

T H E
G O S P E L O F M A R K

A
VERBATIM REPORT OF
JOHN L. MORGAN'S
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1955

Other Publications by the Author

An Introduction to the Science of the Bible

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
Some Notes on True Vision

THE STRUCTURE OF MARK'S GOSPEL

PRINCIPLE PRESENTS ITS IDEAL, MAN

Principle as Mind	Behold, I send my messenger.	1:1-3	Proclamation.
Principle as Spirit	Baptism.	1:4-10	Purification.
Principle as Soul	Thou art my beloved Son. Wilderness. First disciples called.	1:11-20	Transformat- ion.
Principle as Principle	Teaching with authority. Unclean spirit healed.	1:21-27	Authorization.
Principle as Life	Simon's wife's mother healed.	1:28-31	Individualiz- ation.
Principle as Truth	Many healed including unclean spirits. All the city at the door.	1:32-34	Application.
Principle as Love	"All men seek for thee."	1:35-45	Universal- ization.

LIFE: THE IDEAL EVER AT ONE WITH ITS SOURCE

Li. as M.	Palsy healed (Borne of four).	2:1-12	Sinless indiv- iduality.
as Sp.	Matthew Levi called. New cloth, old garment.	2:13-22	Perpetual individuality.
as So.	Lord of the sabbath. Withered hand healed. Counsel to destroy him.	2:23 - 3:6	Free individ- uality.
as P.	Withdrew to the sea. Unclean spirits cry out. The twelve ordained.	3:7-19	Demonstrable individuality.
as Li.	How can Satan cast out Satan?	3:20-26	Consistent individuality.
as T.	Binding the strong man. Blasphemy against the Holy Ghost.	3:27-30	Radical individuality.
as Lo.	Who is my mother?	3:31-35	Compound individuality.

THE STRUCTURE OF MARK'S GOSPEL

TRUTH: THE IDEAL FULLY REVEALED, AS THE CHRIST CHARACTER

T. as M.	Parable of the sower.	4:1-12	Manhood mental.
as Sp.	Explanation of parable of sower. Parable of seed growing secretly. Parable of the mustard seed.	4:13-34	Manhood spiritual.
as So.	Storm stilled. Man with legion healed. Jairus' daughter raised. Woman with issue healed.	4:35 - 5:43	Manhood incorporeal.
as P.	Prophet not without honour. Twelve sent forth. Take no scrip.	6:1-13	Manhood impersonal.
as Li.	Death of John the Baptist. Feeding of five thousand. Jesus walks on the water.	6:14-52	Manhood exalted.
as T.	Many healed. Touched the garment. Discourse on traditions of men. Defilement out of the mouth. Syrophenician woman. Deaf and dumb man healed. Feeding of four thousand. Seeking a sign. Beware of the leaven of the Pharisees. Blind man healed. "Thou art the Christ."	6:53 - 8:30	Manhood con- sistently whole and sound.
as Lo.	Peter rebuked. "Let him deny himself." "Some shall not taste of death."	8:31 - 9:1	Manhood ful- filled and absolved from mortality.

THE IDEAL ENCOMPASSED IN LOVE

Lo. as M.	The transfiguration.	9:2-13	Man as the image in Love.
as Sp.	Epileptic boy healed.	9:14-29	Man's emanation from Love.
as So.	Jesus foretells his death. Who shall be greatest. Forbid him not. If thine eye offend thee.	9:30-50	Man's com- pound selfhood in Love.

THE STRUCTURE OF MARK'S GOSPEL

Lo. (contd.)

as P.	Moses and divorce. ...as a little child.	10:1-16	Man's wedding to Love.
as Li.	How to inherit eternal life. Jesus foretells his death and resurrection. James' and John's request. Blind Bartimaeus healed.	10:17-52	Man's life earned from Love.
as T.	Jesus rides on the colt. Fig tree cursed. Temple cleansed. Jesus' authority. Wicked husbandmen parable. Render unto Caesar. Question on resurrection.	11:1 - 12:27	Man's manhood fulfilled in Love.
as Lo.	The great commandment. How is Christ David's son? Widow's mites. Signs of the end of the world. Coming of the Son of man. Watch.	12:28 - 13:37	Man's entire loveliness.

THE IDEAL RESOLVING HUMAN NATURE THROUGH THE SCIENCE OF SOUL

So. as M.	Conspiracy to put Jesus to death. Jesus anointed in Bethany.	14:1-9	Identity God-anointed.
as Sp.	Judas goes to the priests. Preparation for the passover.	14:10-16	Identity God-blessed.
as So.	"It is one...that dippeth with me in the dish."	14:17-21	Identity God-sanctified.
as P.	"Take, eat: this is my body."	14:22-26	Identity God-like.
as Li.	Gethsemane. The betrayal.	14:27-46	Identity God-sustained.
as T.	The servant's ear cut off. Young man flees naked. Jesus before the high priest.	14:47-64	Identity God-conscious.
as Lo.	Jesus buffeted Peter's denials.	14:65-72	Identity God-beloved.

THE STRUCTURE OF MARK'S GOSPEL

THE IDEAL APPEARING THROUGH THE SCIENCE OF SPIRIT

Sp. as M.	Jesus before Pilate.	15:1-5	Onliness of divine law.
as Sp.	Pilate releases Barabbas.	15:6-15	Onliness of divine choice.
as So.	Jesus mocked by the soldiers. Simon carries his cross	15:16-23	Onliness of divine self-hood.
as P.	Jesus crucified.	15:24-26	Onliness of divine will.
as Li.	"Save thyself, and come down from the cross."	15:27-32	Onliness of divine method.
as T.	Jesus gives up the ghost. The veil of the temple rent.	15:33-39	Onliness of divine man.
as Lo.	The women and Joseph of Arimathaea bury the body.	15:40-47	Onliness of divine motherhood.

THE IDEAL FULLY MANIFESTED THROUGH THE SCIENCE OF MIND

M. as M.	The stone rolled away.	16:1-4	All-power manifested.
as Sp.	Young man in the sepulchre, sitting on the right side.	16:5	All-substance manifested.
as So.	"he is risen...and goeth... into Galilee."	16:6-8	All-body manifested.
as P.	Jesus appears to Mary	16:9-11	All-Science.
as Li.	" " to the two and eleven.	16:12-14	All-modes & methods manifested.
as T.	"Go ye into all the world." New tongues.	16:15-18	All-calculat-ion manifested.
as Lo.	The ascension. Signs following.	16:19,20	All-presence manifested.

SCIENTIFIC TRANSLATION of IMMORTAL MIND

GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.	Divine synonyms
MAN: God's spiritual idea, individual, perfect, eternal.	Divine image
IDEA: An image in Mind; the immediate object of understanding. - Webster.	Divine reflection

SCIENTIFIC TRANSLATION of MORTAL MIND

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.	Unreality
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Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.	Transitional qualities
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Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.	Reality
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(S. and H. 115,116)

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.
Rud.	Rudimental Divine Science.
No.	No and Yes.
Pan.	Christian Science versus Pantheism.
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.

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TALK ONE

MONDAY, AUGUST 15th 1955

Our Admittance

In our first circular letter concerning this Summer School we said that the subject would be the Gospel of Mark, presenting the Christ as that spiritual impulsion which resolves the apparent dualism in humanity and brings out the fact that man's only nature is divinity. This is a point that many of us have seen and have loved, - that the Christ is that spiritual impulsion which establishes man in the divine identity and so rules out the self-contradictory human selfhood.

As we go through Mark's Gospel this week we shall see this more and more clearly, but before we come to think about the subject itself let's remember why we come to talks of this kind, and try to keep in mind all this week the reason why we're here. Do we come to get something? Do we come to hear something fresh and unfamiliar? Do we come to give something? No, it isn't exactly any of those things. The whole purpose of this sort of work, whether it be our private study or a talk of this type, is to enable each one of us to listen more clearly to the Christ speaking within. All that we are ever really doing even in conversation, is to listen for that Christ voice, speaking from within, welling up from within us, - it's not from outside. The outside agency seems to stimulate it and give it birth, but it's one's own divinity, it's one's own Christ-selfhood speaking, always. So what the Christ is always doing for us is to unfold the nature of God as the nature of man. It is an axiom in Christian Science that if we know what God is, we know what man is, but we can never know what man is if we don't first have some sense of what God is. Hence the Christ unfolds to us the nature of God as the true nature of man. This word "nature" comes again and again in all that Mark tells us.

We're meeting ourselves face to face, not as a stranger, but as an old friend; perhaps we haven't seen him for a while, but it is a life-long friend, someone we know intimately, and it is a recognition of what we have always known ourselves to be. The Christ is introducing us to our own true being; it is saying, Meet yourself, be introduced to yourself, recognize yourself and your own true being.

In connection with "being," it is a happy sign of the times that we are all of us awake to the fact that this subject we love, and which we call the Science of Christian Science, is not a method of overcoming difficulties, not a jack-up, not a momentary inspiration that helps one over a stile, but is an absolute Science of Being. In the same way, what we call the practice of Christian Science isn't so much healing a this or a that, but it is practising the presence of divinity in our own being. One is practising the presence of God. It becomes so much more a matter of being.

Now, in line with that, let's take a reference that clears the ground for what we are going to do.

S. and H. 90:24-27. Mrs. Eddy says, "The admission to one's self that man is God's own likeness sets man free to master the infinite idea." Isn't that what we want to know, how to master the infinite idea? What sets us free to do that? Well, she says, it is the admission to one's self that man is God's own likeness. This acknowledgment admits us to the divine presence. The ability to make that admission when everything around seems to shout the opposite may not be easy, but it is always the fundamental starting-point. "The admission to one's self that man is God's own likeness sets man free to master the infinite idea." And she goes on, "This conviction shuts the door on death, and opens it wide towards immortality." Let us then admit to ourselves that man is God's own likeness; God's own, not man's own, not one's parent's own, not the human own. The only ownership that applies or has any value in Science is God's own, and this sets man free to master the infinite idea. So let us with all our hearts, all through this week, make the admission that we are here because we are meeting ourselves as we truly are, as we have always known ourselves to be at the deepest possible level, and this divine nature is coming to birth in consciousness in a fresh and lovely way.

Now if we'll do that and admit that we are here for that purpose, and if we'll admit that we love the spiritual above all else, then we can be open and receptive to the Christ message and to the transformation it is going to make in us. Anything in the nature of a human objection that may find lodgment in our thought will simply slip away, and will not interfere with the sweet reciprocity of seeking and finding that is taking place. We find, too, on occasions like this that we hear statements that strike home like a sword, and if we're wise we're grateful for them and we take those truths in and pray for them to do their cleansing and reformatory work. There is nothing in man that can make him reject his divine heritage. So then let's resolve that anything which the Christ tells us we'll accept, even if it makes us uncomfortable, that we

will take it home and welcome it and love it and give it free rein to transform human nature within.

I'm reminded of that lovely prayer which perhaps we don't so often use to-day, - the Daily Prayer for the members of the Mother Church, which is found on page 41 of the Manual. "'Thy kingdom come;' let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin;" - a wonderful welcome which, if we'll make that admission with all our hearts, will prove to be true.

Mark's Standpoint

So, to Mark's wonderful Gospel! It is so right that this Gospel should be the shortest of the four, because the whole character of his presentation is crisp, dynamic, and quick and clean as a sword; he wastes no words, but is short and direct and practical and right to the point. As somebody said to me a little while ago, he hits the mark, he makes his mark, and he leaves his mark.

It is helpful to have some idea of the historical background of the story. They say that Mark's Gospel was written in about A.D. 50 and that Mark was the companion of Peter in Rome. When Peter in the very earliest days of Christianity was preaching in Rome, he presented the idea of Christ to the Romans in the way in which they were used to thinking, namely, in terms of what it will do. The Romans were practical people, men of affairs, military conquerors and colonial administrators. Mark stood at Peter's elbow and often heard him preach the Christ and recount the life of Jesus as it had appeared to him; and later, when Peter had gone, the Church persuaded him to write down for posterity the story he had heard so often from Peter. That's why his Gospel is so crisp and practical and clean, and why it spends so little time on teaching. You wouldn't go to a business man and start to give him something airy and abstract and metaphysical. What he wants to know is, What will it do for me if I buy it? How can I use it, how will it increase my business? And so Mark's presentation is telling us what it will do for us if we buy it, - if we accept it. It's packed full of factual incidents, full of practical and helpful detail,

Dr. Scroggie says an interesting thing in his "A Guide to the Gospels." He writes, "Matthew is methodical and massive. Luke is artistic and graceful. John is abstract and profound. And Mark, in contrast to these, is conversational, colloquial, graphic, concise, abrupt, vigorous, forceful, realistic." Isn't that a lovely sense? Mark is on tiptoe all the way. Now that is just

what we would expect. We people have this wonderful privilege of realizing that the four Gospels present the one story of the man Christ Jesus from the four different standpoints which we call the Word, the Christ, Christianity, and Science. Matthew presents his story of the Messiah for the Jews as the king of all they had hoped for; Matthew's Jesus was the fulfilment of the Messianic hope, and his account follows the Word sequence of thought. Mark presents the same story for the Gentile Romans, from the lips of Peter, with the idea of what it will do for us in practice; his interest is the factual message rather than its theoretical background, and so he presents his Messiah, not as king, but as servant. This is the attitude we call the Christ. Luke, of course, presents his picture not just to the Gentiles, but to the whole world, the universal scholarly or spiritualized thought wherever it is. So he depicts his Messiah as man, - a new conception of man, a spiritualized or Christianized conception of man. This represents the Christianity attitude. Finally, John in his Gospel wrote again from an entirely individual standpoint: he wasn't writing for any particular readership, but was recording his story for its own sake, which is always the hall-mark of Science; he presents his Messiah as God's own expression. Now, out of that, let's recollect that Mark presents the Messiah as the servant, he's writing for the Gentiles, and his standpoint is the Christ.

What, Who, How and Why

Let's put that in our modern idiom. We could say that Matthew answers the question, What? Mark answers the question, Who? Luke answers the question, How? And John, in Science, answers the question, Why? Thought in the Word is seeking, and asks, What is God? What is man? What is the story all about? What is the way of Life? and Matthew answers that by unfolding his story through the Word order. Then when we've found out a little about what God is and what man is, the human heart says, Where do I come in this picture? In other words, Who am I? Whose son am I? What or who is my true being, my true sonship, my true identity? All through Mark we get this lovely new Christ sense of who we are. It's a case of, "I have called thee by thy name; thou art mine." It's no longer "Blessed are they," but, "Blessed are ye," - as you remember the Sermon on the Mount has it where the Word changes into the Christ. Next, in Luke, which is Christianity, that who becomes a larger and more delicate thing, it becomes how. When through the Word we've learnt what we are, and through the Christ we identify ourselves with that and learn who we are, then we come to Christianity and through reflection learn how we be who we are. What we are could merely be written down on a piece of paper, and until that becomes how, or life experience, it might have very little real

value. The Word, then, answers what, the Christ answers who, and Christianity answers how; finally, Science, which is divine interpretation, explains all things, and so it answers why.

Human Nature

This lovely question, then, of who: Mark presents our real "who-ness," or whatever it might be; he tells us who is the only Person or our real personality; "who" is our real individuality; who is the only Son, - our sonship or manhood; who is our real Mother, and what is our creative background and real conception; who is our real self and identity; "who" is our real nature; and "who" is our real mentality. One is always struck, when preparing work of this kind, with the enormous number of possibilities and channels that open up in front of one's thought; and one has to resist the temptation to collect everything one has seen and bring it all into one vision, lest we confuse ourselves. It is always possible to take any Gospel in any one of a hundred different ways; I want, this time, to confine myself to one single narrow line of thought so that it will be consistent and easy to understand all the way through, and that line is this aspect of who, man's real nature, the divine Who. That is what we meant in that circular letter by saying that Mark presents the Christ as the spiritual impulsion that resolves the apparent dualism in humanity, and brings out the fact that man's only nature is divinity. That's really the who. The human "who" in us says, The evil that I would not, that I do; and the good that I would, that I do not. We say, Well, you see, that is my nature; or, that's human nature, or the nature of the beast. So in the mortal we start out with the proposition that our "who" or our selfhood is a matter of conflict, that it has an angelic side and a bestial side, that man is half the Son of God and half the daughter of Adam, and the two are perpetually at war. This claim is answered so cleanly and dynamically by the Christ in Mark's Gospel. It isn't the picture at all, although it may look like it. Truly, man is the Son of God, and this Christ fact overturns the mortal illusion of being the son of Adam. Because this overturning process takes place in what we call human consciousness, it seems as though it is our own two halves at war with each other. Actually, the human status is a disappearing point - the disappearing of the illusion under the eternal manifesting of the Christ-fact. Although this exchange seems to take place in us, we are only spectators, not participants. Mark, then, in presenting our real nature, takes away the dualism and conflict and leaves only the divine fact.

Mark shows us not only Principle's Christ, but also the Christ-status, the Christ-character, the Christ-nature, the Christ-temperament, the Christ-spirit, - all those associated ideas which to-

gether depict the true character of man. And in presenting those, Mark opposes and disallows that proposition called human nature. One is often reminded of that wise and lovely provision that we have in human law, where we are required to swear on the Bible that we will tell "the truth, the whole truth, and nothing but the truth." The bare words, "the truth" are not enough to cover the human predicament, and so even human wisdom expands it to make it all-inclusive and to cut out any loopholes. Truth, then, involves not only the truth and the whole truth at that, but in addition it involves nothing but the truth. To frame it like that is being wise as the serpent, isn't it? And that's just what Mark does, he states the divine Truth, he states the whole truth about man's nature, and he states nothing but the truth by disallowing any other proposition. He shows us how to cut it away, how to dissolve it, how to be free of this hideous sense of conflict within.

"Christ" in Mrs. Eddy's Writings

So we know that Mark presents the Christ. What do we know about the Christ in our studies? Mrs. Eddy, of course, summarizes the Christ in many different ways. She says, for instance, "Christ is the ideal Truth," (S. and H. 473) - which is a very absolute definition. Again, she says, "Christ...is the ideal of God" (361). Bringing it down a little more relatively she says, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (332:9-11). There we can discern that message within, which we discussed a little earlier, - "the divine message from God to men speaking to the human consciousness." The Christ, then, is not only the divine ideal, it is also the means by which that ideal itself speaks to the human consciousness. For example, in practical terms, if you are helping someone and are not in a position to convey to them in words what you can see is the truth about that situation, that truth has its own way of finding acceptance in consciousness. If what you have seen represents the Christ ideal, then that ideal is also its own messenger, it voices itself without wires or letters or words, so that suddenly some message will speak in that individual's own consciousness because the Christ is direct, and needs no human intermediary or agency. It is both the divine fact and the means by which that fact operates.

Perhaps the most lovely and all-inclusive reference of Mrs. Eddy's to the Christ is the well-loved statement in the Glossary, - the Bible sense of the Christ, - where she defines it as, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." How many times have we read and repeated that? The divine manifestation of God comma, pause, which comes to the flesh to destroy incarnate error. Can you feel that that is a double

statement? "The divine manifestation of God," is all a top line sense, the ideal; it makes no reckoning of the human problem; as far as the comma it is simply the divine manifestation of God. But the nature of the Christ is that it does take stock of the human proposition, it is practical, it is operative, it doesn't state divine oneness and leave the mortal proposition of twoness unresolved. It comes down from its high level, past the comma, so that it comes to the flesh to destroy incarnate error. Could we say then that the definition shows how divine oneness is not only a fact but is also operative to dissolve mortal dualism? That may sound very metaphysical, but anything that you have ever seen to be true, in mathematics, the right way of making a cake or driving a car, has both its right actual ideal and it also has its operation in terms of how not to do it, how to correct mistakes. The comma stands between.

That comma in the middle of the definition is, as Irene Oppenheim points out, Mrs. Eddy's most important piece of punctuation. We shall see the significance of it again and again in this story of Mark's. It shows us how to let our thought rest in the divine ideal, how to work with Principle, how to be the Son of God, and yet how at the same time to be able to look at the mortal picture and look it away, or see it dissolved. We shan't need to be such battle-axes, getting embroiled in the struggle with mortality. Instead we gain a sense of detachment, because, whatever may seem to be the overturning of the moment, our feet are planted above the comma, and we are not in the medley. The two halves of the definition correspond to the Christ and the Jesus, the Son of God and the Son of man. The Son of God is the divine ideal, whereas the Son of man is the demonstration of that ideal in terms of human experience, liberating man from mortality. Again, the definition is akin to Jesus' great statement, "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). I came forth from the Father, - that's the divine manifestation of God; and am come into the world, - that's the comma, the hinge. Again, I leave the world, and go to the Father, - there is the destroying of incarnate error, for in going to the Father we disprove that belief of separation between God and God's idea.

The Two Scientific Translations

The Christ, then, is both that which comes forth from the Father, and also that which impels the return to the Father. This invites us to think once more about that wonderful passage on pages 115-116, the two scientific translations, the "Scientific Translation of Immortal Mind," and the equally "Scientific Translation of

Mortal Mind." The first is the coming forth from, the second is what follows after the comma, - the returning to the divine by obliterating the supposed obstacle of mortality. (See p. vii)

The first Scientific Translation is stated under three heads, - God, man, and idea. Actually, there are only two categories, God and man, or noumenon and phenomenon; the third item describes the relationship between these two, and defines it as "Divine reflection." Mrs. Eddy begins with "God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind." We call this sequence of the synonyms the Christ order, and it is characterized by the term divine, that is, from God, or of the nature of God. Next, she defines man as "God's spiritual idea, individual, perfect, eternal." The marginal heading is "Divine image." Then the third item quickly makes it clear that this image is a reflex image in the Mind which is God: "Idea: An image in Mind; the immediate object of understanding." The immediate object of God's understanding of Himself. Immediate not only in time but in space and in quality. Immediate really means having no intermediary, having no gap, no fallen man, no separate existence, but God's nature and man's nature one, one in quality, one in substance, one in flow.

All that statement is the equivalent of what lies above the comma; we might now say, Yes alright, I see that is divinely true, I can see it intellectually, but what about this mortal picture which presents itself through the senses? Well, the Christ doesn't tell us not to bother about that, but comes beyond the comma to help us to resolve the picture simply as that which is not, although it may appear to be. And so through the three degrees of the second Translation that picture is dissolved; the physical is analysed as unreality; the moral or mental stage affords a transition of values, until in the third degree the spiritual is seen to be the only reality. In the third degree one has returned to the starting-point, - "Understanding," where man is the "immediate object of (God's) understanding."

What is always such a lovely thing to realize is that this old familiar Word order of the third degree, - wisdom, purity, spiritual understanding, spiritual power, love, health, holiness, - is not the beginning of the story but the end. We are accustomed to regard it as the way of ascending thought, the path of the seeker, which sometimes seems heavy going. And although it does come first in human thought, it is really a secondary thing, - the effect of the Christ-impulsion of the first Translation. The beginning of the story is this Christ translation of God, divine Principle, Life, Truth, Love, Soul, Spirit, Mind, and that divine impulsion, like the hands going round the clock-face, swings forth from the summit, comes down through the bottom of the picture and, by its own divine impetus,

carries on round again to the top. So there is the Christ coming forth from, and through the Jesus, - the working out of the mortal concept, - we get the return to; but the Jesus in you and me, the Son of man in you and me, could never possibly begin to make that journey unless it were for this great kick in the pants which we call the Christ. The divine impetus forces us to become and to be what we really are.

All and Nothing

The first translation presents the divine All, while the second translation shows how that divine All analyses, uncovers and annihilates the supposition that there is something beyond the All. We could say that the first translation presents the divine All, and the second translation presents the nothingness of nothing. Mrs. Eddy says that if we could only understand the meaning of those words all and nothing, we'd have the whole answer. All and nothing. We often find ourselves saying, Oh, it's nothing, it isn't true, it isn't real: we know the nothing, but where is the counterfact, where is our sense of the All that obliterates it? Or sometimes it is the other way round and we say, God is All, or Life is All, and then perhaps we don't see the nothingness of the nothing. So our great task in the Christ is to see that All involves nothing. That's not two things, not even two statements, but is the two halves of the same fact, that Truth is true and that it is not untrue. The All and the nothing is the keynote of this whole Gospel.

No. 35:28-18 "Jesus taught and demonstrated the infinite as one, and not as two. He did not teach that there are two deities, - one infinite and the other finite; for that would be impossible. He knew God as infinite, and therefore as the All-in-all; and we shall know this truth when we awake in the divine likeness." There we see the whole story; do you feel the touch of it? Isn't that the two translations? "He knew God as infinite, and therefore as the All-in-all;" - that's the equivalent of the first Scientific Translation; it's what lies above the comma. Now below the comma we get - "and we shall know this truth when we awake in the divine likeness." Let's have no sense in Science that we've got a hell of a struggle in laying down the mortal concept. We haven't. It's a task, it's something to put off, like a bad dream, but it's not a struggle between two realities. The serpent's whisper is that we don't want to give up the dream of material existence, and it is only that which wants to hold onto unreality that tells us it is a struggle. But if the first fact is true, namely, that we are the Christ nature, that we are God's own likeness, what is there in us that can object to that and force us to pay a terrible price? Humanly, I know, we sometimes tread a stony path, yet it leads up-

wards, and we are wise if we'll not resist each new experience.

Mrs. Eddy goes on, "Jesus' true and conscious being never left heaven for earth. It abode forever above, even while mortals believed it was here." So that's the story, his true and conscious being never left heaven for earth. All and nothing. Yea, yea; and nay, nay. What wisdom Jesus employed when he said, Let your conversation be yea, yea; and nay, nay! He indicated that if we understood what was meant in such statements, no other conversation would be needed. He said that whatsoever is more than these cometh of evil. Our platform is yea to the all-inclusiveness of divinity and nay to the belief that there is something besides All. That's why we are monotheists, and that is why we are able to deal effectively with dualism in any form.

From such a basis the Christ shows us not only how to resolve this problem of opposites in ourselves called human nature, - desiring the right thing and doing the wrong, and all the perversity that plays havoc with us. The Christ nature certainly does resolve that, but it does so through having dissolved that proposition eternally; it was disallowed before we were born. Man is not half beast and half angel, - which was the temptation Jesus faced in the wilderness in Mark. Man is only the beloved Son, and so that dissolves this problem of dualism at source, and allows us to go ahead and resolve the beast in ourselves in relative human experience. We shall find ourselves more able to take charge of the situation. The Christ nature is divinity only, whereas animal nature is evil only, and what we call human nature is half and half; it isn't always fifty-fifty, it may be a sliding scale; we seem to have an eye on both sides of the story, and if our eye isn't single we are seeing two realities and we pay the penalty for it.

Human nature is just a mass of contradictory beliefs, suicidally contradictory tendencies, internal conflicts and struggles, in which the right often has a hard job to triumph. As Mrs. Eddy says, mortal man is a kingdom divided against himself. But when we leave that dream basis and adopt the Christ nature, we see that man's nature is only Christliness, that he is only that which is Principled. Because this is a divine truth, it becomes real to us and forces the other supposition to pass away effortlessly and painlessly, without chemicalization or violent upheaval. It should be painless extraction. If we'll honestly work from above the comma, the rest of the divine translation will carry us with it.

The struggle then becomes not so much a struggle to overcome as a struggle to be. It is like our friend Jacob: when he started wrestling with a man until the breaking of the day, it was the struggle to overcome the Jacob in himself; but halfway through the

night the true issue touched him, and the sinew or strength of his error turned to water. He went on struggling, not now so much to overcome, for he had let that part go and its hollowness had appeared to him, but he struggled to gain the new, true nature, to grasp his own Israel, his real selfhood. That's really the truth about any struggle that any of us go through. So the Christ-fact that Mark brings out so strongly is that each one of us is devoted to the divine idea, that each one of us is Principled, that each one of us loves the spiritual above all else, and that manifests as no inner conflict, no civil war, no internal struggle, no inconsistency within, nothing incongruous in our make-up.

The Plan of Mark

So we turn to the structure of Mark's Gospel. Would you look at your skeleton notes that you have there? (See p.iii) We call it a skeleton because, - according to that film called "Doctor in the House," - the first item of equipment the young medical student has to buy is a skeleton. The first item that any student of divine anatomy needs is a skeleton; he wants a working lay-out, he must go beneath the surface and be shown in half a dozen crisp outlines what the whole big picture is all about. You know how confusing it is to hear somebody talk if they don't first put you in the picture! We are really divine medical students, studying the structure and functioning of man under the Christ who is the great Physician, the great Surgeon, the great healer. Divine anatomy is who and what we are, and physiology is the study of our true processes, activities and functions.

In this structure are laid out briefly the component parts of Mark's Gospel, and by running through all the headings in a moment we shall see the whole clear design of Mark in terms of his text. It is divided up into seven major groups.

Principle presents its ideal, man.

The ideal ever at one with its Source.

The ideal fully revealed, as the Christ-character.

The ideal encompassed in Love.

The ideal resolving human nature through the Science of Soul.

The ideal appearing through the Science of Spirit.

The ideal fully manifested through the Science of Mind.

From your knowledge of the structure of Science you will re-

cognize that those headings correspond to the synonyms in the Christ order, - Principle, Life, Truth, Love, Soul, Spirit, Mind. What do we mean when we say, Oh yes, I know the Christ order - Principle, Life, Truth, Love, Soul, Spirit, Mind? We can rattle these things off, but what do they mean to us? How real are they? How substantial are they? Can we clothe those bare bones with real spiritual sentiment and tangibility?

Let's take a moment to ask ourselves, What does it all mean to me? What does Principle say in the Christ? What do Life, Truth, and Love say? Well, what does Principle say to each of us in the Christ? We could all choose a different word and yet over all those diverse terms there would be one dominant tone, - that there is only one factor ever going on, and that is divinity, Principle itself. All our individual studies would climax in this great point, that the divine Principle is the one and only factor, the one and only will, the one and only doer. Now what is this factor doing? Well, it is unfolding or revealing its own ideal. What is the nature of this ideal? Principle's ideal is Life, Truth and Love, or one Father, one Son, one Mother. So Life in the Christ presents the being of that ideal, and maintains it absolutely at one with its Source. It lives because God lives, showing that Life and the living are absolutely one, - one in quality, one in flow, one in time, one in space, one in everything; through that oneness of Life and the living we find the concept of indivisibility, which becomes individuality. So we say that the ideal is forever at one with its Source.

What do we mean by Truth in the Christ? Well, it gives us the tone of the Christ fact, the Christ ideal itself, the Christ stature. It portrays the nature of man in Christ, the fulness of the stature of the divine man. Then the third member of this trinity, which we call Love, means that the nature of that divine ideal is not embryonic, or abstract, or unfulfilled, but is forever divinely consummated and at the point of fruitfulness. It isn't something that is going to happen, because it is forever at home, its purpose achieved, within the womb of its mother; it is always contained within the infinity of divine Love. The wedding of the ideal to its Principle is forever consummated, is what Love says. Next we come to a pause in thought, and this is where the comma comes. Principle, Life, Truth, Love; then after the comma we say, Alright, that's a lovely, though abstract, idealism. Soul therefore now reduces that vision, brings it down to the relative, translates it and makes it practical. Through Soul we can employ that divine idealism both to gather us into the picture and also to rule out and burn out the supposition that we don't belong to that picture. Soul exchanges at this point our false sense of a separate selfhood for our divine identity as the Son of God in Christ.

Then, having exchanged the concept, Spirit now comes into the picture and brings it to birth. Spirit makes it apparent; as the reality of this true birth appears, so the unreality of the mortal concept disappears. And so through Spirit we get the divinity of man's real nature becoming more and more clear, more real, more substantial; it becomes more and more the only thing in consciousness. Finally, at the end of the sequence we have the word Mind, whose office is to manifest all that exists in the infinitude of Truth. Mind reveals the divine man as the all and the only of existence. Mind manifests the allness of Mind and the nothingness of any mist or mortal mind. It manifests the allness of divinity and the nothingness, - indeed the impossibility, - of mortality.

To summarize: Principle projects its own divine ideal; Life is the being and continuity of that ideal, and Truth is its form and character. Love maintains the ideal at the peak of perfection and achievement. Soul makes this divine idealism practical, and shows how the abstraction always has its correlative. The mortal selfhood is exchanged for the divine. In Spirit we have the new birth through the falling away of material beliefs and values; the real man becomes apparent. Lastly, Mind manifests the all-power of God, and reveals man as the image in Mind.

Principle Presents its Ideal, Man

Let us now run through the text headings that we have here on this skeleton so that we shall have a good pre-view of what the Gospel story is going to tell us. I want to share with you a sense of the sequence and rhythm and swing of this narrative, regardless for a moment of the tones of the synonyms.

Mark starts out with that lovely prophecy, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." Behold, I send my messenger! But the divine impetus doesn't leave it just like that: the Christ not only projects its own message, it also confers on us the ability to accept that message. It is like music played with both hands: one plays the melody and the other the underlying rhythm. Or it could be likened to a conversation where one person speaks and the other person listens. And so Mark starts out with that lovely dual statement that not only does the divine announce its message, but also that which we call the human accepts the message, and in accepting the message we are no longer human but we become what we really are, divine. Can you visualize that? If what we call the human mind really accepts spirituality, it cannot remain the human mind, any more than one could put the ocean into a pint pot. So the divine message comes continually, and the human mind accepts it continually, becoming less human and material as it does so, until at the end of the

story there is no human concept in it.

Do you recollect Mrs. Eddy's first statement in her exegesis of the first day of creation, and her last statement with the last day of creation? She begins the first day, "...Mind presents the idea of God:" And her last statement is, "and thought accepts the divine infinite calculus." Those are the two ends of the circle. Mind presents, - (only here it is Principle as Mind presenting the message, because behind Mind presenting it is the forever impulsion of Principle,) - Mind presents the idea. Now idea may be a bald and abstract thing, which you could write down on a piece of paper, but what thought accepts is not the idea. She says that thought accepts the divine infinite calculus. In other words, thought accepts the way that idea works. If you present a man with an idea that has meant something to you, he won't necessarily accept it in the way that it has appealed to you, but will accept it in a way that will be practical for him. So Mind presents the idea of God, but thought accepts the practical implications of that idea, thought accepts the ability to put that idea to work and to reason with it and to live with it. This, then, is Mark's story of the Christ impelling the Word.

"Behold, I send my messenger" - the divine presents its platform of salvation, and the moment thought accepts that message, it begins to baptize itself in the divine nature; we immerse ourselves in the announcement of divinity. We love to be at one with it, to bathe ourselves in it; so we get the baptism. Then as we come up from our immersion in the nature of Spirit the voice says, Thou art my Son, the beloved One. By baptizing ourselves, by becoming at one with that divine message, we're no longer a stranger or a hireling, but we become the Son, the beloved One. And at once that admission drives us into the wilderness where we come face to face with the proposition that our identity or sonship is half beast and half angel. You'll recollect that at this point Mark presents Jesus as being with the wild beasts, and the angels ministered unto him; he was tempted with the belief that man can partake of both. So that dualism is resolved when the angels come and minister unto him, and immediately he goes forth and starts to gather his first disciples. In other words, when we've really faced up to the proposition that we are constituted half angelic and half animal characteristics, and we say, No, that isn't the truth about man, man is angelic, then we go forth from our wilderness and we start to gather for ourselves the first fruits of what we've just stated; we can put on our Simon and Andrew and James and John - those great and lovely qualities through which our Christ can begin to be externalized.

The moment we have gathered round us the first few Christ characteristics, we are suddenly clothed upon with divine authority, and

so we go forth and can teach and preach and heal with a measure of authority; man is no longer a wanderer out on his own, he is the Son, the beloved One; he's God-gathered, God-endowed, God-ordained; and so one teaches with the authority of the divine One, which is our basis. Then, without looking at the text, what's going to come up? It's perfectly obvious that if we are teaching and living from the basis of the divine One, what that is going to call up (in order to dissolve it) is the belief in the unholy two, - the dualism of human nature. So the unclean spirit rises up here and says, What have we to do with thee? It's the most lovely point that all the way through the Gospel, the moment the divine One is postulated, that unholy two of our dualistic human nature is called to the surface in order to pass away as so much nonsense. So we see the unclean spirit healed.

All right, we say, I can accept that intellectually, but it's an awful business laying down the mortal, it's an awful struggle having to resolve this dualism in myself, I'd almost sooner hang onto the unclean spirit than take up such a task. And so the Mrs. Peter-in-law in us lies down and declares she's had enough and can't cope any more; somebody else can carry the baby. So she lies down and enjoys a fever. But at that very point the Christ comes and takes us by the hand, and enables us to see that man is lifted forever above the struggle; from everlasting to everlasting the battle is the Lord's, and you and I are absolved from the personal burden of trying to make the real come true. And so Peter's wife's mother loses all that sense of struggle and the fever leaves her and she rises up.

That was an individual instance of salvation. Now the message goes ahead and becomes collective so that all may share it. Mark says that they brought many to him, "And all the city was gathered together at the door." Figuratively this is the city of our God, the city of divine calculation. So there now comes to the door of consciousness the ability to reckon man in Science; every man can say, My God, how wonderful! I can calculate man Christianly and scientifically. And there were many healed, including the devils of perverse human nature.

Finally, the last little sub-section in this first chapter is where he retired to a solitary place to pray, and the disciples sought him. When they eventually found him, they exclaimed, All men seek for thee. The universal longing for the Christ is generated by the fact that man is forever included in divine Love, anyway. So of course "all men seek for thee," both in one little incident in history and universally through time and space, because of the fact that from everlasting all men are included in the benediction of Love and nobody has ever been outside the circle. Then in order to

make that statement practical, Jesus heals the leper, illustrating that there's nothing unworthy or ungodly enough to be outside this circle; we all belong, we're in the family, and so that Christlike touch draws in the self-made leper of the human mind and heals it.

Is that obvious? This first chapter is a self-complete microcosm of its own. In a sense it doesn't belong to the Gospel because it could be detached and still keep its own unity and self-completeness, rather like an overture to an opera. It's Principle announcing its plan of salvation; it's Mark presenting Principle's platform. A platform is something that you stand upon and are prepared to go forth from; if we accept that first chapter as a basis of operations, what happens if we go forth from there?

The Ideal Ever at One With its Source

Mark tells us next about the man borne of four let down through the roof before Jesus, who healed him of palsy through dealing with sin. Most of this incident is taken up with Jesus nullifying sin; he was dealing with a false sense of man's origin, or original sin. Now the first chapter has already explained true origin by showing that man is what proceeds from divinity. If we really proceed from divinity and know it, then we can't take time off to believe that we are materially created; no false sense of origin comes into the picture. If we preserve the continuity of the divine source and ourselves then evil can't get its word in edgeways to try to say, I'm a creator, too. It's like some people one knows who talk so much that you can't get a word in edgeways! Well, if we will let the divine message talk so continually with us, then evil can't get its word in edgeways and introduce a false sense of origin.

Next, that new sense of origin gives us a new sense of life and nature and possibilities, and so Matthew is called from sitting at a place where he was dealing in material values and material profit and loss. He was no longer called Levi, but became a new man. A new man appears, a new individuality; a new origin results in a new nature. And the text expands this idea through the parables of the new cloth and new garment, and the new wine and new bottles. In other words, it says to us, When this new sense of origin comes, resist the temptation to take your new vision and put it back into the old circumstance; let your new wine be put into a new bottle, a new conception of things; and let your new piece of cloth not be grafted upon what you were yesterday; but grow and catch up with your new piece of cloth. With new vision and new circumstance, all things become new.

At once Mark illustrates this precept with something practical.

If we live with this new vision, what does it do? Why, it liberates us from all those restrictions of yesterday called the sabbath. It says that the Son of man is lord of the sabbath; he is lord of the belief that his age or nationality or religion can limit him and tie him down. But rather, it says, if we will accept this newness, we are not only free from all those old restrictions, but we are free to stretch forth the right hand of power, free to express spiritual understanding and dominion and control. Nothing from outside can hamper man; your own new vision gives you a new grasp of the nature of the spiritual. Is it clear, this continuity? What is so thrilling about Mark is that the sequence of events is without a hitch, every little statement leads on inevitably to the next one. That's what we mean by the consistency and coherency of man in the Christ.

So Jesus withdrew to the sea, and while he was healing multitudes on the shore, they pressed upon him, and it seems as if the temptation of a sense of human responsibility crept in, or the people were taking it as if he were the healer, and so to avoid that sense of pressure or personal doing, he prepared to push off onto the sea in a small boat. That's really a lovely thing, - let's just run back a moment and pick up the threads. When our false paralysed sense of material origins is healed, and we put on the new man and become Matthew, that confers upon us the freedom of enablement, and dissolves the restriction of "mustn't" and "can't" and so on. It also takes away from us that false restricted sense that person has anything to do with it; it is only Principle doing anything, and so Jesus dissociates himself from human responsibility and feeds them from the elements, from the basic system. The unclean spirits cry out, as they always do at that point of postulating only one Principle. And, still with Principle, he ordains the twelve. When you can really see, as Jesus knew at that point, that the works follow from understanding Principle and not from human achievement or circumstance, you begin to ordain your twelve. Your Christ-divinity covers you with a garment of twelvefold demonstration. Your Christ is onefold but your Jesus is twelvefold, for your Jesus is your fruits of the Christ as demonstrated in human experience.

So the question now comes up, whence is his power? Is he casting out Beelzebub through Beelzebub? Is he using the human mind to deal with the errors of the human mind? Is he dealing with the human will through the human will? Why of course not, comes the answer; How could Satan cast out Satan? If we're really working from a divine basis, Mark is saying, the works can only be absolutely consistent, and the belief that Satan can cast out Satan or that the human mind can deal with the errors of the human mind is inconsistent and would be suicidal. Because there is only the one power, and that one the divine, what you are seeing in terms of

healing and manifestation is the one power dissolving that which is not. It's not Satan casting out Satan.

Next, he says that if you'll see that, you'll be able to bind the strong man; by recognizing that there is only the one power dissolving that which is not, you are lifted above the labour of having to deal with a little error here and a little there. Mark makes it clear that by going to the home of the strong man and disallowing his claim, one is no longer dealing with it in sixpenny packets. Moreover, he says that if we will do that, we shall avoid blaspheming against the Holy Ghost. Now blasphemy against the Holy Ghost amounts in practice to the supposition that a man can spiritualize his thought and do something with it in terms of spiritual power. It's saying that it is something to do with man, whereas the Holy Ghost is the unfolding activity of God, - the development of eternal Life, Truth and Love. In other words, Mark is pointing out that we must know that all that is going on is the power of the divine One dissolving away that which is not; that binds the strong man at source, and it also shows that man is simply the activity of the Holy Ghost. So we deal with the belief that it is anything to do with a human or a man using spiritual power.

Finally this statement of oneness with our Source is covered by the text, Who is my mother? While Jesus was teaching indoors, they came and told him that his mother and brethren stood without and called him. He wouldn't go out; his attitude was, If I'm in and they're out, it is up to them to come in, but you can't pull man out of the divine circle. Who is my mother or my brethren, anyway? Why, it's anyone or any event or circumstance which is working in accord with the divine - that's what I'm related to; but I'm by no means related to anything that would try to stay outside the divine plan.

So through those seven sub-sections, what do we have? We see the ideal at one with its Source, one in origin. Then newness of life follows; next, the freedom that come from this newness of life; then we gain an impersonal sense, and human responsibility goes out. This introduces the consistency of how Life demonstrates life, followed by the binding of the strong man at base by virtue of the fact that divine manhood is simply the activity of the Holy Ghost; and finally, because all men are working from that basis and in that activity, we are all related to each other within the divine economy.

The Ideal Fully Revealed, as the Christ Character

Now the text changes tone radically, and we get another great group of incidents which together show us what is the nature of this

divine man, what is his character and structure, - the stature of man in Christ. It starts with the parable of the sower, through which we learn that man is mental. The parables are always used to jerk thought out of literal reading, to raise thought up from the material habit of reading from matter. Simply to read a parable doesn't tell us any more about God than reading the story of Little Red Ridinghood, but it is the significance and inner meaning of it which leads to illumination. However, to gain the meaning, one has to employ mental activity, so parables are introduced here to show that the first thing in man's divine nature is his mentality: man is a thinker, he has the Mind of Christ and the ability to use it. In a way, man is the Mind of Christ.

This truth is unfolded further through the explanation of the parable. In other words, the fact that man is mental now unfolds as the fact that he is spiritually mental; he can reason with the divine mentality, and it will lead him to logical conclusions. Hence, with the explanation of the parable of the sower we have the parable of the seed growing secretly; this shows that once the seed of Truth is planted and begins to germinate, the matter is virtually out of our hands: it will grow of its own accord, and indeed (through the parable of the mustard seed) it will grow to such proportions that it will afford lodgment for all the uplifted desires of the human heart.

Now what is the connection between these parables and the stilling of the storm? The link lies in this concept of the seed of Truth. First of all the sower sows the seed in man, then that seed germinates in man and is understood. Now the third group of verses shows that this seed brings forth fruit from within itself. The mortal belief is that we can't bring forth fruit from within but that we need our other half, - the male or the female, - to enable us to be fruitful. This is precisely what the Gospel deals with here. Through the storm stilled, the legion healed, Jairus' daughter and the woman with the issue healed, we see that false sense of identity as being half male and half female dealt with radically. The storm, which is "tempest-tossed human concepts advancing and receding," is rebuked and stilled. Then we have the raging male healed, - the man who lived in the tombs; and then the suffering female healed, through Jairus' daughter and the woman with the haemorrhage; it's all one coherent story.

Can you see that the first thing is that Mind sows the seed of Truth in man? Spirit develops that seed so that it germinates and leads him to spiritual understanding; Soul shows him that that seed of Truth within him brings forth from within, brings forth fruit subjectively, effortlessly and painlessly, and without needing something outside, because man's wholeness and completeness is

an established thing. If now we'll go forward and realize that man is self-complete, we shall accept people as they are divinely and not as we think they are.

This is shown negatively through the incident of the prophet not received in his own country. Because they knew him personally, they couldn't accept him divinely, and so he moves out and brushes all that experience aside. Immediately, in sending forth the twelve, he points out that they are not concerned with whether they are personally accepted or personally rejected; they are all resting upon an understood Principle. Therefore take a staff, and be shod with sandals. Don't take a scrip, don't rely upon material provision, but take with you a divine measuring rod, - not man's measure, but the divine measure, - and be shod with such sandals that you are willing to go the whole way of the Christ right from the divine manifestation of God down to the flesh to destroy incarnate error, and don't pause on your journey, go ahead, and be the divine message. And you can do it, this section says, because you are based upon an understood Principle. Personal considerations no longer weigh with you any more.

So he shows next, through the death of John the Baptist, how personal considerations, if they weigh with us in the wrong sense, cause us to lose our joy and to lose our heads. John the Baptist had been denouncing the abuses of life, and it had seemed as if those evils were so much more real to him than the true counterfactuals with which Jesus later healed them; and because he was appalled at the iniquity of evil it bit him. And so Jesus says in effect to the disciples, Well, come away. Let's show mankind that life is not degraded and murderous, but that it is rich and exalting and rewarding; so he feeds the five thousand with the five loaves and the two small fishes. They gather up as a result the twelve baskets full: they gain a wonderful sense not of the desolation of mortality which John the Baptist experienced, but of the infinite fruitfulness of living the Life which is God.

Immediately, as that becomes real to us, we can now walk on that very water which before had been a tempest-tossed human concept. Because he had stilled the storm, - he had rebuked the false concept of the sea, - Jesus had been enabled to feed thought with this exalted sense of life, and so the water of Life now supported his forward footsteps.

So he goes on and comes across to the other side to show just what it is that constitutes this fulfilled divine man. As many as touched the garment of Truth were healed. But he points out that it isn't touching the outside of the thing that heals because what comes from outside can neither cleanse nor defile. Through the

discourse on the traditions of men he says that pot-washing and mere human acts and obligations do not touch being, because they are all on the surface. The defilement, the same as the good, is that which comes from the heart. Are you heart-whole? Are you sound through and through? And this precept is made practical through the story of the Syrophenician woman. She was an absolute outsider to the Jewish thought, yet this woman was the occasion for the statement that even the dogs have their place. Now the dog on the table wouldn't be the right thing, whereas the dog under the table is. Hence it appears that in this great compound idea man, everything has its right place and its proper part to play, for all ideas are equal in quality. Now the moment we have the receptiveness to accept that fact, we are no longer shutting out from "over there" things that we don't want to hear or are afraid of hearing, and so the deaf man in us is healed; and as the deaf man is healed, the man who was dumb can start to voice the things of God, for we can't voice the things of God until we have first heard them. So the deafness is healed first, and then "the string of his tongue was loosed." So it leads on straightway to the feeding of the four thousand, which is different from the other feeding, and reflects what the deaf man has heard and is now voicing. What has the deaf man in us heard? Why, he's heard that if we will accept that God is the sevenfold divine Principle of man, we will get the divine answer that man also is sevenfold and complete. So they feed the four thousand with seven loaves, and they gather up seven baskets of fragments. In other words, it is no longer merely feeding a little hunger with the daily bread, but it is the actual substance of Truth itself, - perfect God and perfect man. Then the Pharisees come and seek a sign, - as if that wasn't enough! Apparently they wanted something spectacular, in the form of matter manifestation. But this, says Jesus, is the leaven of the Pharisees, and he bids the disciples beware of it. The leaven of the Pharisees, like the traditions of men mentioned earlier, is the notion that we can borrow spiritual power for material gain or betterment. By opening their eyes to the subtlety of that misconception of Science, the blind man in them is healed. The dualism of Spirit and matter is transformed as we work from the divinity of man. The moment the blind man in us is healed, our Peter exclaims to the highest visible idea of God, I see! You're not the Jesus any more, I can see now what you really are, Thou art the Christ! And the vision opens.

Now Love comes in, insisting on spiritual perfection. Our acknowledgment of the Christ is true, but Love bids us watch that we don't try to hold onto the material garment in which that Christ first presents itself. You will remember that Peter recognized the Christ; then Jesus taught them that the Son of man has to go, and immediately Peter takes him to task. The human in us would like to have its cake and eat it. But Love points out that if we have

the vision to discern the divine actuality, we don't need to hold onto the lower thing, even if it is a good human concept. Rather, "Let him deny himself," and go ahead, go up into Jerusalem. In doing so we'll lose nothing, - and here is the touch of comfort, - "there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God" already come. In other words, he is saying that if we have the vision to see what the Christ is, and we also have that willingness to let the human concept go, even the good human concept, then we shall see that right at this very moment the kingdom of God is already come with power, and that's all the death there is!

So in that structure we see the seven tones of Truth, all dealing with the nature of man in Christ, the nature and the stature of the divine man.

The Ideal Encompassed in Love

Mark now continues and presents another group of subjects which are all to do with the absolute divinity and untouchability and supremacy of this divine ideal within the Mother Love. It starts with the transfiguration, where we learn that man is the image of Love. It carries forward from Peter's vision, when Jesus showed them that it isn't the outside things that matter, but what is within. That withinness healed our blind man so that we could see the Christ in everybody, and moreover we're prepared to let the mortal concept go; this now gives rise to a transfigured conception of man; we see things in a more figurative and metaphysical way, less solidly material. So the man of yesterday and of to-day, and the man of tomorrow, are all one in the now: we gain a transfigured sense. The Moses, who is our own earnest effort to conform to the divine, and the Elias, who is the spiritual promise of what man is to be, are seen to be both present facts contained in our Jesus as we are at this moment. The transfiguration reveals the one Son of all the ages.

So they come down from the mountain glowing with that vision, and at once there is presented to them its very opposite, namely, the nightmare of believing that man is born of blood, and of the will of the flesh, and of the will of man, and the epileptic boy is healed. As you know, the underlying claim is very often a belief of false generation. So the brightness of our transfigured conception brings about a new birth and a healing.

Now it might seem to the human that this cuts out all our individuality, that it's all too impersonal and abstract. And so the human starts to jockey for place and position, and to be offended at

someone else doing the work when he doesn't belong to the union, and so on. Jesus rebukes all that, and lays it down that to gain the blessedness of the new birth, we must let the mortal concept of things go; but in doing so, we will find our real identity and our real selfhood in serving Love's compound idea. We'll find that we have a niche and a place and a meaning that is quite unique and satisfying, provided we love to serve the compound scheme of things. If thy right hand, or foot, or eye offend thee, he says, cast them off. It is the controlling hand, the ambitious foot, and the roving eye that would rupture the compound idea and deprive us of finding satisfaction in service. So he says it is better to cut off those erring elements than to spoil one's own salvation, for we are all wedded to each other, members one of another.

The next section explains how it is that we are members of one another, and wedded to each other, through the question of Moses and divorce. They come and ask him if it is lawful for a man to put away his wife. Jesus answers by asking, What did Moses command you? That is, what material provision is laid down for the "suffer it to be so now" of mortal marriage? But he makes it clear that this doesn't hold good for man, for the true morale of marriage is that each one of us is divinely wedded to his Principle. Therefore he bids them be as little children in these things, and not be full of the sophisticated adult behaviour which leads to so much trouble in relationships; let us be as little children and accept our place in the family of man.

But still, apparently, they didn't quite accept what Jesus was telling them, and the rich young ruler next comes along and asks how to inherit eternal life. It's as if that man wanted to make a single cash-down payment and buy the whole in one transaction. He thought that if he could do just one thing, even if it were a big thing, he would do it and wouldn't have to bother any more. But eternal life is something that we live. It's not like a fact that you can have, but is only something that you can express. So Jesus gets him to face up to a calamitous proposition, namely, that he should sell all his goods and come in the way and follow him, which was more than he was prepared to do at that point. Jesus then foretells his death and resurrection, which is a way of saying that we don't gain eternal life except by living out of mortality and laying down the mortal concept. This provokes James and John to speak up and ask Jesus for preferential treatment when he shall come into his glory, - You've got the best seats, and we want them. He replies that they just don't understand; life isn't gained as a possession, but is found in expressing the divine, and no special privilege or struggling for position will ever get you one footstep along the way. Then, to show the blindness of the belief that spiritual salvation or eternal life can be bought or given, Barti-

maeus is healed. Bartimaeus was physically blind but spiritually very wide awake: he sat there begging, yet he knew that Jesus was the son of David and was a great deal more than an ordinary prophet. He could see that Jesus had got something dynamic, but it was as if he said, Yes, I can see that you've got something marvellous, yet I can't see it for myself; I'm cut off from that glory by the sackcloth in front of my eyes. Jesus stood still and commanded him to be called, and Bartimaeus got up, threw away his garment, and came to Jesus; and the moment he threw away that old veil, he could see that the way of Life was to live the way; so Jesus restored his sight, "and he followed Jesus in the way," - which is the only method of finding Life.

What is this way in which he followed Jesus? We now come to a closely allied group of seven subjects which tell us what it is: he rides into Jerusalem on the colt, which signifies the fulfilling of the right use of every quality in one's universe. We have the fig tree cursed, showing that the material, although it may promise much fruit, is perpetually barren. The temple is cleansed, showing that corporate human worship, or the body of man, must fulfil its proper function, which is to spiritualize man and is not for material trafficking. He goes on to show that man's authority, whether it be Jesus' authority or John the Baptist's, springs from a divine source and does not reside in persons. He shows through the parable of the wicked husbandmen that if we want the fruit of the garden we must be prepared to pay the rent. The wicked husbandmen thought that they could evade paying the rent by killing the agents of the owner and finally even his son. "Render unto Caesar" comes in next, showing that if we are willing to pay the rent we shall be able not only to fulfil our divine obligations, but our human financial, domestic, and religious obligations also, for they will follow from the first. This point is further emphasized by the incident of the woman who had seven husbands and yet died childless, showing that wedding thought to successive human ideals, instead of to the living God, never bears fruit.

Next, by giving them the great commandment he shows the dynamic truth that underlies this ability to fulfil the right uses of human experience. The scribe asked what is the great commandment (in the singular), but he gives him as answer a double one - Thou shalt love the Lord thy God, and thy neighbour as thyself. It is really one commandment stated in a dual way, - our love for God is measured by our love for man. So the question comes up, How can we fulfil it? Can the human better itself and spiritualize itself until it becomes Godlike? That is, How say the scribes that Christ is David's son? How is the divine, he asks them, the son of a better human concept? He explains that it isn't. Christ is not David's

son, as David himself makes clear. David saw that the Christ is Lord of where he had got to. The divine is not derived from the human, nor is it arrived at by bettering or spiritualizing the material, but by putting our all on the side of Spirit. He bids them look, for example, at the rich men casting their riches into the treasury and the widow throwing in her two mites. The rich men throw in out of their abundance and it hasn't really cost them much; but the widow, who is you and me if we have been faithful so far, throws in everything that she has got; she acknowledges the allness of the spiritual and the nothingness of the material. Then naturally, we come to the signs of the coming of the end of the world, for if we have been a widow to material values, those things to which we are no longer wedded will start to pass out of our experience. It is the coming of the end of a material sense of the world. Halfway through that passage he says, Be not dismayed, for all these things are the beginnings of sorrows. There we might think, the beginnings of sorrows! My goodness, what else is there to come? It reminds me of the man on a very rough passage across the Atlantic: he was leaning over the rail and his friend came and slapped him on the back and said, "Cheer up, old man, the moon'll be up soon!" And he said, "Oh God, has that got to come up too?" Now where it says that all these things are the beginnings of sorrows, the word "sorrows" means "birthpangs." In other words, he is saying that all the turmoil and overturning of material values is simply evidence that the birth of our real selfhood is taking place, wherefore rejoice and don't be miserable over it. As he says in John (16:21), the woman in labour travails, but remembers no more her anguish, for joy that a man is born into the world. But, as the text brings out, the coming of the end of the world involves also the coming of the new sense of the Son of man. Therefore, he said, Watch! Watch, not for the turmoil, - there'll be a measure of it anyhow, though it won't touch you, - but watch rather for the signs of the coming of the Son of man.

