

HOW DIVINE LOVE MEETS THE HUMAN NEED

By Clifford and Daisy Stamp

A Verbatim Report of TALKS given in Bristol-England in 1950

INTRODUCTORY NOTE

This book is a verbatim report of a week's talks given by Clifford and Daisy Stamp, and has been published in response to many requests. These talks conclude a series on the synonymous terms for God as given by Mary Baker Eddy in her textbook, viz. Mind, Spirit, Soul, Principle, Life, Truth, Love; * these terms have been considered as they operate in the divine infinite calculus of the Word, the Christ, Christianity, and Science. This particular report considers the nature of God as Love.

It was felt that the harmony and continuity would be best preserved by printing the talks exactly in the order as given, but for the information of the reader the daily sessions were shared by Clifford and Daisy Stamp, the former taking Bible illustrations of God as Love and the latter giving illustrations from Mrs. Eddy's writings and the daily practice. With regard to the sections dealing with the Bible, it is emphasized that in the vast panorama of idea contained in the Scriptures each one looks to find his own individuality, and therefore whilst what another sees can be helpful, it in no way limits infinite individual interpretation. Indeed, if the ideas given in these talks serve to lead the reader to new vistas of thought that are clearer and more attractive to him, then they will have served their purpose well.

**See page 465 of "Science and Health with Key to the Scriptures," by Mary Baker Eddy.*

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Clifford & Daisey Stamp

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HOW DIVINE LOVE MEETS THE HUMAN NEED

TALK ONE

What a glorious occasion for us all to meet in this way! A few days ago, when I was thinking of our coming together to know God better, some words poured into my consciousness and came time and time again, and in such a way that I knew it was God's message for us: "He brought me to the banqueting house, and his banner over me was love. " When those words came, I had no idea who wrote them or where they were to be found, but I soon discovered that they are in the Song of Solomon. It is absolutely certain that it is the impelling Principle, divine Love, which has brought every one of us here today – has brought us to this banquet, this feast, of divine Love. Webster defines "banner" in one aspect as "standard." What is the standard of Love? It is Love loving to love. This has brought to me a sense very much the same as St. John expressed when he said, "Herein is love, not that we loved God, but that he loved us."

The Great Need for Divine Love

Not one of us really understands what these words mean, "God loves us." But to illustrate what I want to show you, I am going to read an experience of Mrs. Eddy's. This was written by Clifford P. Smith, and it is from his book, "Historical and Biographical Papers – Sketches from the Life of Mary Baker Eddy and the History of Christian Science (Second Series)":

"In many instances, Mrs. Eddy healed persons who did not come to her as patients. Their condition attracted her compassionate and loving thought. For instance, while she lived at Lynn and was passing along one of Lynn's streets, she saw a man sitting on the sidewalk who was so deformed or crippled that his knees touched his chin. Going to him and kneeling over so that her face was close to his, she said, 'God loves you,' and went on without waiting. Almost immediately the man rose and walked. A Christian Scientist, Mrs. Lucy Allen, saw this healing from her window. Then the man rushed to her house to inquire about the lady, the 'angel,' who had healed him." Now, that shows what we should be able to do when we really understand that God loves us. I feel more and more that we are not going to establish the Science of Christianity in the world unless we are able to heal as the master Metaphysician, Christ Jesus, did and as Mrs. Eddy did. That story, which is absolutely true, brings a wonderful joy, and today we know that we can learn how to do the things, which Jesus and Mrs. Eddy did.

In the hearts of every one of us today there is a great need and a great longing for an understanding of divine Love, because we are surrounded with suggestions of lack, of fear, of suffering, of war, of sin, of sickness, of death. Let us remember that there is only one remedy for all those ills, and Mrs. Eddy has summed it up in a few words: "Divine Love always has met and always will meet every human need" (S. & H. 494:10-11). Now, the question today is: how will divine Love meet our human need? The answer is: by giving us ideas. The loveliest experience, which anyone of us can have, is that of receiving ideas from divine Love. We don't need any other person, we don't need a mediator, because if we listen, the ideas we need will come to us from divine Love.

