Soul as Truth gave us the picture of identity as collective; it gave us the divine sonship which includes all that is true about manhood and womanhood united in one individual, - the balance.

And Soul as Love has shown us that identity is fulfilled in divine womanhood and so delivers from the belief called female.

SPIRIT

(Chs. 9:1 - 10:42)

How the divine nature is demonstrated.

Now we come to the tone of Spirit, the central point of Christianity, of the Bible, and of all Christian history. What we find here is that Spirit is the "how" of Christianity - how the divine nature expresses itself and how it is to be demonstrated in individual experience.

Let us follow for a moment the Christianity order and notice the office of Spirit in it. We start with Principle declaring that there is but one factor, and that is the divine One demonstrating itself. In Mind that divine demonstrating is seen to be the activity of the ideas within the system of the parent Mind. In Soul it is seen that that divine demonstrating is one compound idea.

and therefore each individual idea in that activity has its full and proper identity with its Principle and with everyone else. Everything that is whole, entire, balanced, sane, complete, and right in Soul belongs also to the idea. And then we come to Spirit and begin to see how this divine demonstrating expresses itself; and how it does so is through reflecting, expressing, radiating, and so on. It is Principle reflecting on itself, and so filling all space that it simultaneously obliterates anything that would appear to be unlike itself. Then in Life, Truth, and Love we see that divine nature at work, demonstrating itself as infinite fatherhood, sonship and motherhood.

That was a sketch of the Christianity order in itself. Now we must consider it again from the standpoint of its demands upon the individual. First we recognize that demonstration is of Principle, and that our first task is to get person out of the way. Next we find that demonstration takes place in the realm of idea, so we learn to come into line with it through the Mind of Christ and begin to discount matter. And in Soul we see that identity is to be idea in the parent Mind, our being identified with the one Being, and wholly subjective to God; it is built up of all that God knows about Himself. Everything that is true about God is true also of the idea man. Then one begins to gain a sense of the beauty and the magnitude of divine identity, and the impulsion comes to us to express it, to reflect this divine nature. See how Godlike you can be; see how much of the divine nature of Life, Truth, and Love you can express right where you are at this moment, - that is what Spirit says to us. Pure demonstration is reflection, and pure reflection is demonstration.

Now how can we reflect that divine nature? Well, of course, the fact is that we are the divine nature everlastingly, but we know it only as we obliterate the clouds of sense which would hold that light from shining forth. And so Spirit has a twofold office here: first, it says, Get busy and obliterate the mortal concept; and then we'll find that reflection uses us. We shall find our substance and reality in an unconscious, unselfed expressing of divine fatherhood, sonship, and motherhood.

Now let me just tell you quickly what the Spirit story is in Luke. Its overtone is how the divine nature is demonstrated, both in reflecting the activity of Principle and in obliterating the mortal concept. Demonstration is always a twofold matter, because human experience is by its very nature dualistic; we have before us two factors called good and evil, - a sense of the spiritual and a sense of something we call the material. The demand of Spirit is that we demonstrate monotheism, or one Being, and to demonstrate oneness means that we also "un-demonstrate" or dissolve

twoness or dualism. Hence Spirit in Christianity has two aspects in all its sub-sections, as the proof of supremacy is that it proves what it is and disproves what it isn't.

Spirit as Mind is the story of Jesus sending forth the twelve and he tells them to make no material provision for their journey.

Spirit as Spirit is the feeding of the five thousand, where we see something of the quality of Spirit as substance.

Then in Spirit as Soul we get Peter identifying Jesus as the Christ, the transfiguration, and the healing of the epileptic, which are all one story. There we see that spiritual apprehension is selfless reflection.

Then Spirit as Principle is, in essence, the part where Jesus set his face to go to Jerusalem. This is the focal point, the halfway point, of the Gospel.

Then Spirit as Life. Naturally, it is reflecting fatherhood, and we get the seventy sent out, all taking up their individual responsibility to reflect Life.

Then in Spirit as Truth we have the two great commandments and Jesus' question, "How readest thou?" - How do you reflect divine manhood?

Then in Spirit as Love is the parable of the good Samaritan, and Martha and Mary are contrasted. That, of course, illustrates the reflecting of motherhood, which lies in being a Christian.

CHAPTER 9

SPIRIT as MIND

(Ch. 9:1-6)

Reflecting the parent Mind is demonstration over matter.

V. 1. The first thing we understand in Spirit is that the supremacy of Spirit is manifested through the power and authority of Mind. He is bidding them go forth and reflect the omnipotence of Mind by obliterating sin, sickness and death.

Vv. 2,3. Let it be demonstration; with the supremacy of Spirit

one acts independently of matter. It says to us, Now reflect the parent Mind and not matter; your needs will be supplied by the parent Mind.

That scrip is a very lovely symbol and a comparison of it in the first three Gospels is, I think, the clearest indicator of the tones of the Word, the Christ and Christianity. (See Matt. 10:9, 10; Mark 6:8,9; Luke 9:3 and 22:35,36.)

- V. 4. "there abide" - don't let it be a butterfly mentality. The human mind is like a butterfly which flits around from one flower to another and never really stops long enough on any one to get the full fruits from it. That isn't any good, because Spirit is consistent and orderly. Spirit as Mind says, Whatever state of thought you come to, stay there long enough to let it develop and unfold and reflect its beauties to you, and then you will reap the blessing.
- V. 5. It should not matter to us if they reject our presentation of the Christ idea; we should shake off the dust of resentment or condemnation and just go forward. Our job isn't to make converts but to reflect, and if the other fellow likes what he sees and wants to know more about it, we can help him.
- V. 6. "healing every where" - Mind-healing reflected throughout all space. Those disciples had very little instruction and yet they just took the certainty that Jesus gave them, and the sense of the enablement and the power of Christianity, without question and went out and proved it. None of them appears to have said, "I'm not ready yet." They just did it. What stops us doing the same is beliefs like timidity, diffidence, and plain laziness: we let the serpent pull the wool over our eyes. Yet these men who must have known a great deal less about the letter of things than we do, were fired to go and emulate the example of the Master. Similarly, in Mrs. Eddy's early days, her students had that same pure conviction. To-day we need to refine the great mass of metaphysics which we "know," and reduce it to a crystal of pure spiritual conviction. True spirituality must ultimately be simple, and if our complex studies don't resolve themselves into a pure simplicity there's something amiss.

So in this tone of Spirit as Mind he bids them go forth and prove by reflection the supremacy of Spirit over sin and sickness and death, and to do so through independence of mortal conditions. It's a fact, - isn't it? - that if we start making material provision about something it signifies that we don't really have faith in the parent Mind. And sometimes we say, "Yes, I know that," but go on making material provision; and then we wonder why, when we turn

to Mind because we are in a jam, we get no help.

So in Spirit as Mind we see that the demonstration of the supremacy of Spirit starts with the demand, Be independent of matter! Go and heal the sick and don't take anything to support you. It seems a frightening demand when it comes to us, but if, like the swimmer on a cold day, we plunge in, it's not half as forbidding as we'd thought, and moreover we find we can swim because it is the Spirit of our Father working in us.

SPIRIT as SPIRIT

(Ch. 9:7-17)

Pure reflection proved to be the very substance of man's being.

The tone here is the supremacy of Spirit as pure spirituality, filling all space; and of how that pure spirituality is truly substantial and meets every need with the substance of Spirit. Now that is the tone of it; however, when you hear a statement like that, the human mind says, "Yes, but..." - which is exactly how our text begins.

Vv. 7-9. Herod, which is simply the human mind in one of its grosser forms, can accept a material reason for spiritual phenomena, but just cannot see how they can happen through spiritual processes alone.

That aspect of the human mind called scholastic theology, - which is about the most densely material form of mortal mentality, - simply insists that Spirit needs matter as its vehicle, that Spirit and matter are a necessary co-partnership; that is old theology, and it hangs on firmly to dualism. But in Spirit as Spirit we see that the fact is exactly the opposite. Christianity operates as the laws of Spirit alone, and requires no human co-operation or material support, and no human reason for its fruits. What we call convincing demonstration should be something which has come about without any human reason for its doing so; it should dispense with the processes and modes of matter and even the consent of the human mind if it is really to prove the supremacy of Spirit. (See S. and H. 279:6-29.)

V. 10. They brought back the fruits: Spirit as Spirit is demonstration as pure reflection.

Whenever anything beautiful happened Jesus took that thing off into the desert and there gave thanks to God for it. We people are wise when we go away from a meeting like this, either back to our hotels every day or to our homes at the end of the week, if we will take those points that have a message for us away into the desert of spiritual sense, and there live with them for a while, apart from the interruptions and rush of human existence.

Vv. 11-13. Give ye them to eat - you do something about it. It is no good telling me there are a lot of hungry people, he says; What are you going to do about it? You have already, through Spirit as Mind, proved man's independence of matter; now take that a stage further and give ye them to eat by proving that Spirit as Spirit is the very substance of man's being. Feed them with the substance of Spirit, let it be so real that it provides infinite nourishment, infinite satisfaction.

What they had already proved in an individual way they now had to prove collectively and universally. Where they said, in verse 13, "We have no more but five loaves and two fishes," that was their individual sense of substance - Life in and of Spirit.

Vv. 14,15. Grouping the people into companies represents the collective.

V. 16. He made them do the actual multiplication and distribution.

V. 17. Universality seen in the "all" and the twelve baskets.

Quality and Quantity

Here in this tone of Spirit as Spirit we have a wonderful sense of how substance can be "multiplied." Substance is actually quality, and cannot be numbered or counted; health, for example, is, without number. But the moment we accept that health is, that quality becomes infinitely available, and "multiplies" itself to meet as many instances as may be required, and so becomes quantity. The limited human sense thinks of multiplication in terms of numbers, whereas in fact quantity is simply quality filling all space.

That, to me, is the significance of the five loaves and the five thousand. Substance was proved to be both qualitative and quantitative at the point of Life, - of living it, - in terms of the Son of man. Jesus was able to show forth this multiplication or infinite availability of substance because he loved to reflect, for it is through reflection that the quality of substance becomes

quantity.

In Christianity there is only one of anything, - one God, one man, one Mind, one bread, - but that one, because its nature is substance infinitely reflected, can become numerically as many as you like; the actual quantity means nothing, because if there is one of it, it is everywhere and universal; and that is the meaning of substance. The quantity that results is simply a way of expressing the one quality. If you count up all the men in the world, you don't arrive at man. But if you start with man, it covers all the men in the world. And so quality is the roots of quantity and demonstrates quantity.

SPIRIT as SOUL

(Ch. 9:18-45)

Reflection of the divine identity transfigures man.

Here we have the three associated incidents of Peter identifying Jesus as the Christ, the transfiguration, and the healing of the epileptic, and it is a beautiful tone. It is the identification of reflection; or, we could say, the supremacy of Spirit is a demonstration of the divine identity.

V. 18. Prayer again! Prayer in Spirit is reflecting the divine nature; it is asking, What do I reflect? What is my identity?

V. 19. Herod too had thought that, you remember. It is simply showing that material sense cannot apprehend spiritual substance. All they could discern of Jesus was some personal identity. But in Spirit as Soul we see that identity isn't personal: it is the universal reflection of the one man filling all space, outside of finite form.

V. 20. The searching question of Christianity. "Peter answering said, The Christ of God" - the divine ideal. Peter identifies him as the Christ of God, yet see how Jesus goes on.

Vv. 21,22. Now that is the crux of this point of Spirit as Soul. Peter saw that Jesus' substance and identity really was the Christ of God; Jesus knew that too, of course, but he didn't acknowledge it at that point. Instead, he said, The Son of man has got to go.

Now that is what happens in Spirit as Soul, where through

spiritual apprehension you recognize what you are as the reflecting of ~~the~~ divine identity; then the next thing you say is, Oh, then if that is so, this false identity has got to be obliterated, has got to be yielded up. Spirit as Soul identifies man aright and reduces the mortal concept right out of the picture. You see, when Jesus asked, "Whom say the people that I am?" he was saying, What do you think it is that heals? What is it that casts out devils? What is it that raises the dead? And he made them recognize that it is the divine ideal that does it, - the incorporeal fact of Soul. And then he made them see that this divine ideal can't be identified humanly as a person or a corporeality. Having made them see that, he then explained that the Son of man has to go: when you have identified the divine Healer correctly, that requires a dissolving of even your best human sense of this divine Healer.

In Christian Science we say that man is reflection, but that word can mean either reflector or reflecting. The Son of God is the reflecting whereas the Son of man is only the reflector. You see, the Son of man is Jesus' individual demonstration of the Son of God in human experience, where Jesus personally was the reflector; but a reflector is finite and corporeal and detached from its origin. As human beings we are all reflectors until we yield up that attitude and become the one reflecting. That reflector is the lie about Spirit as Soul, which explains why Jesus' response to Peter's statement was to say that this reflector has to go.

V. 23. Daily - the utilization of all the days to demonstrate the divine identity and to obliterate the mortal.

That necessity of denying oneself and taking up the cross sounds awfully fierce, but really it isn't. We all know that there is only one thing that we really value, and that is to know God through spiritual sense, which means that we cannot afford to pander to material sense. This requires some effort, some self-abnegation, but it is the urgent requirement of Christianity. How can we possibly be the reflecting of the divine identity if we are not willing to obliterate the mortal concept? (See John Doorly's Oxford Verbatim Report 1949, Vol. 1 pp.111-113.)

V. 24. "for my sake" - for the sake of the divine identity in Spirit.

Vv. 25-27. Referring to Jesus as the Way-shower, Mrs. Eddy says, "To carry out his holy purpose, he must be oblivious of human self" (Misc. 162:28,29).

That is the cross which is the central emblem of Christian

history; and if sometime you look up everything that Mrs. Eddy says about the cross you will see what a joy it is and how it is not a curse. The only cross anyone has is the effort of putting off this mortal concept with all its little egotism and hates and fears and pettiness and self-love, and all that kind of thing, and we all have plenty of material to keep us busy. It just has to be done, and there is only one way to put it off and that is to put on something better, - to put on the divine. As we lose interest in this mortal ego we no longer hold onto it, and it can't hold onto us. It is we who have the hooks, and we have to unhook.

Mrs. Eddy has a wonderful reference which illuminates the three incidents in this tone of Spirit as Soul. "Spiritual apprehension unfolds, transfigures, heals" (My. 183:12). "Spiritual apprehension" is a perfect caption for Spirit as Soul. And then she gives three things; "unfolds," - that is, the divine nature unfolded itself to Peter and dissolved the image of sense; "transfigures," - that is the next story; and "heals" is the account of the epileptic. It is a perfect picture.

Vv. 28, 29. As we go up into that mountain of spiritual apprehension to pray, the fashion of our countenance will change because our identity will no longer be this thing: it will be the reflecting of the divine One. It does change, even physically; if people in love can look quite different, why should not that same radiance transform us when we are in love with our divine identity? That should go on until this thing is entirely transfigured and the material senses can behold us no more. (See Misc. 68:2-6.)

That word "glistening" apparently should be "effulgent," which means "light from within." That is the tone here of our new transfigured identity; in Spirit as Soul we are the light from within. Now a reflector doesn't have light from within but only on its surface, whereas a reflecting is light from within. As we take ourselves right into the picture, we have to be it. It is pure reflection illuminating true identity.

V. 30. As you will probably have recognized, the two men signify Life and Love. Moses, as the law, indicates the sternness of manhood, while Elias, or the gospel of grace, is the figure of womanhood.

V. 31. That word "decease" should be "departure." Much nicer than deceasing! Only Luke has the details in this verse.

"which he should accomplish..." Which he should accomplish; he was going to bring it about, himself. No one was going to impose it upon him. And so Moses and Elias, the manhood and the womanhood

of himself, appeared and spoke to him of this wonderful thing that he was doing, of simply letting his false self depart from consciousness. And it was something that he was accomplishing: he was working it out in life-practice. "at Jerusalem." We shall come to Jerusalem in the next tone of Spirit as Principle where we see it as the critical point of his demonstration.

Vv. 32,33. "not knowing what he said" - it wasn't spiritual apprehension; it was human conjecture which would like to have a past and a present and a future, and would like to celebrate the three of them as three.

V. 34. The clouded past and the dreaded future. That cloud is sometimes what we have not done - sins of omission. And the fear is the fear for what is going to happen. Actually, all our past is Principle, Mind, Soul, Spirit, and all our future is Spirit, Life, Truth, Love.

V. 35. "This is my beloved Son: hear him." This is the one present identity, the one reflection, including past, present and future, including Moses, Jesus and Elias.

V. 36. "Jesus was found alone" - all one; the only man.

At this point of Spirit as Soul we begin to see the structure of Christianity both ways. As Job said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee" (Job 42:5). First we stand at the point of Spirit and say, What do I know about God? That is looking back along the way we have come - hearing of thee by the hearing of the ear. Principle has declared itself to us through Mind and Soul and the early stages of Spirit, and now we pause; we turn and say, Oh yes, I see now, I've got to reflect that, and we do so through Spirit, Life, Truth, Love; that is when "mine eye seeth thee." So halfway through this Spirit tone we can see both ways; we see both where we come from and whither we are going; we know even as we are known, and that is pure reflection.

There is another small point here, and that is that those two ways of considering Christianity correspond to Moses and Elias. Moses represents Christianity in the way we are taking it, following the demands made upon us to be a Christian; whereas Elias is the proofs that will come to us as we obey. At the moment of transfiguration the human mind sees those things as two and wants to build two separate tabernacles, but spiritual apprehension sees them as one. Christianity says, "This is my beloved Son: hear him." In a sense, our taking of Luke this way is rather the Moses attitude, while taking it as Mr. Doorly took it is Elias; but the "two" are not two, at the moment of spiritual apprehension they are one.

When the fruits of demonstration fall into our lap, it is simply because we are doing our best to be Christians, and the fruits and the effort coincide.

TALK FIVE -THURSDAY MORNING, SEPTEMBER 3rd.

Someone tells me that they are beginning to find the answer to the "Why?" which they've been asking for years. The human child in us says, "Why? Why should I do this? Why should I obey that?" But as we learn to obey, the motherhood of Christianity says, "Well, because it is right, because I tell you; because it is unavoidable." And we learn that the "why" and the "because" coincide at the point of Spirit; up till then we've been seeking our way into demonstration, but at that point one finds that one is the demonstration.

"Spiritual apprehension unfolds, transfigures, heals." That reference, we saw, carries the tone of this section on Spirit as Soul.

Spiritual apprehension unfolds: first it unfolded to Peter Jesus' divine identity as the Christ of God, and second it unfolded, through Jesus' statement, that the Son of man has to go.

Next, spiritual apprehension transfigures, and we saw that the divine identity of Jesus as the Christ immediately transformed the human picture of a becoming into being. It transfigured the Moses and the Jesus and the Elias out of the sense of persons in a time-space concept and presented them as, "This is my beloved Son,...." putting them all into the one present identity.

Now we come to the epileptic boy, which is where spiritual apprehension heals. Everything that we see in Christianity as statement must always have its healing effect; if it doesn't, we simply haven't understood the statement. Healing must be absolutely irresistible and inevitable if Christianity is understood. If you look up everything that Mrs. Eddy wrote about that word Christianity, you will find that more than half the references are to the fact that Christianity must demonstrate itself through healing. Her consistent argument is that what the world calls Christianity has side-stepped that issue for two thousand years, and that Christianity as it has reappeared in Christian Science is reinstating that lost element of healing. We can never pretend that we now have an advanced sense of Christian Science which absolves us from the demand to heal.

(Ch. 9.) V.37. They came down from that height of vision called the mount of transfiguration: Soul reduces that pure vision of Spirit so that it is proved supreme even in what we call the human,

the realm of mistakes.

V. 38. The situation uncovers itself as a mistaken sense of fatherhood and sonship.

Vv. 39-42. It is quite evident, as Mr. Doorly points out, that this condition of epilepsy has a connection in universal belief with some error in parentage, some sickness or drunkenness at the time of conception, or venereal disease way back in the generations behind us.

Jesus, having seen from the mount of transfiguration that there is only one identity and that the past, the present and the future are all one, was equipped to obliterate this falsity. "This is my beloved Son," and it doesn't matter whether one's great grandfather was a corrupt old man, or anything else, because Moses and Jesus and Elias are one in the now, and man as a time-space belief is out. That was the divine analysis and the divine uncovering, and so when the lie came into his experience, it was immediately annihilated. As Mrs. Eddy says, "To know the what, when, and how of error, destroys error. The error that is seen aright as error, has received its death-blow; but never until then" (Misc. 299:2-5).

"Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father." That was the healing, to deliver him again to his father. Through Spirit as Soul Jesus restored the unbroken relationship that exists between Principle and its idea as reflection.

V. 43. How often in these Gospels they are amazed at the power of God, or they give glory to God, not to Jesus. It was such a pure reflection that they could see it wasn't Jesus.

Vv. 44,45. That is the emphatic tone of Christianity. "Let these sayings sink down..." for the Son of man has to be delivered up. Unless Jesus had really known that the Son of man is only a transient thing, unless he'd known that the manhood of God's creating is something that transcends all time, he could never have healed that condition which required an understanding of the one Son and the one Father.

One simply cannot have it both ways; that is the demand of Christianity. This is the thing that we least want to do: the thing that the human mind resists so much is this dissolving of one's human, corporeal, personal self; and yet it is the irresistible and absolute demand of the Christ. Sooner or later we will have to do it, and sooner or later we'll love to do it, even to let the Son of man go, to relinquish the highest human corporeal concept of the divine idea. And then, as Jesus proved, when we let it go, we've

lost nothing worthwhile, but have gained divine idea; and that divine idea will then image itself forth in our experience and meet all "human" necessities; it doesn't rob us of anything beautiful. (See Mess. '02. 6:15-20.)

S. and H. 353:17-24. "Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. We must not continue to admit the somethingness of superstition, but we must yield up all belief in it and be wise. When we learn that error is not real, we shall be ready for progress, 'forgetting those things which are behind.'" So Jesus was prepared to "give up the spectral at all points" because he knew that "without perfection, nothing is wholly real."

The tone of Spirit as Soul, then, gives us the concept of pure reflection as identity. We had in these three incidents a consistent picture of oneness, one being, the indissoluble bond of union that exists between God and His idea; that bond of identity is Soul, and the reflecting of that bond is man, at this point in the story. Remember the incidents, - "the Christ of God;" "This is my beloved Son;" and "he delivered him again to his father."

Cause and Effect

In Christianity we begin to see how cause and effect are one and not two. At one stage in our development we think of Principle as Cause and idea as effect, but I'm not sure that that is a true concept, because it would make man something that God is not, which is not possible. We could think of the Word in Mrs. Eddy's terms, "Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it..." (S. and H. 467:29-31). The Christ is the divine Cause manifested as its own Effect, each equally divine. Then Christianity is the scientific demonstration of the relationship that exists between Principle as Cause and Principle as Effect. Science is the fact of Cause and Effect one.

This is a concept which has a long way yet to unfold, but nevertheless appears true at this stage. It seems to me that Jesus' demonstration here in Spirit as Soul is an illustration of it: he demonstrated that identity is more than a pure reflection. Identity was proved as the reflecting of that quality of oneness which holds Cause and Effect one. Man is the "and." Christianity is always process and not fact, therefore the man of Christianity is the reflecting of divine process, at every point.

SPIRIT as PRINCIPLE

(Ch. 9:46-62)

The natural, impersonal reflection of Spirit
is both proof and disproof.

We have here the reasoning as to who shall be greatest, which Jesus answered by the illustration of the little child; then his rejection by the Samaritans, and that critical statement that Jesus set his face to go to Jerusalem. Finally, there is the piece about the Son of Man who hath not where to lay his head.

Spirit as Principle is the halfway tone of the Gospel, and it shows the supremacy of Spirit proved through impersonal, natural reflection. It shows also that the divine reflecting involves both proof of the spiritual and disproof of the mortal.

Vv. 46-48. "...in my name..." - in the divine nature; "...receiveth him that sent me..." because it is reflection. He took the little child because it is ideally the symbol of that which is natural, unselfconscious, impersonal, and which simply expects and accepts nothing but good, as a right. In human experience the child is, unfortunately, sometimes a little monster because its elders have failed to bring it up according to Principle. Where human parentage and personal control take the place of a principled atmosphere, the result is egotism.

The modern French philosopher and playwright, Jean-Paul Sartre, has written a new play in which he says, "Hell is other people." It is a play about hell, and the action concerns four or five people in a subterranean room; and he shows how, as the world says, they get on each other's nerves; and he summarizes the whole predicament of hell as "other people." Now "other" people can only exist for me if I've already got a person here; the others are persons "over there," and so we see that hell is personal sense. But heaven is that which dispenses with people and gains the infinite Person; that one Person impersonally reflected, that's Spirit as Principle.

V. 49. It was so unlike John to say that, you'd think, but really it was his motherhood. Sometimes our motherhood runs away with us and we tend to steady the ark from human impulses.

V. 50. "He that is not against us is for us" because Christianity shows that there is one common interest and demonstration.

It is interesting there that Jesus didn't try to classify the other fellow's demonstration as being Christian or unchristian. So

long as a man's motive is love for God and man then he is certainly with you, whatever he is doing, but if he is prompted by lesser motives he will fail; what he does will simply fall of its own accord and you can't do anything about it. Sometimes if you fight someone doing something very unchristian, you merely perpetuate it; it is much better to give it a yard of rope and let it hang itself.

Jerusalem

V. 51. Now you know that in the Glossary definition of Jerusalem the preponderant part gives its negative sense, because it is the summit of the lie about Christianity. "Jerusalem. Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven" (S. and H. 589:12-15). Jerusalem stands for all the push and pull and the aggressive instinct of the human mind; self-interest and self-preservation are naturally the lie about the one compound interest; but when that is over and done with, we have "Home, heaven."

So the great central point of Luke's Gospel is that Jesus deliberately set his face to go to "Home, heaven." The nature of human experience is such, however, that we can't simply walk into home and heaven leaving our mortal predicament unredeemed; we have first to obliterate all that negative side of Jerusalem, and then we enter home, heaven. Jesus knew where he was going because he knew where he came from: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28). As we come forth from the basis of one Being, it enables us to deal authoritatively with the dualism of mortality; the standpoint of what is shows up what is not, and resolves it. So when our text reads, "he stedfastly set his face to go to Jerusalem" it is evident that he was preparing to fulfil the disproof of the negative Jerusalem through the proof of "Home, heaven."

Because human experience is always the same thing, namely, the disappearing of ignorance, it must necessarily involve both a lessening of the false Jerusalem sense of things, and an increasing awareness of home and heaven. "Home" indicates one's rightful place, and everyone knows the feeling of, "Why, this is what I've always been!" that sweeps over us whenever we apprehend Truth anew. We start from it and return to it.

So, as we have noticed, this tone of Spirit as Principle is the halfway point of the Gospel. The first half is where Jesus goes out from Principle - from his home - through Mind and through Soul to demonstrate pure reflection in Spirit; that is the

beginning of "Jerusalem" and it begins to deal with the lies about home and heaven. Now he sets his face to go to Jerusalem and goes up through Spirit, Life, Truth, Love, and demonstrates through the supremacy of Spirit that man never left home and heaven. The tone changes right from here.

- Vv. 52,53. Apparently they were not ready to lay down the mortal concept, and where thought is not prepared for it the two complementary halves of "Jerusalem" cannot be apprehended.
- Vv. 54,55. They hadn't classified Christian demonstration aright. Their attitude was still "oppression; tyranny." Calling down fire from heaven is the equivalent of "getting rid" of error; whereas demonstration at this stage should be the practice of home and heaven.
- V. 56. The purpose of Christianity is salvation. Jesus' answer shows how we just violate the divine order when we treat men personally; trying to thrust conformity or uniformity upon persons simply ruptures Christianity. The only conformity which can exist is each individual conforming to his divine Principle by reflection, and he has to do it voluntarily, in human experience, for the divine fact is that he is in accord with the Father. You can't make anybody conform and you can't punish him if he is not ready. Mrs Eddy says that growth is retarded when we force humanity out of its proper channels for development, and that man's rights are invaded when the divine order is interfered with. (See Misc. 359: 12-14; S. and H. 106:9-14.)
- V. 57. "as they went in the way..." You see this way that Jesus mapped out for himself; he was just going straight to home, heaven, by coming from it. That was his way, the circle of Christianity. "a certain man said unto him, Lord, I will follow thee whithersoever thou goest" - not knowing what was involved. We all try to follow the Master at the end of his demonstration, or believe we can ride into heaven on Mrs Eddy's chariot, but it doesn't work like that.
- V. 58. That's the divine answer to human impulsiveness. The Son of man in you and me has to make that journey conscientiously by making matter nothing step by step; he cannot afford to stop and rest at any spot on that journey and compromise, because home is reached only "When the last mortal fault is destroyed" (S. and H. 292:1). He has to be going forward, developing, unfolding, demonstrating, progressing, all the way, because the Son of man is the dissolving of the mortal, not the improving of it.
- V. 59. That grandmother's funeral belief! How we hang on to some

little bit of mortality that interests us more than the spiritual!