Now that was another group of topics complete in itself, and it takes the story as far as the comma, climaxing in the widow who put her all into the divine conception and gained the whole treasury. And so Mark now abruptly alters his standpoint, and leaves Jesus encompassed in the divine ideal. The rest of the story is as clean and as slick as a sword. It is as if Jesus wasn't there any more, as though he remained up here above the comma in the divine ideal and sent his body off to be betrayed and crucified and to resurrect itself, for mankind's sake. But the Jesus that really counts, which is the divine character, no more entered into that betrayal and crucifixion and resurrection than God could. There is now a wonderful sense of detachment from the human picture.

The Ideal Resolving Human Nature
Through the Science of Soul

Look at how the next group begins. The conspiracy to put Jesus to death, on the one hand, and on the other, Jesus anointed in Bethany. "Love never loses sight of loveliness. Its halo rests upon its object" was what we learned in the previous big section, where we saw the ideal encompassed in Love. So Mary anointing his head here was a little human confirmation of that tremendous divine fact. He knew that he perpetually received God's benediction, and therefore on its side the carnal mind could make all its play about betrayal and crucifixion, but somehow it didn't belong to him, he was no longer identified with that sense of man.

So it continues with Judas going to the priests, and the way is opened for all the hate and antagonism and murderousness of evil to spend itself, but Jesus goes his way and makes the preparation for the passover, through the man bearing a pitcher of water. It's as if we have here a translation of the language, as if Jesus were saying, You call it a betrayal, but I call it a pass-over from self to Soul; it's an exchange of concepts.

Now what is it, he asks, that is going on at this betrayal? Who betrays what? And so he illustrates, through the "one that dippeth with me in the dish," that there's only one factor which ever could betray our Christ-ideal, and that is the thing in oneself and not the thing outside. It is that which eats with you. Judas was deliberately chosen as one of the twelve because Jesus had to show mankind that it is the sin one has made one's bosom companion that finally pulls out the plug and sinks the ship. Jesus himself was the one without sin and so could no more betray himself than God could. Hence he carried along this symbol or character called Judas, who represents a different belief in each Gospel; here in Mark it is the lethal belief of holding a conflicting dual nature within ourselves, the theory that man is half beast and half angel; that is our fifth column in the Christ. It is just an illustration in which Jesus had no part, that it is the enemy within and not the one without that betrays. So his attitude was, Never mind, let that go; on the other hand let us take and eat, let us assimilate the Christ-character, let us partake of the primal elements of Truth and Love.

Then when the Gethsemane experience comes it is quickly over, a brief, brave struggle. Mark records the minimum of human agony, and what there is, is largely the opinion of the people who wrote the story, as it was inconceivable to a human beholder that Jesus should suffer no agony. At this point Judas arrives on the scene,

and with him a great multitude with swords and staves.

Then when the betrayal comes Peter rushes to cut off the servant's ear, and Jesus shows up the futility of trying to employ physical methods to deal with a mental proposition. You can't take a material sword to an error of belief. So Mark now introduces the young man who comes and sees what's going on and flees naked, leaving his garment in the hands of the soldiers, showing that the proposition of mortal man is just a naked, bald imposition. There's nothing to cover it any more, because Jesus' life-work had stripped the disguise off it. In another sense, of course, that young man represents Jesus' real selfhood: he left them with the empty shell of material man, and his pure and naked spirituality took itself out of the picture; it was no longer there to be mocked or persecuted or crucified. So when they led him before the High Priest he answered nothing: there was nobody at home. He wasn't there to defend Truth or to justify himself - the ideal looks after its own.

So it is that the buffetings and mockery and Peter's three denials illustrate his constancy and imperturbability. Through the negative we see how Love perpetually cares for its own beloved.

The Ideal Appearing Through the Science of Spirit

The fact that we've adopted the divine standpoint, that we work from the divine ideal, is what really matters, and therefore what passes away as a result, through tribulation or demonstration, will follow naturally, but is no longer important. So now we come to another group showing that this Christ ideal is entirely separate from any material sense of things. Jesus before Pilate shows how the jurisdiction of the world is in Mind and not in Roman law or human justice. He was quite detached; he didn't need the authority of good human law, and indeed it was helpless anyway.

Then Pilate releases Barabbas, illustrating that the perverted human nature will usually choose the flesh instead of the Spirit. Jesus is showing that it doesn't matter whether they choose the Jesus or the Barabbas, as from a material basis either would be wrong. There is only one thing that is real and that is the spiritual, so let them choose the perverse way if they like; it still won't interfere with the demonstration of the supremacy of Spirit.

Next the soldiers mock him. As someone pointed out, at this stage the shadow and the fact are so close together that they are almost the same thing: they mock him with a purple robe and crown him with thorns, - the insignia of royalty, - showing that while in fact Jesus was the divinely royal man, the material lie patters

along behind saying the same thing but in reverse. Jesus was untouched by it; and they put his own garment on him because the mockery and traducing of the world can never take one's garment from one. So he goes out, and Simon carries his cross, for in the Christ that burdened sense of bitter struggle is no longer a real thing to you. If Simon thinks it a real thing, let him carry the cross, but it is no part of your experience.

Then follows the crucifixion and the parting of the garments, wherein Jesus was entirely separate from personal triumph or personal failure, knowing that the way he was going would prove to be the way of triumph.

So they come around and mock him and cry, Save thyself, and come down from the cross. Here Jesus was entirely separate from the temptation to save material life. He knew that life could only be demonstrated not by preserving it materially, but by voluntarily going through the murder and reproducing life untouched by death and the grave. That was really saving himself in a new and profound way.

So he gave up the ghost of the belief in material living and dying, and because it was a voluntary yielding up, it took place so quickly that even the centurion sensed that there was something different about this passing, and said, Truly this man was the Son of God. As Jesus voluntarily relinquished the ghost, - that flimsy veil of believing that man was a material conception, - that act of his rent the veil of material theology which holds that God dwells in the holy of holies while man stands outside. It split that asunder from top to bottom and opened the way for man to enter the divine presence, for he is not a corporeal mortal but the Son of God.

Following this we get a touch of womanhood and motherhood putting a benediction upon that picture, with the women and Joseph of Arimathea coming and taking away the body.

The Ideal Fully Manifested Through the Science of Mind

Now the last chapter is very quick. The human mind says, Well, that's wonderful, but where is our Saviour? Who shall roll us away this sense of a barrier between me here and a risen Christ? Still, we go on up, journeying towards the highest and best as we see it in the human, and as we go, suddenly we see that the stone is rolled away. There isn't a barrier, in fact there never was a barrier, but we've only just begun to recognize it. In that very place we

thought was a sepulchre and an end, new hope arises.

Far from being the end of the story, it is a new beginning, and we gain a bright new vision of man sitting clothed in a long white garment and on the right side.

Then this risen sense of man, who never had a wrong side to him, says to us, You're not looking in the right direction at all: he is risen, he is not here; he goeth before you into Galilee. Galilee means a circle, and it is that eternal round of being where, through the highlights of human experience, we see Emmanuel, God with us. Therefore if we will rise from the mortal sepulchre and go ahead into the Galilee state of thought, there shall we see him.

Who sees him first? It is Mary out of whom he has cast seven devils; in other words, that window-pane which has been most cleansed and polished is the one who most readily becomes a transparency for Truth.

Who sees him next? The two, on their walk; there was active thought - they were walking, going somewhere. The divine manifestation has infinite modes and appearances, and he appeared to them "in another form."

Who sees him last? The eleven, as they sat at meat. These dear old eleven were probably saying, Well, it's finished now; and they weren't doing a thing about it, but sat. Nevertheless, the Christ manifests even to inactive thought, though later rather than sooner.

So our thought has risen to apprehend the divine man in a new way, and the Christ impulsion says to us, Go ye into all the world, - that is, go ahead and make it collective; express it, and so you'll gain it. "And these signs shall follow them that believe," - and he gives them four wonderful promises. We are now divinely empowered, and enjoy the ability to reckon man in Christ.

Finally there is the experience called the ascension, wherein man is Godlike. The disciples go forth, the Lord working with them, and confirming the word with signs following. The full manifestation of Mind endows man with the Christ-power, and leads him forward into Christianity.

INTERVAL

The point that struck us most in preparing this work was the absolute coherency of Mark's story, not only in the logical sequence

of the incidents in the text, which is a joy in itself, but in the simple consistency of his message that the only nature is the divine nature, and because man rejoices in the divine nature, that fact dissolves for him the self-contradictory belief of human nature.

Let us summarize those seven headings again. The seven major tones running right through Mark in the Christ order are, Principle: the divine impulsion, the divine message, Principle presenting its own ideal. Then Life: the impartation or individualization of that message; we might call it the divine flow in which the being of the ideal is at one with its Source. Then under Truth the great tone is the revelation of that ideal, the structure or the stature of man in Christ stands forth fully revealed. With Love we get the sense that this ideal is held in the matrix of Love, its unity with Principle is a consummated wedding and it is forever at the point of fruition. The whole divine idealism rests upon that statement of Principle, Life, Truth, Love; then thought pauses and we get the comma.

Next Soul gives us the office of translation. It is where the divine ideal is reduced or translated to the point where it exchanges the mortal concept for the divine sonship, false identity for real identity, material selfhood for the Christ selfhood; and as it translates the divine outwards, it transforms the human appearance so that it becomes more lovely, more healthy, more normal, more free of limitation.

Through Spirit we get the realization of the spiritual man; Spirit actualizes or makes real the divine conception as the only possibility, and simultaneously the material misconception has to pass away. Mrs. Eddy says that as the reality of Spirit appears in Christian Science the nothingness of matter will be realized. This process of making real is somewhat like a birth because it is the appearing of the new idea and the disappearing of that which clouded it over. Finally through Mind this appearing continues and we have the term manifestation, - a full showing forth. The birth has fully taken place and it is a case of, Behold the man! So Mind presents or manifests the divine in terms of man, and power, and being, and inspiration; it reveals the divine ideal with which we started.

Regarding that comma in the middle of the Christ definition: you may have seen published recently a wonderful book called Trial by Sasswood, by an American woman, Esther Warner. It is an account of an experience in Liberia with her African boy, Comma. Comma loved learning and had been to a Mission School, and because he had different ideas from his fellows and had branded a row of commas down his arm, they tended to mock him about it. "A comma," they

said, "means, 'hang head, think.'" They explained that the comma is like the big round head of a man on his little thin neck, and the more thinks packed into his head the bigger the round bit and the thinner the neck, until eventually it falls right over and all the sense runs out. So they chaffed him about his scholastic education. But it is an excellent point that a comma does mean, Hang head, think! Of course that's reading from the material symbol, but spiritually speaking it is true; in Mrs. Eddy's definition, it does mean pause, wait on God, think, rest your thought there with the divine ideal; then thought goes forward with the Christ and the mortal concept dissolves itself away painlessly and effortlessly, and we're not involved in that passing; we remain above the comma.

The Self Tones

To show you how absolutely consistent this story is, let us take from the skeleton lay-out the tones which we could call the self tones in the same way that we refer to self colours, - that is to say, Principle as Principle, Life as Life, Truth as Truth, and so on. Each one has the stamp of the very essence of Mark's message.

Look at Principle as Principle, for instance: teaching with authority from the divine One showed up the incompatibility of believing at the same time in dualistic human nature; the Holy One disallows the unholy two. That is the consistency of the Christ which disallows inconsistency or incongruity. All the way through, these self tones have this same sense of consistency and no inner contradiction. Life as Life was the question, How can Satan cast out Satan? They had said that by Beelzebub he casts out the prince of the devils. Jesus pointed out that such a notion was absurd and inconsistent. If the devil could cast out the devil it would be a house divided against itself and could not stand. But the consistency of the one Life disallows the belief in mortality, and there is no contradiction about it.

Through Truth as Truth we have the same thing. It is a long section, showing us that it is not the things from outside that defile but what comes forth from within; Also it is the things that come forth from within that make the man, that heal our atrophied faculties, feed our hunger, remove our blindness, and reveal the Christ. So it shows that it would be inconsistent to believe that something from without can disturb that which is within. That which is without can neither help us nor harm us, it can neither make us nor destroy us, give us peace nor rob us of it. The essence of manhood in Truth is that it is "the truth, the whole truth, and nothing but the truth," having no contradiction.

In the Love as Love sections, Jesus is asked what is the great commandment of the law, and he answers that it is to love God supremely, but to make that consistent with human behaviour he adds a second one, - "and thy neighbour as thyself." This relates God and man in the coincidence of the divine and the human. He then shows how consistent this is by pointing out that Christ is not David's son, that is, the spiritual is not an improved material generation, but is something apart, underived, peerless, without human parentage or sanction. The widow perceived this absolute divinity, and threw into it all her living. If we'll cast all our living into that treasury, our gains will be commensurate with what we put in, that is consistent. But to throw in only a measure and not to put our whole selves in, is inconsistent and we reap only a partial reward. So finally he tells them to watch with the divine, to be consistent.

Then again Soul as Soul shows the consistency of the divine character. The Judas within represents the fifth column, the enemy within thy gates, illustrating the fatal inconsistency of believing that within us is an unspiritual element. Judas was the symbol Jesus used to show that if we accept both a divine side to our nature and an enemy within which militates against the divine, that is inconsistent and it would betray one's Christ, for truly the Christ will not allow that there is another side to man's nature.

Spirit as Spirit is where Pilate offered the people the choice of Barabbas or Jesus; should he release to them the material values that Barabbas stood for, or the Son of the spiritual, which is what Jesus stood for? The perversity and wrong-headedness of mortals will always plump for Barabbas. Of course, it had to be that way, for if Pilate had made a mistake and delivered up Jesus to the people and crucified Barabbas, Jesus would have had to find some other way of forcing the carnal mind to its limit in order to prove his supremacy. But here he made the picture betray its own basic error, - the inconsequence of mortal choice which chooses the wrong thing.

And finally Mind as Mind: the stone rolled away shows that although to human sense there might be difficulty in apprehending Mind's presentation of God, although there might be a barrier between man and his Maker, or an intermediary between salvation and me, Mind reveals that there's nothing inconsistent or divided about it; there is no stone, no veil - to infinite everpresent light, all is light. And so the stone is forever rolled away, not just once, but throughout time and eternity.

We could go through all these tones, and indeed you can easily find for yourselves how each sub-tone, right the way through, carries a similar theme. All the Mind tones have the sense of Cause or Origin; all the Spirit ones have the sense of atonement, of making

your at-one-ment with the divine Cause; all the Soul ones have the flavour of divine self-completeness; all the Principle ones are characterized by the divine One; all the Life ones have the tone that man is lifted up above the struggle; the Truth tones are always radical; and the Love ones have the tone of All-in-all.

Now we don't really need anyone to tell us these things; we can come to know them from our own studies. As we learn our spiritual fundamentals and culture the feel of the tones, the text will confirm the underlying spiritual structure. Our sense of the principle should be just like that of the engineer designing a bridge and making the blue-prints. He doesn't actually need to see the finished bridge, or to be told that it carries its load successfully. He says, of course it does, because it is worked out from first principles. Einstein, working in pure mathematics, postulated that space is curved and this would be found by observation to be so. When astronomers later came to him delightedly and confirmed it, he was not in the least impressed, but rather irritated at their need for empirical corroboration. So it is with divine Science; we can to-day get to know the principles and rules of Being so exactly that our texts will yield their treasures naturally, and moreover we shan't be unduly elated at healings but will rather be puzzled if they don't take place quickly.

So we have seen that the seven main sections of Mark follow the Christ sequence of the synonyms, whereas the sub-tones are in what we call the Word order, as is usually the case in the structure of the books of the Bible. This is a beautiful and wonderful thing, because it shows that the divine impulsions confers also upon man the ability to accept that impulsions. In other words, there never was any such thing as a man who wasn't receptive to God. There is nothing in us that can reject or refuse to accept the spiritual message. Man is the acceptance of divinity. He is that which flows from and that which flows to divinity. Hence all these sub-tones represent the human journey impelled by the divine out-flowing; and because it is impelled by the divine it is naturally acceptable and easy for us to follow.

PRINCIPLE

(Chapter 1:1 - 1:45)

Principle presents its ideal, man.

Now let's start on Mark's text. Chapter one contains the entire Principle section. The whole attitude of the chapter is a coming forth from, - divine "from-ness." Moreover this dynamic

Principle impelling its own manifestation is at the same time ensuring a Godlike response in man. There's no question of chance about it: man cannot abrogate his divine sonship or refuse to accept his heritage. This section unfolds the pattern of Principle and the nature of its idea or manifestation. It tells us how to be Principled, how to adopt the divine standpoint. As Mrs. Eddy says (My. 306:18), "Divinity alone solves the problem of humanity,..." Again, we read on S. and H. 259:11-14, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, - perfect God and perfect man, - as the basis of thought and demonstration."

To summarize the seven aspects of Principle as it appears here in Mark: Principle as Mind: the divine impulsion announces its message and prepares the way for thought to accept. Principle as Spirit: the divine impulsion baptizes man in the divine nature. Principle as Soul: the divine impulsion identifies its ideal and enforces transformation. Principle as Principle: the divine impulsion empowers man with the authority of the divine One. Principle as Life: the divine impulsion lifts man above the struggle and confers effortless individuality. Principle as Truth: the divine impulsion effects universal health and healing. Finally, Principle as Love: the divine impulsion includes all in the divine plan.

PRINCIPLE as MIND

(Ch. 1:1-3)

The divine impulsion proclaims the Messiah
and prepares thought to accept the Christ message.

- V. 1. "The beginning of the gospel of Jesus Christ, the Son of God;" How characteristic of Mark is this start of his Gospel! He is not concerned with getting there, has no long genealogies, no lengthy process of schooling thought, but presents the plain fact. The Christ always deals in divine facts, it is dynamic.
- Vv. 2,3. "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." There is Principle as Mind impelling both the message and the acceptance of that message; it projects the divine idea and opens the way for its birth. That messenger at one time in human history was represented by John the Baptist, and at another it might have been the church in which we were brought up, or a scrap of encouragement you've given to a complete stranger - a million different things have prepared

"thy way before thee," before the full Christ recognition can dawn in consciousness.

S. and H. 195:15-18 "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought." There have been many human steps like wise laws and good government, higher standards, or votes for women, or gadgets in the kitchen, which have all lifted mankind higher. Every civilizing impulse the world has ever known has really been the Christ message impelling itself, and transforming the material picture as it does so. That doesn't mean to say that human improvements and the better things we enjoy in life to-day will necessarily go on and lead to spiritual perfection: they won't. The tendency is too often to regard such things as material gains, and so to bury thought more and more in human good and the perfectibility of mortal man. We should look upon them rather as the effect upon human life of the impact of the eternal Christ, causing the material to be less gross and more liberated, until eventually there is no material at all in consciousness. So it is that Mark says, "Prepare ye the way of the Lord," - not prepare ye the way of human betterment, but open thought for the birth of a spiritual idealism, come into line, adopt the divine standpoint, be Principled in thought and in deed.

No. 1:1-6 "To kindle in all minds a common sentiment of regard for the spiritual idea emanating from the infinite, is a most needful work; but this must be done gradually, for Truth is as 'the still, small voice,' which comes to our recognition only as our natures are changed by its silent influence." To kindle in all minds a common sentiment of regard for the spiritual idea, - that is the first prophecy, I send my messenger before thy face, to prepare the way. But she also says that this Truth comes to our recognition only as our natures are changed, and that is like the second prophecy, "make his paths straight." This is Mark's whole story; the divine is changing one's nature, and it is going to do so whether we like it or not, so we might just as well like it! Thus the Gospel opens with the first few soft piping notes of what is going to swell into a tremendous symphony.

The Christ mission and message is to state and prove man's oneness with the Father. This wonderful oneness is his eternal status. There has never been anything else true about any one of us; but that oneness is realized or actualized in practice only as those beliefs of separateness, - separate mind, separate nature, separate being, separate selfhood and so on, - are faced up to and resolved.

The Christ message turns out to be somewhat different from what one had expected it to be. We sometimes think that the Christ is going to tell us about the divinity of man; well, it certainly

is, but not primarily. First and foremost it is telling us about the divinity of God, and as that becomes real and substantial and meaningful to us, it constitutes the divinity of man. The Christ isn't talking about man, it is talking about God. I feel that we often make a fundamental mistake when we say, for example, that man is spiritual. The statement is undoubtedly true, yet the very way we frame it can be misleading. Because we start with the word man the tendency of the human creature is to pop up and say, Oh yes, man, that's me, where do I come in? And so we get interested on the false basis of a wrong kind of man. If, rather, we reverse the statement, and instead of saying man is spiritual, we say, The spiritual is man; the spiritual, through all ages, whether it appears in terms of man or music or mathematics or civilization, that is man, then we are gaining a liberated, impersonal, universal sense of what we really are. Thought is expanded and gains a new conception of body and structure and power that does not immediately appear from saying that man is spiritual.

PRINCIPLE as SPIRIT

(Ch. 1:4-10)

The divine impulsion baptizes man
in the divine nature.

V. 4. "John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins." He preached in the wilderness, showing that thought begins to hear the voice of the forerunner when material values prove barren and profitless. The Greek word translated "repentance" can loosely be said to mean "to think again;" yet it has a much richer meaning as "a change in our principle of action." In other words it involves a complete re-orientation; it makes one ask, Why am I a Christian Scientist? Why do I study the Bible? Why do I like to be kind or happy or fit? It invites, - indeed, it demands, - us to investigate our motive; to ask, What's my basis of operation? What's my line? So we find a change of base, a change of heart, a new principle of action.

Vv. 5-7. "And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." The divine impulsion impels

a spiritualization of thought and method. John represents that admirable and essential discipline of the Word, without which the Christ does not come to any of us direct; yet we see here something of John's character, and the reason for his early decease. He saw that the Christ standpoint was infinitely higher than his, yet he wouldn't adopt it, rather as one might admire a beautiful garment and refuse to put it on.

- V. 8. "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost." Both Matthew and Luke add, "and with fire;" Mark doesn't mention this, for if in the Christ Gospel we will accept the baptism of the Holy Ghost, we shall not need to go through the fire. The fire comes only if we will not let that Holy Ghost purge us of what is not divine. It's a sort of cauterizing of what is unreal, yet the burning-out process doesn't belong to the Christ but is the effect of human reluctance or resistance.

The word there translated "Holy Ghost" doesn't mean the Holy Ghost, but "power from on high." In other words we gain another altitude, a new outlook, through this baptism of Principle as Spirit; it shows, too, that in the Christ all is qualitative and generic, and not quantitative.

- V. 9. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Jesus started from Galilee and returned to Galilee because he was always on the circle, moving in God's orbits. Jesus' baptism by John was such a lovely sense of concession, of not violently breaking all that was normal and humanly good at that point but of saying, Suffer it to be so now; if that's your highest sense of purity and of spiritualization, I'll conform to it for your sake, for I am come not to destroy but to fulfil. Spirit is always gentle, although it leads irresistibly upward.

S. and H. 333:23-27 "Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love." The sense of baptizing man in the divine nature dominates this whole tone. Could we imagine anything more worthwhile or desirable than so to accept the message of Mind that we bathe ourselves in it, immerse ourselves in it? Where we really welcome it and say, Not my feet only, but my whole body. Mrs. Eddy goes on, "The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God." That baptism represents an atonement, and is a symbolical way of saying that man is inseparable from Spirit.

- V. 10. "And straightway coming up out of the water, he saw the

heavens opened, and the Spirit like a dove descending upon him:" Straightway! Mark continually uses "straightway" and "immediately," because his Gospel presents man as "the immediate object of (God's) understanding." Everything about him is crisp and quick, with no time-lag, no division of time or space. Coming up out of the water! It is good to bathe oneself in the conviction that man is that which is spiritual, but it is also good to come up out of that water and not to wallow in it and feel good about it for too long, but to come up and say, Now what does that demand of me, what comes next? I'm willing.

As he came up out of the water, John saw the heavens opened. You remember that at the end of the Gospel, the veil of the temple was rent, and the holy of holies, which is man's real home, was open for all to see and to apprehend. It is the same story here at the beginning; in the Greek, "opened" and "rent" are the same word. At this stage, this is true uncovering, true unfolding. "And the Spirit like a dove descending upon him:" when we first met the dove in the Noah story, Noah sent the dove out while the floods still covered the earth, and as the dove found no rest for the sole of her foot Noah had to take her in again. The dove, then, is the symbol of that which is so spiritual that it has no resting-place in the material, and has nothing in common with the flood of material conceptions. Further, the dove as a symbol is as unlike a wild beast as could be, - the wild beast being the next creature we read about.

Let's consider for a moment this sense of purity which the baptism unfolds to us. Purity means infinitely more than not being impure. Our human sense of it, like our human sense of honesty, is very much a moral affair, and is largely a matter of not being impure or dishonest, - merely abstaining from them. As Mrs. Eddy points out, human purity and impurity are much the same thing as they are both built upon the same conception, whereas the purity of Spirit isn't opposed to something else, but is simply the absolute onliness of spiritual being which has no knowledge of anything unlike Spirit, which disallows anything unspiritual, and which never had an opposite or an alternative. This leads us to discern a distinction between the tones of Spirit in the Word and Spirit in the Christ. In the Word, Spirit has a sense of separating, where our advancing thought has to learn to choose or to separate or to discern between one course and another, between the spiritual and the material. But in the Christ, Spirit has quite a different sense altogether. There its great tone is that of development in the sense of unfoldment, where God's innate spirituality and divinity unfolds and reveals itself more and more clearly as the only possible reality of man's nature.

rather was it their subjugation, and the pure heart that sees God." "No advancing modes of human mind" indicates that our baptism is not in spiritualizing a human mind, but the subjugation of the human mind and all it stands for through total immersion in Spirit.

PRINCIPLE as SOUL

(Ch. 1:11-20)

The divine impulsion transforms our nature, exchanging animal characteristics for Christ qualities.

What have we seen so far? First of all, under Principle as Mind, the divine impulsion introduces the Christ message and prepares the way for thought to accept it. Then under Spirit, through our baptism in the substance of Spirit man finds a new birth, a new principle of action. And now, under Soul, this new principle of action is applied, and transforms our human sense of man's nature, exchanging animal characteristics for Christ qualities. Qualities is a wonderful word: ideas come to life through qualities, and it is through qualities that we learn to live and to externalize and actualize those things that we learn about God theoretically. Without qualities man is just a hunk, for they clothe him, and give warmth and feeling and livingness and meaning to our being and our consciousness.

V. 11. "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." This is more truly rendered in E.V. Rieu's translation, "Thou art My Son, the Beloved One. In thee I rejoice." The title of Beloved One serves to identify man with the divine One; that tremendous conception called One runs all through this Gospel.

Isaiah says, (43:1), "I have called thee by thy name; thou art mine." What has happened is that we have now changed ownership. Through the baptism and repentance, which is a new principle of action or reorientation of thought and motive, we change ownership; we relinquish the sense that we own ourselves or anyone else, - "thou art mine," and man is God's own beloved. I don't know anything that takes the fear out of life more radically than this concept of ownership. The things that we are afraid for are my life, my future, my income, my home, my loved one and so on, but the moment we can see that man has no ownership, but my life is God's Life, and my happiness is the divine harmony, and my income is the divine incoming, and my home is the presence of infinite Love, we don't fear for them any more.

V. 12. "And immediately the spirit driveth him into the wilderness." Again, there's that word, "immediately;" it, or a synonym for it, come thirty or forty times in this Gospel, because the Christ is perpetual newness and instantaneity.

The spirit driveth him! What a sense of impulsion, - of how man is jet-propelled along the divine way! We can't avoid being brought face to face with the fundamental beliefs of mortality, although not necessarily through a negative experience. Very often it can be through the sunshine and not through the storm, but inevitably we do have to face and resolve the basic lies just as a mathematician has to be able to solve every type of problem. So the metaphysician, as he comes forth from Principle and immerses himself willingly in God's nature and receives the divine name and identity, is now enabled to see that the really fundamental thing about his identity is that he is not a mixture of beast and angel in perpetual internal conflict, but that he is simply divinity.

So the spirit driveth him into the wilderness. Matthew puts it more gently in conformity with the Word sense of things: he says that he "was led up of the spirit into the wilderness." That's what we would expect, for his attitude is, "Shepherd, show me how to go." In Luke it says, "Jesus being full of the Holy Ghost...was led by the Spirit into the wilderness." The characteristic of Christianity is that man is full of the Holy Ghost, that he does reflect the glory of the spiritual. But here in Mark it is that impulse which drives him.

V. 13. "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." Notice that in this Gospel it does not say forty days and forty nights. If we are at work in the Christ, we don't have to have the night experience. Mark does not give a long account of the temptation, such as we find in Matthew and Luke at this point. The only temptation here in the Christ is the invitation to believe that man's nature is both beast and angel. Isn't that what we are each of us faced with morning, noon and night - that one minute we are spiritually inclined and the next we are attracted by that which is not spiritual? The claim is that one minute we are the beast, and then sometimes the angel; certainly one could not be both simultaneously. But the Christ, thank heaven, gives us that wonderful conviction that the angel is first, last and always, and the beast is nowhere and nothing. This is Principle's platform, establishing the rule of Soul. Only a dozen verses from the start of this Gospel it presents this basic postulate that man is not both beast and angel.

"And was with the wild beasts: and the angels ministered

unto him." A wonderful and most characteristic verse. Although you may be in the middle of the wild beasts of fear or hate or discord, yet the angels minister unto you. Although it looks like a wild beast, the Christ translates it so that it becomes an angel entertained unawares. This is a wonderful point and the very essence of how the Christ deals with things. (See S. and H. 574:6-30)

Do you remember Daniel in the lion's den? It says that he wasn't touched by the lions because, as he told Darius, "My God hath sent his angel, and hath shut the lions' mouths." The fact of the matter was that Daniel wasn't touched by the physical lions because he had already himself been a true lion, and so the false lion had nothing on him. If he had been just a Daniel, and the lion had been a lion, he might have had quite a time, but all through the first chapters of that Book Daniel had been a shining example of moral courage, which is the lion of the tribe of Judah (S. and H. 514:10).

Now that's the way the Christ deals with animality, or with any wrong characteristic, - by translation. It takes up the thing that we were afraid of, translates it in front of our very eyes, and shows it in its true colours. That thing we had thought was a wild beast was really the quality of tremendous courage which we need if we are going to lead the Christ life. The trait we had thought was animality or aggressiveness or belligerence, the Christ translates and shows to be courage and purposefulness and guts; we had seen it through a glass, darkly, but now all is transformed. The wild beasts are simply the rough aspects of those qualities we need for being man. Ferocity may be the lowest sense of courage. In the sixth day of creation Mrs. Eddy shows very clearly how the concept of the beast, the cattle and the creeping thing undergoes progressive changes until it is no longer a physical concept, it is a mental or moral concept, and how even that is further translated until it is seen as it really is, a spiritual value.

So it is that at once after this wilderness experience he says to four great characters, Come after me, I can use you. When a strong human characteristic is transformed, it is seen in its real light, as a Christ-quality. An individual may have many forceful attributes that are not very noble, but if he has the initiative and the honesty to express those qualities freely, the Christ can always use them and convert them to the purposes of good. It's when the individual has got nothing and is lukewarm like the Laodiceans that he gets spewed out of the mouth. What is so wonderful here, then, is that Principle as Soul doesn't destroy anything but redeems and translates and converts and exchanges. All the time we get this divine impulsion enforcing transformation.

Vv. 14,15. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." John began his mission with "repent," and it is rather surprising to find that Jesus begins his likewise; when he sends out the twelve they, too, begin their mission with the same word. Therefore it exalts that thing called repentance and shows us that it is not simply a moral improvement or being sorry, but is a completely new change of base and motive.

Vv. 16,17. "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." The Christ call always utilizes our human experience. It's not like the army where perhaps you've been an artist all your life, they make you a butcher; there are no square pegs in round holes, for the Christ is always appropriate, always consistent; it will take up and utilize in a diviner way the things to which you've already given thought and love.

Can you see here that we get the distinction between the false beasts and the true? Jesus had just faced and rejected the physically animal qualities; they are no part of the real man. So now, at once, we see the gathering of his true characteristics, or Christ-qualities which are the real animals. The moment the divine voice says, Thou art my Son, the Beloved One, that bestowal of sonship also confers upon us all the concomitants, all the qualities that go with being the Son. Moreover these constituent elements come forth from within; we don't acquire them from outside. Simon and Andrew were casting a net. It seems as though they were trying to gather those qualities from outside, on the basis that they hadn't already got them. But in Principle as Soul this necessity of gathering is transformed by the realization of the seed within itself, where our own Christ-qualities are there in abundance within, and if we will give them expression, - just as Jesus had already given expression to his courage and steadfastness in the wilderness, - that gathers into our experience everything that we need to do the Father's work.

Vv. 18-20. "And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." Old Zebedee must have been pretty sore, I should think! What we get here is a change of fathers. They no longer work for the old man; in fact, they put off the old man and put on a new sense of the Christ man.

They left Zebedee with the hired servants: the Gospels frequently distinguish between the son and the servant; the servant works for wages, whereas the son enjoys the possession by inheritance. So they ceased working for wages and started working for Principle. They put off that old man of traditions and human background and mental causes, and started to work out afresh from Principle as the only Father and the only Cause.

Zebedee means "giving" - that's the wage packet every Friday night. Mortal mind gives you a little bit and it gives you another little bit but it always keeps you on a string, and there is all the difference in the world between giving and life. For example, in John's Gospel, when Jesus sat down by the well of Samaria, the woman there thought that he wanted a drink, but said that he could not get one without a bucket. In other words, the human mind says about the well of Life that it's there alright, but you can only have it in a bucketful or a cupful; and it gives it to you in small doses. But Jesus overturned that limited conception with, "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but (it) shall be in him a well of water springing up into everlasting life."

And so Zebedee here is that same sense of quantitative and not qualitative life; under the divine impulsion of Principle, Soul transforms the whole picture, and the hired servants were all left behind. Man is identified as "the beloved One."

PRINCIPLE as PRINCIPLE

(Ch. 1:21-27)

The divine impulsion gives man
the authority of the divine One.

Vv. 21,22. "And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes." At once we can see that teaching and authority now introduce the tone of Principle. Because man is God-named and God-gathered and God-constituted, it follows that he is divinely authorized and empowered.

Vv. 23-27. "And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy

us? I know thee who thou art, the Holy One of God. And Jesus rebuked him saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him."

Here we have the outcome of what we have just seen in the previous section: because man is the Son, the Beloved One, he is lord of the belief in dualism, and can deal with it practically. Man rests upon the basis of the divine One, and because his Principle is forever demonstrating itself, this at once shows up the hypocrisy of believing that his basis is the unholy two, - which is the unclean spirit. Jesus had resolved for himself the beast and angel complex; now he meets it for his neighbour. You see, it's a man with an unclean spirit and he cried out - all in the singular - Let us alone, what have we to do with thee! Ridiculous, isn't it? How can one cry out, Let us alone? That's the inconsistency of the belief in the unholy two, the two men within us. Of course there aren't two, but this is the serpent's whisper, and it is here provoked into coming to the surface to be healed by virtue of Jesus' having ruled it out of himself. He taught them as one that had authority, and so revealed as untenable the favourite belief of mortals.

S. and H. 252:7,8 "When false human beliefs learn even a little of their own falsity, they begin to disappear." This is what is happening here. The Christ dynamic impulsion is always at work in us, through us and around us, always spiritualizing our basis, overturning and regenerating. Its effect may be gentle and hardly noticeable, and at other times, as with this healing, the situation may boil up quickly. It never need be violent, however; the dirt doesn't belong to the shirt; and as we throw our weight onto the side of Spirit, the cleansing process takes place quietly and harmoniously. Considering the mass of beliefs that slip away, it is really very lovely that we have as little disturbance as we do.

Now we must stop there for to-day, and let us rest our thought in the conviction that man is God's own beloved, and that nothing antagonistic to the divine has any place in us or in our make-up.

TALK TWO - TUESDAY, AUGUST 16th.

Let us always bear in mind that this Gospel message, the Christ message, is not something that comes to us from outside, but is what wells up from within; and because it's within, we are already familiar with it. It's our old friend; it is what we are and what we were before the world began; it is our same old Christ identity clothing itself in a different garb. But it is nothing divergent from what we've heard before. It is what we know at our deepest level, and therefore it is acceptable to us, we can love it and welcome it, and whatever work it is going to do within us, can be done quietly and effortlessly and sweetly.

The Christ Sequence

Let's recall, too, that the Christ pattern, as it comes to us symbolized by the synonyms Principle, Life, Truth, Love, Soul, Spirit, Mind, is one coherent whole; it's not seven natures, or seven Christs, it is the oneness of divine Being unfolding itself as the oneness of man; God is One and indivisible, and so is man. We saw yesterday that if we were to take a single word to epitomize each of the seven great sections of the story, we would have impulsion, individualization, revelation, consummation, translation, realization, and manifestation. The impulsion of Principle; the individualization of Life, - because in Life the impulsion of divinity individualizes itself as the divine Life, as your life, as my life, as Christ Jesus' life, as the only Life infinitely individualized and inseparable from the impulsion behind it. The Truth tone is fundamentally the revelation of Truth, in that it represents God's ideal of Himself fully revealed, fully explained, the stature of Christ, and the stature of man in Christ standing foursquare, made evident and available for all. It's the divine expression, the divine idealization; perhaps the term, the divine revelation, includes all those aspects. Under Love we would take that word consummation, indicating that Principle's ideal is consummated, wedded to its Principle, complete and entire in itself, infinitely fruitful, and its mission forever accomplished, for it is contained within the infinite matrix of Love.

All that is, as it were, above the comma. Is Mrs. Eddy's comma perfectly plain? It is that halfway point where, having accepted that Principle, Life, Truth and Love is the ideal truth

about us, it must now overflow so that it is also humanly true about us otherwise we have two truths and two universes, one antagonistic to the other. But, thank God, the Christ is the divine manifestation of God, which comes to the flesh to destroy incarnate error and to resolve the apparent dualism. So after the point of the comma, the impulsion reduces the divine idealism and brings it down, so that that ideal translates itself - and there's our word - translation. Soul translates from the absolute into the relative, from the divine into the so-called human. It translates itself from what we did not understand into what we do understand, from the infinite unseen into the seen. It's forever reducing and applying and making applicable and bringing to us, forcefully and cogently, the divine identity. But as it does that something happens, for if one were to try to plaster holiness upon unholiness it would peel off, and so as this divine translation bestows upon us our only true identity, simultaneously our old false sense of identity slips away. Soul not only translates the divine selfhood, but it also transforms what we call our human selfhood so that we no longer think of it as our human selfhood any more, but as our own divinity. Next, this office of Soul has to come to birth, it has to be made real, or be realized; it has to become to us the all and the only of our being else we are still left with a sense of conflict; so the next synonym, Spirit, gives us the word realization. It's where the onliness of Spirit is realized in proportion that the apparent substance of materiality becomes unreal to us. Then the rest happens quickly: the divine manifests itself, or reveals itself, as the All-in-all, as the All-power, as the All-Mind, as the All-status; and so we have that word manifestation where Mind unfolds the fact that man and the universe is nothing but the pure light of the Christ. "Mind manifests all that exists in the infinitude of Truth," as we read on page 258 of Science and Health. At this point of Mind the phenomenon we call man is fully manifested as divine, and not one per cent human any more.

Oneness

This story of the Christ coming is one coherent whole, and what we are going to see together this week so clearly is that the sections lead on inevitably from one to the next; that the sequence and flow, and the development of the ideas and notions involved in it, are so consistent that there is no interruption whatever; and because there's no interruption in the sequence, there is no place where false belief can edge itself in, as it were, to make us believe that we are divided from Principle. If we could be made to believe that man can be divided from Principle, the outcome would be that we should believe that man is divided from man, not only in individual relationships, but in one's own mental and physical make-up

also. It is obvious that because Principle and its idea is one that the idea is one and entire in itself. It has within it, reflected in miniature, the same consistency and coherency and homogeneity that exists between Principle and idea in a larger scale.

If we want our sense of ourselves, our conception of man's nature and character and manhood, to be wholly coherent and spiritual, this can only come about if we will start by seeing that Principle and its idea is one, - not really one in number, but one in quality; having one substance means oneness in quality. Let us think about this. Oneness in quantity, in the sense that two sixpences make a shilling, for instance, or that "two's company," can always be divided again into its component parts because that unity was arrived at from a basis of separate units. On the other hand, oneness in quality can never, never be divided. Take the obvious example of sun and sunshine. It is inconceivable to have the shine without the sun, and the sun without the shine is unexpressed. There you have the relationship of oneness in quality. The Sermon on the Mount illustrates it by the salt and the savour, salt and saltiness; and that ness defines the nature of man. In relation to the salt of God, man is the "-ness" of it. Now to feel this oneness in quality is something that we can only find for ourselves as we make that divine oneness our own starting-point; from the basis that God and man is one, let us look around and see how much unity is evident to us. We cannot learn this from a book or pick it up secondhand from somebody else's experience or vision; it is our own conviction that being is one, which overflows so that it obtains right here at this present moment.

Example of Mark's Consistency

Before we go back to the Principle text, could I take an example of this wonderful line of consistency which runs all through Mark? For instance, look at those sub-sections ending with Life, - Principle as Life, Life as Life, Truth as Life, and so on. Each one has the common theme that man is lifted above the struggle. We saw earlier that the Christ helps us to resolve this struggle with dualistic human nature by reminding us that before we get to grips with it the struggle is forever disallowed by God. Love knows no struggle, and therefore that struggle through which we apparently have to resolve the human picture is really dissolved before we become involved in it. Look at how it begins. In Principle as Life Simon's wife's mother is healed. The human side of it may simply be that she had been unfairly landed with the burden of the home, but metaphorically it seems that she was appalled at the prospect of having to resolve this dualism in human nature.

And as with all of us from time to time, it was more than she was prepared to do, and so she just lay down. At that point the Christ came and took her by the hand and lifted her up above the sense of having to struggle.

A similar tone comes in Life as Life with the question, How can Satan cast out Satan? We may have a sense of labour and personal responsibility, and then we wonder if our disciples, (our own Christ-characteristics,) are properly equipped for the task; or if perhaps our approach is just the human mind dealing with the human mind. Suddenly the conviction comes, No, Satan can't cast out Satan. Unless Life were forever exalted, nobody could cast out any element of mortality at all. So we are absolved from the conflict.

Again, we see it in Truth as Life, where the negative side of the picture was John the Baptist, who had such a sense of struggling with iniquity that finally it turned round and cut off his head. Then Jesus made his disciples retire, and he gave them a higher sense of prayer and of how to denounce iniquity in a more serene way where one is proof against the sting; he did it by showing them how to feed exalted thought with the bread of Life, rather than how to go down into the muck-heap and denounce the abuses of life. Man is lifted above the struggle, and so he walks on the water. Then in Love as Life, the rich young man wanted to know how to inherit eternal life; James and John wanted it on the hire-purchase system; blind Bartimaeus could see that that way of life was wonderful but it wasn't for him. All of them had a sense that they were not there yet. Jesus, by healing the blind man, lifted man above the sense of struggle. You don't have to struggle to buy it, he says, but simply live it.

Next, in Soul as Life, in Gethsemane there seemed to be a short period of agony in which the human struggled with the divine, but the moment his thought got to the point of saying, Nevertheless, not my will, but Thine be done, the struggle went out. Spirit as Life is, Save thyself, and come down from the cross. Although he could have done so, he wouldn't come down, but remained lifted above the human belief of the necessity for struggle. Finally in Mind as Life Mary had no difficulty in seeing the risen Saviour because she had been healed of those seven dense elements of personal sense which would militate against the Christ. The Christ appears first to that thought which is lifted above its feeling of loss and struggle. The consistency of these tones is just amazing.

Again, we see a similarly consistent thought running through all the tones ending with Truth, - Principle as Truth, Life as Truth, and so on. There the thread is, Truth is radical. Let us take

them all quickly. Under Principle as Truth you get the whole city gathered together at the door, and Jesus shows them that what heals isn't just employing the power of Mind to heal the sick, but that it is Truth-healing, taking hold of the calculus of Truth in the door of consciousness and reckoning man radically in Science.

Life as Truth is the possibility of binding the strong man radically because our own basis is the Holy Ghost forever unfolding divinity. Truth as Truth gives us the radical sense that the stature of true manhood is what lies within, not the result of external forces, and this fact feeds man with the divine equation, - i.e. because God is divine, man is divine.

Love as Truth is radical because it goes to the roots of the misuse of all the things of God, and it cleanses away the material misconception of them and establishes them in their right usage and proper function. The radical stone or Christ-calculus which the builders rejected is become the head of the corner. Then Soul as Truth was where Jesus was being led up for trial, and the young man fled away naked. Truth is radical, and so it strips the disguise off material manhood, leaving it a hollow, naked supposition.

Spirit as Truth: Jesus gives up the ghost and simultaneously the veil of the temple is rent. His demonstration of the onliness of Spirit was radical to the point that it opened the way for man to enter the holy of holies and took away the supposition of any other substance. And Mind as Truth: through the commands, Go ye into all the world, and so on, he gave them the Christ-calculus from the standpoint of Mind, - the radical power of Mind.

The Principle Tones

Now let us return to what we saw yesterday in Principle. There are seven clean, crisp tones of Principle. First, the proclamation, Behold, I send my messenger; then the purification or baptism; next the identification, Thou art my beloved Son, and the gathering of one's true Christ-characteristics which rules out the beast; that's transformation. Fourthly we come to the statement of authorization, healing and teaching from authority, and that authority deals at root with the fundamental issue of dualism, - the unclean spirit within. Then Simon's wife's mother healed, which we haven't yet done in detail; she illustrates that uplifted, effortless individuality which Principle as Life bestows; individualization. After that comes Principle as Truth, where there are many healed, including unclean spirits, and the devils cried out that they knew him; that's exemplification or application; it says also that "all the city was gathered together at the door" - a richly

significant point. Lastly we come to Principle as Love, or universalization, and even without reading the text we would know what it says: it would tell us that the divine impulsion includes all in one benediction and that there never was anybody outside, there never was anything sufficiently unworthy in man to be excluded from Principle's benediction, and that's why "all men seek for thee," and is what enabled Jesus to heal the leper.

Let's return to Principle as Principle and conclude what we were doing there. Chapter 1:21-27. By the way, the lay-out that we have here on these sheets is identical with the familiar one that Mr. Doorly used when he showed the structure of Mark in his 1949 Oxford Summer School except for two minor divergences which I will explain when we come to them.

PRINCIPLE as PRINCIPLE (contd.)

(Ch. 1:21-27)

The divine impulsion gives man
the authority of the divine One.

Principle as Principle - The divine impulsion gives man the authority of the divine One. That One runs all through. In the previous section, Principle as Soul, the voice had said, Thou art my Son, the Beloved One. If we can feel what one means as quality rather than as quantity, it is going to mean so much to us. As man partakes of the nature of the infinite One, he is of the quality of oneness, and is therefore proof against the invitation to believe in twoness, or split personality; this is the great lesson brought out here.

In verses 21 and 22 we have the standpoint of Principle. In every little detail of human work and relationship, where an individual is standing on Principle and is doing what's right regardless of personal considerations, that one carries a weight and an authority quite out of proportion to who or what they may be in the human. Being Principled carries weight.

In verses 23-26 we saw the fact that it was a man and he cried out, Let us alone, - so revealing the error of the situation. This singleness of man is tempted to believe that he is an us and not an I. The divine one of manhood is not divided up into us; there's no plurality, no divided personality, no conflicting human nature within.

One and All

S. and H. 588:9-12 "I, or Ego...There is but one I, or Us, but one divine Principle, or Mind, governing all existence;" It seems to me that the "I" there is the One, and the "Us" is the All. All is the universalization of the One or the I. It must be based upon the One. All is not plurality. All is the universal quality of One. That may sound rather abstract and metaphysical, yet it is very simple. We do not arrive at all by totting up all the little units, any more than one could gain a true view of man merely from regarding the peculiarities of the thousand million bodies running about on the earth. There's no all except from the one, just as there's no universal except from the individual. All there is, is based upon the divine One, and from that standpoint "all" is simply that divine One filling all space with its own infinite individualization and diversification. Is that obvious? That brings us together, for however many "all" may seem to be in terms of number, it is yet one in quality, in substance, in motive, purpose and so forth.

The Unclean Spirit

In verse 24 this unclean spirit cries out, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." It would seem that the devil not only recognized the divinity of Jesus, but also could see the coincidence between the Jesus of Nazareth in his first statement and the Holy One of God in his second statement. Now that's something that perhaps the devil can sometimes do, while we fail to recognize the coincidence of Bill or Joe with the Holy One of God; we still seem to think of them as two. Why is it that the devil cries out, I know thee who thou art? Four times in the Gospel of Mark does the devil bear witness to the divinity of man. Isn't it because that devil is neither something to do with God nor something to do with man, but is a supposition interpolated between the oneness of God and man, and therefore it claims to divide God from man? It is a lie which knows itself; it is a self-created supposition. As John puts it in his Gospel, He is a liar and the father of it, - the father of his own lie. Therefore he fathers himself, he believes in himself, he witnesses to himself, he talks about himself, and he hears what he talks about; the whole thing is going on within this unclean spirit, and therefore it is because it creates and sustains itself that the moment the divine One is made evident, as here, by Jesus teaching with authority, it immediately brings to the surface this underground supposition that God and man are two, and so the presence of real oneness causes any pretence to be self-betrayed. The divine One, the oneness of God

and man and the oneness of man and man, rebukes that supposition and dissolves it.

"The wisdom of a serpent is to hide itself" we read on Misc. 210. "The wisdom of God, as revealed in Christian Science, brings the serpent out of its hole, handles it, and takes away its sting." So it is that here in the central part of the Principle sections Jesus' supreme adherence to the divine One lays the axe at this primitive root-error, and causes it to be self-seen and so destroyed.

"All that error asks is to be let alone," as Mrs. Eddy says on My. 211, and as we've been reminded many a time. Well, we can leave it alone, of course, up to a point, but the time comes when it won't leave us alone and then we say, My goodness, why didn't I handle this earlier? Some time or other it all has to be faced, not as something to be afraid of or something to battle against, but simply as that which is not, - not God, not true, not one's self.

"The evil in human nature foams at the touch of good;" we read in Mess. 'Ol. 9:19-26 "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 aforesaid - they cast out evils and heal the sick." The evil in human nature foams at the touch of good. The term "foams" gives a good picture of the insubstantial nature of the disturbance, - a frothy chemical reaction.

Misc. 348:13,14 "Error, left to itself, accumulates." Well, why leave it to itself? Why do we? Only because we are induced to believe that it is easier that way, or more comfortable, or that it's not necessary for us to deal with our secret shortcomings. Through one channel or another, animal magnetism tries to put us to sleep, and frequently its arguments are dressed up in the guise of good. But if we will lovingly practise this divine One, and really get ourselves to understand and to realize that this oneness of God and man and the oneness of man and man, is the only thing we love and value, we shall naturally dislike and detect quickly anything that would militate against that oneness, and we shan't want to hold on to anything. The belief about sin is always that man loves his sin, and we know from our own experience that we cannot get rid of a sin while we believe that we love it. Sooner or later, of course, it hurts us so much that we do want to get rid of it, but by then perhaps it is not so easy. That there's no pleasure in sin is an axiom of Science; there can be no pleasure in it because it is unreal. The temptation comes to us to believe that we are in love with our own shortcomings, and we need to stand back and see how impossible this is. This wonderful divine One always throws it up, rebukes it and brings it out. "Jesus rebuked him, saying, Hold thy peace, and

come out of him." Jesus was tough and vigorous with the claim of sin, both for himself and for others.

Misc. 364:10,11 "Christian Science refutes everything that is not a postulate of the divine Principle, God." Simple, direct, straightforward. Therefore it shows up the incongruity of human nature, causes it to bubble to the surface and to pass away. Principle and Principle's ideal have nothing in common with human nature at all. Paul states very clearly this utter incompatibility, in II Corinthians 6:14 "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God;...Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There's a perfect Word sequence in those last few verses. "Wherefore come out from among them," is the command of Mind; "and be ye separate, saith the Lord," is the tone of Spirit; "and touch not the unclean thing," is the rule of Soul; "and I will receive you," unity with Principle; "and will be a Father unto you," Life bestows its heritage; "and ye shall be my sons and daughters," the manhood and sonship of the sixth day; "saith the Lord Almighty," the whole statement is held within the womb of Love.

It's wonderful that the first healing Mark gives is this one of the unclean spirit. The first healing Matthew quotes is the healing of the leper, which we might expect, as the Word comes along gently and gathers up like a shepherd, leaving no one outside, no one unworthy; Mark shows first this healing of the unclean spirit because he is writing from the standpoint of Principle. It's divine oneness versus the unclean twoness, the Holy One versus the unholy two. As John puts it in his Epistle, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." So that's Mark's standpoint. Luke's first healing is, again, the healing of a spirit of an unclean devil; Christianity and the Christ have much the same standpoint, and he is showing that man's real nature is the reflection of the divine. The first healing or miracle in John's Gospel is that of the water turned into wine at the marriage feast in Cana. That again is typical of his standpoint, for Science is showing that ordinary human experience rightly interpreted is, in fact, scientific being; what we had thought was water Science shows to be wine. So it is clear, that Mark's special standpoint makes him present first this healing

of the unclean spirit.

In Rud. 2:22-7, Mrs. Eddy is asked, "Is healing the sick the whole of Science?" She replies, "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin; and this task, sometimes, may be harder than the cure of disease; because, while mortals love to sin, they do not love to be sick." It is of enormous value to remember that the emphatic purpose of Christian Science is the healing of sin; however, let's never acquire a guilt complex about sin. Sin is its own sinner; it may seem to victimize you and me, but thank God it is never any part of you and me. Sin and sinner are one but they are never one with us; and so when we talk in Christian Science about sin, we don't mean merely moral shortcomings or things of that kind, although they come under the term and have to be faced. What we mean fundamentally is the belief that existence is my existence and that it is separate from divinity, - separate being, missing the mark. It is made very plain on page 522 of S. and H., referring to the two records of creation - "The second record chronicles man as mutable and mortal, - as having broken away from Deity and as revolving in an orbit of his own." That's sin,- original sin; a false sense of origin.

Now, as we saw yesterday, as the Christ comes to you and me, something is going to have to yield within. If we were wholly Christlike in practice we wouldn't be here, so there's obviously something that needs to be dissolved. And as we saw, it should be painless extraction, we have a right to expect it; and if we're honest and sincere and we love the spiritual, and moreover, if we will move forward with our vision, then it is painless extraction. But this first healing in Mark appears to have been a tough experience, for the unclean spirit tore him and cried with a loud voice before it came out. In a way, that sets the stage for the rest of the story; the Christ impulsion is tough and dynamic, and it is going to get the devil out regardless. It cannot tolerate the devil of twoness and is going to extract it by hook or by crook, and we should be grateful. However the other healings are much more gentle, so don't be alarmed!

V. 27. "And they were all amazed, insomuch that they questioned among themselves, saying, what thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." That's characteristic of Principle in the Christ.

So much, then, for Principle as Principle. Now let us recapitulate. Principle as Mind starts by telling us that the divine

impulsion proclaims the Messiah and prepares thought for the Christ message. Then Principle as Spirit, the divine impulsion baptizes man in the divine nature. Then Principle as Soul, the divine impulsion gathers into the one identity every Christ-characteristic and therefore enforces transformation. They had a change of father, you remember, and left the old man in the boat. Then Principle as Principle, the divine impulsion gives man authority of the divine One, the Holy One. Now we come to Principle as Life.

PRINCIPLE as LIFE

(Ch. 1:28-31)

The divine impulsion confers effortless individuality.

Vv. 28-31. "And immediately his fame spread abroad throughout all the region round about Galilee. And forthwith," - isn't it amazing, these "straightways" and "forthwiths" all through this Gospel? The Christ follows on instantly from one point to another and does not give the belief of mortality a chance to get its word in edgewise. "And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them." It seems to hinge upon that word "but" in verse 30: they all came into the house but Simon's wife's mother lay sick of a fever.

Taking this first in quite a relative way, it often seems as if a fever is that which is hot and cold, up and down, hasty and torpid; it has to do with opposites, or polarity. It might seem as if Peter's mother-in-law was suffering from a belief that to demonstrate the divine Life involves much rushing about and feverish activity, - so much to do, so little done, as Rhodes said. In belief what seems to be one of the common causes of fever is two factors, being pulled both ways. A common distress to-day is to be influenced by your desire to be humanly active as well as your wish to be spiritually quiet, so that whatever you do you feel you ought to be doing something else! Now that is the fevered sense, and so Jesus came and took her by the hand and lifted her up out of it. What heals the fever in us is when the Christ lifts us out of that sense of strife and struggle, and contemplating what we've got to do and the little time left in which to accomplish it; it liberates

and exalts us, and takes us out of the struggle. Being Principled is what we learnt in the last section. Now, being Principled, one's activity is not feverish or hasty, but is spontaneous, unlaboured and methodical. It's working in quiet and without haste, for Principle unfolds its activity with no consciousness of opposition.