Now let us think for one moment about one aspect. All that we think affects our body, our home, our business, our universe; and therefore what is taking place in our human experience is really the outward sign of what is going on in our thinking. Because all cause and effect are mental, there isn't anything that can't be healed; there isn't anything that is incurable. So if we have ideas of compassion, ideas of tenderness, ideas of affection, ideas of patience, ideas of loveliness, coming to us individually, those ideas will affect our body, our home, our business, and our world. Therefore it is so important for us to see first of all that the remedy, the only remedy, is to have these ideas coming to us from divine Love. The great thing for us to learn this week is to see how Love meets our human need. If we turn thought again to that wonderful statement, "the standard of divine Love is Love loving to love;" and we touch that sense of divine Love, we shall all of us have a sense of fulfillment such as we have never known before, coming to us in every way.

Mrs. Eddy, in writing about the true sense of angels, said, "Oh, may you feel this touch" (Mis. 306:26). When I was thinking about that this morning, I just had this great, great longing: oh, may we feel the touch of divine Love – the touch that is not just sentiment, but the touch that is scientific, the touch that is compassionate. And if we touch divine Love here today, we shall have a measure of demonstration and progress that we have never known before. The need of today is for us all to have progressive spiritual vision, and I want to emphasize that. The need of us all today is to have ideas coming to us, which will give us the ability to translate everything that we see of Science to every state of thought. We have a wonderful privilege, wonderful beyond words; and in the hearts of every one of us there is a longing to be so lifted up that we can help multitudes to find the comfort and the health and the joy and the certainty that Science is bringing to us. Love is that which attracts, and if today and during this week we touch the great heart of Love, so that we have a sense of it such as we have never had before, I feel certain that

we shall attract every state of thought which is reaching out for a scientific sense of divine Love.

Here is a reference to Love, which I feel, is very wonderful to take first: "God has called you to be a fisher of men. It is not a stern but a loving look which brings forth mankind to receive your bestowal – not so much eloquence as tender persuasion that takes away their fear, for it is Love alone that feeds them" (My. 247:19-23). It is "Love alone that feeds them." Just think of that in connection with the thought of lack, which is in the world today. There's one remedy for that sense of lack – the understanding of divine Love. Love alone feeds. How different the whole world will be as this wonderful story of divine Love first becomes real in our consciousness, and then goes out and out, and out, reaching every receptive thought. "Think truly, and thy thoughts shall the world's famine feed." How dynamic those words are, and it is absolutely true that if we here today really grasp the facts of divine Love, the whole world will feel their influence. They're just irresistible, and they are the only remedy. The trouble in the world today isn't lack of material things, but the lack of spirituality – the lack of understanding of divine Love. It is "Love alone that feeds them."

The Demands on Us

Before we go on, I am going to ask you, as well as myself, to do one thing during this week, and I feel that if we do it, we shall help this new birth in a wonderful way. Will you, today and right through this week, love the spiritual more than anything else? Will you stop thinking of your bodies and your problems and your difficulties and your limitations, and will you just love the spiritual above everything else? Instead of thinking of your bodies and your problems and your troubles and your difficulties, will you, from the first moment that you think in the morning, begin to think about divine Love? We have such an opportunity this week, such a wonderful privilege, and Principle makes great demands on us.

I am going to ask you to do another thing: will you be a mother to your "child" ? Will you accept everything that Science teaches? If we do this, the results will be amazing. I suggest that after every session we say in our hearts, "What God told us today was lovely. I accept it, I love it, and I'm grateful for it." Don't have the sense, "That's a Wonderful story, but I'm not there yet," or "I haven't sufficient time to understand it," or "my intelligence won't take me that far," or "I can't express myself properly yet," or "I couldn't talk to anyone about divine Love" – you know the excuses that come. Now, take the limits off. There's one Being, and that Being is divine Love.