V. 60. Then there is no "dead" to be buried, for preaching the kingdom of God is living the Life that is God.

Conservatism

Vv. 61,62. Oh, Oh! One of the things that would hold back the most decent human beings is this conservatism of family, and race, and tradition and social status. It's a looking backwards, an accumulation of mortality, and it clogs our progress by attaching worth and value to dead weights, and not to living spirituality. No wonder Mrs. Eddy says that "timid conservatism is absolutely inadmissible" (S. and H. 167:29,30), because it is an attitude that mortals will not let go. Conservatism is what makes us mortals, and ties us to the body and classifies us according to human conventions and classifications, and it literally delivers us tied and bound into prison. Jesus was a rebel, a radical, a progressive, and so should we be, for a Christian Scientist is in the vanguard of advancing humanity. So sever that umbilical cord of the belief that you ever had a human history, and be the new man.

We in England have much to learn in this respect, with our love for authority and tradition and the status quo. It is because there is so much that is worthy and fine in every peoples' history that they tend to identify the worthiness with the nation; yet it is this holding on to what seems to have been the best in human history that ties us to the past and hinders progress. It is simply a progressive attitude that is required, so that we bring along with us a new sense of our family and nation and world. That is the plough - it overturns.

So Spirit as Principle bids us be progressive, urges us to advance beyond matter-beliefs by the reflecting of the one Principle; it classifies rightly all human endeavour, and sets our face as though we mean business to go to "Home, heaven."

CHAPTER 10

SPIRIT as LIFE

(Ch. 10:1-24)

Reflection of fatherhood.

Here is the story of the seventy sent out two and two, and how Jesus tells them what they've got to do; they come back with joy

and tell him of the fruits of their labour.

Naturally this tone of Spirit as Life illustrates the reflection of fatherhood, where each one individually accepts the demand of Spirit and expresses the initiative of Life. Through reflection, we father the world's needs, and give of our richness, and start to demonstrate Life in and of Spirit. There is a secondary tone here, and that is that Life is not the father of mortality; hence, to reflect fatherhood involves also letting mortality die out of thought.

V. 1. Only Luke gives this incident of the seventy, because the universality of Christianity is achieved only as each individual goes out and does his share. The ancients reckoned that there were seventy nations in the world (see Gen. 10), but the symbol of the seventy is the seven of divinity applied individually. If universal salvation is something that just happens, Jesus' mere presence would have achieved it.

He sent them two and two before his face: each one of them goes reflecting Life and Love. "whither he himself" - Truth - "would come." In Christianity when we wish to see Truth come, we have to send before the face of the Christ a message of Life and a message of Love, - courage and compassion, for example.

Vv. 2,3. That is renouncing the aggression of the Jerusalem state of thought, the pride of power and the power of pride. In the Apocalypse, the Lamb slays the wolf: spiritual fact proves itself supreme. (See S. and H. 567:1-31.)

V. 4. As he said to the twelve, Don't make material provision; go out and demonstrate your reflection of the great Father.

Vv. 5,6. A wonderful sense thereof Spirit as Life, where one's whole duty is simply to reflect fatherhood; there's nothing about trespassing on the rights of individuals' mentalities, nothing about thrusting opinions upon people, nothing about telling them that what they believe is wrong, - no invasion; but respect for the rights of the individual.

Vv. 7-9. "and heal the sick that are therein"! These are the seventy who did not have the close teaching that the twelve had, but they are still expected to be able to go out and do the job, for each one reflects the infinite fatherhood.

The fatherhood which Jesus conferred upon them said, Don't be worried if they don't accept you; and if they do accept you, you'll do the works all right, because it is automatic. Isn't it a sense that if we reflect fatherhood truly, that absolves us from a false

human responsibility? How easy it is in Christian Science to fall into the habit of thinking that individuals are dependent upon us personally for help, or for instruction; it is awfully easy for the human mind to build up a sense of personal responsibility towards other persons. So let's reflect fatherhood, and, as he pointed out to them, if we are accepted, our own Christ will do the job, and if we are rejected, we won't suffer.

Vv. 10,11. "notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." What a tone of Christianity! Sometimes we remember to say that, but not often, when we have perhaps done our best to help or to comfort and have been rejected. Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. And if we go away and say in our hearts; None the less, it is true, and they can't avoid it, then our peace returns to us. Salvation is a fact that fills all space; and so we must say, Well, it just is a divine fact about them, anyway. And it is not conditional upon our giving it or upon their accepting it.

Vv. 12-14. Now the cities which reject the message. The sin of Sodom was a moral sin, and that was only one aspect of the evil called sin. The sin of the unrepentant cities was that they claimed spirituality without wanting to lay down the mortal, and that is the sin that plays hell with humans. To name the name of Christ, to pretend to be a Christian Scientist without really wanting to lay down the mortal, plays havoc with one's moral sense and leads to idiocy.

V. 15. That is not quite as fierce as it sounds. The name Capernaum means "village of comfort," and what Jesus is saying is that the comfortable village state of thought, - that very state where we say, "Oh well, I've got health, I've got a nice home, and everything in the garden is lovely for me," is what trips us up. It is so subtle because it would make us content with the carnal mind; it would have us make friends with body and nerve and mortality, and there is no "Home, heaven" that way. (See S. and H. 240:18-26.)

It is the sinking back into the good in human experience that thrusts us down to hell, simply because in Spirit as Life we have to see that the good in human experience is divine good, and although it may appear to us here it is not actually in human experience but despite it. To be healed of the Capernaum belief is when we can have a wonderful time and can thank God for all our blessings, and yet can say, Well, all the same, it is because of God and not because of the mortal. Capernaum is a comfortable bed, and we don't much like getting up from it. However, Spirit as Life

reflects the activity of fatherhood and lays down the mortal concept. We all want to lay down the mortal when it hurts us, but we love it when it is pleasant for us, and Spirit as Life says, It is all one thing: lay it down.

Vv. 16,17. "...through thy name" - through the divine nature.

In Spirit as Life one is reflecting both the fact of divine fatherhood and the fact that "the devils" have no father. Life is not the father of the mortal concept.

V. 18. I beheld animal magnetism disproved.

V. 19. The fatherhood of Life confers the supremacy of Spirit.

V. 20. In this tone notice the allusion to hell and to heaven, and remember that heaven is the Jerusalem which Jesus was concerned with. In this verse he is saying, Rejoice that you are the reflecting of the one Life. Christianity says, Rejoice not that you can do something, but rejoice that you are something.

It is saying, Rejoice by all means over the healing, or over anything that is beautiful and beneficial in human experience, but only because it makes mortal man less mortal, and not for any other reason. It is saying, Rejoice in the proof of Spirit rather than in the disproof of matter.

V. 21. The only time in the Gospels where we read that Jesus rejoiced! Why? I think that it comes here because he knew that the child was born, that his Christ-message had caught on as Christianity. He must have felt such a sense of satisfaction and sureness: his message had been accepted by the seventy and they had proved it. What more could the Wayshower want than that? And so he rejoiced; he said, as it were, The child is born, they have got it, and scientific Christianity is established.

"Thou hast hid these things from the wise and prudent..." The idea of the supremacy of Spirit is available to thought which is not all cluttered up with human wisdom and scholastic theology and intellectual pride, but which is divinely childlike.

V. 22. A perfect statement of pure relationship, of a pure reflection of Spirit as Life, the Son and the Father. The tone is that of John, isn't it?

Vv. 23,24. The disciples alone had seen the spiritual fact, and therefore they saw the manifestation also. Many had wanted the manifestation but did not have it, because they had wanted the effect and not the idea behind it.

SPIRIT as TRUTH
(Lk. 10:25-28)

Reflecting the one compound idea man means that all men's interests are collective interests.

Vv. 25,26. How readest thou? Christianity, as we have seen, throws back the ball to you and me; it throws the question into your lap and says, Well, what do you know about it? What are you prepared to do about it? Only Luke has this question.

Seeking and finding are there combined; you see, you do know it, but you don't know that you know until the Christ asks you. And so the question comes to you and the answer has to come from you; and that is Christianity. That question, "How readest thou?" epitomizes Christian relationship. It is the attitude of, You tell me something nice and interesting about God. The lie about Christianity is, Let me tell you! You see, we've got to accept the fact that Life speaks to every man and through every man, and we have to be gracious enough to accept what the other fellow has conceived and be a midwife to his motherhood; then we can bring forth the fruits together. "How readest thou?" Isn't it clear that this should come in Spirit as Truth, - because Truth, or manhood, in Christianity, is the universal reflecting of fatherhood and motherhood by everyone. Therefore everyone else's point of view is needed if mine is to be complete.

Reflection of the one compound idea man means that all men's interests are collective interests; that is the tone of Spirit as Truth. Reflecting the divine One, everything is seen as the image and likeness of that One. The man of Christianity is a compound idea, in which everyone's contribution supplements everyone else's, and no aspect is too insignificant to be of value. Balaam couldn't imagine that the ass could see more of God than he did, yet God often speaks through the ass - as we judge.

Question and Answer

This matter of question and answer takes us to something that I would like to talk about for a minute or two, and that is the subject of the groups and the study meetings which we people hold together amongst ourselves. We need to give this very deep and earnest thought, because it looks as if there are very few of us who meet together to study earnestly. While it cannot be divinely true that the progress of this idea depends on a few hundred funny little human beings but depends upon God, yet at the same time we

must take up our own responsibility to see that we are doing the right and wise thing in our particular circumstances. It seems to me that we are not always as awake as we should be over these groups. The classifications of the human mind say that somebody perhaps is better educated or a more fluent talker than another, whereas the only qualification for these things is spiritual sense.

In our own experience, - and these are simply the findings in one community, - for the first year or two we take the folk we call beginners through the days of creation, and we touch on the beginnings of the synonyms and of the calculus in a gentle way, very much on the basis of teaching; it is quite frankly a class, to start with. After that we have to take ourselves in hand very firmly and turn around and say, Now this is no longer a class, it has become a group, and it is to be a compound idea where your contribution is as valuable as mine, and we then have much more questioning and answering; we set homework in the form of next week's subject for each individual to work on; he is expected to think about it and to find one good reference for himself. Sometimes that system works and sometimes it doesn't, but I believe that the method is right. Each individual has to co-operate, otherwise the meeting degenerates into one person doing all the talking, with no true growth for anybody.

On the other hand, I think we can all be so sweetly impersonal that nobody will take the lead, and that also is stultifying. It seems to me that in those groups where a number of people are at much the same point in spiritual growth and practical experience, and one of them is not willing to take the lead, there isn't going to be the initiative and fresh vision and new courageous developments which there ought to be. In such a group, I feel that the best solution is for the individuals to take it in turns to be chairman for a week or a month, or whatever is agreed upon, - to take their initiative and express their own fatherhood. One should be prepared to say, "Well now, we're going to talk this next week about such and such a topic, and I'm going to do some work on it and look up all the authorities and find the best references, and I've been preparing it weeks ahead to give myself plenty of time, and these are my findings. Nobody has to accept them, but they are going to help me to develop my fatherhood if they will give me that opportunity." Then you sit down and somebody else has a turn. This system, if used judiciously, allows everyone to express his true individuality, - his fatherhood and motherhood, - for himself and towards others.

It seems to me that where in a group there is not that growth in grace that we have a right to expect, it is often because nobody will take the initiative. We fail to face up to the great question, "How readest thou?" Now you must weigh up that for yourselves and see if it is true for you, because if it is we should do something

about it. We have here in the Science of Christian Science the most wonderful thing the world has ever seen, and the carnal mind will do everything to take it from us. It can't do it so easily by frontal attack because we are more awake to that, but we become lulled to sleep over letting these little Christ-babes called groups degenerate into mere human institutions. So the question, What is written in the law? how readest thou? gives us such a pointer for true Christian growth.

Vv. 27, 28. "this do, and thou shalt live" means that in fulfilling these demands is life. You remember that where this question comes in the other Gospels, Jesus quotes him the first commandment about loving God, and then he says, "and the second is like unto it..." - in other words, the reflection of it. The first demand is to love Life, Truth and Love; and the second, "which is like unto it," is to love life, truth and love as their expression in the Son of man. That is how you love your neighbor as yourself.

S. and H. 88:18 "To love one's neighbor as one's self, is a divine idea;" a divine idea. It is the divine idea in Christianity to prove that there is only one man; one's neighbor and one-self are but different aspects, and equally necessary aspects, of the one, compound, collective identity called man. If we love God, then we love what constitutes the kingdom of heaven in man also. That is how we obtain eternal life: we live only by living. We inherit eternal Life not by piling up a credit somewhere, but by living, and how does one live in this experience except by living Life, Truth and Love in terms of life, truth and love? So through these two commandments he is really saying that what you know about God is man, and your man is the reflection of your God; that is the tone of Spirit as Truth. (See S. and H. 591:5; 467:1-13; 469:30-10; 340:15-29; Misc. 12:28; Misc. 50:27-30.)

Truth in Christianity is take and give, accepting from Life and giving in Love. For the average mortal, life is a great deal more take than it is give. Someone who in human experience is in the position to advise on marriage problems was telling me that the advice they often give is that marriage is give and take, but that it is practically all give. Well, that is wisdom, but the divine fact, which we are beginning to see about our groups, is that take and give are balanced, or should be balanced, and that it is no more right to be always the giver than it is to be always the taker. In Spirit as Truth we discern that manhood reflects a proper balance of the qualities of fatherhood and motherhood.

Proverbs 29:18 says, "Where there is no vision, the people perish." Without that progressive vision which enables us to

watch the development of the Christ-idea, our handling of our groups and meetings and talks may tend towards stagnation. Never forget that where you have in your hands the most heavenly thing the world has ever seen, namely Christian Science, the carnal mind will do everything to take it from you, and it won't do it through obvious means, naturally, because you guard it, but it does it through the things which seem so natural humanly. It may seem quite normal that individuals don't want to study any more, for instance, until we recollect that Mrs. Eddy was herself the keenest student of the textbook. Of course, there are times in the studies of every student when one is so stuffed with metaphysics that one cannot take any more, and it is Christian for all concerned that they should step out for a time and work it off. But let us never lose sight of the fact that everyone's point of view is needed for the whole, and we should not let the carnal mind disintegrate our common purpose.

SPIRIT as LOVE

(Ch. 10:29-42)

Reflection of the motherhood of Love
is seen in being a Christian.

Spirit as Life, of course, is reflecting divine fatherhood; Spirit as Truth is reflecting divine sonship, which becomes the exercise of brotherhood; and Spirit as Love is reflecting divine motherhood. They all carry the tone of relationship.

V. 29. The lawyer had quoted the two great commandments, but it appears that loving his neighbor as himself was words only, or he would not have asked this question. So Jesus gives him this story of the good Samaritan, which we all know by heart, and we see here how the motherhood of Love is expressed in being a Christian, nothing less.

Vv. 30-32. That man who fell among thieves on his journey was simply you and me as a mortal, the belief in fallen man. He was going down; Jericho was the district that provided much of Jerusalem's food, and it is the symbol of the very lowest mortal belief. And then the priest who came along is the rigid theological belief of sin and penalty which we find in our own thought, which holds man as fallen and says, "Serve him right, he's got to suffer it out." The Levite who came and looked on him was a degree better than the priest; he represents the general mass of religious emotional belief. It comes and says, "Oh, how awful! But I can't do anything about it" - because it hasn't got any Science

behind its Christianity.

V. 33. A perfect statement of Christianity: "as he journeyed, came where he was." You make the journey in Christianity individually, and time and again it brings you to where the other fellow is in your collective experience.

"and when he saw him, he had compassion on him." The very essence of compassion is to "come where he was" by coming forth yourself from Principle. Now the fact is that everybody is coming forth from Principle whether they know it or not, and if we want to come "where he was," we too must reason from Principle. In that way we can see where he has gone wrong and can help him; but if we don't see him as coming forth from Principle, we've no means of discovering what has gone wrong in his life. The human jam is always a misapprehension of Principle, and true compassion is so to reason outwards from divine fact that one can detect and unravel the specific mistake.

V. 34. Well, you can discern the symbols there. That binding up of his wounds: the wound, throughout the Bible, is a symbol of the cleavage between God and man called fallen man; it is the split, the division of God and man into two, and it is bound up in this story through Spirit as Love, the indissoluble bond of union which exists between God and His own reflection. (See Isaiah 30:26)

V. 35. "two pence" - the Word and the Christ lead to the third state of being, "even the Son of man which is in heaven" (John 3:13).

Vv. 36,37. Misc. 234:6-12 "Love is the Principle of divine Science; and Love is not learned of the material senses, nor gained by a culpable attempt to seem what we have not lifted ourselves to be, namely a Christian. In love for man, we gain a true sense of Love as God;" What a definition of being a Christian! So when we see something ugly or sinful as we journey, what do we do about it? Are we like the priest or the Levite, or are we like the Samaritan? Are we a Christian in deed or in name only?

Martha and Mary

Vv. 38,39. Still the tone of Spirit as Love, where we see that the reflection of motherhood is being a Christian.

Vv. 40-42. Well, you know the story. When Jesus said that Mary hath chosen that good part, which shall not be taken away from her, he didn't say Mary had chosen the better part.

Now the key to this story is that Martha was cumbered about much serving, which means distracted, - that was her only short-coming. In this experience of ours we can't be solely a Martha nor solely a Mary. The fact of the matter is that they represent the two attitudes that we all have to our own womanhood. You see, the thing that makes Martha different from Mary is simply that she is distracted by much serving. There are many people, not necessarily women, who have a very busy home and are good in their job; they have a great sense of motherhood, and what they've got to do doesn't disturb them. They just say, "What, five more people to tea? Right, it will be ready in two minutes." Such an individual is a Mary. Mary doesn't only sit on the doorstep and talk with Jesus all the time: Mary is that which can be a Martha without being distracted.

It is no part of our womanhood to neglect our human obligations, clearly; on the other hand, it is no part of our womanhood to be always in a flap about what we've got to do. The text doesn't say that it is wrong that we should have much serving: very often it is good for us when there is much to be done, because it helps us to forget self and to express real motherhood. As always in Christianity it is attitude, and the attitude is, Don't be cumbered about it, you be the boss. I know that perhaps it sounds easy for a man to say that, but this thing applies to every single one of us. Every man has something to mother and to care for; if he gets in a flap about it he is a Martha, but if he is wise and mothers it divinely and serenely, then he is a Mary. The distinction is as between a woman and woman.

So let us survey the picture of Spirit as we have seen it. The whole tone is how the divine nature is demonstrated. First, in the sending forth of the twelve, we see the proof of the supremacy of Spirit by independence of matter. Then in Spirit as Spirit, with the feeding of the five thousand, we get a sense of the substance of Spirit as quality, and that quality is also quantity, - it feeds as many as need be. In Spirit as Soul spiritual apprehension unfolds, transfigures, heals. In this tone we identify the Christ of God to such an extent that it transfigures our human sense of things entirely, and restores the "lost" heritage. And then in Spirit as Principle we see that what we have learnt there about spiritual apprehension demands that we become impersonal enough to lay down the Son of man. Through that impersonal, natural reflecting, we set our face to go to Jerusalem; we see that there is only one way to go to home, heaven and that is by disproving the mortal concept. So we gain a true classification of our demonstration. Then in Spirit as Life the seventy sent out illustrate fatherhood demonstrated individually, and the joy that is brought. In Spirit as Truth was the question, "How readest thou?" - that necess-

ity of seeing that the compound idea means fatherhood and motherhood in each individual, and that we all have something to give and all need to receive. Finally in Spirit as Love was the reflecting of motherhood: the good Samaritan and Martha and Mary show one simply how to be a Christian.

LIFE

(Chs. 11:1 - 15:32)

The demonstration of infinite fatherhood.

We come now to the great tones of Life, where one learns to live the Life that is God, to accept the fatherhood of Life and to express it through being.

S. and H. 468:25-6 "What is Life? Life is divine Principle, Mind, Soul, Spirit..." Those are the first four synonyms in the Christianity sequence. Why should Life be defined in that way? Well, what is Life so far as you and I are concerned? It is simply the measure in which individually we will try to demonstrate our Principle in terms of metaphysics, identifying everything with that one Principle, and then doing our best to reflect the nature of that Principle all around us, right from where we stand. Then we are living the Life which is God. That sequence of the synonyms is the individual sense of Christianity, and we get a strong sense in these Life tones of individual demonstrating: the necessity for the individual to demonstrate Life as well as he apprehends it, and in doing so to obliterate the mortal concept.

In the tone of Life in the Word we talk about laying down the mortal; in Christianity we speak of obliterating the mortal concept, which sounds much more fierce, but really it is much lovelier and less harsh. In the Word we lay down the mortal and are not quite sure if we want to lay it down; but in Christianity we are convinced that the fruits of Christianity come only in the measure that we do obliterate the mortal concept. Moreover we are so close to the fruits that we are glad to obliterate it.

The sub-tones of Life, then, are as follows.

Life as Mind, dealing with prayer, and the parable of the importunate friend, shows that the infinite provision of fatherhood requires persistent seeking.

In Life as Spirit there is the dumb man healed, the parable of

the empty house and the seven worse devils, and Jesus pronounces woes upon the Pharisees and lawyers. We see there the consistency of Spirit, proving Life to be the sole reality of existence.

In Life as Soul there is much teaching regarding the folly of building up a material sense of life, showing that Life is not cumulative.

Life as Principle, which involves laying off human pride, is the healing of the dropsy and the parable of the ambitious wedding guest.

Life as Life is all to do with laying down the mortal, and of counting the cost - "whosoever doth not bear his cross..."

In Life as Truth are the parables of the lost sheep and the lost coin, showing that fatherhood supplies every detail of the compound idea.

And Life as Love is the parable of the prodigal (lost) son, where fatherhood is fulfilled in motherhood.

CHAPTER 11

LIFE as MIND

(Ch. 11:1-13)

Fatherhood operates as infinite provision
as we make demands upon it.

This is the section containing the Lord's Prayer, the parable of the importunate friend who came to his neighbour at dead of night, and the parable of fatherhood. We get the tone of Life as Mind, fatherhood demonstrated through urgent, perpetual desire. It is the sense that fatherhood is infinite provision, which must be invoked through persistent seeking and yearning.

V. 1. How Luke loves that tone of prayer! In Matthew the Lord's Prayer occurs without any introduction in the middle of the Sermon on the Mount, but here in Luke it is given as a result of a request. This requesting and response is especially significant in the tone of Life as Mind.

V. 2. "come," in the Greek is, "thy kingdom is being come," which can't be translated easily into English; but Mrs. Eddy caught the

tone of it when she said, "Thy kingdom is come; Thou art ever-present" (S. and H. 16:31).

"Thy will be done, as in heaven, so in earth." It is the opposite way round from Matthew.

V. 3. "day by day" - Life provides for our present needs.

V. 4. "for we also forgive..." - for - there's a sense of actuality. The Lord's Prayer is the prayer of affirmation, the prayer of thanking the Father for what already is.

S. and H. 586:9 "Father. Eternal Life; the one Mind; the divine Principle, commonly called God." The Father Life operates as the parent Mind, to whom all our "needs" are known as already fulfilled ideas; a "need" is but the human, objective sense of an idea that is actually omnipresent and omniactive. "But," we say, "that is all very well, but I have to know that." And that recognition of our need to know is the whole story of Life as Mind, because we now get the parable of the importunate friend, representing this great desire to know that fatherhood is infinite provision. We have to get to know that the Father Life is the parent Mind providing every idea, and we do so through importunity, and persistence, and through sticking to it.

INTERVAL

So this is the story of coming into accord with divine fatherhood through persistent prayer, seeking, and desire.

Vv. 5-8. Luke is showing the wisdom of persistent prayer, of making persistent demands upon Life. It is as though Life, through Mind, says, Make demands upon me! How often do we find that we yearn half-heartedly for something in life, when the divine answer is right within our reach, yet we don't stretch out our hands and take it! Life as Mind says, Make demands upon me, reach out your hands, open your heart, enlarge your consciousness! Prayer isn't God-bothering; the persistence isn't a matter of being persistent towards somebody called God but is bothering yourself until you know that the idea is within you, and you are convinced that Life operates as infinite fatherhood; it takes us closer. I think we come unstuck sometimes simply because we aren't persistent enough.

Vv. 9,10. Once again, the Greek won't translate easily into

English; that "ask" should be, "be asking," and "seek" should be, "continue seeking," and "knock" should be "be in the habit of knocking." They are present imperatives with a continuity sense; not just knock once, wait for three minutes, then go away and say it's no good, but keep on knocking at the door of consciousness until we know the answer. After all, we say, "I reflect infinite fatherhood," but do we act as if it is so?

Then Luke goes on to show through this little parable of fatherhood that whatever you understand about God through persistent prayer brings into your experience the provision of fatherhood.

V. 11. Asking bread of the Father is seeking day by day the substance of inspired thought, and if we yearn for that, it won't give us a stone. That is sometimes what we give ourselves: we want to grasp more than we can digest, and instead of finding bread in our stomach we find a great mass of undigested metaphysics, and then we wonder why the body feels congested and sluggish. Sometimes people think that there is a lump developing in the body when it isn't anything of the sort, but is just a lump of metaphysics which they haven't yet translated into living. Fatherhood feeds thought with the bread of Life, not with un-lived academic Christian Science.

"...or if he ask a fish, will he for a fish give him a serpent?" That fish is the sense of abundance in quality; the serpent is the sense of multiplication in number. You remember that the original serpent said, "Ye shall be as gods..." and all evil is plurality because it would add something to the divine One. Therefore fatherhood feeds thought with the abundance of generic quality, not with a false sense of multiplication in terms of plural objects of sense. Maybe the "esses" on the end are the serpent's hissing!

V. 12. This one is a little obscure, but they say that when the scorpion is curled up it can look like an egg - though a pretty small egg. The egg is the symbol of fruitfulness, and the statement indicates that if you importune the Father for something of the fruitfulness of Life, He will not hand you something that turns out to have a sting in it. Life offers infinite promise, and there's no catch in it anywhere provided we are willing to lay down the mortal.

V. 13. Life perpetually gives support, provision, and abundance; but how do we know that unless we invoke it?

So that was the tone of Life as Mind, - coming into line with divine fatherhood through persistent mental effort.

LIFE as SPIRIT

(Ch. 11:14-54)

Demonstration of divine fatherhood
proves the consistency of Spirit.

Here we have the stories of the dumb man healed, of binding the strong man, and of sweeping one's house clean and leaving it empty. There is the reference to Jonah, who witnessed the reformation of the Ninevites; the parable of the candle and of singleness of eye, and then a long section containing the woes upon the Pharisees and lawyers.

It is all one consistent story; indeed, Life as Spirit is the story of consistency. It tells us that reflecting the divine fatherhood consistently proves Life to be the sole reality of existence. Or we could say that fatherhood is to be demonstrated through the consistency of Spirit. If you will bear in mind that term consistency, it will explain all these verses coherently. The tone throughout is that Life is in and of Spirit, and admits of no alternative.

Vv. 14-17. A kingdom divided against itself is one which is inconsistent; its being is not based upon the onliness of Spirit and therefore it is brought to desolation. Wherever you have inconsistency in thought, or in your attitude to life or your practice of Christianity, it brings you to desolation in that respect. Either you have Spirit or you have matter; one cancels out the other as the leading factor.

Vv. 18-20. Life as Spirit: the fatherhood of God demands the consistency of Spirit. They charged him with sorcery because they weren't willing to obliterate the mortal concept in themselves, and therefore they had the universal inconsistency of mortal belief which says that there is something called Spirit and another thing called the carnal mind. They tried to account for one in terms of the other, which is inconsistent. Jesus told them that healing is done "with the finger of God," that is, the power of God demonstrated by reflection. That borrowed power is spiritual consistency.

It is interesting that it was a case of dumbness, because it is very often a congenital belief. The modern theory is that dumbness and deafness in a child may be due to some mild form of disease either in the embryo or in the mother when she's carrying the child. Whatever the rights and wrongs of the human theory may be, it would point to the fact that you can voice the language

of Spirit when you reflect the divine fatherhood only. Isn't that really the story? If we reflect the one Life, we can voice the language of Spirit fluently and coherently, without let or hindrance or stumbling or impediment of any kind.