Humanly, it's very probable that these four disciples and Jesus sat down and talked metaphysics while poor Mrs. Peter-in-law was left carrying the baby, which isn't always a Christian way of going about it; quite possibly she felt a sense of resentment or that this wasn't fair, and what healed her was this marvellous fact that Principle as Life is the only load-carrier, Principle is the only burden-bearer; that lifts from us a fevered personal responsibility. The point is very beautifully brought out, by implication, in this reference:

S. and H. 259:6-11 "The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow..." What he threw upon them was the truer reflection of God, whereas what human life often throws upon us is some burden that we don't really want and that we feel is unfair when it's dumped upon us. We may be right in thinking that it is not fair, but it is also very much "righter" not to resent it but to say, Alright, I'll accept it even if it isn't my job, and I'll make the best of it. Because Principle as Life lifts the burden from man, we should not try to shuffle it off quickly before learning the good ends of that experience, or to pass the buck rapidly on to someone else. Principle as Life throws upon mortals not a burden that they can't cope with, but the truer reflection of God, so that we suddenly rise to see that we can cope with the immediate issue, and that it is an opportunity to show that only Principle carries the load. So when Jesus took her by the hand and lifted her up, immediately that fevered sense of being over-burdened left her, and she ministered unto them. Perhaps she suddenly realized that she had a part to play, and that Principle as Life enables us to do it easily and graciously. If the task of the moment is not our job, Principle will remove it; but in the meantime let us take it as an opportunity to claim the fact that we have effortless individuality.

Mark presented the essential issue of the divine One in the previous section, showing up the mortal and its claim. So here we see the sense of strain and burden induced by having to face up to this unclean spirit within. The good human feels that he can't break it down or rise above it, and so he has a "lie down" with a fevered sense. The whisperer says for us, I can't be bothered, it's too much for me, or, I'm not spiritually-minded enough, or, I'm not really a student, or, I haven't been in Science very long, - there's

quite a selection to choose from! But Principle as Life confers effortless individuality because it shows one's individual being to be the living individualization of the divine One, the effortless flow of the power of God. What does the hymn say? -

"Then His unveiled, sweet mercies show
Life's burdens light.
I kiss the cross, and wake to know
A world more bright."

In Principle as Principle when the unclean spirit of dualistic human nature was eliminated, the veil was torn and rent apart, leaving man free; that was the "unveiled, sweet mercies," and now Principle as Life shows "life's burdens light," it takes the onus off man, and the struggle to be spiritual off you and me. It doesn't matter what you are, or who you are, you have an effortless and unique individuality. God has a unique individualization in each one of us.

A speaker on the radio a few weeks ago used the wonderful statement, "God is the God of infinite uniqueness." This is exactly the tone here. He's your God, my God, Simon's God, He's Simon's wife's mother's God. Principle as Life confers unique individuality and effortless being; therefore we find it natural and easy to express Principle in our individual way, for it is always Principle's individualization of Itself.

S. and H. 262:17-28 "...Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort;" Wouldn't we all love to rise spontaneously and to be without effort? Well, Mrs. Eddy says we attain it by starting from a higher standpoint. Not starting from the standpoint of, This is unfair, or, Why should this happen to me? but rising to realize that all that is going on is divine Principle individualizing itself and conferring upon me a unique and individual ability to rise and to serve the compound idea.

You know, one of the things we have to learn with Principle is to resist the temptation to open the oven door and see how the cake is getting on. There's many an occasion when one could get into a flap about some situation, whereas if we are wise we would cut right through all the arguments of the carnal mind and go straight to the one governing fact that Principle is at work and nothing else has any bearing on the case. Then abide by that and drop all thoughts of "if" and "supposing." In Science the fact is self-operative, so leave the problem and the healing Truth with its Principle, and be content to shut the door and not peep in or take some additional

human safeguard. It takes an awful lot of courage sometimes, but how rewarding! That's what makes a Scientist, - being content to know intelligently that Principle is taking care of the situation. This resolves so much of the fevered sense of fearful wondering about the material chances; the things we think of before they happen are just legion!

As we become more and more Principled in thought and in attitude, not only shall we find life's burdens become lighter and lighter: we become more willing to let Principle do the job; whatever happens takes place quickly and easily and there's no convalescence. It's wonderful here in verse 31 that when Jesus took her by the hand and lifted her up, metaphysically and physically, immediately the fever left her - no convalescence. Many of us have experienced relief from some physical claim in which there has been complete freedom from a need for convalescence. There's nothing to stop such recovery, as the only law is the law of God. Life under the divine impulsion gives us unique, effortless individuality, forever resurrected above strain and stress, burden and limitation.

PRINCIPLE as TRUTH

(Ch. 1:32-34)

The divine impulsion effects universal health and salvation by presenting the calculus of Truth.

V. 32. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Notice that it starts with "at even, when the sun did set," - the tone of restfulness. "Truth is restful, and Love is triumphant" we read on Misc. 153:4. I guess we often think that Truth is not so much restful as disturbingly active, yet truly it is; if we have learnt the lesson of Principle as Life, where the feverishness of trying to lay down the mortal or trying to accomplish a healing through human effort has subsided, then we come to this state of "at even, when the sun did set," when the heat and the dust of the day have gone and we are entered upon a period of meditation and tranquility and confidence in Truth.

"And they brought unto him all that were diseased,..." There always has to be this turning or bringing to the Christ. If we'll turn, we'll receive the blessing, but if we don't altogether turn, we receive the same blessing back-handedly, through suffering. "They brought unto him": you notice that Jesus never healed indiscriminately, but only those cases which came or were brought to him

for healing. Now, in our practice there are two sides to this issue, and none of us will rest content until we can heal on sight anything that the senses produce. That may be a taller order than we can cope with just now, but let us not shelve it and say too lightly, Oh well, they didn't really want Science, they just wanted the loaves and fishes; or They didn't really want to give up their pet belief. Too often we can tell ourselves that and gain a shallow peace, when it is really our own lack of divinity that holds up the healing. Let us strive to be honest with ourselves; men have to turn, but what they turn to is the Christ transparency, and the question for us is not, Are they in earnest, but, Am I being a pure enough transparency? Then Truth is restful.

S. and H. 315:29-11 "...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." The opening sentence, "The real man being linked by Science to his Maker," corresponds to Principle as Life, Principle individualizing itself as your life and my life; this is our Life-link. Now what does it do? It causes us to turn from sin and to lose sight of mortal selfhood, it causes us to find Christ and to re-cognize the divine sonship within, - that's Principle as Truth.

Vv. 33,34. "And all the city was gathered together at the door." That may be a literal description of what happened, but metaphorically it is a most wonderful picture, the very essence of Principle as Truth, where the divine impulsion presents at the door of every man's consciousness the city foursquare, the Christ calculus which heals and restores and resolves everything.

The presence of the divine ideal in consciousness causes the material belief to pass away; the first manifestation of this process may be a boiling up (although the pent-up elements need no terrible detonation to free them) or it may be a clear, quick resolving; however it works out, don't be dismayed, for there is only the one Principle at work, and it operates as Truth to make man more manlike, through every level. This normalizing of the human is the first stage, although, of course, it's not the ultimate. What is so comforting about Principle as Truth here is that the devils pass out without disturbing anybody. Under Principle as Principle the devil tore the man and cried out, but here it says that although they knew Jesus, he suffered them not to speak, and there is no word about them causing distress as they were being eliminated. We shall reach such a serene sense of Principle as Truth that the divine fact does its work in a calm and dignified way.

It seems that in Principle as Principle Mark puts his finger upon the fundamental issue which would disturb and tear man if he didn't face it, and that is the dualism of human nature; but now we've passed that point, we have accepted the basis of the divine One, and have let that fact exalt us above the struggle. So now in Principle as Truth we get Truth-healing, where the error is uncovered as nothing; our Christ selfhood is supreme and takes over from human nature. We have let the Christ-calculus in at the door.

The Seven Devils

There's a wonderful sense in this tone that Principle confers the Christ character upon man and replaces that human, psychological character which causes us so much distress. The divine impulsion, appearing as true manhood, uncovers the primitive root-errors (devils) or false characteristics. These devils Jesus cast out may well represent the seven major psychological misrepresentations of man. Spiritually followed, man's only personality is Principle; his only being or individuality is the one Life individualizing itself; his only manhood or character is the Christ, which is absolutely consistent; his only mission and purpose is to express divine Love; his only selfhood is the Christ selfhood in Soul; his only nature is spirituality; and his only mentality is the Mind of Christ.

As we put on this divine status, look at how we are going to help mankind! The world is full of psychological sicknesses which are all based fundamentally on man being separate from God, and man being therefore separate from man. Opposite to those positives we have these beliefs, for example: for Principle, the devil of split personality - man split from his Principle, as if it were possible! Opposite Life, the devil of an isolated or segregated being; false individuality, cut off from our source and from our neighbour. The lie about Truth (the compound idea) is the devil of an unco-operative character, an odd man out. We get there also the devil called a psychopath. Did you hear of the small boy who smashed a window with his catapult? When his father laid him over his knee to give him a wallop, the little boy said, Don't you think you ought to take me to a psychiatrist instead? Perhaps I am a psychopath! Under Truth the ideal is in accord with God, it conforms to the divine standard all the time. Under Love the particular devil dealt with is the belief that man can be a rebel or a misfit, or that he can suffer from chronic failure or frustration, or that he can't find his complete freedom from false, possessive parenthood. Under Soul we see eliminated all such things as complexes and fixations, which are based on self. Inferiority, superiority, sexual unbalance, and so on, are dealt with in Soul, for the Christ selfhood is forever serene and balanced and entire within itself, and knows it.

Under Spirit there would be dealt with the devils of derangement, a disordered life, divided affections, and conflicting influences; also being unable to choose what is right from what is wrong, - moral idiocy, in fact. Lastly, under Mind, the particular devil which Principle as Truth eliminates is dementia, imbecility or mental deficiency in any form. Now those things are not mere words, they are concrete beliefs which the whole world believes and indulges to-day, and it is our great task for mankind's sake as well as for our own to lift up in consciousness all the time what does constitute the divine character. The great psychologist, Dr. Jung, points out, of course, that all this mental distress is because man has left God, in belief, - he has abandoned his divine basis and so lives in an unreal dream world of discord.

So through Principle as Truth Mark shows that Principle impels universal salvation and health, and presents the city of divine calculation as an open possibility at the door of consciousness for all of us. As a result, we don't need to learn error through error; all we need to learn about it we can learn through Truth, and that is a very comforting thing. Unless we learn about error from the divine, - and, sure enough, we've got to learn about it, - then we will learn it empirically, from bitter experience and from getting hurt, but we don't have to have it that way. We learn error less thoroughly by learning it from our mistakes than by uncovering it from Truth, just as a mathematician learns his subject better from first principles than from making millions of mistakes. To-day we don't have to have it nearly so much the hard way, because the subject is Science.

S. and H. 252:7-14 "When false human beliefs learn even a little of their own falsity, they begin to disappear. A knowledge of error and of its operations must precede that understanding of Truth which destroys error,..." It seems almost contradictory that a knowledge of error should precede the understanding of Truth, yet it doesn't mean that we have to learn error from error before we can learn what Truth is. It indicates that from the standpoint of Truth there will immediately be uncovered, or unveiled, to us the opposites of Truth as impossibilities, and they'll stand out like mountain peaks as spiritual sense becomes cultured enough, just as the faults in a structure would be immediately apparent to a trained engineer. The knowledge of what the claim is, is often necessary so that the application of Truth can be accurate and specific, for one can't be a spiritual innocent; we have to be wise as serpents, not less wise, so, - "until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker." We will leave Principle as Truth there, with the point that the divine impulsion presents a true knowledge of man, resulting in health for all.

PRINCIPLE as LOVE

(Ch. 1:35-45)

The divine impulsion includes all in one benediction, and thus explains the universal desire for perfection.

In Principle as Love there are three incidents: Jesus retires for solitary prayer; the disciples say, All men seek for thee; and the leper is healed. It's obvious that in the omni-act of Principle operating as Love, all men are in the Christ-Love, which is why they perpetually seek it, and in that universal One there's no isolation, no leper, no one outside.

V. 35. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." We can none of us do our best work unless we spend a lot of time in the solitary place, where the turmoil and busyness of mortal existence has no entry. It's hard to find time to retire there these days, but it's more and more important as the tempo of life goes up. Nowadays all the inducements to be humanly active and moving about and doing things are so much more attractive than they used to be, in some ways, that we have to be firm as to where our affections and loyalties really lie. We must go out often into that solitary place "silently to commune with the divine Principle, Love," as Jesus did. We can't live for long on our hump like a camel, nor subsist on our own vision without going back to recharge. This conscientious, silent communion with our Principle, divine Love, not only causes all men to turn to the divine in each of us, but also is what heals the leper.

Vv. 36,37. "And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee." Principle as Love presents that universal compulsion to find the divine status of man; we're impelled to "seek for thee" because of the fact of what we already are.

Mark is telling us, Know yourself, meet yourself, look at what you are, how wonderful and majestic, how loved you really are! And so our impulsion to seek is the fruits of the fact that Love only knows us as absolutely wonderful - Love is wedded to its own spiritual idea. The leper in us is often that which holds itself unworthy; we may think too morbidly about our shortcomings and what a stinker they make us, and that holds us a leper, keeps us outside

the circle of Love, in our belief. It's self-hate, self-condemnation, self-fear, self-distaste, and things like that which deface the tablet of one's being. Heaven knows, there is much we shouldn't like in the mortal make-up, but it is nothing to do with man, for he is the beloved of Love.

V. 38. "And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth." Principle as Love declares the purpose of the divine mission. "Therefore came I forth" to manifest the divinity and the majesty of Love's man. We read on My. 149:5-13, "The Principle of Christ is divine Love, resistless Life and Truth." Because it is resistless it compels all men to seek for it. As John Doorly used to say, Salvation is irresistible - You're doomed to salvation. We used to think that was very amusing, yet it is absolutely true, because the Christ-Principle is Love, resistless Life and Truth. Further on in the same paragraph, referring to the Christ-Principle, Mrs. Eddy writes, "its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours." Seek ye these! Principle as Love impels universal seeking and universal finding.

S. and H. 476:21 "...earnestly seek the spiritual status of man, which is outside of all material selfhood." That statement is a wonderful climax to this unfolding of Principle through those seven tones which are revealing to us the pattern and the platform for the whole Christ Gospel. The impulsion of Principle as Mind pours out its message and causes us to be receptive to it. It pours out the nature of Spirit and through the baptism causes us to be at one with it. It pours out the divine completeness of our divine Christ identity, and causes us to be aware of it and to rule out the animal sense of it. It pours out the blessing of divine oneness and disallows the twoness of human nature. It pours out that light and exalted sense of effortless individuality, so that we're happy about laying down the mortal concept. It pours out the dynamics of Truth, causing all men to open the door of consciousness to the Christ calculus and thereby to receive health and salvation. And it pours out its benediction of Love, which causes us to seek and realize that we are forever embosomed in Love and never outside it. Now Mark makes that last statement practical through the healing of the leper.

Vv. 40,41. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion," - compassion has all the tenderness of Love but fundamentally it has the tone of Principle, because it is based upon a practical under-

standing of the situation. "Jesus, moved with compassion, put forth his hand," - to bring into the circle that which seemed to be without, - "and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed."

There's a very interesting translation of Jesus' statement, "I will" in E.V. Rieu's modern translation in the Penguin Classics. It says, "I will it, be thou clean." There, it is no longer a sense of futurity, but of power. In Principle as Love, man belongs, he can't evade the mandate of Love or be outside its circle. The power of Principle operates as all-inclusive Love, and we couldn't be outside if we wanted to be, or renounce our heritage.

Vv. 43,44. "And he straitly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Don't burden the healing with a sense of, How marvellous! - rather gain the spiritual lesson. There's a beautiful sense, too, of how Love fulfils the moral law as well as the divine - nothing is missing. If it was a moral and civil necessity to show themselves to the priests, Love's law enabled them to go and fulfil that also.

Sometimes if you've had an operation in the past and as a metaphysician you don't want to be identified with the physique, it is difficult to know what to do when the hospital sends for you for an examination, yet you don't have to be frightened. For one thing, they are looking for what's right, not for what's wrong; for another, you are known only to God, "hid with Christ in God," and mortal mind doesn't know anything about you. But never fear what the doctor or hospital people can hold upon you; one's own fear is more damaging than their opinion.

V. 45. "But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter."

A little while ago I helped somebody, and after a quick healing that person rang up, and all she said was, "Haven't we got a wonderful Principle?" Now that's what we blaze abroad - Hasn't man got a wonderful Principle? To prove that is the purpose of the Christ-mission, and so even when Jesus retired to the desert, "they came to him from every quarter." If we've really got something and have a touch of Principle as Love, they will batter down our door.

INTERVAL

Now we have concluded the tones of Principle, which present the Christ platform. They lay out the oneness of being. Following out that line of One, let us summarize the sub-tones in a consistent way.

Principle as Mind presents the causative One - not the creative One which is a Word sense, - but the causative One; the one Cause, the one Source announces its divine message.

Principle as Spirit presents the adorable One; the onliness of Spirit in which thought is baptized.

Principle as Soul presents the beloved One. The voice said, Thou art my Son, the beloved One, thou art mine. Similarly, Principle as Soul tells us that we represent the One altogether lovely, - angel, not beast.

Principle as Principle presents the divine One, which threw up the unholy two.

Principle as Life we could call the infinite One, there is no longer any limit; it lifts the burden, opens the horizons and takes off the strain.

Principle as Truth presents the One like unto the Son of God, as we have it in the Nebuchadnezzar story; it opens thought to the Christ-calculus.

Finally, Principle as Love presents the universal One.

So, then, Mark concludes the Principle sections with that tone of the whole picture wrapped up in Love, in which everybody belongs. So we go on to the tones of Life.

LIFE

(Chapters 2:1 - 3:35)

The ideal ever at one with its Source.

What does Life in the Christ sequence tell us? It is simply the tone of, from Principle. Coming forth from Principle we live; from Principle is the only Life. "In Him we live and move and have

our being." "I know no life divided." It presents the Life which is God, and living the Life which is God. Many times in the Bible and the textbook we read that God is Life, but some twenty times Mrs. Eddy puts it the other way round and makes it much more dynamic by saying that Life is God. The fact that God is Life is a Word sense of things, but the fact that Life is God is a Christ sense of things for it starts with the origin, the source. The first is a fact that you can read and learn and talk about, but the fact that Life is God is something that you can only live. It's no longer on paper but is a matter of living and of being.

So with Life in the Christ we get this symbol of the fountain of Life, - "For with Thee is the fountain of life;" the Source. The chief feature of a fountain is that it is continually flowing, and similarly Life here is not only the fact but also the perpetual flow of all being. Fact and function are one, and when we speak of the Source and the fountain, we are there in that picture as the flow, - Life living itself is our life. So it is that Life closes the gap, this sense of separateness that there might be between the Christ story and ourselves. It names us as the livingness of this picture, the flow and the vitality of it, and in the measure that we be it, even in this present sense of things, we've touched the Life which is God. We read on Pul.4:24, for example, "Reflect this Life, and with it cometh the full power of being."

Also very strongly brought out, through all these Life tones, is the inseparability or indivisibility of Principle from its idea, the indivisibility of Life from the living of Life. In the Sermon on the Mount Matthew's text corresponding to this point is the salt and the savour; that is oneness in quality, salt and saltness, the life-line, the life-link, the unity of being. "For as the Father hath life in himself; so hath he given to the Son to have life in himself" as it is put in John 5:26.

Individuality

The word with which we're most familiar that defines Life in the Christ is individuality, and we're going to think a lot about individuality in these tones because it is so tremendous and dynamic. It deals with the indivisibility of Life from Life's expression. The moment we make the assertion that Life is God, that applies right here. So we get this closeness, this indivisibility of my life from the Life divine, and therefore that little "my" of "my life" dissolves away, and whether I think of Life as my life or as God, it is synonymous. Life is God, hence indivisibility, undividedness, and inseparability.

S. and H. 555:27-30 "Our great example, Jesus, could restore the individualized manifestation of existence, which seemed to vanish in death..." This is a familiar reference with most of us by now; it is such a clear, pure sense of individuality. What could Jesus restore? His life? No. His body? No, nothing like that, not even his own individuality, but the individualized manifestation of existence. Isn't that a colossal sense of one's life, of one's individuality? It isn't ours, but is the one Life individualizing itself through infinite manifestations. The individualized manifestation of being. It's such a sweet and sure sense of oneness; it never was severed, never separate in quality, in time or space or person or experience or in any other way. Individuality, then, is going to be the keynote running through the Life sections.

S. and H. 202:3 "The scientific unity which exists between God and man must be wrought out in life-practice..." That scientific unity which exists between God and man is really the Principle story, where we saw that there is the One, the causative One, the beloved One, and so on. But now Life makes clear that this scientific unity which does exist must be actualized in life-practice, and moreover it inspires us and enables us to do it. What we call Life spelt with a big L and life spelt with a little l aren't two separate lives. The little life is simply our individualized sense of capital Life. It is not less in quality; it seems to be less in quantity or scope, but in quality it is absolutely the same, and so we can work out this unity in life-practice. I don't know anything that gives us a sweeter sense of life than that simple statement that Life is God, rather than that God is Life. Starting with the quality is somehow much nearer than starting with the magnitude of the term God.

Misc. 103:24-23 By the way, the article from which this reference comes - the Address in Chicago called "Science and the Senses," has no less than twenty-five references to individuality in half a dozen pages; it is all to do with individuality and the fact that each man's individual mission is inseparable from God's Being; each man's life and quality derives from the divine. All the way through it is dealing with how man's individuality is never wrong; how man's individuality is free from sin, because it isn't man's individuality but is the divine being particularized. The reference is too long for us to read now, but briefly Mrs. Eddy says, "(Jesus') individualized being, the Christ, was at rest in the eternal harmony. His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh... In Science all being is individual; for individuality is endless in the calculus of forms and numbers." Again, "In obedience to the divine nature, man's individuality reflects the divine law and

order of being." Isn't that a clear sense that there is no escape from divinity? We're held in bonds, we are yoked to Principle, and our individuality reflects the divine law and order of being.

Through these Life sections we shall move away from the old sense that human life is made up of experiences. It isn't experiences but is life, and because Life is God, even our existence is not a succession of isolated events. We often say that an episode was a peculiar experience, or a healthy experience; but it wasn't just an experience, all is one continuous flow. Life is continuity; it is that which flows, and we tend to chop up whatever happens and look at it as an isolated experience, but truly it is Life living itself as us. We simply see the highlights of it, or the shadows of it, and so are conscious of it spasmodically, yet really it is more like an escalator than a staircase. Life lives itself as you and me, and therefore it will not allow any isolated being, any detached or segregated entity.

Epitome of the Life Tones

Let us take a pre-view of the text of the Life tones. Our heading is, The ideal ever at one with its Source. It starts out with Life as Mind telling us about the man borne of four, - the sick of the palsy healed. There was an instance of a false sense of origin which would claim to have separated man from his Source and thereby opened the way for sin and penalty, and that was removed through Life as Mind. Then Life as Spirit: the call of Matthew and the new cloth and the new garment, and the new wine and the new bottles; a great sense of complete newness, not only of vision, but also new circumstances in which to employ our new vision. Life as Soul is the Son of man lord of the sabbath, lord of the restrictiveness of believing that life is held down to organization or to ritual or to human creeds and so forth. Simultaneously that opens the way to freedom to express the divine power.

Life as Principle is where Jesus withdrew to the sea and the pressure of the people caused him to prepare to push out in a boat, and we get the unclean spirits healed and the twelve disciples ordained. Then we get Life as Life: how can Satan cast out Satan? The consistency of Life shows that there is no internal contradiction. Then Life as Truth is radical, because it shows us that man is the activity of the Holy Ghost unfolding itself eternally, and that is what binds the strong man. Finally, Life as Love - Who is my mother? This gives us the sense that all individuality is united in the one divinity.

Now let me give you a "quickie" on Life - a list of short headings for the Life tones. The great overtone is, because Life is God, man is God's own ideal individualized. Now, how is that brought out?

Life as Mind shows that he is united to the one Source and origin.

Life as Spirit shows that man is devoted to perpetually new conceptions; this newness of Life means not only new vision, but new circumstance.

Life as Soul frees him from restriction and confers upon him divine enablement.

Life as Principle is where we see that he is fully equipped with the practical nature of the Christ character.

Life as Life. Here he enjoys undividedness and coherency, and has no internal contradictions.

Life as Truth equips him to deal with the strong man at base because he represents the activity of the Holy Ghost.

In Life as Love, all interests are now united in the one divinity; all are related to the one Life.

LIFE as MIND
(Ch. 2:1-12)

The individuality of Life is the flow from the one Source, and is therefore sinless.

Ch. 2:1-12. "And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up

thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith unto the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Now what has this story got to do with Life as Mind? It is evident that this man was suffering from some physical disability, some paralysis or palsy of the physique, which he connected with some sin, because Jesus deals with it entirely from the standpoint of sin. As Mr. Doorly points out, the chances are a thousand to one that the man was suffering from locomotor ataxia which is the effect of venereal disease. Now when we talk about venereal disease, let's get away from the unclean sense of it that the human concept of purity holds. Let's rather think of it as the one original sin, and therefore all disease and all sickness and all trouble that arises from a false sense of man's origin is fundamentally venereal disease. Now I hope that doesn't make it sound too unpleasant, but radically it is so. Everything that goes wrong springs from a false sense of man's source and origin. The true, spiritual creation gets clouded over, and in the darkness mortal belief imagines that it recreates man upon its own plane. Interestingly enough, many things which afflict us physically are the fruits of venereal disease somewhere in the human strain, maybe generations back; they represent this false sense of origin and of heritage.

S. and H. 262:27,28 "The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly." Our true origin is that we come forth perpetually from God, from the infinite One; that's the only Cause and Source and origin, and we are wedded to that basis. Therefore there never was a second when man broke away from that unity and tried to be a creator or a cause in his own right. Mortal man is beguiled by the rampant egotism of the carnal mind and believes that he can be a creator when God has already created all. That breaks our immortal covenant and leads to original sin. All these tones of Life are showing us the wedding with Principle, the state of being wedded to the divine Cause, reflected as our inseparability in all things. Continuing with that reference, Mrs. Eddy states, "Every concept which seems to begin with the brain begins falsely. Divine Mind is the only cause or Principle of existence. Cause does not exist in matter, in mortal mind, or in physical forms.

"Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation."

The fact is so interesting that there were four men carrying this paralytic, - Mark alone says that he was borne of four. Now the four, of course, truly represents the divine infinite calculus, the four processes through which we learn to reckon man in Science, how to calculate man from his divine origin and basis. In an inverted sense, however, the four represents the material calculus of human birth, growth, maturity and decay. Frequently in the Bible and Science and Health we find a sequence of four terms which illustrate the false or material calculus. For example, on S. and H. 450:29-32 "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate?" Again, the sequence of sin, sickness, disease, death. Or, "Fear, hygiene, physiology and physics" is another, on page 222. "Atheism, pantheism, theosophy, agnosticism" (page 139) represents a calculus of false, material systems of thought which start away from the divine.

One which is very telling is on Misc. 332. Mrs. Eddy is writing about the sense of evil which is supposed to have spoken to Adam and Eve in the garden. "What is this sense? Error versus Truth: first, a supposition; second, a false belief; third, suffering; fourth, death." What a picture of the material calculus! This is what we are dealing with here in Life, with the supposition that existence is separate from Deity. It never was interrupted; the flow of being, the flow of the fountain, is without interruption or hindrance or stoppage of any kind, and that flow is man's exalted and sinless life. And because man knows it, he also knows that he cannot step out of the flow in order to be a creator of good or of evil on his own account.

This man in Mark must have had such a sense that the Christ-cause was his healing and his answer that he forced those fellows to carry him, to break up the roof, and to bring him before Jesus in the midst of the condemnatory and critical people sitting around. The courage and the vision of that man were just tremendous; very often the person who gets into severe human trouble is the one who has strong characteristics which have yet to be put into the right channel and so transformed. Here, then, we see how that divine impulsion of Principle individualized itself to drive that man to seek salvation.

How did Jesus heal him? It was the address, "Son," that restored him. Only on one occasion in all the Gospels does Jesus heal anybody by the word Son, and that is in this healing of the paralytic. The virtue in that appellation, Son, which heals the

belief of original sin, lies in the fact that the nature of son is that it is that which is derived. The term son doesn't make sense by itself but only in relation to the father, without father there's no son, and vice versa. So as we rise to discern man as the Son of divinity, that links man sinlessly with his Maker, closes the gap, establishes his proper origin, and restores his unfallen status. You remember that in the Glossary Mrs. Eddy quotes "Son of a year," referring to the Old Testament way of regarding a month as the son of a year. What is meant is that the month by itself is nothing but is only a sub-division of one whole year; the year is the unit. And similarly, son has no value except in relation to the father; so father-son is one unbroken, continuous relationship, and the serpent never did or could divorce that unity.

S. and H. 150:4-17 Starting at line twelve. "Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, - to attest the reality of the higher mission of the Christ-power to take away the sins of the world." Isn't it a marvellous sense that Life gives us here of our unity with our divine origin? Man is never born of the flesh, never born of blood, never born of the will of man, but of God, as we read in that article in Miscellaneous Writings which we have all been pondering. I think it is a usual experience in the practice that a merely superficial sense of Science does not heal those things connected with false origin and false birth, - venereal disease, idiot children, and so on, - things one would more dearly love to heal radically than almost anything else. It is only one's own sense of purity and of oneness with the Source that really dissolves the fruits of original sin, because it means laying off this belief that I am the son of my father and being the son of the Father.

Un. 53:21-28 "Man's individuality is not a mortal mind or sinner; or else he has lost his true individuality as a perfect child of God. Man's Father is not a mortal mind and a sinner; or else the immortal and unerring Mind, God, is not his Father; but God is man's origin and loving Father, hence that saying of Jesus, 'Call no man your father upon the earth: for one is your Father, which is in heaven.'" One is your Father; that enormous concept of One, that is our father, not just the alternative to a human parent. We come forth from the infinite One, the divine One.

So when Jesus recognized in that man the sinless Son, it provoked the criticism and condemnation of those around. Life as Mind exalts and sets free; its opposite condemns and holds down. The living Christ always goes to the roots of sin and makes it clear that man never sinned and cannot sin, because the continuity and

flow of being is uninterrupted. Sin could only be real if it ever had a starting-point. Life as Mind shows that there is no starting-point outside the divine Source. Remember that the false calculus is, First, a supposition; second, a false belief; third, suffering; fourth, death. It begins with the supposition that there is some origin or thinking-point other than the divine. "Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal." (Misc. 104:14-23)

No. 23:28-2 "...man's individuality is God's own image and likeness, - even the immeasurable idea of divine Mind. In the Science of good, evil loses all place, person, and power." There is no measure or limit to the Son. What should really count with us is, What is my Christ being, what is my divine status, how near can I live to the divine? That then overflows as the Son of man, and that transparent mentality then uncovers all the sin that needs to be uncovered and is able to put the picture straight.

It is very interesting that in this healing Jesus first forgave the sin - verse 5, "Son, thy sins be forgiven thee," - then there was an interim period of argument, and subsequently the man was physically healed (in verse 12). Normally we expect that when the sin is absolved the physique is restored, but it seems that there was some reason for this delay. Partly, of course, it was designed to emphasize the truth that the Son of man does have power to obliterate sin, but it also serves to illustrate that man needs to rise and consciously adopt his divine sonship before he can enjoy the heritage. On S. and H. 404:12-15 we read, "If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder as God's law is fulfilled and reformation cancels the crime." So it was that the man had to arise and reinstate himself as the sinless idea of the one Father.

LIFE as SPIRIT

(Ch. 2:13-22)

The individuality of Life brings new vision
and new circumstance.

Life as Mind told us that individuality is the flow from the one Source and is therefore sinless. Now Life as Spirit explains how this flow of Life brings new values, new vision and new circumstance. I think that "circumstance" should be in the singular here, to be nearer the sense of Life. If we have circumstances

in the plural it is like experiences, - an event here and another one there. Yet even human life isn't a succession of happenings, but is one continuous flow. So it is that Life as Spirit tells us that the individuality of Life brings new vision and new circumstance.

Vv. 13,14. "And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him." The very first sentence there sets the note - "And he went forth again." New vision is wonderful, but unless we go forth with that new vision, we tend to put it back into yesterday's old bottles, and then it dies.

It's of paramount importance in life that when new vision comes to us we hang onto it, and let it take us where it will; we must go forward with that new view and not attempt to take it and bring it back to apply to yesterday's problem. If we do, we don't go forward. New vision comes to us continually because the nature of Life is Spirit, or perpetual spiritual unfoldment. If we're wise we will so love that new vision we will be caught up by its fiery chariot, so that by the time we come to earth again it won't be the same circumstance we left: it will be fresh and will have unfolded as something new. Do let us watch that in Life as Spirit we don't grasp the new vision with one hand and the old problem with the other; if we do we get pulled apart. This is so clearly brought out all the way through the tone of Life as Spirit. As Blake put it,

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

An example comes from the record of a woman who lived in Mrs. Eddy's household in her later days, when she was getting them to see that the overcoming of negatives and ills is a very minor part of Christian living, but that the major purpose of Christian Science is to show us how to live above the so-called normal human requirements, such as writing a letter in one minute instead of needing ten for it. In order to show this higher kind of demonstration, Mrs. Eddy once handed one of her vests to this helper and said, "Take that away and shorten the sleeves for me." The woman said, Yes, but hesitated. When Mrs. Eddy asked her what she was waiting for, the woman said she wanted to measure her arm. Mrs. Eddy took back the vest brusquely, and said, "Give it back, you've missed the lesson!" It sounds a bit fierce, yet the point is that the human would love to take a new vision and to do it all over again in the human way; to

alter the garment on a human basis instead of going on demonstration. Now we're all guilty of that, more perhaps than we ought to be, but it is a wonderful thing in Life as Spirit to go forward with our vision. If we don't, the Life as Soul section shows us what happens - the right hand of spiritual power withers.

So Matthew, - a great and wonderful character, - saw that this divine way was what he wanted. He would go after it regardless of the cost, for this was real substance and true values. It was the only thing he really wanted. The name Levi means "attached," so it would seem that when he was Levi he was attached, anchored down in yesterday; then when the new vision came he was no longer attached, no longer Levi but Matthew, which means "the gift of Jehovah," "the gift of Jah." Like the first four disciples, he changed his father and worked no longer for wages and profit, but for Principle. He arose and followed Jesus. When we follow the Christ vision, it makes us rise: we don't stumble after it, we rise because it lifts us up.

V. 15. "And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also...with Jesus and his disciples: for there were many, and they followed him." It sounds as if Jerusalem was full of undesirable types, nothing but publicans and sinners; but the word "sinners" should be translated there "outcasts." The human sense of purity has such a false standard of values; it holds that some people are outcasts and some are not. By sitting at meat with them, Jesus is showing that no matter what you did yesterday, or what appeared to be the human truth about you yesterday, if you will take up your anchor and move forward, it can't hold you any more. Move forward with your vision.

Vv. 16,17. "And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance." In other words, the Christ comes to show men how to hit the mark, how not to miss the divine mark by being an outcast or a sinner or staying back in yesterday. You see there the false human sense of purity which would judge man by reading from matter. Jesus' assessment of purity was by reading from motives and from the values of a man.

Vv. 18-20. "And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And

Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days."

That bridegroom is, of course, the Old Testament symbol of being wedded to Principle; what he is saying is that we're not just wedded once and for all. That wedding is a spiritual at-one-ment which is a perpetual wedding, a perpetual renewal of the marriage. It is a matter of being wedded in substance and in quality, not just in quantity or in time. The bridegroom is never taken away from us if we go on being being wedded, for it involves this continuity and progression. In chapter 33 Ezekiel says that if a man has been righteous for years and years and then makes a mistake, it's no use his asking, Why should this happen to me? He says there is no accumulated merit in having been righteous for years, we have got to go on being righteous. If we drop off that pinnacle of being wedded to righteousness, we're penalized just the same as the fellow who was off the mark all the time; and rightly so, for being Principled is a perpetual thing.

Life as Spirit gives us this word perpetual, - perpetually new rather than eternal newness. "Eternal" somehow has the connotation of going on and on, whereas perpetual newness invites a sense of now and now, fresh every second, every instant. Mrs. Eddy has a wonderful reference about perpetual individuality.

No. 11:5-7 "Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul." God's laws in action constitute his individuality. Now, God's laws in action, like Life itself, are perpetual, not made once only, and we have to preserve this fresh sense of our true individuality. That's the bridegroom who is never taken from us. If, however, we were to acknowledge that Life is spiritual and yet let our obligations to it lapse, then the bridegroom is taken from us and there's mourning. You see, the thing about a bridegroom is that it is merely a momentary title we give to an individual when he is actually going through the marriage ceremony; before that he's a young man, or a fiancé, and after it he's a husband; the bridegroom is that split-second instant of popping the ring on her finger; so it is perpetual, and is something that has to be continually renewed.

Now that deals with this question of fasting. If our wedding to the newness of Life is perpetual, then it does away with a laboured sense of having to fast and abstain from materiality, and to make up with ritual the spiritual morale of divine marriage. Here

is an apposite reference: "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? 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?" (Isaiah 58:5-8). Isn't that a wonderful sense of weighing anchor and no longer being tied up to yesterday? Life as Spirit always unfolds new vision and new circumstance in which to clothe that vision, yet it is the course that the human in us is so reluctant to follow. We love new vision, but then we always want to bring it back here to make this experience a little happier or a bit nicer, whereas if we have that moment of courage to hang onto the chariot of vision, like Elijah going up, it will lead us into something quite new and fresh.

A person we knew, who was not very contented in his work, had spent a period in hospital, but had made a remarkably quick recovery in the circumstances. While lying there in bed, he had had the leisure, for the first time for years, to think out afresh some of the fundamental issues of life, and had enjoyed wonderful new vision and outlook. Immediately on coming out of hospital the opportunity came to enter into a new life which would have lifted him right out of all the old atmosphere that had caused the physical trouble, but he couldn't quite make the grade, for lack of a progressive spiritual outlook, and so slipped back into where he had been for the past many years. That's a sad story, isn't it? Yet it is what happens if we don't step forward with our new vision. This person had it in his hands to let his new vision lead him into a new life, and had one or two little stiles been climbed, he would have been well situated. Well, it will come round his way again, and the next time he'll be able to profit by it. So it is that Mark shows how, if we follow the advanced idea, it resolves the withered hand of frustration and conservatism, and unfolds new possibilities and horizons. Now we haven't finished that section, but on that note of new vision leading on to new circumstances, let's break there, and we'll meet again tomorrow.

TALK THREE - WEDNESDAY, AUGUST 17th.

Yesterday we saw the whole pattern or platform of Principle as it appears in the Christ. It lays out the divine impulsion and, parallel with it, the human acceptance of that divine message. Under Principle as Mind, divinely speaking, it announced the divine message and presented the Messiah, and the corollary of that was that it opens human thought to accept the divine message and to be at one with it. The divine impulsion presenting the message and the so-called human mind accepting it are not two things: it's one and the same activity seen from two different standpoints. That is what makes it possible for any of us to hear what God says.

Then under Principle as Spirit, we saw that the divine impulsion baptizes man in the divine nature; he is immersed in spirituality; and the human corollary of that was that it involved a re-orientation, a change of values, a new principle of action, called repentance. The third stage, Principle as Soul, was where this divine impulsion calls thee by thy name, it bestows upon us our God-gathered identity, and, parallel with that, we realize that our identity is not a complex of beasts and angels but rather it resolves those things we thought were bestial so that they appear truly as angelic.

Then under Principle as Principle - the essence of the Principle tones - you have the fact that the divine impulsion establishes man on the divine basis and arms him with the authority of the divine One. That divine One immediately shows up the ridiculousness and the impossibility of the human dualism, the unholy two, and resolves that proposition.

Then Principle as Life lifts man to show him that his individuality is effortless and spontaneous and free of burden; humanly the other side of that was that it resolved the struggle in us, so that we're not left carrying an unfair sense of human life. Then under Principle as Truth is presented the ideal in the form of the Christ calculus at the door of thought, and so there is conferred upon everyone the ability to reckon man in Science.

You know, we people live in the most wonderful and privileged age that the world has ever seen. We might think that Jesus' disciples were more privileged than we are, but they didn't understand him, nor did he really explain himself. So long as Christianity was a religion, there always had to be giants, and the followers were so much less than giants. But when John Doorly appeared and

showed the world that Mrs. Eddy's discovery was Science and not religion, the age of giants came to an end, for the subject is now open to every man as a Science of his own being. So while we love and value each other and admire the other person's vision and so on, let's know that we are all great men and women, we are all wonderful, we are all practitioners of the Science of Being.

So Principle as Truth presented the calculus of man at the open door of consciousness, and the human corollary was health and salvation for all; the devils of human nature in the form of the so-called psychological make-up of man just disappeared without a murmur.

And finally, Principle as Love which, inevitably, is saying that the divine impulsion includes all in the matrix or womb of Love, confers a universal benediction, explains why "all men seek for thee," and cleanses the leper in us which believes that it is unlovely or unloved or unloving or unlovable; Love heals all that, draws a circle and pulls him in.

So we went on to the Life tones, and Life in the Christ is telling us about how the ideal of Principle flows forth from Principle and is absolutely inseparable from it in quality, in being, in time and space and in every conceivable way. So we find the indivisibility of the ideal from its Principle or Source. Let us recapitulate the headings for the seven sub-tones of Life.

Life as Mind: the individuality of Life is the uninterrupted flow from the divine Source, and is therefore sinless.

Life as Spirit shows us that the perpetual individuality of Life brings new vision and new circumstance.

Life as Soul: the individuality of Life confers infinite freedom on man.

Life as Principle: the individuality of Life rests upon Principle and so resolves the burden of human responsibility.

Life as Life (the essential one): the individuality of Life is inseparable from Life and is consistent within.

Life as Truth tells us that the individuality of Life is radical and represents the activity of the Holy Ghost.

Life as Love: the individuality of Life is universal, and relates the one to the all, - the individual to the universal.

Now yesterday we finished Life as Mind, which showed us that because man's origin is the idea emanating from the one Source,

there never was any other starting-point or creative moment. Man was never induced to believe that he was created outside divinity, or created materially, or that he could be a creator in his own right. So we saw that Life as Mind deals with original sin in all its meanings. Man is born of God and not born of the flesh in any respect, but that means man and not this mortal concept we miscall man.

You know, I think we're beginning to realize these days that the things which hold us as mortals are not the bad and uncomfortable things in life, but the good ones. Herbert Eustace once pointed out that breakfast is a more lethal belief than a glass of whisky, and he explained why. He said, "If you take a glass of whisky, you believe that it will make you feel good, but if you don't have your breakfast, you believe you'll die." Now that's a striking picture. It is those things which we accept as apparently normal essentials in life, - so much warmth, food, sleep and so forth, - that anchor us to mortality more effectively than indulging pain and sickness. We want to get rid of our troubles but not our seven or eight hours' sleep, or our breakfast. Now, I don't mean that we ought to become fanatics and cut away all that is good and normal in life, but let's be awake and realize that if Life as Mind shows that man's origin and being and existence is in the flow of God, then it is purely spiritual. This means that matter doesn't support life, man does not maintain man, nor does breakfast constitute his substance or his nutriment. At best, these things are a good belief, - our present best sense of the divine idea, and as we rise the symbol becomes more and more transparent.

Then we considered Life as Spirit, in which we learn to go forward from this new sense of origin. How important it is to let our new vision carry us into new circumstance, and to resist that human tendency to pull down our new vision and to try to make it do something in our present contingency or to apply to yesterday's! In a way, that is the sin against the Holy Ghost, for the Holy Ghost is the development of eternal Life, Truth, and Love and if we were to deny that development by saying that our new vision must come back and do something for us as we were early this morning, that is denying the development, it is not allowing that between eight o'clock and twelve o'clock we've become a completely new individual. You are never the same person that you put to bed the night before: something has happened in between. We don't believe it, though; we get up and we look in the mirror and say, Oh! the same old thing still there! But Life as Spirit shows that the individuality of Life brings new vision and new circumstance.

Infinite progression means not keeping our feet where they were, but letting one's whole being go forward with one's vision; not partial progression. If we start from Life as Spirit, it spiritualizes life. It's the very opposite of procrastination or waiting for the last trump. We should read the whole reference there: "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. As mortal mind, or the material sense of life, is put off, the spiritual sense and Science of being is brought to light" (ibid. 82:20-24). Now to conclude Mark's text.

Ch. 2:21,22. "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."

This, of course, is what we have seen so clearly, that new vision demands new circumstance. We cannot outline how the Spirit is going to affect our human predicament. It might heal us on our own terms, or it may resolve it in some unexpected way, such as to lift us right out of that experience into something quite fresh. Let us always be open and flexible to let the new wine make a new bottle of us, and not be the old bottle which is rigid and cracked and won't expand; no planning ahead, no outlining, no specifying how you would like to be healed, or what you want to work out.

S. and H. 264:13-19 "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."

Somebody pointed out that human life is rather like riding backwards in a train; all you know is what has gone and passed. If you are sitting with your back to the engine all you can see is the things that have gone by, and you haven't an idea what is going to come into your field of vision in two seconds' time. But Life as Spirit is sitting right up in front with the engine, going forward with the vision, and then the train follows you. Don't let's sit with our backs to it. Life as Spirit = perpetual newness. Having seen this point, the next section, Life as Soul, shows how we must go forward with that new vision or else our sense of ritual and of human normality freezes out spiritual power and the hand of omnipotence.

LIFE as SOUL
(Ch. 2:23 - 3:6)

The individuality of Life
confers infinite freedom on man.

This section comes in two parts: first of all is the statement about the sabbath, which cannot restrict man for he is lord of it, and following straight on from that is the man in the synagogue whose withered hand was healed on the sabbath day. The two parts represent freedom from, and freedom to, as we shall see.

Vv. 23-28. "And it came to pass, that he went through the cornfields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."

Here the rule of Soul translates any human sense of rule as invalid; it exchanges human rule, which is always restrictive, for divine rule, which is always a law of enablement. You see, this follows on so exactly from what we saw before: Life as Spirit demands a new outlook, a new attitude, and a new method of life; here is the proposition that faces us if we don't let that newness re-shape us. All that happens is that we stay as we were before; the habit of trying to borrow from the divine to help us along in little bits doesn't really move us forward from mortality at all.

It's like the church service where you pray in the morning to God because you are a miserable sinner, and in the evening service you pray to Him in the same words because you are still a miserable sinner, and you don't expect to have progressed; the evening service is a repetition of the morning service, which is the way it is with mortals. So Life as Soul exchanges and overturns these concepts of creed and ritualism and dogma. By creeds and so on we do not mean simply those articles of faith which various churches have found it convenient to formulate; they have a useful part to play as crystallizations of vast truths, and no real Christian is hampered by the symbols when contemplating the spiritual realities behind them.

Naturally, ritualism in itself is as dead as a door-nail, - it is "the spirit that giveth life," as everybody recognizes. The deeper sense of ritualism and dogma, and its more subtle form, is in believing that man is a corporeal mortal and then trying to spiritualize that mortal man. It makes the mortal body into a church and holds man fast in it, while talking about the spiritual at the same time. It is a form of adultery really, - taking the Spirit and trying to work it in with matter. So Life as Soul is pointing out that life is not organic, not confined to corporeality, not fettered or limited by material conceptions, not to be employed for corporeal needs or betterment. All that is ritualism; and through the rule of Soul the way we did it yesterday, or the way we thought about it even this morning, is all changed.

So Jesus declares that the sabbath was made for man. All institutions and legislation, truly speaking, are designed to serve the purposes of the greater idea, man; there are no man-made laws of limitation in Science. Man as an idea is never a servant to anything but God; "Therefore," he says, "the Son of man is Lord also of the sabbath." The Son of man is, of course, our present best sense of the Christ demonstrated; it is the Son of God as nearly as we can approximate to it in daily life. Then even this relative phenomenon, the Son of man, is lord of the belief that human restrictions and ritualistic beliefs have jurisdiction over him. This does not lead to licence, but means that we come under a higher law. "Every law of matter or the body, supposed to govern man," we read on S. and H. 380:32-1, "is rendered null and void by the law of Life, God." Soul always redeems us from human limitations.

S. and H. 98:15-18 "Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science." What loosens the grasp of those creeds is Life as Spirit, for if we will go ahead with our new vision, that loosens us, and then through Life as Soul it liberates us, completely unhooks us, makes us not only free from but free to be, free to express, as we see next.

Ch. 3:1-4. "And he entered again into the synagogue; and there was a man there which had a withered hand." Luke says that his right hand was withered - a symbol of spiritual power frustrated. "And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace." The unpromising way Jesus made them face up to these issues! No wonder his work was done in three years! He always disturbed the carnal mind quite deliberately, as it was his Gospel, and his stupend-

ous purpose was to prove the supremacy of Spirit.

V. 5. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." He bade that man do the very thing he believed he couldn't do. The man was sitting there believing that he couldn't stretch forth his hand, but the Christ command is, Do that very thing that belief says you can't do. Who says you can't do it? It isn't the divine ordinance.

S. and H. 142:16,17 "Sensuality palsies the right hand, and causes the left to let go its grasp on the divine." Apart from its usual sense of grossness, sensuality here means any habit of thought through which we hold that life is material rather than spiritual. The breakfast belief is in the long run more deadly sensualism than any sin. Sooner or later we are driven out of every sin, but breakfast is one of the last things we will give up as it seems so normal.

So we get in these two texts, - the sabbath and the man with the withered hand, - freedom from, and freedom to. On the one hand we find freedom from restriction, from laws of limitation, from false heritage, from confinement of every sort. It is good to rejoice in freedom as being freedom from something, but it is very relative. How much more important and how much more enabling is it to realize that freedom is not so much freedom from as freedom to - freedom to stretch forth your hand, freedom to express the divine, to be the Son of man, to bring forth fruits, freedom to be the incorporeal! We often feel that we are free from some claim, but "freedom from" tends to hold in thought the things which should not be there, and so, in a sense, we are not really free from them at that point; but Soul always translates the concept, and through Life as Soul we can say, I am free from those restrictive human beliefs that hold man mortal because I am free to be the Son of man, to express divinity, and free to bring forth fruit. Perhaps that is why Jesus doesn't say anything about the cause of this withered hand belief, but merely indicates that man is free to express spiritual power, free to lay hold of the things of God. In the third day of creation we learn that Soul enables man to express that which is within, through the symbol of "Let the earth bring forth." We do enjoy, at this very moment, the freedom to make "the admission to one's self that man is God's own likeness." As Paul says, Who did hinder you that ye should not obey the truth? Life as Soul gives us a free hand.

We could put it another way by saying that the sabbath, in its restrictive sense, is abstaining from. For example, in Puritan

times a man could be put in the village stocks if he kissed his wife on the sabbath. But abstaining from is not overcoming; overcoming is what happens when we work from the second part of the text, and exercise the capacities of Soul. It is freedom to hit the mark, rather than abstaining from missing the mark.

So through this true sabbath story Life as Soul is saying to us, Be the sabbath, be at rest. And as God rests in action, we reflect that rest when we stretch forth the hand which expresses divine power, which grasps and gathers divinity, which wields the sword of the Spirit, with which we hold fast that which is good, and with which we help our neighbour. To all those things we'd love to do, Life as Soul says, "Alright, do it, you can do it!" That is one of the wonderful things that the Old World can well learn from the New. Over here we say, "I rather wish I could do so and so," or "I wish I'd been trained for this or that," and then we don't do it. But in America if you say, "I'd like to do this," or "I'd like to do that," they say, "Well, why don't you? Go ahead and do it!" This recognition that the whole horizon is open, and that there is full freedom of opportunity is not just a human characteristic but is a spiritual quality, - the tone of, Let the earth bring forth.

V. 6. Here is a verse I nearly missed out. Have you found that when you are doing these Gospels and you want to look up a particular verse in Mr. Doorly's verbatim, you always find that he has left out the awkward ones? However, fools rush in...! "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." Why was this reaction provoked? This is the first real evidence we have in this Gospel of that mortal antagonism. Well, it is what Mrs. Eddy refers to on S. and H. 28:6-8 "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." Now, let's lift the picture out of a coalition of Pharisees and Herodians against Jesus. That determination to hold Spirit in the grasp of matter is the universal corporeal belief which appears to you and me and which says we must eat so much food, have so much clothing and sleep, that we are born of the flesh and are subject to it. The belief that we must have plenty of time to do a job is lethal; when Mrs. Eddy made her people write their letters in one minute instead of ten, and snatched back the vest, they probably couldn't see that it had to be measured by demonstration and not by tape-measure; it is much more radical than appears at first sight. The very last thing that Christian Science is, is something for stopping the leaks. What it is for fundamentally is to demonstrate the divine nature. Its effect will be first to stop the leaks, and secondly to resolve the whole human organization, but let us always see that its purpose is the

demonstration of the divine nature. So his enemies planned to get rid of him because he had just proved that Spirit and spiritual power cannot be held in the grasp of matter, for man enjoys the divine freedom and enablement.

So Life as Mind says that our origin is simply divinity and therefore there is no original sin, there is no false cause or start, we are the flow of divinity. Life as Spirit says, This being is entirely new, so be new with it in thought and deed, in theory and in practice, in vision and in footsteps. Then Life as Soul says, Now, if you do that, look at what happens! Liberation from the loosening grasp of corporeal creeds, and, moreover, freedom to express the right hand of power! Now what happens? Life as Principle says, Alright, now take your hand off the regulator and let go the burden of responsibility.

LIFE as PRINCIPLE

(Ch. 3:7-19)

The individuality of Life rests upon Principle and so resolves the burden of human responsibility.

Vv. 7-10. "But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues." We feel in these verses a sense of pressure and of human thronging, and so Jesus was prepared to push out in the boat onto the deep things of God, onto the basic elements. He was prepared to take person out of the picture so that the people would be forced to see that the work followed, not from a wonderful man, but from a divine Principle upon which he rested. It's a case of, If I go not away, the Comforter will not come unto you. Life as Principle explains how the individuality of Life rests upon Principle and so resolves the burden of human responsibility.

Have you noticed how the Gospel narratives centre around this Sea of Galilee? Jesus was continually crossing and re-crossing it. Galilee means a circle, and it is the type and symbol of the endless round of Being, in which man forever moves in "God's grooves of Science." He comes forth from the Father and comes into the world,

and again he leaves the world and goes to the Father, so completing the cycle. Jesus had continually to retire from outward expression of spiritual power into his inward communion with Principle. We have to get away from the externalization of Christian Science and be closer to the infinite Unseen. We love the externalization, the healings and the friendships and the beauty that it brings into life, but those are the things which sooner or later we've got to step above. We shall always have them, of course, as the overflow of what we know divinely, and they will grow in grandeur, but they are the things that matter least; so it is that every time there was a lovely externalization in Christian Science, Jesus crossed the sea and retired, as it were, into divine Science. He rested upon the infinite elements. If after some busy or heavy time we'll retire from the human activity and rest upon a conscious at-one-ment with Principle, that sense of burden and pressure and of being over-worked goes away to nothing.

Vv. 11,12. "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known." You remember that in the earlier tone of Principle as Principle the devils knew him and fell down and acknowledged him.

We could say here in Life as Principle that the practice of Principle makes life's burden light. Life is based upon an understood Principle, not upon human doing; life is a kind of being, rather than a method of doing. Then as that becomes real to us, there's no pressure of a personal sense of responsibility. How many times have we laboured conscientiously over some case, until it seemed that humanly we couldn't do any more? And so we go to bed and ask God to do it (which one should have known was the only answer, anyway!) and the thing was healed at once. Of course, it can be said that we ought never to have got so tense and laboured about our work; nevertheless when we learn to let the responsibility go, Life as Principle individualizes itself as healing power.

On S. and H. 445:20, Mrs. Eddy refers to "the unlaboured motion of the divine energy." That's the true sea, to which Jesus had recourse; it's always in motion, always cleansing with its waves. The only energy we can express is the divine energy, and it is forever unlaboured. As Isaiah says, The government shall be upon his shoulder, - upon the Christ energy. That is the true under-taker. Principle undertakes anything, but if we try to undertake too much on a personal basis, sooner or later we need an undertaker! Life as Principle is the divine individuality so exalting consciousness that we recognize Principle alone as the doer.

Now the text continues by describing the ordaining of the

twelve, showing how loyalty to this fact of Principle clothes one with the full complement of the Christ-characteristics.

Vv. 13-19. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; And James the son of Zeb- edee, and John the brother of James; and he surnamed them Boan- erges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alph- aeus, and Thaddaeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him: and they went into an house."

This symbol of the twelve, which appears variously as the twelve tribes of Israel, the twelve gates of the city, the twelve months of the year, or the twelve fruits of the tree in Revelation, represents a constant, which we could call a complete circuit of demonstration. It's a complete number, the symbol of fruits. Whether the twelve comes as months, hours, tribes, or apostles, it always has to be a complete complement. We arrive at it in Bibli- cal symbolism through the threefold essential nature of God, Life, Truth and Love, being demonstrated through the Word, the Christ, Christianity and Science.

Here it gives a sense of how Jesus' individuality, now absol- utely based upon Principle, clothed itself with those divine qualiti- es or characteristics so that his fruits should be always complete. We all start off with one or two disciples, - with a little vision or courage or something like that, but the twelve disciples repres- ent the complete equipment of a Christian. The tone of Life as Principle is saying through these disciples that we live through em- ploying and demonstrating the qualities of the Christ-Principle. As we employ those Christ-characteristics, we live.

"He calleth unto him whom he would:" a wonderful sense of free choice. There are plenty of disciples whom you and I would like to call - higher vision, tenacity of purpose, real whole-heart- edness, perhaps. Now Life as Soul gave man the freedom to be God- completed and God-ordained. So now, in Life as Principle, we do enjoy the right and the ability to call unto us whom we would.