Let us also remember that at these sessions it isn't a question of a lot of mortals coming together, each with a separate mind. We are the sons and daughters of God, we are God's ideas, we are the reflection of divine Love, dwelling in the holy city, on Mount Horeb, where God is revealed. As we think in this way, we are doing what Mrs. Eddy shows us so plainly when she says: "To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe" (S. & H. 463:6-10).

You know, it's quite a wrong sense of Christian Science which people have when they say, "Oh, I must chemicalize before I get anywhere," or "Things are going to get worse before they get better." What a sense of being a martyr! And that isn't Christian Science. I love Christian Science, and I love the study of it, and I have a lovely time. Life to me in Science is wonderful – the certainty of it, the joy of it, the loveliness of it! So let us have a sense of what Science really means – a good time in the kingdom of heaven, with all the blessings of Love fulfilled right here. Let's take the limits off; you have as much of divine Love as I have, and I have as much as you have. Mrs. Eddy writes, "Love is impartial and universal in its adaptation and bestowals" (S. & H. 13:2-3). If we really want to get somewhere, let us take off the limits imposed only by the so-called carnal mind, and let us have a good time in the kingdom of heaven. If individually we have things fulfilled in our lives and in a way that we have never had before, then we shall know that God loves us.

Now here is another reference; the heading is "Love" and Mrs. Eddy says, "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" (Mis. 249:28-2). Now, just think of that for a moment. That wonderful woman, Mrs. Eddy, who was able to heal as she did, wrote of Love, "I am in awe before it." Well, during this week we are going to learn something of what Love is, what Love does, and how Love does it.

The "Seven" and the "Four"

Some of you may think that in talking about divine Love we are forgetting all the other synonyms for God which Mrs. Eddy gave us, but that isn't so at all. We've all got to see that God's nature is sevenfold – Mind, Spirit, Soul, Principle, Life, Truth, Love. And so we can't suddenly jump to the seventh day aspect and understand the wonderful facts of Love unless we understand something about Mind, about Spirit, about Soul, about Principle, about Life, and about Truth. It is so important to look at the whole picture. Let us remember that we cannot study everything to do with divine Love and think that we have the whole of Christian Science in that story, because that isn't so. The Love that we are going to study and understand

this week must be of the nature of Mind, Spirit, Soul, Principle, Life, and Truth. In other words, it must be intelligent; it must be based on the divine infinite calculus of spiritual ideas; it must come to us through spiritual sense, and not through a material sense of things; it must bring to us the harmony of being, it must be based on perfect Principle; and it must inspire and uplift our thought, so that we have health and dominion.

So we are privileged, very privileged, because we are learning in an intelligent way how to grasp the understanding of divine Love and to see clearly how Love meets our every human need.

This week we are going to look at the wonderful story of Love in the Word, in the Christ, in Christianity, and in Science. For the sake of some of you people who have never been to talks of this kind before, shall we just see what that really means? In our approach to God, those terms "the Word, the Christ, Christianity, and Science" indicate that state of thought which is seeking the things of God, finding the things of God, using the things of God, and being Godlike. In anything that we decide to undertake, whether it be music or mathematics or engineering or cooking or dressmaking or anything of that kind, we learn through a fourfold process, a fourfold activity, whereby we first of all seek the way, then we find the way, then we use what we find, and then we see that we have arrived, that we're there. So it's a process, which is going on all the time, and we know it in Science as the Word, the Christ, Christianity, and Science.

Present Fulfillment

In the study of Love, which we have been doing for many weeks, preparing for these talks, I have been inspired beyond words. I feel that I am beginning to touch something in Science that I have never touched before; and I am certain that when we reach the wonderful realization that divine Love is the only Being, that divine Love is omnipotent," omniscient, omnipresent, and omni-active, we shall be able to think of someone, as Mrs. Eddy did, "God loves you," and it will instantaneously heal an incurable disease. Some of us may feel that that's a long way off, but it isn't, because Love says that everything is fulfilled. The glorious story of divine Love is the fact of fulfillment, that everything is fulfilled now – health is here, happiness is here, all the ideas we need are here, everything is complete now.