There's nothing so dumb as the mortal concept; it is based on two realities and so never voices reality. "Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound" (S. and H. 126:8-14).

Vv. 21,22. The strong man, the carnal mind, must be bound, - nullified, - by the finger of God before we can enjoy the fruits of the Spirit. Now you can only bind the strong man in yourself by reflection, never by human will; you can't reform yourself, yourself, but only by the grace of God. What delivers and empowers man is to reflect the one Life, the one being, the one father, and to do so binds the supposed opposite power.

V. 23. When we saw this statement in an earlier context (Ch. 9:50) it was slightly different. Here it is more uncompromising because Jesus is showing that there is no neutral ground in this contest, - no no-man's land between Spirit and the carnal mind. He's saying you're either reflecting the Life which is God, or you're reflecting the carnal mind which is nobody and nothing; there's no halfway point. To allow a vacuum, a neutral ground, would be inconsistent with the onliness of Spirit because it would admit that there are two actual opposed powers. Either what is is, or it isn't; and the "isn't" portion of the statement is what we call the carnal mind. Therefore "he that is not with me (Spirit) is against me."

Vv. 24-26. That sounds awfully tough, but it's simply showing that the only way to get rid of the devil, which is the belief that man is fathered by mortal mind, is to fill up to the brim with Life in and of Spirit, and that sweeps out the devil and fills every corner of consciousness. But how often do we fail to do that? We say about some problem, Well, it isn't so, it isn't really there, and off we go and try to brush that devil out by our own positive human thought. That is not first binding the strong man but doing it by Beelzebub instead of the finger of God. Then what you have left is a state of mentality which is cleansed of that devil but not filled with God, and therefore it is an empty house, and the next thing you know is that you are invaded by a lot of other beliefs, and you then have to get busy and sweep them out too. (See S. and H. 583:26-28; Misc. 96:24-14.)

To express Life as Spirit means that we have to be consistent and to see that reflecting the one fatherhood is the sole reality of existence. There can be no halfway measures, no neutral ground in this work. There's only one thing that will cleanse our house of devils and that is the presence of God, because what we call the devil is simply the belief that God is not present; and we can't get rid of the belief that God is not present except by utilizing the great fact of one omnipresent Being. We can't ever "get rid of" something, in Christian Science. When one is healed it looks as if one has got rid of something, but in truth one has become so conscious of a great fact of God that the illusion has disappeared. In Christianity, man is the activity of reflection, not a reflector nor a receptacle. We shall come to this in the next tone where we see that man is not a receptacle for Truth which can be either full or empty; man is the very activity of Truth, and if we see that, we will never have an empty house with seven devils at all the windows trying to get in.

Rud. 8:25-2 "...mortal mind should not be falsely impregnated. If by such lower means the health is seemingly restored, the restoration is not lasting, and the patient is liable to a relapse, -'The last state of that man is worse than the first.'" To gain that clear, pure sense of individuality, where man is God-Fathered and born of the Spirit, demands absolute consistency in having only the divine factor.

Vv. 27, 28. The human mind says, Oh, what a lovely individuality (or personality) you have got! But the Christ answer is, Not at all: what a lovely reflecting Christianity has got. Jesus here insists that we see man's individuality to be not man's individuality but the one universal reflecting of Christianity individualized. And then the birth, referred to in verse 27, is seen to be not a human event, but simply the reflecting of the parenthood of God, which is something one does minute by minute, consistently, day by day. At first, we think of individuality as our individual reflection of the divine, but later we see it as Christianity reflecting itself, individualized at the point of you and me. That brings salvation to personality worship.

Vv. 29-32. You remember how Jonah was sent as the Lord's mouth-piece to the people of Nineveh because they had been wicked, and he went and foretold doom upon them, but much to Jonah's disgust they all repented and he never saw hell-fire come down and burn them all up. He had bought his ticket and the show was cancelled. So he went and sat down in the shade of his gourd, and the Lord said to Jonah, Well, what are you worried about? They repented and that's all I am concerned with. Similarly, Jesus is saying to these people that you don't necessarily have a physical sign as

a demonstration of Emmanuel, but you have regeneration and resurrected sense. That will itself take care of the human condition, and we ought never to look primarily for a building up or an improving of matter. The sign that we look for should be a lessening of mortality. It would be inconsistency to look, as Jonah did, for the destruction of an actual "error" and a healing in the physical, for that would presuppose two primal states of being.

- Vv. 33,34. "full of light" - that's singleness of vision, of aim, of desire, of purpose and motive.
- Vv. 35,36. That is taking up the moral of Jonah: if you really let your light shine your candle will be within, shining outwards. Then you won't need an external light to show you the sign, because you will be it. Make the light of the candle not something "over there" that's going to illuminate your darkness, but be the candle-light yourself. The healing and illumination take place from within our own consciousness, for through singleness of vision we recognize one Creator for our whole universe. Where Spirit within is lived outwards, that is the consistency of Life as Spirit.
- V. 37. From here to the end of the chapter there are all these woes upon the Pharisees, which simply show what happens when we try to live Life inwards instead of outwards. Life as Spirit is the demand to live Life outwards, by radiation and reflection, whereas Pharisaism is the hypocrisy that would confine life inwards, burying it in mortality, preserving the form and holding Spirit in the grasp of matter. (See S. and H. 167:32-3.)
- V. 38. There are three occasions, all in Luke, where Jesus accepted hospitality from Pharisees and then rebuked them. Christianity is unflinching in its demands to reflect, not to absorb.
- '01. 2:17-20 "The feverish pride of sects and systems is the death's-head at the feast of Love, but Christianity is ever storming sin in its citadels, blessing the poor in spirit and keeping peace with God." That's a beautiful illustration of consistency - "storming sin in its citadels... and keeping peace with God." In Christianity there can be no covering up of iniquity, only obliteration. Honestly keeping peace with God, living the Life that is Spirit, is what obliterates sin.
- V. 39. "ravening" means extortion, the inwardness of living in mortality.
- Vv. 40,41. That is the condemnation upon conservatism, - preserving the form without the spirit. Mrs. Eddy says, "We soil our garments with conservatism, and afterwards we must wash them clean"

(S. and H. 452:20-22).

- V. 42. There is the "woe" upon human conventions. Someone said to me that mint and herbs are the stuffing! "judgment" means discrimination, as between right and wrong.
- V. 43. This one is the folly of pride and popularity.
- V. 44. That is the corruption and hollowness of insincerity.
- V. 45. "reproachest" should be "insultest."
- V. 46. That's what we call to-day restrictive practices.
- Vv. 47-51. The sham and formalism of mortality has always persecuted the spiritual idea at its every appearing. "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (S. and H. 28:6-8).

The lawyers referred to in the New Testament were not solicitors or legal eagles: they were simply the people whose job it was, like the scribes, to preserve the purity of the written Scriptures, comprising the Law, the Prophets and the Psalms. When copies of the manuscripts were made, there were numbers of doubtful passages the meaning of which was indicated beside the text by little signs called Massorah, and the scribes and lawyers would expound these textual points in the light of their material scholastic theology. The effect, of course, over the years was to lose the spirit of the words in the form, like modern philosophy has done. While speaking of this matter of interpretation, you notice in many Bibles that certain words are printed in italics, and somebody was asking me why. The answer is that the original Hebrew of the Old Testament and the Greek of the New would not always translate exactly into English, and therefore one or two words are supplied to make the sense. The italics do not mean emphasis.

- V. 52. Jesus is saying that the lawyers represent that rigid conventional sense of reading the Scriptures literally. It takes away the key of knowledge by refusing the right of the individual to translate the language of Spirit for himself. If you ponder all that Mrs. Eddy says about the Scriptures, you will see what an enormous advance we have made in Christian Science by reading the Bible spiritually. (See S. and H. 534:24-26; 547:23-30.)

- Vv. 53,54. That concludes the tone of Life as Spirit.

LIFE as SOUL
(Chs. 12:1 - 13:35)

The living of Life disembodies the body.

Here in these two chapters is much teaching concerning life not in body. Fear not them that kill the body; the parable of the man who wished to build bigger barns; "take no thought..."; the faithful steward; the discourse on breaking up families; the fall of the tower in Siloam; the barren fig tree; the woman bowed together eighteen years; the parable of the leaven; striving to enter in; and Jesus mourns for Jerusalem. The whole message is a warning against accumulating a belief of life in the body, and it gives a marvellous picture of Life as Soul, though mostly through the negative.

We learn here that Life is not cumulative, not accretion. The embodiment of Life is the one incorporeal identity; man's body is the measure in which he lives Life and identifies himself with it; that is his only body.

CHAPTER 12

V. 1. In the preceding tone we saw that Life must be reflected outwards. Now immediately we start conscientiously to express Life outwards, we recognize our body to be the embodiment and expressing of Life. So we come to Life as Soul, where Jesus begins by warning the people of the leaven of the Pharisees, which is the hypocrisy of believing that you can get the Life divine into this thing.

"In the meantime, when there were gathered together an innumerable multitude of people,..." - see the tones of Life and Soul, the multitude and the gathering, - "insomuch that they trode one upon another..." - that's the pressure that comes with attempting to cram Life into body and finite forms.

Pressure

In mortal experience we all suffer from some form of pressure, - the impact of work, the drive of our colleagues, or the tempo of life, - and it builds up into pressure in the human body. The lie about Life as Soul is that man is a container for life, whereas in Christianity we dissolve away this concept in the expressing of Life,

for Soul can never be in anything. Pressure is trying to get the greater into the lesser. It is not allowing free development to the bigness of what is being born. Now Life as Soul shows that our body is our expressing of Life, which is an enormous metaphysical point. Body is our embodiment in life of the things of God, and if we can begin to accept this it is going to relieve that sense of congestion. "We have it only as we live it" applies to everything, and especially to Science. (See My. 126:31.)

One hears lovely characters say that they feel so stuffed up because they can't give off what they know about Christian Science, and perhaps that bunged-up feeling even takes physical form. This is a special disorder of our times, when we know so much about the letter of Science and so little about the living of it, and reflects the gap we have between academic Science and a practical Christianity.

Now it is good to have that longing to share what we've found, but we must be honest with ourselves and ask, What is it we wish to give out? Our sense of Christian Science? On the whole, people don't want that, because to them it may be mostly words; what they do want to hear and see is how Christian Science can be lived; therefore if our life is the emanation of our spiritual understanding the pressure of metaphysics will have found its proper expression.

Even if we do know lots about Christian Science, we have no mission to go and give it, unasked, to other people. The human mind rightly resists propaganda, and people shy away from us and think we are a bore or a sort of Hot-Gospeller. So if we appear to be driven in on ourselves in that way, let us translate this concept of "me" as a body here and "them" as bodies there, into the one universal body of man, where there is free exchange of spiritual sense.

Vv. 2,3. That revealing is how Soul reduces the corporeality. Mrs. Eddy says, "Error, left to itself, accumulates" (See Misc. 348:8-14.) and that's what happens with this thing. Supposing in belief we have too much body in one form or another, - weight or size, or maybe an inflated sense of our own persons, or our beauty or our ugliness, - Life as Soul provides the recipe for true reducing. Error left to itself accumulates, because it is a cumulative attitude to life which builds up this body. Life as Soul is synonymous with mortality reduced, for Soul reduces all things to a true evaluation.

Vv. 4,5. He's saying there that life isn't in a body, and that's why one needn't be afraid that if the body dies you die with it.

Many a time a human being comes to the point where he says, "Well, I don't care if I do die, I don't care what happens to this thing, I'm going on," and that's been the breaking point of the claim. Mortals are so afraid of dying, yet what will happen if you die, anyhow? You won't have died. And the moment you stop being afraid of dying you start to live. Death loses its sting as the fear of it goes, for death is that acute fear that man is about to stop, and many people have been at that point where they've ceased caring, and then the condition has changed. That's Life as Soul, life not confined in a body nor held in material sense, but found in the expressing of spiritual sense.

Vv. 6,7. Jesus is saying there that all the infinite aspects of your being, all the infinite facets of your individuality, are your body; they are your value and your worth. Your body is the gathering together, not in space but in spiritual sense, of all the multitudinous things that constitute your spiritual individuality. As matter-substance, the body is worth about 1/9d as fertilizer, and is God expressed in that? So when through Life as Soul we see the enormous greatness and beauty and wonder of what body really is, as that heavenly embodiment of our divine individuality, it's going to liberate and disembody the body.

Vv. 8,9. Patterning our life after the divine ideal leads to freedom.

V. 10. The Son of man is our demonstration of Life, Truth and Love in human experience, and it doesn't matter very much if you misrepresent it; but woe betide you if you deny the eternal development of Life, Truth and Love, which is the Holy Ghost, because without that infinite development to translate man out of corporeality he's condemned to a matter body with all its penalty.

Vv. 11,12. Outlining one's plan of action and framing one's defence would be based on a corporeal sense of life.

Vv. 13-15. This man wanted the inheritance as a thing, and thought that he couldn't have it equally with his brother unless it was divided physically. Jesus' answer was, Don't covet the inheritance of Life as a thing, "for a man's life consisteth not in the abundance of the things which he possesseth." A man's life consists in the measure in which he embodies forth his spiritual understanding. Life isn't a possession, it's an expression.

Covetousness or greed is so subtle. It may be greed for food, or for sleep, or for travel, or for any one of a hundred things which seem normal enough; but "beware of covetousness" for it is one's attitude that counts. If you are always wanting to pack

into your body or into your experience something that you rather fancy, then life becomes a matter of possession and not of expression. So "stand porter at the door of thought" and see that you are not packing into your experience more and more body, but that you are dissolving mortality and living your body inside out. For instance, how much music do you possess? Not a scrap; only as much as you can express. How much body do you possess? Not a bit, not a little finger of it; only as much as you express.

V. 16. "plentifully" - this rich man was rich in material sense. Now listen to this (verses 17-19): "And he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

V. 20. "thy soul shall be required of thee:" - your spiritual sense is being called forth, and then what do these things avail you?

V. 21. Laying up treasure for oneself is a cumulative view of life. What a beautiful phrase, "rich toward God"! That is, treasures of Soul expressed in life.

Now we are, everyone of us, that rich man half the time. It isn't specifically to do with money, but indicates the human sense of values which we like to pack inwards, instead of the spiritual sense of values which must be expressed outwards. This man had planned his life on the basis of acquisitions; he was enlarging his borders, but in terms of physicality and matter.

Now human planning may be a very right thing, but it can also be the devil. It all depends on one's attitude. There's obviously no future in planning to accumulate a nicer material life, but if your human planning is the effect of your desire to live outwardly, then it will be a blessing to you, and instead of building up mortality for you it will help you to reduce it. Human planning may become a rod for our own back, albeit unknown to us because it assails the humanly competent. A good human belief in being capable sometimes renders us unwilling to sit back and let Spirit plan for us, because it's easier to do it humanly when you have done it so well all your life, and it tends to become a habit that interferes with God's regulator. So if we have that belief to cope with, let's face it, and translate outlining an existence in mortality into listening to how Life wants us to embody true living. (See Misc. 353:11-24)

TALK SIX - THURSDAY AFTERNOON, SEPTEMBER 3rd.

Life as Soul: how to disembody the body. That's what we are trying to see, how through living, one is liberated from every false sense of body. You know, these tones are tough, and it is a great joy to me the way everyone is loving this story and accepting its demands. This week has had such an atmosphere of the compound idea man, as many of you have remarked, and it is thanks to each individual that we can say things like that, because there's no collective without the individual effort.

At the beginning of chapter 12 we had that first verse of all the people coming together, which might well be a statement of how the corporeal body is the focus of all the hundreds of false beliefs about God and man. There are a great many more than we ever know about individually, - because the one liar produces infinite lies, - which congregate together and they constitute the mortal body. The belief is that at the moment of conception this gathering together of the mortal "you" starts, and its direction is all inwards, building up the body. So we are doing ourselves a truly Christian service, and not only ourselves but the whole body of man is being blessed, as we disembody the body. It's simply enlargement instead of contraction. Naturally we will be wise about this and not attempt to do away with anything that's good or normal for our present state of unfoldment. So we finished at verse 21, a glorious statement of Life as Soul, of being rich toward God, which means mortality reduced.

V. 22. "Take no thought for your life" - the tone of Life; "neither for the body" - the tone of Soul. Take no thought - one can't get a right thought about the corporeality: it has to be put off.

V. 23. How much more! The only body I have is what comes into consciousness when I don't possess this and this doesn't possess me. Take no thought - not, Take a little thought, or take a better thought, or take a Christian Science thought. Mrs. Eddy says, "My own corporeal personality afflicteth me not wittingly; for I desire never to think of it, and it cannot think of me" (Ret: 74:8-10).

V. 24. "...they neither sow nor reap" - they don't make material provision. That storehouse or barn is the cumulative habit, the belief that by stowing things in your body or in your human experience you can make it happier.

Of course, let's be wise; you can think a great deal too much

about food and clothing but it is also possible to think a great deal too little about them. It is a mistaken sense of Christian Science that would lead us into starvation or asceticism; mortifying the flesh upholds it in consciousness as something rather vile and doesn't dissolve it. So accepting the one Life liberates from the slavery of the body and yet gives mortals temporary food and clothing. (See Misc. 353: 3-6.)

V. 25. Christian Science is the very opposite of thought-taking; it is obliterating the mortal concept by reflecting the divine ideal. "Christian Science...excludes the human mind as a spiritual factor in the healing work" (S. and H. 185:17-21).

Vv. 26,27. Qualities just are, and body is the presence of the qualities of God. The lilies are the qualities of graciousness, purity, fragrance, comeliness, and so on. How do they grow? By considering them; and so if through spiritual sense we will consider the divine attributes of which body is comprised it will grow and be clothed upon.

Vv. 28-30. As we gain a wider sense of Life as Soul we shall not care so much how body is provided for or about what is coming to us tomorrow; it will not so much come as go forth from us.

It is the attitude we cultivate that counts. The actual thinking about food and body achieves nothing in itself, but it cultivates faith in the wrong direction. It inevitably induces a mechanical outlook and a desire to change things through manipulation of the material circumstances. Therefore the more Christian thing is not to take thought (inwards) but to express faith (outwards) in the divine Providence.

V. 31. That is, gain a pure Christianity. Seek what it means to reflect the substance and body of Christianity, and that will bring into present experience the right and normal provision.

V. 32. The Father Life confers the heritage of Soul, and has done so long before we ever thought about it.

Vv. 33,34. Identify the embodiment of Life aright; that will be your treasure and it will lead you into the right use of temporary and eternal means, - into the right footsteps in the Way of Life.

Many times we feel that we must have something in the human to make us happy or healthy, but perhaps it doesn't work out that way and thought is led into another channel altogether; then we forget about the thing we wanted so much and by following that line of light, the new inspiration causes us to admit that we no longer

desire that thing. Or else we find that the thing we wanted so much was always right with us, but we couldn't have it until we stopped yearning for it.

V. 35. That's a wonderful sense of Life as Soul: be ready to go forward into a wider sense of life and body. Step out of old beliefs, - out of corporeality, - and be minute men and women. Mrs Eddy says, "...earnestly seek the spiritual status of man, which is outside of all material selfhood" (S. and H. 476:21,22). Outside! Body is never in a self, nor is self in a corporeality. Are we ready to accept a wider sense of body? Then let's step forward and act upon it.

Watching

Vv. 36-40. As we watch with Life, the Son of man comes: the identity of our true body comes to us at an hour and in a way which perhaps we wouldn't recognize unless we were watching. And how we have to be awake in Science to be ready to grasp a new idea as it dawns over the horizon of consciousness!

Watching is the reflecting of fatherhood because it is the activity of seeing what is. It is watching to identify all things aright, - Life as Soul. Of course, as you watch to see what is, you'll also discern very quickly what isn't, but if our primary aim is to see faults, we haven't got a clear eye to see the true. Watching means watching with fatherhood, which brings the Son of man hourly into our experience; watching without fatherhood brings into our experience just the son of perdition, because all we see is what mortal mind presents to us, - a lot of clumsy mortals making stupid mistakes and a world full of fear and hate. In her article, "Watching versus Watching Out" (My. 232-233), Mrs Eddy points out that to watch is not to watch against something but to watch for something by maintaining the one Life.

V. 41. As so often in this Gospel, when they ask him a question, he doesn't answer it directly. Christianity has a way of saying to us, How readest thou? Very often if you earnestly seek the solution to some problem, the way Christianity answers it is to put an experience in front of you which you have to fulfil, and then you can say, Now I know.

Vv. 42,43. "...so doing" - the activity of Life;

V. 44. "...ruler over all that he hath" - Soul.

Vv. 45-48. Now, who is that faithful steward? Jesus throws back

the responsibility for answering the question upon the disciples; he makes each one ask himself, "Am I trying to live Life? If so, I shall have the rule of Soul by being more disembodied." If on the other hand, - as he shows through the wicked servant, - one says, "Well, I am not trying to live Life now, I'm going to start living it tomorrow," instead of having the rule of Soul one has the condemnation of sense, through heaping up a bigger problem to work out of than is necessary. Heaping up Life's problems by shelving to-day's issues until tomorrow is all part of the accumulation called the mortal body. Procrastination is the opposite of the rule of Soul in the nowness of Life.

When we read in this parable (verse 48), "unto whomsoever much is given, of him shall be much required," that is saying that if you don't understand the laws of God you are punished only by your own ignorance of those laws, but if you do understand the divine demands to get busy and reduce the mortal corporeality, and yet don't do it, it is not very surprising if you sometimes heap up trouble for yourself. Therefore we are wise, whenever we discern a new fact about identity, to live it and put it into operation. (See S. and H. 448:12-16; 449:13-16; Misc.176:25-29; Hea.19:18-21.)

Reflecting Life as Soul is a perpetual work, welcoming every opportunity to prove what body is and what it isn't. Daily there is some opportunity which we can make a proof of Soul and a disproof of corporeality. If we follow up that demand, we shall be blessed infinitely, and one day we'll have to do it, because we can't take this thing into the kingdom. There's no meeting-place for a space-time concept with divine consciousness.

Vv. 49-51. Now all this section sounds very tough and horrific, but it is simply what Mrs. Eddy describes as, "the warfare with one's self is grand" (Misc.118:25). This warfare with oneself, which we love to engage in, is reducing the mass of what we are not. So Jesus announces that he has got to do this, it is his mission, "I am come to send fire on the earth..." It is an urgent necessity for Christianity to show us that we have no true peace or satisfaction until we start out conscientiously to obliterate the mortal concept, and not try to graft happiness onto it.

Jeremiah 6:14 "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." There isn't any peace except as one obliterates the mortal concept. You can go along for many years in Christian Science having demonstrations in matter, but it won't do for ever because you can't spiritualize the mortal body; what happens is that through spiritual sense the body becomes less mortal and then you have peace on a proper basis. Without being willing to oblit-

erate the mortal concept of body, one's peace will always be on a false basis. Now that isn't me telling you something or even the Gospel telling you something: it is what you well know is true from within. No person can tell you anything true that you don't already know with the Mind of Christ. It is Herbert Eustace who says that a statement isn't true simply because it is in Science and Health: a statement is in Science and Health because it is true. So we have here this statement that we have no right to expect to be at peace with mortality, which is just a bunch of lies in the carnal mind. Wouldn't you rather take that bunch of lies and begin to dissolve it? Christian Science comes not to bring peace to the mortal but to break up the mortal concept so that the divine ideal alone remains in consciousness. That verse 51, then, shows that there is no peace on a human basis, as we see in world affairs and in personal relationships. The only peace and unity we will ever have individually, collectively or universally is on the basis of spiritual sense.

Vv. 52,53. He touches there on family. If we will start to break up our family beliefs we shall gain the divine family of Life, Truth and Love and gain a truer heritage. So many of the things that constitute this body are simply the embodiment of false family beliefs; the major constituents of your body are what your family have given you, - a mentality, a physique, a background, a heritage, a home, a type of education, - and they may be good beliefs or horrible ones. We penalize ourselves so unnecessarily through this devotion to "our" family, and we should translate our sense of family if we wish to inherit the unity and the body of the infinite family.

Vv. 54-59. He is saying in effect, "You can read the political signs and those of the weather, because you recognize that the whole physical world is one. Then why don't you do the same for the body of man? Can't you see that the demands of spirituality are one man, one family, one body, one interest, one world?"

Mess. '00. 8:20-24 "When a man begins to quarrel with himself he stops quarrelling with others. We must exterminate self before we can successfully war with mankind. Then, at last, the right will boil over the brim of life and the fire that purifies sense with Soul will be extinguished." I used to think that Mrs. Eddy uses every subject under the sun as illustration except cookery; and now I find that she even uses that. "... the right will boil over the brim of life and the fire that purifies sense with Soul will be extinguished." Perhaps it isn't very good cookery when it boils over, but it is a valid symbol.

Now would it be good if that fire was extinguished before you

had had enough cooking to obliterate sense with Soul? I'd rather be well-cooked, and then when one is well done that boiling over will quench the fire, for the fires of the Holy Ghost burn and purge only so long as there is anything to be purged. So the demands of the one Life are, Exercise that rule of Soul to burn out sense and self; that will resolve the tensions and admit everyone to their proper place in the holy family, the compound idea man.

CHAPTER 13

Here the tone changes slightly and we get a bigger aspect of Life as Soul; it becomes here the body of mankind. We get a sense of our individual responsibility to the collective, for reflecting the one Life enjoins upon all of us our common responsibility for obliterating the mortal concept and liberating man.

V. 1. Apparently Pilate had forbidden certain temple sacrifices and had massacred some people disobeying his edict. To the Jews, this was the height of desecration.

Vv. 2,3. Sin and suffering are inherent in mortality, and every mortal is liable to sin and sickness so long as he believes he is a mortal. There's no safety or salvation or delivery from sin until, through "repentance" one reflects the fatherhood of God enough to lay off the mortal to some extent. It is our privilege to be able to blot out the hideous belief that calamity is the fruits of sin. It isn't. Sin is generic, and we all have a joint responsibility to our world.

Vv. 4,5. Here Jesus takes the illustration of accidents. If that tower fell on eighteen one day, might it not have fallen on another group of people another day? It happened just because of the human belief in chance to those eighteen, who were no more sinners than anybody else.

Now why do these things happen? Because you and I neglect our individual responsibility to deal with the universal beliefs about accidents and penalty and train disasters and tidal waves and one thing and another. Those things are the vapid fury of animal magnetism, operating through the universal belief in chance. Where does that universal belief manifest? In our consciousness; we read about it in the paper but the event isn't in the paper nor in another place: it is in our consciousness as far as we are concerned. Where do we begin to deal with it except here? Where are we going to start to deal with the belief that the tower fell on eighteen men? Here! And so Life as Soul shows the individual

responsibility towards the collective, because what goes on in the collective is your body.

In the last twenty years our world has seen the phenomenon called displaced persons by the million. That is a collective phenomenon, it isn't just something that happens remote from you and me; it is inseparable from the body of mankind. And because we take that belief called displaced persons into our mentality and don't try to heal it, we find that it starts to make displaced persons in our own little world, - it puts us out of gear with people, makes our body out of order, and so on. So if we are not to pick up a lot of false influences from the world we live in, we must all start in an individual way to father the compound idea.

Vv. 6-9. What we get out of that vineyard is the measure of what we put in. The dresser of the vineyard hadn't really been putting anything into the soil until his employer questioned him. For the three years he'd talked about Life and Truth and Love but he hadn't tried to see them as universal facts; with all of us those individual terms have to be cultured and tended until we see them as the substance and nature of our universe. That is the fourth year, when Life, Truth and Love are seen to be the living Principle of man.

That vineyard is such a symbol of how you get out of your body (your individual experience) what you put into the great body of man. S. and H. 4:22-24 "We reach the Science of Christianity through demonstration of the divine nature;..." The divine nature is Life, Truth and Love, and we reach the Science of it in "the fourth year" when we demonstrate it as a living Principle.

Vv. 10-12. He called her. Except for the case of the two blind men this was the only instance where he called anyone to him.

Vv. 13-17. Whom Satan hath bound! In those stories of the men on whom the tower fell, and of the Galilaeans whom Pilate murdered, it was not anybody's sin; it was that which Satan hath bound. In Life as Soul you have an individual responsibility to redeem your man from universal sin. It is not man who sins, it is sin which sins the sinner. You don't commit the sin: sin sins you. Sometimes we are foolish enough to turn our backs on Principle and do silly things which the world calls sin, but for all that we don't originate the sin; the mortal concept wasn't conditional upon Adam, but sin created Adam.