He sent them out to preach, to have power to heal sicknesses, and to cast out devils: only three functions at that point. Later we'll see that he equipped them with the full calculus, but to begin with he wisely said, Go out and do the works, that's where you be- gin.

One is astonished at the way these disciples were ordained with so very little training, and were sent out (in Truth as Principle) with not much more. It always seems that we want years and years of it before we feel competent to go and help our neighbour, yet these men had only been with him a few months, and whatever they had gained was so real and dynamic to them that they went straight out and used it. Isn't it a sense that in Life as Principle man is God's representative? Take, for example, a business representative travelling for a firm. As an individual, he has integrity and sincerity and so on, but the man alone doesn't really count for very much: it's the firm behind him that carries the trust and the goodwill. Now man is God's representative, and so as we go out with our little bag of samples of Christianity, let's remember that behind us lies the Christ-Principle, and if we are aware of that, it will clothe us with the complete twelvefold Truthful nature of the Christ. But there's some growth to come first, so Simon has to mature to become Peter - Simon merely means "hearing" whereas Peter, of course, means "the rock." And James and John he calls at first "the sons of thunder," - a term that describes their immaturity at this point. They appear early in the Gospel in a very peculiar context, - they are the ones who rise up with righteous indignation because of somebody casting out devils "in thy name;" he isn't one of us, therefore he must be out! Jesus' nickname for them reminds me of what Shakespeare refers to as "full of sound and fury, signifying nothing" - lots of talk and very little do. Our Christ-qualities, then, may start in a small way, but with practice and exercise they mature and become excellent servants of the divine.

My. 179:21-23 "The character of the Nazarene Prophet illustrates the Principle and practice of a true divinity and humanity." The character of the Nazarene Prophet is the type of the Jesus, the Son of man, and it illustrates the Principle and practice - that is the One and the twelve, - of a true divinity and humanity. The One practised as the twelve demonstrates the divine and human coincidence. Our Christ man, our Jesus, always clothes itself with its twelve through which to operate.

My. 188:25-30 "As you work, the ages win; for the majesty of Christian Science teaches the majesty of man." This "work" is what the disciple in us now addresses himself to. "When it is learned that spiritual sense and not the material senses convey all impressions to man, man will naturally seek the Science of his spiritual nature, and finding it, be God-endowed for discipleship." Do ponder that reference, it is a tremendous statement. As we work, - as we try to live in line with Principle, as we mean to be Principled and are Principled, then we come into line with the eternal Truth; so the ages win, because seeking and finding coincide, and we are carried along by the age-old impulsion of the Christ. It is

analogous to the recent discovery of the "jet stream," a narrow ribbon of wind rushing around the earth at a high altitude; when an aircraft rises high enough and is properly navigated, its journey is shortened by many hours. As you work to come into line with it, you win with the aid of what has always been there. As you adhere to the divine One, you become clothed upon with twelvefold fruits of understanding; and so, as Mrs. Eddy says, finding the Science of our spiritual natures, we are God-endowed for discipleship.

So, then, Life as Mind is the true origin; Life as Spirit is going forward from that origin in theory and in practice; Life as Soul is the freedom and the liberation that follows as we go forward; Life as Principle shows how resting upon Principle takes the burden off the human agent and equips man divinely; and now we go on to Life as Life where it shows that when the burden is transferred, we are free from trying to cast out Satan by Satan.

The Regulator

I would like to pause for a moment with you upon this wonderful point of hands off the regulator.

Misc. 353:13-24 "My brother was a manufacturer; and one day a workman in his mills, a practical joker, set a man who applied for work, in the overseer's absence, to pour a bucket of water every ten minutes on the regulator. When my brother returned and saw it, he said to the jester, 'You must pay that man.' Some people try to tend folks as if they should steer the regulator of mankind. God makes us pay for tending the action that He adjusts.

"The regulator is governed by the principle that makes the machinery work rightly; and because it is thus governed, the folly of tending it is no mere just. The divine Principle carries on His harmony." Pouring the bucket of water on the regulator was a nonsensical thing, and similarly the attempt to regulate somebody else's life and affairs, even if well-meant, is nonsensical. We have no warrant, no knowledge, no wisdom, to do this because we don't stand where Principle is: we see the other man's life from man's standpoint. So in this text Jesus went up into a mountain and retired from the crush and the push. He was retiring from the sense of a human regulator and let Providence take the steering-wheel. Now, over the page, Mrs. Eddy goes on to describe what it is that restores the right action of the mechanism, - not putting human hands upon it.

Misc. 354:8-24 "...A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord

with God." She gives there six wonderful requirements which unfold the true nature of man. A little more grace is the great wisdom to see that each man has the Mind of Christ and we therefore don't have to invade his mentality. A motive made pure is the characteristic of Spirit. A few truths tenderly told - the gentleness and balm of Soul which rules out error but does it gently. A heart softened is where your very centre is touched by divinity, by Principle. A character subdued, - the aggressiveness and egotism of human individuality is subdued. A life consecrated: that's the purpose of man's being, consecration to the divine ideal. Those six things lived, she says, "would restore the right action of the mental mechanism," - why the mental? Because it is the Second Degree, the transitional point where regeneration takes place; "and make manifest the movement of body and soul" - that's the First and the Third Degrees, -" in accord with God."

That is one of the most profound passages in the books, for although it seems to be written in terms of the moral, it isn't really anything to do with human behaviour, as such. It is showing that as we abide by the regulator of Principle and we really love to acknowledge that there is one dynamic and universal Principle at work governing and moulding man in its own way, it overflows in us as those twelve tremendous qualities we call the apostles, of which Mrs. Eddy gives six here. "The divine Principle carries on His harmony" whereas our tending the regulator is what plays havoc with our human relationships. So, hands off!

LIFE as LIFE
(Ch. 3:20-26)

The individuality of Life is inseparable from Life
and is consistent within.

Here we see how Life demonstrates Life, how the Science of Life demonstrates infinite living. Life as Life gives us the sense of consistency, the same substance as cause and as effect. Like produces like. So we say that man's individuality is indivisible from the divine Being or individuality, and this delivers him from internal struggle.

Vv. 20,21. "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself." They thought he was out of his mind, overwrought by doing so much good work; but Life as Life always answers that

belief, for inexhaustible Life rises up without effort, perpetually restoring and resurrecting itself.

Vv. 22-26. "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end."

Jesus is showing here, through the inversion, that man's individuality is indivisible from God's individuality. The tone carries over from the last: it shows that because the practice of Life rests upon fixed Principle it is therefore absolutely consistent and has no contradictions. The "I" as a person has gone to the Father; where man's being and God's Being consciously coincide, Life can demonstrate Life effortlessly for us, and there is then no sense of our using any personal power.

Beelzebub means "lord of flies;" he was one of the Canaanitish deities, the god of the Ekronites, whom we read about in II Kings 1. Like so many of the primitive gods of those times he was a symbol of the fertility of nature and so was worshipped through sex-symbols, which represent creation from a material basis. Sex is fundamentally the belief that man is separate from his divine Creator and therefore has to re-create mortals and things on his own terms; Beelzebub therefore represents organic life. It is interesting that the third plague in Exodus was the plague of flies, through which Moses showed the people that Soul-sense delivers man from the uncleanness of believing that he is created materially.

Un. 60:4 "Mortal man is a kingdom divided against itself." Mortal man is a contradiction in terms: one is either man or mortal, and so he is a kingdom divided against itself. On the other hand, "Being and Deity are inseparable," and here in the tone of Life as Life we get this wonderful sense of man's divine coherency and integrity, - that quality of being integrated, where one isn't in love with one's own shortcomings and where one is not a participant in the struggle. In this next reference Mrs. Eddy deals with the man of integrity, which is a grand conception in Science as well as one of the finest things in human life.

Misc. 147:14-3 "The man of integrity is one who makes it his constant rule to follow the road of duty, according as Truth and the voice of his conscience point it out to him...The upright man is guided by a fixed Principle, which destines him to do nothing but what is honourable,...He assumes no borrowed appearance. He seeks

no mask to cover him,...We shall never find one part of his character at variance with another." What a thing to be said about us! Well, Life as Life gives us that integrity of divine character, in which Life demonstrates Life and there's no question of the human mind being used to heal the human mind, - that's integrity.

S. and H. 495:1,2 "God will heal the sick through man, whenever man is governed by God." That statement gives us exactly this tone of Life as Life: whenever man is integrated with God in theory and in practice, the divine power flows. That is the coherency and undividedness of true individuality.

Misc. 104:16-21 Writing of this divine individuality, Mrs. Eddy says, "His materiality, clad in a false mentality, wages feeble fight with his individuality, - his physical senses with his spiritual senses. The latter move in God's grooves of Science: the former revolve in their own orbits, and must stand the friction of false selfhood until self-destroyed." So mortal man is a self-destroying proposition; as it has an internal contradiction it cannot stand. He's his own worst enemy, as the saying goes. Evil is always a kingdom divided against itself because it comes under its own law of reversal, and sin or mistakes of any sort are, in the long run, self-destructive.

Perhaps the final comment on this subject is to be found in Revelation, where are depicted "the divine method of warfare in Science, and the glorious results of this warfare," as we read on S. and H. 568. The divine method is so to rise to the consciousness of God as All that the accuser is no longer there. On the same page, we are reminded, however, of the fatal effects of trying to meet error with error, - fatal, that is, because we do not let Life demonstrate Life. So, then, Life as Life tells us, in the positive, that man's being is absolutely consistent because it rests upon fixed Principle, and correspondingly, the proposition of mortal man is a self-contradictory thing and destroys itself. Now we go on to Life as Truth where we see what is the radical issue.

LIFE as TRUTH

(Ch. 3:27-30)

The individuality of Life is radical,
and represents the activity of the Holy Ghost.

Vv. 27-30. "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and

then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit."

Now this follows on from Life as Life. Life as Life shows the consistency and integrity of life, that is, our life and the Life which is God are one in quality. Now Life as Truth takes up this fact and shows it to be radical; it goes to the roots of evil; it doesn't deal merely with the effects of evil but binds the strong man at source. What gives us this ability? Why, it is the recognition that man's being is the Holy Ghost in action or individualized. Through Life as Truth we see that there's only one thing true about man's life and that is the Holy Ghost - "the development of eternal Life, Truth, and Love." As this is the basis and dynamics of our life, it lays the axe at the root of the tree; it binds the strong man and shows all evil to be the one evil.

Let us consider the second part of the text first, because it explains the first. Jesus is saying that any human misconception of divinity or of spiritual power doesn't really damage because it is an ignorance, but if you positively refuse to see that what lies under man and impels him is really the Spirit of God unfolding itself, well, you simply cut yourself off from divinity. Do you see how it follows from Life as Life? There we faced the proposition that Satan can be used to cast out Satan, - that, for example, you can use something called a spiritualized human mind to deal with an unspiritual human mind. So here in the Holy Ghost illustration he shows that there's only one factor in man; the dynamics of being are - what? The Holy Ghost - "Divine Science; the development of eternal Life, Truth, and Love." In other words, it is the perpetual unfolding of divinity and the spiritual nature of man which alone does the works. Are we prepared to accept that, or are we not? If we do, then we lay the axe at the root of all evil because we have dealt with original sin. But if we don't accept it, he says, we simply go on trying through a supposed spiritualized human mind to deal with the mistakes of the other half of the human mind, resulting in perpetual frustration, "eternal damnation."

The Absolute

S. and H. 588:7 The Glossary definition: "Holy Ghost. Divine Science; the development of eternal Life, Truth, and Love." Let's not imagine that when Mrs. Eddy uses the term divine Science she means it in an exclusive way as superior to or remote from those other categories of Being which we call absolute Christian Science

or Christian Science. Her use of it is frequently surprisingly relative. Science is one and indivisible, and divine Science is simply the term that includes all the categories. "Divine Science" she says on S. and H. 292, "alone can compass the heights and depths of being..." and there's nothing more relative in Science than the depths. Therefore we can see that although the definition of the Holy Ghost starts with divine Science, - the highest term, - it includes within itself the theory of metaphysics and the practice of metaphysics. Those three levels we call divine Science, absolute Christian Science and Christian Science are simply Being, the theory of Being, and the practice of Being. It is all Being and they are inseparable.

The human mind, if it isn't alert and doesn't honestly want to lay down the mortal in itself, would love to jump into an imagined category of so-called divine Science which would eliminate Christian Science and the necessity of facing up to and resolving the human proposition. Now, in a sense, that is the blasphemy against the Holy Ghost, for if divine Science constitutes the development of eternal Life, Truth, and Love, it develops through all categories, it unfolds from the divine and outwards into the relative, it deals with belief as well as with Truth, it's operative universally. Because it is the Holy One, it cannot fail to dissolve the unholy two whenever and wherever it appears. This blasphemy against the Holy Ghost is very like that pseudo-philosophy which to-day we call absolutism. Properly speaking it is not absolutism at all, for if it were it would have an immediately dissolving effect upon the relative. No one ever really sees God as All and yet at the same time leaves the material just as gross. An example of the only true absolutism is Jesus' ascension. The Absolute is God, and God has a Christ, whereas the idiotic absolutist of to-day has no Christ. As Gordon Brown pointed out, the term should be abstractionist, because such a philosophy wants to abstract the fruits without the requisite spiritual growth.

If we were to imagine that we could rest in the absolute alone or in the abstract alone, that would be true, but it would be a half-truth; a half-truth is much worse than a deliberate lie which hopes to get away with it, for the half-truth gains a measure of acceptance. It is a tendentious thing; it would try to pass for the whole truth, and so slowly poisons the whole body of thought. Any statement about God and man which starts with the divine and does not insist upon that divine being reduced to the dissolving of its supposed opposite, is only a half-truth. It would be like the first Translation without the second, yet both are co-equal and scientific; All involves nothing, and All postulated without the nothing isn't truly all even in our sense of things. Even in the law courts human wisdom shows that the truth involves the whole

truth and it also includes nothing but the truth. We know that "evasion of Truth cripples integrity" (S. and H. 448:10), and while that evasion may not be a wholesale lie, it could be a half-truth, and hiding your head in the sand or in the clouds and imagining that you don't have to deal with the proposition of dualism invariably cripples integrity and one becomes a moral idiot. What inevitably happens sooner or later, unless one wakes out of that belief, is that it cripples morally and physically. I've never met anybody yet who went for that philosophy who didn't finish up with some severe trouble, which is Love's way of jerking them out of it.

What Jesus is saying here, then, about blasphemy against the Holy Ghost is this: Adopt the Holy Ghost as your basis, adopt divine Science, which develops itself as absolute Christian Science and Christian Science, and then you have not only the fruits of the strong man destroyed but the basic belief itself is bound.

INTERVAL

The Spirit of God is the whole basis and reason for all that goes on in life. If Being starts with Divine Science, is understood through absolute Christian Science, and is practised or proved in the face of opposites through Christian Science, that is one coherent, consistent whole. Any attempt to deny that complete sequence amounts really to blasphemy against the Holy Ghost, though it would simply be empty words. This is most wonderfully brought out in Peter's Epistles, showing that these issues are perennial arguments of the serpent and are entirely detached from persons.

II Peter 2:16-19 The whole chapter is a perfect analysis of what we have just been discussing. Take verses 14,15: "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls:...Which have forsaken the right way, and are gone astray,...These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." (That's "eternal damnation.") "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption:..." The doctrine that can climax in saying, "I am God," while the "I" is yet very evidently the mortal self, that's the mouths of great swelling words, empty of substance and of fruits.

To summarize, then: if we will adopt the Holy Ghost as the

dynamics of our individuality, we shall have no wish to preserve the mortal, to deify the mortal, to spiritualize it, or even, come to that, to improve it; it will improve, but that won't be our motive. Our interest will be to be the activity of the Holy Ghost, and that, thank God, binds the strong man and spoils his goods.

No. 30:1-8 The article entitled, Is Sin Forgiven? "The law of Life and Truth is the law of Christ, destroying all sense of sin and death. It does more than forgive the false sense named sin, for it pursues and punishes it, and will not let sin go until it is destroyed, - until nothing is left to be forgiven, to suffer, or to be punished. Forgiven thus, sickness and sin have no relapse." - Truth is radical. "God's law reaches and destroys evil by virtue of the allness of God."

Before we go on to the last section, let us see through another "quickie" how Life deals with mortality. Life in the Christ carries the strong tone of how the ideal is inseparable from its Principle; we can see this through the seven sub-tones:

Life as Mind deals with original sin.

Life as Spirit deals with stagnation, that is, no development away from that original sin, no evolution.

Life as Soul deals with the restrictiveness of corporeality and the limitations of finite sense.

Life as Principle deals with personal burdens and responsibility, - a lethal belief.

Life as Life deals with organic life. The pinnacle of inconsistency is mortal man, organic life. The moment life is organic it has death written on it.

Life as Truth deals with material idealism, - spiritualizing the mortal.

Life as Love deals with division and segregation and disintegration.

LIFE as LOVE

(Ch. 3:31-35)

The individuality of Life is universal
and relates the one to the all.

Vv. 31-35. "There came then his brethren and his mother, and standing without, sent unto him, calling him. And the multitude

sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." The tone of Life as Love is that in true individuality all real interests are inseparable. All individualities are united in the one divinity.

His mother and his brethren stood without and sent word for him to come out. But Love cannot step outside, it garners into the circle. Life as Love shows that exalted individuality which is really being lived draws all true individuality into its orbit. As Shakespeare says, "This above all, - to thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man."

If we are each being true to our real selves that automatically unites all true individuality in one common interest. When sometimes we seem not to have much in common with others, the reason may be that we are not really being true to ourselves, and so there cannot be a proper relationship. But in Life as Love Jesus was in the house, he stayed in with his vision. When you are onto a new spiritual idea, abide with it, don't let any human demand call you off your vision; it may mean you have to forgo something in the human, but that is of small worth; we need to culture our vision, to be persistent and patient with it. Then we can be true to our real individuality, and that will draw to us all that is similarly inclined in others, so that all real interests unite in the one divinity.

Are we going to resist the pull of human relationships to come down, out of our city, where we are all citizens together, or are we going to remain divided from each other by blood? As you remember, Life as Mind told us about divine origin, not through blood, but from unity with Principle. Now Life as Love tells us a similar thing, except that instead of conception and birth it depicts the matrix of Love in which all are united with the One. The human tendency is always to stand outside and want heaven to come down to earth and meet our problems on our terms; this is because we live the life which is men instead of the Life which is God. In a way, this desire is blasphemy against the Holy Ghost, once more.

One of the issues here is the distinction made between true relationship and relationships based only upon blood; these latter are, of course, very often a matter of demonstration, but not necessarily so. Jesus' human relatives were on the outside looking in; the moral for us in Life as Love is, stay on the inside, look-

ing out, abide in fidelity to Love's vision. All true individuality is related to Love's universal activity, but it starts with our own fidelity to our own individuality. Our own violin has to be well tuned before it can play in harmony with others.

Jesus pointed then to those sitting round about him, those whom the Christ ideal had called, and said that he was related to whosoever shall do the will of God. That is the criterion: whoever is honestly basing his life upon the divine, and loves to be Principled, is at once united with everyone else working similarly, and we are more intimately related to such a one than we are to any purely human relation, as life often illustrates for us. God is man's only real relative on earth and in heaven, yet this relationship is reflected and expressed in terms of the human. What, then, is one's mother, brother and sister? Well, Life as Love shows that individuality cannot be isolated but is universal, and therefore my individuality is enhanced and blessed and brought to fruition by another's true individuality. There's only one thing that unites and that is to have a common Principle. The spiritual world unites us to one another, whereas the suppositional material world holds us apart. (See My. 167:3-10.)

This is a very wonderful point, about they that do the will of God being one's true relations. Exactly what constitutes my mother? Well, isn't it that which opens out the way for my spiritual birth to take place? It need not be a person; it may be a combination of circumstances; it may be the man in the traffic jam just ahead of me who can move a yard or two to let me out. By acting according to the principle of traffic, he is a mother to me at that moment. Anything that opens out a way for one's individual demonstration to come to birth is one's mother. How many times is somebody one's mother! By providing the wherewithal and making something possible they open out a way. We had a beautiful example of that a couple of days ago. On the first day of this School we had a fault in the microphone, and it seemed quite impossible for us to get it fixed or replaced for the rest of the week. We happened to hear, though, of a doctor in this town who has a tape recorder of the same type, and I rang him up as a complete stranger, told him who I was and what we were doing and asked if it would be possible to borrow his microphone. He was Christianity itself and gave it to us with great good will, and moreover altered his surgery hours and inconvenienced himself by letting us have it. We then got a new instrument, and when we took his back to him yesterday he discussed this Bible interpretation work with me in the most courteous and interested way. Now that was mother, because it opened the way for our individual demonstration to take place.

Another example would be Mrs. Pankhurst and women's suffrage. Wasn't she a mother to us in this age? Every social reformer has been mother and brother and sister both to their own generation and to posterity. Perhaps you heard about Mrs. Pankhurst after she had chained herself to the railings of 10, Downing Street and had been imprisoned for the night for causing an obstruction? One of her helpers, who wasn't so used to spending the night in prison, was weeping on the cell floor next door, but Mrs. Pankhurst banged on the wall and said, "That's all right, my dear. The One above sees all, and She will look after you!"

Then what constitutes my brother or my sister? Well, it is that which is working parallel with my demonstration which enhances mine. Team-work, we call it, or good industrial relationships, for instance. Whatever works out the ends and purposes of common good, that's our brother and our sister. I came across a quotation the other day from the writings of C.E. Montague who was a very able journalist of thirty years ago; he said, "A human mind that loves a subject and longs to know and tell about it, is really much nearer to any other mind which has a similar love and hunger than any two fellow-partisans can be who only 'think by proxy and talk by rote.'" It's a case of "heart to heart speaks kindly," where we have common interests; and wherever we have real individuality, then we get true relationship.

In verse 35, why does Jesus say, the same is my brother, and my sister, and mother? Why doesn't he say father? Well, it is because One is our Father, and therefore whoever is working from that basis is in the family and not outside. "...one Father with His universal family, held in the gospel of Love" (S. and H. 577). "With one Father, even God, the whole family of man would be brethren" (ibid. 470).

So then Life as Love says that the individuality of Life is universal, and relates the one to the all. Let's just recapitulate quickly all these Life tones before we leave them. Each really has to do with individuality.

In Life as Mind you see that man has sinless individuality.

Under Life as Spirit he has perpetual, new, self-renewed individuality.

Under Life as Soul we see that he has free, satisfying individuality, that he can bring forth fruits.

Under Life as Principle he has impersonal and demonstrable individuality, complete with all its Christ qualities.

Under Life as Life his individuality is coherent, congruous, indivis-

ible.

Under Life as Truth he has potent, radical, divine individuality.

Under Life as Love he has everpresent, omnipresent, compound individuality, never isolated nor outside.

One last reference as a summary for all the Life tones. My. 160:5-8 "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

TRUTH

(Chapters 4:1 - 9:1)

The ideal fully revealed, as the Christ character.

What does Truth in the Christ say to us? What do we know about it? You know, before reading these Gospels it is wise not to go digging into the details of the text before we have done some thinking. We know that these four Gospels follow the pattern of the synonyms in the orders of, respectively, the Word, the Christ, Christianity and Science. I have found it fruitful to ask myself, What does Principle, Life, Truth, Love, Soul, Spirit, Mind mean to me? How does it individualize itself in my consciousness? When thoroughly familiar with that flow of thought, I can then look at the text and am not beguiled by its incidental verses, because one starts with the coherency of the larger story. Naturally, this method is not to be recommended for unfamiliar territory or one is in danger of making the text fit a preconceived pattern; I am speaking only of the Gospels.

Truth, then, tells us about the divine ideal; it unfolds the nature of the Son of God; it reveals the structure of Truth, and by structure I mean the anatomy and physiology of the divine ideal, its facts and functions. Truth reveals the nature and character of man in Christ; the stature of man in Christ. It shows not only the ideal but also the ideal being revealed and what it demands of the human student. In other words, just as we saw with Principle, the same impulsion that voices the divine message is also that which makes it possible for us to receive it. The Christ and the Word are one continuous being: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." So Truth gives us both the structure and nature of the divine ideal, and also what is involved in living the Christ character at this point.

Let us run through the seven sub-sections here and gain a comprehensive view of Mark's presentation of the ideal. Truth as Mind is the parable of the sower, where man is endowed with spiritually mental abilities. Our caption for this part is, The divine stature of man in Christ revealed as spiritual-mindedness. Then Truth as Spirit follows with the interpretation of the parable, for Spirit unfolds or elucidates the implanted idea of Mind. We headed this section, The divine stature of man in Christ revealed as conscious spiritual reasoning.

Truth as Soul, still concerned with the seed, presents a riper sense of man; he is not embryonic, nor concerned with generation through sex, but is divinely self-complete and is delivered from belief in the male and female of mortality. The text here tells us about Jesus calming the storm at sea, - "the dark ebbing and flowing tides of human fear," - and the healings of the wild male and the suffering female, in the form of the madman in the tombs on the one hand, and of Jairus' daughter and the middle-aged woman on the other. We entitled this section, The divine stature of man in Christ revealed as conscious self-completeness.

After that deliverance from corporeality, Truth reveals further the impersonality of man. Truth as Principle deals with Jesus rejected by his own countrymen because of personal sense, and shows how he sends forth the twelve on an impersonal basis of pure demonstration, making no human provision for their journey. Our caption there is, The divine stature of man in Christ revealed as that which is Principled. Next, in Truth as Life, comes man's exaltation and freedom from the malicious intent of mortality, for that which is Principled cannot be touched by what has no divine Principle. Here we read about John the Baptist's death at the hands of Herod and Herodias, and Jesus' feeding of the five thousand with the bread of Life. As a heading we have, The divine stature of man in Christ revealed as God-sustained and lifted above mortality.

Then Truth as Truth is a long section which illustrates that the form and character of the Christ man is "every whit whole," and that this wholeness is not conditional upon outside factors, but is from within. The text brings this out by showing that neither external cleansing nor defilement affect man, but that what proceeds from the heart and comes out of the mouth either makes or mars. The outcome of this teaching is that a deaf and dumb man is healed; and then through the feeding of the four thousand and the warning over the leaven of the Pharisees, Jesus shows them that a true Christly calculation of man is real substance, for it reveals the things which are not seen. At once, the blind man is healed, and Peter can declare, Thou art the Christ. The caption we have here is, The divine stature of man in Christ revealed as conscientious

Christ-consciousness.

Finally, Truth as Love takes up Peter's inspired declaration and adds to it the seal of Love. As Love can tolerate only perfection, anything less than pure spirituality has to pass away, and so the text has Jesus' admonition about, Let him deny himself, and take up his cross, and follow me. Our choice for a heading there is, The divine stature of man in Christ reveals the reality of Truth as wholly divine, and involves the nothingness of the mortal concept.

Now let's have a "quickie" and see all that at a glance. The overtone throughout is, The divine ideal fully revealed; humanly we could say that man is a transparency for the Christ.

Truth as Mind: the divine man is spiritually mental and reads from Mind, not from matter.

Truth as Spirit: the divine man is a spiritual reasoner, and so his real nature and substance are brought to birth.

Truth as Soul: the divine man is born of Soul not of sex, and is balanced, entire, and fruitful from within.

Truth as Principle: the divine man is that which is Principled, and he is divinely authorized.

Truth as Life: the divine man is lifted above the viciousness of mortality and is fed by the bread of Life.

Truth as Truth: the divine man is whole from within, and expresses the complete Christ-consciousness.

Truth as Love: the divine man is fulfilled in Love and is trans-
tated right out of mortality.

Running all through is that theme that man is not allowed to repudiate his divine sonship, but is forced to dissociate himself from "the son of perdition." The following references set the keystone for the whole piece.

S. and H. 207:27-31 "The spiritual reality is the scientific fact in all things. The spiritual fact, repeated in the action of man and the whole universe, is harmonious and is the ideal of Truth. Spiritual facts are not inverted; the opposite discord, which bears no resemblance to spirituality, is not real." Notice that the statement is twofold in nature, giving what is and what is not, - the characteristic which renders Truth the Saviour. This next reference is more relative, and traces the effect in human life of the workings of the divine ideal.

Ephes. 4:13-15 "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we...be no more children, tossed to and fro,...But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

TRUTH as MIND

(Ch. 4:1-12)

The divine stature of man in Christ
revealed as spiritual-mindedness.

Ch. 4:1,2. "And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine,..." As we have seen before, the significance of Jesus teaching from the sea is that from the infinite elements of the one Mind proceed all wisdom and all truths.

Why did he teach them by parables and not overtly? Well, the whole purpose of a parable is that its meaning is gained only through some mental exercise. It requires a process of translation from the literal to the figurative; it also demonstrates that reading from matter or the surface of things does not yield the true import. So Jesus' purpose was to show that manhood begins mentally, that man is a thinker. Our ordinary life speaks to us of the things of God in parables: do we interpret them aright, or do we try to reach conclusions from the mere appearances? Jesus "plunged beneath the material surface of things, and found the spiritual cause" (S. and H. 313), and here he was teaching the people to do the same. The Christ translates the divine ideal to the point where idea replaces illusion.

Vv. 3-8. "Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred." The parable depicts

four types of thought: the indifferent, the shallow, the able but lazy, and the spiritually alert.

In verse 4 the seed first falls "by the way side." The term means that the earth is so hard-packed by much coming and going that it offers no entry for the seed. This is the thought that is densely material, and is consequently forever having to be doing things for fear of being left alone to face its own awful emptiness. The uncultured mind is terrified of being left alone with its own thoughts, so the first flighty idea that comes along is sufficient to set it off on another tack. Let's bear in mind, however, that this sort of analysis is of no service to us except it shows us the universal claim of the carnal mind to hold man in bondage.

The second type, the stony ground that offered no real depth, is, of course, the shallow class of thought. While it may readily accept a new idea, there is little real discernment, and the result is a mentality full of half-digested information, opinions and theories. But not one of them has gone deep and become one's first love, so there is insufficient subjective grasp to withstand the test of antagonism. We might say that while the fault of the first category is that there is no openness or receptivity, the fault of the second is that it is too open! It may often be better to "make haste slowly" with a new idea than to swallow it wholesale, for the digestive process gives one a chance to think all around the issue and savour its full implications.

The third kind was where the seed fell among thorns, which grew up and choked it. Other considerations weighed more than Truth. There was no fault with the soil here, but with the husbandry. Perhaps this is the commonest one, and comes nearest home! The Commentaries say that these "thorns" of Syria closely resemble wheat when young, - perhaps rather as self-interest can look very like a kindness. This class of thought is not using what it knows of Truth to lay down the mortal.

The fourth type was the good ground, which brought forth abundantly. This was because it wasn't thinking about God, it wasn't "interested in" God, it wasn't theorizing emotionally about God: it understood. Of all the words we use in connection with mental processes, understanding is the only one that leaps over from the merely mental to the spiritual. An understanding of any subject is always fruitful, and to understand God through the Mind of Christ really renders us man.

The three fruitless types of thought, then, we could illustrate (a trifle wickedly, perhaps) as that which has the radio on

perpetually, the TV mentality of look-see, and that which is always on the gad-about. However that may be, it is clear that the first is a negative sense of the Word, indifference. The second is a negative sense of the Christ, no depth of spiritual feeling. The third is the opposite of Christianity, as it will not subdue sin in itself; while the fourth is positive and depicts Science, wherein man is Godlike.

It seems that Jesus was emphasizing the point that before Truth itself can be gained, the individual needs to be honest with himself and learn the ethics and integrity requisite in the more relative forms of truth. Through mental discipline we are already exercising the Mind of Christ, in a degree, and this proper ordering and evaluation of thought opens the way for spiritual understanding to germinate. Mrs. Eddy makes this quite plain.

S. and H. 272:3-27 "The spiritual sense of truth must be gained before Truth can be understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. In the soil of an 'honest and good heart' the seed must be sown; else it beareth not much fruit, for the swinish element in human nature uproots it..." There is our point, that the spiritual sense of truth must be gained before Truth can be understood. It is brought out again and again. For instance, here is another one.

Ret. 28:9-12 "I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science."

Vv. 9-12. "And he said unto them, He that hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Hearing is what we receive, but seeing is what we make of it.

As Jesus pointed out, to them that are without, these things are done in parables. This carries on from the last tone, Life as Love, where his relatives stood without. Here he is indicating that the disciples of Truth must grow into that stature of manhood in Christ Jesus which enables them to understand his meaning. (See S. and H. 350:6-23) The quotation from Isaiah in verse 12 which sounds so caustic is only gentle irony. The claim he is uncovering

is that a mortal would rather die than give up his pet sin, - and often does. Egotism, self-righteousness, vicious criticism, and so on, are dear to mortal mind: let us see that these things are not dear to us.

Seeing and hearing without understanding are simply reading from matter, which is not intelligent and cannot lead to Truth. As we read on Misc. 103:21-23, "Any inference of the divine derived from the human, either as mind or body, hides the actual power, presence, and individuality of God." Jesus' wording was chosen to make people think, and in the effort of unravelling it, mental activity leads to reasoning. The Christ comes to the point of Mind, - to intelligence, not imbecility.

We will leave Truth as Mind there. Truth, the ideal, is taught through mental imagery. But the meaning and substance of the teaching is spiritual, so the explanation comes in Truth as Spirit.

TRUTH as SPIRIT

(Ch. 4:13-34)

The divine stature of man in Christ
revealed as conscious spiritual reasoning.

Here we have the interpretation of the previous parable, and in addition, two other short ones, also about the seed, - the parable of the seed growing secretly, and the one of the mustard seed which grows and becomes greater than all herbs. Mr. Doorly placed this last one in the next section, Truth as Soul, which indeed does have the tone of "the seed within itself." However, we shall discuss this when we come to it.

V. 13. "And he said unto them, Know ye not this parable? and how then will ye know all parables?" The verb there means "to know intuitively," indicating that man is a reasoner in spiritual values and understands spiritual substance. Divine manhood is spiritual reckoning.

Vv. 14-20. "The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution

ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred." The word "receive" in verse 20 means "embrace." The demand of Truth as Spirit is that we really accept and embrace the seed of Truth. Mere intellectual assent is not enough; it has to be our very substance and greatest reality. Now on that note we'll stop for today.

TALK FOUR

THURSDAY MORNING, AUGUST 18th.

I do not ever remember a talk that has been more easy and harmonious than this one. This applies to the giving and also, I believe, to the accepting. It is good that we should all feel we each contribute something to the atmosphere; it has been so evident in the talking that we are all of one accord in one place, and it is a great blessing when we can feel, as we do, that the message and its reception is absolutely one.

The Seed of Truth

Yesterday we started to consider the sections of Truth, presenting the stature of manhood in Christ Jesus. It unfolds the nature of the divine ideal. One of the threads which runs through the entire Truth sections and explains them very clearly is the seed of Truth. First of all, in Truth as Mind the seed of Truth is sown or implanted in Mind. In Truth as Spirit you get the seed of Truth germinated and understood; when Jesus explains the parable of the sower, the seed becomes substance. Then in Truth as Soul, which deals with the male and female of mortality, you get the seed of Truth matured and come to fruition. It is what we call "the seed within itself," needing no external influence, for it is fruitful from within. In Truth as Principle the seed of Truth is eaten, demonstrated and relied upon; Jesus could ordain the twelve because they had eaten or assimilated the Christ-Principle; one becomes like Principle. Then in Truth as Life the seed of Truth becomes bread and feeds the hungry - the feeding of the five thousand with the bread of Life. Also in this section we would have that wonderful phrase, the staff of life. Human wisdom says that wheat is the staff of life, and that is exactly what happens here: the seed of Truth becomes the staff of life, subdues the vicious counteracting elements, supplies bread for the hungry, and so masters the sea that one can walk upon it. Then Truth as Truth is concerned with the crumbs and the loaf. It is still the seed, but now it is in terms of the bread; the seed of Truth is not fragmentary but is one, entire, coherent calculus or loaf. Jesus refers there to what comes out of the mouth, to the Syrophenician woman's statement that the dogs under the table feed on the crumbs; he feeds the multitude again, - this time with the bread of Truth, instead of with the bread of Life, - and he bids them beware of the leaven of the Pharisees. So you see it is all to do with bread in one form or another. Truth as Truth tells us that the one loaf of

Truth is constituted of infinite crumbs, and all those crumbs together comprise the whole loaf of Truth. In Truth as Love Jesus rebuked Peter because he was unwilling to let the human Jesus go; that is, the seed of Truth can only be fully savoured when the husk is shelled off. Jesus had said to Peter, Thou savourest not the things that be of God, but the things that be of men. It is a case of going through the mill while the material appearance is eliminated. As someone said, stone-ground!

In Truth as Mind we studied the parable of the sower sowing the seed, and the lesson that came out of it was, The divine stature of man in Christ revealed as spiritual-mindedness. The burden of the parable was that it is no use merely thinking about things from outside or standing on the wayside and saying, Oh yes, very nice. The whole purpose of Truth as Mind is that the divine message or seed has to come in, that it has to be heard and understood. It's the sense that spiritual-mindedness, not material-mindedness, is natural to man, it's indigenous. Man is spiritual-mindedness. Spirituality is the only true mentality. So we left that section, and we saw how it carries on to the next. Truth as Spirit develops this basic faculty into spiritual conception and spiritual reasoning. As you know, the one quality that really sets us on our way in divine metaphysics is spiritual-mindedness. One's human make-up or shortcomings or achievements are really of no moment at all so long as one loves the spiritual and adheres to it; if we love to be spiritually minded the seed will flourish, and what is not of the nature of Truth drops away.

For Truth as Spirit we had as a caption, The divine stature of man in Christ revealed as conscious spiritual reasoning. We might say that divine manhood is spiritual reckoning. Either we are reckoning man in Science or we are not doing anything at all. It looks as if there is an alternative, that we can either reckon man in Science or in matter, but in fact there isn't really an alternative proposition. We are either reckoning him in Science or there is just nothing taking place whatever. That's Truth as Spirit, it eliminates the choice. So in verse 13 of Chapter 4 Jesus started to explain the parable, and he showed the four types of thought which constitute true spiritual reckoning. Let's translate the negative sense of the first three into a positive sense, so that the four speak to us of true calculation.

The first type of thought is that which is receptive and open and willing, - the Word sense. The second type is that which is not so open that the idea comes in one ear and goes out of the other, but offers that small measure of impedance, giving it time and thought, letting it germinate, so that it will put down good roots and produce strong growth; that is the sense of the Christ. The third

category of thought, which characterizes Christianity, is that which loves to employ what it has learnt of Truth to deal with the thorns, to deal with sin and human nature. Finally the fourth type is that which receives the seed and brings forth fruit; that word "receive" in verse 20, as I pointed out, means "embrace." This is the sense of Science, - such complete acceptance and assimilation that the natural operation of Principle takes place as us.

Truth as Spirit shows us this essential bridge-over from the mental to the spiritual, which is the great step. Mental metaphysics isn't necessarily spiritual in the slightest degree, but the spiritual can only be spiritual and it does not employ the human mind. So this parable is bidding each one of us, Be a whole-hogger, be a hundred percenter! As we know, it demands absolute consecration of thought, energy, and desire, and as we read on, we learn how to grow to this point. Spirit, you see, explains or elucidates the hidden meaning of appearances, and brings to birth the germ of Truth.

Ch. 4:21,22. "And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." Rieu's modern translation makes it a little clearer: "Does the lamp come in to be put under the measuring bowl or the bed? Does it not come in to be put on its stand? For nothing is secret, if not to be revealed; and nothing was ever hidden but to come into the light." This gives a clear sense of purpose and reason. Truth as Spirit answers that perennial question, "Why should this happen to me?" The only answer is, It is Truth spiritualizing your sense of things!

We sometimes learn the lesson of Truth as Spirit through a sweet experience, sometimes it comes the other way because of the resistance of the carnal mind, but either way we learn spiritualization. Truth as Spirit says that the whole purpose of everything is the complete spiritualization of man, bringing him out of darkness into light. All the Truth sections here in the Christ are stating that the ideal is revealed. At this point it comes in that phrase we have, "truth will out;" it cannot be concealed or kept under a bushel, and if for a time it seems to be clouded, that is only a spur to us to seek it out.

Vv. 23-25. "If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear:" take heed there means, Give your minds to, contemplate on; let the idea of Truth germinate by giving your minds to it whole-heartedly. "With what measure ye mete, it shall be measured to you: and unto you that

hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." He is saying that the more we exercise the faculty of conscious spiritual perception, the more real it is and the more substantial it becomes, but if we don't exercise it, it withers away.

Truth as Spirit involves conscious acceptance of the Christ-idea, not a vacuous acceptance but perceptive spiritual vision and reasoning. It's better to be a no-man than to be an empty yes-man with the things of God, provided that reluctance to accept it too readily means that it is doing some overturning while it finds roots. Milton writes in his sonnet about "that one talent which is death to hide." We all have that talent of spiritual-mindedness, and to hide it and not exercise it is death, for Life is in and of Spirit.

Vv. 26-29. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Now that's the parable of the seed growing secretly, which they call alternatively the parable of the fruitful earth. Either way, the message of it is that the seed grows of its own accord and not by something that we do. All we ever do is to prepare the soil and give it real acceptance, and then it will grow.

Misc. 111:15-20 "Leaving the seed of Truth to its own vitality, it propagates: the tares cannot hinder it." We can happily leave the seed of Truth to its own vitality as we gain the confidence that Truth does the work, and its seed carries within itself its own ability to spring up and be fruitful. This applies to those instances where you share with someone an illuminating idea, and then have to leave it: you have to be confident that Truth does the work, leaving the seed of Truth to its own vitality, and not, as we saw before, keep opening the oven door to see how it is getting on. As Paul says (1Cor. 3:6,7), "I have planted, Apollos watered, but God gave the increase."

"The earth bringeth forth fruit of herself." It is good to remember that Truth lives in the hearts of men in its own right; it is there from everlasting to everlasting not because they're Christians or Christian Scientists, or for any material reason, but because it's God-implanted. Truth as Spirit is the divine indwelling influence. So it bids us not be anxious about our friend or

our relative who is slow in accepting what is offered, or who perhaps rejects it altogether, but to acknowledge sincerely and with joy that Truth reigns supreme there within, and if we will love that fact and water it and let the sun shine upon it and look for it to germinate, that is your reasonable service. But, as the parable reminds us, we can't snatch our demonstration early; first the blade, and then the ear, and then the full corn in the ear. The orderly stages of growth and unfoldment have to mature in their right time. As Mrs. Eddy says on Misc. 359:12-14, "Growth is restricted by forcing humanity out of the proper channels for development, or by holding it in fetters." The urgent desire we have to reap the fruit quickly before it has matured and overturned human nature adequately, isn't really true growth. To tell the early student all about the matrix and the handling of evil before they have got their feet planted on the bottom rung of the ladder is this unchristian sense of trying to reap it before it is ripe.

Now the next short parable, that of the mustard seed, I have included here in Truth as Spirit; Mr. Doorly had it over the border in Truth as Soul. It is a change-over point in the sequence of thought, and whether we choose to have it this side or that does not perhaps amount to very much; I have placed it here because the order in which it unfolds to me is that in Truth as Spirit you get the seed or the threefold essential nature of God as it appears in the Christ sense, that is, Truth, Life and Love.

The first parable describes the seed of Truth from the standpoint of Truth, and that is why it gives us those four categories of thought - true calculation. The second parable about the fruitful earth, or the seed growing secretly, gives us a sense of Life, for here the seed, left to its own vitality, rises up and propagates in its own way and in its own time. We see here how the divine fruition is timely: it doesn't know about time, but its operation in our experience is always timely. Timely is the word for describing how the straight line of time and the circle of eternity coincide for a moment. So that second parable indicates Life. Now this third one, still under the overtone of Truth as Spirit, speaks of Love, - the mustard seed grows up and becomes a tree which fills the air like an umbrella and offers shelter universally.

Vv. 30-32. "And he said, Whereunto shall we liken the kingdom of God?...It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds...: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." This parable illustrates the universal nature of the seed of Truth, - how it is all-embracing.

Misc. 356:16-21 "The seed of Christian Science, which when sown was 'the least of all seeds,' has sprung up, borne fruit, and the birds of the air, the uplifted desires of the human heart, have lodged in its branches." There is the tone of Love; all man's highest and noblest yearnings find their rest and home in this recognition that the seed of Truth comes to fruition and is universal. The reference continues, "Now let my faithful students carry the fruit of this tree into the rock-ribbed nests of the raven's callow brood." That leads straight into the next tone of Truth as Soul: the fact that man is born of the seed of Truth next rules out the supposition of the flux and the conflict of male and female. After the true spiritual nature of man is understood, and has offered peace and security to the uplifted desires of the human heart, as always with the Christ this now has to be carried over the comma to deal with "the rock-ribbed nests of the raven's callow brood." That rock-ribbed nest is the tomb and the womb of mortality - the man on the shore of Gadara lived in the tomb, and the rest of the section is concerned with the womb of mortality; it's one story.

Vv. 33,34. "And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples." Truth as Spirit elucidates the real nature of man and causes it to come to birth in the understanding.

Truth as Mind showed us that man is spiritually minded; Truth as Spirit shows us that he is divinely able to use this faculty of spiritual-mindedness to reckon man spiritually, to reckon man in Science. Those three parables depict the germination of the seed of Truth: as Truth, the ideal is revealed to all states of consciousness; as Life, the ideal generates and propagates itself; and as Love, the ideal gathers into one divine conception all spiritual aspirations. Then at once the story says to us in Truth as Soul, if that is real to you, put it to work; see how it overturns this concept of man born of the seed of mortality.

TRUTH as SOUL

(Chapters 4:35 - 5:43)

The divine stature of man in Christ
revealed as conscious self-completeness.

It is quite obvious from what we learnt in the last two sections that Truth as Soul is going to prove that man's matured manhood represents the seed within itself, the seed within. The belief

which urges us to seek our fruition outside ourselves is now ruled out. It is such a wonderfully stabilizing and assuring and comforting tone.

Vv. 35-41. "And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

Truth as Soul gives the wonderful conviction that our manhood is identified with the divine and is not an isolated entity. He is neither isolated from his Maker through the general belief in belonging to the adamic race, nor is he isolated from his neighbour through the belief of his own finite corporeality. Soul identifies, links up, it holds together. What these disciples were terrified about was "little me." For Jesus, confidence in Truth was supremely restful and he was asleep on a pillow, but they awake him and say unto him, Master, carest thou not that we perish! Now, isn't that the cry that comes opposite Truth as Soul, - Hey, what about me? We fear for my isolated being, my life, and so on. And so he rebuked them for their fear, for fear, at root, is the fear of existence separate from God; primitive fear is the deep basic fear of the human mind that man's existence is man's existence, and is therefore in his own ownership and is separate from its Creator. Therefore when he rebuked the storm, they said, What manner of man is this? A new concept of man, a generic sense of man, was awakened in them.

When Jesus rebuked the storm in verse 39, he arose and rebuked the wind, and said unto the sea, Peace, be still. Notice that only Mark makes the statement a double one. As we know, the wind and the sea at this point represent those two elements of the carnal nature which we call the male and the female of mortality; the wind is that wilful or aggressive sense of things which disturbs the calm and peace of the other half; and the sea represents a passive sensitivity which, when disturbed, is no longer master of itself but becomes tempestuous. Only Mark gives this thing as two, because it is fundamental in the Christ that God and man are not two, that man's nature is not animal nature and Christ nature; and

this deals with the derived belief that in each one of us there is a split personality of a male or a female; it resolves the whole thing at a deep level.

Truth as Soul shows us that as the seed of Truth germinates within, it exchanges mortality for immortality; it exchanges physique for identity; it exchanges a sense of discontent or frustration or want into a calm and serene conviction of man's divine self-completeness, in which he is wholly satisfied and balanced and entire from within. It's a ripe sense of man that we get here, ripeness and maturity, and with this poise he isn't pulled this way and that. As this truth becomes real and subjective to us, it resolves all those unstable characteristics which spring, basically, from a subconscious acceptance of one or the other sex-category. Some element of the male or the female of mortal make-up gains the ascendancy and leads to instability and unbalance, whereas Truth as Soul gives us a wonderfully deep-settled calm.

Mess.'02.19:15-20 "To the burdened and weary, Jesus saith: 'Come unto me.' O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm." Now that's the truth about every single one of us and about all mankind - underneath is a deep-settled calm. In our age people are beginning to explore the bottom of the oceans because it is the only part of the earth's surface that has never been explored before, and they say that even on a stormy day when the surface of the ocean is really tempestuous, only a little way down the layers of water are completely undisturbed, - only a matter of a hundred feet or so. That's a comforting thought for ourselves: all the tempestuousness and disturbance is only a surface thing; the wind of circumstance blows up the tops of the waves, that's all. But deep down we are not touched by it.

S. and H. 99:23-27 "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience..." That is what is happening through an event like this storm being stilled, through the healing of the man with the legion, and of the women; all those things which disturb our lives leave us higher than they found us. The calm, strong currents of true spirituality are deepening human experience. The deep things of God are undisturbed by the surface froth. Let's go deep with them, and gain the fundamental issues, "...until the beliefs of material existence are seen to be a bald imposition," - that's the next part, with the man naked in the tombs. Truth as Soul deals with the calm, strong currents of true spirituality versus "the animal magnetic fluid."

S. and H. 203:27-30 "The foam and fury of illegitimate living and of fearful and doleful dying should disappear on the shore of time; then the waves of sin, sorrow, and death beat in vain." The foam and fury of illegitimate living refers to the original sin we saw earlier in Life as Mind, the mistaken sense of man's origin; and of fearful and doleful dying refers to the mortal nature of matter. We have there the womb and tomb of mortality, and they disappear on the shore of time, - the shore is the point where the storm beats itself out, where there is no more sea. The shore is the line of demarcation, the disappearing point of mortality. Truth as Soul shows us that man's manhood is without beginning and without end because it is generic. Always with Soul we get the concept of generic. This silences the sea, - the ebbing and flowing tides of that which has beginning and ending.

What Jesus did there by stilling the storm corresponds to the angel in Revelation who put his right foot upon the sea, upon elementary latent error, while his left foot was upon the earth, upon visible error and audible sin (See S. and H. 559:1-8). This is what we see now. Truth as Soul deals first with primitive error, - the belief that man is separate from God, - and then it deals with derived error, which is the belief that man is separate from his other half.

Ch. 5:1-4. "And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him." We can't bind error with error, or chain the animality of the male with human will. There are many characteristics in our make-up that we'd like to bind with human control, but it can't be done, for Soul alone holds the control. Truth as Soul confers upon us a generic nature, and identifies us with the completeness of divinity. There are many philosophies to-day, such as mental science and so forth, like that book on positive thinking that was serialized a few months ago in one of the papers, all telling how you can control yourself and better yourself through the exercise of the human mind; such books are legion, but they are a kingdom divided against itself, because they divide Mind into minds and man into men. Only Science can bring into subjection the primitive animal elements.

V. 5. "And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." The tomb, of course, is the symbol of mortality. It's the prison of the

corporeal body from which man escapes only by death. Truly, man moves "in God's grooves of Science." You know, they say that the only difference between a rut and a grave is that a grave has ends to it; God's grooves of Science, however, are continuous, it is a matter of going along in the divine order. The mortal belief is that we get out of God's grooves of Science and we revolve in an orbit of our own. This always reminds me of a gramophone record which has got stuck in the same groove, and as it goes round mortal man says, "I want, I want, I want!" That is all it is: mortal man has got the wants, and that is his chief disease. But salvation is ever present, and Truth as Soul ends all that by making us see that we haven't got the wants, we are divinely complete, divinely satisfied, entire, balanced, fulfilled, and fruitful from within.

On the other hand, if we listen to it, error always makes its man mortal; it's womb and tomb from start to finish, and this is the "real" dementia. The effect of dementia is always isolation. Because it is a species of madness to believe that man is separate from God, the effect of it is to isolate one from other people; they don't understand or appreciate us, and we in turn get them all wrong. It's simply the belief of mind in matter and selfhood in corporeality. Truth as Soul reverses this belief of being cut off, and demonstrates one man.

Vv. 6,7. "But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." I expect many of you have had that experience of going into a mental hospital to help somebody, and the very fact that you are upholding the Son of God seems to draw the devil out in the most startling way; you often get a lot of froth and apparently very little co-operation; but don't be put off by that. The man of Soul within is greater than the man of sense without, and you'll win. Notice that in these verses the claim is "I," - what have I to do with thee, I adjure thee by God that thou torment me not. That "I" is the one male of mortality, the belief that the little I is a creator; the egotism of belief wants to possess, - to possess strength, or prestige, or money, or power, or someone else's body. All lust is really possessiveness, wanting something that you think you haven't got.

Vv. 8,9. "For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many." A Roman legion was usually about six thousand men, so it may indicate that the sense of manhood was awry. More metaphysically, legion means

anything more than the divine One. The moment you add anything to oneness, it becomes a flood of plurality. So if we will cultivate the one Christ nature, the one Christ identity, the one Christ character, that starts to resolve our legion of false characteristics.

Vv. 10-14. "And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled..." Of course we cannot accept that exactly as it stands because everything Jesus did was to save life and not to destroy it; what it obviously indicates is that the swinish element in human nature is swallowed up in its own native nothingness. The two thousand refer to the wind and the sea which were silenced originally, - the two conflicting elements. The division of man from God in its derived form is man divided into male and female.

V. 15. "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid." A wonderful tone of Truth as Soul, man calm and balanced and complete.

I had a visit the other day from a young man who was a hundred per cent normal. His parents brought him along simply for the joy of showing him off because for a long while I had visited that boy in a mental hospital; he was pronounced both dangerous and incurable. Over the course of months he came out, the legion having left him when he began to feel that he was loved and wanted and appreciated and that he was as important and as worthwhile as anybody else. When that boy came to us he was "sitting, and clothed, and in his right mind."

In Truth as Soul we have that beautiful blending of the real masculine and feminine qualities. For example, if you hear Solomon playing a Beethoven piano concerto, there is in his playing the most wonderful sense of the strength of manhood and of the tenderness of womanhood. As Mrs. Eddy says, "Tenderness accompanies all the might imparted by Spirit" (S. and H. 514). The character Jesus exhibited was a marvellous example of might clothed with tenderness. And here this man had been savage and then he found the calm and balm of Soul.

S. and H. 201:7-12 "Truth makes a new creature, in whom old things pass away and 'all things are become new.' Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good." As Truth makes us a new creature, these six false characteristics of animal man are wiped away.

Vv. 16-21. "...And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends..." That was the point that seemed to be the healing: he had led an isolated existence but Truth as Soul presents generic man, and so it says to us, Go back to thy friends, get back to the community of mankind, realize that you have a place, and a niche in the family of man, that you're wanted and are worthwhile.

Now the story continues and deals with the other half of this male and female of mortality in the stories of Jairus' daughter and the woman with the issue, who represent the beginning and the end of the cycle of mortal womanhood and fruitfulness. Through Truth as Soul we learn that man is fruitful from within, and therefore his ability to conceive and bring forth the things of God is sweet, natural and orderly; it conforms with the changeless spontaneity of God and not with the cycles of the moon or the alternating tides of the tempest-tossed sea. Here is the most wonderful sense of the rhythm and the tempo and the pulsation of divinity.

Vv. 22-24. "And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him." Always with Soul we have this rule, Let the earth bring forth, Let the birth take place, Let man be fruitful from within! Man is not advancing towards the point of maturity and fruitfulness, nor has he gone beyond it, but he is at that point permanently. Age or years have nothing to do with man's ability to reproduce the divine nature, nor is he conditioned by some human clock-work; how could being be determined by a fluctuating tide of mortal misconceptions? It is something constant, unvarying and spontaneous. The story breaks there with Jairus' daughter, who, we learn later, was twelve years old, and goes on to the other end of the belief.

V. 25. "And a certain woman, which had an issue of blood twelve

years," - twelve, of course, is the symbol of perpetual fruitfulness or effortless demonstration. (See page 88.) In Revelation 22:1-3, John describes the tree of life which yields its fruit in accordance with the divine order. And he adds, "and the leaves of the tree were for the healing of the nations. And there shall be no more curse."

Vv. 26-28. "And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole." We don't need to understand much, but let us have confidence in the fringe of Truth that we have touched. "A grain of Christian Science does wonders for mortals, so omnipotent is Truth..." (S. and H. 449:3).

Both with the man in the tombs and with this individual the text introduces the symbol of clothes. The man had been naked, and then was found clothed; the woman was bereft of all that she had, and sought to touch Jesus' clothes. Both had felt only half-complete, and the healing truth with which Jesus was clothed was the Soul-fact that man's identity is complete with a full complement of every attribute there is, "clothed with a garment down to the foot," warmed with the reliability and balance of manhood, and comforted with the perpetual conception of womanhood.

Vv. 29,30. "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?" The word here rendered as virtue means in the Greek, inherent power, the power of reproducing itself. So what Jesus knew had happened was that the power of reproducing itself, which Truth as Soul confers upon man, had met somebody's need. Isn't that a wonderful sense of fruitfulness, of the seed within itself?

Vv. 31-33. "And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth." She was so entirely free of the claim that there was no false modesty.

V. 34. "And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." Daughter! What an address, what an appellation! In all the Gospels, this

incident here is the only occasion on which Jesus used the word daughter. As we saw with "Son," daughter is forever derived from the Father-Mother, and daughter essentially reflects the Father-Mother, in fact and in function. She is not a stranger, not an outcast, not working up to nor declining beyond the point of spiritual maturity. Be whole.

My. 270:3 "The cycle of good obliterates the epicycle of evil." The cycle of good is, I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. That's the cycle of good eternally going on and perpetually bearing fruit. An epicycle is one circle running round inside or outside another, like the orbit of a planet. The epicycle of evil could be likened to the male and female of mortality revolving in their lonely paths but never truly concentric with the centre of Being. The cycle of good obliterates the epicycle of evil for it demonstrates that man moves in the orbits and rhythm of God.