On a misty or foggy morning you look out of your window and you probably can't see the gate, or the fields, or the houses, and yet you know that they're there, and when the mist lifts you see them all there. Well, the only thing that limits, that binds, that is always putting perfection off to another day, is that old thing called a carnal mind which tries to tell us a great many lies, but it's just a mist. As we lift our

hearts to the great realization that now are we the sons of God, now are we in the presence of divine Love, now have we infinite health, infinite life, infinite happiness, infinite dominion, infinite possibilities, infinite glory, infinite beauty, infinite motherhood – as we accept that story of divine Love – the mist will roll away and we shall find that we have a wonderful sense of life and of health, a wonderful sense of dominion, a wonderful sense of heaven. What is more, nothing in the world can buy it, nothing in the world can give it to us, but it comes to us individually as the great gift of divine Love.

And so don't start this week with the thought, "Well, if I grasp some of these things, I shall go home feeling a bit happier, or with a little more health, or with some of my problems solved". That Isn't Science. Love says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Love knows no imperfection. If you think of yourself as a sick mortal, or as a poor mortal, or as a limited mortal, or as a mortal at all, you are not thinking as Love thinks. If you want to receive the blessing of Love, your thought must be right up, thinking as Love thinks – perfect God, perfect man, perfect universe. And as these ideas come to us, we shan't have to say, "Do they work?" because we shall know how wonderfully Love meets every human need.

Take the Limits Off

As I have been studying this week, I have just glowed with the loveliness of this whole story of Love. Oh, the possibilities that lie at our very door, the infinite good that can come to everyone of us! But let us remember that in thinking of divine Love we can't get very far if we think that we are going to grasp it only for our own progress, for our own comfort, for our own abundance. We shall understand and demonstrate divine Love only as our heart goes out to all mankind and as our thought becomes universal.

Love has a great, great blessing for every one of us, but Love also makes a great demand on each one of us, because Love is divine Principle. So let us remember that if we think along the lines of perfection, we are at one with Love; but if we are full of fears and doubts, those suggestions, which the so-called carnal mind would whisper to us, then we're shutting Love out. I feel that every one of us here needs to have a greater sense of fulfillment. We all need a greater sense of health; and health is nothing to do with matter – health is spiritual and it is with us all the time and it's certain. We all need a greater sense of peace, of happiness, of certainty; we all need to have that assurance that whatever we need, Love will supply.

How wonderful it is to realize that all we need is an idea! If we are in pain, we need an idea; if we're sad, we need an idea; if we have what the so-called carnal mind

says is an incurable disease, we need an idea; and as those ideas which we need come to us, the healing takes place naturally and spontaneously. Now, we have a glorious opportunity this week, and I feel that if we begin by thinking from Love, instead of looking up to Love – remembering that we're at one with divine Love, that we reflect divine Love and that everyone reflects divine Love, that the loveliness of Love is everywhere – then if we're lifted up in that way we shall be at one with the infinite power of infinite Love, to whom everything is possible. So don't let us limit what is going to take place this week.

Someone may say, "But I wake up in the morning and I feel tired, or afraid, or I have a pain, or something's wrong; what do I do about that?" Well, it's only the so-called carnal mind talking to you; and if you want to wake up every morning feeling happy and inspired and free as well – as we should do, it is our right to do so – then remember to think in the right way. The way to meet that situation is to know that because of Love's allness there is no carnal mind which can operate through us for a moment as fear, as worry, as hate, as suffering, as disease, as lack, as limitation, as death, as mortality, or as anything of the kind. If you will take that old liar, that old serpent, and handle it in that way, you will be astonished at the way your fear will disappear, your pain will disappear, your difficulty will disappear. It is only something trying to attach itself to you; it's only the carnal mind talking. You can't have divine Love present and the carnal mind. So remember every day that there is no so-called carnal mind to operate through you or me as fear, as worry, as resentment, as hate, as sadness, as pain, as suffering, as limitation, as evil in any form; the only thing that is taking place is Love shining through me, through you, through everything.