So Jesus is showing here that it is hypocritical to say that the woman was in that condition because of some sin - as he inferred on other occasions. He is taking off that sense of individual

penalty, and is saying rather, Satan hath bound her; and you sat there for eighteen years just thinking it was her fault. Why don't you, he says, get busy individually and redeem the body of mankind from sin? We have to get to know that there never was a sinner, either individually or collectively.

It is beautiful that Jesus didn't impute any fault to her, for Life as Soul is where fatherhood confers the one sinless identity. Do you remember that in the healing of the man in chapter 5:20, he said, "Man, thy sins are forgiven thee"? That appellation restored him to the sinless categories of being; now here it is "Woman," and nothing about sin. "I have called thee by thy name," says Isaiah, and so Jesus restored to her her true free nature as woman. It is most interesting that it was woman "whom Satan hath bound," because Jesus appeared in an age when woman was little more than one's best horse and she had no rights of her own. He could see the abuse of woman as a violation of the compound idea. It is man that has to unbind woman, because it is the false sense of man that binds the false sense of woman through making demands upon her, and Jesus' words, "Woman, thou art loosed from thine infirmity," liberate woman from that position of degradation and slavery which has been imposed upon her. As Isaiah says, (58:6), "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (See also S. and H. 227:14,15.)

To bring this concept of woman right down to the most relative human level, I always feel that inventions like electric light and nylon shirts and washing machines represent Gihon, the rights of woman, for they begin to lift off woman the bondage of domestic labour. Why should we expect any woman to stand on her head in a bath tub washing shirts for the rest of her life? It is no more right for women to be domestic slaves than for men to till the soil, and as each one of us puts on true womanhood - conceptive sense - it is going to transform the human at all points.

We should watch that we do not confuse woman with women; nevertheless it is good to look around and see how the divine idea is everywhere redeeming humanity. It is interesting that in our age the lead in these things comes from America, that country of progressive mentality which believes that man is born to be master of his material environment. It is not so much a country as a state of thought, which gave birth to Christian Science and the idea of the man and woman of God's creating. It is that mentality called America which has gone in for gadgets which take the labour out of life in a big way; of course, many of the ideas have originated in other parts of the world, but the thing is that they were brought to fruition in that atmosphere of Gihon, - the rights of woman

acknowledged morally, civilly, and socially, - of which America to-day is a symbol. It is that sense of womanhood that is leading on the ages to-day: that sense of womanhood, which can conceive the idea of Christian Science, is going to liberate individual woman from the belief that she is just a baby machine or a bottle washer or something of that sort. It is a lovely sense of Life as Soul resurrecting us out of physical body. It was woman's body that was bowed together for eighteen years, and as we lift that curse, the men will no longer be slaves to the belief that woman is female.

Let us consider this symbol "eighteen." The tower of Siloam fell upon eighteen, and this woman is mentioned twice as being bowed together eighteen years. Eighteen is three times six, the symbol of manhood resurrected; and that manhood includes men and women, - it is mankind resurrected. You notice it was men upon whom the tower fell, and the people believed that they had all been sinners; and it was woman who was liberated when Jesus showed that she was not a sinner nor the victim of sin. It was the collective belief that was at fault, for sin is endemic in mortality. So the eighteen is man resurrected out of sin and bondage and penalty into the liberty of sinless identity. When we start to lift the body of man through that eighteen to the resurrected sense, we start to lift it out of the ritual of men who work for their living and of women who exist for the men; it takes the sin off man and the penalty off woman. There is a further illustration of the signification of this eighteen in the fact that Luke mentions Jesus at the age of twelve years and then again at thirty: in that period of time in which we have no record of his life he was establishing the fact of sinless, resurrected man.

Vv. 18-21. Notice that it is "a man" in the first case and "a woman" in the second; the body of man is constituted of true man and true woman.

S. and H. 517:8-10 "The ideal man corresponds to creation, to intelligence, and to Truth..." - that was symbolized by the man throwing the seed abroad; "The ideal woman corresponds to Life and to Love" - that was expressed by the woman taking the leaven of Life and hiding it in the womb of consciousness until the whole was leavened.

Someone was saying to me that the fact of so many men doing the washing-up these days was showing women how to be Marys instead of Marthas. Well, I don't know about that, but it is evident that manhood has a way of getting around the difficulties and frustrations of a job where perhaps a mortal would put up with them rather than make a fuss. It is a sort of disease that says to-day, "Mustn't grumble," because unless we insist on good standards in

everything we gradually become content with mere animality. A Christian Scientist is in the vanguard of progress in all things.

Vv. 22,23. Again, he didn't answer it directly.

V. 24. There's a difference between striving and merely seeking, and so his answer to the question, Who gains salvation? is, Strive to enter in, and you'll know. Christianity doesn't give us any answers on a plate; it gives us, as we saw, a little problem to work out, and in working it out we know the answer. Strive to enter in. (See S. and H. 322:32-5.)

Vv. 25-28. There's no automatic magic in calling oneself a Christian or a Christian Scientist. All you win you earn. Looking around in our world at the people who have made a success of their professions and their chosen line, we see that they are people who have really put something into it. Through application and singleness of purpose, and giving up lesser things, they have achieved something that is big and worthy. I often think that if those people who have become great doctors and great lawyers and so on have had to work for their achievements, how much more should we apply ourselves to a far greater subject! To read the biographies of some of these fine men is such a rebuke to the laziness of the Christian Scientist in you and me.

Vv. 29,30. From all quarters one meets folk who have a far more real and living sense of Christianity than oneself; the thing is to let their rebuke become an inspiration to us. (See Hea. 16: 8-15.)

Vv. 31-33. The human sense of that last verse is that Jesus is saying rather bitterly that Jerusalem has acquired a sort of vested right to slay the prophets. Divinely, however, Jerusalem is "Home, heaven," in which we demonstrate the man of Christianity. The prophet, - the Son of man, - passes out of the picture as we demonstrate home, heaven. He cannot "perish" elsewhere.

That indicates that one will always fulfil one's mission, as Mrs. Eddy affirmed in her later days. The belief is that man's experience may terminate prematurely through accident or disease, but if we understand that the whole purpose of life is to express God, we shall certainly fulfil our work. Then, if we "go," it will be passing from Life to Life, and will not be dying. We go from the wrong sense of Jerusalem to the right sense of it through demonstration, not death.

V. 34. The sense there is, If only the human mind would let the Christ idea gather into one family all the lovely things that are

true about man, what a demonstration we should have! But "ye would not!" Personal pride, self-interest, segregation, religious arrogance, nationality, - all sorts of things, - break up the body of man.

V. 35. "your house is left unto you desolate" - that house is the body of man. This Jerusalem is the false sense of body, not as corporeality, but as the embodiment of all that we hold dear in personal sense.

"and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" - Christianity gathers all interests into the one interest, all faculties into the one body, the rights of men and of women into the one family. And if we love the big idea we'll let it gather, but until we really start to obliterate that mortal concept by reflecting Life and Love we can't see him "that cometh in the name of the Lord." "...the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man" (S. and H. 560:13-15). The grand necessity is to see who comes in the name of the Lord, to see what constitutes the kingdom of heaven in terms of man. When we allow that to take place, we get such a great sense of body; it starts with our individual longing to father everything in our world, and that fathering goes out and gathers into the one identity all that is true and real and lasting, and that gathering is body.

CHAPTER 14

LIFE as PRINCIPLE

(Ch. 14:1-15)

The living of Principle demonstrates
the equity of Christianity.

Here we have the healing of the dropsical man, and the parable which explains it. The tone is that of living the Principle and not of living as person. We have a beautiful sense here of equity, of the equal position and rights and classification of all of us in Principle. It starts with a story of a healing, which is proof, and then it continues with a parable, which is statement.

Vv. 1-4. What a sense of divine power and authority - "he took him, and healed him, and let him go"!

Vv. 5,6. An authentic demonstration is unanswerable. Dropsy is

an inflated condition which reflects the pride of life, the pride of mortality, which is person. Living the Life that is Principle naturally will check personal pride, pride of intellect or family or race, and deflate the conceit of mortal man.

- V. 7. Here is the exact statement to elucidate the proof. The reference we had a little earlier ('Ol. 2:17-20) is a picture of this situation: "the feverish pride of sects and systems is the death's-head at the feast of Love..."
- Vv. 8,9. Life operates impersonally as fatherhood for all, and therefore its outcome is to dissolve human pride and pushfulness.
- Vv. 10,11. If through Life as Soul we love to obliterate the mortal body concept, when we come to Life as Principle we shall find our place and sense of proportion quite naturally. The tone is, Christianity is universal equity. It means that individually we must start to take an equal place with everyone, and allow the same rights to others.

The opposite of Life as Principle is existence as person, resulting in elbowing and jockeying for position and power. You may know George Orwell's famous dictum in "Animal Farm": "All animals are equal but some animals are more equal than others." That attitude is the Pharisee that Jesus attacked.

Misc. 356:22-25 "The second stage of mental development is humility. This virtue triumphs over the flesh; it is the genius of Christian Science. One can never go up, until one has gone down in his own esteem." That going down in one's own esteem is deflating the dropsical condition, whatever form the inflation may take.

- Vv. 12-14. Life as Principle says to us, What you do, do for its own sake, and not for the sake of persons. That's a hard commandment, but if we have persons in the back of our minds we cannot demonstrate a pure Christianity as the reflection doesn't go back to God: it lodges in some person whom we have in our mind's eye, and therefore it won't be pure reflection. Occasionally you want to do something friendly for someone because you feel they're out in the blue and you'd like to bring them in; maybe you have a personal sense of their need. But if you're doing it for a person's sake and not for its own sake, that is not really a pure motive, and the fruits may be nil. Of course, if it's actually right to invite all sorts of people to your feast you'll be told to do it by God, and personal considerations will not enter.

You remember Mr. Doorly used to say that when he stood more

or less alone with this idea of pure Science, he started casting around in his mind for those who would stand by him and support the idea. And he said that most of the people he counted on failed, and that those who came forward and helped him were people he hadn't thought of. And so often when we are trying to demonstrate Life personally nothing happens, whereas abiding by Principle for its own sake brings unforeseen blessings.

V. 15. In Christianity there are equal rights, equal places, equal shares, because it's the one fatherhood conferred impersonally. The impersonal workings of the divine fatherhood deflate the "pride of power and the power of pride" of Jerusalem.

LIFE as LIFE
(Ch. 14:16-35)

What are you prepared to do about it?

Now we come to the parable of the great supper, which is quite unconnected in tone with the previous verses; the statement about bearing one's cross, and the parables of the building of the tower and of the king going to war. The tone throughout is the demands upon the individual. Life as Life asks, What are you prepared to do about it? Life demonstrates Life, not a half-hearted existence, and calls on us to sacrifice our mortal interests.

V. 16. That supper is the compound idea in Christianity, the reflection of the divine family.

Vv. 17-20. Mrs. Eddy says, "...the demands of God must be met... When all men are bidden to the feast, the excuses come..." (S. and H. 129:30-6).

Business occupations and family ties are not wicked things: Jesus shows that it is the apparently good and normal human activities which prevent our putting the things of God first; and so the demand is, What are you doing about it? The chances are we all have a piece of ground, - we have some investment in matter that interests us; or we have five yoke of oxen, - we are testing the yield of enjoyment of the physical senses; or we have wedded ourselves to something attractive in personal affairs; and all the time Life is saying, How much do you really love the things of God? Are you prepared to give up anything for their sake?

Vv. 21,22. "yet there is room" - Christianity includes all and excludes none.

Vv. 23,24. Misc. 235:18-25 "Hungering and thirsting after a better life, we shall have it, and become Christian Scientists; learn God aright, and know something of the ideal man, the real man, harmonious and eternal. This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period." "Hungering and thirsting after a better life" is the starting point; the invited guests had not even reached that stage. "This movement of thought" is the desire to live divinely. "the superstitions of a senior period" are those values which suddenly depreciate the moment the Christ comes into your thought.

Vv. 25,26. Well now, what does that mean? Taken literally, it contradicts all the Christian precepts. The other Gospels say something like it, but only Luke puts it as strongly as this. Isn't it detaching mortal thought from its material conceptions so that the birth will be natural and safe? It's saying to oneself, Well, what is it that constitutes for me father, and mother, and wife, and children, and brethren, and sisters, and my own life also? Let me just get the right conception of every individual component of my family, of my make-up, and at the same time I'll love to obliterate the mortal concept of them. Loving the one true relative is claiming your individuality aright, and it severs all false ties of the flesh and strengthens all the true ties that exist between individuals.

Christianity gives no warrant for neglecting our obligations to each other or for being deficient in family feeling. On the contrary, it puts the onus on us, individually, to express fatherhood, motherhood, and so on, and thus embrace mankind in the true family. The human mind sits down and complains that it is not appreciated, - "Why don't they love me a little more?" - but do we make much effort to enrol the other fellow in our mutual admiration society? Life as Life asks us, What are you prepared to do about it individually, right where you stand, even in your own family?

V. 27. When we had this statement before, in another context (9:23), it was spoken to the disciples; here Jesus is addressing everyone at this feast, and the implication is that each individual human being needs to face the question.

Ask yourself, Why am I a Christian Scientist? Do I understand the demands it makes upon me, and am I prepared to comply with them? Do I want to have the fruits, or do I want to get rid of the mortal? Asking oneself these searching questions is bearing one's cross and shouldering one's individual responsibility to be Godlike. The fact is that one cannot have the fruits of Spirit

on a matter or personal basis, and the mortal who will not give up one little thing "cannot be my disciple." That's why self-denial and cross-bearing is the essence of Christianity and the cross the central emblem of Christian history. (See S. and H. 462:13-19; 238:31-1; Misc. 357:11,12; Ret. 54:1-55:8; Ret. 65:12-14.)

However, Christianity is glory and not suffering; yet it is only by cross-bearing that we can prove there is no cross-bearing. What crucifies us is the belief that we are mortals; and therefore as we answer those leading questions honestly and practically, we'll find that there isn't a cross: it becomes the crown.

Vv. 28-33. The man intending to build the tower and the king planning to make war are illustrations of the demands of fatherhood. Life asks of us, Have you reckoned up the cost of being a Christian? Are you ready to pay the utmost farthing? Or have you reckoned up what you pay for not Christianizing your life? (See Misc. 281:12-22.)

Vv. 34,35. The Century Bible comments there, "a self-indulgent Christian is salt without savour." So we leave the tone of Life as Life with this clear recognition that we grow individually out of mortality in obedience to Life's demand, "Live the Life that is God."

TALK SEVEN -FRIDAY MORNING, SEPTEMBER 4th.

I was just thinking this morning that Luke is speaking to us of the practice of the presence of God; that's what Christianity is. In terms of our textbook, that is the demonstration of omnipresence. That presence of God is already accomplished, but to practice it involves understanding the demands of Life and Love.

Yesterday we concluded the tone of Life as Life. All these Life tones, reflecting the fatherhood of Life, bring in a strong sense of individual demonstration. The Truth tones, of course, bring in the sense of collective demonstration and of collective loyalty to the one idea. And Love brings in the inevitability of universal salvation.

In Life as Mind we saw, through the Lord's Prayer and the parable of the importunate friend, the necessity of always letting our thought yearn for the fatherhood of Life, for then we find that fatherhood comes to us as the infinite provision of ideas; but it calls for our persistence.

Life as Spirit was chiefly about the man who swept his house clear of one devil and then had a nice unfurnished house to let, and he got seven tenants whom he didn't want; that was the tone of the consistency of Life in and of Spirit, which means that Spirit either is or isn't. If we attempt to clear out our mental house by some means that is not spiritual, - by human will or by negating the human picture, - it leaves us in belief with a vacuum which assumes worse phases than we had before. We saw that Life as Spirit fills all space with the only being there is.

Now Life as Soul gave us that glorious picture of disembodied body, that sense of the freedom and salvation that comes to us, even in the human, as we begin to liberate our sense of body from its form, corporeality, and government by nerve. We saw that Life is not cumulative, like an electric battery which is charged up from the mains and gives you enough juice to carry on with for a few weeks, but is the continual flow of the current of God's being. Life as Soul: living outwards.

Then Life as Principle was the man with the dropsy healed, - that inflated condition of personal pride, - and the parable of the ambitious wedding guest. We had there proof followed by statement, and Jesus showed in his discourse how living the Principle demonstrates the universal equality of Christianity. It's perfectly

evident that the only equality possible is where each individual lives in accordance with the one Principle; then everyone is equally important, valued, and necessary. (See Pul. 4:7-17.) Truly, the feast of Christianity is laid at a round table, where the Christ is the centre and Christian experience the circumference.

Then we came to Life as Life with those strong statements about hating one's father and mother, and bearing one's cross. The question comes forcefully, What are you prepared to do about it? Are you prepared to make any sacrifices for the sake of the divine idea and to lay down the mortal concept in some respects? Then the parable of the tower-builder illustrated the vital department of life which, in business, is called cost accounting. Finally there was the condemnation of salt which has lost its savour, because Life must always be living, and salt always salty, and a Christian must always be Christian. That's Life as Life - Life demonstrated through the livingness of Life.

CHAPTER 15

LIFE as TRUTH

(Ch. 15:1-10)

The demonstration of fatherhood maintains
the wholeness of the compound idea man.

This section consists of the two parables of the lost sheep and of the woman who lost a piece of silver. Both the shepherd and the housewife sought diligently until they found what they had lost. Notice that in Truth the whole man is the compound idea, both man and woman. We see here how fatherhood demonstrates the wholeness of man; and if that's the divine fact, its human implication is that our reflection of fatherhood must supply all the missing details in our body of man, so that we tolerate no shortcomings but rather supply the need. We learn to father the wholeness of man. But, thank God, **you** and I can only do this fathering because we reflect the fact that the one Father always has supplied every detail of the compound idea man, who never lacks any element or quality.

Vv. 1,2. The Pharisees are brought in all the time as the robber in the carnal mind which makes us say, Ah, someone has made a mistake; I'm not like that! The liar would always seem to be depriving man of his completeness and perfection and sinlessness, and through these parables Jesus is going to show that Life forever maintains the completeness of its ideal.

- Vv. 3,4. The fatherhood of Life perpetually gives and sustains the wholeness of man, because a father which could permit its son to be gradually whittled away through losses and sins would soon be no father. Life demonstrates the true Father and the perfect Son, and therefore we are entitled to think, in the relative sense, that fatherhood is always longing to restore all our lost "sheep," - our "lost" qualities.
- V. 5. Fatherhood certainly rejoices when it restores to the son that which seemed to be lost, for that is how it fulfils itself.
- V. 6. "rejoice with me" is making it a compound rejoicing. In Life as Truth every individual element is requisite to make the whole.
- V. 7. As we find and embody that lost quality, we are healed of sin or incompleteness. It is a lovely sense of the purpose of Christianity to seek and to save that which was lost, because that is the practice of the presence of God. We cannot practice that presence if one of our sheep is missing, because that one represents in some measure the presence of God. It's a quality that's mislaid, and that quality is nothing to do with a human being but is part of Truth's compound idea of itself.
- Vv. 8,9. Again, she made an individual search for that one piece, and when it was found they had a compound rejoicing. It is interesting that the man said, I've found my sheep, but the woman said, I have found the piece which I had lost. I think she was a little wiser because she could discern that what she had recovered wasn't her compound idea but God's compound idea.
- V. 10. Those ten pieces of silver and the hundred sheep are virtually the same symbol. It's the ten in either case, the ten Commandments, the fulfilling of which makes us man. The Pharisees who introduce this story represent that which really doesn't keep one of the Commandments. It adheres to the letter of them religiously but all the time contravenes the spirit by robbing man, - robbing him of his dignity and his spirituality and his purity of motive, and so forth. Don't we often do that? We impute to someone a dirty motive or expect them to act stupidly, and that's the Pharisee. To reflect Life as Truth, however, is to give big-heartedly, to allow clean motives to the other fellow, and to father his divine wholeness.

S. and H. 214:21-25 "All material knowledge, like the original 'tree of knowledge,' multiplies their pains, for mortal illusions would rob God, slay man, and meanwhile would spread their table with cannibal tidbits and give thanks." Why "cannibal tidbits"?

Because you are chewing over and savouring somebody's faults; it may be your own, but usually it's someone else's, and at your table you are chewing over a nice juicy bit of gossip about your neighbour. That is cannibalism because you're eating the body of the compound idea; the truth about it is that the compound idea is whole and inviolate and cannot be robbed. As Mrs. Eddy says, it's mortal illusions that would rob God and slay man, and reflecting the divine fatherhood impels us to go forth and retrieve that which was lost.

LIFE as LOVE

(Ch. 15:11-32)

Fatherhood fulfilled in motherhood.

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

- V. 11. You all know the story. The "certain man" is a type of the spiritual, and the two sons represent the two first degrees.
- V. 12. The younger one is the first degree; he goes off into a far country, - the physical.
- V. 13. Neglect of Principle is the starting-point of all trouble. (See S. and H. 480:12,13 and 14:25-28.)
- V. 14. Well, he had a high old time, but a feast of sense inevitably becomes a famine of sense; pleasures pall, and one yearns for a deeper satisfaction. It is through the very unsubstantiality of material sense that we are weaned away from the physical.
- V. 15. He went and joined himself to person instead of to Principle, and his only association was with the swinish element of human nature.
- V. 16. When, in belief, we divorce ourselves from God we also divorce ourselves from man, and therefore no man gives to us.
- V. 17. "when he came to himself" - a vivid description of how we awaken from the amnesia of physical sense. He suddenly remembered the wonderful relationship that exists between Principle and idea and between idea and its Principle.

- V. 18. "arise and go to my father" - Christianity takes everything back to Principle. Mrs. Eddy says, "The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship" (S. and H. 316:3-7). It's that turning that is important.
- V. 19. "no more worthy to be called thy son" - even if you want to, you can't renounce your divine sonship; nothing can obliterate the Son of God. Mortals may think they won't be the Son of God to-day, and try to throw out the divine nature with a pitchfork, but it comes back again when they aren't looking.
- V. 20. If you make a mistake in arithmetic, and you turn to the principle, the whole of arithmetic comes running to meet you. How much more is that so at the instant of our turning to Life, Truth and Love!
- V. 21. It was very right that the son should see that. He overstated his case because one can't ever be unworthy of being the Son of God in reality, but a proper sense of one's mistakes is essential for Christianity. I think that in Christianity one learns first a deep sense of sin, and only secondarily that there is no sin.

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

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

"Bring forth the best robe" - the Commentaries say that "best" should read, "former," - "Bring forth his former robe." Bring out his own original unfallen status.

- Vv. 23,24. "this my son" - the father recognized the unbroken relationship. It is Love that holds inviolate and close the relations of Father and Son, so we have here in this tone of Life as Love a picture of patience and tenderness that is much more like motherhood than fatherhood.
- V. 25. Now we come to the elder son, who is rather a self-righteous character who isn't going to recognize any relationship with his brother. He signifies the second degree, when it is human morality. "in the field" - "engaged in a round of regular, but loveless, religious observances," says the Century Bible. The field is frequently the symbol of human experience.
- Vv. 26-29. We reap the blessings of Life and Love not merely by refraining from moral sins, but by positively overcoming. There is little virtue in never being tempted.
- V. 30. "this thy son" - not, this my brother; he's not going to accept their relationship in the compound idea, but wants to hold the sin onto the man. "which hath devoured thy living with harlots" - that wasn't in the record; it was an extra cannibal tidbit!
- V. 31. What a tone of fatherhood and motherhood! "Son, thou art ever with me," - the omnipresence of encompassing motherhood; "and all that I have is thine" - because it is the nature of the Father to give perpetually the whole of divinity to the Son. So this tone of fatherhood climaxes here, in Life as Love, as fatherhood fulfilled in motherhood.
- "all that I have is thine." It's ours for the using; we have it as we live it. "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this" (Pul. 4:9-11).
- V. 32. "thy brother" - he emphasizes that relationship; it is truly motherhood that obliterates hate and division. Fatherhood gives the fact of individual sonship, but it is motherhood that unites those individual interests in the one family.

As long as we think that fatherhood is only an individual matter, we fail to recognize that our brother's good is our good. Thus it is that the symbol of "Life as Love" enlarges that concept, and we learn that fatherhood is not only individual but is collective and universal in its scope and adaptation.

TRUTH

(Chs. 16:1 - 20:38)

Manhood is employment of the divine idea.

Now we come to the story of manhood in Christianity, and the tone is that manhood is found in employment of the divine idea. There is a tremendous insistence in all this section on the using and right employment of the faculties of God, and that utilization is man.

S. and H. 111:11-14 "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." Manhood in Christianity is the utilization of the Christ-Principle.

Again, Misc. 69:5-9 "Christian Science is the unfolding of true metaphysics; that is, of Mind, or God, and His attributes. Science rests on Principle and demonstration. The Principle of Christian Science is divine. Its rule is, that man shall utilize the divine power." The implication is that man is the utilizing of divine power. That's why in Christianity in absolute Christian Science, the word Truth doesn't appear: it is there unseen, in the employment of the divine idea, demonstrating Life and Love. And so manhood in Christianity isn't a thing, it isn't even a quality, it is employment.

In addition to that aspect we get a strong sense here of Truth as sonship for all, and therefore brotherhood; and just as Life was the individual tone, so Truth is the collective tone. Throughout these verses there is the theme of the collective: common interests, common motives, common aims, common ideals, a common zeal for the common good. We can see how that applies to our world to-day, where it's very obvious that what happens in one little corner immediately affects the whole, because it's a compound whole. If you can't even have a pain in your little toe without the rest of your physique knowing it, how much more is that true in the collective body of man called human society? So we have a sense of our collective responsibility. In the Life tone, because we were reflecting fatherhood, it was our individual responsibility, but in Truth it's our collective responsibility, where it says to us, What are you doing about it for man's sake?

Truth as Mind is the parable of the unjust steward, illustrating manhood as the utilization of every intelligent faculty.

Truth as Spirit is teaching and parables on the theme that

"no man can serve two masters," showing how manhood must be in accord with the ethics of Truth.

In Truth as Soul there is much teaching on forgiveness and mutual service; the ten lepers healed; and the coming of the Son of man. There we see that manhood is found in the service of the compound idea.

Truth as Principle is the parables of the unjust judge and of the publican and the Pharisee, and Jesus blesses the little children, illustrating that it is through the persistent keeping of consciousness in line with the divine that impersonal demonstration comes about.

In Truth as Life the wealthy ruler asked Jesus how to inherit eternal life, and we have Jesus' teaching on the subject, and his foretelling of his own death and resurrection. Manhood cannot be stored up, but obtains in the living.

Truth as Truth - a wonderful tone - is the blind man healed; Zacchaeus converted; the parable of the ten pounds; Jesus enters Jerusalem on a colt and weeps over the city, and cleanses the temple. In this section we see manhood as a transparency for Truth and as a right employment of all the components of the compound idea.

Truth as Love is all to do with rejection and acceptance; Jesus' authority questioned; the parable about the husbandman and his maltreated servants; the stone which the builders rejected; the Sadducees' question on resurrection. The demonstration of manhood is to accept the purpose of Love.

CHAPTER 16

TRUTH as MIND

(Ch. 16:1-12)

The demonstration of manhood is the utilization of all the faculties of Mind.

This section comprises the parable of the unjust steward, and immediately it starts out with the tone of utilization.

V. 1. Our stewardship is our responsibility towards the compound idea man.

This story is perplexing if we read it with our ordinary human

moral sense, but is perfectly clear as a symbol. The steward was dishonest in his dealings on behalf of his absent master, and on the latter's return he was discovered. So he resorted to the crafty trick of calling in his master's debtors and reducing the amount of their debts, so that he should have friends in them when he was dismissed. Then his employer commended him for his sagacity, not for his dishonesty. Jesus' argument is that if you use such shrewdness in even a shady human dealing, how much more should you employ such qualities in the service of Truth!

Vv. 2-12. The pith and centre of the story is verse 8. He was commended for having done wisely in the circumstances, in spite of having been doubly dishonest. Now this tone of Truth as Mind is showing that the demonstration of manhood is the utilization of all the faculties of Mind, - for example, wisdom and intelligence, foresight, sagacity, perspicacity, prudence, and quickness to seize an opportunity. What was commended was the putting to positive use of the astuteness and foresight of the real steward; and the moral of the story is that putting those things to good use is far nearer right than sitting back in a sort of self-righteous complacency and saying, Well, he was dishonest. In the parable he was commended for his wisdom. (See J.W Doorly's Oxford Summer School 1949 V.R., Vol.II, p.89.)