My. 183:13 "With you be there no more sea, no ebbing faith, no night." The unalterable fact of being Daughter healed that sense of ebb. Our divine identity as woman is constant, forever at the point of being able to bring forth the fruits of our divine conception. Truth as Soul holds us as always at the very pitch of perfection, always the loveliest thing that ever happened.

Blood is normally the symbol of sacrifice. Mrs. Eddy says, "The spiritual essence of blood is sacrifice" (S. and H. 25:3), and the only real sacrifice is the giving up of a mortal conception of man. However, in its negative sense, blood is the price mortals pay for the belief in a life and a selfhood of their own; it is the price woman pays for conceiving of man mortally; and it is the price that mankind pays, in the form of suffering, for having originally believed that man could be a mortal concept.

So it is very clear that in Truth as Soul manhood and womanhood is generic, and being generic it is perpetually fruitful, and rules out the tempest-tossed human concept advancing and receding, stabilizes man upon the shore where there is no more sea, no ebbing faith, no night. As we grasp that, it enables us to reproduce, to regenerate, and to re-form whatever needs it.

Vv. 35,36. "While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." "Be not afraid" is what he had said to his disciples in the ship. Don't be afraid for your

little isolated existence. "Only believe" should be translated, Go on believing, continue believing. The human sense of belief or faith is like the sea, it has a high tide and a low one. Truth as Soul gives us this stable and unfluctuating ability to go on believing, because one is working from inward principles and not from the external evidence of the senses!

Vv. 37-42. "And he suffered no man to follow him, save Peter, and James, and John...And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth." The word damsel there means, a little child. "And they laughed him to scorn. But when he had put them all out" - and that's an essential in Truth-healing, to eliminate from consciousness any sense of there being another power; it is the door that lets in Truth, Life and Love and shuts out all the erring beliefs. "When he had put them all out, he taketh the father and mother of the damsel," - lifted up the sense of Father-Mother God, - "and them that were with him," - that is Peter and James and John who symbolize Life, Truth and Love, - "and entereth in where the damsel was lying. And he took the damsel by the hand," - that hand lifted off her the sense of a struggle to reach maturity, - "and said unto her, Talitha Cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment." There is a profound difference in the original between the word used for damsel in verses 39 and 40, where it means little child, and the term translated as damsel in verse 41, the word Jesus used in addressing her, which means, maiden, or young woman. In Truth as Soul we are no longer an immature child but are at the point of ripeness.

V. 43. "And he charged them straitly that no man should know it; and commanded that something should be given her to eat." He bade them feed their infant sense of the child and see her as a young woman, in much the same way as wisdom bids us take the mental limits off our child and let him be God's spiritual idea, not in embryo but in maturity.

S. and H. 531:10-13 "The human mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness." That is exactly what Truth as Soul has been doing all through this chapter, - exchanging human concepts for divine consciousness.

Following out that line, here's a "quickie" that takes "consciousness" right through the Truth sections.

Under Mind it dawns as spiritual-mindedness.

Under Spirit it is conscious spiritual reasoning.

Under Soul it is real Soul-sense, or conscious self-completeness.

Under Principle it is "the conscious identity of being as found in Science," conscious at-one-ment with Principle.

Under Life it's man as "the conscious infinitude of existence."

Under Truth it is the full Christ-consciousness.

Under Love it is simply consciousness of perfection, where nothing is left to consciousness but Love, and "real consciousness is cognizant only of the things of God."

Well now, Truth as Soul gave us that wonderful message of man's fruitfulness from within, which silences the disturbed sense of the wind and the sea; the male and female generative elements are put to silence, and ripeness and maturity and spiritual fitness to do God's work are now part of one's consciousness. We know we're fitted for whatever we have to do. I have much sympathy with characters like Moses and Isaiah and Jeremiah, who, when the Lord pointed His finger at them, cried, Why pick on me? Yet Truth as Soul enables us to realize that we are divinely equipped for whatever we are called upon to do. Now Truth as Principle carries this consciousness higher, and reveals our work as an impersonal spiritual activity.

TRUTH as PRINCIPLE

(Ch. 6:1-13)

The divine stature of man in Christ revealed
as that which is Principled.

Ch. 6:1. "And he went out from thence, and came into his own country; and his disciples follow him." He came literally into his own country, but also he came away figuratively from all sense of man being tossed about by fluctuating human concepts, and retired to the stability of Principle.

Vv. 2,3. "And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary?...and they were offended at him." You remember that earlier, when he had defined one's mother and brother and sister as anyone working in

line with Principle; we saw in addition that it is any event or circumstance which opens a way for the things of God to take place in one's individual life.

V. 4. "But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house." They told me in America that anyone is an expert provided he lives fifty miles away! It is sometimes easier for an outsider to help with one's family simply because the personal sense isn't so acute.

Vv. 5,6. "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching." They hadn't any conviction in a basic Power. You can have a measure of conviction in persons, or in the truth of Christian Science, or something like that; but real conviction is the result of a recognized and understood Principle, which eliminates all personal issues. When we begin to recognize in Truth as Principle that man is that which is Principled, we can rise above all personal likes and dislikes, and reach a true appreciation of real worth. As we read in Ret. 76:23-26, "He who gains the God-crowned summit of Christian Science never abuses the corporeal personality, but uplifts it. He thinks of every one in his real quality, and sees each mortal in an impersonal depict."

So they rejected him at Nazareth because of an acute personal sense. On the other hand, I think it is just as well that they did, because if they had accepted him there the chances are that it would have been on a personal basis, - local boy makes good. To accept good, or the divine, on a personal basis is, in one way, worse than rejecting it; it is far more subtle for it ties one more securely to the mortal.

INTERVAL

This section of Truth as Principle revealing man as that which is Principled, falls into two halves. The first half shows that where thought isn't Principled it can't recognize the Christ but sees only persons, and therefore there isn't that confidence in the healing Christ that enables it to do its redeeming work. I know that one does see people healed who don't believe in Christian Science at all, because it is one's own demonstration to prove Truth

supreme regardless of mortal mind's permission, but normally that isn't the best way of working. So the second half of the text here tells us about how to rely upon an understood Principle.

V. 7. "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;" sending them forth two by two represents the Word and the Christ; but it also indicates how the sword of Truth is two-edged, establishing Truth on the one hand and decapitating error on the other. The Christ arms us with an understanding of what is, as well as what is not, - the yea yea and the nay nay.

Vv. 8,9. "And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats." We have often talked about this wonderful scrip symbol together; it was the bag in which they carried provisions for a journey, and it is the symbol of depending upon human planning. He is saying to them, don't rest upon human provision but stand upon an understood Principle. Often we seem to have a choice of doing things by demonstration pure and simple, and doing the thing half by demonstration and half through some human channel: that is the scrip temptation. We call it a demonstration, but it isn't always honestly so.

So he bids them take nothing but a staff. The staff, of course, is the divine standard, the measuring rod of the Christ. It represents the stature of man in Christ, the fathom of six whole feet. Only Mark says take this staff, the other Gospels don't mention it. Mark's whole outlook is, Be Christlike, take your Christ standard into life, take God's man and not man's man as your measuring rod. Man's measure is hell, God's measure is the standard of the Christ. "But be shod with sandals;" that's the only other equipment you're allowed to take. Sandals, of course, enable us to take the road and travel the whole way. So Jesus is saying to them, Take your divine measuring rod and be prepared to go forward into life with it; your Christ-Principle is dynamic and is going to propel you anyhow, so get your footsteps ready to go along with it. This leads us to see that we have no roots in any one place, or in any town or country or community: wherever we are, we are at home, because we dwell in Truth as Principle. No one has any roots anywhere in matter; but we have a staff in our hand and sandals on our feet.

"And not put on two coats." The two coats are a similar symbol to the scrip - making material provision just in case your

demonstration doesn't come about; insuring oneself humanly when one hasn't enough confidence to know that Principle alone will do the job supremely well. That's a strong temptation that comes to us many a time, and if we surmount it, we really become Scientists. Someone was telling me yesterday of an instance of this. A young couple, who had only just started to study Science, had a frightening and disturbing thing crop up with their little child, and the temptation was to have it dealt with surgically. The doctor who had to see it said, Oh, an operation at once! They held off, however, as they wanted to work it out in Science, and so the operation was put off. This made them feel a lot happier, but they thought they'd be even happier if they got another medical opinion. So the child was looked at by another specialist, and again the verdict was, There must be an operation at once. The mother announced, We're going to rely on Christian Science. The doctor exclaimed, My God, he'll die! But that "my God" was really the answer, and "my God" took care of the situation so that the whole necessity for an operation simmered down and the physical condition returned to normal almost unnoticed, and nobody ever said any more about it! They refused to put on two coats.

Sometimes the temptation is very strong to say, You have an operation and I'll help you while you are in there. That may be right, up to a point; there are times when it may be the Christian thing to do, but let's not make a habit of it, because it will prove fatal if we do. We'll say it once, and we'll say it twice, and then we'll go on saying it, and Christian Science will simply become a palliative to help the medical world instead of being the proof of the absolute supremacy of Spirit alone. It's the thin end of the wedge. Let's learn to stand on Principle alone. Let us suffer a thing out rather than go back and take human means. I am often amazed at how the non-Christian Scientist will suffer a thing out rather than give up, and similarly I am often appalled at the way Christian Scientists give up so quickly because they haven't the guts that so many ordinary people have. Now suffering isn't a spiritual thing, and we don't have to wallow in it, but I think we should have at least as much courage and persistence as other people have while we are working out our problems. My neighbour in Nottingham, who is the senior surgeon at the hospital and leads a very busy life, told me that he often gets people coming along to him with fiddling little complaints, and he is always inclined to say to them, "For God's sake go away, I'm much iller than you are, but I don't give up." That's how we ought to be with ourselves sometimes, - not take two coats, but rely upon Principle.

V. 10. "And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place." In Truth

as Principle, wisdom says, Don't be a butterfly; don't flit in metaphysics from one nice bit to another, but become a sober worker. Whatever new vision or new spiritual idea comes to you, there abide; stay with it, digest it, get the utmost out of it. In our studies the temptation is to flit, but it isn't orderly and doesn't lead to a substantial understanding.

Ret. 87:7-10 "Experience has taught me that the rules of Christian Science can be far more thoroughly and readily acquired by regularly settled and systematic workers, than by unsettled and spasmodic efforts." Are we regularly settled and systematic workers? The titbits of metaphysics are lovely and we should enjoy them, but let them not be a substitute for some regularly settled and systematic work of our own. When asked for advice about how we people should study these things, I feel that the best thing for all of us is to keep one long-term project on the go all the time, and make that the background to all the miscellaneous reading and thinking we do. Read what you wish, if you feel it helps you at the moment, but don't be deflected for long from one solid project. For example, if next year you are going to study Mark for yourself, get hold of an old Bible, cut it up into sections and paste them into a notebook, or put them in a file, so that you have plenty of space to work with. Make it a big project, not just a little snippety thing, then you'll feel it is worthwhile and get much satisfaction from it. Every time a thought comes to you about any part of it, you'll have a place to enter it. If you want to be a lawyer or an engineer or a doctor you'd expect to give your subject regularly settled and systematic work, it is an absolute necessity. How much more so should it be in divine metaphysics?

V. 11. "And whosoever shall not...hear you, when ye depart thence, shake off the dust under your feet for a testimony against them." Shake off the dust means, Don't carry with you a sense of hurt or resentment; don't leave a bridge between yourself and some out-grown experience. If you leave a bridge, your human thought will keep running back to it, and hurts or anxieties will come across. Be detached: have no connection with what isn't yours. Leave the seed of Truth to its own vitality, but leave it. You don't stand there any more, whereas Principle does. "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city." Sodom and Gomorrha represent a moral or physical sin, but thought which deliberately rejects the Christ message is in a different category; and wilful blindness is more like a spiritual error, and has to be unwound more conscientiously.

V. 12. "And they went out, and preached that men should repent." You remember that when John the Baptist first preached, it was,

Repent; when Jesus first preached it was the same; and now it is the same with the disciples. Repentance, Mrs. Eddy says, "of all human experience is the most divine" (Mess.'00. 15:8-11).

Why is that? Sometimes it is the thing we least want to do, yet it is the most divine because unless we admit the mistake and try to get back on the dotted line, how can we experience the fruits of divinity?

- V. 13. "And they cast out many devils, and anointed with oil many that were sick, and healed them." You see that they now touched the calculus; when he ordained them, in Life as Principle, he only gave them authority over three things; but here where he actually sent them out, they could do the works, and there is a sense of fourfold calculation. They preached that men should repent - that's the Word; and they cast out many devils - that's the Christ, the Christ-character established; and anointed with oil many that were sick - that's Christianity, healing; and healed them - obedience to Science results in fruition. You remember that in the last section, Truth as Soul, we saw that man's fruition was effortless and from within, not through labour or blood; now that potentiality is actualized, through practise of the Christ-Principle. They anointed with oil - a beautiful way of expressing Truth as Principle: they healed by making the acknowledgment that man is the God-crowned, divinely anointed, that he is the royal Son of the royal Father. His sonship is the order of divine Science. (See Misc. 181:20-25.)

So Truth as Principle comes to us in two halves. First, Jesus saw that there was no demonstration because there was no faith; and in the second part it brings out that if you want demonstration, your faith must be reliance on Principle. Truth as Principle is to do with relying upon an understood Principle. If you understand anything at all of the divine, that gives you more authority than if you are a Prime Minister or a millionaire. Man acts only on divine authority.

TRUTH as LIFE

(Ch. 6:14-52)

The divine stature of man in Christ
revealed as God-sustained and lifted above mortality.

See how it has grown: Truth as Mind says that man is spiritually-minded, therefore he reads from Mind and not from matter, and he is open to the seed of Truth. Truth as Spirit says that man is

conscious spiritual calculation, and therefore the seed of Truth germinates within him and can be understood and rested upon. Truth as Soul says that this understanding establishes man in his complete identity, which is perpetually at the point of fruition like the seed within itself, needing no external influence. Then Truth as Principle says, Rely upon this seed which you've understood and assimilated; Principle doesn't know about rejection or acceptance, it demonstrates itself. So rest upon demonstration, adhere to the divine standard, be ready to go forward with it.

Now Truth as Life says, Abide with this conviction, and you won't be disturbed by the conflicting elements of mortality, but will subdue them; moreover the seed of Truth satisfies the hungry and affords man a staff of Life. In the text here we read about how John the Baptist was murdered by the maliciousness of the male and the female of mortality in the form of Herod and Herodias. Then the counterpart of that is the feeding of the five thousand, and, further, the whole thing is climaxed by Jesus walking upon the water. In Truth as Soul he rebuked the raging of the wind and of the sea, but in Truth as Life he actually walks on it.

V. 14. "And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him." Herod felt guilty about John and therefore he was disturbed.

Vv. 15-20. "...For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him;" - that is, he kept him safe from her; Herod's conscience had been touched by John. "and when he heard him, he did many things, and heard him gladly." That is a confused translation; it means that he was always left in much perplexity. Herod there represents the ding-dong of human nature, in which good and evil are in conflict in one individual.

V. 21. "And when a convenient day was come, that Herod on his birthday made a supper to his lords..." as we saw, Truth as Life lifts man out of time and out of mortality, but Herod celebrated his birthday. It is interesting that the Herod family had introduced the celebration of birthdays from outside Jewry; it was a pagan custom, and to the Hebrews, the Commentary says, the keeping of birthdays was regarded as part of idolatrous worship! We'll have to admit that's true sooner or later; the celebration of birthdays is a part of idolatrous worship. It is commemorating the time when an infinite idea of God was made finite, and impris-

oned in a lump of flesh, so that he has got to put off that flesh prison for himself until he comes to realize that he never was boxed up in it. Now, why celebrate the moment when the lie began? Just as Truth as Soul dealt with mortal generation, so Truth as Life frees us from the time belief of generation by sex. God doesn't have birthdays, nor do you. Herod was feasting when he should have been fasting. Of course, you can always have an un-birthday, that's another thing! But let's not subscribe to the worship of mortal history. I know they say that children love it, but there are wise and gentle ways of making these transitions. Children love to realize that they are the sons and daughters of God, and therefore are not bound by a time world.

So Herod on his birthday made a supper, and Salome, his wife's daughter by a previous marriage, came in and danced (verses 22,23), and pleased Herod so much that he rashly promised her anything she should ask.

Vv. 24-26. "And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her." What a motive! We see here in Herod the false pride and hypocrisy of making one's judgment and manhood rest upon what other people think, instead of the true sense of Truth as Life where one's individuality is a matter of abiding by true principles. "If you don't stand for something, you'll fall for anything," as they say. Truth is tough and demands that we stand upon our own feet.

V. 27. "And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,..." So you see that Herodias and Herod there present what Revelation calls the beast and the false prophet, namely, lust and hypocrisy; these two are what would murder the good human, the Son of man in you and me which we call the John the Baptist.

John the Baptist, as Jesus said, was the greatest of all born of women; "notwithstanding, he that is least in the kingdom of heaven is greater than he." Being born of woman makes one mortal, and what finally climaxes that mortality is the lust and hypocrisy of the male and the female elements. John the Baptist did a tremendous and wonderful job, and we should never feel any condemnation that he didn't make the grade. He had to be there and do what he did to enable Jesus' demonstration to take place; he was a

mother to it, really. But it would seem as if he lost his head because he denounced the viciousness of evil without fully seeing that it was unreal. Sometimes sin is particularly odious, but if we get appalled by it and don't resolve it as nothing and as an impossibility, our condemnation of it holds us prisoners to it. Naturally, the universal lie called sin, whether in the abstract or in mortal make-up, has to be condemned, but from a position of divine authority rather than from a horror of it. John the Baptist denounced it from the Word standpoint only, whereas Jesus, working in the Christ, condemned it as an impossibility, as that which is not, as that which has no being, no Principle and no operation.

S. and H. 403:14-16 "You command the situation if you understand that mortal existence is a state of self-deception and not the truth of being." That reference covers the whole tone of Truth as Life. John analysed the lust and hypocrisy, but his uncovering was from error and not from Truth. True uncovering is not taking the lid off, but revealing Truth. (See S. and H. 92: 21-31.)

Truth as Life reveals that man's life is not subject to the raging, conflicting elements, but is lifted above them. Jesus did not stand aghast at this tempestuous picture of Herod and Herodias, because he had already stilled the storm, and moreover had healed the poor victims of it.

Vv. 28-32. "...And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately."

Obviously the loss of John the Baptist as a companion on the way was a disturbing thing. When something tough like that happens we have to retire to a desert place apart, and learn how to pray other than through "Thy kingdom come." The prayer of John the Baptist was the human best, but Jesus' task was to show mankind something higher than that. The Lord's Prayer comes only in Matthew and Luke, - the two more relative Gospels. Mark and John, presenting the factual Christ and Science, do not have it.

In 1905 Mrs. Eddy put a request in the Sentinel asking the members of the Mother Church to pray for the amicable settlement of the war between Russia and Japan. A fortnight later she issued another notice requesting them to cease from special prayer. This is her explanation: "In no way nor manner did I request my church

to cease praying for the peace of nations, but simply to pause in special prayer for peace. And why this asking? Because a spiritual foresight of the nations' drama presented itself and awakened a wiser want, even to know how to pray other than the daily prayer of my church, - 'Thy kingdom come. Thy will be done in earth, as it is in heaven'" (My. 279:20 - 281:14). The great and effective form of prayer other than supplication is, as we saw in Life as Truth, to understand that man is the activity of the Holy Ghost, and that binds the strong man and his works through the process which we have learned to call handling evil. None of us can handle evil with any real sense of authority if we haven't first put on the nature of man as the Holy Ghost, for we would simply be dealing with a bogey which remains a bogey. So the prayer other than the daily prayer is to learn how to put on the divine nature of God, how to become at one with the Christ character, and from there we can reason outwards with authority. The divine manhood impels translation from the Word to the Christ attitude.

There is only one Principle or power, the divine One, and man is that which is in complete accord with that One and is governed by it; therefore there is no carnal mind to operate contrary to the will of God. There is only one Life, and that Life is my being and all men's being, without beginning or end; therefore there is no carnal mind to operate as life or death in matter, or as being separate from divinity. There is only one Truth, the divine ideal or Christ, and this Truth is my only heritage, sonship, and manhood; therefore there is no carnal mind to operate as mortal manhood or lack of true manhood. There is only one Love, the infinite Mother, in Whom all find their place and fulfilment, therefore there is no carnal mind to operate as false motherhood or to divide one man's interests from those of the whole human family. There is only one Soul, the one Christ-selfhood, and this is my complete selfhood and identity; therefore there is no carnal mind to operate as sense or sex or corporeality. There is only one Spirit or substance, and this is my real nature forever unfolding itself; therefore there is no carnal mind to operate as an adulterated version of man as good and evil. There is only one Mind, the Mind of Christ, and this is my mind and governs and informs me at all times and in all circumstances; therefore there is no carnal mind to operate as ignorance or as power in matter or as material-mindedness in any form.

Vv. 33,34. "...And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." He began to teach them the actual facts of man's divine being, as well as "a knowledge of error and of its operations." There is a sense here that after the death of John the

Baptist he led the people out of the barrenness and meaninglessness of life in matter into green pastures and spiritual altitudes. "How to feed Thy sheep." Now we have this wonderful feeding of the five thousand.

Vv. 35,36. "And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about,...and buy themselves bread: for they have nothing to eat."

Does our teaching, our sharing of spiritual metaphysics with our friends, lead to real feeding? That's a question that only each individual can answer. Does what we share with mankind really feed the hungry, or is it only a palliative? Give us this day our daily bread; give us grace for to-day; feed the famished affections! There's a great sense here of how this feeding is not a matter of giving a little bit of spiritual sustenance here and another there, but to show man how the bread of Life wells up within him, how each one has direct recourse to his Origin, and so after a while he doesn't need someone else to feed him, he knows where to find his substance.

V. 37. "He answered and said unto them, Give ye them to eat." He had equipped them in Truth as Principle to rest on demonstration, but it appears that they hadn't yet learned the lesson of the scribe. "And they say unto him, Shall we go and buy two hundred penny worth of bread, and give them to eat?" The difficulty in their thought was, How? Immediately they wanted to rely on human provision.

V. 38. "He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes." The five indicates Life and the two, Spirit. It is just as if Jesus had said, Look, here's a multitude hungering for spiritual things; go and feed them; you're equipped, you can tell them. And they had replied, But how shall we buy bread? Somehow we have to obtain this substance first. But Jesus made them see that they knew the answer already. How many loaves have ye? They knew the answer to that one, - Life is in and of Spirit; we can tell them that Life is spiritual. The disciples knew that "Truth regenerates this fleshly mind and feeds thought with the bread of Life" (S. and H. 222:8).

V. 39. "And he commanded them to make all sit down by companies upon the green grass." That sitting down is a sense of expectancy. Sometimes it seems that Providence doesn't do things for us when we think it ought, simply because we haven't shown willing, we are not sitting down; we're still looking for something

that we think we've lost. "Be still, and know that I am God" (Ps. 46:10), and we can do this if we sit down upon the green grass, - the grass of humility which, as Mrs. Eddy says, is indispensable to personal growth.

V. 40. "And they sat down in ranks, by hundreds, and by fifties" - to signify the order of Spirit.

When we sit down and expect Truth to feed us with the bread of Life, it is always healthy to remember that we don't necessarily receive the food in the way that we expect it. Mrs. Eddy has a clear statement about that on Misc. 127:7-19: "...When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone, - but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire." Notice the delicate way of showing how the hungry heart is moulded and conditioned by Love before it gets what it wants.

Vv. 41,42. "And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat and were filled."

This feeding, then, takes place through the disciples. He gave to the disciples and they did set before them all. Truth as Life shows how the Son of God operates through the Son of man, - the Son of God operating through the disciples. If John the Baptist had realized that, he would not have been killed, but apparently he did not recognize that behind his mission lay the Son of God which impelled it and resurrected it and kept it safe.

V. 43. "And they took up twelve baskets full of the fragments, and of the fishes." Jairus' daughter was twelve years old, and the woman had been troubled for twelve years; then he ordained the twelve and sent them out; and here they took up twelve baskets full: it's all the same story of infinite fruitfulness. Truth as Soul is fruitfulness from within; Truth as Principle is fruitfulness demonstrated; Truth as Life is fruitfulness feeding the hungry with abundance; it is one consecutive story.

V. 44. "And they that did eat of the loaves were about five thousand men." That five thousand is a sense of universal humanity; it is where Life goes out and fills all the earth. "The purpose of his life-work touches universal humanity." The five of Life

in Christ becomes universal through the thousands. Now we see how the John the Baptist story and the account of the feeding of the five thousand are drawn together in this incident of Jesus walking on the water.

Vv. 45-48. "And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land." He was alone with Principle; all one, is the meaning of alone, at one with Principle. "And he saw them toiling in rowing; for the wind was contrary unto them:" We saw that Life lifts man above the struggle, and here it is depicted. It is a sense of the contrariness and antagonism of the belief that man is mortal. It looks as if the disciples had fed these people on the basis of their being mortals wanting Truth. Perhaps John the Baptist had gone around teaching and preaching on the basis that the mortal required spiritualization, and that, although it is good up to a point, always leaves us open to reversal, for the carnal belief says, If a mortal can be spiritualized, he can also be materialized. So the notion of conflict is brought in through the wind being contrary.

"And about the fourth watch of the night" - symbolizing that only Principle is at work - "he cometh unto them, walking upon the sea, and would have passed by them." The most natural thing in all the world at that point was for Jesus to walk upon the sea. He had subdued the material and carnal sense of what the sea represents; he had bidden it be still and at peace; he had proved that man rests upon an understood basis, and now, in Truth as Life, he subdued all sense of conflicting elements. In fulfilling the John the Baptist story, Jesus is showing that conflicting elements cannot hurt you, but are to be trampled under foot. Sometimes it takes a great deal of courage to walk out upon the waters, especially if it looks stormy when you start. Dithering on the brink is often worse than taking the plunge.

My.134:5-13 "To triumph in truth, to keep the faith individually and collectively, conflicting elements must be mastered." That was our sub-heading for the whole tone, conflicting elements mastered; having done that, it makes the silenced sea support our footsteps. The passage continues, "Defeat need not follow victory. Joy over good achievements and work well done should not be eclipsed by some lost opportunity, some imperative demand not yet met."

When Jesus caught up with the boat he would have passed by

them. At the end of Luke, when the two were walking to Emmaus and Jesus walked with them incognito, they wanted to stop at an inn, but it says that "he made as though he would have gone further." The Christ always wants to go the whole journey, from the allness of God to the nothingness of error. The disciples at this stage, however, wanted to stop at the comma, at the halfway point of healing the human and having a sense of health and safety here in the material, but Jesus never wanted to stop halfway.

Vv. 49,50. "But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid." We often find that if only we'll go forward in Truth as Life, if our manhood has a sense of progressiveness and continuity about it, Love lightens the way, and translates our stumbling blocks into stepping-stones.

Vv. 51,52. "And he went up unto them into the ship; and the wind ceased:..." The moment you take on board into your ark that Christ conviction that there is only the divine impulsion at work, only the divine influence, the wind ceases; "and they were sore amazed in themselves beyond measure, and wondered..."

We will leave Truth as Life there, no longer standing aghast at the iniquities of evil, nor celebrating womb and tomb anniversaries. Conflicting elements are mastered, and we can actually walk upon them, for the "wrath of man shall praise Thee and the remainder of wrath Thou wilt restrain." Progressiveness, even in material physics, harnesses forces by translating them, as, for example, a torrent provides electric power. It is the same in metaphysics, - "Thou hast put all things under his feet."

TRUTH as TRUTH

(Ch. 6:53 - 8:30)

The divine stature of man in Christ
revealed as conscientious Christ-consciousness.

Truth as Truth is a long piece, and tells us about wholeness from within, or consistent divinity.

Let us recapitulate the Truth sections under the seed heading again. Truth as Mind is the seed of Truth sown; Truth as Spirit is the seed of Truth germinated and understood; Truth as Soul is

the seed of Truth matured and come to fruition, the seed within; Truth as Principle is the seed of Truth eaten, demonstrated and relied upon; under Truth as Life the seed of Truth has become bread, it feeds the hungry and affords man a staff of Life. Now in Truth as Truth the seed of Truth is not fragmentary although it may be seen in crumbs, for all the crumbs together are needed for the whole loaf, and the whole loaf of Truth can be broken up into infinite crumbs of comfort.

The text has a number of connected items. First of all we get many healed, by touching the border of his garment; then the discourse on the traditions of men, in which Jesus rebukes the hypocrisy of saying that religious acts supersede the moral law. Next is the statement about defilement being not what enters us but what we make of it. Then the Syrophenician woman and her daughter, bringing in the picture of the dogs under the table partaking of the crumbs. Then the deaf and dumb man is healed, followed by another feeding of the multitude, - the feeding of the four thousand with the seven loaves, and the gathering up of seven baskets. After that he rebukes the thought that seeks a sign, and he explains to the twelve the miracle of the feedings with the loaves. Then the blind man is healed, because one's eyes are now opened to the wholeness of Truth, and as our eyes are opened we can say with Peter, Thou art the Christ.

So Truth as Truth is a wonderful great picture. The divine stature of man in Christ is revealed as conscientious Christ-consciousness. It has to be conscientious, for every crumb counts, every individual aspect and incident belongs in the one great consciousness; everything matters, everything is important. It is telling us of the whole Christ, the collective ideal, which includes the truth about every idea; and because Truth is the whole Christ, wherever we touch it, the whole power of Truth is available. The text starts on that note.

Vv. 53-56. "And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." At once we get the crumb and loaf relationship established. It's often a lovely thing in the practice that you are working about one thing, and as the individual comes out of it they are healed of two or three other things simultaneously, that you never knew about. That is our confirmation that Truth is

always the whole Truth, and therefore if we touch only the fringe of the garment, we are in contact, so to speak, with the whole of it, and it does its complete work where receptivity is pure.

Now opposite to that Mark uncovers this stupid belief that some things matter and some things don't; he deals with it here in the discourse on the traditions of men, where he rebukes the hypocrisy of saying that one can avoid certain of one's human obligations by the pretence of doing them on a higher, religious level.

Ch. 7:1-5. "Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees,... except they wash their hands oft, eat not, holding the tradition of the elders...And many other things there be,...as the washing of cups and pots..." We cannot gain the wholeness of Truth as Truth merely by cleaning up on the outside, any more than one becomes a Christian merely by going to church on Sundays. It's analagous to the notion that you can have fifty healings in Science and so gain health, but of course you don't; that's cleansing the pot from the outside. Truth as Truth is health from within, and if we grasp a sense of what health means and what it demands, then we can have as many healings as need be. Truth as Truth is wholeness from within. The crumbs by themselves don't make the loaf: it is because the loaf is, because it is one coherent entity, that it includes all the crumbs and necessitates the right use of every one of them.

V. 6. "He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me." Their heart: This is precisely the tone of Truth as Truth. Be whole-hearted, be heart-whole, sound at heart, or we are far from the divine. We have to be whole-hearted about the things of God, and big-hearted and noble-hearted about the things of man. If we will be honest by Principle, we'll be honest with ourselves, and so with all men.

Vv. 7-13. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups:...Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more

to do ought for his father or his mother; Making the word of God of none effect through your tradition,..."

The abuse Jesus was denouncing was the custom of making a temple offering of all the support that one's parents expected of one in their old age, and imagining that such an act absolved one from one's human obligations. Apparently that was an abuse current in Jesus' time, but we tend to do many similar things in our own experience as, for example, being pleasant to people on the surface, because we think it will help our rheumatism, but not really being heart-whole about it. Truth as Truth shows that we can't get away with anything unless it is from the heart; we are not absolved by skimming the surface or bailing ourselves out; we have to be conscientious. Corban means a gift, and, as we know, the giving of a gift can easily be a substitute for real good-will, which perhaps we are not prepared to summon up from the heart. So to gain the blessing of Truth as Truth it says, Be heart-whole; it's from within that salvation comes, and polishing up on the outside doesn't amount to anything.

Misc. 293:27-30 "Truth talked and not lived, rolls on the human heart a stone; consigns sensibility to the charnel-house of sensuality, ease, self-love, self-justification, there to moulder and rot." In one sense, thank God, Truth cannot be talked and yet not lived; if it is really Truth we talk and we are in earnest about it, it enables us to live it; if we are not sincere, of course, we stumble until we do measure up.

Ret. 65:6 "Ritualism and dogma lead to self-righteousness and bigotry, which freeze out the spiritual element." Jesus was unsparing in his denunciations of anything that savoured of hypocrisy; that was the one thing that always made him angry, because the Christ-character is the very opposite of hypocrisy: it is genuine and sincere and conscientiously Christlike from within.

What the text is saying, about the pot-washing and fulfilling one's human obligations and the moral law, is that everything matters. All the little details of human life matter enormously. Now, there is a time in our journey, in the Word attitude, when we rightly say that nothing in the human matters, nothing is important but the pursuit of the divine, so one's home life becomes sketchy and people have to get their own meals, and one loses count of time. But when thought matures into the Christ-attitude, it is more balanced, and then everything matters. The Christ enters into the minutiae of human life and so all things become translated and glow with a spiritual significance. Now Mark goes on and explains this a little more through the definition of defilement.

Vv. 14-19. "And when he had called all the people unto him, he said unto them, Hearken unto me everyone of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile a man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into a man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught...?" Again we see that externals do not touch the heart of the matter.

Vv. 20-23. "And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye (i.e. envy), blasphemy, pride, foolishness: All these evil things come from within, and defile the man." Now why on earth should foolishness be tacked onto all those other twelve? It is because foolishness is the mindless egotism which rejects the fact that man has the Mind of Christ, and is the sort of stupidity that leads us to believe that outside factors can bless us or harm us.

The whole sense here is that manhood is an outwardness, not an inwardness. The habit of mortal thought is to watch the flow of things as they come towards me and affect me, whereas the habit of divine thought starts with the Christ within and loves to let it flow outwards. Most of the things that bother our corporeality proceed from the belief that man has something coming from outside, either good or bad; whereas Truth as Truth starts with the heart of the matter, wholeness from within. Start with your Christ divinity and then there will proceed from you only what is rich, satisfying, beautiful, and full of power. Man is indeed an outwardness, but, as Jesus warned, let that outwardness be grace, - the fruits of the Spirit.

In verse 19 he traces the harmless passage through a man of defiling externals - "it entereth not into his heart, but into the belly and goeth out into the draught." If anything ugly and disagreeable presents itself to you, let it go out into the draught; don't hold onto a sense of hurt or resentment, but rather turn round and, from your heart, bless that experience for the fact that it has lifted you higher and taught you more about Truth and Love. The only defilement is that which we allow to defile the Christ-image in our own consciousness; no animosity, misrepresentation, or indifference can ever hurt us one scrap if we don't let it de-

file the Christ-image in our own consciousness. "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect" (Misc. 8:17-19).

In the Genesis story of the ark, Noah had to take in everything; he wasn't allowed to be selective at the door. The creatures he wasn't quite sure about he had to take in by twos because he still had to purify his sense of them. The qualities that he did acknowledge to be divine came in in a sevenfold way because he knew they reflected God; but he had to take in everything, even the things of which he disapproved. We are not often in a position to select and to say what is right and what isn't right. Truth as Truth is the whole Truth and therefore the whole Truth includes the truth about those things which we consider evil, for lack of a sufficiently spiritual altitude to discern them correctly; we're not yet wise or divine enough to be able to pre-judge what's going to be good for our growth, and if we shut out persons or experiences simply because from our limited standpoint it is something we don't like, we are denying the wholeness of Truth. This text on defilement, then, bids us let everything come in. When we've got it in, then we can chew it over and savour it; the things that are obviously not spiritual will pass away and won't touch us and we shall not be in danger of shutting the door on what will prove to be some spiritual good. It is like this faculty of hearing. Many people have the belief that the things they hear are going to hurt them, and so they shut out the voice of man as an insulation against being hurt. But we can translate that and rejoice to know that man is God's man, and all that he can ever tell us is something wonderful and beneficial; then we are open to hear and to receive and to enjoy, and what is hurtful doesn't touch us but passes into its native nothingness.

TALK FIVE

THURSDAY AFTERNOON, AUGUST 18th.

Let's keep the meeting sweet; let's preserve this happy sense we all have of freedom from pressure. All that's ever going on, throughout our whole life-experience, is our own Christ-identity becoming more and more apparent. There's nobody telling us something strange and difficult, or forcing something abstract upon us; there's just our own natural divinity welling up within, speaking to each of us in our own idiom. It says to each one of us, Thou art my beloved. And so we all feel at home in it, we all love it and are at ease in it, and there never has been a single antagonistic element that could make us feel any human sense of straining. This afternoon we will meet for a couple of hours, and we'll break halfway in about an hour's time.

TRUTH as TRUTH (contd.)

This wonderful, dynamic sense of wholeness from within! It started out with those verses at the end of chapter 6, where as many as touched the border of his garment were made perfectly whole. Then it continued with the hypocrisy of those human opinions and beliefs, of saying, for example, that making a temple offering absolves one from human obligations. Mark is showing there how the fulfilling of the Christ-spirit supersedes Judaic traditions, but does not nullify the moral law. In that section we saw, too, that the smallest details matter, for every crumb partakes of the nature of the loaf.

Then in verses 14-23 Mark explained about defilement being from within and not from without, and indeed he makes it plain that there need never be any sense of defilement, provided we allow to pass out what is not of the divine nature, and make nothing of it. In the true wholeness of man, there can be no holding on to hurts or negatives of any sort.

Misc. 118:21-17 "Self-ignorance, self-will, self-righteousness; lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness..." They must be met manfully, she says. In Truth as Truth we get real manfulness, that complete and coherent Christ-character. If we will meet life manfully in that sense, it will dispose of those seven evil beliefs she lists there,

without very much bother, as there will not be a violent antagonism within us.

In finishing yesterday we saw that there is nothing to be judged unclean or ungodly merely from the appearance: everything is to be taken in, so that we may think it over and savour the spirits; after that we are in a position to discard it or to keep it. The Book of Revelation, describing the heavenly ideal, says that nothing shall enter that city that defileth or maketh a lie.

Now Mark continues with this account of the healing of the Syrophenician woman's daughter; it is an illustration of how every whit makes the whole. "Truth is an alterative in the entire system, and can make it 'every whit whole'" (S. and H. 371), a whit, of course, meaning a creature. Every creature in creation, in its right sense, is needed to make the whole creation else it isn't whole. This story is an example of how we would exclude what we deem to be unclean, but which is not truly unclean at all.

V. 24. "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid." Apparently the text is saying that he shut himself up indoors to get away from the crowd and the pressure; his act was deliberate, to show the contrast between segregating oneself, and the compound whole.

Vv. 25,26. "For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter." Now the facts that the woman was a Greek citizen, a Syrophenician by blood, that she lived on the borders of Tyre and Sidon as regards district, and that she spoke a language other than Jesus' tongue of Aramaic, all combined in the eyes of a Jew to make her as unclean an object as could be imagined. The sense of xenophobia amongst the Hebrews at that time was intense; nothing was clean or godly except the Hebrews. So all the things about this woman are brought in to depict that one cannot shut out anything merely by judging from appearances.

Vv. 27-30. "But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." There's

a right place for the dogs and that, in this parable, is under the table not on it, or in the bedroom, or somewhere inappropriate. In other words, in the wholeness of Truth as Truth there is a right place and a right office and function for everything in the compound whole. The uncleanness amounts to the right thing in the wrong place, and this was the unclean spirit of which her daughter needed healing.

This woman had a wonderful quality of persistence; she knew that from the Jewish standpoint she was an outcast, an undesirable, yet that in the wholeness of the compound Christ man there is a place and a need for everyone, and so she wasn't going to let go of what Jesus represented until her nature was transformed. The word dog, incidentally, doesn't mean the pariah, the cur that wanders around the refuse heaps in the East; in the Greek it means a little domestic pet. Even the littlest idea has its place in the family of the compound idea, and the greater supports the lesser, as is brought out here. Translating the pariah into the lap-dog (from first degree to second degree) shows that the dog isn't an outsider, as everyone knows; and by translating the animal sense of all the creatures into their true and spiritual significance (from second degree to third degree) we gain a better perspective of the wholeness of being.

The moral of this incident is that in Truth as Truth everything matters, and everyone belongs. "There is neither Jew nor Greek...for ye are all one in Christ Jesus" (Gal. 3:28). Whether the healing was in the woman's thought, or whether it represents something clarifying in Jesus' mind, is of no moment: the dynamic and orderly unfoldment of the Christ-Truth necessitated the incident at this point as a lesson for us all. We see that everything is in its right place and playing its proper part, and with this truth a wonderful sense of the wholeness of Truth comes into consciousness. We no longer attempt to shut something out, which is the belief behind deafness, and so at once we get the deaf man healed; we are redeemed from the error of trying to exclude someone from the kingdom within.

Vv. 31-33. "...And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;" He took him aside from the multitude so as to be free from the sense of pressure; he needed to be alone with him, and in a way that man needed to be alone also, as he was probably suffering from a sense of too many things crowding in and was shutting them out. Jesus' putting his fingers into the man's

ears and spitting and touching his tongue, signify his scorn for the belief that man's senses are material.

Vv. 34-37. "And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened." (That is, inwards and outwards.) "And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain..." The string means the impediment, the belief with which we are hampered. In this case the impediment was a sense of being incommunicado, - the physical manifestation of the mental error we have just seen. To hold that any part of God's family is unclean damages the communications; we can neither hear what God says through our neighbour, nor can we clearly articulate the voice of Truth within. So Jesus' demonstration of the wholeness of man, both generically and individually, restored the ability to hear and to voice the Christ Truth.

This hearing and then speaking is a lovely thing. Materially, it is impossible for someone healed of life-long deafness to speak clearly, the theory being that you can't reproduce sounds which you haven't heard and become familiar with. But Jesus cut right through all that belief for he knew that man is both infinitely receptive to the voice of Truth and that he reflects that voice of Truth, and so there is a twofold sense: the Christ takes of the things of God, and shows them unto the creature. It is through listening and hearing that one takes hold of the things of God, and then one voices them again unto the creature, speaking the truth to every situation.

If we will really devote ourselves to listening to what the Christ says to us, we shall be able to voice and articulate clearly and lucidly what we hear. We sometimes seem to be afflicted with the belief that we can see beautiful things mentally and spiritually, yet when it comes to speaking about them it comes out in such a muddle that our tongues trip over themselves and people can't understand what we are saying. We have to give a lot more time than we are wont to do over this listening, to listen and to order and co-ordinate, to let it crystallize in thought; then when the right moment comes the voice of Truth utters itself, and it clothes and articulates itself in clear language which meets everybody right where they are. Let's never doubt that; it's the nature of the Christ which we reflect, the nature of God speaking to the human consciousness. Language is giving birth and form and grace to the Christ-consciousness. An impediment in the speech may often represent a touch of self-consciousness, but when such an afflicted one is talking about a subject that they really love and understand,

there is no impediment; their enthusiasm for their subject just flows, because there is no personal sense at that moment, and it voices itself through them. "Through the transparency of Science we learn this, and receive it: learn that man can fulfil the Scriptures in every instance; that if he open his mouth it shall be filled - not by reason of the schools, or learning, but by the natural ability, that reflection already has bestowed on him, to give utterance to Truth" (Misc. 183:14-19).

So Truth as Truth says, Now look, it isn't from your personal centre that anything comes: start from the heart of divinity, listen for and accept what the Christ tells you, let it crystallize, then let it voice itself. As we accept that there's nothing unclean we can start to give voice to that new discovery. What is it that we can now voice? We exclaim that because there is perfect God, there is perfect man; because God is not unclean, man is not unclean for man reflects the nature of God. And so at once we get the feeding of the four thousand in which man is shown as reflecting the exact nature of God.

Ch. 8:1,2. "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:" It was as though he had said, I can see that everyone matters, and now I want to show every single one of them their relation to God. We are faced with the same thing: here is this world full of people who would love to be understanding what we are seeing, and would love to be proving what we are beginning to prove. Have we the compassion and the love for man that will make us do something about it? The three days to them were Mind and Spirit and Soul, it was an upward reaching sense; but from his standpoint they were Truth, Life and Love.

Vv. 3,4. "And if I send them away fasting to their own houses," - their own states of consciousness, - "they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?" Now earlier, in the feeding of the five thousand, their question had been, Shall we go and buy two hundred pennyworth of bread? - indicating that in Truth as Life the query is a problem of supply. But here in Truth as Truth the question is different; it is, From whence can a man satisfy...? And the answer is always, Enquire within!

Vv. 5,6. "And he asked them, How many loaves have ye? And they said, Seven." They were rising in thought. "And he commanded

the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people." There is no mention here of their sitting down on the green grass by companies, for Truth as Truth already holds man to be in the divine order, and does not require some preparation first. The earlier, necessary, footsteps are illustrated in the previous feeding of the multitude.

Vv. 7-9. "And they had a few small fishes: and he blessed, and commanded to set them also before them." I feel those few fishes were actually four; this higher feeding was with the seven and the four. "So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away." When he fed the five thousand with the five loaves, they gathered up twelve baskets. Here we see the four thousand fed with the seven loaves and they gathered up seven baskets. We will see in a moment or two how Jesus impresses this point.

Vv. 10,11. "And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him." One would think that four thousand people fed out of almost nothing were sufficient sign to satisfy the human mind; but apparently not.

Vv. 12,13. "And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again departed to the other side." A material manifestation will not necessarily be evidence of the Christ. In any case, they wanted "a sign," and one sign or fact alone is not sufficient for calculation; you need two before anything can happen, and then they lead on to a third; a Word aspiration must coincide with a Christ manifestation for these to be proof of Christianity.

Vv. 14-21. "Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?" - again, it is this heart. "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many

baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?" But he didn't explain it further.

Now when you feed thought with the bread of Life, when you feed the five thousand of human kind with the exalted sense that Life is in and of Spirit, the fruits or numbers of baskets is twelve, because the result is a richly fulfilled demonstration in the human. But when, in a higher and more divine sense, you feed the four thousand of divine man with the sevenfold nature of God, what's the result? Why, a sevenfold nature of man! Truth as Truth postulates perfect God, perfect man; divine God, divine man; sevenfold God, sevenfold man. There is perfect consistency and agreement between God and His idea, and the result is a perfectly consistent or God-like man.

Very interesting here is the Greek word for these hampers or baskets. When after the feeding of the five thousand they took up twelve baskets, the word there means a little knapsack; but in the feeding here of the four thousand the word used means a big wicker hamper, large enough to hold a man. The significance is obvious. With Truth as Life our consciousness of an exalted manhood is sufficient for our daily need; - Give us this day our daily bread. But when we come to Truth as Truth it is a consciousness of divine manhood, and we get a man-sized hamper, - the measure of the stature of the Christ-man.

So in this feeding of the four thousand, the wholeness of Truth in Christ, what man finds is not something "over there" being provided by the Father for his daily need, but that welling up within him is a man-sized conception of his true being, he finds his divine stature; it's a basketful that measures him up to the divinity of God. Mrs. Eddy says on Mess. '02. 17:24 "Conscious worth satisfies the hungry heart, and nothing else can." Conscious worth! That is the deeply satisfying recognition that man is God's own perfect idea, seen in all its implications.

In verse 15 Jesus warned the disciples against the leaven of the Pharisees and of Herod. The leaven of the Pharisees is the insidious, primitive belief that the spiritual and the material cooperate, that good and evil co-exist in human nature, and indeed that the one needs the other; whereas the leaven of Herod is the derived belief and is more to do with material power; it is the notion that the spiritual can be employed for material ends. These errors lie at the bottom of all human theology. "From first to last the supposed coexistence of Mind and matter and the mingling

of good and evil have resulted from the philosophy of the serpent," we read on S. and H. 269:3-5.

Misc. 366:16-30 "At this date, poor jaded humanity needs to get her eyes open to a new style of imposition in the field of medicine and of religion, and to 'beware of the leaven of the scribes and Pharisees,' the doctrines of men, even as Jesus admonished. From first to last, evil insists on the unity of good and evil as the purpose of God...To a greater or less extent, all mortal conclusions start from this false premise, and they necessarily culminate in sickness, sin, disease, and death..." That is absolutely basic and axiomatic in Science, - that pure monotheism disallows the unity or coexistence of good and evil, of Spirit and matter. Now, it often appears as though an ugly experience works out the purposes of good in us; through facing fear or temptation, we rise in the scale of being, or through some trial we receive proof of God's care. Such things may be relatively true, but let's remember that the good is not conditional upon the evil; the good and the spiritual can bless us and arise in us without the bitterness or the evil, just as one can learn the truth of any subject without making a single mistake. Learning through our mistakes does not matter; what is important is to realize that Spirit is the only, and is supreme, and is wholly positive, and that it does not require matter to work through nor evil to give it contrast and validity.

Truth as Truth reveals man's being as consistently Christlike. Divine God, therefore divine man; if good and evil do not co-exist in the divine nature, then they do not co-exist in one's own Christ character. That was what he was warning them against. Did you notice that this last reference began with, "...humanity needs to get her eyes open to...a new imposition"? Well, that is what comes now in the Gospel: having pointed out the hideousness of this belief of false theology(which claims that good and evil are necessary for each other, so that the purposes of good may be worked out in man), the next thing that happens is that the blind man in us is healed, his eyes are opened to the falsity of that proposition, and then immediately our Peter cries, Thou art the Christ, for we can see that the Christ-man is free from the conflict of evil within. This is still the tone of Truth as Truth, the climax of it.

Vv. 22,23. "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town:" just as he did with the deaf man, he took him away from the multitude. "and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought." This was his sense of contempt for the belief that matter has anything to do with seeing or hearing or touch or taste or smell; the senses of man are wholly

spiritual.

Vv. 24-26. "And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly..." As you know, Mr. Doorly brings out so wonderfully that that healing is one of the most encouraging things in the Gospel, because if Jesus did not achieve a healing in one go but had to make two attempts at it, it shows that he hadn't got a private method of healing peculiar to his unique position, but that he followed an exact system which wouldn't work even for him unless he was completely in line with it.

Through the stages of this healing, we gain a helpful line on how to see. The man had first to understand that eyes are not material, but mental, and then to see that vision is not mental but spiritual. Mrs. Eddy outlines this true seeing on S. and H. 476: 28-4, "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, showing that man in God's image is un-fallen and eternal. Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." There are three very clear stages to vision. First, Jesus beheld in Science; second, in this perfect man the Saviour saw God's own likeness; and lastly, this correct view of man healed the sick. Now those three levels correspond to what we call divine Science, absolute Christian Science, and Christian Science. Beheld in divine Science, then, coming out from there, he saw or envisaged the only possible man, he saw God's own likeness. And this, brought down to Christian Science, reversed the misapprehension and so gave the correct view. This process is really reversing the reversal. On S. and H. 507:24-2 is laid out a similar sequence.

Truth as Truth tells us that man's divine wholeness works out from the centre; we start with beholding in Science the perfect man, which is the inward vision; then that inner wholeness extends outwards and becomes more relative, so that it gives the correct view of everything. What we recognize within, we can now recognize without. So immediately the text illustrates how we can identify the Christ.

V. 27. "And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, ... Whom do men say that I am? And they answered, John the Baptist; but some say, Elias; and others, One of the prophets." Men said that, because men read from matter. "And he saith unto them, But whom say ye that I am?" Reasoning from one's own Christ-consciousness within comes the answer. "And Peter answereth and saith

unto him, Thou art the Christ..." A lovely sense of direct vision.

Let us see this declaration of Peter's in its true perspective. The long section of Truth as Truth starts by showing that if we touch but the edge of the garment we begin to touch the whole; then it shows that cleaning the pots on the outside and doing things that look good in the human don't touch the centre or the heart of the issue. On the contrary, what comes to us from outside has no effect, because man isn't an inwardness, he's an outwardness, therefore it is what proceeds from the heart that defiles or cleanses. That was further illustrated by the Syrophenician woman who proved that there is nothing unclean except, possibly, the right thing in the wrong place. At that moment our hearing is opened to receive the things of God, and moreover we can voice that divinity and give it off again. We no longer have a sense of impediment between the Christ within and what lies without. So we can feed the four thousand, - we can nourish the divinely calculated man with the fact that he has a perfect Principle and therefore Principle has a perfect idea. That rebukes the desire for a sign in the form of a matter manifestation, and indeed it rebukes, as the subtle leaven of the Pharisees, this belief that good and evil co-exist or that Spirit and matter co-operate. As we awaken out of the darkness of that belief, our blindness is healed, and, because we are beholding divinity from within, what we behold becomes externalized, making even the physical eyes normal and useful servants. Finally, as our eyes are opened we recognize that the man we see is no longer merely a human concept, but is the Christ of God.

S. and H. 560:11-15 "...the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." What am I seeing? Who am I seeing? How am I seeing? Am I looking for the Christ? Truth brings all things truly to our recognition, but does so only as we have the standard of Truth within.

There's an illuminating quotation from Robert Browning's Paracelsus which, probably, some of you know. It illustrates clearly this sense of how Truth comes from within, but let me preface it by saying that it is not that which comes from within a human or a mortal. We saw yesterday that the so-called absolute belief likes to say, I am God; in a sense, of course, that's true, but not when the human says it. It was the same with Mrs. Eddy's reference we have just had. She introduces it by saying, "When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you.'" So Browning says,

"But, friends,
 Truth is within ourselves; it takes no rise
 From outward things, whate'er you may believe.
 There is an inmost centre in us all,
 Where truth abides in fulness; and around,
 Wall upon wall, the gross flesh hems it in,
 This perfect, clear perception - which is truth.
 A baffling and perverting carnal mesh
 Binds it, and makes all error: and to KNOW
 Rather consists in opening out a way
 Whence the imprisoned splendour may escape,
 Than in effecting entry for a light
 Supposed to be without."

Before we go on to Truth as Love, let me give you a "quickie." Truth deals throughout with opposites, for Truth is the Truth, the whole Truth and nothing but the Truth, and therefore it disallows opposites or contradictions.

Truth as Mind deals with the belief that you can hear and not believe.

Truth as Spirit deals with the belief that you can see and not understand.

Truth as Soul deals with the belief that you can be calm and disturbed, - the electrical belief of polarity, - which takes form in the male and female of mortality.

Truth as Principle deals with the belief that there are opposing factors; for example, rejection and acceptance.

Truth as Life deals with the belief that these counteracting elements are not mastered, - that life is one long ding-dong of good and evil in which the good goes down. Jesus subdued that, and walked on the sea.

Truth as Truth deals with the belief that Truth can be talked and not lived. The example was the traditions of men compared with the feeding of the four thousand.

Now we come to Truth as Love, which deals with the belief that you can have your cake and eat it. It is obvious that when we have risen in Truth as Truth to recognize man as wholly divine, there now has to come the realization that we can't go back on our vision and try to put the Christ into a human personality again, called Jesus. We are prepared to let the best human symbol go, in order to find the spiritual ideal.

TRUTH as LOVE
(Ch. 8:31 - 9:1)

The perfect stature of man in Christ reveals man as wholly divine, and involves the nothingness of the mortal concept.

The ideal is now to be completely and entirely translated out of selfhood in matter, and Love insists that we be prepared to let even the best human concept pass out of the picture, else the Comforter, the Spirit of truth, will not come.

Vv. 31-33. "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly." - meaning, plainly and emphatically. He made it abundantly clear to them that having seen the Christ ideal they must cease from holding onto the human form in which it appears.

"And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men." These words to Peter are the same as those in the temptations in Matthew and Luke, for what would bedevil Jesus' mission would be to allow men to think that they can have both the spiritual and the material.

Peter had that human longing to have both the Son of man and the Son of God, whereas wisdom says, As you begin to touch the Son of God, don't try to retain the Son of man. The Son of God will continue to manifest itself as the Son of man for as long as is requisite, but beware of holding onto that Son of man, for in doing so you lose the Son of God. There is a tendency to think a little condescendingly of Peter, yet he was a wonderful character, and we could be so much greater and finer if we put on some more Peterhood. He had the courage and conviction to say what was in his heart at that moment, which is a splendid thing. His vision often outstripped his understanding, but so it does with all of us; our vision always runs ahead of our understanding until the new birth, and at the point of Spirit in the Christ our vision and understanding coincide. It is Love that will not let us get away with only "divine" statements.

Misc. 309:18-24 "I warn students against falling into the error of anti-Christ. The consciousness of corporeality, and what-

ever is connected therewith, must be outgrown...Man's individual life is infinitely above a bodily form of existence, and the human concept antagonizes the divine." That is what Truth as Love shows, - that the human concept antagonizes the divine. Let us always remember, however, that we do not have to be unkind to the human concept but to forget it, and this can only be done honestly and scientifically if we are interested in and absorbed by the divine concept. If that takes place, then we can forget the human comfortably; we don't crucify it, but it fades out of our experience and we know less about it; it is a better servant, it becomes less opaque and more transparent.

Wanting to hold onto that human concept, and to spiritualize it and give it lots of demonstrations, is a fool's paradise. As somebody said to me the other day, "It is drunken doves resting on a silly peace." That's where the leaven of the Pharisees would have us, - and would have had Peter, too, - unless the Christ rebuked us fearlessly and with true compassion. (See Misc. 212:24-29 and 213:8-13.)

V. 34. "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Taking up the cross seems on some occasions to be bitter and laborious, but in its true sense it is lifting up the Christ-consciousness and so reckoning man in the nature of God that it rules out the mortal concept.