As we do this, we shall find that everything in the Bible, everything in "Science and Health," everything that Mrs. Eddy has written, will all become illuminated. During the past week, in preparing for these talks, I have read passages from the Bible and "Science and Health" and "Prose Works" which I felt I had never read before, and yet I know that I have read them dozens and dozens of times. Through this scientific study everything becomes new, everything has certainty; everything reflects the loveliness of divine Love. Let us "rejoice, and be exceeding glad" – that divine Love has brought us together, that divine Love is revealing itself to us and will go on revealing itself in the most wonderful way. If we lift our thought and keep it right up with the sense of fulfillment, of perfection, of the ever-presence of divine Love, we shall have a sense of Christian Science that we have never touched before.

I do want to ask you to do one thing: have a good time with God. Don't let us have long faces, or buts or ifs, or sadness, or doubts, or difficulties; don't let us carry all

these along with us, but instead let thought dwell in the fulfillment and loveliness and perfection of divine Love. I said to a patient the other day, "If you don't see these things that I'm telling you, try it! – and then you'll know if they're true." And so that's what I say to you: "Try it!" and you'll see how very true it is.

This story of Love in the Word, the Christ, Christianity, and Science is the most wonderful story we have ever known; and yet in the Bible and in all that Mrs. Eddy has written there is a very definite way to approach this story. For instance, Mrs. Eddy writes, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (S. & H. 201:17-18), and there isn't any other way to do it. So often we don't get our demonstrations because we pour in truth, pour it in and pour it in, and we forget the flood tides of Love. And so we must have the sense of Love flooding our consciousness. It's no good just knowing the truth and in your heart having a great sense of disliking someone. Love should flood our thought so much that there is no room for resentment, or jealousy, or hate, or lack, or anything of that kind.

"His Name Shall Be Called Wonderful"

And so you and I are going to listen this week to the story of divine Love, and we are going to hear things that we have never heard before and we're going to see things that we've never seen before. Let us remember that we're going to be wonderful, more wonderful than ever before, at the end of this week. I used that word "wonderful" because nothing brings to me a lovelier sense of God loving me than the sense that I am wonderful. Yet I find in the practice that so many people won't accept that fact and they will hang on to the notion that they are a little mortal, or a miserable sinner, or a poor fish, or something like that! Now, that's not Science; in Science we are wonderful, because that is how Love sees us, how Love knows us. So let us remember that in the presence of divine Love everything is wonderful – I'm wonderful, you're wonderful, every idea is wonderful.

Isaiah said of the Christ-idea, "his name shall be called Wonderful," and we've got to be wonderful if we're going to help other people to love the spiritual facts of being as Science teaches. The Scripture says that as a man "thinketh in his heart, so is he." So how are we going to reach the heights of divine Love unless we begin to accept the fact that "now are we the sons of God," – that now are we in the presence of divine Love and that now are we wonderful.

INTERVAL

In the second part of today's meeting we're going to begin to see how the story of divine Love is symbolized in" the Gospels. During the week we're going to

consider those sections of Matthew, Mark, Luke, and John, which Mr. Doorly saw brought out the sense of Love. We shall be seeing Love in the Word illustrated in Matthew, Love in its Christ aspect illustrated in Mark, Love in Christianity illustrated in Luke, and Love in Science illustrated in John. But we are not going to try and do it in the great way and with the great detail of that great master, John Doorly. He saw the story much more deeply and in much finer detail than we are going to contemplate it this week, but we are going to take what he has shown us, and I'm just going to tell you of thoughts that have come to me as a result of what he has shown us.