To return to verse 1, "wasted his goods" - the whole overtone of Truth is the collective, the compound idea, and our stewardship is our responsibility to the collective. The goods with which we are entrusted are all those qualities which involve a relationship: trust, loyalty, honesty, consideration, and so forth; nearly every quality involves relationship. Are we dealing wisely with those goods? Are we employing them with sagacity, with acumen and business sense?

If we're claiming to be the Son of God, we can't be dumb-clucks. One can't be the Son of God in Truth as Mind and yet be a nit-wit; it means being very wise and perspicacious; and you notice that those people who are wise in Christian Science are also very wise and shrewd indeed in the ways of the world. That's as it should be. One can't be just a nice, pure, spiritual thinker and a complete innocent in the ways of the world; it doesn't work like that, because the more you know about Truth the more you'll uncover mortal mind - and that is the only means of knowing what the lies are. To put on the Mind of Christ, therefore, keeps you a step or two ahead of the serpent. Be ye wise as serpents - not less so.

My. 128:22-26 "Therefore be wise and harmless, for without the former the latter were impracticable. A lack of wisdom betrays

Truth into the hands of evil as effectually as does a subtle conspirator; the motive is not as wicked, but the result is as injurious." Now, if that doesn't mean Truth as Mind demanding sagacity and shrewdness, what does it mean? Unwisdom is just as much a lie about God as deliberate malice, wherefore let our manhood in Christianity be the employment of at least as much wisdom and sagacity as one would use in the conduct of human affairs.

TRUTH as SPIRIT

(Ch. 16:13-31)

The demonstration of manhood involves the spirit and ethics of Truth.

The text here gives us the point that "no servant can serve two masters," and the illustration of the rich man and Lazarus. Again, it is the tone of manhood in employment, - the utilization of the spirit and ethics of Truth.

V. 13. Mammon, of course, means worldliness. Having to choose between the two masters is simply pointing to the fact that Truth can only be demonstrated through spirituality and singleness of motive. That is what we mean by the spirit of Truth, - loving the spiritual only, and putting it first; it is yearning to identify oneself with the man of Truth and not the worldly man.

Vv. 14,15. Pharisaism, which is based upon the truth of Spirit as well as the truth of matter, is the opposite of the spirit and ethics of Truth.

V. 16. Entering violently is wanting to have Truth on one's own terms. Of course, one can't push a mortal into the realm of the spiritual, and so Truth as Spirit chastens the human and brings man into accord with the spirit of Truth. Standards of right and wrong and matters of ethics are to be judged solely on the basis of, What is the most spiritual course?

S. and H. 444:31-1 "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." "...all is Mind" - that's the Science of healing; and the ethics are, "the Scientist must conform to God's requirements." Conformity with the demands of Spirit is the only true ethics and morality.

V. 17. That is because the law does not subsist in the letter, but is fulfilled in the spirit. Then he gives an example.

V. 18. According to the Mosaic law, of which the Pharisees were the champions, a man might put away his wife for some such trivial matter as spoiling the dinner. This one-sided attitude of course made nonsense of the marriage covenant, and, as Jesus pointed out, was tantamount to adultery. Diluting the higher ethics of the marriage relationship from purely selfish motives would make adherence to the letter of the law more important than its spirit.

Vv. 19-23. You know this parable of Dives and Lazarus. It illustrates that "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Vv. 24,25. Mortals think that Christian Science is a sort of fire insurance which they pay by instalments: when they feel a little spiritual they take a good thought, and hope it will carry them through for a week, while the rest of the time they can make hay. Well, that's unethical; Truth as Spirit is the consistency of identifying one's manhood with the spiritual; it's a constant effort to reflect and to live and to prove the spiritual all the way along the line. This parable simply shows that if your living is unethical you can't immediately jump across and get the benefit of being spiritual: one gains the fruits of Spirit through its ethics. (See Misc. 209:17-26.)

V. 26. "there is a great gulf fixed" - there's no connection whatever between the spiritual and that which is not spiritual. The spiritual is the all and the only, and to believe in something that isn't spiritual divorces one from Spirit. "there is a great gulf fixed," and it can't be bridged except by getting into reverse and going back along one's tracks and coming to the place where one went wrong, and then taking the right turn. (See S. and H. 74:26-28; 272:19-25.)

About that great gulf: let's not think that there are two realities called the spiritual and the material with a gulf fixed between, because there are not actually two realities. There is a way "across" that gulf, and that is to obliterate the unreal side of it. It cannot be crossed otherwise. Hell cannot be made into heaven; the spiritual cannot be made into the material; the rich man into the Lazarus, nor the Lazarus into the rich man; but whatever is unethical and unspiritual can be obliterated, thank God, and then that gulf is eliminated and you have Truth in its purity as Spirit.

Vv. 27,28. He wanted to warn his brethren that the road of the physical senses leads nowhere.

- V. 29. The prophets gave the spirit of Moses' law.
- V. 30. They don't, though; Jesus' raising of the widow's son, for example, was "over there" to the materially-minded, leaving them still with two factors. That is why resurrection is defined as, "Spiritualization of thought..."
- V. 31. It's like that road junction. We are going along the way of Life and we appear to come to a fork where we take the wrong turn, - the unspiritual course; then after a while we say, I wish I was on the other road, this one is uncomfortable; but we cannot step across to it: we have to go into reverse and unwind our snarls to obliterate the belief in that alternative course. Hence Jesus says, they have got Moses and the prophets, whose clear unequivocal statements as to the demands of Spirit will always preclude mistakes, if obeyed; but if they don't obey those precepts, no amount of miraculous signs will convince them of the onliness of Spirit. One needs in Christianity an acute moral sense; Truth as Spirit represents a sharp sense of right and wrong, of what is spiritual and what is not spiritual, and leaves us with the picture of manhood demonstrated through employing the ethics of Truth.

CHAPTER 17

TRUTH as SOUL (Ch. 17:1-37)

Manhood found in employing one's
services for man's sake.

There's a great sense here of our collective responsibility to serve the compound idea man. It is the tone of manhood found in employing one's services for man's sake. The text is concerned with forgiveness and our obligations towards one another.

- V. 1. "offences" mean "occasions for stumbling." "but woe unto him through whom they come!" - in other words, woe unto us if we personalize the channel through which animal magnetism trips us up. In Truth as Soul, generically, man is one man, and all evil is the one evil.
- V. 2. We see here in Truth as Soul that all the infinite aspects of Truth are gathered into one focus. "Each of Christ's little ones reflects the infinite One." Hence the importance of each one, because each is part of that one focus, part of you and me.

Jesus is showing how we all share a common responsibility to preserve and demonstrate the harmony of man. If there's one thing that the serpent tries to do to us in Christianity it is to make us shelve our responsibility to the collective, and to lay the burden somewhere else.

- V. 3. "thy brother" - you see at once that it is a sense of relationship, our mutual responsibility to each other: we are all members one of another. Resentment wounds only oneself, yet forgiveness heals all. (See I Cor. 12:12-27.)
- V. 4. You forgive him not for your sake, or for his sake, but for man's sake. Forgiveness is always something we do for man's sake. In Truth as Soul there can be no question of one righteous person, living amongst a crowd of sinners. There is one common righteousness and one common trespass. One man's good is all men's, and one man's shortcomings concern the whole.
- V. 5. A curious request, "Increase our faith." There can be only one way of "increasing" any faculty, and that is to use it. Exercising one's faith for man's sake and not merely for one's own gives one generic spiritual power.
- V. 6. The tree, the true tree, is the common Principle of all men, while the false tree is personal sense, which segregates. So he says, If you've got a sense of faith that longs to bless mankind, you would say to this tree of personal sense, Be thou plucked up by the root and go back to the carnal mind.
- Vv. 7-10. The phrase, "we are unprofitable servants" should be, "we are but servants." He's showing there that serving the compound idea is no special credit to any of us as persons; doing a kindly deed, giving a loving thought, extending a helping hand, are simply what we ought to do, and rather should we watch out if we are not doing them. If we expect the servant to do his job without any special request or thanks, shouldn't we also expect our faith to do its work spontaneously? And indeed it will, if we begin to exercise our faith in the service of man, for the sake of the compound idea.
- Vv. 11-13. Now we come to the healing of the ten lepers, which shows how it is our duty to serve the compound idea by healing the leprous places of consciousness.

"Jesus" means Saviour; and the question in Truth as Soul is, Are you going to exercise your manhood as the Saviour of your compound man? Is our man whole, through and through, or are there leprous places in it? The human mind, to paraphrase Orwell again,

says, "All men are one compound idea, but some people are outside it," and the leper is the symbol of those divided interests, segregation, and so on.

Vv. 14-19. Shutting out some individuals from the body of man, through personal dislike or antipathy, creates lepers in our world, and the next thing we know is that those ten lepers come to us and say, Heal me. Every unpleasant condition that comes into our experience, whether it is presented as a person's mentality or anything else, really comes to us for correction and healing. The only reason why any sin or disease or ugliness comes into our experience is solely for us to get busy and heal our sense of it, because that thing merely represents the lie about the purity and the loveliness of the one compound idea man. When we know that man is "the one altogether lovely" and that the accuser is not there, what had been to us untouchable is now healed. The interesting thing is that that leprous condition, or person, or whatever it seemed to be, whom one had deemed to be most unworthy, - a very Samaritan, - is the one who comes back and says, Thank God, thank you.

Consider for a minute this point that whatever comes to you, comes to be healed. What actually brings it up may be the truth you have seen, or it may be one's own error of sense objectified; in either case, it comes so that one may exercise one's divine manhood in the service of the compound idea.

This case was not a healing of ten lepers so much as a healing of Jesus; that is to say, it was his way of proving one man. It is inconceivable that Jesus had any moral leprosy in his thought, and so this incident was an illustration of how sin and disease present themselves to everyone as lies about the divine man. These conditions could only come to one who was without sin because what he knew about the compound idea called up into his experience all the lies about it to be corrected.

Notice that there were ten, and that only one came back. What heals that rupture in the family of man is the first of the ten Commandments, - the understanding that there is only one God, - for with one God there can be only one man. The one who returned is like reflection: one God is reflected in one man, and that one whole. (See S. and H. 469:30-5.)

V. 20. From here to the end of the chapter is a description of the coming of the end of the world.

In Truth as Soul, where we devote all our energies to the service of the compound idea, we begin with the longing to forgive,

because we know that man can't sin, and we wish to forgive for the sake of man. Then that consciousness heals for us the leprous places of thought, and what had been the most leprous condition comes back to us, healed, and says, Now I know what it is to have one God and one man. What is going to happen next? That dawning consciousness is going to obliterate for us, through the rule of Soul, our whole mortal world; it's the coming of the end of the world. It's showing us that we cannot be content with our own health and joy and wellbeing while we are surrounded by fear and disease, and ugliness of all sorts. We have a collective responsibility to see that if there is righteousness, it's man's righteousness; if there is health, it's man's health; if there is joy, it's a universal possession, not yours or mine individually.

V. 21. "within you" - withinness is not locality nor in person; it is not even within your consciousness, but within consciousness.

Now, that's a very important point, because you often hear people say, Well, it's all within. So it is, but it's not within you as a personal thinker, it's within the secret chambers of spiritual consciousness, which is not necessarily synonymous with your consciousness. That may be simply a subjective, personal sense of things, in which you look out upon your world as you want to look at it, and we call it consciousness, although it's only a finite, personalized state of thought a great deal of which isn't spiritual. So when it says, "the kingdom of God is within you" it means within what you really are, within the divine you, not this you. To the Pharisees, who were looking for it "over there," Jesus said, You don't find it there: you find it within spiritualized consciousness as you learn to love God and man. It's your individual responsibility to start having the kingdom of God within, and then you'll experience it without. There's no future in sitting down and thinking, "Life would be lovely, if only so-and-so appreciated me a little more," and so on, for it doesn't work that way; it comes from within. Isn't it grand that it has to come like that? All the time Christianity throws the ball back to you and says, What are you doing about it?

INTERVAL

In Truth as Soul the demonstration of manhood involves our responsibility to the collective idea, and it demands that we do not rest content with our own health and our own wellbeing and so on, while we are still conscious of ills and shortcomings around us. Now, I know it can be said that if you're away off in the Spirit you are just not conscious of the ills around you. Well,

be careful about that, because it can be simply blindness and insensitivity, and if you're going to lose consciousness of the ills and things immediately around you it should involve the fact that they're healed. It's no part of the collective idea that one should lose consciousness of the world's ills and yet leave them untouched and unhealed; if you have a healing thought about them, it must have its effect. So you get the coming of the end of the world, and it starts with the idea of withinness, - within divine consciousness. S. and H. 476:28-32 "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you;' that is, Truth and Love reign in the real man,..." "in the real man" is not in anything, because Soul can't be in anything; "in the real man" means in that activity which constitutes the real man, like the sun seen in the sunshine or music heard in the notes. Noumenon isn't in phenomenon at all, but that is where it is apprehended. So it continues with the point that the kingdom of God is not in location, but is omnipresence.

Vv. 22-24. You often find that where you have seen a beautiful idea with somebody, perhaps over the breakfast table, - and that's the Son of man under one part of heaven, - you go out and in ten minutes you meet somebody in the street who tells you the same thing, and that's the Son of man under another part of heaven. Truth as Soul is the evidence of manhood becoming a collective witness, with the whole world telling you about God in divers ways.

V. 25. "this generation" is the old body, and this body has to be rejected if the Son of man is to advance to the Son of God. In doing that, one lays down the mortal for all men.

Vv. 26-30. The man of material sense has to go; the man of spiritual sense remains; that is the message of Truth as Soul.

V. 31. Resist the temptation to achieve that oneness of man on a human basis, to turn back from demonstration into a merely human method of achieving unity. You can achieve a temporary unity simply by extending the hand of friendship, which is all right up to a point, but it isn't demonstration. On the day when the Son of man is revealed, proving the collective interests of all men, and you're on the housetop or in exalted consciousness, don't be tempted to come back and try to cement some broken relationship on a merely human basis, because it isn't good enough. It's easy to manipulate human affairs, but that is not the demonstration of the compound idea man.

V. 32. She turned back, if you remember, to physical means and methods, and perished.

- V. 33. Losing one's self-importance in the service of the compound idea, one finds oneself in a way that is so much bigger.
- Vv. 34-36. In the one case the male goes and manhood remains, and in the other female goes and woman remains. The mortal concept yields to the divine idea.

Truth as Soul demonstrates the collective nature of man but not as a collection of males and females and children and houses and so forth. It's the gathering together of all the real qualities of the universe, and so where there is dualism the unreal has to be dissolved or else we have no unity. Many a time we would like to see a demonstration of health or harmonious personal relations and we don't see the fruits, because perhaps we have wanted that demonstration on a human basis and have not seen that it would not be right for us to have it unless we'd first laid down the mortal in ourselves. We can't have it our way, it has to be God's way. It would be neither Science nor Christianity to have the compound idea as an amalgamation of contrary human interests and conflicting personalities.

I like the story of a Scientist friend of mine who had a job at one time running a restaurant, and she employed a cook who was a Christian Scientist of sorts; this cook perpetually burnt the cakes, and after a time my friend said to her, "I think that if you used Christian Science a little more you wouldn't burn your cakes." To which the cook retorted, "Well, if you were a Christian Scientist you wouldn't see them as burnt!" So the one being taken and the other left shows that the demonstration of the compound idea is achieved only as the mortal concept is willingly given up, and then one is left with the man who is the facts of Soul.

- V. 37. Wherever the man of Truth is, there will be Soul to hold him; likewise, wherever the corruption of self-interest appears, there will be Truth as Soul to deal with it.

TRUTH as PRINCIPLE

(Ch. 18:1-17)

Manhood demonstrated as the constant utilization
of the divine consciousness.

Here we have the parable of the importunate widow who went before the unjust judge time and again until he gave her justice; the parable of the Pharisee and the publican standing in the temple, and Jesus' contrasting of their methods of prayer; and finally the

little children brought to him. The tone is manhood demonstrated through the keeping of consciousness in line with the divine. Through persistent effort, manhood is lifted out of person and into Principle.

CHAPTER 18

- V. 1. The word "ought" should be translated "must" - "that men must always pray." It's the insistence of Principle that one comes out of a personal sense of manhood into an impersonal conception. Manhood is that consciousness which is in line with Principle; in fact, it is Principle's consciousness.
- Vv. 2-8. This parable is no more a commendation of the unjust judge than the parable of the unscrupulous steward was a commendation of his dishonesty. The moral is simply that the importunate woman was wise enough to see that persistent effort was requisite to gain justice for herself, and if that is so, persistent effort is requisite to translate the human consciousness out of itself and into the divine. It isn't something that is done in the twinkling of an eye. We find that when we want to think about some problem and we sit down with our books, perhaps after five minutes we have not got much idea, so we get up and take the dog for a walk. Well, how much time are we going to put in? This woman kept coming to the judge again and again. Sometimes we find that we can sit down and ponder the things of God for two solid hours before the answer comes. What is two hours compared with the worth of what has dawned? Mrs. Eddy says that "one must...get out of himself and into God so far that his consciousness is the reflection of the divine" (Misc. 352:23-27), and that is done through persistent effort.
- V. 9. Here with the Pharisee and the publican is the same moral - the necessity of putting Principle before person.
- "trusted in themselves" - Truth as person instead of Truth as Principle. To trust in oneself is to be one's own principle and standard of right, and because that would dispense with Principle its inevitable outcome is a rupture of the brotherhood of man.
- V. 10. The temple signifies the body of man.
- V. 11. "with himself" - whom do you pray with, anyway? All those things which we indulge, - self-congratulation, self-consciousness, - would seem to divorce us from Principle.

"God, I thank thee, that I am not as other men..." - keeping our eye on persons, we lose sight of Principle. If there's one message that stands out for me in reading Mr. Doorly's Verbatim Report on Luke, it's this point of the necessity of losing personal sense in order to find one's oneness with Principle. It's all about person; he simply hammered at it.

V. 12. Once again it is that cumulative sense of man, building up a deposit account with God, so that when the trumpet sounds you are well set. The belief that one can heap up merit against a day of reckoning is based entirely upon a personal God and a personal man, and the theory becomes nonsense when God is seen as the Principle and man is understood to be the utilizing of that Principle. Life is found in the living.

Vv. 13,14. It's true relatively, of course, that the publican was a little nearer the right attitude than the Pharisee, but the fact of the matter in Christianity, where we are trying to demonstrate manhood through the impersonality of Principle, is that it is no more right to condemn yourself than to be full of self-righteousness. Either way you are substituting person for Principle, with good person or an awful little rotten person, and neither of them is right; self-inflation and self-depreciation are extreme forms of the same lie. Mr. Doorly says in Christian Science Practice (p. 279) that very often where people can't tell you how good they are, they'll tell you how bad they are, and such a state needs to forget itself and reflect on Truth.

Isaiah says, "Judgment also will I lay to the line, and righteousness to the plummet" (Isa. 28:17). The plummet is the divine unerring standard against which all uprightness is measured. If we measure our righteousness not against other people's righteousness, - or lack of it, - but with what is divinely right, and see how near we can get to that, then we have enough to get on with for the moment and there's no cause for self-congratulation or self-condemnation. Heaven knows, as mortals we are all poor fish, and we none of us do one tenth of what we could do, but the thing is, Are we trying to measure our lives by the divine standard?

Vv. 15-17. Here, with the little children, is a further illustration of what pure impersonality is. It's a beautiful sense of Truth as Principle, where manhood is found in the employment of Principle's classification, and in that outlook we can see why everyone is equally important, equally necessary for the whole, equally beloved of God.

"Whomsoever shall not receive the kingdom of God as a little child" - that's the natural, unself-conscious child sense. Both

the Pharisee and the publican were very self-conscious but the little child is the symbol of that which is unself-conscious. A small child expects, quite naturally, infinite good from everybody. It hasn't yet been educated into the false beliefs of hope deferred and conditional bonuses, and so it simply accepts without any sense of whether it is worthy or unworthy. That comes later with mortal education, - "Please, Mummy, if I've been good, can I have a sweet?" In its early days it simply accepts, from its mother or anyone, as a right. (See Mess. '00. 6:12-19.) Hence Jesus' admonition is, Have just as much trustful confidence in the workings of Principle, and then consciousness will be at one with the divine.

To summarize this tone of Truth as Principle, we see that consciousness is to be kept in line with the divine through, first, persistence; second, impersonality; and third, unself-consciousness. Man is "that which..." - that consciousness which is the employment of the divine. Man is not an agent or a reflector or a receptacle, but is the demonstrating of the divine One.

TRUTH as LIFE

(Ch. 18:18-34)

Manhood demonstrated in the employment of Life.

Truth as Life is a lovely section, illustrating further what we saw about the disembodied body. The tone is that manhood cannot be stored up, but is found in the living. It shows that the only way to employ Life is to live. The text tells us about the wealthy ruler who came and asked Jesus how he could inherit eternal life, and Jesus' answer and subsequent discourse.

V. 18. It seems that he imagined eternal life to be a state one arrives at. That same question was asked earlier, by a lawyer, and Jesus' reply was, "How readest thou?" Once again, he answers with a question.

V. 19. We saw previously that Life means expression and not possession; in Life as Soul it was apparent that you don't possess body, you express body. And so here in Truth as Life manhood does not possess Life, but your manhood is that which expresses Life. So his answer is that no one possesses good, but one expresses it, and the only goodness that is "ours" is the measure that we live the one infinite Good.

V. 20. It's very interesting that the five Commandments he quotes are the second half; they are all our human obligations, our

duty to man, which is a perfect way of showing that we inherit eternal life through the things that have to be worked out in life-practice.

The young man was not bidden to abide by those Commandments which are concerned with how to love God; Jesus gave him those which are concerned with relationship, - those through which we express what we know about Life. Truth as Life tells us that through living a true relationship, we touch Life. Mrs. Eddy says, "The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done" (S. and H. 202:3-5).

V. 21. What a man!

V. 22. "yet lackedst thou one thing" - he saw that he hadn't got the motives; it was to him the letter, there was no living spirit.

V. 23. Of course, there's nothing wrong in being rich, it's simply that to him richness was more in terms of human values than in spiritual sense. One knows many rich people who are masters of their riches, and one knows others who are not: it's simply the attitude. Jesus saw that this man couldn't face the issue of loving the spiritual more than the material. He wanted to inherit eternal life, which is quality, and what he'd got was an accumulation of material values, which is quantity. Wherever we have touched Life in this Gospel, it has been quality, and quality includes quantity. But where in human experience we have a sense of quantity it doesn't necessarily mean that we've touched the quality of the thing. For example, you can have fifty healings of different parts of your body, but you may not gain the quality of health. If, on the other hand, you gain the quality of health, you'll have as many healings as necessary, because quality will cater for all needs. So Truth as Life is the great fact that manhood cannot be stored up in quantity, but it is found in the employment of the quality of Life.

Two Worlds

This young man had two worlds. He had the spiritual world which Jesus represented for him, and he had his own world of cares and possessions, and he couldn't wed the two. Do we have two worlds? Do we have a world of study in our textbooks, where we love the depth and richness of these things, and another world in our human relationships and our day-to-day business? Sometimes we do, sometimes we don't. Truth as Life shows how the very substance of Truth can be our living manhood as we employ it. Let it be

something that becomes the quality of Life, and not something that belongs to a period on the clock when we do our study. I think we all of us have that gap, sometimes, between our study and our work-a-day world, and somehow we have to try to bridge it. Now there are two ways of doing that; the ordinary way is to try to carry a little Christianity and a little Christian Science into our world, although in a half-hearted fashion because we don't want to get our fingers bitten; but the better way, I feel, is in our study to say to ourselves, That's a beautiful statement, it's absolutely divine, but how does it live for me in the human? Every divine fact has its relative implications, and what we learn about God should give us a wonderfully living concept of man. Until we start to bridge that gap at the time of our study, we have wonderful spiritual ideas within but a lot of people who don't understand them without, and the time to resolve that difficulty is during one's quiet moments.

This predicament represents the quality and quantity comparison we have discussed. To have two worlds is a quantitative belief; but when through understanding quality we have one generic man, we also have one world, one Life, one experience.

V. 24. They that have riches - as possessions; but truly richness is in employment of real values. "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (S. and H. 79:31,32). The one thing that enriches is to utilize the fatherhood of Life.

V. 25. There are many interpretations of that saying; I think that the most sensible one is that the eye of the needle represents the very narrow gate just wide enough for a foot passenger in eastern cities. A walled city had a big gate for the day-time traffic and the narrow one for use after dark. If your camel comes along laden with baggage in the evening you've got to take his baggage off to get him through the passage-way. And there lies the point. Jesus' statement is that it is "easier for a camel to go through,..." not impossible. The camel will go through provided you take off his baggage; and so will the rich man go through into the kingdom of heaven, provided he takes off his baggage, - his accumulation of possessions. That goes for all of us, because we're all rich in material loves in one form or another, and in the measure that we lay off our impedimenta and quantitative sense of life, we enter into the kingdom of heaven, - the realm of generic quality. All the life and all the love that exists is then ours for the living.

Vv. 26,27. "The things which are impossible with men" - because men think in terms of quantity - "are possible with God" because to God there is only quality.

Vv. 28-30. That is, what you have forsaken in terms of a house, a parent, etcetera, you have gained in terms of the one generic quality.

True multiplication in Christianity is in terms of a growing awareness of the omnipresence of Life, Truth and Love; there is no "getting" except as we use and share.

Vv. 31-34. Jesus' great sacrifice of the Son of man in himself enabled him to share; how he enabled men to have life and to have it more abundantly was in his personal example of laying down man as a unit in order to be man as quality. He laid down the Son of man, which is one's highest human demonstration, and the potentialities of the Son of God as pure idea could be realized. And so Jesus' great gift to mankind was to show that there is no getting but only a liberating. "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (S. and H. 90:24,25).

Truth as Life tells us that unless we place the good in human experience (the Son of man) on the basis of demonstration, Christianity will remain merely a sort of exalted human morality, - which is all that it is in orthodox Christendom, - and it can't be proved supreme and it won't be a pure demonstration of the divine. When, however, we cease using a little bit of human good to overcome a little mortal error we shall have laid down the Son of man, and our manhood in Christianity will be the flow of the Life which is God.

To summarize this tone: Truth as Life shows us that manhood in Christianity is eternal and unlimited; that it obtains in the quality of living and is expressed in life-practice; that it cannot be stored up in time, nor in riches, nor even (as Jesus showed) in the highest human good. The message is, live Life to be man.

TRUTH as TRUTH

(Chs. 18:35 - 19:48)

Through utilizing pure consciousness, man
is a transparency for Life and Love.

Here we read about the blind man healed; Zacchaeus' conversion; the parable of the pounds; Jesus enters Jerusalem on a colt, and weeps over the city; and the cleansing of the temple. It is still the story of manhood in employment, and here in Truth as Truth it is manhood as the employment of the pure consciousness of Truth.

That first comes to us through being a transparency for Truth, when consciousness is so transparent that what appears as us is Truth shining and demonstrating itself. As we have seen, Truth in Christianity in absolute Christian Science becomes the activity of Life and Love, hence in Truth as Truth man is but a transparency for Life and Love. It starts with the healing of the blind man, who was healed of the belief that he was not a transparency.

Vv. 33-39. In the other Gospels this incident covers two blind men healed outside Jericho. Luke also has the "two" but only by implication. Blindness, or dense materialism, is frequently a birth belief associated with male and female; a sense of false conception hides from our view the manhood and womanhood of God's creating. Luke's one man invokes the name of David, because the son of David is that which inherits the divine manhood and womanhood wedded in one divinely united spiritual consciousness.

It is interesting that in the Gospels only the blind men addressed him as the son of David. (There is one exception in the Syrophenician woman in Matt. 15:22.) That's a wonderful instance of how Jesus' clear sense of the wedding of Principle and its idea governs the wedding of man to man in the one compound whole, the wedding of manhood and womanhood in each individual, and of how that wedding deals with that opaque material belief called blindness. It would seem that through blindness one doesn't view clearly and serenely the unity of man, and the state of being divinely wedded is what obliterates that segregated conception. Do we see our brother's need and supply it? Have we got a beam in our own eye which clouds our vision of man? If thine eye be single - all men united in your outlook in the one spiritual reality - thy whole body (of man) shall be full of light.

V. 40. Jesus stood. That's wonderful! He stood at the focal point of infinite Spirit, where he saw the very essence of manhood unvarying and wholly spiritual. He stood because vision is where your divine, outward vision coincides with what appears to present itself to you from outside, and that kind of seeing holds man to be the very focus of Spirit, and identifies him with it. Vision is one's own Christ beholding man in Science right where the senses say otherwise. If you will look up all that Mrs. Eddy says about focus and focal, you will see why Jesus stood.