Vv.35-38. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?..." The mortal does not develop into the immortal, but in the measure that we let the mortal fade, the true man appears. These references enlarge upon this tone: Misc. 185:7-14; Misc. 194:19-25; Misc. 212:18-25.

Ret. 80:12-23 "...If the Christian Scientist recognizes the mingled sternness and gentleness which permeate justice and Love, he will not scorn the timely reproof, but will so absorb it that this warning will be within him a spring, welling up into unceasing spiritual rise and progress." When the impetuosity which would love to hold onto the Jesus as well as the Christ is rebuked, it opens the way for a new birth and a new generation.

Ch. 9:1. "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death,

till they have seen the kingdom of God come with power." Taste there means experience; they shall not know anything about death. "Till they have seen the kingdom of God come" means, already come. Now what a wonderful way of resolving death! There be some of them that stand here that shall not experience the sting of death, for they shall have seen that the kingdom of God is already come with power. When we see that the kingdom of God is forever present and fulfilled, this is the Life which is God and not the life which is mortality, so the sting goes and we are no longer afraid or hurt. This is transfiguration rather than death; and so the way is now opened for the next tone, Love as Mind.

INTERVAL

The Compound Idea and the Creatures

I wanted to explore further with you this question of an animal sense of the creatures, which arose from the incident of the Syrophenician woman. If all of God's ideas coexist together in harmony, as indeed must be the case in Science, then it follows that it is only the Adam dream that confers animal natures upon them. Through translating our physical sense of them into a mental evaluation, and then recognizing that behind that mental concept there lies a spiritual actuality, we begin to realize that no idea of God can be shut out of the kingdom.

For example, a garden over-run with caterpillars or a house plagued with moths or beetles provokes us into wanting to do something about it humanly. But resorting to material action doesn't touch one's sense of plague, and it has to be faced again and again. If we handle it in Science and understand that "all of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible," they do conform to the order and proportion of true being. In the compound idea of Truth every idea needs every other, and all work together and co-operate and bless each other, and we bring this fact into our experience as we allow that every creature has its rightful and beneficial place in the divine economy.

Nevertheless, it is well to remember that the caterpillar or moth problem is seldom anything to do with the animal: these things represent the self-destructive effect of man's lust to possess. Acquiring or hoarding property in matter carries with it the seeds of its own undoing, because we have detached the substance from God and think of it as "my" garden or "my" clothes cupboard. Accumulation involves disintegration, whereas in the compound idea each of

God's individual ideas enjoys wholeness from within.

Truth and the Senses

Now let me summarize these entire Truth sections with you in quite a different way, - Truth giving us the true senses of man. In one way, of course, Soul gives us the truth about the senses, in that it is spiritual sense and not a corporeal mechanism. Yet in a larger way, the senses represent the faculty of awareness, and this is true self-consciousness wherein man finds his whole being. So we get not five senses, but seven. The senses of being, truly, are infinite, and infinity is conveniently represented by the symbol of seven. To start with, here they are briefly:

Under Truth as Mind we get hearing and listening.

Under Truth as Spirit we get seeing and looking; vision.

Under Truth as Soul we get touch and feel.

Under Truth as Principle we get taste, which is the same as test or proof.

Under Truth as Life we get smell, - odour and fragrance.

Under Truth as Truth we get hearing and seeing combined in the sixth sense which is intuition.

And under Truth as Love we get total awareness.

Let us see how the text confirms this. Under Truth as Mind, Jesus rebuked the dense mentality which wouldn't listen and so couldn't hear. He gave them the parable of the sower, of which they didn't get the meaning as there was a deadness of thought, so in that section, in verse 9, he said, He that hath ears to hear, let him hear. In other words, Exercise that spiritually mental faculty not just of hearing, but of listening; let it be perceptive and acute. Of ears, Mrs. Eddy says in the Glossary, "Not organs of the so-called corporeal senses, but spiritual understanding. Jesus said, referring to spiritual perception, 'Having ears, hear ye not?'" Spiritual perception is that sense of a real openness, not only to let the ideas come in, but to think, What is it I have heard? Let me think about it. Hearing is the open door; even physiologically speaking, the function of the ears is to be receptive to sounds that come to us. So in Truth as Mind divine manhood has the Mind of Christ and has alert mental faculties.

Then Truth as Spirit depicts vision. Seeing is where you interpret what you've heard, and can now say, I see what that means. It is a sense of elucidation or clarification; what came to one's

hearing is now substantial and clear, and therefore one can let it go forth again, and see it both figuratively and in terms of material things. That is brought out in the first verse of the section (verse 13), Know ye not this parable? - meaning, Can't you see what it means? Vision at this point seems to be a higher faculty than hearing. Truth as Spirit is the clean straight line of spiritual vision and reasoning. Seeing is that function that goes forth from us: Jesus beheld in Science, and that gave him a new view; it is an outlook. So eyes are defined in the Glossary as "Spiritual discernment, - not material but mental. Jesus said, thinking of the outward vision, 'Having eyes, see ye not?'" The outward vision. So he opened their eyes in Truth as Spirit to see the nature of the seed of Truth unfolding to them in its divine fulness. In verse 22 he enlarged on this by explaining that there is nothing hid, which shall not be revealed.

Truth as Soul is naturally the faculty of touch. The true sense of touch is very far from the electrical contacts and nerve messages which rule the corporeality. Truth as Soul presents a palpable spiritual sense, which identifies man with the divine One. When Jesus calmed the storm, that was the touch of Soul; he was earthed to his Principle, so that the agitation of the storm of the senses produced no "sharp surplus of materiality." When he calmed the man with the swinish element, that was the true touch, wherein Soul holds the control. When he went to heal Jairus' daughter, the father said, Come and lay thy hands on her - the Christlike touch, through which the real reaches the unreal and Soul rebukes sense. The woman who came behind him said, If I may touch but his clothes, I shall be whole. She had to feel the Christ-attributes that constitute and clothe man. Jesus turned about and asked, Who touched my clothes? - spiritual susceptibility. Finally when Jesus healed the damsel, he took her by the hand and conferred upon her that lovely touch of "young woman." All the way through, the rule of Soul supersedes the belief in electricity, positive and negative poles, and so on, which constitute the machinery of generation through sex and the corporeal body as a whole. Nevertheless, the higher, purer sense of touch is spiritual cognition, or the coincidence in our awareness of some relative problem and the exact spiritual counterpart.

So Truth as Mind gives us that openness or receptivity of mind which we call hearing. Truth as Spirit gives us vision, where we see and look out with the divine substance we've understood. And Truth as Soul enables us to reduce that vision with Christlike touch to the disturbed human, and to transform the picture. Then Truth as Principle is concerned with taste or test, which is proof and trial. Mrs. Eddy says, for example, "...to reach his example and to test its unerring Science according to his rule, healing sick-

ness, sin, and death, a better understanding of God as divine Principle, Love, rather than personality or the man Jesus, is required" (S. and H. 473:20-25). That was what the text brought out. The people of Nazareth couldn't accept him when they were put to the test. All that they could taste, as it were, was a human personality, and that stuck in their throats: "Whence hath this man these things?" But Jesus sends the apostles out and says, Take no human food, but put the power of God to the test, taste it, assimilate it and prove it.

Next Truth as Life illustrates the sense of smell. Materially speaking, the faculty of smell depends upon the object smelt evaporating some of its essential nature into the atmosphere, and that is exactly the tone here, for Life goes out into the atmosphere; Life is an externalizing activity. Here in Truth as Life we get two illustrations: there is the stink of the beast, in the form of Herod and Herodias; nothing smells worse than false pride, as when Herod would not recant from his promise for his oath's sake. The worst smell in the world is trying to do good from a wrong motive, - spiritual wickedness in high places. On the other hand, we get that lovely fragrance, or universal sense of the beauty of holiness emanating into the surrounding atmosphere, where Jesus fed the four thousand with the sevenfold nature of God and of man. That was a sweet savour! As Jesus broke the bread, it says that "he looked up to heaven, and gave thanks" (verse 41). Mrs. Eddy refers to "the perfume of gratitude" (S. and H. 367), and indeed both perfume and gratitude are outward-going things, and are closely allied.

Then we come to Truth as Truth, where we get man's sixth sense. It is what we might call cognition or intuition, knowledge from within. It is built up of the outward and the inward, of percepts and concepts. Truth as Truth tells us first about true hearing and then about how that inward awareness is externalized, so that the man within coincides with the man without. Let us trace that quickly. Through the discourse on the traditions of men, he was saying that letting human theories absolve you from moral obligations prevents your hearing the Word of God. He illustrates next the true sense of hearing through the defilement verses: don't shut out prematurely anything that the world tells you, but preserve an open mind, and lend an ear to the voice of Truth. In verse 18 he says, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;..? It goes further, with Jesus wanting to shut himself up in the house, but the Syrophenician wouldn't let him through her importunity, and she voiced for him the fact that even the dogs under the table eat of the crumbs. That was real

hearing, an open receptivity. So the deaf man is healed, and he is able to voice the Christ language. At once Jesus makes the disciples see that if they work outwards from the mount of vision, they can feed man. Let them see that the divinity of God postulates the divinity of man; they'll see it, and not merely a knapsackful at a time, but a man-sized hamper full, - they'll see what man is. Now when the Pharisees come and ask for a sign, Jesus tells them, You'll see a sign alright, but it won't be the kind of sign you are looking for; so when the disciples come and ask him to explain the leaven of the Pharisees; he replies, Having eyes, see ye not? and having ears, hear ye not? How is it that ye do not understand?

Can you see in Truth as Truth that although it is hearing on the one hand and seeing on the other, the two blend or combine into a sixth sense, where the things of God come to the creature who then sees them externalized? It is a case of crumbs to loaf, and then loaf to crumbs again. Finally, still in Truth as Truth of course, we have the climax with the healing of the blind man and Peter's lovely expression of true vision where he recognizes the Christ. As Job said, I have heard of thee by the hearing of the ear, but now mine eye seeth thee. It is one faculty, divine self-consciousness or spiritual intuition.

Lastly in Truth as Love we get the seventh sense, which is perfect awareness. Now perfect awareness is what we experience when there is no longer any barrier of brain or sense-faculties or sound waves or matter between man and his Maker, divine Love. On a material level, the senses are merely our means of bridging the gap between "self" and "other." On the divine plane they represent the link between the Son and the Father-Mother. So it is that here in Truth as Love, where Jesus is declaring the absolute necessity of taking the human concept right away, we discern the complete at-one-ment of Truth within Love, where senses of any sort are no longer needed, for we shall then know even as we are known.

Misc. 100:11-20 "The five personal senses, that grasp neither the meaning nor the magnitude of self-abnegation, may lose sight thereof;" that corresponds with Jesus' rebuke to Peter, - Thou savourest not the things that be of God, but the things that be of men. Mrs. Eddy continues, "Science speaks when the senses are silent," - when they are put right out there is no longer any barrier, - "and then the evermore of Truth is triumphant. The spiritual monitor understood is coincidence of the divine with the human..." So Truth as Love reveals that when we are willing to let the Jesus go, the last veil between consciousness and divinity is obliterated, for God and man coincide. So we call the seventh sense of man total awareness.

This now opens the way to the great vision of Love in the Christ which starts with the transfiguration; we enjoy a transfigured vision of man. Can you see how the senses are translated into a completely new context? What we see and hear and touch is no longer a material man, but the man of Love.

LOVE

(Chapters 9:2 - 13:37)

The ideal encompassed in Love.

What does Love in the Christ mean to us? It presents Principle's ideal as held forever at the point of consummation; it consummates the divine ideal. It gives us a picture of the divine ideal held in the matrix of Love. It shows us divine Love infinitely mindful of its own idea, encompassing it, caring for it, upholding it, preserving it. Love holds its beloved ideal as the All and the Only of existence.

What comes out very strongly from Mark's text is that the ideal is in Love and that's all there is about it. It obliterates and disallows any other consideration. Love is the All-in-all. A reference for the whole tone of Love is S. and H. 336:23,24: "Allness is the measure of the infinite, and nothing less can express God." Now let me give you a "quickie":

Love as Mind: the ideal as the image in Love.

Love as Spirit: the ideal born by unfolding from Love.

Love as Soul: the ideal has its form and its place and identity by serving the compound idea of Love.

Love as Principle: the ideal is wedded to Love in theory and in practice.

Love as Life: the ideal lives Love and so earns eternal Life.

Love as Truth: the ideal fulfilled and perfected in every detail by Love.

Love as Love: the ideal in Love is the All and the Only of Being, and annihilates all sense of evil.

We have now reached in Love the climax of this Gospel. When Peter declared, Thou art the Christ, and then made the attempt to hold onto the corporeal Jesus and was rebuked for it, the tone of Love begins. It is Love that will not allow us to rely on any

human idealism or material prop, and the height of Love is so to teach the complete reality of the spiritual that the material lie is fully revealed - as nothing. (See Misc. 108:11-28.) These Love sections, then, show the pinnacle of Mark's vision; we are made to see so clearly the nature of man as Love's beloved that we are not shocked or distressed at the prospect of relinquishing the Son of man, for it becomes plain to us that the allness of Love's ideal necessitates the nothingness of the mortal concept. As we love to be at one with this vision of divine Love, the passing away of the material can take place quickly and cleanly. That is why, although we have still a number of chapters ahead of us, they will go so much more quickly, and there will be no sense of rush or pressure.

Mothering the divine ideal mothers the human need. That is the great lesson, and our guiding precept.

LOVE as MIND

(Ch. 9:2-13)

The ideal as the image in Love.

Ch. 9:2. "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them." Six days after what? After what we've just seen in Truth as Love, and what did we see there? We had seen with Peter, in Truth as Truth, Thou art the Christ, and then at once we learnt to say, That being so, I'm completely willing to let go the human concept attached to that Christ, and so my vision is open; now evermore what I see is divinely transfigured: what I look at is no longer men, persons, things or events, but Love's transparency through which I see God, albeit in terms of human life. A transfigured idealism now comes about.

V. 3. "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." That is Mark's way of saying that the whiteness and translucence of divinity is so divine that no human sense of purity or attainment can ever match it. It's totally divine - Love as Mind; the divine idealism now transfigures thought and life, and man is a transparency for Love.

Vv. 4,5. "And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make

three tabernacles; one for thee, and one for Moses, and one for Elias." Peter is quite irrepressible, isn't he? No matter how often he gets his ears slapped back he is always popping up again; a great quality of resilience. Man is like a rubber ball: the further he drops, the higher he bounces. Peter always got up again after his rebukes and reverses.

Vv. 6-8. "For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves."

The Transfiguration

The transfiguration is of the most tremendous significance, and there are many ways in which we can interpret it together. The particular tone in which it speaks to me is that it is showing how Love's transfigured ideal presents the law and the prophets combined in the present.

Moses represents the moral law, and corresponds to the Old Testament and the past. Elias represents a visionary spiritual conception, and corresponds to the New Testament and the future. Love fulfils the law and the prophets, as qualities, and gives us a transfigured sense of them both, so that they appear as present spiritual characteristics in the living Son of God. As we glow with this transfigured vision, we realize that the only past and the only future are alike the present truth. Man is, was, and always will be Love's image

Our immature sense, however, still holds the three as separate; so the disciples were beclouded and could see neither what lay behind nor what lay ahead. We are accustomed to thinking that the requirements of the moral law have to be fulfilled before we can gain the crown of spirituality, which in a sense is true. But what is it that enables you and me to conform to the moral law in the face of animal nature? It is the divine impulsion, - the Elias, - which has been eternally Christianizing and spiritualizing mankind since before time began. So he goes on and explains this.

Vv. 9-11. "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come?" Malachi had prophesied,

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." So they had some idea of Elias, which we know to be the spirit of prophecy or Christian Science; they thought of it as a person.

Vv. 12,13. "And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him."

Let's turn to the definition of Elias in the Glossary on S. and H. 585:9-14. "Elias. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality..." We glimpsed something of the senses in the Truth sections, and now Elias presents spiritual sense itself.

Now, how do we rise to this transfigured vision that comes here in Love as Mind? We can't ever do it from the Moses, - by rising from a human basis; we can only do it if we admit that Elias has already come and restored all things. Think back for a moment to those Two Translations (S. and H. 115,116). The first Scientific Translation corresponds to Elias, because it states God, man, idea. Elias is the spiritual fact which underlies all phenomena, and he always has come first. The second Scientific Translation corresponds to Moses, and represents the effect of the first Translation upon mortal ignorance, characterized by moral awakening and human improvement. Elias precedes the Moses, and working from Elias you can no more avoid the Moses than you can avoid having to correct mistakes in arithmetic. Moses is the discipline of working out the Three Degrees, through which man finds himself back in God, where he belongs.

So if we were to regard the first Translation as Elias, and the second as Moses, - the conformity to the moral law which has been impelled by Elias, - the effect of putting the two together and making a circle of them would be the Jesus state. Jesus' life illustrates the coming forth from the divine, working out the dualism of the human, and dissolving the human so that there is nothing left but the divine. The Jesus is therefore that which stands between Elias and Moses. This is what the disciples saw. Right where the Jesus stands, behind it lies the impulsion of the Elias, and ahead of it lies the conformity to all that is good and right (the Moses). With this transfigured vision one can look out on life and see that everything is illuminated. Persons and things are now transparent, and what we had thought of as things now appear as the timeless activity of divine Love. This is the essence of

what most of the mystics of the ages have always seen.

On Misc. 330:16, we read, "...looking through Love's transparency, behold man in God's own image and likeness." This image in Love is no longer a man, but is man-ness, - a wonderfully translucent quality. No fuller on earth, - no human concept, - can give us much idea of it; but through Love's transparency, behold man in God's own image and likeness!

S. and H. 503:13,14 "'God is All-in-all,' and the light of ever-present Love illumines the universe." That's the transfiguration; it takes up those three concepts we call Moses and Jesus and Elias and shows that they are not three isolated entities, but they all co-exist in ever-presence. So the voice says, This is my beloved Son, hear him, - and the "him" covers all three, and you and me also. In this supreme and delicate and beautiful picture of Love as Mind, Love envisages its own ideal as the transparency of divinity, out of time, out of space, out of person, and this glory is shed on every one of us. Now on that note, we'll finish for to-day.

TALK SIX

FRIDAY MORNING, AUGUST 19th.

I was reminded last night of a sequence that illustrated the Christ order, in the metaphor of a newspaper. Principle is the author, editor and reporter, all combined; the Christ newspaper or Gospel doesn't have to gather news from outside, it is all from within. Life says it is red-hot news, always fresh and spontaneous, straight from the horse's mouth. Truth says, We print nothing but the Truth, yet it is always sensational! Love says, We print all the news that's fit to print, and always the whole story. Soul corresponds to the newsboy who conveys what is printed outwards to where it is accepted; Soul conveys all impressions to man, and the Gospel news carries the impress of God. Spirit, of course, is the edition, - no late night final because it never stops, but a perpetually revised edition. And under Mind we get the intelligent readership; We educate our readers, is what Mind says. No matter whether we use racy idioms or the sober language of the New Testament, it's all one story.

To continue with Love in the Christ: this tells us about the allness of Love and the nothingness of any other belief or supposition. We could see that as a "quickie" through the seven subdivisions.

Love as Mind is the allness of Love's eternal image, and the nothingness of matter-man; that was the transfiguration.

Love as Spirit is the allness of Love's conception and the nothingness of flesh-origins; that was the healing of the epileptic.

Love as Soul is the allness of Love's compound selfhood, and the nothingness of corporeal selfhood; there the disciples were jockeying for position.

Love as Principle is the allness of Love's unity and the nothingness of persons; the text deals with Moses and divorce.

Love as Life is the allness of Love's reward and the nothingness of personal gain. The young man wanted to know one thing that would give him eternal life, the disciples wanted preferential treatment, and so on.

Love as Truth is the allness of Love's complete manhood, and the nothingness of mortal manhood. This is a long section dealing with how every aspect of manhood has to be fulfilled.

Love as Love, which is the symbol of the egg, is the allness of Love's matrix and the nothingness of anything besides; in the text the widow throws in her all, and we have the signs of the coming of the end of the world.

LOVE as MIND (contd.)

Love as Mind presents the ideal, man, as the image in Love; he always was, is, and ever will be the image of Love. Mark depicted that great truth through the transfiguration story. He shows that man is not a mortal to be rebuked, nor an exalted human like Jesus, nor an entirely transcendental ideal, but is a transfigured view of everything of which we can conceive. So up in the mountain of vision, where the whole picture of man is so burning bright that they fell on their faces, he showed them that the Moses and the Jesus and the Elias are all one, - This is my beloved Son, for the light of ever-present Love illumines the universe.

I want to spend a little longer on this section because the Moses and the Elias together give us such a true picture of the Jesus. You remember we saw yesterday that Elias truly must come first and restore all things. "Elias. Prophecy; spiritual evidence opposed to material sense;..." It is very interesting that Elias comes here as the counterfact to the material senses, after what we saw earlier in the seven Truth sections dealing with the true senses of man. Truth confers upon man the divine ability of cognition, to know as we are known. So now at once the barrier is gone, for the physical senses could only testify of matter and time and space. Truth eliminated the finite senses and translated them into a spiritual awareness of our at-one-ment with Love. Now it doesn't matter whether we are thinking about Moses or Elias or Jesus, or yesterday or tomorrow, it is all one thing to us, - man, the beloved image.

Then we saw that Elias corresponds to the first Scientific Translation, which outlines the divine conception of man as the idea in God, the image in God; that is what comes first. Then from that standpoint Moses steps forth with his rod. He says to us, You must obey, you must conform, you must improve, you must improve mortal belief so that you leave the physical for the mental, and then you must translate the mental so that the apparently humanly moral becomes the fruits of the Spirit. Finally, in the Third Degree, Moses enables us to enter the Promised Land, and we are back where we began, with Elias in the First Translation. Is that obvious?

Now can you see that by starting from Elias and working faithfully through the Moses, that is being the Jesus? The whole of Jesus' experience is perfectly defined in the Glossary: "Jesus. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality" (S. and H. 589:16-18). Rebuking and destroying error was the office of Moses, wasn't it? And bringing to light man's immortality, of course, is Elias. The operation of the two together is the Jesus, and indeed it is the true evaluation of all human life. Elias is the image in Love, and Moses is the abiding by it, while Jesus is the link between, the continuity of taking from Elias and employing through the Moses. So through Love as Mind he lifts and illumines their thought so that they see the whole thing as one story: the sense of coming from the spiritual, of working through the material, the sense that one is transcending the material and arriving back at the spiritual again, it's all one story, one omnipresent activity. Isn't that what we mean by Love as Mind, - man as the image in Love? It doesn't matter where we are on the circle, so long as we keep moving.

What we call human experience is really only the disappearing of ignorance. It seems to take us a lifetime, or maybe more than one, yet all that is going on is the disappearing of what man is not. It looks like an improving of mortal belief, and we can properly feel grateful for this sense of it, but truly it is the disappearing of what is not, impelled by the forever outflow of that which is. It is the Moses responding to the Elias, and the two in conjunction are the Jesus. Human experience could be defined as the divine experienced humanly; there's really no such thing as human experience: the only experience there is, is divinity, but according to the limitations or density of consciousness we experience it physically or mentally or spiritually. So Love as Mind shows that it doesn't much matter how it appears, it is always a case of, This is my beloved Son, hear him.

LOVE as SPIRIT

(Ch. 9:14-29)

The ideal emanating from Love.

Our first heading was, The ideal as the image in Love. Now in Love as Spirit it is man, the likeness, emanating from Love; the image now becomes the likeness, and its true birth is in emanating from. Emanating from Love will never bring man outside, for harmony or truth can emanate from all eternity and still not leave

its source. It is the tone of birth through radiation.

All through these Love tones we are dealing with the symbol of the egg, the complete circle in which being is self-contained, self-existent and self-expressed, and nothing exists outside this egg of being. We are neither getting to it, nor breaking out of it, but dwelling in it. In Love as Mind we saw that egg illustrated as the timelessness of the divine ideal, Moses and Elias and the Jesus all one. Now in Love as Spirit, through the healing of the epileptic boy, we see how the birth of man, the birth of Love's ideal, is emanation from the centre; there never was the possibility of a foreign element coming in between Being and its emanation to cause false heredity. The belief about epilepsy, like so many many things in mortal life, is usually that something is not healthy or that there has been drunkenness, at the time of conception, and it produces these epileptic fits which are periodic in their manifestation. As we saw earlier in Truth as Soul, "The cycle of good obliterates the epicycle of evil." Now the cycle of good is the continuity of being without break or interference, so Love as Spirit illustrates this beautiful sense of birth or origin as infinite unfoldment from the womb of Love, where no erring human concept was ever introduced.

Vv. 14-17. "And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them...And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;" - the belief of dumbness, that man cannot voice or reproduce the substance of Truth, had already been healed earlier.

V. 18. "And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not." That was because they hadn't been transfigured. We cannot lightly cast out those deep-rooted beliefs of human origin and its effects without some measure of the transfiguration experience. Unless we've risen to and dwelt in that vision of man as the image in the womb of Love, we do not really know that he never left, or that his unity was never interfered with. We cannot heal with something that we haven't been. That is so with many things, and with a really fundamental error a superficial sense of Truth simply isn't adequate; one cannot just jack oneself up with a momentary spiritual exaltation and expect that to do the work. The fact that man is the beloved of Love, is embraced and contained within Love, and that he knows it, must be something subjective to us before we can heal the epileptic.

- V. 19. "He answereth him, and saith, O faithless generation, how long shall I be with you?" You see that he is dealing with the belief of faithless generation - a sense of generating man that has broken faith with the matrix of Love through what Mrs. Eddy calls "thrusting in erring, human concepts" (S. and H. 62:24-26). "Bring him unto me," - bring him back into the circle.
- Vv. 20,21. "And they brought him unto him: and when he saw him, straightway the spirit tare him;...And he asked his father, How long is it ago since this came unto him? And he said, Of a child." It was the father-thought, the material sense of initiation, or of a trespass into the holy circle of Love, that was the root-error. We say, Oh yes, I know man is God's idea, but man is also a creator. That is the original sin, the primitive belief. But as we have seen in Love as Mind, man is forever the image in Love, and there is no interference; the belief that the father as flesh had any bearing upon man's origin is the belief of an intermediary and so it is uncovered.
- V. 22. "And oftentimes it hath cast him into the fire, and into the water, to destroy him: but if thou canst do anything, have compassion on us, and help us." That "us" is very lovely: it is the true "us" of Father and Son one, or Mother and Son one; perhaps he had just begun to glimpse that it was the uninterrupted "I, or Us" that heals. Even so, he was looking for help from outside; he expected Jesus from "over there" to help "us," which would, again, be the sense of an intermediary.
- V. 23. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Rieu translates this as, "If you can do anything, have pity on us and help us." "If I can?" said Jesus. "Everything is possible for one who has faith." The "If I can?" is an astonished question; there's no doubt about it. Where man is the image in Love, there's no if, no possibility of failure.
- V. 24. "And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." He cried, I have faith; help me where it fails. And so the impossible becomes the possible; the unseen becomes the seen.
- V. 25. "...Jesus...rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." The "I" there is emphatic, suggesting the divine I or Us, Father and Son one. Love as Spirit depicts the intimate relationship of Love and its own perfection. Jesus was not content with merely commanding the belief to come out, but so

as to forestall reversal he added, And enter no more into him. Sometimes we see a thing healed which later comes back when we're not looking; this is because we have seen a thing healed; it was a real thing to us and we drove it out with a sense of authority. But truly it never was there, and to realize this means that it can never come back.

Vv. 26,27. "And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose." That's the third time in this Gospel. "Love inspires, illumines, designates, and leads the way" (S. and H. 454: 18).

Vv. 28,29. "And when he was come into the house, his disciples asked him privately, Why could not we cast him out?" The word "cast" should be "drive," - "Why could not we drive him out?" - which reveals their inability. If we try to drive something out, we have a real enemy in consciousness; and so Jesus said, "...This kind can come forth by nothing, but by prayer and fasting." By yea yea and nay nay; by assimilating the divine nature and origin, and laying down the mortal concept. Prayer is Elias, and fasting is Moses. Prayer is that conscious at-onement which spiritual prophecy opens for us. Fasting is getting down to work and overcoming the claims of the flesh, which is Moses. "If you fail to succeed in any case," we read on S. and H. 149, "it is because you have not demonstrated the life of Christ, Truth, more in your own life."

Love as Spirit tells us that Love never loses sight of loveliness. Loveliness is Love's son, Love's image, Love's likeness, Love's emanation, Love's quality, and there never was a "third." The epileptic here represents the self-inflated frothy belief of the carnal mind that it is a creator; that matter can create man anew after God has done a perfect job, and it is very interesting to see how this healing opens the way to the next tone.

S. and H. 345:26-30 "The apostle says: 'For if a man think himself to be something, when he is nothing, he deceiveth himself' - that's the false father belief. "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism." Under Love as Mind we got the allness of Love's conception. Under Love as Spirit we saw the nothingness of material conceptions; now, under Love as Soul, we see how this disturbs the carnal mind and shows up its own nothingness so that it passes right away.

LOVE as SOUL
(Ch. 9:30-50)

Love's ideal has its form and identity
in serving the compound idea of Love.

In another phrase, the summary could be, Service versus self. We have here the form of the birth of Love's ideal, and it is shown that this ideal has its place and identity and true selfhood by serving the compound selfhood of Love. Soul is always that which sinks material and personal selfhood into a deeper sense of identity, and in that deeper sense we find an identity of interests with all other ideas of God; so Love as Soul resolves competitiveness and antagonism.

Vv. 30-32. "...For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."

This is a wonderful follow-on from Love as Mind, which exalts the conception of man as the ideal image in Love, and from Love as Spirit which shows that the relationship of Love and Love's ideal is pure spiritual reflection which never had a foreign element; no third party entered that relationship to produce a false heritage. Now in Love as Soul it is inevitable that a material and corporeal selfhood has to be let go, and Jesus saw plainly that unless he voluntarily relinquished the Jesus, his life-work would not be properly done. Love's universal plan of salvation calls for a wholly unselfed purpose in all of us. So his prophecy there provoked this reaction.

Vv. 33,34. "And...he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest." Isn't that interesting? When the Master tells us that the Son of man has to go, for only through self-abnegation do we find the Christ, that provokes the egotism of mortal selfhood. Not me, we say; it's alright in theory, or for the other chap, but I don't want to subdue my personal selfhood.

Vv. 35-37. "And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my

name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

In Love's ideal all interests are united in the one compound identity, and that resolves competition, antagonism, jockeying for position, and "elbowing the concepts of his own creating." Love's bounty gives to each one of us a full, rich, free, satisfying place and part in the whole, and a unique individual identity.

Mess.'00. 8:14-22 "...In this struggle remember that sensitiveness is sometimes selfishness, and that mental idleness or apathy is always egotism and animality. Usefulness is doing rightly by yourself and others. We lose a percentage due to our activity when doing the work that belongs to another. When a man begins to quarrel with himself he stops quarrelling with others. We must exterminate self before we can successfully war with mankind."

Self Translated

Love as Soul shows us how to exterminate self, not by going at it with a battle-axe but by translating it. The battle-axe technique leads us into an awful lot of trouble because we always have a great error in front of us which is so real. Let's learn to translate things. It seems to me that this concept called self, which we usually put entirely into the category of the undesirable, really has three categories which correspond to the physical, the moral and the spiritual degrees of the Second Translation, through which we resolve everything.

In the first, we get things like self-conceit, self-aggrandizement, self-hate, self-will, self-justification, self-righteousness, self-love, and so on; we know enough about that self family to wish to be detached from them. One and all, they are a state of self-deception. But there is an improved stage, the second degree, through which we face the error and start to resolve it. There we have self-denial, self-immolation, self-abnegation, self-sacrifice, - all pure tones of Soul, where the divine begins to overrule the mortal. Thirdly we arrive at the spiritual, where our selfhood is the divine identity conferred by Love, and so we get characteristics such as self-knowledge, self-restraint, self-respect, self-complete, self-reliance, self-confidence, self-assured, which are by no means concerned with the mortal personal self but are the fruits of the Spirit. So as we graduate through these concepts of self and translate one into another, that quells this egotism of who shall be greatest.

Misc. 104:23 "How shall we reach our true selves? Through Love." We don't reach our true selves by hating this one or by kicking it around or reviling it, but through a sweeter awareness of how wonderful Love's identity really is. I always like Max Kappeler's remark that we treat ourselves like a bit of dirt, but if we have a dog or a cat we talk to it in sweetie-pie language that we'd never use for ourselves.

Regarding this sense of service versus self, - in service of the compound idea of Love we find our true being, - Mrs. Eddy says a lovely thing in one of her messages to a branch church: "Christian Science has a place in its court, in which, like beds in hospitals, one man's head lies at another's feet" (My. 188:23). Isn't that a nice sense of Love as Soul? One man's head lies at another's feet means that each individual's demonstration crowns another's, and initiates somebody else's. It is the tone of mutual blessing, mutual interests, mutual gain.

Vv. 38-40. "And John answered him, saying," - John and the others had just been rebuked, and so, just like us when we've been rebuked, he changed the subject and tried to justify himself. "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." You remember that earlier James and John had been nicknamed the sons of thunder, because they were good at thundering about someone else's shortcomings; it might have been well-meant, but it was immature, and smacked of self-righteousness. We never come across the name again.

Now Jesus is showing here that as we learn how to resolve self and translate it, we find a wider identity of interests with all mankind; but we cannot do that if self-righteousness or self-importance have a large place in our outlook.

Vv. 41,42. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward..."

There are a great many things in the world to-day that claim to give mankind spiritual refreshment in Christ's name, and a lot of hot air is expended in praising or damning them. The only distinction between any of these various persuasions is the degree of real spirituality in them, - their nearness to the One. That form of spiritual teaching is nearest right which is most complete; all human philosophies are, at best, only partial truths. Love as Soul

is service and not self-righteousness; and in any case the final answer always is, "What is that to thee? Follow thou me."

S. and H. 560:11-15 "The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." A tremendous statement! It's a necessity, not merely a precept, for unless we strive to gain that true idea, we don't find even ourselves. So Jesus goes on, and gives an illustration.

Vv. 43-48. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:...And if thy foot offend thee, cut it off,...And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

The controlling hand, the ambitious foot and the roving eye - these are what trouble us and break up Love's compound identity. The hand, the foot and the eye are the doing members; the others are passive, except the tongue. The doing members are what lead us into trouble, for as Love as Soul tells us, it is not doing but being that gives us salvation. Doing, where there is person involved, almost always leads us into trouble, but being is heaven. The controlling hand is the old regulator story; it rejects Love's rule by manipulating other people's lives. The ambitious foot tramples on the other chap in order to gain personal advantage, and sticks itself in the door regardless of whether it is wanted or not. And the roving eye always sees everything that does not concern it, and in any case cannot see man right. An error in doing can only be obliterated by translating that doing into being. We have to learn to sit on our hands, to plant our feet in the footsteps of Truth, and to behold from the standpoint of divine Love. Soul converts all our spears into pruning hooks, all our doings into beings, and then we no longer have a sense of man divided into so many corporeal personalities, but gain the wonderful, coherent, compound identity of Love. The bit about hell fire and where their worm dieth not is a sense that an error in doing punishes itself until it is given up, as we all know.

Vv. 49,50. "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." The allusion to everyone being salted with fire refers to the Levit-

ical regulations which provided that salt was to be offered with all sacrifices. Salt was used in connection with the making of covenants (Levit.2:13), as a symbol of the constant relation between God and Israel; so here it is called for as a symbol of the constant relation between man and man. This test of the salt is like a divine fire, exalting what is true and purging what is worthless.

Jesus is pointing out that any kind of sin destroys itself; it is purged out by the fires of the Holy Ghost, which is the meaning of self-sacrifice. "Salt is good," - the cauterizing of self-interest can only give us a truer sense of our common identity with all Love's ideas. But, he says, if the salt, - if your oneness with your Source, - has lost its savour, you've also lost the sense of oneness with your neighbour. Salt and saltiness always symbolize the oneness between God and man and between man and man. If our sense of identity of interests is perished, we have to do something about it. It is in the -ness of the saltiness that we find unity. There's never a unity with persons, but in the mutual quality we express. Therefore to thine own (divine) self be true, and thou canst not then be false to any man.

So Love as Soul presents man's compound selfhood in Love. As we love and appreciate the fact that there is one Love, one salvation, forever at work through multiform channels, we gain a great sense of love and appreciation for everyone who is doing their best along some line designed to bless mankind. The master becomes the servant of all. (See My. 164:20-5.)

Love as Soul concludes there. It shows the necessity for wedding all interests in the one identity. Then immediately we go on to Love as Principle, which explains that this is necessary because Love's ideal is wedded to its Principle and cannot be divorced from it; the text there deals with Moses and divorce.

Here is another "quickie" for the Love sections:

Love as Mind: man as the image in Love.

Love as Spirit: man's emanation from Love.

Love as Soul: man's compound selfhood in Love.

Love as Principle: man's wedding to Love.

Love as Life: man's life earned from Love.

Love as Truth: man's manhood fulfilled in Love.

Love as Love: man's entire loveliness.

LOVE as PRINCIPLE

(Ch. 10:1-16)

The ideal wedded to Love
in theory and in practice.

Love as Principle shows that the ideal is wedded to Love in theory and in practice, in fact and in function. It shows the allness of Love's unity, which is the only uniting, and the nothingness of personal unity. Persons are always divorced one from another from the very nature of things. The belief that we live in the person cuts us off from each other, whereas a shared divine Principle naturally unites. Real unity, then, is being wedded to divine Principle, Love, and obeying the morale of that marriage. "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law" (Misc. 117:13-15).

Ch. 10:1,2. "...And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him." You know, rabbinical law in those days allowed a man to put away his wife if she burnt the dinner or put too much salt in it, or, according to one of the Commentaries, if he saw a woman more handsome than she, that was sufficient reason. Well, those were crude days. In Love as Principle we get once again this man of integrity; no shallow reason can motivate him.

Vv. 3-5. "And he answered and said unto them, What did Moses command you?" - notice the you, the mortal. "And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered...For the hardness of your heart he wrote you this precept." He knew that the perversity of the human mind and the animal conflict within needed to be regulated through social and moral codes.

Vv. 6-12. "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder..." In the corresponding passage in Matthew, Jesus allows the cause of adultery as sufficient reason for divorce, but Mark doesn't mention this, because in the Christ we have such a supreme qualitative unity between God and God's expression, that even the supposition of adultery is not sufficiently real to break it; the Christ will not allow that man can step outside his marriage bond

to Principle: "...marriage shall be found to be man's oneness with God, - the unity of eternal Love" (Misc. 286:6-10).

Jesus is showing here in Love as Principle how the law and the gospel concur - the Moses and the Jesus say the same thing. Misc. 264:10-12 "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action." This carries on naturally from Love as Soul where Jesus had made the disciples feel a sense of being bonded in unity one with another; here Love as Principle explains why we must have that human unity, - because unity is the essential nature of Christian Science and it disallows the supposition of adultery, or division or separateness from one's divine basis. This conception of the Christ man is the one, without sin. "Jesus taught and demonstrated the infinite as one, and not as two," and therefore man cannot divorce himself from his Principle.

You might have noticed that Jesus' reference here to a man leaving his father and mother is a quotation from the false account of creation, which we wouldn't consider a valid piece of Scripture as we know it's only the analysis of mortal man and not the facts of being. The interesting thing is that a great many of Jesus' quotations are twists on the spiritual sense; I think that is quite deliberate, because he is showing them that if they weren't faithful by the letter of the law they couldn't begin to be faithful by the spirit of it. He is saying to them, You've got to comply first of all with the letter of what Moses laid down, and as you are faithful to the letter so you gain a sense of fidelity to the spirit. Let us beware of imagining that if we're faithful to the spirit that it gives us liberty to break the letter; it certainly doesn't, although this is what some philosophies believe to-day. So it is very pointed that he makes them first of all be loyal to the Mosaic code, and to that end quotes them even the false account; if you can't be faithful to your falsity, as it were, how can you be true to your truth? "One must abide in the morale of truth or he cannot demonstrate the divine Principle" (S. and H. 456:19).

The statement in verse 9, "What God hath joined together, let not man put asunder," is a wonderful description of Love as Principle. Man cannot sunder like qualities, nor separate what has a common Principle. But what God hath not joined together we should not try to maintain. God hasn't wedded us to animality. God does not wed angel with beast. God does not wed the "sons of God" with "the daughters of men," so we don't have to try to preserve some incongruous unity. Love as Principle is a holy wedding and is maintained perpetually. Now he illustrates this divine unity.

Vv. 13-16. "And they brought young children to him, that he should

touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

Our sense of marriage to Principle and to one another should be childlike; let it not be based upon personal conceptions or a sophisticated adult outlook. A child is immediately wedded to everybody else in the whole world, through his open acceptance of Love and open giving of his own friendship. The truly childlike thought knows that the whole world is kin, and therefore the unity is already established and man cannot step outside that unity in order to reconstitute it some other way. The divine unity is eternally constituted and held by Principle. The simplicity of the child doesn't want to bring in another factor. His own self-completeness and sincerity afford him unity with everybody else.

Misc. 18:11-21 "...thou shalt recognize thyself as God's spiritual child only, and the true man and true woman...children of one common Parent, - wherein...Father, Mother, and child are the divine Principle and divine idea, even the divine 'Us' - one in good, and good in One." That is the true indivisible unity, not a marriage of strangers but children of one common parent. The I is the One and the Us is the All; always remember that all doesn't mean lots of little ones, but is the One Infinite infinitely expressed, or infinitely individualized as the quality of oneness. All the twelve times tables in the world don't make plurality because there is only one twelve times table, yet it is infinitely available and applicable, infinitely distributed in time and space and usage and language; that is the relationship of the one and the all.

We conclude the tone of Love as Principle there, although Mr. Doorly included the next fourteen verses in this section, - the question on how to inherit eternal life. When he took the Gospels in 1949, the pattern we are following had an additional overtone of Life, Truth and Love, running as a pattern on top of our lay-out, so that when he was dealing here with Love as Principle it was from the standpoint of Life, and he could therefore colour with Life this question of how to inherit eternal life while yet keeping the text here under the heading of Love as Principle; but as we don't have that additional emphasis, I have moved the section forward to come under Love as Life. So Love as Principle showed us how Love's divine ideal is indissolubly wedded to its Principle. Now Love as Life shows how this wedding is a perpetual affair, with "sweet seasons of renewal like returning spring."

LOVE as LIFE
(Ch. 10:17-52)

The ideal lives Love and so earns eternal Life.

Love as Principle told us that we are wedded to Principle in theory and in practice, both to the divine and to humankind. Love as Life now tells us that this wedding isn't something that happened once, and which one can ever afterwards take for granted, assuming that you're held in wedlock. Not a bit; if you want this wedding to bear any kind of fruit, it must be a perpetual being-weddedness. This is brought out by the young man saying, How can I get eternal life? He wanted a gimmick, he wanted one little trick which would give him the whole thing for keeps; we get a similar thought in James' and John's request to sit on his right hand and on his left. He explained that they didn't understand; you can't get the fruits of Life just by one payment or by another's beneficence; you've got to earn it all the way. Blind Bartimaeus represents the same thing: he was sitting by the way-side and wasn't going along it; eventually, when Jesus called him, he threw away his old garment and saw that he didn't need to sit in sackcloth and ashes, wishing that Life would give him something, he could go along the way and earn the fruits as he went. In the divine education, we work our way through college.

So Love as Life shows that the ideal lives Love and so earns eternal Life. When we ran through those headings of the All and the nothing, we had under Life, The allness of Love's reward and the nothingness of personal gain. Gain isn't necessarily the same thing as reward. Gain is what you can get, but reward always follows work, and that is the strong tone of Love as Life. There is some work involved, - not heavy labour but beautiful work. We're white-coated workers in the Christ, clothed with divinity. So we saw man as the image in Love, under Mind; as the emanation from Love, under Spirit; his compound selfhood, in Soul; his wedding to Love, in Principle; and now in Life, his life earned from Love.

Ch. 10:17. "And when he was gone forth into the way," - the way of Life appears at once, - "there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" The sense of inheritance seems to indicate that he wanted to improve himself to the point where Life would drop into his hands. The only way to enjoy an inheritance is to accept it continually; for example, in the papers the other day there was an item about a man in Canada who turned out to be the heir to some Scottish lands, and he had to decide whether he would come home and accept the inheritance or whether he would stay where he was and not accept it. To have the inheritance, involves

acceptance. You know, we have the most wonderful inheritance in all creation, yet we accept only fragments of it! Acceptance is that sweet and lovely prerequisite for all spiritual growth; do let's accept and accept without any sense of restriction.

- V. 18. "Jesus said unto him, Why callest thou me good? there is none good but one, that is, God." It is the sense of the oneness of Principle carried forward; Jesus is also showing that one is no more good than another. The one Good is universal good, and everyone can partake of it and be enriched by it, if they'll accept it and live it and love it.
- V. 19. "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." Those are the more negative Commandments, the second table. He is bidding him keep faith with man.
- V. 20. "And he answered and said unto him, Master, all these have I observed from my youth." That word observed means in the Greek "to be on guard against," and so the young man naively said, Oh yes, I've been on guard against all those things from my youth! The man thought that merely by abstaining from rupturing human relationships he could gain eternal life, but as we have so often seen, abstaining from is not overcoming.
- Vv. 21,22. "Then Jesus beholding him loved him," - one couldn't help loving such transparent thought as that, - "and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." This young man had got the wants. The concept of possessions is the absolute opposite of Life. As we know, life is an expression and not a possession. We can't even possess our own life, or riches, or health or friendships, but we can express those things ad lib. So what is uncovered here is possessiveness. Man isn't a bucket, he is a transparency. Be wedded continually and perpetually, not only to Principle but to all men; keep faithful to the divinity of man, and the urge to possess drops away.
- V. 23. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!"

Jesus was warning not against riches themselves but against the mortal conviction that we need to get something; it's the

getting habit that holds us as mortal. "If only people appreciated me a bit more," or, "If only I could get some more friendship," - or a nice carpet! It cannot matter fundamentally to us whether we are appreciated or have adequate material things, or not. Are we rich toward God? If so, all the normal things will follow as the fruits of the Spirit. Let's be honest with ourselves.

I remember reading the life-story of Brother Mandus, the non-sectarian spiritual healer; he's a real transparency for Truth, that man. He records that when he was a young man he had a good business that was making a lot of money, and one day he realized that he had spiritual power to heal and help people. He felt the call to work for God and man, and he thought, I don't want to do it, but if God wants me to I'll have to. I'll work very hard at business for some years and make pots of money so that I can leave business and give all my earnings to God. So he worked very hard and made a lot of money; then there came a financial crash and he lost every penny of it. And then he thought, Now, how can I work for God? But God touched him on the shoulder and said, Don't be a fool, now you can start working! So he left all, and went out and now does this wonderful universal healing work.

V. 24. "And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children," - that is, be children, not adults. A child doesn't need to possess anything, but knows there will be a bed and food and clothing for him. "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" - that is, rely upon riches or human provision or income in any form. Why? Because it takes away the necessity for resting upon demonstration. Good human things are all very nice and normal, but the question is, Are you master of those things? Would you be just as happy without them tomorrow? If you would, then you may keep them, is what the Christ says.

Vv. 25-28. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished...saying...Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." This tone of Love as Life shows that Love has a *modus operandi*, and has its methods of taking care of these things, provided one is faithfully wedded to Principle in the first place. "With God" here in Greek means, quite literally, "in company with."

My. 287-288 "...Divine Love is the noumenon and phenomenon, the Principle and practice of divine metaphysics..." The whole article gives a wonderful sense of how Love is a living and vital thing, and how it enriches. The spiritual love that goes out from

us is our only income. Income is a completely upside-down word, for it makes mortals think that they depend upon what comes in, whereas the only income we can have is our out-going, truly speaking. "Supply" seems to start from outside, but abundance is a well springing up from within.

Vv. 28-30. "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren,...and children, and lands, with persecutions; and in the world to come eternal life." "With persecutions" is a little bonus! It represents a reminder from Love that we may not value material things too highly or we lose them. Jesus is comforting them with the fact that they hadn't given up anything which wasn't going to earn them spiritual gain both here in the present as well as hereafter.

V. 31. "But many that are first shall be last; and the last first." Love as Life overturns the human order of precedence. What we get out of it is what we put into it. It is this reversal of income into outgoing; and personal, material gain is spiritual loss.

INTERVAL

Someone very properly reminds me about a point in which I didn't cover myself as I should have done; it refers to the epilepsy case in Love as Spirit. One can sometimes make these things sound as if an individual is a personal sinner and has been the cause of suffering in somebody else. Well, whatever the channel through which that particular claim operated, it was fundamentally the one evil; every human comes under the belief of mortal parentage, healthy or unhealthy, either in his own birth or generations back, and there never was a personal sinner or cause of evil. It is always the one evil and it claims to operate through personal channels, and seeing this leads us out of feelings of personal condemnation. (See John 9:1-3; S. and H. 178:8-17.)

So in Love as Life Mark is showing us that because Love has a Principle it forces us to work by demonstration and not merely on human convenience or by wealth or influence. The blessing of Love is earned individually by following the way of Life. This way of

Life reminds me of a sequence in terms of traffic: Mind is the green light; Spirit is the notice, No Entry, or One Way Street. Soul is the safety signs, Keep to the Left, Dangerous Corner, and so on, and the islands and crossings. Principle is the sign, Halt: Major Road Ahead. Obedience to this law avoids collisions and clashes of personalities. Life is No Parking - except to set down unwanted passengers. It's also the de-restricted zone. Truth is a four-lane highway which allows every man to reach his destination at his own pace. Love, of course, is home in the garage.

V. 32. "And they were in the way going up to Jerusalem;" Jerusalem is the pinnacle point of each of the Gospels. He was going up to "Home, heaven," which is its spiritual significance, but at the same time that meant facing and disproving all the negative sense of it, - "the pride of power and the power of pride;" because he was going the way of Love, it would inevitably bring him to "storm sin in its citadels and to keep peace with God." "And Jesus went before them: and they were amazed..." Apparently they were astonished at the way Jesus was striding ahead of them; all through the Gospel he was forging ahead with the highest sense of deliberate purpose that the world has ever seen. He was forever going forward, never looking back, never regretting anything, but forcing the issue and setting the pace every step of the way.

Vv. 33,34. "Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."

Here he foresees and foretells the way of Love. The way of Love shows perfectly clearly that if we are living the Life which is Love we can no longer live the life which is mortality, it is simply going to drop off. But Jesus' purpose was to provoke evil's enmity of Truth into betraying itself, so that its impotence should appear to all mankind. (See Mess.'02. 19:26-30.)

V. 35-40. "And James and John,...come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup...But to sit on

my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

A wonderful sense there of Love as Life. Life can't be gained, it can't be possessed, or bestowed as a once-only gift. There is no hire-purchase in the Christ. These two thought that for a small deposit they could get the whole thing, but Life shows every one of us that that's absolutely impossible; what you get in Science you pay for on the nail. You get no more than you pay for and you get no less; we earn our reward. The price we pay is simply the measure in which we are willing to lay down mortality and act upon that desire. The Christ and the Word are like capital and labour: we all work for divinity, and our labour is the laying down of the mortal concept and living more of the divine in daily life. Our reward is more Christlikeness and spiritual understanding, and in this business of is-ness there are no industrial disputes!

An experienced practitioner once told me something which I have never forgotten. She said, Your first healing in Christian Science is a free gift; all the rest you have to earn. And how true! Love as Life explains how Love's benediction is individualized. How? By living Love, by earning it. Individuality is always a matter of how; identity is what you are or who you are, but individuality is how you be what you are. On S. and H. 367: 24-29 Mrs. Eddy writes, "...I long to see the consummation of my hope, namely, the student's higher attainments in this line of light." The student has to attain it, and there can be no thrusting in to a position that we haven't earned. So Love as Life shows that there is no special privilege, but by putting down mortal pride and privilege we come into the inheritance, in that degree, of our individual equal rights and possibilities. (See S. and H. 202:3-5; Misc. 294:1-5; Misc. 388:9,10.)

A Science of Being

Mrs. Eddy says a great deal about paying the price, about buying it, about Truth should cost us something, and so forth. We pay our way through living Love. It's a truism in human life that we never fully value what we don't pay for, but in the things of God it's not merely a truism, it is a stipulation; there simply is no hire-purchase on divine things. How could there be if it is a Science of Being? In the old days when Christian Science was a Science of Mind people had amazing healings without, apparently, doing very much about coming into line; that was to be expected, because the highest sense of things in those days was the allness

of Mind. To-day the subject isn't a Science of Mind-healing but a Science of Being, and because our concept of what the Science is has risen, we also have to measure up in a higher way, we have to be, much more highly and divinely than we needed to before. Now that's not an awful prospect that holds us off from the truth, it's a wonderful thing, for we can accept that and go ahead in the Science of Being. To-day we can say, Because of the system I know how to be; let me be, and let me be gloriously, then my proofs and healings will begin to approximate to the measure of the healings of the earlier days. It's always a matter of what your principle is; an exalted basis demands much more of us, but it is commensurately more rewarding. Science never stays still, the concept is always advancing. We read on S. and H. 233:14 "...the goal of goodness is assiduously earned and won." (See also S. and H. 240:27-32; Misc. 252:17-5; My. 232:6-8; Misc. 269:25,26; Misc. 342:24-27.)

Vv. 41-45. "And when the ten heard it, they began to be much displeased with James and John. But Jesus...saith unto them,... whosoever of you will be the chiefest, shall be servant of all..." Again we see that true individuality is the way we live Love.

So we go on to blind Bartimaeus, which is another aspect of this same tone of Love as Life.

Vv. 46-48. "And they came to Jericho: and as he went out of Jericho...blind Bartimaeus...sat by the highway side begging." Notice the contrast of Jesus striding along the way and Bartimaeus sitting by the side of it. "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me."

Bartimaeus was a wonderful man; he had the vision, but he couldn't externalize it. He had the vision to see that Jesus was the son of David, - he saw something of the unity that exists between Principle and Principle's idea, - and when they told him that he ought not to bother the Master his sense of urgency and persistence made him cry out the more. We should never be content with our lot, but should always be expecting more and lovelier spiritual things to happen, because we are the children of Infinity. So he had the vision, but couldn't see how Love's benediction could be individualized for him. Can you see how this follows on from the rich young ruler and James and John? The rich young ruler wanted to know how he could gain the infinite riches of Life; James and John said, Somebody is going to get the best seats, how can we

get hold of them? Bartimaeus sitting there saw that there was a wonderful blessing going on, but couldn't see how to come near it. He had an old rag of a veil in front of his vision: he thought that it ought to come to him, like all these people did in this section. Jesus' answer always was, It doesn't come to you, it goes forth from you as you go ahead along the way. Nothing of value ever comes to us from without; even the Christ is the still, small voice speaking from within.

- V. 49. "And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee." It is a very rare thing in the Gospel that Jesus stood still; but when he commanded him to be called, he saw something of the greatness of this man. Often we are called to obey when we do not yet fully understand Love's purpose, and it is good spiritual discipline to act through faith, not sight.
- V. 50. "And he, casting away his garment, rose, and came to Jesus." He threw away the old man, he cast off that old rag of believing that richness or vision or spirituality is something that comes to one. It is as if he'd had his head in a bag all this time, and now Love showed him clearly the way of Life.
- V. 51. "And Jesus...said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight." Sight has that lovely office of being a bridge between what we envisage within and what we can see without. Bartimaeus' difficulty was that he had rich vision within, - look at his recognition of Jesus as the son of David, - but could not relate the man within with the man without. Let's be bridge-builders, let's relate the absolute with the relative.
- V. 52. "And Jesus said unto him, Go thy way," - step out on the way of Life, - "thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Jesus' way was always to relate the infinite Unseen with the human - always making a bridge, resolving the dark visions of material sense into harmony and immortality. He gave him the garment of praise for the spirit of heaviness, for faith eventuates in sight.

Love shows us the way of Life, for what we accept by induction will always be externalized. Love as Life confers a completely satisfying and rewarding individuality upon each one of us. The text presented this truth by inversion. The rich young man wanted to be told one thing to do, as a key to possessing it all. Jesus knew that he himself would have to earn it by going up to Jerusalem and laying down the mortal. James and John wanted it on

the hire-purchase. Bartimaeus knew it was true but couldn't see how it would fulfil itself for him. And so Love as Life unfolds the secret, - we earn our way by living Love. Now this new-found vision of Love as Life reveals in Love as Truth the completely fulfilled compound idea. A new realization dawns of how man is fulfilled richly in every detail. Here's a reference that gives the link from Love as Life to Love as Truth. S. and H. 264:13-19 "As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible..."

LOVE as TRUTH
(Ch. 11:1 - 12:27)

Love's ideal fulfils the right use
of every aspect of manhood.

Now our consciousness or Love's ideal expands into self-completeness. In Love's perfect ideal, every function is properly fulfilled.

The text is fairly long, but falls naturally into seven sections, and is quite simple to follow in the order of the days of creation. Let me give you first a very brief outline, then the details will be obvious. The text tells us first about Jesus riding into Jerusalem on the colt; the fig tree is cursed because of its pretence to be fruitful; the temple is cleansed; Jesus' authority is questioned; then comes the parable of the wicked husbandmen and the stone that falls upon those who reject it; then there is, Render unto Caesar; and finally the question regarding the woman with seven husbands.