V. 41. He said in effect, "I want to be a transparency for Truth, - for the consciousness of one man." (See S. and H. 295:16-24.)

Vv. 42,43. "Receive thy sight" - might well mean, Let your world present to you its native spirituality. Be a transparency.

CHAPTER 19

Now the story continues with Zacchaeus the publican, expanding that same theme. Truth as Truth shows that manhood is the embodiment of that transparent vision of divine consciousness. The Bartimaeus, - the blind man who was healed, - and the Zacchaeus who wanted to climb a tree to get a better view of man, is the same state of thought, because the moment you are healed of the density of material seeing the next thing you do is to climb a tree and see how much you can discern of the Son of God in everybody.

Vv. 1,2. Here's an illuminating thing: the name Zacchaeus means transparent, pure. Isn't that wonderful?

V. 3. "he sought to see Jesus who he was;" - he also wanted his sight.

V. 4. Think of the moral courage of that man: he was the chief among the publicans, yet he didn't care what people thought of him; he was going to see. Could you imagine a senior civil servant in our Foreign Office climbing a lamp post to see Mr. Churchill go past? No false sense of dignity - or of one's unworthiness - can hinder the demonstration of the compound idea. The text says that he was little of stature; perhaps at one time he might have thought he was not worthy or not spiritually-minded, and so belittled himself like we all do occasionally; but he wanted to see, and he saw.

V. 5. Jesus saw his brother's need; and then we see how he supplied it.

"at thy house" - the Son of man must abide in that house or state of consciousness which is a transparency for Truth.

V. 6. Zacchaeus was determined to see what constitutes the kingdom of heaven in man and he didn't mind what it cost him in the way of human dignity. He found his own largeness by being big enough not to count the cost, and that brought into his consciousness a great gathering of man.

Vv. 7,8. Zacchaeus stood. Jesus had stood at that focal point of spiritual consciousness when he healed the blind man, and Zacchaeus now stood because he could see.

"if I have taken anything..." - that was rather a naive statement, but naivety is really transparency, which was the characteristic of Zacchaeus. That remark was evidence of his conversion, proving that he had seen something of the compound

idea man and of our rights and obligations.

- V. 9. Salvation, as we saw, is, "Life, Truth, and Love understood and demonstrated as supreme over all;..." that is Life, Truth, and Love seen within and seen without.
- V. 10. The purpose of manhood in Christianity, Truth as Truth, is to seek and to save that which was lost: that oneness of man which is perverted by a material sense of things into segregation and self-interest, is "saved" when we see our obligation to our fellow man, and not only see it, but do it.

TALK EIGHT - FRIDAY AFTERNOON, SEPTEMBER 4th.

I'm glad you've all turned up and not gone for rides on the sands, because this afternoon we are going to have the truth about the donkey-ride.

That parable of the unjust steward apparently still puzzles some of us, and someone was saying that the type of argument used is like Mr. Doorly's illustration of a case he told us of concerning a woman who, according to human standards, was rather a hard mother; when she bent over her child's cot and remained in that uncomfortable position for an hour without moving, Mr. Doorly, who was watching, thought, "Well, if a human mother who doesn't seem to have very much sense of motherhood can do that for her child, how much more does divine motherhood do?" That type of reasoning was also Jesus' favourite one, and it is what they call in logic, a fortiori reasoning; that is, the "how much more so..." construction. Jesus had shown us in that parable of the unjust steward that if a dishonest man saves his skin through shrewd dealings, how much more should we employ those faculties also, if we are to be stewards of the compound idea.

So the tone of Truth as Truth, which began with the healing of the blind man, shows how manhood is the employment of the divine consciousness, making man a transparency for Truth. First the blind man was healed, - that was proof; then followed statement, in the shape of the story of Zacchaeus, leading thought back to the underlying Principle of that healing. We are all of us Zacchaeus, all transparent and pure in heart, did we but know it; but until we long to see what constitutes the kingdom of heaven in man, we are small of stature because our manhood is undeveloped.

(Ch. 19) V. 11. Now we come to the parable of the ten pounds, which further illustrates that manhood is in employment. "they thought that the kingdom of God should immediately appear" - don't we all? - and so Jesus now explains how the kingdom appears as we utilize what we've been given.

Vv. 12,13. "Occupy" means, Trade ye. Each was given the same capital, even as we each start with the Mind of Christ. But do we employ our one talent in the service of the compound idea?

Vv. 14-25. "Lord, he hath ten pounds" - the human mind says, "It isn't fair!" But it is.

V. 26. The meaning of the parable is in the fact that Truth as Truth is employment of the consciousness of Christ, and the only evidence of that being true is that we do something with it, to bring forth tenfold, or even fivefold. To keep it wrapped up in a napkin is no use to anyone, because the Christ-consciousness is not possession, and the servant who really used his pound gained ten times more benefit from his usage. So we see that the rights and deserts of man are in his usage of the Word and the Christ, for it is through them that one brings forth the fruits of Christianity and fulfils the compound idea. (See Hea. 8:24-5.)

The one who didn't use his pound is such an illustration of Truth as Truth in the negative. Timidity, the inferiority complex, fear of failure, selfishness, all combine to persuade us not to demonstrate the compound idea man; we just hug our pound and do nothing with it. Yet the fact is, as we can all testify, that we never know what joy is until we employ our one talent in the cause of man.

My. 195:13-19 "We must resign with good grace what we are denied, and press on with what we are, for we cannot do more than we are nor understand what is not ripening in us. To do good to all because we love all, and to use in God's service the one talent that we all have, is our only means of adding to that talent and the best way to silence a deep discontent with our shortcomings." Isn't that true? If anybody here can say that they haven't any shortcomings, please stand up! We are all, - or should be, - deeply discontented with our own shortcomings, and rather than ruminate on them let us convert our deficit into a credit by using the one talent that we all have.

V. 27(and v. 14). These refer to such beliefs as self-interest and segregation, which would reject the compound idea man but which are destroyed in the demonstration of Truth as Truth. So we leave that parable with this idea: as we employ divine manhood in the universal cause, we make ourselves the man we are.

V. 28. We now come to where Jesus enters Jerusalem on a colt, and we see here that Truth as Truth is the compound idea in which every individual constituent plays its part in the whole.

Vv. 29-31. "Because the Lord hath need of him" - the one divine man needs every individuality in order to be itself.

Dominion Through Right Usage

Vv. 32-34. In Matthew it is an ass and its foal, the greater idea and the lesser, side by side, but here in Luke there is no greater and lesser as separate entities, for the one compound idea includes

the right usage of all ideas. Jesus' authority was, "The Lord hath need of him," and the Lord is that dominion in Christianity of what man really is.

Now, our human sense of dominion is that we have a power over the beasts of the field, and mortal man at once says that he therefore has the right to make the animal kingdom work for him; he turns those individualities called animals into beasts of burden to serve his physical needs, and moreover he then destroys the creature and eats its flesh. The whole attitude springs from thinking that man is a physical body in a material world over which he has a physical dominion, with a right to treat everything in it as a physical object to serve his purposes; but what a paltry conception of dominion that is! It is true that man has dominion over matter and over animality in himself, but the beasts of the fifth and sixth days represent divine qualities, not animality, as Mrs. Eddy makes abundantly clear in her text. Every single object of creation in the first account is good, even the creeping thing. Therefore man's dominion is not dominion over something. It is rather a statement that man is the compound idea which includes and cherishes all his constituent elements or qualities.

S. and H. 514:19-25 "The individuality created by God is not carnivorous, as witness the millennial estate pictured by Isaiah:..." and again, "All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible" (lines 28-30). 518:13,14 "God gives the lesser idea of Himself for a link to the greater..." and, "Love giveth to the least spiritual idea might, immortality, and goodness,.." (lines 19,20).

All that is taking place in this story is showing us how to gain a purer consciousness of what constitutes our world, how to have a less gross concept of man and his universe. To have a compound idea means that every individual constituent in it supports and contributes to the whole, and in so doing it doesn't lose its individuality or existence any more than you and I are extinguished in serving the whole.

V. 35. When we begin to see that man is the consciousness of Christ, then the right employment of that consciousness will lead us to a right usage of all the components of our universe. When Jesus rode on the colt "whereon yet never man sat," he is showing a new, a virgin, sense of the beast of burden. He is showing that man has no more warrant for regarding the things in nature as being for his physical ends than he has for regarding himself as physical. He has a right usage of all the real animals, certainly, because the animals truly are qualities; and so Jesus is lifting that burden of misuse off the animal world.

Vv. 36-38. "in the name of the Lord" - in the nature of the divinity of man. And so Jesus rode on that colt up to Jerusalem, and it was a most beautiful symbol of how the lesser ideas support the greater and how the greater includes the lesser. The way we ride to home, heaven also is on a consciousness that is liberated from physical conceptions. Notice that they had to loose that colt; in order to fulfil the compound idea in Christianity, we have to obliterate our rigid, material, physical sense of all the lesser things in our mental universe or we are not free. We need to loose every idea from its material conception as a person or an object of sense, and that is so in all the little things and in the big things. So here in Truth as Truth we see how Jesus healed the abuse by man of what we call the animal kingdom, but which isn't animality at all, it's divine quality. Nevertheless, how you order your human experience in regard to these things must always be a matter of individual demonstration.

Vv. 39,40. Everything at this point glorifies the compound idea, and acclaims its relationship with everything else.

V. 41. Jerusalem here is the mortal sense: pride, lust for power, personal domination, and all that kind of thing.

V. 42. If you had only known the divine counterfact for yourself, he is saying.

Vv. 43,44. As Christianity goes along its majestic way, demonstrating the divinity of the compound idea, it is simply going to level and obliterate all that is unlike itself. Christianity has to be proved supreme and the mortal concept laid "even with the ground."

"because thou knewest not the time of thy visitation" - to have the Christ in one's midst and yet not adopt it invites devastation. Mrs. Eddy says, "The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives" (Misc. 19:8-11). That describes Jesus' difficulty in the Jerusalem state of thought, where he could heal the sick all right, but could he lift the affections and motives of men to adopt the Principle and live it? Apparently not. Yet Truth as Truth has to be "the truth, the whole truth, and nothing but the truth," and any inconsistency in our practice of Christianity desolates us, temporarily and in that respect, just as knowing the rule in arithmetic yet not following it deprives us of the harmony of correct results.

Vv. 45-48. This cleansing of the temple is the conclusion of the Truth as Truth section. You know the spiritual definition of temple in the Glossary is "Body;..." and it is the body of Christ, the body of divine consciousness.

Jesus cast out "them that sold therein, and them that bought;" that buying and selling in the temple is a sort of bargaining with God to heal one's body, which represents an impure motive, - an abuse of the temple. "It is written, My house..." that is, the divine consciousness, "...is the house of prayer." Consciousness in Christianity is prayer; it is pure reflection; it is for the realization of the divine nature, and it is not to be used for material profit and mere bodily improvement, because that is the den of thieves. The temple is the state of consciousness wherein man is the utilization of the spiritual nature of God, - Spirit, Life, Truth, Love.

That was Truth as Truth, and in it we saw that manhood is a transparency, and that that transparency is to be employed in seeing what constitutes the kingdom of heaven in man; that leads to a right usage of all the constituent elements of divine manhood, and culminates in a purified concept of the body of man.

TRUTH as LOVE

(Ch. 20:1-38)

The demonstration of manhood is to accept
the purpose of Love.

We have in the first eight verses Jesus' authority questioned; then the wicked husbandmen who would not accept the representative of their landlord; then the stone which the builders rejected; next, "Render unto Caesar;" and lastly the imaginary case of the woman with seven husbands. It is the same story all the way through, the message of acceptance. Fully to demonstrate the divine manhood involves complete acceptance of the purpose of Love.

CHAPTER 20

V. 1. "in the temple" - it is now a purified sense.

V. 2. There can be no answer to this question, nor an explanation of a healing, in terms of the human mind unless one is willing to accept the spiritual, because the very nature of Science is that it deprives the human mind of its authority.

Vv. 3-8. You might have read in The Listener for July 30th. 1953 that talk by Robert Peel on Christian Science called, "Moving Mountains," - a very good talk indeed, representing quite a milestone in human history; he presented Christian Science as a subject worthy of serious consideration in its own right and not as just one more religion. After its initial publication, The Listener has printed letters for and against it for several weeks, and you can see from them that the human mind isn't within a million miles of understanding what Christian Science is all about. What we understand of Christian Science is not through the human mind, but through spiritual sense. We apprehend the nature of divinity only in the measure that we accept the purpose of Love, and no longer cling to the ends and means of human existence. So these verses on Jesus' authority show that there can be no answer to this sort of question unless we are willing to accept spirituality.

Speaking of Jesus' mission, Mrs. Eddy says that it was "to attest the reality of the higher mission of the Christ-power to take away the sins of the world" (S. and H. 150:15-17). The higher mission is something that is not understood from a matter basis, as the purpose of Love is to obliterate the mortal concept.

S. and H. 26:14-18 "Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man." Well, what does God do for man? Spiritualizes the human consciousness; makes mortal man less mortal; liberates Spirit from the grasp of matter; disembodies the body; reduces sin and sickness to nothing; and naturally no human sense can understand that. As we accept manhood on the authority of Love, as the mission of Love fulfilling its plan, then it will just bear fruit and provide satisfactory answers to every question; but if we want manhood on our own terms, like the Pharisees did, we labour in vain to get some meaning out of life.

We live in a time of great perplexity, - greater perhaps than has ever been known, with prospects of annihilation or enormous prosperity in the balance, and there's a great urge in all fields to find the integrating principles that will resolve the dilemmas and point to a solution. Radio talks and literature to-day are very much alive; and in the sciences, too, the many isolated fields are tending to draw together to find a science of man as a whole. Yet the world will never discern the meaning of human experience until it begins to accept that the mission of Love is to dissolve the mortal concept. The answer is in Truth as Love.

Vv. 9-16. In the parable of the wicked husbandmen we see once

again how the human mind cannot accept divine revelation without renouncing something of itself and of its own claim to sovereignty. The symbol can be interpreted in many ways, but it seems to me that in this context the four rejections represent the material calculus in all its various forms. The theory that man is the product of life, substance and intelligence in matter, electricity, animal nature and organic life, would slay the spiritual idea.

"Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science,..." (S. and H. 139:28,29), and these four might well signify the four types of material reasoning which would prevent an acceptance of the purpose of Love. Atheism is denial of an intelligent God, and therefore holds man to be a material outgrowth. Pantheism would have God, Spirit, mixed up with matter, and holds that man is a psychological proposition. Theosophy, with its theory of reincarnation, would hold man subject to his environment. Agnosticism is the doctrine that the Infinite is the great unknowable, and would refute a Science of Being. All such material systems of reasoning must fall before Truth as Love, because they all reason "from the lower end."

Vv. 17,18. We have seen how the human consciousness rejects the divine idea, - the spiritual calculus of being, - because its demands make us uncomfortable. But the beauty of it, - and this is where Love fulfils all things, - is that the human mind's very rejection (or failure to calculate divinely) is its own self-destruction. Whether the builders accept or reject the divine infinite calculus, the human mind goes, anyway.

"Whosoever shall fall upon that stone shall be broken:" if anyone jibs against the calculus, they won't be able to demonstrate the wholeness of man; "but on whomsoever it shall fall, it will grind him to powder" is the sense that whatever Truth's calculus deals with is utterly annihilated. On the other hand, the right usage of the calculus fulfils Love's plan for man.

V. 19. "against them" - they took his mission personally and failed to see it as the purpose of Love. When one of our pet beliefs is touched by someone, we are wise if we accept the rebuke, because unless we are glad it's been uncovered, how should we get rid of it?

Vv. 20-26. The answer of supreme wisdom! - "Render...unto Caesar the things which be Caesar's, and unto God the things which be God's." If we accept the divine demands, and recognize that the purpose of Love is to bless and to spiritualize, then we can fulfil our human obligations. Sometimes we think that those

obligations are not much of a blessing, but are a darned nuisance or an imposition, or something of that sort, and so we miss the manhood of Truth fulfilled in the right usage of everything.

If we render first "unto God the things which be God's" then the rest will follow. When manhood accepts the mission of Love it fulfils all things in order; it never neglects the right demands of human experience, and yet it is always being led out of the bonds of mortality.

Jesus' answer is such a good illustration of that. Wisdom enabled him to give the perfect answer every time, and his reply here achieves the balance between extreme points of view. He showed how trying to fit our immature and un-lived sense of Science with our human affairs is contrary to the usages of Love. Every one of his answers was an example of how to fulfil all things through wisdom and love.

V. 27. The Sadducees were a sect of very cynical materialists. Disbelieving in any resurrection, they yet asked Jesus what happens at the resurrection. The question was intended as a mockery of spirituality, and it is an example of the futility of trying to figure out a spiritual conclusion from a material basis. Truth as Love shows that as manhood is properly employed, Love has a way of resolving these hypothetical questions, because by the time we get to this sort of predicament Love will have altered the circumstances so that the question doesn't even arise. The materialist would try to cross his spiritual bridges before he gets to them.

Vv. 28-32. "Last of all the woman died also" - and I'm not surprised!

This fable shows how wedding thought in succession to the letter of the days of creation, hoping that it is going to result in fulfilment, is a barren occupation if it's only intellectual. There are no children, and in the end they're all dead. But if we fulfil our days by being really wedded to each one as we study it, then each day will bring forth a child. Your genuine desire to study and to know God (your manhood) becomes womanhood or conceptive sense, and a right employment of the days will lead to the fruits we call numerals of infinity. The days of creation represent ideas of God objective to us, and when we wed ourselves to them they should yield us numerals of consciousness, - living, warm, practical ideas, - not just words. The right employment of the days gives us the means with which to prove the allness of Mind and the nothingness of matter; with which to prove the supremacy of Spirit and the nothingness of flesh; the rule of Soul and the nothingness of corporeal body; the power of Principle and the nothingness of person and of animal mag-

netism; it gives us a sense of the livingness of Life which lifts us out of the belief that life is cumulative; a sense of manhood as divine consciousness, which obliterates the belief that we are a man or a woman; and, finally, it gives us a sense of the ever-presence of ministering Love, so that we know that we can never be outside God in any way. So we wed ourselves intelligently to the days of creation, and our manhood is fulfilled in a fruitful con-ceptive sense, - Truth as Love.

Vv. 33-36. "Neither can they die any more:" I like that "any more" because mortals just go on dying and dying; as Paul says, "I die daily." But when we learn to identify, - to wed, - our manhood with Love's purpose we won't die any more, we start to live some more. He's telling them that resurrection is daily, anyway, and that their hypothetical question sprang from a complete misapprehension of the truth.

"being the children of the resurrection" means that a resurrected conception of man will be neither male nor female, but will be divinely neuter, and so the original supposition of marriage problems "over there" cannot be dealt with from the standpoint we have here.

Vv. 37,38. One's whole demonstration of manhood is to live the purpose of Love.

That concludes the tone of Truth where manhood in Christianity is found in utilization. In Truth as Mind manhood is employment of every faculty of Mind, as was illustrated by the unscrupulous steward. Then Truth as Spirit, through Dives and Lazarus illustrating the utter divorce of the material from the spiritual, told us that manhood is the employment of the ethics and morale of Spirit. In Truth as Soul, employment of manhood now becomes dedicated to the service of the compound idea, and so you employ everything for man's sake. This was illustrated through the discourse on forgiveness and the healing of the ten lepers. And then Truth as Principle: man is that consciousness which is the employment of the divine. The importunate widow's persistence was our example. In Truth as Life we see that manhood cannot be stored up, but is the employment of the livingness of Life; the answers he gave to that young man were the five Commandments all concerned with human living and relationship. Truth as Truth is, manhood a transparency, manhood the employment of that transparent consciousness of the things of God, wherein you can see the rights and proper usages of everyone and everything in your world. Then Truth as Love, the demonstration of manhood is fulfilled in accepting the purpose of Love.

LOVE

(Chs. 20:39 - 24:53)

Divine motherhood demonstrated universally
as "conception unconfined."

At the beginning of Luke there was much about the birth of the idea of Christianity; "thought is developed into an infant Christianity." In the early part it was a very little, undeveloped, infantile sense; it was really the conception of Christianity and of universal salvation. Now what has been happening to us all through this Gospel? That idea has become bigger and more incorporeal and more profound, more dynamic and more wonderful, until we've arrived at the point where we say, "Why, my goodness, it's me!" In this tone of Love we know that man is that which is encompassed by divine motherhood; and so in this latter part of the Gospel we have another birth, but it is not the birth of an infant: it is the birth of that awareness where we suddenly see heaven open, and "It's me!" All the clouds have gone, the limitations are gone, the confinement is over, and that demonstration of infinite motherhood is where one knows oneself to be the loved of Love. It is conception unconfined demonstrated not for an infant, but for man.

Our human sense of birth is that until a certain moment in time there is no child there, not even an embryo. Then later that embryo begins to acquire a life of its own, and after a while it appears as a separate individual entity outside its mother. But the truth about birth is that the child never leaves the matrix of Love, it is never born into an experience outside the womb of Love, because Love is all-encompassing, filling all space, and is under all, and over all, and through all, and there is no outside to infinite motherhood. Man is that which is encompassed by the matrix of Love; he is not a separate entity.

So in Christianity our birth doesn't take us outside the motherhood of God; rather, the whole story is the gradual obliteration of confining beliefs and man is finally recognized in his full glory as Love has always known him. It is the appearing in consciousness of the greatness of man as he always is and always was and always will be; it is Love's man, Love's image, Love's own idea of itself which now stands revealed. That is the birth, - a revealing; but it could only stand revealed to us because we have been honest and conscientious about dissolving away the mortal concept step by step up to this point, and now we can view this unconfined conception. The birth process, all through Luke, has been a sweeping away of the veil of sense, and now in the remaining chapters we have one coherent picture of this birth fulfilled, and we see man born of the infin-

ite Love, born of the great Forever, man glorious, man supreme.

So here this tone of the motherhood of Love is Love's infinite self-containment, - man never born "out of," the universal Mother, perpetually mothering every detail of that which it contains. It is Love as the All-in-all; the whole in the detail and the detail in the whole, not in terms of space and time but in quality. It is also the tone of our individually accepting and reflecting that divine motherhood, adopting it for ourselves and for all mankind to such purpose that we bring forth what we really are. As we demonstrate conception unconfined, the supremacy of Spirit is proved.

Now let us summarize the tones of Love.

Love as Mind is Love wedded to its own spiritual idea; it requires of a Christian a love of the idea above all else; the widow threw all she had into the treasury.

Love as Spirit is the foretelling of the end of the world and the second coming of the Son of man: Love's universal salvation comes through spiritualization.

Love as Soul is the story of the Passover, and Jesus' prayer in Gethsemane, and his arrest. The tone of motherhood here is loyalty, never betrayal.

Love as Principle is Jesus' trial and his crucifixion. In that section we see divine motherhood founded unshakably on Principle.

Love as Life is the resurrection morning; universal motherhood demonstrates individual resurrection.

Love as Truth is the walk to Emmaus where Jesus explained to the two disciples those things in the Scriptures concerning himself (Christ). Universal motherhood is here demonstrated as collective resurrection.

In Love as Love Jesus appeared to the eleven, and opened "their understanding that they might understand the scriptures," and we also have the ascension. The final tone of Love is universal motherhood, wherein all periods are united in the divine design.

LOVE as MIND
(Chs. 20:39 - 21:4)

Motherhood demonstrated through love
for the universal idea.

The text here has the question about how is Christ David's son, and the widow who threw her all into the treasury. The tone is, Love wedded to its own spiritual idea calls for something on our part, namely, a love of the spiritual above all else.

(Ch. 20) Vv. 39,40. This is how Love as Mind begins. Jesus' demonstration of Truth as Love had obliterated all questioning and challenging of his authority, and he is now reflecting the idea at rest in the motherhood of Love where it can't be challenged nor overthrown, as there is nothing outside it to question it. "The accuser is not there."

Vv. 41-44. David, of course, from the standpoint of Principle saw the necessity of maintaining in a wedded condition the manhood and womanhood of God's creating, but he also foresaw that becoming wedded was a phase of thought that would have to yield to being wedded. He might have discerned dimly that the dualism of human experience must be resolved, but Jesus beheld the idea in its Principle, Love, and therefore "crowned the power of Mind as the Messiah." It is as if Jesus is saying, "Well, David told you that you've got to be wedded to the bigness of Love's idea, and here is this wedding demonstrated for you. Here is the idea demonstrating its wedding to Love."

Vv. 45-47. The scribes represent our love of the letter, - that conservative tradition and orthodoxy which lacks real motherhood. There can be no universal birth from such a sterile conception; the question therefore is, Do we love the spiritual above all else?

CHAPTER 21

Vv. 1-4. For the men who cast in their gifts it wasn't really a sacrifice as they had plenty more, but the woman cast in all.

The woman is a type of Love as Mind; woman alone conceives the idea of God, and "woman must give it birth." It takes womanhood to conceive the greatness of the idea and to recognize what it calls for; woman alone is willing to sacrifice herself in order to be a mother to the divine idea. Throughout the Bible, and in our own

time, woman has been the instrument of the advancing idea of God, and everyone who has a great conception of the dignity of man and the necessity of the Christianization of life, whether it's male or female in human personality, is truly woman.

Through these two incidents Jesus is making the point that while David gathered to himself the human symbols of being wedded to the divine idea, the woman was beyond that point and was already a widow, - albeit a widow to material sense. We are all of us widows in this context, in that we are no longer wedded to material aims and affections; and thank God we are, because now we can give our attention to the fatherhood of God and can see how worthwhile it is, and we are willing to cast in those two mites: we cast in the little sense we've got of the Word and of the Christ, and we gain the treasury of Christianity.

The moment one becomes a mother to spiritual sense, one is a widow to material sense; it isn't necessarily so the other way round. The approach is, First let me love the greatness of the spiritual idea; then I am a mother to the idea of God, and that makes me a widow to material sense.

S. and H. 239:16-22 "To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning." What a tone for that woman! That widow had weaned herself away from materiality, and therefore she could throw into Christianity everything she had. Love as Mind says to us, "If your motives are to demonstrate divine motherhood and to mother the universal idea, then put everything into it," and divine Love becomes the All and the only.

LOVE as SPIRIT

(Ch. 21:5-38)

Love's universal fulfilment comes through
spiritualization of all things.

In this section we have once again the signs of the coming of the end of the world, with a forecast of how material systems will be broken up, and finally the coming of the Son of man. It describes what takes place in our consciousness as we become that widow. Love's universal fulfilment comes through spiritualization of thought in which the onliness of Spirit is finally established.

(Ch. 21) V. 5. The temple they had in mind was the goodness of the human structure, the whole fabric of human experience with all the lovely things it contains.

V. 6. Our experience here is often very lovely, and for many people it is so practically all the time, which of course is what we should expect. But Jesus is bidding them see that if that loveliness is to be a demonstration of Love as Spirit, if it is to be a demonstration of the spiritual nature of universal motherhood, then one has to take the stones of that temple apart and see each one of them as a spiritual constituent. Don't ever be satisfied with a merely human sense of happiness. It is right to have friends and a lovely home and everything that is good and normal in this world, - and there may be something lacking in our consciousness if we don't have them, - but let them be the demonstration of the spiritual, the actualization of divine facts, and not simply material pieces or persons happening to give us a harmonious experience.

V. 7. "when shall these things come to pass?" At every moment. Every time you get a slightly more spiritual sense of what life and joy and fruition amount to, in that instant your temple has fallen down and you've rebuilt it more divinely. The purpose of Love is the spiritualization of all things.

"Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions of the general material routine." In other words, before we achieve that fulfilment our accustomed scale of values is turned upside down simply because Love won't allow us to have perfection on a mortal basis. It is a good thing, not a calamity. Mrs. Eddy continues, "...The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears..." (S. and H. 96:4-30). The breaking up of false beliefs may seem to be these things; what a wonderful attitude to adopt towards the end of one's material world! When some little problem comes along our usual reaction is, "What a nuisance, why should this happen to me?" Let us see, therefore, that the breaking up of our cherished beliefs is the symptom of spiritual development, not penalty. It is simply Love urging upon us a sense of Love as Spirit, a spiritualization of our whole universe.

"Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted claims;" (S. and H. 223:28-30). Notice "truth" without a capital; it is the spirit of Love, - ultimate reality. But why resist? It is that resistance which causes the trouble. When truth urges upon mortals its accepted claims

there is no chemicalization, no violent breaking up of material beliefs, but a gentle, natural spiritualization of everything in life.

V. 8. That is because your Christ comes from within, not from "over there." Love's universal salvation dawns for you through spiritualization of your own thought.

V. 9. "...for these things must first come to pass;" - Love insists upon the spiritualization of all things. Do we have to have that warfare within ourselves? Do we have to have a troubled world before things heal? Does an inflamed condition of mortal mind have to come to a head and burst, or can it dissolve away and leave no trace? It is up to us whether Love as Spirit is going to mean salvation through the sword, or salvation through blessing.

"Remember that mankind must sooner or later, either by suffering or Science, be convinced of the error that is to be overcome" (S. and H. 240:24-26). A friend of mine put that neatly when he said, "What you don't learn from divine Love in school, you get set for homework." If you learn it in school, it's Science; if you get it set for homework it may be suffering, as it means you can't go out to play.

Vv. 10-13. "it shall turn to you for a testimony" because where Love is the All-in-all and Spirit is the only, we shall see that what we had first regarded as a calamity is now converted into a blessing, and a proof of the supremacy of Christianity.

Vv. 14-16. Meaning that those close beliefs in your own thought to which you have related yourself are the betrayers.

Vv. 17,18. Some of you shall be put to death (verse 16), and yet there shall not an hair of your head perish! Through Love as Spirit, - through the infinite reflection of divine motherhood that spiritualizes all that there is to man, - even if you are put to death you won't be touched by the experience. Does that make sense? It made sense to Jesus; he wasn't touched by what he went through.

V. 19. "In your patience possess ye your souls" - let the divine motherhood spiritualize your sense of things gently and patiently. Mortal man becomes less mortal only in an orderly way, and we are resisting Love's plan if we resort to any sort of violence. (See S. and H. 291:28-6.)

V. 20. Jerusalem here is the false mother, the matrix of mortality. However, if we accept Love's purpose, "Right reigns, and blood was

not its price," and one can be a Mary without being a Miriam.

Vv. 21-23. Woe unto them that mother the mortal concept, but blessings on them that mother the spiritual idea.

V. 24. "until the time of the Gentiles be fulfilled." That means that the spiritual idea will become universal. The Gentile of to-day, the sincere seeker in every field of learning, is touching the fringe of one infinite man; whereas the Jerusalem of our time, orthodox theology and medicine, is being ignored. The absolutely irresistible impulsion of Love as Spirit will ensure that the spiritual idea is understood.

Weaning

Now we come to the second part of Love as Spirit, which is the coming of the Son of man. This is extremely interesting. Somebody pointed out to me the other day that Mrs. Eddy uses the word "weaning" in two quite different senses, yet both have the tone of Love as Spirit. The first is that it weans us away from a love of the material, and the second is where, in the coming of the Son of man, we see, Oh, how inevitable: it couldn't be otherwise! Let's take the two references.

S. and H. 322:26-31 "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, 'Canst thou by searching find out God?' Well, you know you can't find God unless you are weaned away from a love of the material; that is the first office of Love as Spirit as was illustrated by the signs of the coming of the end of the world. Then the second one is where we see the fruits of that weaning.

S. and H. 60:8-10 "A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal." You can see how true that is in human experience; and if a personal mother never loses sight of the loveliness of her child, how much more does the divine motherhood never lose sight of its own conception! Hence the second weaning has the sense of coming home to your own true manhood; the magnet of Love makes you at one with the infinite Mother. This second weaning, which in our text here is represented by the coming of the Son of man, illustrates true birth, where there is no longer any barrier to at-one-ment with what Love knows about us.

Vv. 25-27. Here the Son of man is coming, and yet all through this Gospel Jesus has been saying that the Son of man has to go! That, of course, is typical of Christianity. Christianity says to us, Now look, are you honestly wanting to wean yourself away from a material sense of things? Do you really want to wed yourself to the love of the spiritual and to be born anew? If you are really doing something towards that end, what comes to you is the Son of man again, but it is the Son of man who comes to you from God and is no longer merely an improved human belief. There is the dual tone of Love as Spirit: first, the firmament which cuts away the material, and second, that other sense of the firmament which unites understanding to eternal harmony.

In regard to the second coming of the Son of man, Mrs. Eddy writes, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science" (Ret. 70:20-22). That is a pure statement of birth, the birth of the advancing idea of God which takes place continually in the measure that Christianity obliterates the mortal concept in our individual experience. So here is this birth coming into consciousness at the end of the Gospel, when consciousness is expanded and can say, "I can see heaven opened, and what I see there, I am."

The first coming, - Jesus' example, - showed the fatherhood of God and the manhood of man, but the second coming shows the motherhood of God and the womanhood of man. That second coming wasn't Mrs. Eddy; the individual symbol of woman to-day is Science and Health, and what brought it to birth was the womanhood which could conceive man in the idea of God. It is a state of thought, and was not a person; what virtually crucified Mary Baker Eddy all through her life was the world's belief that she was the mother and the discoverer of Christian Science, but she wasn't. In this age the earth will help the woman; the spiritual idea will be understood. So the second coming is this lovely tone of Love as Spirit, where through spiritualization of thought and desire your love for God becomes woman, and you are able to mother the advancing idea of God as yourself.

Vv. 28-31. These disturbances are the symptoms of Christianity dissolving mortality, and so also are happier lives and better public morals. Through many little signs you know "that summer is now nigh at hand:" for instance, the Church of England's new interest in spiritual healing (although it is very far indeed from scientific metaphysics) is a sign of the times; or Governor Adlai Stevenson's speeches in the Presidential election, which were wonderful statements on the dignity of man by a truly great liberal; - let's read signs like these aright, for they are the earth helping the woman, and if we are awake we can help to mother this advancing

idea of God.

V. 32. It is always "this generation" as far as you and I are concerned, for it is in this generation that we work out our salvation.

V. 33. "my words shall not pass away" because they are not words, nor human codes nor morality, but timeless spiritual facts.

Vv. 34-36. We read on S. and H. 97:1-4, "those who discern Christian Science will hold crime in check. They will aid in the ejection of error." Do they? Do we? Do we hold crime in check? We shall have to leave a discussion of that until tomorrow.

Vv. 37,38. That is a wonderful sense of the order of Christian Science. We come from God and go to God. In the day we are in the temple: our day is to reflect God for man; and our night is to abide in the mount of Olives, - to rest in the Mother, Love.

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Now let's remember on these occasions, and indeed on every occasion, that it is never a question of persons; what we have been seeing together this week has been far removed from the conception of a person talking to persons. All that takes place in the realm of Christianity is Principle unfolding its own nature to itself, and through the story of Luke Christianity has been talking to Christians. I've felt such a deep sense of gratitude that what we've been able to see together this week has been because we are all trying to be Christians; that is what has made the birth easy and what enables us to speak frankly and honestly about the deep things which the human mind needs to face.

I feel too, at times like these, an even deeper sense of gratitude for those people who, by human standards, have been Christians for longer than some of us, because the older person has a richness of experience which they carry very quietly and very simply, and they convey a great sense of stability which the younger generation values enormously, even though it doesn't often say so. It may be true that the older folk get a new vision from the younger, and perhaps that is as it should be; but none the less it is very true that the younger people derive great comfort and encouragement to go forward simply from the fact that the older people have stood. So Christianity talks to Christians of all degrees of maturity and achievement.

Now to continue with Luke. The whole tone of Love is how the divine motherhood demonstrates conception unconfined, and thus brings about the birth of man.

We saw that Love as Mind is Love wedded to its own spiritual idea, and how it requires of a Christian a love of the idea above all else; David loved the spiritual, and the widow threw her all into the treasury. In Love as Spirit we saw the foretelling of the end of the world and the second coming of the Son of man. Love's universal salvation comes through spiritualization, and as the motherhood of Love weans man away from a material sense of things the end of his matter world comes, and that enables him to be born anew. The Son of man comes again because the mother Love cannot be weaned from its child. We notice that in this tone the weaning comes before the birth, which is divinely correct in Christianity: you are already man, and you are born to know it in the degree that you allow Love as Spirit to wean you from your false loves.

CHAPTER 22

LOVE as SOUL

(Ch. 22:1-65)

The demonstration of motherhood resolves conflicting interests, and translates betrayal into loyalty to Love's purpose.

This section comprises the Passover; Judas' conspiracy to betray Jesus; the last supper, where the disciples argue as to who shall be greatest; Jesus foretells Peter's denial, and he bids them all now use a sword. Finally there is the picture of Jesus in Gethsemane, Judas' betrayal, and Peter's remorse at his own faithlessness. The spiritual tone of Love as Soul is the absolute loyalty of the Mother-Love towards its own idea, and, conversely, the loyalty of the Christian to Love's divine purpose.

V. 1. As you all know, that feast of the Passover is a profound symbol throughout the Bible. It represents the great exchange point, the climax in the journey out of Egypt and into the wilderness, and as the Christian in us develops and unfolds, the passover involves different kinds of sacrifices.

Here Luke is telling us about the compound idea, and in order to see how it fulfils the design of Love we must pass over from self to Soul, - not from sense to Soul, because that is a Word phrase, - but from self to Soul. Moreover, as we've seen all through Luke, what would break up the compound idea is self-interest; and so the passover in Luke's Gospel represents the passing over from self-interest to the one compound interest of Soul, and that is what demonstrates universal Love. This passover was, of course, a Jewish feast which was celebrated in a pagan way, and Jesus took it upon himself and in his own personal experience embodied the truth about it, which is self-renunciation and self-sacrifice; and through this feast of Soul and, correspondingly, famine of self, he demonstrated loyalty to Love's plan of salvation.

We too can see that demand, and then there is a "but," because of our unwillingness to be loyal to this demand of Love as Soul. Jesus was loyal to it, and therefore triumphed. He identified himself with the purpose of motherhood, and served the divine interests; that was his loyalty. When he prayed in Gethsemane he prayed that he might be loyal to the great purpose of Love in him; and, conversely, we see there the so-called betrayal. Judas covenanted to betray Jesus; at the supper table the disciples wrangled amongst themselves as to who should be greatest, and that was a betrayal of the compound idea; Jesus foretells Peter's denial, - the betrayal of the Christ. Do you see that? The fact of Love as Soul demonstrates

loyalty and causes all "betrayal" to serve the divine purposes.

Now the beauty of this story is that Christianity is not a matter of a poor struggling human using a spiritual idea to have a battle within himself over the evil nature of man; what we are seeing is that divine motherhood resolves the conflict within oneself, changing betrayal of the idea into loyalty to Love's purpose. You see that illustrated in Peter. Jesus could see that Peter could only betray the idea because he hadn't lived to the point where he could be loyal to it; it was just inevitable; but at the same time he said, Although you will betray me at first, when you are converted, strengthen your brethren. So he knew that Peter would win through, and would exchange his betrayal for a deeper loyalty.

- Vv. 2,3. Luke shows that it wasn't Judas but the carnal mind; Christianity never personalizes good or evil.
- Vv. 4-6. Judas wanted to exchange the divine idea for money; that was a lack of loyalty to the spiritual ideal.
- Vv. 7,8. This preparation for the passover is a lovely story. "prepare us"! Us, that we may eat! The family tone, the compound idea of Soul. He sent Peter and John; as you know from your symbols, Peter represents Life because of his initiative and John represents Love because of his motherhood.
- V. 9. Where in human experience can we prepare to celebrate the passover? In a pure consciousness; in a state of mind that is entertaining the elements of thought and which is capable of conceiving man as the image of God. We find this type of thought in the next verse.
- V. 10. A man bearing a pitcher of water was a very rare sight in the East because it was a woman's job, and so there we see at once a man who has begun to lay off his mortal manhood and to put on womanhood. In that pitcher of water, - not empty, but filled with the elements of thought, - he has a consciousness of the whole range of Mind's ideas; he is uplifting the idea of conception unconfined. Follow that man, for he knows the true value of idea.

You meet some people in the world to-day who are carrying a pitcher of water, and at once you find a point of exchange with them: they are full of ideas, bubbling over, and you can prepare your passover with them quite happily because they are not thinking about self, they are conceiving the idea of man. And then you meet others who are not carrying a pitcher, and so have nothing to say, and there's no communion. Mrs. Eddy says that in this age the earth

will help the woman, and wherever manhood is becoming womanhood the great passover has begun.

What brings people like you and me into this sense of Christian Science? It is because we have been men carrying pitchers of water. For one reason or another we have begun to think about God, and we've done our best in our funny little human way to fill up that pitcher and carried it in order to give water to the thirsty, and then the Christ has come and said, "I can use you!" and so the passover is celebrated within our consciousness. Thank God for that!

Vv. 11,12. A large upper room furnished: Love's plan is always an exalted conception, and is furnished and complete in every detail. No matter what human experience lies before you, if you go towards it with the expectancy of being led to a large upper room furnished, the chambers of consciousness will be enlarged and prepared, and that business meeting or whatever it may be will prove a holy communion.

Vv. 13-15. Jesus knew very well that once he'd got the disciples over that Jordan state of thought of drinking the cup, they were all right, they were "made" for all eternity. That's why he yearned to develop them to the point where they could eat that passover with him and be willing to lay down self for Soul. His supreme desire was to get this handful of people to see what his life-work meant, and then he could leave. And once we've eaten that passover and tasted that cup and found it not so bitter, our way forward is clear, too.

Vv. 16,17. He gave thanks for that cup. If we get into the divine habit of giving thanks for every cup of "sorrowful" effort that we are required to drink, it won't be so sorrowful; Love as Soul is only benediction, and translates cursing into blessing. "Take this, and divide it among yourselves:" each one has to taste of it, we each have our individual effort to make.

V. 18. He was saying that the fruits of Love come when you have made the final demonstration and have completely renounced self for Soul. He was no longer going to drink the bitter sense of it, only the inspired sense.

Experience has shown us all that as we drink that cup with joy, Love translates the bitterness into a blessing. The laying down of the mortal looks like an awful stile that has to be crossed, and it's "bitter" because someone tells us we have to cross it; but when from within our own consciousness we are convinced that that is the only way our birth comes about, then we think, Oh, how worthwhile, how wonderful! And so it is no longer a cup of bitterness, but becomes

now the inspiration of Love.

If something tells us that our cup is a bitter one, that is simply because we are listening to the carnal mind. Love never knows a bitter cup; Love's cup is one hundred per cent inspiration, and the bitterness is simply our hanging onto the dregs of mortality. We all do it, but we don't have to.

My. 161:16-18 "Mortals must drink sufficiently of the cup of their Lord and Master to unself mortality and to destroy its erroneous claims." Sufficiently to unself mortality, that's all; only a sip may be necessary to start us on the way.

V. 19. That giving of thanks is the gratitude with which the Gospel started, where Zacharias sent his incense of praise back to Principle. Here the thanks seem to be gratitude for Love's great purpose fulfilling itself in man; Jesus was showing his disciples that fulfilling the design of Love renders self-sacrifice no sacrifice, - and that's true for all of us.

The bread here signifies the bread of Truth, which is the body or substance of the ideal man. Through explaining the nature of Truth to them, he enabled them to partake of the compound idea man. Every time we take the bread and discern some quality of Truth in the body of man, we are doing it in remembrance of the "me," - of the divine ideal. That communion is the realization that all men's interests are one in the one divinity.

The things that old theology says about this last supper just don't bear thinking about. Read enough of the Bible Commentaries, and you'll go back to Science and Health and say with all your heart, "Thank God for Christian Science."

V. 20. The new testament. This is the second time the cup is mentioned. At first it was the belief that it is bitter, but here it is "my blood," which Mrs. Eddy defines as "the cup red with loving restitution, redemption, and inspiration,..." (My. 131:10,11). Restitution is restoring, - "He restoreth my soul," and through the second, inspired, sense of cup, the bitterness is gone; and we then realize that it is through that blood, through the beauty and the magnitude of what Jesus did in obliterating the mortal concept, that man has his true manhood restored to him.

The orthodox churches say that the bread and the wine are the very body and blood of Jesus, and the Roman church has the doctrine of transubstantiation, which holds that the physical substance of bread and wine becomes transmuted into the actual body and blood of Jesus at the moment of the Elevation. The other orthodox churches

have the same theory, although they water it down a bit and wouldn't go quite so far. Moreover, all material religions are based on the co-operation of matter and Spirit, which is flatly contradictory to what Christianity tells us. You cannot make matter into Spirit, but in the measure that you dissolve matter, then you have Spirit, and that is quite a different story.

We celebrate the sacrament through reflection. When we embody the divine attributes and so become at one with the divine, we identify ourselves with Jesus' sacrifice and mission. Mess.'Ol. 1: 22-5 "As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: to gain the absolute and supreme certainty that Christianity is now what Christ Jesus taught and demonstrated - health, holiness, immortality. The highest spiritual Christianity in individual lives is indispensable to the acquiring of greater power in the perfected Science of healing all manner of diseases." The highest spiritual Christianity in individual lives is indispensable: that is the sacrament and our communion, and it was his loyalty. Now, because the nature of Christianity is always twofold, he shows how that loyalty deals with betrayal.

The Judas

Vv. 21-23. Of course, Love can never betray its own idea, nor permit it to be betrayed. Sometimes we put our trust in false gods or our affection onto persons and things which don't come up to our expectations, and we think we've been betrayed, but Love knows no betrayal. All the same, Jesus is showing that in human experience it is the sin which one has made one's bosom companion that delivers up the Son of man in us. He who was without sin had to show mortals through the symbol of Judas what it is that betrays the divine ideal.

Let us not think of Judas as a man: he is a symbol, different in each Gospel, of the particular error of sense which would betray the Christ idea. Now, in the Word what is being demonstrated is the power of God, and therefore Judas in Matthew represents a love for material power, because that is what betrays spiritual power for you temporarily. It is the attitude of doing, rather than of "Let there be." Then in the Christ, Mark's Gospel, what is being demonstrated is spirituality itself, as the only factor of existence, and what betrays that spirituality for us for a while is the Judas state - sensuality in one form or another. It is the belief in polarity, real good and real evil. In Christianity what is being demonstrated is man, the compound idea, and what betrays that compound idea for a while is the Judas of self-interest. And in the Science Gospel,

John, what is being demonstrated is the one Principle as the one system, and what would betray that demonstration is personal sense.

So the Judas in you and me represents the different things which at various points in our experience would torpedo our demonstration of the divine man. A torpedo comes under the waterline and we don't see it, but Jesus saw it. Through the penetration of Soul he could detect what was undermining the compound idea, in this case self-interest, which is betrayal instead of loyalty.

V. 24. What a thing to be doing at this point! But you can just see how the height of Jesus' demonstration put an unusual strain upon those disciples, so that all that was personal in them bubbled up to the top, as often happens at a moment of great spiritual unfoldment; all the beast in us comes up, but it does so to pass away.

Vv. 25,26. In Love as Soul the purpose of Christianity is identified as service of the compound idea. The only precedence is to put Principle first, and in that way we can see mankind's needs and supply them.

V. 27. And in John's Gospel he got down and washed their feet to make the lesson plain. This little incident is divine service, - though orthodox Christianity has debased the meaning of the phrase into mere ritualism. The true tone of it is, "Love more and serve better." You take the bread and share in the wonderful elements of the body of man; you drink the cup of loving restitution: that is, through self-immolation you restore in your own consciousness man's unfallen status. And then you have to do something about it, and that is your divine service wherein you become "as he that serveth." Mrs. Eddy says that "the only true ambition is to serve God and to help the race" (Mess. '02. 3:27,28).

Vv. 28-30. The rule of Soul becomes service of the universal idea, recognizing that everyone is self-governed because they reflect the government of God. (See Un. 6:4-9.)

Vv. 31-34. Simon was his first name, his human classification, and it means hearing: it is simply one's ardent human desire to follow the Christ. Jesus saw that although it was very wonderful it couldn't demonstrate loyalty to Love's purpose because of its basis of human impulsiveness. Then he goes on to call him Peter, and in conferring upon him his true rocklike identity, he was giving him loving restitution. He enabled Peter, soon after, to be that rocklike centre for all the disciples.

Just like us, Peter had loyalty to a person; and later they

all gained a loyalty to the Holy Ghost. Perhaps we start out with loyalty to a beautiful system called Christian Science, but that has to be converted into loyalty to an understood Principle within our own consciousness, into a spiritual conviction of the universal Christ idea. That verse 32 is clearer in the Revised Version: "when once thou hast turned again, stablish thy brethren." And Moffatt has, "And you in turn must prove a strength to your brothers." It is a wonderful sense of the conversion of Soul wherein one's love of the spiritual becomes divine reliability. Now, don't let's blame Peter; we all make great claims for Christian Science which we can't possibly substantiate yet simply because life has not so far given us the experiences by which we grow; and in the next few verses Jesus shows them how they can work out this Christ-Principle in life-practice.

Vv. 35-38. It's as if he knew that Peter would deny him simply for lack of those experiences which would equip him and enable him to stand firm; so Jesus said to them all, All right, I can see that, but now you must go and take all those things in human experience which hitherto you have learnt to do without (because you were on the basis of demonstration) and now equip yourselves in such a way that you learn your way out of mortality, and not just jump out of it by saying, God is good and there is no evil. He was saying, Now go and take that sword of the Spirit and work it out, and then you will learn a deeper loyalty, and you will be based upon practice. Love equips man with the means to meet every new experience, and furnishes the opportunities and the means whereby we grow in Christianity. (See S. and H. 238:12-19.)

Misc. 10:9-22 "...He has called His own, armed them, equipped them, and furnished them defenses impregnable. Their God will not let them be lost; and if they fall they shall rise again, stronger than before the stumble. The good cannot lose their God, their help in times of trouble. If they mistake the divine command, they will recover it, countermand their order, retrace their steps,..." and so on. Mrs. Eddy continues with this wonderfully practical statement, "The best lesson of their lives is gained by crossing swords with temptation,..." The disciples had not crossed swords with evil; Jesus had met his temptations and had won through; he was rich in experience, and could see that the disciples needed the same training in being tempted and yet to stand.

So you see Jesus' wisdom in giving them permission to take swords. The learner always requires to cut away anything unlike God, ("here are two swords") - whereas the Master knows that nothing exists except God.

Incidentally, in that verse we see the climax of "the scrip"

story, and if we take it a little out of its context and compare it with the other references to the same subject, we see the order of growth. The early commands are, Make it a matter of demonstration; don't depend upon material provision. Now, when that lesson has been learnt, take what the world offers and employ it in the service of Christianity.

Vv. 39,40. "Pray" - through Soul-sense be awake to know that Love never leads into temptation but always delivers from it. He is saying to them, Pray that you are not tempted into wanting to be a happy mortal. Jesus knew that happiness did not obtain in mortality, so he was willing to let it go; but the disciples at this point did not know that, and so they were wanting to take swords.

The great temptation in Christian Science is to stop at having a nice, healthy human being, but that doesn't go far enough. Scientific Christianity demands the obliteration of the whole mortal concept. Of course, we do it step by step, and we are none of us called upon to do it as Jesus did. We may have to take our time about it, but if we can see that the way he went is the way we want to go, we'll "follow and rejoice."

Vv. 41-43. Look at that example of unselfed loyalty to Love's holy purpose! That angel is represented by, "O, gentle presence." Infinite motherhood always identifies the object of its love, so that the object knows that it is mothered; "Love never loses sight of loveliness. Its halo rests upon its object." In Christianity Love's idea is always in direct communion with its own divine identity.

Jesus' prayers in the garden are given in Matthew and in Mark as three prayers and he comes back between each one and finds the disciples asleep. The prayers there were Life, Truth and Love, and Truth, Life and Love; but here in Luke it is one prayer only, and Mrs. Eddy gives the touch of it when she says, "Make me the image and likeness of divine Love." (See Mess. '02. 6:20-22.)

V. 44. Only Luke records the physical agony in this way. The demand of Christianity is not only that we should obliterate the negative side but that we should also be willing to yield the good in human experience. Translating the decent human is what the world calls agony, but Jesus was willing to go through with it and therefore he lost nothing. He gained true humanhood for himself and for every single individual who has the insight to see what he was doing.

Gethsemane means "oil-press," as Mrs. Eddy discerned when she

said, "Jesus walked with bleeding feet the thorny earth-road, treading 'the winepress alone'" (Un. 58:5,6). Certainly we sometimes find that the oil of Love comes to us as we go through the mill, converting a time of pressure into a gentle benediction.

Vv. 45,46. They didn't mother that divine identity. Their Soul-sense was asleep because they couldn't see the demands of Love. But when Jesus prayed he was mothering his own divine identity, and therefore he ceased to mother his mortal self. (See My. 132:8-15.)

Vv. 47,48. The kiss in human experience is the symbol of affection and sometimes, (though of course not always, and I don't wish to be misunderstood about this,) human affection may be simply our love for an object of sense, for someone who is possibly the projection of our own human idealism. That is looking at it very negatively, I am quite aware, but Jesus is showing that it is the kiss of mortal affection, based on self-love, which is the final act of betrayal. The true kiss is, of course, Love as Soul, where we "kiss the cross and wake to know a world more bright." "The legitimate affection of Soul" is that delight in the oneness of all identities in the one identity, which even in our present experience takes the form of a tender gratitude for what other people are. But the Son of man is betrayed through the Judas kiss because what ties us to mortality is our love for objects of sense.

Vv. 50,51. Isn't it wonderful that only Luke mentions that healing? Christianity has no room for resentment; Love as Soul is "loving restitution."

Vv. 52,53. He knew that it was only by allowing mortality to urge its claims to the utmost that he could then show man's complete supremacy, the dominion of manhood in Christianity. It would have been of no value to mankind if Jesus had called a halt to this story anywhere short of its climax; although, of course, he had the power to do so, and was absolute master of the situation at every single point. I said a lot about the trial and crucifixion last year in John, and I don't want to spend much time repeating it now.

Vv. 54-56. It was womanhood that touched Peter, because he needed to see that he had been mothering his mortal self.

Vv. 57,58. It is always womanhood that first detects dishonesty, as true womanhood conceives the truth about man and can therefore see anything that is off the line. (See S. and H. 533:26-7.)

Vv. 59-62. We saw last year that it was no part of Jesus' demon-

stration that Peter or anybody else should get himself hurt while the Wayshower pioneered the path. It is the gospel of Jesus Christ and not of Peter, and it just wouldn't have been right for Peter to embarrass Jesus' way at this point.

The cock crew for Peter immediately after his betrayal of Jesus, which was intensely bitter for him; yet cock-crow heralds the dawn, and Peter's darkest hour preceded the dawn of a deeper loyalty. He had learnt that human resolve is weakness, and he was now about to make restitution by being the spiritual rock which was his divine identity. Let it be said of us too that our darkest hour so stings our conscience that it precedes our dawn.

Vv. 63-65. The ideal in Christianity is held by Soul in the matrix of Love, where it is unknown to the material world and untouched by malice. All the mockery and misrepresentation, and the tra-ducing by evil minds, just didn't touch him, because the divine identity of Soul, hid in Love, is forever intact and undisturbed.

LOVE as PRINCIPLE

(Chs. 22:66 - 23:56)

Universal motherhood demonstrated on the basis of Principle.

Here we have Jesus before the Jewish Sanhedrin, before Pilate, and before Herod; Jesus led away and crucified and the incident of Simon carrying his cross; and Joseph of Arimathaea takes the body for burial.

The spiritual tone is that the demonstration of universal motherhood rests upon unshakable foundations, and demonstrates the divine Principle as an actual basis. What was happening at this crucifixion was nothing to do with persons; it was the infinite motherhood of Love demonstrating its own impersonal nature, and that was why Jesus went calmly through it all with absolute assurance and dignity.

S. and H. 26:21-23 "Jesus' teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love." The concept of the crucifixion as the innocent suffering for the guilty, which is the orthodox Christian belief, is utter paganism, and is directly contrary to Christianity. The fact is that Jesus was proving the magnitude and omnipotence of Love by showing that whatever he did was based on the nature of Love as a Principle, and not as an emotional God who sacrifices one Son in

order to buy salvation for the rest. Jesus fulfilled his mission by being willing to test the full compass of human woe, so that he could then prove that the Principle he was based upon was Love.

(Ch. 22) Vv. 66-71. If you are not familiar with the metaphysics of this story, you can't do better than to read those places in Mr. Doorly's 1949 Verbatims where he states that we need to get a clear sense that nobody crucified Jesus. He was willing to let the Jesus go in order to demonstrate the Christ, and he called the tune and set the pace; it was his demonstration. He saw that the only way that he could allow Love to demonstrate its holy purpose as a universal Principle was to be impersonal, not to justify himself, nor to resent it, nor to fight against it, but to allow all that hate and mockery to reveal itself to the full - as impotent; and that was the glorification of Love. (See S. and H. 564:3-23.)