Now the colt tells us about Mind, because it shows a right usage of the constituent elements of the compound man, how the lesser ideas support the greater and the greater protects the lesser. The fig tree, which was the hollow pretension of mortal man to be fruitful, is uncovered and rebuked, - a sense of Spirit, which alone is fruitful. The temple, or the body of man, was being used for material gain and trafficking, and was cleansed through Soul, which gives us the consistent soundness of the temple of the living God. The tone of Principle comes with Jesus' divine authority; all that is good is based upon one divine Principle, and man does not require human credentials. The Life one, the wicked husbandmen, shows that we must live in accord with the divine method and pay the rent, and not try to hold life on a material basis and so reject the divine calculus. The Truth one, where Jesus bids them render unto Caesar

the things that are Caesar's, and to God the things that are God's, shows how all things are to be fulfilled rightly and justly. Finally, under the sub-tone of Love, there is the question of what would happen at the resurrection to the woman who had had seven husbands; Love shows that a resurrected sense of the divine ideal is self-complete and infinitely fruitful.

In each case we have a picture of the fruitfulness of the right usage contrasted with the barrenness of the material sense and abuse. Remember that the overtone of the whole big section of Love as Truth presents Love's ideal as fulfilled in the right use of every aspect of manhood. So we start with the sub-tone of Mind.

Ch. 11:1-3. "And when they came nigh to Jerusalem,...he sendeth forth two of his disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither." Love's divine ideal is constituted of infinite ideas of the parent Mind, in Whom the lesser idea contributes to the greater and in turn the higher protects the lower.

We are shown first the value of a right appreciation and the right usage of our constituent elements. What we call the animals and the things of nature are not really what our material sense holds them to be at all. "Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions" (S. and H. 512:25). A right appreciation of the natural creatures will allow them to serve the ends of the great idea called man without having to suffer or be destroyed in their own turn. When Jesus tells them that they would find a colt whereon never man sat, he was instilling into them a virgin sense of the animal as idea, which hasn't yet been misconceived of materially and so come under man's exploitation and abuse. He is presenting the qualities that carry man forward to Jerusalem and serve his highest purpose, - humility, patience, doggedness, perseverance, courage, fidelity, and so on.

Vv. 4-6. "And they went their way, and found the colt tied by the door without in a place where two ways meet; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go." It is a lovely thing that they found the colt in such a place. The Christ meaning always comes out where two ways meet, - where the divine fact is illustrated in some human incident, and suddenly coincides in one's consciousness with the spiritual truth within. The divine and

human coincidence always yields a fresh idea of beauty or power or usefulness, and that "colt" can then carry us forward. This product of the meeting of the ways is the true sense of the moral values: they are not mere human ethics, to be misused and broken, as animals are by men, but are the fruits of the Spirit, and should be so valued.

V. 7. "And they brought the colt to Jesus, and cast their garments on him; and he sat upon him." As they say in racing, they put their shirt on it. Far from being flippant, that is the sober sense of it: they put their all upon what Jesus was doing. Just as Bartimaeus had cast his garment aside, they now threw all their enthusiasm into this triumphal ride.

V. 8. "And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way." They paved his journey with all their dearest thoughts. The colt and the dog, and courage, and the shadow of the tree, the brightness of the stars and the freshness of the rain, - all those things are our present sense of the way in which divinity clothes our human need. The Christ ideal in its fulness is clothed upon with every divine quality.

Vv. 9-11. "And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:..." - that cometh in the divine name and nature, not in the name of animal nature or of a human man.

The loosing of the colt is of the most wonderful significance for us. For one thing, it lifts off the animals the false conception of type and nature conferred upon them by Adam, and it enables us to see every one as representing an essential constituent quality of Mind and of man. But, you see, until we loose or liberate that quality from its animal connotation, we don't really gain the right use of that quality ourselves. In holding the creatures down to an animal sense, we also tie our whole conception of creation and of man down to the same physical level. But in loosing the quality from its animal connection we not only enjoy a fuller usage of it ourselves, - brave as a lion, or strong as a horse, for example, - but we also liberate the creatures from the arrogant abuse of them by mortal man, and so it begins to bless the whole.

That concludes the sub-tone of Mind, with the constituent qualities all blessing and helping each other. Now we go on, still in Love as Truth, showing the fulfilled right use of everything, through the incident of the fig tree cursed.

Vv. 12-14. "And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves;...And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it." The peculiarity of the fig tree, as you probably know, is that it produces its fruit before its leaves, so that if you see leaves on one you may presume to expect fruit also.

The fig leaf was the covering of Adam and Eve, the symbol of mortality's vain claim to be fruitful. Jesus takes up this false promise of the fig tree to illustrate the hollow mockery of expecting fulfilment or fruits in matter. It looks fruitful, it looks as if it is going to yield wonderful things, but when in your extremity you come to it, and are spiritually hungry or alone, it turns out to be dust and ashes. Only the spiritual ever bears fruit. The barren fig tree also illustrates the emptiness of talking about the spiritual but not proving it. Trusting to matter in any form is "barren of the vitality of spiritual power." So we see that Love's divine ideal fulfils its promise only through spiritual methods.

Now we have the incident of the temple cleansed, still in this great tone of Love as Truth where every detail of the divine manhood is properly fulfilled and properly employed. This is the sub-tone of Soul.

Vv. 15-19. "And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves..." The temple here under Soul is the living body of the divine ideal, and Mark is showing that man cannot make a spiritual profit out of a material transaction.

The temple, the corporate body of man, is not to be used for individual profit or for material gain. Soul overturns the tables: Soul overturns a false sense of values and brings out the true purpose of the temple or body. Its true purpose is to be the temple of the living God, that corporate at-one-ment in which we all live; the real body of the Christ-man is spiritual sense, sentiment, feeling and usage, where worship is entirely non-material. Then what I gain, you gain, and what you gain, so do I.

This is the opposite of making a bargain with God for one's personal salvation: for example, we might say, I've got this pain because I've been critical, so I won't be critical any more and then God will heal me. Self-interest is not a big enough motive to bless anybody fundamentally, even if we do get rid of the pain for the moment, and this sort of bargaining is the abuse of the temple. In Love as Truth, from the standpoint of Soul, you get this corporate blessing, communal enrichment, and one man's good is all men's good. The commercialism of the Jewish temple encouraged the belief that one could worship by proxy or buy one's own pardon, which is the bane of all religion.

"He would not suffer that any man should carry any vessel through the temple." This indicates the bucketful versus the generic. You remember the woman at the well of Samaria in the fourth chapter of John's Gospel. She dipped, and dipped again, every time she had a human need, as though one could gain divinity by the bucketful. But the things of Soul are always generic, meaning that the qualities of God cannot be measured or counted; if one has the slightest sense of peace or substance, that links one to the vast infinitude of the quality itself. As Jesus put it, it shall be in him a well of water springing up into everlasting life. So the temple or body of the living God is not properly used by trafficking in pots and vessels; the spiritual substance of it is one, universal, generic quality of identity of interests. All members are there to bless each other, and to help each other, and to profit by each other's experience but not at another's expense. There can be no spiritual gain from a material transaction.

Jeremiah, too, was sent to denounce the hypocritical abuses of the temple in his day. "The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word,...Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place." To dwell, not to pass through it as if it were a street. "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these..." - an empty sense of ritual and of giving mere lip-service to the concept of the body of man. (See Jer. 7:1-11.) Jeremiah saw that the material sense of the temple and of worship was breaking up the compound body of man in Christ. What happens to our human relationships is always determined by our divine relationship. So Love as Truth says that the great compound idea of Truth is fulfilled and beautiful and glorified in Love, and in this sub-tone of Soul it says, Now dwell here in that conviction, make your temple a temple of the living God.

Now we go on to verses 20-26, still in the sub-tone of Soul

but beginning to take on the colour of Principle. This merging is because spiritual understanding and spiritual power are really inseparable. The disciples are amazed to see the fig tree withered away so soon, but Jesus tells them that it is what they should expect.

Vv. 20-24. "And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore...What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Peter was amazed because matter had conformed to Jesus' pronouncement. We should rather get into the habit of being amazed if it doesn't. It is good to be thrilled and delighted that something has been healed or resolved, but we ought to rise to the point where these things are perfectly natural. In Love as Truth we see that the completeness and perfection of the divine ideal in Love simply forces materialism to give up its claim, and to be transformed and become more normal before it passes away.

Vv. 25,26. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses..." Forgiveness is the office of Soul. Just as in the temple one may not gain a vessel-ful of salvation for oneself alone, so it is with forgiveness, which also is generic. This is a spiritual law, not a moral precept.

Vv. 27-33. "And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered...I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?...And they answered...We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things." Here the sub-tone is that of Principle, clearly brought out by authority and Jesus' demands for an answer.

There's also a strong undercurrent of honesty. An honest appreciation of anyone's achievements inevitably leads one to see that there is a principle behind their work. The priests had too personal a sense of God and of man to be able to recognize a divine Principle at work both with John and with Jesus. It is always personal sense in oneself that blinds one to the secret of the other man's success. On the other hand, honest practice in any field leads at once to mutual respect and appreciation. No matter what our field of work, all that's good and right and properly authorized in it is a matter of working from Principle, and there is no other authority.

S. and H. 141:10-26 "...In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly...Its only priest is the spiritualized man. The Bible declares that all believers are made kings and priests unto God.' The outsiders did not then, and do not now, understand this ruling of the Christ;...Neither can this manifestation of Christ be comprehended, until its divine Principle is scientifically understood." "The outsiders," as we saw with the cleansing of the temple, are those who will not dwell within a generic sense of man, but simply want to get something out of it.

Let's recapitulate these sub-tones of Love as Truth, which show the proper fulfilment of every aspect of divine manhood in Love.

Under Mind we get a right appreciation and a right usage of all the lesser constituent elements.

Under Spirit we see the fruitfulness of Spirit, pointed by the inversion - the barrenness of what mortality promises.

Under Soul we have the consistent soundness of the corporate idea of man in which we all bless each other and no one profits at another's expense, versus the awful distorted sense of the temple in which everybody is trying to get something out of it.

Then under Principle there is this lovely sense of how if we will acknowledge that all good proceeds from one Principle, we can recognize our neighbour's authority if he is doing right; this eliminates the need for human credentials or authorization, and demands an honest, impersonal appreciation. Now we go on to chapter 12 and the parable of the wicked husbandmen; it's the sub-tone of Life.

Ch. 12:1-5. "And he began to speak unto them by parables. A certain man planted a vineyard,...and let it out to husbandmen, and

went into a far country. And at the season he sent to the husbandmen a servant, that he might receive...of the fruit of the vineyard." "At the season" means the fourth year, for a vineyard wasn't expected to start to bring in an income until it had been planted four years, so we get a sense of the method of Life. "And they caught him, and beat him, and sent him away empty..." Then he sent others in succession, and they were beaten or maltreated or killed. Of course, Jesus is referring to the way the prophets were rejected. The vineyard is a favourite Old Testament figure for Israel, a symbol of the Lord's planting; it represents true manhood which can, and should, and must bring forth Christliness.

Vv. 6,7. "Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said unto themselves, This is the heir; come, let us kill him, and the inheritance shall be our's."

Now isn't that exactly what we saw earlier in Love as Life? The belief is that the inheritance would be ours if we could somehow grab it, - that having a special gimmick would enable us to get eternal life, or that we could get the best seats simply by asking for them. It is exactly the same thing, - the belief that Life can be grasped instead of earned. The attempt to hold Life on a material basis is to have and not to be.

Vv. 8,9. "And they took him, and killed him, and cast him out of the vineyard. What shall...the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others." The parable says that if we want to go on living on our own terms, and reject the fact that we live and move and have our being solely because of the impulsion of divinity, then we're running counter to the divine order, even to the point of rejecting the Christ. So what happens? Well, we cannot calculate Life in Christ, and our inability to reckon man in Science becomes the material calculus which drops on us or trips us up, so that we have to work it out through suffering.

Vv. 10-12. Jesus continues, "Have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?..." Do you see how this follows from the vineyard? The husbandmen represent the wish to live Life on our own terms, to subscribe to the beliefs of power in matter, the dominion of the flesh, and so on. Jesus' moral is, Try, if you like, to deny the Holy Ghost as the impulsion of life, but what'll happen is that you'll simply lose the ability to calculate man in Science,

and you will attempt to build instead with the material calculus of birth, growth, maturity and decay in matter. The stone which the builders rejected is Truth, - the actuality, potency and supremacy of Truth alone. (See S. and H. 380:4-7; No. 38:6-16.)

The husbandmen did not want to pay the rent, but Life never allows that. What is the rent that we pay for the vineyard? It is the willingness to lay down the mortal concept and to live life on Life's terms, and not on the terms of mortality; that pays the rent, and indeed it does more than that. We can never inherit Life as a fact, but only as an activity. That is the heir, - to come into the inheritance through dissolving all the arrogance and self-will and materialism which otherwise keeps us outsiders. The divine manhood is fulfilled only as we live it, in accord with the divine method. This calculus isn't words, it's spiritual sentiment and activity. Its four attitudes are: 1) rising to acknowledge the one Origin and Power; 2) adopting the divine standpoint; 3) working from that standpoint and so obliterating the mortal concept; 4) being so at one with the divine that we are the heirs.

Vv. 13-17. "And they send unto him certain of the Pharisees...to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?... But he, knowing their hypocrisy, said,...bring me a penny...Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's..."

Here the sub-tone of Truth, in Love as Truth, fulfils all things rightly and justly, eliminating a barren sense of the mere letter of the law. In the Sermon on the Mount Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). There's no conflict whatever between our divine loyalties and our human obligations. It appears sometimes as if there is, but that discrepancy will always resolve itself if we are first loyal to Truth, for Truth has a Christ or *modus operandi*, and will open up a way, either enabling us to fulfil the human requirements, or by changing the circumstances themselves. Jesus, for example, paid his taxes promptly and effortlessly, although he knew that the Son is exempt.

In this section we see that man is based upon a divine idealism, and, as Mrs. Eddy says, he is therefore pre-eminent among men, standing at the head of all reform; he sets the tone for a higher standard in social, civil, criminal, political and religious codes. (See Ret. 70:26-6; S. and H. 340:23-29.) You see that so clearly

with the headmaster of a school or the head of a business: if that man has integrity and ideals, and is self-disciplined, he leavens and ennobles the whole of that school or business; everyone's character rises to measure up to the example set. Now if that's true in a little mortal way, how much more so is it in the case of Love's divine ideal of man! Our divine ideals will not be in conflict with our human obligations; we can conform to both, without breaking the law or hurting our conscience. Do you feel the sense of Truth? It makes whole, it keeps whole, it preserves the sweetness and balance of the whole. Truth, in Love as Truth, enables us to fulfil all obligations honestly, wisely and humanely, not by coming down to those things, but by lifting them and ourselves to a diviner basis.

Now the last sub-tone, the picture of Love. A resurrected sense of Love's fulfilled ideal is fully wedded to the complete nature of God and is infinitely fruitful.

Vv. 18-25. "Then come unto him the Sadducees, which say there us no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her," and so on, until all seven had been married to her and left no issue. "Last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." The Sadducees were utter materialists, and were therefore interested only in preserving a human continuity. When they shall rise from the dead could be now. When thought shall have arisen from the deadness of believing in matter, and being wedded to matter and held prisoner by it, then you're not tied to a corporeal sense of things but are free from the womb and tomb of mortality.

Vv. 26,27. "And as touching the dead, that they rise:" he was refuting the Sadducees' belief that there's no resurrection; as touching the dead, that they do rise, he is saying, "have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err." When God appeared to Moses in the burning bush, Moses was amazed to see that although

the bush was enveloped in fire, yet it wasn't consumed. That was the beginning of the wonderful Bible truth that although the dross of materiality may pass away entirely, yet the true identity of man remains untouched and nothing is lost.

This, then, is the climax of those sections; it doesn't matter what you've been wedded to, or what your human footsteps were, or how fruitless things seem to have been in your past, if you will resurrect thought to see that man is wedded now to Love's ideal, that is a fruitful wedding. But what makes for a fruitless wedding is that old barren sense of starting from the bottom and trying to work upwards. For example, it could be this sense of wedding thought in succession to the letter of the days of creation, hoping that the letter will yield something of the Spirit; but that approach is always barren if there's no resurrection in consciousness as you go along, because it is merely reading from matter, and so cannot yield Spirit or become fruitful; it always ends in death. Rather let us start from resurrection, then the text of the days of creation becomes resurrected into numerals of spiritual consciousness. Those numerals of spiritual consciousness become to us qualities of Christian living, and finally as we let those qualities rise higher we see them as numerals of infinity. In such a resurrected sense they are wonderfully fruitful. The moment you've lifted them out of the text they become qualities of thought and apply everywhere.

It isn't a mathematical progression from a material basis that leads to resurrection or to spiritual fruitfulness. It's working from the resurrected conviction that man is Love's own image that makes us fruitful. It is a case of starting from perfection rather than trying to get to perfection. If we start from perfection we'll certainly have plenty of opportunity to get to it, but we shall be going the right way about it. We work from the basis that man is Love's own image, "ever beautiful and complete," and is fruitful by reflecting the nature of God. (See S. and H. 372: 14-17; 264:13-19; No. 36:27-5.)

I would like to summarize for you these seven sub-tones of Love as Truth, - Love's ideal fulfilling the right use of every aspect of manhood, - through a "quickie" that differentiates between fruitfulness and barrenness.

Under Mind (the colt) we saw man's constituent qualities liberated from matter, versus the barrenness of a wrong sense of the creatures.

Under Spirit (the fig tree) we saw the promise and fulfilment of Love's fruitfulness, versus the barrenness of material values and pretences.

Under Soul (the temple) we saw the consistent soundness of the generic body of man, versus the corruption arising from a personal and corporeal sense of body.

Under Principle (authority) we saw how one common Principle unites, versus the barrenness and division of a personal sense of credentials and rights and powers.

Under Life (wicked husbandmen) we saw the fruitfulness of living according to the divine method, versus the barrenness of refusing to pay our dues to Truth.

Under Truth (Caesar) all obligations are fulfilled rightly and justly, versus the barrenness of a faulty idealism that mistakes the letter for the spirit.

Under Love (woman with seven husbands) we saw the fruitfulness of a resurrected sense of being wedded to Love's sevenfold nature, versus the barrenness of "getting there" from without.

That is the end of Love as Truth; this fulfilled conception of the divine man now leads in Love as Love to the fact that Love is All-in-all and mortality is naught. We'll stop now for this morning, but may I ask those few of you who have to go, to keep these things close to your hearts; don't go talking about it all until you have made it your own; keep it holy.

TALK SEVEN

FRIDAY AFTERNOON, AUGUST 19th.

The voice of Truth comes to each one of us through the new tongue of Spirit, and at the time of Pentecost it spoke to each man in his own language. So on occasions like this let us rejoice in those truths that speak our language, and then the less familiar parts will adapt themselves to our own idiom without our having to strain after them. It is one infinite story coming to us through the infinitely diversified language of Spirit. One is more and more amazed at the incredible accuracy of the spiritual tones of these Gospels; being scientifically accurate, they will go on yielding their treasures for us in increasing measure.

The tone of Love in the Christ shows how the divine ideal is beautifully fulfilled from first to last. It gives the All and the nothing. It started with man as the image in Love, then it was man's emanation from Love, next man's compound selfhood in Love, and after that, in Principle, man's wedding to Love; so in Life we saw man's life earned from Love, and in Truth man's manhood fulfilled in Love in all its details. Now we come to Love as Love which is man's entire loveliness, involving the absolute nothingness of evil and mortality.

LOVE as LOVE

(Chapters 12:28 - 13:37)

The All and Only of Being, and evil eliminated.

Vv. 28-31. "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." He asked for one commandment and was given two. Actually they're not two but are two aspects of the one. The first postulates the second. If the first is properly fulfilled, it culminates in the second. Love as Love is Love encompassing

loveliness, and that loveliness filling all space. Hence if we start with love for God, it overflows as love for man.

My. 158:9 "We live in an age of Love's divine adventure to be All-in-all" - that's the great tone of Love as Love. These two commandments, where the second expresses the first, and in which our love for man, is the only measure of our love for God, are the sum and essence of all that we mean by Christian Science; they are the end of all study, the pinnacle of all prayer. They are the Word and the Christ; Science and Christianity; the First and Second Translations, - the All-in-all, the statement and proof of oneness.

Vv. 32-34. "The scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:" the translation should be, "for He is One," not one God. The scribe continues, and says that that kind of apprehension of God is greater than any human sense of Him. "To love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings..." As we rise to understand what it means to love in that way, to reflect Love, it does away with the human sense of overcoming and purging. We feel our progress to be the law of Love rather than a burning out of iniquity.

I like the little story of the teacher Kate Buck, who was visiting the sick in some Home; wherever she went and talked by a bedside, people started to get better. They asked her, "What do you do, what do you say?" And she answered, "Why, I don't know; I just love the hell out of 'em, that's all!" That's the very tone of Love as Love, - it loves the hell out of man, it disallows it.

Vv. 35-37. "And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?..." Jesus is showing that this Christ, this beloved of Love, is not the offspring of an improved sense of David. The beloved of Love is underived humanly, without peer and supreme, standing completely apart from even the best human sense of things. The divine always stands pre-eminent, and is never dependent or conditional upon the human.

Misc. 249:27-2 "Love. What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of good, the alone

God, is Love." Love's beloved is underived and isn't arrived at through any human sense of development, but is that which is contained within the matrix of Love. Naturally, the Word approach comes first to human thought and we do "achieve" fulfilment by becoming more aware of it through those upward stages of consciousness we call the days and the synonyms. But even so, we're only becoming aware of the eternal, unchangeable fact of our own being, contained within the matrix or the circle of Love.

Vv. 38-40. "And he said unto them...Beware of the scribes,..." and then he makes a sevenfold statement of their error, showing how the mere letter killeth and hides the spirit of Love. He concludes, these shall receive greater damnation, indicating that open vice is preferable to hypocrisy.

Vv. 41-44. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

That widow is the widow in you and me; she is the life-long process of being no longer wedded to material beliefs, material substance, material body, material persons, material life, material manhood, or material fruition; the widowing process by which the Word weans us away from materiality. She threw in two mites, - love for God and love for man; All and nothing, - gaining the allness of Love's belovedness and also laying off the nothingness of mortality. Although she threw in two coins, Mark is careful to explain that the two mites together make a unit, - One and All, or All and nothing. (See Misc. 342:24-27.) Do we throw into the treasury of Love's Science our all, even our whole concept of living? Or do we, like the rich men here, make a mere gesture that is not deep enough seriously to incommode the mortal? We cannot both eat our cake and have it, in spiritual things. If we don't really mean to face and dissolve our egotism and fears and likes and dislikes, we might just as well shelve Science until we've suffered enough to make us a widow.

S. and H. 55:15-26 "...whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endowed with the spirit and power of Christian healing." His earthly all! Now that isn't a sombre business, even if it is not under-

taken lightly. It is sober, but not dark or sad; it's so natural and inevitable that all unlike Love should pass away. In a measure, it is something that we've all experienced through our lifetime, and mostly it has not been a very bitter business unless we have resisted Love's lesson. Mark condensed here into sixteen short chapters the most enormous story that the world has ever known, and so the human mind tends to fix upon those points which seem like ferocious demands upon the human; we people too, in talking about these things together in the space of a week, can hit only a few highlights; but let's take it in perspective, let's not be hustled, go gently with it; the Gospel is infinitely potent, yet it is marvellously tender.

Can you feel the whole tone of Love as Love through the two commandments, through David's son, through the scribes' hypocrisy, and now through the lovely symbol of the widow? This pinnacle of Love as the All-in-all gives us such a sense that there's only Love, and therefore anything that savours of unloveliness is fundamentally nothing and is just bound to pass away. So that widow is that in us which is no longer wedded to material beliefs, substance, body, persons and power, life, manhood or fruition; we begin to shed it all without regrets, even joyously. We're the merry widow!

Chapter 13 is taken up with the signs of the coming of the end of the world; it is simply saying that what we are no longer wedded to begins to disappear. Look at the things from which you have widowed yourself, and how they've disappeared for the most part easily and unnoticed! The tone here is still Love as Love, - All and nothing.

Ch. 13:1,2. "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

That's the height of love - to give man not only a sense of the beauty of holiness and the loveliness of Love, but also to awaken thought to see that the nothingness of nothing must be made plain and must pass away. Jesus had shown them the true structure of man, and now he was showing how the structure of the false calculus has to fall down. To present a sense of metaphysics to our friends that gives them only a beautiful exaltation without a sense of the necessity of laying down the mortal concept is not love, and indeed it is the most unchristian thing one could do. Such folk inevitably get hurt because they don't know what's happening. But if we learn All and nothing as one thing, then we don't get

hurt by the processes of life. In the All-in-all of Love mortality becomes obsolete; it just goes out of use and out of fashion. "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe" (S. and H. 503:12-15). This other picture now describes how error destroys itself.

Vv. 3-6. "...Take heed lest any man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many." How can you tell a true Christ from a false Christ? The true Christ is "The divine manifestation of God, which comes to the flesh to destroy incarnate error." The false Christ is that which stops at the comma, "The divine manifestation of God." It is that which would invite us to believe, as we've seen, that one can have one's cake and eat it; the theory that one can go on indulging all the myriad flesh beliefs and yet be close to God; salvation on a material basis; anything of that nature is the false Christ.

Now I'm not going to read all these verses about the signs of the coming of the end of the world; for one thing, much of it will pass away without our knowledge, provided only that we truly love the spiritual and do not resist its claims upon us. For another, it is very fully dealt with in Mr. Doorly's Verbatim Reports on Matthew and Mark, 1948 and '9.

Vv. 7,8. "...For nation shall rise against nation,...and there shall be earthquakes..., and there shall be famines and troubles: these are the beginnings of sorrows." Now here is the most lovely thing that illuminates the whole story: that word "sorrows" means "birthpangs." So all the turmoil and disturbance and the end of the world in all its many forms, what does it all amount to? Why, it is our Christ divinity struggling to be born, and as it makes way for its manifestation it causes the dissolution of what does not belong to it. Isn't that obvious, and isn't it comforting? All this sense of turmoil represents the labour of a new and higher conception of man being brought to birth.

So we gain from this tone of Love wisdom not to resist the birth, or any birth-experience, but to be open and to make way and be ready to aid the delivery of the advancing idea, in whatever form it comes. "Sorrow is the harbinger of joy. Mortal throes of anguish forward the birth of immortal being; but divine Science wipes away all tears" (Un. 57:25-27). As we learn to accept that message, and to translate our times of turmoil into what they really are, - birthpangs, - then the birth takes place in us with the maximum of joy and the minimum of suffering. Many people learn and progress and develop spiritually with very little suffering, and I'm sure

that fundamentally, no one needs to suffer. Admittedly, Mrs. Eddy said she never knew anyone who learnt without, but we don't have to have it the hard way; there's no law of God that curses man for spiritual conception and birth. (See Misc. 235:1-6; No. 24:25-7.)

Vv. 9-12. "...Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents..." Humanly speaking, these things happen all the time, chiefly where people have lost the basic religious or spiritual values. In another sense, he is saying that divine Love forever overturns all accepted human values.

V. 13. "Ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." Stand by your Principle, he is saying, endure to the uttermost.

I came across a pleasing quotation in some book not long ago: the writer said, "Nothing is wasted in such prodigious quantities as fear, and to fear for others is as wasteful as to fear for oneself." We need not be callous about the agonies of the world, but let's not feel a frightful sense of fear and suffering for all that is going on; rather let us understand that what lies behind that turmoil is the Christ birth proceeding from Love, which takes away all fears and all suffering.

V. 14. "But when we shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:" and so on. Historically speaking, this "abomination of desolation" foreseen in Daniel refers to the defilement of the sanctuary of the temple at Jerusalem by the Syrian invader, Antiochus Epiphanes. Idols of material generation were set up, and the daily sacrifices were abolished. (See Dan. 9:27 ; 11:31.) Figuratively, desolation would always follow if we left off our daily spiritualizing activities and "sacrificing" of the mortal concept, leaving only an "abomination" in the form of physical values. Both Daniel and Jesus urge the necessity for understanding what this signifies, and here in our context of Love as Love it is abundantly clear that Love's true conception must obliterate the mortal concept, or else we cannot reach the peace of the "All and nothing." We are not permitted any half-measures, or allowed to stop at the three and half days; with the Christ it is always a case of No Parking.

Vv. 15-20. "...And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." That is to say that there

is never any more suffering than is requisite for the destruction of error.

Vv. 21-25. "...But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken." That is saying, of course, that material systems will fail utterly, as is happening all the time in human history. Today we don't believe in stuffed crocodiles and witches' brooms: the days of alchemy are gone. But we have a new kind of superstition called material science, the theories of which change yearly. It spends infinite pains upon investigating the behaviour of a supposed substance called matter, which it acknowledges does not, in the last analysis, exist. Anything based upon material premises is doomed to utter oblivion, but that which has a divine Principle is the present and eternal Science. (S. and H. 263: 7-10.)

V. 26. "And then shall they see the Son of man coming in the clouds with great power and glory." In the Bible the clouds often accompany the appearing or the ascending of the spiritual idea, as in Acts 1:7-11 or Revelation 1:7. Pure Truth is always veiled to human sight; that is why the Son of God cannot appear "until the Son of man be risen" sufficiently to apprehend it, and this explains also why Jesus says here that they shall see the Son of man coming. As we have read, "the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man."

V. 27. "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." With earth and heaven we get the relation of the human sense and the divine, showing that the Second Translation is now complete, and that what we fulfil right here takes us to where we belong in Love.

No. 37:27,28 "What God knows, He also predestinates; and it must be fulfilled." The sense of Truth, Life, and Love. What Truth is conscious of is destined to fill the whole world; in doing so, material values will be shattered and pass away; and this double process must be fulfilled as it is the spiritual ultimate. In other words, when the nothingness of nothing is fully apparent, then the allness of All is something really true and substantial to us.

V. 28. "Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:"

There are great signs of spiritual birth to-day. Since the war there have been more hopeful and progressive signs of spiritual regeneration than there have been for half a century; if we are faithful to this idea of Science, it will revolutionize thought. It won't be a case of us telling anyone about something new and strange, but there is coming a universal birth from within. "In this age the earth will help the woman; the spiritual idea will be understood" (S. and H. 570:22).

Vv. 29,30. "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done." The generation there is the lifelong development of one's own Christliness; as the Christ generates and regenerates us through a lifetime, the end of the world of material values and the birth of our spiritual identity do take place, and have been taking place in us for a long while. But - "this last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character" (S. and H. 291) - is the sense of it.

V. 31. "Heaven and earth shall pass away: but my words shall not pass away." John in Revelation saw a new heaven and a new earth, for heaven and earth as two separate concepts do pass away. The divine and the human as two concepts pass away when they become one, when we see that the truth about the human is really divinity expressed in our present language.

V. 32. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Our growth out of the dream is an individual matter, as is brought out in these references: S. and H. 77:13-18; 233:8-24.

S. and H. 291:28-6 "No final judgment awaits mortals, for the judgment-day...comes hourly and continually, even the judgment by which mortal man is divested of all material error..." That divesting or throwing away of the garment is the "nothing," - the counterpart of the "All." "When the last mortal fault is destroyed," (that's the office of Love) "then the final trump will sound... 'but of that day and hour, knoweth no man,' Here prophecy pauses." That pause is our comma. Prophecy pauses here at the end of the great Love section, before we go to Soul, Spirit, and Mind. Mrs. Eddy concludes, "Divine Science alone can compass the heights and depths of being and reveal the infinite." So although we now appear to step outside that unity of Principle, Life, Truth, and Love, and go beyond the comma to the point where the Christ dispels the belief in error, we're still at work in divine Science, even though at a practical or relative level.

Vv. 33-37. "...Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:...And what I say unto you I say unto all, Watch."

You remember Mrs. Eddy's wonderful article, Watching versus Watching Out, on My. 232. What she says there, in substance, is that watching out against the bogey-man isn't really watching at all, but watching with the divine is a heavenly and restful watch. It is extremely interesting that this command to watch concludes Love as Love, for in concluding that same article on how to watch she says, "Ignorance of self is the most stubborn belief to overcome..." This is perfectly in accord with the spiritual sequence of the whole Gospel, as you will see, for we now go on to the tones of Soul in which ignorance of self is analysed and dealt with. If, then, we will watch through Principle, Life, Truth, and Love, and assimilate the divine nature and character, we shall acquire true self-knowledge, and are no longer in ignorance of the mortal self. Through Spirit its unreality appears, and then in Mind it is annihilated, for there's nothing manifested but the nature of the divine. So this significant "Watch" is the link between Love and Soul, between the absolute and the relative, between what lies before the comma and what is beyond it.

We will leave the Love sections there, remembering that mothering the divine ideal mothers the human need. We saw, in these seven stages, how Love fulfils itself as transfigured vision (Mind); spiritual conception and birth (Spirit); compound identity (Soul); true wedding (Principle); rich individuality for all (Life); a fulfilled sense of every phase of manhood (Truth); and as the All-in-all (Love).

Let us recollect Mark's overtones before we go into Soul. Principle presents its ideal, man. Then in Life, this ideal is ever at one with its Source. Under Truth, the ideal is fully revealed, as the Christ character. Then in Love it was the ideal encompassed in Love, fulfilled and consummated in Love. Now we have this truly Christian activity of the ideal resolving human nature through the Science of Soul.

SOUL

(Ch. 14:1-72)

The ideal resolving human nature through the Science of Soul.

In the structure, Soul comes immediately after the comma. Soul is that point of translation where what we have learnt to be

divinely true is seen also to apply to this present situation; what is divinely true is translated so that it becomes humanly true; it reduces the divine infinitude so that it deals with the problem confronting the human student. It shows how the abstraction has its correlative; it exchanges a mortal sense of selfhood for the divine identity. If sometime you look up all that Mrs. Eddy says about the Science of Soul, you will see that it illuminates wonderfully this resolving of opposites through the power of the One. Here's a reference for the whole tone of Soul. Un. 6:4-9 "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations." The effect of Soul is to bring about this change-over, so that man will receive a higher selfhood. The great tone of Soul in the Christ is that it exchanges our human sense of selfhood, which always has an enemy within, for the higher divine selfhood of the Christ character which is consistently love-ly. It unfolds our true selfhood, and uncovers the falsity of selfhood in error.

These are the main features in the text: Under Soul as Mind is the conspiracy to put Jesus to death, and Jesus is anointed in Bethany. Under Soul as Spirit Judas goes to the priests, and we have also the preparation for the passover. Under Soul as Soul is the last supper, and he says, It is one that dippeth with me in the dish that shall betray me. Under Soul as Principle is the sacrament, - Take, eat: this is my body. Under Soul as Life is the Gethsemane story and the actual betrayal. Under Soul as Truth Peter cuts off the servant's ear, the young man flees naked and Jesus appears before the high priest. Finally, in Soul as Love Jesus is mocked and buffeted and Peter denies him thrice.

Soul follows on from Love, where Love's halo rests upon its own perfect beloved, and now shows that man's identity is entirely bonded with God and therefore has no fifth column, no enemy within. The tone of the text is loyalty versus betrayal. The divine ideal, with its sinless selfhood is so translated as to cause the sin of isolated selfhood in matter to betray itself. Having gained an exalted conception of how wonderful man truly is, we have now to come down and face the claim of an enemy within which would pull the plug out and sink us; that's what Soul deals with. It deals with "the evil that I would not, that I do, and the good that I would, that I do not." Soul resolves that sense of betrayal from within by showing that, no matter what is going on, you're indissolubly identified with Principle, Life, Truth, and Love; it gives man a higher selfhood.

S. and H. 447:24-27 "To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality." This process of detection is the function of Soul, for it has first given us a standard of comparison, - man's divine identity. Here is a "quickie" on man's identity in Soul:

Soul as Mind: he is God-anointed, God's own idea.

Soul as Spirit: he is God-blessed, God-baptized.

Soul as Soul: his divine identity is consistently Christlike and therefore sinless.

Soul as Principle shows man's divine identity as at one with Principle; it assimilates the divine character.

Soul as Life shows that man's divine identity is forever exalted above a sense of struggle, being one with Life. Surrender of self-will.

Soul as Truth shows man's divine identity clothed with the consciousness of Truth.

Soul as Love shows man's divine identity as the beloved of Love.

Parallel with those positives, the text shows us that the belief with which we have to deal, and which is now dissolved, is the supposition of betrayal. The fact of our identification with Life, Truth and Love now throws up the opposite belief of a selfhood of our own. Each of these seven sub-tones analyses some phase of the enemy within. Under Mind the fact that man's divine identity is the God-anointed deals with the craft and subtlety of mortal belief; Judas is introduced as the betrayer. The positive sense of Soul as Spirit, where Jesus prepares to pass over from self to Soul, deals with the motive of greed and self-seeking. The positive sense of Soul as Soul, sinlessness, deals with the sin that one has made one's bosom companion. Jesus was the one without sin, yet he had to show for mankind's sake that the only thing that ever brings death is sin of some sort, in its widest sense. Judas' material motive served as the channel through which Jesus could illustrate the sin that one has made one's bosom companion. At this point in the Gospel story, self-seeking is one of the most devastating of sins; it has no place in Christlikeness.

The positive sense of Soul as Principle, which is at-one-ment and assimilation, shows that we are betrayed by lip-service to a personal Christ, and empty ritual. The positive sense of Soul as Life, which is where man is lifted above the struggle and absolved from agony, shows that what we are betrayed by is the bitter struggle

to lay down the mortal and subdue human will. In the positive sense of Soul as Truth we are clothed with the consciousness of Truth, and this shows we are betrayed by wanting to cover it up and hold onto the nakedness of mortal manhood.

Finally, in Soul as Love where we see in the positive that true identity is that man is the beloved of Love, there is uncovered the frailty of human love and affection.

S. and H. 248:3,4 "Love never loses sight of loveliness. Its halo rests upon its object." The first statement is what we saw all through those Love tones; the second statement, "Its halo rests upon its object," sets the tone for Soul, which in fact starts out with the anointing by Mary of Bethany. The fact that Love's halo forever rests upon its own beloved is what overturns the mortal picture, and changes our assessment of what is taking place. From time to time the world may say we are going through betrayal and indignity, but Soul in us knows that it is not so, we are going through a divine anointing and benediction.

INTERVAL

Someone has just reminded me of a most suitable reference; in S. and H. page 350:24-30 Mrs. Eddy illustrates this point of the comma, through which the grand ideal of Principle, Life, Truth, and Love, is now carried over through the Science of Soul, brought to birth through the Science of Spirit, to operate as the allness of Mind and its manifestation. Writing about the Word made flesh she says, "Hence its embodiment in the incarnate Jesus, - that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error." Now that is a very clear sense of the office of Soul in the Christ, - the life-link through which the real reaches the unreal. Of course, the real and the unreal cannot possibly have any point of contact whatever because wherever the real is, the unreal isn't any more; this is the meaning of the comma here in Soul, it's a complete exchange; it is not a miserable betrayal on the one hand and a glorious anointing on the other; the two no more co-exist than do light and darkness. Let's watch that we stay with the benediction and the anointing and then we shall never have a sense of bitterness and betrayal and loneliness.

Now we will start on the text of the Soul sections, beginning with the forthcoming passover.

SOUL as MIND

(Ch. 14:1-9)

Man's divine identity as the God-anointed idea holds him eternally hidden from the antagonism of mortal belief.

Ch. 14:1,2. "After two days was the feast of the passover,...and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people." To them it was going to be a feast of sense and a famine of Soul, but to Jesus it was the other way round. They were bound by considerations of the senses, but identity is never prisoner to any belief, and is known only to God.

These Soul tones are like a university or college graduation, or a passing-out ceremony: on the one hand you pass out with flying colours and on the other hand a corporeal mortal passes out of the picture. The true passing out or graduation is the pass-over from self to Soul.

V. 3. "And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." The anointing represents God's own, versus man's own. In Soul, our identity is forever God-authorized, God-maintained, God-formed, God-beloved, God-anointed, God-blessed, God-known; it's a complete benediction, a complete anointing, starting from the head.

Vv. 4,5. "And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor..." The human specifies some value for these things, but identity is priceless; it's very precious, beyond the compass of human valuation.

Vv. 6-8. "And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me" - meaning, She has done a beautiful thing. "For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always" - the Son of man has to go. "She hath done what she could: she is come aforehand to anoint my body to the burying." Jesus is already talking about burying although the Gospel has not yet unfolded to that point. He has already laid off that body concept, and as far as he was concerned the real body was buried, in the

All-in-all of Love. Let's not think for a moment that Jesus was involved in a bitter time or a horrible time; he went through it, certainly, but the smell of fire was not on him. God is not in the medley where matter cares for matter, and many a time we have an experience where our friends may think we are going through the mill, yet we don't think of it like that, - we are just not there. So it was that Jesus put on his Christ-identity and stayed, as it were, above the comma; his true selfhood was spotless, selfless, never sinned against, free from penalty and suffering, from burial or resurrection. His conscious identity was in God, and this part of the story is concerned with the mere semblance of a man. Soul resolves and translates the belief that body is man.

V. 9. "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." That's an unparalleled prediction; he doesn't say anything like that about anyone else; the pronouncement shows that every instance of Soul-sense is permanent as it has no connection with time; it is a touch of the timelessness and changelessness of the realities of Soul.

You notice that this section of Soul as Mind is in two parts: first the conspiracy to put Jesus to death, and secondly the anointing. It reminds us of that line from Mrs. Eddy's poem, The New Century - "To probe the wound, then pour the balm," - Love's probing of the wound put its finger upon the malicious intent of the carnal mind; then poured the balm so that Love's servant should not suffer. We get the contrast there between man's man and God's man, between man's own and God's own.

So here, with this anointing on the one hand and the plot being conceived to take him on the other, we have a beautiful sense of how man's divine identity is hid with Christ in God where human sense hath not seen man. We are known only to Soul, and unknown to the malicious corporeal senses. It is like the invisible cloak of the fairy stories. Only Soul knows who I am, is what that anointing tells us. So we go on with Jesus' great passing-out ceremony, graduating with divine honours from the school of mortality, and the corporeal concept is allowed to pass quietly out of the picture.

As Mrs. Eddy is reported to have said, "When I teach Science, it is not woman that addresses man; it is the divine Principle, or Soul, bringing out its ideal by blotting out the belief that otherwise hideth it."

SOUL as SPIRIT

(Ch. 14:10-16)

Man's divine identity translated from self to Soul.

- Vv. 10,11. "And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money..." It was the news of the coming of the end of the material world and Jesus' solemn announcements of the Son of man having to go that provoked Judas. Whatever he may have been as a human, he represents that love of material values which refuses to surrender the human, and when it finds that the human is going to go anyhow, it becomes vicious in its disappointment. But Soul as Spirit translates the language and says, You may call it betrayal, but I call it a passover. It's translation of the concept, and so at once we get the preparation for the passover.
- Vv. 12-15. "And the first day of unleavened bread, when they killed the passover, his disciples said to him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us."

Judas' sense represented conception confined; Jesus' sense, by contrast, was conception unconfined. Jesus was thinking only of spiritual gain; Judas could think of nothing but material gain and what he could get out of it. On S. and H. 53:16-21 Mrs. Eddy says, "The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort..." From the discomfort to material self-seeking, the greatest spiritual blessing unfolds.

The man bearing a pitcher of water, - which was woman's work, - represents any state of thought that enjoys conception unconfined; that which loves to bear aloft an open and receptive sense of the elements of divine thought; that which loves to carry around the baptismals of Spirit, to be receptive to and appreciative of every new spiritual idea. Wherever you meet that type of thought, which is true womanhood, there you can celebrate the pass-over from self to divine identity. (See Misc. 206:32-6.)

Soul as Spirit is changing the concept. Man is no longer thought of as a personal doer swayed by animal passions, but as a conceiver and a bearer of uplifted spiritual qualities. As we love to exalt and to adhere to the pure elements of the Christ character, - for example the qualities of "a little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated," - we are able to meet truly with others on the way, and so with them we can always celebrate the pass-over from self to Soul. This is something that happens every day for all of us in some degree, though Jesus illustrates it here as one climacteric happening. "Heart meets heart reciprocally blest," and the unfoldment of real spiritual sense in each of us will always find a correspondence without. "In this age the earth will help the woman; the spiritual idea will be understood" (S. and H. 570).

SOUL as SOUL
(Ch. 14:17-21)

Man's divine identity is sinless
and consistently Christlike, and admits no element of evil.

Soul as Mind gave man's divine identity as the God-anointed and therefore he is ever hid from betrayal.

Soul as Spirit showed man as the God-blessed, the God-baptized, and that forever translates him out of cursing into blessing, translates him from self to Soul.

Now in Soul as Soul we have this incident of the one that dippeth in the dish with me, showing that what betrays is the dualism within.

Vv. 17-21. "And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I?... And he answered and said, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed!..." Because the divine man has only Christliness within he is without sin. Let us know every day for ourselves that because we have only Christliness within, there's no Judas and we are without sin. All that's within, truly, is the kingdom of God, and as we know it and love it and practise it, there's no Judas within to be evil's fifth column. (See S. & H. 248:29-32.)

What betrays us, always, is not a factor outside but the credence we give to it. If we didn't admit it and let it destroy us from within, it couldn't do so from outside. Evil always claims to present itself as one's own mind. Soul as Soul is showing us that what betrays is the belief that man has a dualistic nature, - beast and angel, - and that the beast gets the better of the angel from time to time, that we're susceptible both to good and to evil. Thank God Soul rules out this self-contradictory, self-destructive sin and establishes man in the divine nature in which he has nothing in common with sin at all. All through Mark we have seen that the Christ dissolves for us this dualistic human nature.

Psalm 41:9 "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Jesus was just demonstrating for you and me that it's the one we incorporate in our twelve, or take into our character, that opens the gate to the enemy.

Soul as Soul is the seed within itself versus the enemy within. Look at this sense of it: within is the divine selfhood, versus human nature. Within is sinlessness, versus the propensity to sin and destroy oneself. Within is Spirit only, versus good and evil in conflict. Within is the seed of Truth, versus the seeds of all error. Within is the Son of God, versus the son of perdition.

Un. 54:11-16 "To admit that sin has any claim whatever, just or unjust, is to admit a dangerous fact. Hence the fact must be denied; for if sin's claim be allowed in any degree, then sin destroys the at-one-ment, or oneness with God, - a unity which sin recognizes as its most potent and deadly enemy." That is very comforting, - to know sin's most potent and deadly enemy is our unity, our conscious at-one-ment with God, if that's preserved sin has nothing in us. So that's the tone of Soul as Soul - no fifth column.

You will recollect that we had earlier a reference where it was brought out that "from first to last, evil insists on the unity of good and evil as the purpose of God" (Misc.366). This same point is illustrated here through the lie of a composite Jesus-Judas character. "Jesus said, 'I and my Father are one.' He taught no selfhood as existent in matter. In his identity there is no evil. Individuality and Life were real to him only as spiritual and good, not as material or evil. This incensed the rabbins against Jesus, because it was an indignity to their personality; and this personality they regarded as both good and evil, as is still claimed by the worldly-wise...The Pharisees fought Jesus on this issue..." (Un. 46:13-6). Do ponder that reference in full;

it has the core of the matter in it. (See also S. and H. 196:8-10; Misc. 227:31-8; Misc. 371:19-25.)

Soul as Soul, then, unmasks so-called human nature as the traitor; now we see in Soul as Principle how to eliminate this belief.

SOUL as PRINCIPLE

(Ch. 14:22-26)

Man's divine identity is assimilation of the divine nature, found in conscientious practise of the Christ-Principle.

Man's divine identity in Soul is conscious at-one-ment with Principle; the text shows us how we assimilate the divine character.

Vv. 22,23. "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." When he had given thanks: that cup is always being translated from a bitter sense of sorrowful effort and of laying down the mortal concept into the new wine of inspired being, which has no bitterness or dregs.

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." She doesn't say that we have to go on drinking it in a bitter and sorrowful way, but only sufficiently to unself mortality; how much that may be depends upon sin's obduracy and our willingness to go ahead.

V. 24. "And he said unto them, This is my blood of the new testament, which is shed for many" - that is, my blood of the new covenant; the covenant theme runs right through the Bible, and is the witness of the at-one-ment of God and man. (See Jer. 31:31-34.)

V. 25. "Verily I say unto you, I will drink no more of the fruit of the vine," - I won't partake any more of a bitter sense of it, - "until that day that I drink it new in the kingdom of God." That means, Until that day that I drink a new kind of wine in the kingdom of God, an inspired understanding which translates the whole basis of life.

V. 26. "And when they had sung an hymn, they went out into the mount of Olives." The hymn and the olives give a sense of the untroubled joy and calm of Soul.

By assimilating conscientiously this Christ-Principle, by identifying ourselves with the Principle of the Christ-character, it translates our sense of cup and bread. Identity is shown now to be on the basis of divinity; a new status for man is introduced, namely, divinity humanly experienced. So there's a lovely sense of translation here of the whole basis of human life. The bread of teaching, of experiences and events becomes one continuous living; a living Principle, or Principle practised. And the wine becomes translated from the cup of sorrowful effort to the new kind of wine of inspired being.

A reference or two to the word assimilate, which is such a true sense here of Soul as Principle. S. and H. 4:17-24: "Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character," - that's our commemoration of the last supper, - "will mould and fashion us anew, until we awake in His likeness. We reach the Science of Christianity through demonstration of the divine nature..." Assimilation always seems to me to be Principle and practice; what we eat does not remain the same but becomes absorbed and converted into energy; so it is that if we will assimilate the Christ-Principle, what it does for us is to energize us with the Christ-character; we become newly Principled in a diviner way. (See also S. and H. 559:20-28; Ret. 28:29,30.)

SOUL as LIFE

(Ch. 14:27-46)

Man's divine identity as absolute willingness
to follow out the divine purpose.

Jesus foretells Peter's denials; then we have the experience of Gethsemane, and after that the actual betrayal. Just as with all the sub-tones of Life so far, we get it again here, - lifted above the struggle. This naturally follows from what we have seen: man's divine identity is the God-anointed, it's the God-blessed or God-prepared; it is consistently Christlike and sinless within; then we realized that it is at one with Principle because it is that which assimilates the divine character; now in Soul as Life it is forever exalted above a real struggle of having to battle

with mortality, and lays it down effortlessly and without penalty.

Vv. 27,28. "And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee." Galilee is that wonderful symbol of the eternal circle of Being, not merely a place, but the wheel of Life.

Zechariah had said (13:7-9), referring to the human sense of shepherd, "Awake, O sword, against my shepherd,...saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered:...And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire,... and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Jesus was reminding the disciples that one's highest human sense of shepherd and flock must be purged through the three degrees until it is nothing but pure spirituality. Soul as Life lifts and exalts and resurrects man until the physical falls away, and the moral is translated into the spiritual. But Peter couldn't see it from that standpoint: he wanted to go on being the faithful friend in the human.

Vv. 29,30. "But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Only Mark has it, "before the cock crow twice." Why does he say twice? Isn't he making Peter see what he has hitherto refused to see, namely, that the things of the Christ are twofold? First we recognize the divine nature and status, and secondly we must admit that the human concept has to go. Peter hadn't been able to see it as two requirements; he saw the first one clearly, but wasn't prepared to face the second.

V. 31. "But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all." Well, we make many brave pronouncements about things we can't yet substantiate, and that's the Peter in us.

Vv. 32-36. "And they came to a place...named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch...And

he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."

Mark records briefly Jesus' three short prayers, and that is all the evidence he gives of there being any agony. On their own admission, the disciples were asleep, so it is not very sound evidence at that. The way Jesus went was entirely voluntary, although the final surrendering of the human must have been costly beyond words. Jesus' tremendous sense of having recourse to the Christ took away all the value of life, substance and intelligence in matter; his three prayers represent how, through Truth, Life and Love, he saw through the claim of substance, life and intelligence to be material. When the material is fully analysed and uncovered, it dissolves itself, leaving no factor antagonistic to the divine.

Referring to the cup of martyrdom, Mrs. Eddy writes on Misc. 121:4-11, "...even the cup of martyrdom: wherein Spirit and matter, good and evil, seem to grapple, and the human struggles against the divine, up to a point of discovery; namely, the impotence of evil, and the omnipotence of good, as divinely attested." Jesus had worked up to that point of discovery, of the impotence of evil and the omnipotence of good, and that's the end of the struggle story. (See also Misc. 41:10-17; My. 244:15-19; No. 35:1-10.)

Isaiah 42:1-4 "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him:...he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth:..." When we go through some minor Gethsemane experience let's remember that benediction, - He shall not fail nor be discouraged. The government is upon the divine shoulders; the demonstration is the inevitable unfoldment of Principle, and Soul as Life translates us above the sense of a personal, agonizing struggle. When that struggle is met and mastered and we're through with it, let us not fail to make the admission that we have won. "Few yield without a struggle, and many are reluctant to acknowledge that they have yielded; but unless this admission is made, evil will boast itself above good" (S. and H. 450:15-19).

Vv. 37-43. "...And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves..." - this was the method

of error, forbidden to the twelve.

Vv. 44-46. "And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he...And...he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him." Of course they did not need identification because Jesus was very well known; the Gospels bring it in to show that the final act of betrayal is through what the kiss symbolizes, - that is, the sweet and innocent things of life.

Even the good in human experience will be our betrayer unless we translate it. Human friendship, human respect and affection are the things mortals crave and value most, but if sought for their own sakes, they tie us down to earth's personal values. The Christ chastens the affections and bases them upon the divine, translating our false estimate of life and happiness. We come to learn that we cannot get anything from life, but we can take to it an infinite richness and serenity, fed by the consciousness of Love within.

Soul as Life lifts us high upon the shore, beyond the fury of evil, and holds man forever in the Life which is God. We see in these verses how the exaltation and serenity of knowing evil's nothingness relieves us from wanting to use the world's weapons, and gives us complete willingness to go the way of Life.

SOUL as TRUTH

(Ch. 14:47-64)

Man's divine identity is clothed
with the consciousness of Truth,
and strips the disguise off mortal manhood.

V. 47. "And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear." According to the other Gospels that was Peter, and the fact that he cut off the man's ear is significant, because he wasn't listening to what Jesus wanted him to know. Simon means hearing, and there was Peter gone back to his Simonhood for a while. We can't hear the still, small voice if we refuse to listen, and insist on doing things our way.

Jesus must have had a great task to make them see what he was doing; these good friends were standing around and trying to prevent his triumphant progress by viewing it from a totally different

and quite material standpoint. They were trying to argue that he shouldn't die, while his sense of it was that he was going the way of demonstration, and not dying, even though they called it such.

Vv. 48-52. "...Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked." A wonderful symbol, peculiar to Mark.

Who this young man was perplexes the scholars; he might have been Mark himself, or perhaps Lazarus; it is of no importance whatever. The great point here in Soul as Truth is that Jesus had dropped the guise of material manhood, - the beliefs that cover up the dream of mortal man and all that goes with it, - and had fled from them innocent of all material hypocrisy. Jesus was now clothed with divinity which to human sense is invisible, and all that he left in their hands was the "linen cloth" which they called Jesus. They could have that shell for the purpose of crucifixion, but his real selfhood, his conscious divine identity, reverted to pure and naked spirituality.

To be clothed in Truth involves "putting off the hypothesis of matter." That is the way to leave one's old garment. Man is no longer conceived of as matter or person, and mortal manhood is uncovered as a bald imposition. (See II Cor. 5:1-4; Mess.'Ol. 11:3-7; Pan. 1:11-14.)

Vv. 53,54. "And they led Jesus away to the high priest:...And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire." Poor Peter had to warm himself by the fire because he wasn't clothed with divinity; he was comforting himself by the fire of self-justification or some other artificial sense of warmth.

Vv. 55,56. "And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together." That is Mark's theme throughout, that the Christ-character is so wholly and absolutely consistent that there are no contradictions, whereas mortal man is entirely contradictory from first to last; even the name mortal man is a contradiction in terms. Eventually they found some witnesses, but even they didn't agree together.

Vv. 57-64. "And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" He gave him his true identity, the God-anoointed. "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death." According to the Levitical law the high priest may not rend his clothes, whatever the provocation. The underlying idea is the same as with the symbol of the veil of the temple which makes a barrier between God and man, and preserves the sanctity of the holy of holies from mankind. All the same, Jesus' tremendous declaration, - I am the Christ, the Son of the Blessed, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, - was so dynamic a truth that it cut away the barrier, it tore right through the veil.

The word see, in verse 62, ye shall see the Son of man, in the Greek means "ye shall truly comprehend;" that is, you will really see, physically and mentally and metaphorically as well, that this Christ comes as the very Son of man. That bridge between the divine and the human eliminates the gap, dissolves the mystery, tears the garment of the high priest and shows up the nakedness of material theology which would hold that man and God are two.

Of course, they condemned him to be guilty of death for what they considered blasphemy, but indeed they could not have done otherwise, because the human mind always holds that man is mortal and that his identity is corporeal, so whether you say I'm a mortal or whether you claim to be the Son of God, you are condemned to death just the same! It doesn't matter what you say, on the basis of mortality, you've had it! Soul as Truth leaves us with all our material beliefs disrobed; they never do afford much comfort in times of stress, and here the clothing of divine consciousness replaces them altogether.

SOUL as LOVE

(Ch. 14:65-72)

Man's divine identity embraced in the care and warmth of Love.

The text is negative, but nevertheless we get here a beautiful sense of constancy versus inconstancy, fidelity versus infidelity to divine Love.

V. 65. "And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy:..." They were mocking the false identity. His true and conscious identity was hidden in divine Love, and all the indignity and vilification and bitterness passed him by.