Holding Crime in Check

Yesterday I said I would touch on this question of crime which comes so much to our notice to-day, for we all want to know how to help to heal it. Let me say at once that there is no quick answer; these disturbances are inherent in the nature of mortality; and as human experience draws to its close, the viler elements will come up to be dissolved. Even in Jesus' time, where there was the highest instance of spirituality that the world has ever seen, towers fell on people, Pilate slaughtered people in the temple, and all the usual horrible things happened. Did he then have a responsibility for those crimes? Jesus healed all that came to him for healing, and proved Principle individually, but no more. He didn't stop wars, nor stop the carnal mind's claim to be the carnal mind: he simply let it unfold and proved that it was nothing. Mrs. Eddy says that one "must also watch, lest he be overwhelmed by a sense of the odiousness of sin," and that applies whether it is a question of your reading about a crime in the newspaper or reading about Jesus being murdered. There is only one way to avoid feeling how horrible these things are, and that is by taking the whole conception of life back to first principles. The first thing to see is that there is only one factor and that is God, the infinite good, and there is only one lie about that factor and that is animal magnetism, which is never a person. As Truth unfolds itself, the lie is uncovered correspondingly until its utter nothingness appears. The criminal does not make the crime: criminality makes the criminal. The crime makes a criminal just as sin makes the sinner. (See Ret. 67:1-25.) It is foundational in Christian Science that the crime criminalizes itself and it does so through an individual mentality that is not awake. It is a mental aberration, amnesia, a blank moment when criminality takes possession of what is in the normal

way probably quite an ordinary individual, and it simply perverts him for the purposes of evil.

The difference between a vicious murder and an old person dying quietly in bed is only one of degree: it's all one lie, and both aspects are inseparable from mortality's general belief of life and death in matter. Naturally one is not going to be callous about these things, nor reduce all human experience to its lowest possible level. There is always a firmament to discriminate between what is normal and what is not. None the less, all death, hate, crime, and even sickness are the one liar and need to be seen as such; then their death throes can be harmless.

Mrs. Eddy says that those who discern Christian Science will hold crime in check; she doesn't say they'll stop it, or wipe it out, or prevent wars, - merely that they will hold them in check. As you and I conscientiously know God daily, and handle the claims of evil daily, the Truth we entertain isn't ours, it's God's, and it does leaven the whole lump. You may think that doing your mental work doesn't accomplish much, but you can never tell what effect it has. I've had an instance in the practice where I was doing some work about a particular claim for one individual and they didn't receive the healing at that time, but somebody else who hadn't asked for help was healed of that very thing, at the same time, at the other side of the country. What you are entertaining is a universal idea, and it individualizes itself wherever there is receptive thought. So don't let the devil tell you that you are inadequate, and that the little bit of truth you know doesn't seem to do very much about holding crime in check. It does a very great deal more than we guess, and have confidence that that is so. It might have been your work that was the turning-point in the recovery of some hospital patient entirely unknown to you; it might have been your understanding of the sinlessness of man that caused some would-be criminal to have second thoughts. One on God's side is a majority.

Well, it is an enormous question, and don't be dismayed by it. Spiritualization is forcing all aspects of mortality to the surface in order to pass off, and "These disturbances will continue until the end of error." But you and I can "cheerfully await the certainty of ultimate perfection." Let's stand here with Jesus on the winning side, and our world will come through.

CHAPTER 23

Vv. 1-4. That shows that taking a stand on human righteousness does not save a situation.

- Vv. 5-8. The temptation to justify himself in the face of misrepresentation and the perversion of his mission must have been tremendous. Yet one can faintly discern Jesus' deep-rooted sense of Principle which gave him the stability and self-control to let Love's plan be worked out through him.
- Vv. 9-12. Don't argue with the carnal mind, it's a waste of time. It will always produce a fresh lie if you are fool enough to take its arguments at face value. The divine course is to tell it to go to hell, because that is its nature, - and don't you go with it. (See Isaiah 53:7-9; and 54:17.)
- Vv. 13-25. That is the picture of Love as Principle, because it shows that although Pilate had the moral and legal right to preserve Jesus and not to hand him over for crucifixion, he wasn't allowed to do so by the divine purpose. An understanding of the scientific nature of Love can only bring salvation through Principle and not through person, and if Pilate had stepped in and been the saviour of the situation, where would Principle have been in the picture? It would have been Love as Pilate and not Love as Principle. Love's salvation is based on Principle and not on human justice.
- V. 26. As we've gone through the Gospel we've watched Jesus bearing his cross the whole way. He'd carried his responsibility and burden in the heat of the day, he had crossed swords with temptation, he had proved that laying down the mortal is no cross, and he'd done it all willingly, by reflection of the supremacy of Spirit. Simon represents human compassion which comes and takes some of the physical burden off us when the real work has already been done. I feel that he also represents the first acknowledgment Jesus had that the world appreciated his mission. We all help to carry it for the sake of the whole. (See S. and H. 50:26-31.)

Here is the truth about the cross in Christianity. Writing of the four points of the city foursquare, Mrs. Eddy says, "southwards, to the genial tropics, with the Southern Cross in the skies, - the Cross of Calvary, which binds human society into solemn union:" (S. and H. 575:29-32). The cross of Calvary is, largely, accepting our own responsibility for obliterating the concept of man as mortal, and thereby we can begin to bind human society into solemn union in the one divinity. This activity of dealing with self-interest for the sake of the compound idea man has been the great characteristic of this Gospel.

- Vv. 27-31. He is simply saying, Weep rather for the fruitlessness of mortal conceptions and gain conception unconfined. Whatever

is conceived of mortally is, naturally, a mortal concept, and there is nothing to sorrow over when that goes. But be a daughter of Jerusalem and lift up your motherhood into a great love for the divine idea. As Isaiah points out (Isa. 54:1-6) it is often a good thing when your human efforts to produce something have proved barren, for you are then more ready to turn to Christianity.

At this point in the narratives of Matthew and Mark, Jesus was offered a bitter drink, which Luke omits. Instead, he gives this little picture of the women - the bitterness of Miriam or mortal conception which has to be yielded up.

Vv. 32,33. Calvary is the Greek form of the Hebrew Golgotha, meaning a skull or the brow of a hill. Only mortal mind sees something morbid in that.

V. 34. The height of Christianity! - "Father, forgive them: for they know not what they do." That is impersonal Love obliterating impersonal sin. Misc. 124:24-28 "The last act of the tragedy on Calvary rent the veil of matter, and unveiled Love's great legacy to mortals: Love forgiving its enemies. This grand act crowned and still crowns Christianity: it manumits mortals; it translates love;..."

They parted his raiment and cast lots. Christendom has divided up that one compound idea into sects and divided interests and so on, because mortals' material views of all things make their God a person. With one impersonal Truth there's nothing chancy, no pleading, no casting of lots. "If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident" (S. and H. 342:16-18). The incident emphasizes Jesus' firm trust in Love as the Principle.

Vv. 35-37. "...if he be Christ" - the mockery was a complete misapprehension of the Christ-mission. As you know, he was coming down from the cross, by going through with the crucifixion, and then he would show that what is called the cross doesn't touch being. (See Un. 58:5-11.)

V. 38. The three languages there represent the universal, the collective, and the individual, indicating the world-wide nature of his demonstration of Love as Principle.

INTERVAL

Let's not think of this story too much in terms of what happen-

ed to a man called Jesus; that's the wrong way round. Actually, the Gospel is the account of the impact upon mortality of the Christ, which was never crucified nor resurrected. The individuality which we call Jesus represents now, as he represented then, the man who dwells in the matrix of Love, was never born physically, never developed into a more spiritual mortal, never left the mortal through death and never reappeared as a mortal. That is but our human sense of it, and Love's great legacy to mankind is that it shows us these things in terms of human experience, but the great fact itself abides in Love as Principle; it is serene and floats above all this coming and going, for it is built on the rock. A fact in mathematics "comes down" from mathematics and helps you with your little problem and corrects your mistake, and then it goes; but all you are aware of is an everpresent fact. And so it is with Christ Jesus.

Vv. 39-43. The two thieves signify time and space, which would mock the demonstration of omnipresence. Jesus made no answer to the gibes of the past, because he had faithfully fulfilled every step. "To-day shalt thou be with me in paradise" - in to-day, all space is here; paradise is hereness and nowness.

V. 44. The darkness of material sense hid from view the idea of manhood eternally resurrected.

V. 45. "the veil of the temple was rent in the midst." The veil of the flesh is rent and there is no more confined conception; man stands revealed. Jesus' demonstration exposed the whole workings of the claim of animal magnetism.

The significance of the veil is enormous. Do use your Concordances and study that term for a whole period; make these subjects your own. Here, for a start, are some references for the general sense of veil and covering. S. & H. 40:31-7; 596:28-15; 570:26-5; Misc. 165:7-15; Misc. 335:16-20; Misc. 334:28-2; My. 288:2,3.

V. 48. "Father, into thy hands I commend my spirit" - Isn't that the theme of Christianity from first to last? Here, from the standpoint of Love, he sees that everything in his demonstration is a reflection of the divine nature in Principle. We glimpse in that statement that Jesus went through this whole experience with his eyes open.

"And having said thus, he gave up the ghost" - he relinquished that unreal belief called materiality, which is false values and illusory substance. You should compare this story in all the Gospels and note the differences; it gives a clear sense of the Word, the Christ, Christianity and Science.

- Vv. 47-49. Womanhood is always in the picture in Christianity.
- Vv. 50-52. Joseph of Arimathaea was a good man who, like the man with the waterpot, had begun to put on his womanhood. He was big enough to have the moral courage to do the unusual thing and to act in the face of opposition.
- V. 53. "wherein never man before was laid" - Jesus gave the world a new sense of burial. He came into human experience through a virgin womb and he left, as we would say, via a virgin tomb. He brought a new sense of birth and gave a new sense of what we call death and burial. It was an unprecedented thing to convert the tomb from finality into a refuge from malice and a threshold for newness of life. He converted burial from "Corporeality and physical sense put out of sight and hearing; annihilation", into, "Submergence in Spirit; immortality brought to light."
- Vv. 54-56. Where was Jesus during those three days? If we can begin to get the answer to that question, we are beginning to become incorporeal.

Jesus wasn't anywhere: he was here, but "here" to him was omnipresence, not to be measured in terms of time and space. Finite material sense conceives of "here" as three-dimensional, when really it is the fourth. Where, for instance, is a symphony of Beethoven when it is not actually being played? It is here, isn't it? It is certainly not somewhere else, and yet the word "here" is inadequate. Where is health? Where is Truth? Where are we when "absent from the body and present with the Lord"? Let us try to apprehend this divine presence; it is going to give us such a liberated, resurrected sense of body, and will lead to conception unconfined.

So we leave Love as Principle there; omnipresence as the only basis. Jesus' demonstration of the infinite motherhood was based absolutely upon Principle and had nothing to do with persons, and therefore he came through it untouched and triumphant.

LOVE as LIFE

(Ch. 24:1-12)

Divine motherhood demonstrated in individual resurrection.

This is the account of the resurrection morning, where the women found the evidence of newness of Life. It is the tone of, "Love hath shown thee the way of Life!" Love as Life is Jesus'

individual resurrection; Love as Truth is the collective resurrection; and Love as Love, where he opens the Scriptures to them, is universal resurrection.

CHAPTER 24

- V. 1. "they" is the women from Galilee. Conception unconfined leads to newness of Life. Their motherhood could behold his individual resurrection.
- V. 2. I feel that the stone represents a different thing in each Gospel. In the Word, the stone that buries you is simply materiality, material-mindedness; in the Christ, it is duality, - sensuality and spirituality as two things; in Christianity, it is self-interest, obscuring the one compound idea; and in Science, what buries the idea of God is material reckoning. In whatever form this barrier appeared, Jesus' demonstration rolled it away.
- V. 3. In Christianity, body is not localized. They could not find the body because their sense of here was different from his. Our human sense of here is locality, but his sense was, wherever God is. We haven't a word for it, except omnipresence.
- V. 4. This is a heavenly story! Look up the different Gospels and compare what it was that the women first saw in each.

In Matthew there was an angel, his countenance like lightning and his raiment white as snow.

In Mark they saw a young man sitting on the right side, clothed in a long white garment.

In Luke two men stood by them in shining garments.

In John they saw two angels in white, sitting.

So here in Luke we have the two men, the manhood and womanhood of God, Love as Life; manhood resurrected in womanhood. They were in shining garments which gives the tone of reflection.

- V. 5. "Why seek ye the living among the dead?" - Why do you try to embody man in space and time and locality? Why don't we wake up, those angels say, and see Love as Life, Love conceiving the idea of man as unconfined? It was the women they asked, and in Christianity the question always comes back to our own conceptive sense.

- Vv. 6,7. In Christianity, which is the realm of pure metaphysics, there is no meeting-place for ideas and illusions.
- Vv. 8-10. Here we see woman perceiving the advanced idea of God. Whenever your womanhood goes to the sepulchre where it has buried its fondest earthly hope and no longer finds the physical there, it begins in a tiny way to perceive an advanced idea of man. In Love as Life your womanhood conceives man as the higher hope, as a spiritual ideal, as newness of life.
- V. 11. Many a time somebody's womanhood conceives an advanced idea and they tell you about it, and perhaps you haven't enough Christianity to be able to share their motherhood; and so their treasure seems to you "as idle tales." Acceptance is so essential for right relationship in Christianity.
- V. 12. "Who hath received our report?" Who is ready to receive the advanced idea? Peter had now begun to lay off his mortal self, and was accordingly willing to mother the advanced idea.

LOVE as TRUTH
(Ch. 24:13-35)

Divine motherhood reveals the man of all the ages.

The story of the walk to Emmaus tells of how Jesus appeared to two disciples, who did not at first recognize him. It is the tone of universal motherhood demonstrated as collective resurrection.

- V. 13. The two suggest the collective; it was relationship, a give and take.

"to a village called Emmaus." Emmaus means "warm spring." As you remember, they said later, "Did not our heart burn within us?" That is the warm spring, when the exchange of a divine idea brings the Son of man into our mutual experience. "Threescore furlongs" is sixty, signifying man. In Love as Truth the resurrected Saviour appears to us collectively as man.

- V. 14. They talked together. That is the tone of true conversation, when the Christ speaks from heart to heart.
- V. 15. Matthew 18:20 says, "where two or three are gathered together in my name, there am I in the midst of them."
- Vv. 16-19. "he said unto them, What things?" Why should he have

known about them? He wasn't "here" in our sense of here: he was in a different kind of presence which held no consciousness of all the sacrifice and cruelty and so on, and therefore he was a stranger to these things. Concerning a mistake in arithmetic, two times two making four might say, "What five?" Or you can be so filled with the consciousness of God that when you go into the presence of sickness it can be healed while you remain a stranger to the healing.

"And they said unto him, Concerning Jesus of Nazareth, which was a prophet..." That shows where their thought was: he was, as yet, only a prophet to them. Incidentally, Cleopas and this other one who was unnamed were not of the twelve, showing that however much of a chosen disciple you may be, you are not necessarily the one who is going to see the risen Christ on the walk to Emmaus. (See S. and H. 573:3-12.)

Vv. 20,21. "But we trusted that it had been he which should have redeemed Israel:" so he was! The human mind wants Love to fulfil its purpose for man, but it doesn't. Love fulfils all things as man; that is Love as Truth. And so their confined conception couldn't see him.

Vv. 22-27. The things concerning himself! He didn't open to them the Scriptures as he did in the next tone, he expounded unto them only the things concerning himself - the compound idea man.

Why only beginning at Moses? It seems to me that these two were seekers, and they already loved the idea of Mind and of Spirit; they loved to commune together about spiritual ideas, and therefore their thought had already traversed the first and second thousand years of Bible history or human experience, and so they stood at the point of Moses, - the third thousand years. So he began there, where they were. This shows how Christianity is the timeless interpretation of the Scriptures as man, and how divine motherhood reveals the man of all the ages. (See S. and H. 55: 15-22; 358:9-18.)

V. 28. Jesus might have found it unnatural to remain here for forty days between what we call his resurrection and ascension. "he made as though he would have gone further." He wanted to lead them out of Moses and all the prophets, and to take them into the new testament of the risen Christ. He wanted to show them conception unconfined, never born and never dying.

V. 29. He stayed, because Love's translation is always gentle. Love doesn't drag us along faster than we can develop, but leads us out of mortality through collective resurrection.

Vv. 30,31. As the new-old idea is born, the mortal concept vanishes. As the meaning of Life and Love appears through a Christianization of thought and desire, Truth as a man vanishes, and the man of spiritual sense remains as the very substance and activity of all that we know about God; but he vanishes out of the range of material sense.

V. 32. There is the epitome of Love as Truth. Emmanuel, the living Christ, is recognized within our own consciousness as the Scriptures open. "Did not our heart burn within us..?" - one heart, one common, mutual glow of divine cognition. There's the answer to heartburn - to accept this limitless man.

You remember that at the beginning of the Gospel Mary and Elisabeth had both conceived the infant idea of man, and as they talked together, they too were on a walk to Emmaus; and Elisabeth said, "as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb..." There was a case of, "Did not our heart burn within us?" It is the same story, seen first from Principle as an infant Christianity, and now seen from Love as the man of all the ages. When heart speaks gently to heart, - when your heart burns within you with a new conception of man, - it is where you suddenly gather into the focus of consciousness all the many aspects of the one identity; that burning burns out the mortal concept, and you are then alive with the spiritual idea. But it can only happen in the collective: in this Gospel Elisabeth needed Mary and Mary needed Elisabeth, and these two also needed one another, so that the compound idea could unfold to them.

S. and H. 46:5-12 "In the walk to Emmaus, Jesus was known to his friends by the words, which made their hearts burn within them, and by the breaking of bread. The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime. It is revealed to the receptive heart, and is again seen casting out evil and healing the sick." Year by year, since Science and Health was published, mankind has been seeing that the Bible is the story of man. To-day we are beginning to see that Science and Health likewise is the story of man, and as we make this journey "by the way" together, we share our findings with mutual give and take, and there is born an unlimited conception of man, or collective resurrection. (See Misc. 363:30-2.)

Vv. 33-35. He was known to them in the breaking of bread: we recognize the one Christ as we let spiritual sense interpret to us all the details of daily experience.

Then they went at once to share it and to make it universal,

so the tone goes now to Love as Love.

LOVE as LOVE
(Ch. 24:36-53)

Divine motherhood demonstrates Love
universal and triumphant.

Here Jesus reappeared to the eleven; he opened their understanding, that they might understand the Scriptures; and finally the ascension. It's a beautiful tone of all periods united in the divine design, wherein motherhood demonstrates universal resurrection and salvation.

V. 36. Here is the infinite benediction of Love where man is beloved of Love, and moreover he knows that he is the loved of Love because his incorporeal saviour stands in the midst of consciousness.

Vv. 37-40. Mrs. Eddy refers to "Jesus' unchanged physical condition after what seemed to be death..." (S. and H. 46:20-24), but we need to be clear that Jesus' demonstration was of such supremacy that he didn't carry with him any consciousness of having been a mortal who was crucified, went somewhere for three days, and then came back. A scar signifies the memory of an actual event; but the signs on Jesus' body were simply to show mankind that death doesn't destroy the individual nor transform him; they were simply a means of identification. Jesus didn't live in the past, he lived in God; and he was just showing mortals by those scars not that he was holding in memory a material history, but that it was still himself, otherwise the human mind would have thought he was a spirit, and his demonstration over the limitations of corporeal belief would not have been understood.

Vv. 41,42. He was making the situation normal for them; it was he who asked them, in accordance with the requirements of Christianity. It is as if he was inviting them also to be mothers to the idea.

Vv. 43-45. "Then opened he their understanding, that they might understand the scriptures." That statement summarizes all that this tone of Love as Love means. Divine Love bestows upon everyone true motherhood, and opens their understanding so that their own conception, now unconfined, may bring forth eternally new richness, new life, new salvation, - a new man, - individually, collectively and universally. Love as Love sets before us an

open book, the Lamb's book of Life, which reveals the consonance and interrelation of everything in the universe.

Vv. 46,47. "beginning at Jerusalem" - this universal mission of scientific Christianity, he is saying, is to go out among all nations and all people, and it begins from your own home-summit, from where you are now. You start to prove the universal from your own standpoint of the individual.

Vv. 48,49. With all of us, the Christ message must be made our own before it will carry conviction. "tarry ye in the city of Jerusalem" - in home, heaven, until the rich meaning of what we've been hearing together becomes you. Put on your divine motherhood, and let your child develop naturally for the full time before you try to bring it to birth; "tarry ye in Jerusalem until ye be endued with power from on high."

S. and H. 271:1-5 Our familiar basic reference, and see now how it gives us the tone of Life, Truth and Love. "Christ's Christianity is the chain of scientific being reappearing in all ages," - the timelessness of Life; "maintaining its obvious correspondence with the Scriptures" - the Scriptures are the story of man, Truth; "and uniting all periods in the design of God" - the all-encompassing Love. There we have what Jesus was showing them after his resurrection, - Life, Truth and Love filling all space, demonstrating the eternal Principle.

V. 50. Bethany means "house of fruits," and it signifies that the Christ leads us out to the point of demonstration and it says, "There now, you have proved it," and so the symbol can disappear.

Vv. 51-53. The ascension is the symbol of Christianity demonstrating omnipresence, proving the supremacy of Spirit, and liberating man from every confinement. "We live in an age of Love's divine adventure to be All-in-all" (My. 158:9,10).

But Luke doesn't finish there. Christianity doesn't "end" at all, but brings us full circle, as we see from the first chapter of Acts: "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 10,11). That is to say that at the point of Bethany or demonstration, when we gain an ascended sense of man, we learn that we come from God and go to God, and never leave His orbits. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" - and that is Luke's story.

SUMMARY

Now let us conclude by running quickly through this music of Luke, and we'll listen to his symphony in seven movements.

It begins with the seven tones of PRINCIPLE elucidating scientific Christianity, bringing to birth man and demonstrating universal salvation. First, Luke strikes the keynote with the declaration of scientific metaphysics; then follows the promise of the forerunner, wherein spiritualization opens the door to infinite possibilities; next, the process unfolds through the annunciation of the actual saviour, man, and the promise begins to take shape. The fourth stage is where obedience to Principle brings about the demonstration which we call the birth of man. Immediately afterwards it is made plain that this man is not a male, but is the timeless saviour of humanity; then we see that this manhood is that which is about its Father's business; and finally we see the perpetual relationship of this divine activity to its source, and all periods are found united in the design of Love.

Then we come to the second movement, that of MIND, showing Christianity to be of the nature of metaphysics in the parent Mind. It starts by declaring man proof against the temptations of being dependent upon material conditions, for his whole activity is in the realm of idea. Moreover, the substance of idea is no dead letter in a book but is real and living, though it cannot be apprehended nor overthrown materially. Third, the demonstration of this divine idea establishes the rule of Soul by rebuking self and obliterating animal nature. Such proofs then base man upon the ocean of absolutely scientific metaphysics, from which true teaching comes. This outlook next touches the human at all points, and lifts the individual out of the corruption of mortality. Then we see that conscious communion with the parent Mind is man; and finally, because man is the full representation of Mind, sin is forgiven and blotted out.

The third sound-picture is the tone of SOUL, where Luke shows the compound nature of the one identity. It begins with the call to you and me, gathering into the one identity every true characteristic. That demands of us, next, a wholly new garment and inspiration, for mere personal attributes are incompatible with Soul's qualities. Third, this identity confers the fact of enablement, and liberates from all man-made laws of limitation. Then we see our obligations towards each other in this compound idea man, and the Golden Rule appears as the practice of scientific relationship. Fifth, this one generic identity individualizes itself wherever requisite as the resuscitating law of Life, and enables each one to express fatherhood individually. That leads in the

next to a sense of the collective identity, involving a true evaluation of each other, and the fact that manhood and womanhood are balanced in each individual. Lastly, identity is fulfilled as the calm of divine womanhood, and so delivers from the beliefs of female.

Luke then describes through the tones of SPIRIT how the divine nature is demonstrated. We begin to demonstrate the supremacy of Spirit by reflecting the provision of the parent Mind and not taking a scrip for our journey. That leads to such a sense of the quality of Spirit that it becomes substance enough to feed the multitudes. Next, this unselfed reflection provides spiritual apprehension, which "unfolds, transfigures, heals." Fourth, reflecting impersonally this Christ-Principle sets our face to go to Jerusalem, the road to which both proves the spiritual and disproves the mortal. Then reflecting the infinite fatherhood of Life enables us to take up our individual responsibility and to go forth and do the works; next follows the reflecting of the one compound idea, wherein we find that all men's interests are collective interests, and we are prepared to meet the demand of "How readiest thou?" Finally, reflecting motherhood is seen in the compassionate activity of being a Christian.

The fifth movement of Luke's symphony, LIFE, is the demonstration of infinite fatherhood. It begins with the fact that to demonstrate the provision of fatherhood calls for our persistent prayer and conscientious seeking. Next we see that in order to prove Life to be the sole reality of existence requires consistency in thought and practice, and that only a positive spiritualization of life cleanses the house of evil beliefs. Third, living the Life that is God embodies itself as true body, requiring no thought-taking, and liberating man from the belief that life is cumulative or bound by a corporeality. That wider conception leads next to a healing of the pride of personal achievements, and demonstrates the equity of Christianity. Fifth, to live that divine fatherhood demands some sacrifice and cross-bearing, and urges us to count the cost of not doing so. Then that fatherhood demonstrates the wholeness of man, permitting no shortcomings and retrieving every lost detail. And, last, it is seen to be both individual and universal, and so is fulfilled as motherhood and says, "Son, thou art ever with me."

So it moves on to the sixth part, where the tones of TRUTH show that manhood in Christianity is found in utilization. We begin with the point that we are stewards of the compound idea and that manhood is found in the employment of every intelligent faculty of Mind; second, the employment of Spirit means singleness of aim and desire, and through serving one master only, man is

brought into accord with the spirit and ethics of Truth. Next we see how this quickened consciousness is to be employed in the service of the compound idea, for man's sake, even to the healing of one's most leprous beliefs. Fourth, through persistent effort, consciousness is lifted out of person, either good or unworthy, and becomes the unself-conscious employment of the divine. Next, to inherit eternal life means that manhood cannot be stored up, but is the employment of the living qualities of Life. This leads to opening the eyes of the blind and the selfish, and manhood, now a transparency for Truth, is proved in the right usage of all the constituent elements of the compound idea. Finally, through all that right employment, even to rendering unto Caesar, manhood is seen to be that which accepts the purpose of Love.

Luke concludes his masterpiece by showing how divine motherhood is demonstrated universally as conception unconfined. The first tone depicts LOVE wedded to its own spiritual idea, and this demands that we love the idea sufficiently to throw our all into the treasury. Next, the material world begins to pass out of the picture, as Love's universal salvation impels the final spiritualization of all things. Third, we see the absolute loyalty of the Mother-Love towards its own idea, and, conversely, the loyalty of the Christian to Love's great purpose. This leads to the ability to go through even the crucifixion undisturbed while evil is being reduced to nothing, because Love is the unshakable foundation of all demonstration. Then having passed through that experience untouched, divine motherhood impels individual resurrection, "for Love alone is Life." So the chord swells into the warm tones of Emmaus, where motherhood reveals, collectively, the man of all the ages; and finally, as every man's understanding is opened so that he knows even as also he is known, "Christ's music-tone in heaven's hymn" ascends beyond the range of material sense and returns to its divine Principle.

So that is the story of Luke in one week and only a few hours per day! We've scarcely touched the riches of this story, but all the same something has been born this week which is a great deal bigger than any of us know, because it is a divine idea. It calls from us for conception unconfined, so do be a wise mother, take it away quietly and love it, and it will develop and bring forth fruits of its own. "Let these sayings sink down into your ears," and remember that Luke gave us both the tough and the tender, and in adopting that divine manhood and womanhood we shall be big enough to accommodate this wonderful child. We shall bring it forth with absolute naturalness: it will demonstrate itself, and you and I will be that demonstrating.

Here is a line to finish on, from Misc. 206:32-6 "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest" - that's what we've been, - "drink with me the living waters of the spirit of my life-purpose, - to impress humanity with the genuine recognition of practical, operative Christian Science" - practical, operative Christianity. Well, bless you all, and thank you for coming.

Other Publications by the Author

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In the Beginning
The Science of Man

The Two Translations
The Sermon on the Mount
The Gospel of John
The Gospel of Luke
The Gospel of Mark
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