Soul as Love is man's real selfhood untouched and divinely preserved. Love takes the sting out of every experience. If only we will realize at such times that the thing couldn't happen unless it were going to bless us, and when it ceases to bless us it will cease to happen! Every shaft of malice, like any lie or error, is but a supposed reversal of Truth. Then know that the malice operates solely under its own law of reversal, and by the time it reaches you, it will only bless. "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee..." (My. 149:31-4).

Now there comes the description of Peter's three denials; it was womanhood that challenged him, - the tone of fidelity.

Vv. 66-72. "...He began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the words that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept."

Jesus' fidelity to Love's purpose compared with the infidelity and the uselessness of human friendship and affection at this point is a wonderful contrast. Infidelity Mrs. Eddy lists as the seventh of those major errors which militate against the divine: "Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration" (S. and H. 129:16-19). So we get this beautiful sense of Jesus' fidelity to his divine identity and to Love's purpose thrown up by the opposite side of the story, through Peter's inability to remain faithful.

Peter's three denials serve to show that our sense of loyalty to the Christ has to be translated through the three degrees; first we have to lift or translate our sense of loyalty to Christ from a sense of physical or animal courage and devotion to a man up into the moral and the mental, which is moral courage, and the ability to abide by our convictions. Then it has to be translated yet again from mental or moral courage into an all-absorbing spiritual love, when it won't let us down in times of stress, nor can we then forsake our highest spiritual idealism. What Peter went through was the

wholesome chastisements of Love. You know, divine Love is the toughest thing in all the world; it's no cotton-wool blanket. "Out of the gloom comes the glory of our Lord, and His divine Love is found in affliction. When a false sense suffers, the true sense comes out..." (Misc. 276:19-23).

The whole overtone of Soul is summarized by this reference. S. and H. 428:3-14 "A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality...To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear, - this is the great attainment by means of which we shall sweep away the false and give place to the true..." Material sense reads this Soul section as dark visions, but Jesus' demonstration of the facts of Soul resolves it all into harmony and immortality. No matter what sort of bitterness or vilification we go through, let us resolve it through a demonstration of the facts of Soul.

Let me do you a "quickie" right through Soul which illustrates how these facts of Soul resolve the dark images of materiality.

Mind: because man is God's own image, the divinely anointed, he is forever safe from the craft and malice aforethought of mortal mind.

Spirit: because man reflects the substance and provision of Spirit, he is forever safe from betrayal by human conceptions and greed.

Soul: because man's being is sinless and consistently Christlike, he is forever safe from betrayal from within.

Principle: because man's being is divinity practised, he is forever safe from the hypocrisy of rites and half-timing.

Life: because man is Life expressed and is God-supported, he is forever safe from mere protestations, human struggling and collapse.

Truth: because man's identity is the Christ Truth, he is forever safe from the bare belief in matter-man.

Love: because man is the beloved of Love, he is forever safe from fear, malice, bitterness and forsakenness.

Do you see how the resolving takes place? As Jesus adopted the Christ-character in the Science of Soul, step by step it resolved human nature with all its internal conflicts and self-contradictoriness. So he was absolved from the bitterness, the betrayal and the suffering and the forsakenness; it had nothing on him at all. And on that note of peace we must stop for this afternoon. We're left tomorrow with Spirit and Mind, and they are very short sections.

TALK EIGHT

SATURDAY, AUGUST 20th.

None of us need fear that we shall have to rush through our work this morning; when that happens it can make a Summer School very exhausting! We shall take the rest of it now very easily and lightly, and finally I want to take twenty minutes to run through the whole Gospel story with you. What I don't have time to share with you from my notes this morning will go into the verbatim report.

Now to summarize those tones of Soul: they show how Jesus demonstrated the facts of Soul in such a way as to resolve the dark visions of material sense and to bring out the glory and serenity and calm of divine identity. All through those Soul sub-tones there is a wonderful picture of how man is clothed upon with divinity, and how that invisible cloak deals with the disguises of evil. In the sub-tone of Mind man is clothed upon with divine anointing, and that pierces the disguise of malice aforethought. Under Spirit is the preparation for the passover, - Spirit duly feeds and clothes every object; the provision of Spirit strips the disguise off the greed and the treason of material sense. Under the sub-tone of Soul Mark spoke about the one who dippeth in the dish, and we get the sense that one's garment is without seam or rent; our clothing is proof, - treason-proof, sin-proof, betrayal-proof; that strips the disguise off the betrayer, for the opposite of the garment without seam or rent is a two-piece. Judas was a two-timer, wanting both the divine prize and also the kingdom on earth, and because he couldn't have it in two pieces, in his disappointment and anger he just sold the whole thing. Under Principle we get the assimilation of the divine nature through the last supper, so we see that man is clad with divine power and nature, and that strips the disguise off ritualism and concessions to matter and hypocrisy of every sort, such as all talk and no do. Then under Life - the Gethsemane story - we had that lovely sense of how Jesus kept his garment entire; he was clothed with integrity and devotion to the divine way and method of Life; that strips the disguise off human protestations and resolves and human will - they all fell away. Then as Truth, the young man flees away and leaves the linen garment; man's identity is clothed with divinity, the armour of Truth. To human sense that's an invisible cloak, and it strips the disguise off mortal manhood which appears as a bald imposition. Finally, under Love, we see the picture of identity clothed with an all-absorbing, all-encompassing spiritual love, which strips the dis-

guise off personally-based human love and friendship.

SPIRIT

(Ch. 15:1-47)

The ideal appearing through the Science of Spirit.

The whole Christ story of Mark has unfolded to us through five major tones.

Principle is forever announcing and impelling its own divine ideal.

Life is the being and the indivisibility of that ideal as it comes forth from its Principle, giving it individuality.

Truth is the full form and character and structure of that ideal standing fully revealed for all to apprehend and use.

Love describes how that ideal is forever fulfilled and consummated and its mission achieved "in heaven" even before the unfoldment has come down "to earth" to touch the human need.

Soul is the point where this divine idealism is rendered a practical affair, and can be understood, and as it is understood it overturns the whole human concept of a selfhood separate from God. It is the point of the comma. The Science of Soul takes the things of God and shows them unto the creature, and thereby resolves the conflict of human nature, ruling out the possibility of conflict and betrayal and so on.

Having seen that much, the Christ unfolds now through Spirit. If we have followed out faithfully from the divine One, what we have now is one divine factor not only in theory but even in terms of human practice. We have one true, clear reality; just one thing, no longer any choice. So Spirit comes here in the Christ as the only reality, as the ideal realized, as the onliness and the supremacy of Spirit. Supremacy is a word we would not use while there is still a choice between one power and another, but it applies where one power is proved to be the only one. "The supremacy of Spirit was the foundation on which Jesus built" (S. and H. 138:14). Spirit unfolds the divine nature, and as it unfolds and appears, the nothingness of nothing dis-appears. It is very fruitful at this point in our private study to look up everything that Mrs. Eddy says about "appear" and "disappear," both separately and where they are used together in the same sentence. In addition, the words "realize" and "realization" have a distinct sense of Spirit in the Christ. Man's latent assets are realized, and the

divine appears in proportion as the mortal is allowed to disappear. (See Ret. 73:6-8; Misc. 217:29,30; S. and H. 91:9-13; 97:11-20; 116:4,5; 295:11-15; 476:11-13; 480:1,2; 520:10-15; 561:20,21; 589:23-25 etc.)

Another term that characterizes Spirit here is development, yet it is not development in an upward sense of growth so much as in the sense in which we use the word in photography. After exposure, the image is there latent on the film, although to physical sense you can't see anything of it; then you go into the darkroom, - you take it away from the senses, - and as it is developed the image appears, where before you could not see it. What is it that brings out the image? It is the chemicals dissolving away those particles of silver halide which did not receive the light from the lens and which therefore don't constitute the image. So development in the Christ means the appearing of Truth through the disappearing of materiality. Listen to this amazing statement from Misc. 18:1-7: "The purification or baptismals that come from Spirit, develop, step by step, the original likeness of perfect man, and efface the mark of the beast. 'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth;' therefore rejoice in tribulation, and welcome these spiritual signs of the new birth under the law and gospel of Christ, Truth."

You get the same process in lace-making in modern times. The pattern is laid out on an acetate base and the lace is made on it with thread of some sort, then when they've built up the pattern on this ground-work the whole thing is dipped into a chemical bath which dissolves away the acetate and the lace stands free. That's just what happens in Spirit in the Christ: this pattern of divinity has been impressing itself upon us all the time, and now at the point of Spirit the material base or human fabric upon which it has been impressed is dissolved away, and the divine pattern remains as the only thing in the picture. "The material, transformed with the ideal, disappears..."

In these sections, all the turmoil and disorder show, by the law of opposites, that Spirit is bringing out its own, - bringing out the spiritual elements and status of man by causing the opposing beliefs to uncover themselves. Order is proved while disorder plays itself out. (See S. and H. 296:4-13; 409:20-26; Misc. 57:11-13.) The Soul sections analysed mortal mind; here Spirit uncovers the basic beliefs as falsities; and finally Mind annihilates all that is unlike Truth by manifesting God as All-in-all.

In the text here we have Jesus before Pilate; Pilate releases Barabbas; Jesus mocked by the soldiers, and Simon of Cyrene carries his cross; Jesus is crucified; the two thieves and the people

around mock him and cry, Save thyself. Jesus gives up the ghost, and the veil of the temple is rent; finally, the women at the cross and Joseph of Arimathaea bury his body. Now all that, regardless of the human sense of it, is simply Spirit bringing out its supremacy; it is allowing the fleshly aspect of man to disappear so that the supremacy, onliness and reality of Spirit shall triumph. One has a feeling in this chapter that the Jesus that really counts isn't there; the facts of being are entirely separate from the belief and dream of material living.

Let me give you a "quickie" on that line:

Under Mind, he was entirely separate from the human mind or power, or human laws or jurisdiction. The Roman law could not save him.

Under Spirit, entirely separate from bestial nature and perverse moral judgments. The people chose Barabbas instead of Jesus.

Under Soul, entirely separate from indignity, mockery or suffering. Jesus neither carried a cruel cross nor required drugs.

Under Principle, Jesus on the cross; entirely separate from personal failure or personal triumph; human will eliminated.

Under Life, entirely separate from perpetuating life in matter.

Under Truth, entirely separate from material man; that was the ghost that Jesus gave up.

Under Love, entirely separate from the sorrows of human motherhood; conception unconfined versus conception confined.

Parallel with that aspect of material values disappearing, we get, on the other hand, absolute reliance on the law of Mind; the choice and blessing of Spirit; the dignity and joy of Soul; the majesty and proof of Principle; on the method of Life (living out of mortality and above it); reliance on revealed Truth (the veil split and the holy of holies is open to man); and finally, absolute reliance on the care and provision of Love.

SPIRIT as MIND

(Ch. 15:1-5)

The realization of spiritual law and jurisdiction causes human power to fail.

Roman law and Pilate's attempts to save Jesus through human justice and courage were forced to fail because if they had saved Jesus it would not have proved the supremacy of Spirit; it would only have proved the supremacy of human law, which, as we all know,

is not so. So even the good and well-meant attempts of Pilate at that point had to come to nothing in order to show that the human bad and the human good alike have eventually to pass out of the picture. Of course, human law and goodness are infinitely preferable to the other thing, but they are only transitional qualities, the mere effect upon mortality of the dynamics of Truth which were Jesus' chief concern here.

Ch. 15:1-5. "And straightway in the morning the chief priests held a consultation with the elders and scribes...and bound Jesus...and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it" - that is, The words are yours. "And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled." Although delivered to Pilate, it was the religious hierarchy that condemned Jesus, showing that it is our (false) views of God and not our moral laws that punish man.

"The real jurisdiction of the world is in Mind" (S. and H. 379), and this was what Jesus recognized and relied upon. He turned away entirely from the so-called intelligent human way, - argument, influence, justice, and so on, - knowing that the divine Mind is the sovereign appeal. This is the test to which Spirit as Mind puts us. "He opened not his mouth." (See My. 108:15-17; Ret. 28:13-16.)

Through these great tones of Spirit one gets such an air of detachment. We saw in Soul that Jesus was untouched by the sense of conflict and betrayal; he knew that if he was loyal to Love, Love is loyal to its own idea, for "its halo rests upon its object." So here in Spirit he was quite detached from all this violation of the divine order; he virtually sent his body away to be crucified but he wasn't partaking of the human side of the story. Spirit holds man as entirely separate from antagonistic beliefs, and miscarriages of justice, for the real jurisdiction of the world is in divine Mind and not in human law.

As we learn to rely upon the jurisdiction of Mind as the only law-maker, we come to realize that in reality mortals have not got a choice between the Jesus and the Barabbas. We think we have for a while, but in the end it is clear that Barabbas is no more a real alternative than is the supposition that one can do arithmetic the wrong way. So this brings us to the tone of Spirit as Spirit

SPIRIT as SPIRIT

(Ch. 15:6-15)

Spirit is the only choice, and uncovers the unreality of the belief that man can choose wrongly.

Vv. 6-15. "Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas...who had committed murder in the insurrection...But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?...But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." Barabbas, Mark says, was a murderer; the concept of man as flesh naturally makes one mortal.

The divine order cannot be deflected or perverted; Jesus is forcing the carnal mind to show its inherent disorder and its perversity of choice. Spirit as Spirit demands a choice of the Christ only, so here is uncovered mortal man's preference for a criminal - a suicidal and, ultimately, impossible option.

The human sense of Jesus suffered in the flesh, went through with it, and so proved its nothingness; but the Barabbas is the state of thought that attempts to avoid suffering in the flesh only to meet it again later. There is a great sense of supremacy here; Jesus never flinched, he didn't deflect his thought from the divine order but he went straight through. He never hesitated to face the issue, and adhered to the straight line of the order and onliness of Spirit.

Even if Pilate had been a more resolute and principled man and released Jesus instead of Barabbas; even if the people had been more reasonable instead of hysterical, still Jesus' demonstration of the supremacy of the order of Spirit would have forced the matter to have come round his way. Spirit has to be proved supreme over the flesh not by avoiding but by overcoming it. So this question of Barabbas or Jesus represents the false choice of the flesh, which inevitably, in the end, proves that there is no choice.

Un. 55:9-16 "He was the Way-shower; and Christian Scientists who would demonstrate 'the way' must keep close to his path...'The

way,' in the flesh, is the suffering which leads out of the flesh. 'The way,' in Spirit, is 'the way' of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears..." So the way in the flesh is Barabbas, - the unavoidable suffering inherent in flesh, which leads out of it sooner or later. But the way in Spirit is Jesus' way of going straight ahead through it, and above it. (See also Misc. 162:14-21; S. and H. 20:14-23.)

In Spirit as Spirit man's true nature comes to birth as entirely separate from bestial tendencies, criminal tendencies, human nature and perverted justice, and he needs no legal sanction or support, but abides by the order and the singleness of Spirit.

SPIRIT as SOUL
(Ch. 15:16-23)

Spirit is the only identity,
and uncovers the mockery of false identity.

It was no more the soldiers that mocked Jesus than it is persons in our lives that mock us; it is the belief in our false identity that mocks our true identity. Our false corporeal and personal identity is such a wretched, puny little thing that it is an unholy mockery of the dignity and the grandeur of what we really are. Here in Spirit as Soul Jesus understood the Christ to be his only identity, so he was entirely separate from shame and suffering.

Vv. 16-19. "And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, King of the Jews!..." Really, of course, they weren't identifying Jesus wrongly so much as themselves. Any kind of human evaluation or condemnation of another serves only to show that one's own standards of identification are false. In Spirit as Soul there is only one identity, and that is the God-crowned.

V. 20. "And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him." They couldn't permanently take away his own clothes, his own garment of divine majesty.

S. and H. 39:1,2 "Meekly our Master met the mockery of his unrecognized grandeur." That meekness of Soul is such a grand characteristic, not a tame or a weak one; meekness is one of the

greatest sources of strength we have, and it is often coupled in the texts with might, for through it the "I" goes to the Father.

Untouched, untroubled, undismayed, undisturbed, - that was Jesus' identity here. Because he was no longer identified with the Son of man but with the God-crowned, he was also no longer identified with the indignity and sufferings, so that bitterness or resentment had no part in him. On S. and H. 300:13-22 we read, "The temporal and unreal never touch the eternal and real. The mutable and imperfect never touch the immutable and perfect. The inharmonious and self-destructive never touch the harmonious and self-existent. These opposite qualities are the tares and wheat, which never really mingle, though (to mortal sight) they grow side by side until the harvest..." So Jesus wasn't entering into that picture of indignity and shame and suffering; he just wasn't there because identity isn't in matter.

- V.21. "And they compel one Simon a Cyrenian, who passed by,... to bear his cross." Simon represents the sympathetic human being, a touch of the gentleness of Soul which helps us on our human way. In its higher sense it is compassion rather than sympathy; if you are going through the mill you don't want sympathy but you do appreciate real compassion. Matthew, Mark and Luke all depict this scene; in John alone does Jesus carry his own cross. This is because in the relative ways many things help to bear the burden, whereas in the highest and most absolute sense being is individual, and we are alone with it.
- V. 22. "And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull." As we have seen before with other Gospels, this doesn't indicate anything morbid or macabre, unless you want it that way; the name simply describes the appearance of the rock or hill. Spiritually it signifies that Jesus was ascending the hill of Science, the mount of holiness.
- V. 23. "And they gave him to drink wine mingled with myrrh: but he received it not." In a reference we have just read it was clear that these opposite things never mingle. The point here in Spirit as Soul is that the wine of heavenly inspiration can never have a tinge of bitterness about it, although to human sense that is the claim. Jesus was already drinking the new kind of wine of inspired being.

There is the aspect, of course, that the myrrh was offered as a soporific to allay the suffering, but as identity isn't in the flesh it doesn't know anything about suffering, and so one does not

need drugs. Identity is totally removed from sentient corporeality. This verse also indicates that nothing can dope one's spiritual understanding; it can't be put to sleep when it should be awake.

There is a fine passage from Milton's Samson Agonistes which illustrates this tone of Spirit as Soul:

"Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise or blame, nothing but well and fair
And what may quiet us in a death so noble."

The whole conception of suffering and sacrifice is changed radically, so that there is only what may quiet us in a translation so noble.

SPIRIT as PRINCIPLE

(Ch. 15:24-26)

Spirit is the only power, and is the foundation of man.
This uncovers the unreality of chance,
and personal triumph or failure.

Spirit as Mind showed us man entirely separate from human mind-power and jurisdiction, and reliant on the law of Mind. Then Spirit as Spirit showed him entirely separate from perverted justice and false choice, and reliant upon the onliness of Spirit. Spirit as Soul showed him entirely separate from indignity, mockery and suffering, and reliant upon the incorporeal identity with its dignity and grandeur. Now we see him detached from personal triumph or failure and relying on the majesty and proof of Principle.

Vv. 24-26. "And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS." Spirit as Principle presents the impersonal supremacy of Principle, which was the foundation of Jesus' work. He took no human steps to alter the course of events, but let it all unfold so that the power of Spirit alone should be proved supreme. Neither personal triumph nor personal failure were permitted to count with him, only the patient conviction that the self-operative nature of good would triumph. The hymn says, "So, when day grows dark and cold, Tear or triumph harms..." - and the triumphs are apt to harm us more than the tears.

When they wrote over him the accusation, The King of the Jews, it was, of course, intended ironically, but in Spirit as Principle we have that wonderful sense of the shadow and the truth being so close together that they're virtually inseparable; the shadow patterns the truth, so that the mortal voices the true facts even when they are meant in mockery.

The cross at this point represents the right use of the calculus, upholding the divine method of reckoning man spiritually, which crosses out the mortal sense of man from first to last. Jesus had already proved his Christ calculus all through this story and had obliterated the belief that power and might have anything to do with persons. Then, because all proof and potency belong to God, man cannot be deprived of the fruits of his honest work if he has been faithful to Principle. "How can the majesty and omnipotence of Spirit be lost?" (S. and H. 78.)

S. and H. 194:1,2 "...the might of omnipotent Spirit shares not its strength with matter or with human will." The might and majesty of Spirit, represented here by the garment, is not divided up or shared between the divine power and human will. Jesus didn't divide the garment; he knew that "Thine is the kingdom, and the power, and the glory." The casting of lots upon the garments was a human sense of trying to grasp the power of Spirit on material terms. Mortal's attempts to cross the divine always result in personal differences and loss of power. (See S. and H. 242:21-29.)

It was at the third hour when they crucified him because they hadn't reached the four of calculating from Principle, - the One of Science. When we see that the infinite is One, we're no longer interested in dividing up spirituality into religions, sects, nations and times, systems or theories. To feel, for example, that Christian Science is in competition with the medical or with various religions, misses the whole point of the term Science. It does not compete with other approaches to Being at all, although a zealous sense may make it appear to do so. We should be intensely grateful for all the good that is done by mankind's servants, regardless of their cloth or their methods, for the Christ speaks in the language of every man. What Science does is to analyse and emphasize those spiritual factors which underlie all human philosophies, religions, and sciences, and to show that man's obedience to those dynamic elements results in health and harmony, and causes a gradual transition of values right out of materialism in any form.

The substance of Spirit as Principle is rather like the conception of world government at this period: everybody pays lip-service to the ideal of one supranational world government, yet

nobody will do anything about it because it means a surrender of some of our national sovereignty. Jesus surrendered his personal sense of sovereignty and put the final issues into the hands of Principle, regardless of any personal success or failure; but what crucifies that lovely conviction and divides the garment of divinity is being unwilling to surrender our personal self-will. We read on Misc. 201:3-8, "The Science of Paul's declaration" (that he took pleasure in infirmities) "resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit."

SPIRIT as LIFE

(Ch. 15:27-32)

Spirit is the only Life,
and uncovers the belief of life in matter.

The text brings out wonderfully clearly that Spirit alone is man's Life, and so uncovers the belief that mortality is life or sustains it. Jesus' way of showing that Life is Spirit was to refuse to attempt to preserve life as matter. Spirit as Life is God the preserver of man, whereas matter as life is the thief.

Vv. 27-31. "And with him they crucify two thieves; the one on his right hand, and the other on his left...And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said,...He saved others; himself he cannot save..." Well, that was Jesus' method, - to forgo that ability which he so plainly possessed to come down physically from the cross and to walk about again as a normal man. That would not have proved the supremacy of Spirit; it would merely have proved that this one man had power over matter; it would have been avoidance of the issue and not proof of Life in and of Spirit. All through we have a wonderful sense of order; there was no wavering, no deflection of Jesus' purpose.

V. 32. "Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him." The Holy One of Israel is the divine method, - not the Israel after the flesh, but the Israel according to Spirit. The very thing he was doing was to dissolve the destructive sense of the cross through the law of Spirit's supremacy. (See Un. 58:6-11.) We go up to the cross by learning and understanding the divine nature, and we come down from it by reducing what we know to the flesh, to destroy incarnate error.

So Spirit as Life is entirely separate from self-seeking, self-preservation, self-justification, and is lifted up above all the caustic traducing of the carnal mind and the derision of the people. Jesus refused the fatal temptation of trying to meet error with error, - to preserve life on a mortal basis. When he brought back Lazarus from the tomb, as recorded in John's Gospel, as far as we know Lazarus had to face death again later. Jesus on the other hand went right through once and finally; he left it for three days until the human mind was convinced that the story was finished. And then he proved that nothing had happened to being, for life never was a property of matter anyway. "...divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears" (S. and H. 172).

The two thieves may represent many things according to our standpoint at the moment; here I think they represent the physical and the moral. It is the physical and the moral, - which sometimes appear as the bad and the good in our present experience, - that would try to persuade us not to let go of a human sense of life; the physical mocks us by holding us prisoners, and the moral, or humanly good, beguiles us into resting here upon a silly peace. Those are the thieves that would rob or take away from the grandeur of Life in and of Spirit. Further than that, they show that when the world crucifies the spiritual it also crucifies the physical and the moral, for without the spiritual the other categories of human life are invalidated; they have no real significance or stability or usefulness unless the spiritual comes first, even as modern psychology is beginning to confirm.

Being lifted up above the earth and the earth's methods, Jesus proved the spiritual to be the only necessary method of salvation, and the temple or the human structure was being translated onto a new and higher basis. Spirit as Life lifts up the Son of God and lays down the Son of man.

SPIRIT as TRUTH

(Ch. 15:33-39)

The spiritual is the only real man,
always conscious of Spirit.

V. 33. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." The burning light of real manhood analysed, uncovered and annihilated the veiled belief of mortal manhood.

- V. 34. "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Fulfilling the human sense of things, Jesus quoted from Psalm 22. Of course, Omnipresence never forsakes its own beloved; the cry is more to oneself than to God. Yet that "loud voice," the Commentaries say, indicates the shout of a conqueror, not an agonized cry. What he was saying was, My God, this isn't death, this is victory! It was an entirely new sense of letting the mortal concept go.
- V. 35. "And some of them that stood by, when they heard it, said, Behold, he calleth Elias." Of course, that was meant to be a mockery, yet spiritually he was calling for Elias, "the spiritual fact of whatever the material senses behold."
- Vv. 36-38. "And one ran and filled a sponge full of vinegar..." again, he wouldn't take the soporific nor partake of a bitter sense of the experience. "And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom."

Throughout this Gospel we have had references to this veil, and now they are brought to a climax. It represents the swaddling clothes of limited conception; it is man held separate from God through the mistiness of mortal thought, - mortal theology, philosophy, physiology, and every branch of so-called knowledge that reasons from matter and the physical senses. It is seeing through the glass darkly, and because Jesus rent that veil, we can all now see face to face.

His garment was woven in one piece from the top throughout, John says; the veil of the temple was rent from the top to the bottom; and as we saw earlier in this Spirit tone, it wasn't the Roman law that condemned him, but the theological law of the Jews themselves. In other words, it is man's theology that holds him mortal and not his law. Everything in human life depends fundamentally upon our conception of God - everything, without exception, and that's an axiom throughout all civilization. A false conception of God beclouds the true issues in every single department of life, while an enlightened spiritual sense of the divine One illuminates all things, great and small. Jesus proved that God and man is One, and he proved it by dissolving the veil of a mortal concept and re-presenting himself as untouched by death and the grave. The Christ he lived is every man's Life-link, for by living the Christ-character we begin to dissolve the absurd supposition that there is a gap or a veil or a mental or spiritual barrier between man and the holy of holies.

V. 39. "And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God." Jesus' voluntary relinquishment of the ghost of materiality was such a transparency for the man who is pure spirituality that the centurion caught something of Jesus' reflection of the "divinely royal man." It rent the veil of the temple for that centurion's thought also. By the fading out of material sense, man is free to be at one with Principle at any time.

S. and H. 542:27-7. Writing of Cain going out from the presence of the Lord, Mrs. Eddy says, "...The image of Spirit cannot be effaced, since it is the idea of Truth and changes not, but becomes more beautifully apparent at error's demise." The image of Spirit was never veiled, and at the passing away of the ghost of a belief in material man, the real man is revealed. This is the height of the Christ-calculus - so to reckon man divinely that he is no longer in matter, and the veil of material belief and human theology can no longer mask his divinity. (See S. and H. 491:21,22; 332:31,32.)

SPIRIT as LOVE

(Ch. 15:40-47)

Submergence in Spirit is man's only real home,
and this translates the womb and tomb of matter.

In this section the ministration of divine Love is symbolized by the women and Joseph of Arimathaea; Jesus was entirely separate from the womb and tomb of mortality.

Vv. 40-47. "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James...and many other women which came up with him unto Jerusalem. And now when the even was come...Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead:..." Then he called the centurion to confirm it. This added touch shows that Jesus didn't have to go through a long period of agony, but remained in that situation for the minimum of time and then just took himself out of the picture. Pilate was astonished that it was over so quickly. This is so much in keeping with the essence of Spirit as Love, which says to us, Let the birth take place, quickly and easily. Tomlinson records that when Mrs. Eddy went to help with birth cases, she used to command, Let the birth take place! There need be no resistance to the dawning of a new conception. "Progress

is spiritual. Progress is the maturing conception of divine Love..." (My. 181:8-12).

The women and Joseph represent, on the one hand, how Love takes care of the human while the storm plays itself out; and on the other, they illustrate how ineffectual merely human love and care can be. Jesus had retired to the womb of divine Love where there was no crucifixion,, no dead man, but these good people cared for the body as though it were the truth of the situation. There are two conceptions of burial here. In the Glossary definitions both of "Baptism" and of "Burial" we find the phrase. "Submergence in Spirit." The women's and Joseph's sense was burial, - "Corporeality and physical sense put out of sight and hearing; annihilation." Jesus' sense of it was more in the nature of baptism, ushering himself into a new conception of being, - "submergence in Spirit; immortality brought to light."

Mess.'02. 20:4-9 "Thus he bringeth us into the desired haven, the kingdom of Spirit;...and the glory of earth's woes is risen upon you, rewarding, satisfying, glorifying thy unfaltering faith and good works with the fulness of divine Love.' "

Now let me recapitulate the tones of Spirit. They tell the story of the supremacy of the divine law and intelligence and the disappearance of dependence upon human power and jurisdiction; the supremacy of the straight line of Spirit and the disappearance of perverted justice and love of evil; the supremacy of the poise and joy of Soul and the disappearance of the Son of man and all human suffering; the supremacy of the omnipotence of Principle and the disappearance of all human will. They tell of the supremacy of Spirit as the only Life and the disappearance of human methods and aims of preserving life, or the belief that you can come out of a situation without demonstrating over it. They show the supremacy of the ideal Truth now available to all with the disappearing of the veil; and the supremacy of the womb of Love and the disappearance of everything corruptible.

INTERVAL

This is your gospel, and every man's gospel; no one is ever outside this story; it's the story of our unfoldment and our showing forth of the Christ maturity. It's the story of how man forever proceeds from the matrix of God and, as somebody has just pointed out, that's really the true coming down from the cross; it's

man coming forth from the matrix of Being, coming out from, or down from, the divine.

The Gospel unfolds the nature of man all the way through. When we come to Mind here in the Christ sequence we tend to think that Mind now manifests the divine as man; of course it does, - he appears fully at the point of Mind, yet it has been man right from the start; he is Principle's man, Life's man, Truth's man, Love's man, Soul's man, Spirit's man, and now Mind manifests him in his full glory.

MIND

(Ch. 16:1-20)

The ideal fully manifested
through the Science of Mind.

What does Mind in the Christ tell us? It manifests Mind as All, and translates materiality right out of itself. Like Love, it has the message of All and nothing. The allness of Mind is proved as the all-power. The climax of the Christ sequence is to "crown the power of Mind as the Messiah" (S. and H. 116). "Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea..." (S. and H. 109: 4-10).

Crowning the power of Mind is the final achievement, the scientific ultimatum. (See S. and H. 492:22-28.) So Mind is manifested as the all-power; all-substance; all-body (by which I mean all-locality, - the universal body of man); all-acting, for Science interprets itself; all-modes and methods; all true calculation; and all-presence.

As we saw, Soul analysed the belief of a selfhood separate from God, which betrays itself; Spirit uncovered that supposition and its fruits as unreal and caused them to pass away; and now Mind annihilates that supposition by showing that in fact it never began, for man is, was, and ever will be "the image in Mind."

Again, Mind in the Christ manifests the spiritual status of man in his sevenfold divine being. As we read on S. and H. 258: 15, "Mind manifests all that exists in the infinitude of Truth." Truth, there, is synonymous with the Christ, so Mind manifests all that exists in the infinitude of Christ Truth. At this point, where the veil is now rent and there is no longer any barrier

between God and God's idea, we see that man is the image in Mind, the immediate object of Mind's understanding. The Mind of Christ is manifested as man's only mentality, only substance, only body, only being, only life, only manhood, and only home.

Here is a "quickie" for Mind; it manifests -
 (Mind) the power of Mind to remove all material barriers;
 (Spirit) man as clothed with spirituality;
 (Soul) the incorporeal, resurrected, generic man;
 (Principle) the divine and human coincidence;
 (Life) the infinitely individualized form of divinity;
 (Truth) the full stature of man calculated in Christ;
 (Love) the glory and triumph of its ascended idea.

With this Mind of Christ we gain a great sense of how Mind's idea is always conscious of its own true being, for man cannot be God's idea and not know it. So we see Mind's idea - (here's another "quickie") as conscious power - the stone rolled away; as conscious purity - the young man on the right side, clothed in white; as conscious outwardness - that's the truth about this thing we call body, where he goes into Galilee; as conscious unity with Principle, which casts out the seven devils and renders us transparent to the Christ Mind; as consciously individualized - in one form to the two, and in another form to the eleven; as conscious Truth-practice - he gave them the divine calculus; and lastly, as conscious glorification.

MIND as MIND

(Ch. 16:1-4)

"All is infinite Mind and its infinite manifestation."

Vv. 1,2. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." The first faint morning beams began to show them the rising of the Son in their own consciousness. Mind manifests the risen Messiah. We say risen, although, of course, the Messiah was never subject to flesh, was never buried and never rose, but to human sense there certainly was a rising and this resurrection continues perpetually.

Vv. 3,4. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, (that means, looked up,) "they saw that the stone was rolled away: ..." The human mind always wants to know who can roll away the stone, or remove some obstacle, and the only answer is the Christ, the conscious at-one-ment of being, manifesting itself, translating itself, demonstrating itself. The only thing that removes the material stone is the divine stone of Christ calculation, and working in that way we'll find that the stone of a material problem (the fruits of material reasoning) is cut out without hands; we shall no longer need to ask, Who shall roll us away the stone? for it is removed from one's experience.

We have all of us had instances in our own lives when the Christ has manifested itself as salvation without any material agency at all; something has been forced to give up its claim with no power but prayer or the consciousness of Mind as All-in-all. Mind manifests the all-power. Really, that stone is forever rolled away, and our difficulty is that we seem not to be aware of this. Nevertheless, if we feel ourselves imprisoned in some tomb, let's always remember that in Acts Peter was brought out of the prison by the angel of Mind, when he found that guards and gates do not imprison man. Our door is not locked: push it, and it will open. How many times do we sit in a prison and think we are barred and locked and chained, when if we had the courage to get up and try the door, we'd step out! It's not the prison but the belief that we're in it that imprisons us. So let us not ask, Who shall roll us away the stone? Every idea Mind has is dynamic, and manifests the all-power.

The stone before the tomb is very like the veil, and because Jesus' work had rent the veil of a materialistic theology, the first effect of it was to roll away the material calculus of life, truth, intelligence and substance in matter. "The fading forms of matter, the mortal body and material earth, are the fleeting concepts of the human mind...Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?" (S. and H. 263:32-12).

MIND as SPIRIT

(Ch. 16:5)

Mind manifests the allness of spirituality.

V. 5. "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they

were affrighted." "They saw" should be "they see;" this new conception is a perpetual development in thought. Mrs. Eddy says on Ret. 73:6, "Limitations are put off in proportion as the fleshly nature disappears and man is found in the reflection of Spirit." Man is found clothed in pure spirituality; Mind as Spirit reveals the man who is spirituality itself.

Why does it say a young man? A young man is the symbol of neither coming nor going, but is at the point of maturity, neither advancing towards it nor declining beyond it. No material development leads to spirituality; Mind manifests the man that is spirituality, and the women here gained a more spiritual vision of the nature of man. The calculus of Spirit, which Mind manifests, abolishes human birth, growth, maturity and decay as necessary processes, so we have the young man. I am glad that in this Gospel it is not an angel, as in Matthew; the Christ manifests itself as nothing different from what we are normally accustomed to; not supernatural or spooky, but something as ordinary and recognizable as a young man, for the Christ speaks our language. The Christ always unites divinity with human experience. "To understand that Mind is infinite, not bounded by corporeality,...is a step towards the Mind-science by which we discern man's nature and existence. This true conception of being destroys the belief of spiritualism at its very inception..." (S. and H. 84:19-27).

"On the right side." In the Christ there's only the one side, the right side, the side of power and demonstration, and there's no wrong side. "For right reasoning," Mrs. Eddy says, using the word in another way, "there should be but one fact before the thought, namely, spiritual existence" (S. and H. 492). All through the Bible the right side signifies the highest aspect, the side of power.

That long white garment, - a stolē, or robe of distinction, - represents one consistent undivided robe of spirituality. The young man who threw away his soiled garment at the time of Jesus' being taken prisoner, is here again, metaphysically speaking, as the risen sense of man clothed completely with divinity. Mind as Spirit manifests man with a new nature, a new character; all is renewed, and now reflects only the substance of Spirit. (See Rev. 1:12-16.)

So Mind as Mind manifests the power of Mind to remove all material barriers, and Mind as Spirit manifests man as clothed with spirituality. Now Mind as Soul manifests the incorporeal, resurrected generic man.

MIND as SOUL

(Ch. 16:6-8)

Mind manifests the forever resurrected man,
indissolubly linked with eternal Being.

- V. 6. "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." Matthew has it, "He is not here, he is risen," for he is writing from the standpoint of the ascending Word; Mark in the Christ starts with the higher, - he is risen, he is not here. The tomb is always empty; there is never anyone at home there; man dwells in Galilee.
- V. 7. "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." "And Peter" is found only in Mark's Gospel, and is Peter's own humility in recalling his failure to be a real disciple. Yet he is no longer Simon, and this shows that, no matter what mistakes we have made, when thought is resurrected we can see the Christ. "He goeth before you into Galilee" is a lovely sense of how Mind manifests the man who is wedded to eternal being. Galilee is that great and wonderful symbol of the circle, one eternal round of harmonious being. We don't find our risen Christ in the form in which he left us; often we don't find salvation in the way in which we look for it; but if we will go ahead into Galilee and lose a finite corporeal sense of man and gain a generic conception, at once the Christ appears to us, but it is we who have to be resurrected.
- V. 8. "And they went out quickly, and fled from the sepulchre; ..." They went out, that was the point; they didn't stay in that tomb. Mind as Soul shows that man is an outwardness. Thinking about the body and about "my" problem; self-centredness, and so on, - all that is the tomb; but they went out because Mind as Soul showed them that man is an outwardness, an outgoing consciousness of generic man. Because God is incorporeal, His manifestation also is incorporeal.

My. 159:14-18 "The infinite will not be buried in the finite; the true thought escapes from the inward to the outward, and this is the only right activity, that whereby we reach our higher nature." Mind manifests externalized spiritual sense, so the true thought escapes from a corporeal sense of man to an incorporeal, from what we thought was a resurrected man into an eternally resurrected concept of man generically, from finity into Galilee.

The Christ always goes before us into Galilee, and in that circle of the one being we are no longer separate corporealities but all partake of the resurrected Christ-idea. Resurrection is always a twofold matter. The first aspect is the divine fact that man was never buried in matter or corporeal personality but is the idea in God; and secondly it is the spiritualization of thought which rises to see this fact; in the Gospel it was both his resurrection and their resurrection. Although Mind is never resurrected from dust because it was never born into dust or buried in it, Jesus' demonstration caused men to see that life and being are not dependent upon body because he lifted the whole concept of man out of a sense of womb and tomb. It's like a healing: the individual who has come out of the dream says, I have had a lovely healing; but to someone who has helped to bring it about, from the standpoint of Truth, there never was anything to be healed. Both statements are true from their particular standpoints, and it is the same with resurrection. The Christ doesn't know anything about resurrection, but man rises to appreciate a risen sense of man and a risen sense of salvation. So Mind manifests unconfined being, and resurrects thought to be at one with it. (See Un. 62:18-26.)

MIND as PRINCIPLE

(Ch. 16:9-11)

Mind manifests itself as the Science of Mind and demonstrates the divine and human coincidence.

V. 9. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." The risen idea of the Christ appears first to that thought which is so cleansed of material belief that the divine can interpret itself freely.

It was Mary who could appreciate this risen Saviour before the disciples because "the seven deadly sins" of animal magnetism had been handled. The seven devils in each of us are person and not Principle; my life and not the divine individuality; my manhood instead of the divine manhood; the belief that I'm born of woman and not born of Love; the belief that I have a personal and private selfhood in matter instead of the incorporeal Christ selfhood; the belief that my nature is beast and angel instead of Spirit only; and the belief that I have a mind and mentality of my own in brain, instead of the Mind of Christ. Mary had been cleansed of those seven devils through life-experience and through healing. Where consciousness has been cleansed of self through the operation

of Principle dissolving away the animal, one can recognize the divine and human coincidence, and can see quickly how the divine interprets itself in a new way.

Mary here represents that state we call true humanhood, that which has demonstrated the actuality of the divine nature and the inability of the carnal mind. Mind manifests itself first to thought which is Principled.

Vv. 10,11. "And she went and told them that had been with him... And they...believed not." Their Christ was second-hand, hers had been lived. Their Christ was personal, hers was a matter of Principle. "...but the faithful Mary saw him" (S. and H. 314:20), meaning that fidelity to Principle rather than to person enables one to see Principle through its idea. (See S. and H. 295:19-24; Misc. 165:7-16; Misc. 201:9-15.)

MIND as LIFE

(Ch. 16:12-14)

Mind's manifestation infinitely individualized.

Vv. 12,13. "After that he appeared in another form unto two of them, as they walked, and went into the country..." It is always "in another form" - this resurrected sense of the Saviour meets your need and my need and every man's need in an infinitely individual way; it's never quite the same answer that comes to us on any two occasions. To one person it may be supply, to another it may be health, and to a third, friendship; but it appears in diverse and individualized modes and manners. This is the tone of Mind as Life - the divine manifestation infinitely individualized, and so the Christ becomes all things to all men.

Misc. 370:12-15 "In different ages the divine idea assumes different forms, according to humanity's needs..." When thought is resurrected to see that Mind's manifestation is infinite in form and presentation, we no longer want to hold onto rigid formalism in spiritual things. The Christ speaks in every man's language, in his own idiom. For example, there was a time when we people felt that others had to "come into Christian Science;" nowadays we see that Science permeates all thought and experience anyway and our desire is to bring it out, rather than to force them in!

His appearing to the two reminds us of the promise, "Where two or three are gathered together..." Again, we saw that the Christ

message comes out "at the place where two ways meet." It is the moment of exchange between give and take. But in verse 13 the others did not believe these two, and where there is no reciprocity there is little enlightenment.

V. 14. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them...because they believed not them which had seen him after he was risen." It seems, then, that the two did not belong to the eleven; what a dreadful thought - that the Christ idea might appear in its newest form to someone who "isn't one of us!" The heresy of to-day is the orthodoxy of tomorrow.

So we get these three appearances - first to Mary, then to the two as they walked, and then to the eleven as they sat; they correspond, inversely, to the three degrees. He appeared first to spiritual thought because it was purified and transparent; then he appeared to mentally active thought; and he appeared last to the inactive thought which was only sitting, - they weren't doing anything about going forward to meet the new idea. Mind manifests the Christ to all levels sooner or later because it has infinite individualization. (See Misc. 310:4-9; Un. 60:26-28.)

MIND as TRUTH

(Ch. 16:15-18)

Mind manifests the Science of Christ, -
the conscious ability to practise Truth-healing.

All the way through, Mind manifests Science, - the Science of Mind, the Science of Spirit, the Science of Soul, the Science of Being, the Science of Life, the Science of Christ, and the Science of Love. Here in Mind as Truth, Mind manifests the Science of Christ, which is the conscious ability to practise Truth-healing.

Vv. 15,16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We condemn ourselves, we shut ourselves out from salvation, if we don't take up our divinely bestowed ability to practise Truth-healing.

Vv. 17,18. "And these signs shall follow them that believe;..." - them, the collective, for all mankind, in all times and places. "In my name" - in the divine name and nature - "shall they cast out devils; they shall speak with new tongues; They shall take

up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." That is a fourfold promise: the Christ as the Word enables us to cast out devils by dealing with the fundamental errors of belief. Then the Christ as the Christ unfolds the way the voice of Truth clothes itself through the language of Spirit, and we learn how to reduce or translate our vision into the idiom of the world. Next Christ as Christianity takes out the sting of malice and opposition - they shall take up serpents, and if they drink any deadly thing it shall not hurt them. Finally, Christ as Science - and they shall lay hands on the sick and they shall recover - is a sense of divine power stated and proved.

My. 103:12-15 "Infinite perfection is unfolded as man attains the stature of man in Christ Jesus by means of the Science which Jesus taught and practised." This is the sense of Mind as Truth, the stature of man in Christ revealed, or man with the Mind of Christ divinely equipped and empowered. The Science which Jesus taught and practised is now open for everyone to understand and prove. (See Misc. 260:6-28; No. 44:4-9; S. and H. 210:1-4.)

MIND as LOVE
(Ch. 16:19,20)

Mind manifests the glory and triumph of its ascended idea.

V. 19. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Like the young man in the sepulchre, he sat on the right hand. As John 16:28 says, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Mind as Love is Galilee, or Mind's eternal circle. "Sat" indicates having overcome, the steady abiding by work well done.

V. 20. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mind's word is universally fulfilled in healing and grace and salvation. In that verse is the combination of statement and proof. The "signs following" explain the "new tongue," for Love is fulfilling of the law.

The Lord working with them: they didn't lose their Saviour or their Master. Mind as Love manifests the everpresent Messiah, for "Love alone can impart the limitless idea of infinite Mind" (S. and H. 510:18). The tenderness, the comfort, the loveliness

of that - the Lord working with them, and the Lord confirming the word with signs following! Love crowns our fidelity. So the final tone of Mark's Gospel takes us back in thought to the first one, where Principle, which is Love, unfolded its divine message and also opened the way for thought to accept it.

Misc. 205:28 "The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest." (See S. and H. 76:12-17; Mess.'Ol. 10: 30-11.)

So Mind manifests the Christ-idea as having all power; as being pure spirituality; as forever resurrected and outside of corporeal selfhood; as interpreting itself impersonally as the Christ Science; as individualizing itself in infinite forms; as impelling conscious health and the ability to reckon true healing and health; and as eternally glorified.

I love the final point there that they went forth. This is a lesson for us to take away, - that with all this wonderful story which we love and accept and abide with, let's not neglect to go forth. On these occasions we always see a new vision: let's resolve to go forth boldly and confidently with that new vision and see where it leads us; then how the Christ will glorify our fidelity!

SUMMARY

The whole story starts with Mark presenting the Christ as having a platform or a plan of salvation, and so in the first seven sections Principle presents its modus operandi. What is this pattern of salvation? Well, first of all it says, I am outpouring the divine message, and moreover all mentality is receptive to it; - prepare ye the way. We accept that message and so are immersed or baptized in its nature. We come up like a dove, divinely innocent, separate from all material belief and tendency. And now at once we receive our divine name - Thou art my Son, the beloved One; and as we respond to this inheritance, it starts to gather into our identity all those Christ-characteristics which we need to do Principle's work, and at the same time we are absolved from having to try to gather in those characteristics with a net; we work for Principle and no longer for wages. This empowers us with a tremendous sense of divine authority, so that we go out and heal and teach and preach, and as we work from the divine One it throws up and rebukes the unholy two of human nature.

This enables us to see that it is the divine One that does the work and not a human striving and pushing, so the struggle and the burden is lifted off the individual, and instead our individuality is found to be something light and natural and proceeding from God, for "He is the God of infinite uniqueness." That leads not just to an individual sense of healing but becomes collective, available for all, and so Principle presents at the door of consciousness a method of reckoning man in Christ, - the whole city is gathered at the door, - and that arms us with a consciousness of being Principle's man. That goes even further, and from being first individual and then collective, it now touches the universal, it shows that we're all encompassed in the one benediction of Principle as Love. All men seek for thee because all men belong to thee; there's no leper inside or outside, nothing unclean or unworthy, and so the story becomes universal.

And now we are projected or propelled from that summit, and the Gospel next shows us that our life or our individual being is distinctly individual yet is absolutely inseparable from that Source we have been considering. The first effect of this is the healing of the man borne of four; we say, Oh wonderful! I'm borne of the ability to calculate man in God, and therefore original sin, or a false sense of origin, has no bearing on man; it has nothing in Christ, because man begins by coming forth from the divine Source. Then Life as Spirit says, Alright, if you are coming forth from that divine Source, let your vision go forward and your footsteps go with it. If you'll do that, it says, it will liberate you from those false restrictive codes and beliefs of living in a body or a human set-up, and you'll be able to stretch forth the right hand of power and enjoy divine enablement.

Then what does that divine enactment do for us? It shows us that the practice of Principle makes life's burdens light; our twelvefold Christ characters are now ordained and can do Godlike things without effort or a great sense of labour. The responsibility is upon His shoulder and not upon ours; Jesus was saved there from a sense of pressure and responsibility. Having learnt, then, that the responsibility is Principle's and not ours, we are at once absolved from a conflicting sense of having to work out the human problem with the human will, and so our kingdom is no longer divided against itself. Our individuality is indivisible. And this at once takes us on to see that our individuality is the outcome of the Holy Ghost and is nothing to do with man or with personal power or human will. Acknowledging that the Holy Ghost, - the development of eternal Life, Truth, and Love, - is the roots and the reason of my being, cuts away the blasphemy of believing that man has power on a personal basis, and moreover it enables us to bind the strong man, rather than to deal with his claim in little bits. Then,

realizing that all of us work from that basis of the Holy Ghost within, we find we are all related to each other, we are all mother and brother and sister to each other. Why? Because One is our Father which is in heaven. So each man's individuality is inseparable from the universal interests of man.

We pause awhile on that, and we then ask ourselves, What is this man we are talking about? And so Truth unfolds the nature or the structure of man, and reveals the stature of man in Christ. First of all he is represented by the seed of Truth, which demands exercising the intelligent faculty of Mind, reading from Mind and not from matter. Following on from that, the seed of Truth starts to germinate in us and to be understood; it enables us to begin to calculate or to reckon man as the ideal of Truth, Life and Love, and so we gain conscious spiritual reasoning ability. When we start to understand and to reckon man like that, we're no longer tossed about by every wind of doctrine; we're not at the wave's mercy on tempest-tossed human concepts advancing and receding, and so the male and female of mortality, which would claim to constitute mortal man's identity, are subdued and healed and calmed, and the seed within can now bring forth effortlessly. Next, as we know that the seed within is what counts, we can rely on what we understand from within, regardless of whether we are appreciated or not by human beings; we rest upon an understood Principle. Abiding by that conviction takes out something of the sting and the sorrow of mortal life, and after John the Baptist has left the scene we go away into a desert place. There we are taught how to pray other than the daily prayer, - we're taught how to handle animal magnetism. This enables us to feed thought with the bread of Life and to gather up a rich measure of demonstration in the form of twelve baskets full; and because we've done that, we can now walk upon the waters of mortal mind, and even the wrath of man shall praise Thee; even that sea which had been a tempest now supports our forward footsteps. So the whole sevenfold structure of man starts to unfold for us, the nature and stature of man in the divine.

We see next that it is built upon wholeness from within, not a wholeness arrived at by building up from outside. Building up from outside leads to a false evaluation, and invites a sense of defilement or of taking in things that we shouldn't take in, but wholeness from within says that all the crumbs go to make the whole loaf and the one whole loaf includes all the crumbs. As we hear that truth and accept it, it heals the deaf man in us and we can start to voice Truth: what comes from God, can now go out again to man, and so we can once again feed the hungry multitude, - but on a different basis. This time we can show them that man is in the exact image of God; because God is sevenfold perfection, man is sevenfold perfection, and we gather up a perfect sense of fruits - not

just enough for the day, but enough for man's whole experience, man-sized hampers and no longer knapsacks. And so at that point the Christ says, Stick to that wholeness, stick to that integrity, and don't be bamboozled by the leaven of the Pharisees which tries to tell you that man needs both good and evil for his spiritual maturity. We rejoice at this, for it takes away the veil; we are no longer blind either to Truth or to error but can see all things clearly; moreover we can see that the "man" we are looking at is actually the Christ, and so we say, with Peter, Thou art the Christ. At once the Christ answers, That's right, but don't forget the divine ideal is not to be confused with the human vehicle which presents it to you, and don't try simultaneously to hold onto the human creature, for the human concept antagonizes the divine.

So Mark goes on and lifts our vision even higher through these great tones of Love. We have a transfigured and illumined sense of this manhood, how it is not a man or a body or a person, but is the illumined, transparent image of Love, eternal throughout all time and space; and the moment we see that, it cuts away a false sense of how man was conceived or generated and so the epileptic in us is healed. That gives us a better appreciation of our place in the family of man to which we all belong: we all serve the compound identity, the common interests of Love. So it is that we all have to be wedded one to another. This, Love points out, is because fundamentally each one of us is wedded to Principle, and therefore there can be no divorce or separateness possible. Because God and man is one, man and man also is one. Then Love as Life reveals that if we'll adhere to that wedding and celebrate it anew moment by moment, we shan't merely inherit but we will earn eternal Life, not as a gift given once only or as something obtained on the hire-purchase, but as the reward that comes to us in the measure that we live Love. That demand to live Love, to go along the way of Love, causes the blind Bartimaeus in us to throw away his old cloak and to say, That's wonderful, I can see that, I'm coming too. And so he comes along the way.

Then as Bartimaeus loses his blindness and comes along, there is revealed to us a beautiful sense of how everything in man's nature is fulfilled: his mental elements, his motives and promise, his corporate body, the authority on which he works, the method by which he lives, the justice and sense of manhood that he expresses in relationship, and his final sense of perfection, - all are shown to be forever fulfilled and fruitful, and are not attained to by working up from the outside. Finally Love as Love says to us, Now remember, there is only one thing that really matters, it is to love God and love man; it is one statement, - the All-in-all of Love. So we acknowledge that, and now, as a widow from all material val-

ues, affections, aims and purposes, we throw into the treasury a conviction of the allness of God and the nothingness of the material. This at once brings about a realization of the coming of the end of the material sense of the world, and through that turmoil the birth of our new Christ selfhood begins to take place.

As that new identity starts to be born, what is it going to do? Why, it's going to show up and dissolve away that false sense of being a two-timer, of having a double identity, of having a real self and a false self; and so Soul starts out with a divine anointing and says, Never forget, Love never loses sight of loveliness, its halo rests upon you. So, understanding this, we are not touched by the malice of treachery and betrayal. We go ahead and prepare for our pass-over from self to Soul. That Judas element may claim to betray us if it likes, for evil's argument unfolds itself until its final self-destruction, but we know we have no enemy within, only the kingdom of God, and that is entirely consistent. So with that we eat and drink the nature of our divine Principle. We partake of and assimilate godliness, because that is our true identity practised. So we go through the apparent bitterness of the valley of Gethsemane without being hurt by it, without being desolated by the failure of human friendship. Then when the moment comes to deliver the human into the hands of mortality, they can have it if they like, but one's own pure and naked spirituality flees away for it cannot be held or grasped by matter. Although the Son of man in us may have to go through fearful things, we rest assured that identity is always held in Love and remains undisturbed and untouched.

So our Christ selfhood goes forward in its birth and knows that it rests upon the supremacy of Spirit, nothing else. That supremacy of Spirit shows us that it doesn't need human help; it's entirely separate from human law and power and we rely serenely upon the jurisdiction of Mind. That being so, we're not dismayed by the ridiculous fable that man can choose the wrong thing, for we know that the stripes, - the divine order of Spirit, - will always keep our true being on the line. That lifts us above any sense of bitterness or resentment, or even the need for drugs to make the human journey easy, because our identity isn't in that story. Then, even when the carnal mind comes to crucify the divine, all that really happens is that the divine calculation crosses out the so-called power of evil and human will. Knowing that, we can resist the temptation to save ourselves and to preserve life on a material basis, and as we are faithful to Life in and of Spirit we can give up easily, now, the ghost of material life and being, for we attach no reality to it. This rends the veil of the temple because man is now proved to be one with God, and the holy of holies is accessible to all men. And so we immerse our sense of being in the womb of

Love, which is wholly apart from burial in the tomb of mortality.

But that isn't the end of the story, for the Christ manifests the risen glory of the Messiah; it shows how the power of Mind sweeps away the human, stony sense of this journey, takes away all barriers between that story over there and our experience here; it says, This applies to you and me, you're armed with divine power. And indeed we are no longer a mortal who was born into matter, died out of it, and is now resurrected: we are the young man, clothed in white, sitting on the right side. We can conceive our manhood as wholly spiritual and, further, we are not identified with a corporeal man resurrected or otherwise, but with that which is eternal, that which is generic, that which is Galilee; and wherever we touch a generic sense of things, there we meet a risen man. Where do we meet him? First in a consciousness which has faithfully cleansed itself of the devils of human nature. Or again, he appears in many other forms according to the progress and Christian achievements of the student. And finally the Christ comes with full power and says to us, Go ye into all the world, in My name shall ye cast out devils. Mind manifests to us the conscious ability to practise Truth-healing, and as we go forward with that, the Lord works with us and the Lord confirms our words with signs following.

Well now, this has been a beautiful and a holy week; I've never felt anything so easy to share with anybody, and I'm quite certain it is because we've all done our very best - and more than our best - to rise to the point where we can hear what Mark says to us. It hasn't been anybody talking to anybody else, but has been our own Christ selfhood welling up within, revealing the truths that were true about us before the world was.

"Divine Love hath opened the gate Beautiful to us" and has revealed a little more of our true being. As we go from here let us carry with us a conviction of the Christ character within and of the impossibility of any human nature to spoil it or rob it. The Son of God in us is God-endowed and God-preserved and God-protected. Let's resolve on two things: that we go forward with our new-found vision, and, parallel with that, that we willingly lay off anything that would militate against the divine; let's drop all that limits or defiles. For then we practise integrity, then we are really One, and then the Lord confirms our words with signs following.

Mrs. Eddy says, (Misc. 154), "It is the purpose of divine Love to resurrect the understanding, and the kingdom of God, the reign of harmony already within us. Through the word that is spoken unto you, are you made free. Abide in His word, and it

shall abide in you; and the healing Christ will again be made manifest in the flesh - understood and glorified." Well, let's abide, really abide, and it will abide with us. And thank you all so much for coming. God bless.