For a long time now, each morning when I have woken up I have had these words come to me: "Divine Love hath opened the gate Beautiful to us" (My. 132:19-20). As this went on morning by morning, I thought about divine Love and I thought about the gate Beautiful, and then one day I knew why those words had been coming to me: because it's lovely to think that in these talks it's not a couple of people opening the gate for you, but divine Love opening the gate for all of us. That's a wonderful thought, and it removes all false sense of responsibility. Divine Love has opened the gate Beautiful for all of us.

LOVE IN THE WORD

Matthew 26:1-28:20

We'll go over this story in a very simple way, but by the grace of God it will become profound. You know that these chapters in Matthew are concerned with the trial of Jesus and the crucifixion and the resurrection – that wonderful story in which, as it were, divine Love took Jesus and said, "I'm going to show you that I am the Mother. You have been a mother to these people, you have been the shepherd, you have looked after them, you have been the Son of man, and now I'm taking you up to be the Son of God, for your sake and for their sake." And so Jesus said to his disciples, as John records, "It is expedient for you that I go away" (John 16:7). – He knew that they had to learn who was the true Mother, that in this tone of Love in the Word both they and he were being shown to whom to turn to seek the sense of true motherhood. Up to now they had been mothered by the Master, but now he was leaving them, so that they might learn to turn wholly to the divine Mother, Love. This would then naturally lead them to find their own sense of mothering – a realization which would come about, as we shall see, through the tone of Love in the Christ; then through that they would become aware of the activity of divine Love in its Christianity aspect, through seeing motherhood in the whole world in all individuals; and then through that their thought would begin to rest in the consciousness of the one Mother everywhere, which is so clearly seen in the tone of Love in its Science aspect. This is how motherhood develops for all of us.

So this story in Matthew tells of the impelling of divine Love, showing the great Master that She, divine Love, was the Mother both for himself and for those whom he loved.

"After Two Days is the Feast of the Passover"

"And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified" (Matt. 26:1, 2). You know that in any activity you first of all take the light of Mind, and then you use that light to separate yourself through the grace of Spirit from everything that is unlike that intelligent outlook and that intelligent application; and then you come to the feast of Soul, the feast of definiteness and certainty, the feast of the dry land of Soul. What we have to learn is that as soon as we touch Soul, we touch the "Passover," because that is the point where the Son of man has to make way for the Son of God. We first of all touch the beginning of the Son of man, then we fulfill the Son of man, and from that we are led on to the Son of God. Now let me try to explain in some human way, although that has its limitations, just what that means. Suppose that the light of Mind led you into the kitchen and you used intelligence in deciding to make a cake; through Spirit, or your pure devotion to the ideal of cake-making, you would have the discernment to do it in the right way and not the wrong way; and then at the point of Soul you would have a cake, and there it would be, definitely before you. What happens then? As soon as you touch that sense of Soul, you say, "Look at the cake that I've made." You identify yourself with it. And as soon as you identify yourself with it, you identify yourself with the principle at the back of cake-making; because you're so pleased with that cake, you want to make another cake, and you look to the methods and the systems of cake-making. And then you begin to come out into a sense of multiplication, and so you touch Life. For a while you're satisfied in that realm – with being identified with the principle of cake-making, with following out the principle and its system, and with producing in multiplying activity its ideas. But you won't be satisfied forever in that realm. That, in a limited symbol, a very limited symbol, is an illustration of your Son of man. But you've started the "Passover," and so "the Son of man is betrayed to be crucified;" you won't be satisfied, you can't be satisfied, if you are faithful to your Son of man, until you have reached something of the fullness of the nature of that which is the Son of God. The divine essential nature of man is the full reflection of Life, Truth, and Love. That is the Christ of God, that is the Son of God.

The other day I was trying to define to myself the sense that I had of the Son of man, and thought, "Well, it's the best in us, the very best in us. It's when our heart is in heaven and we are defining the things of heaven here on earth. "Moreover, our Son of man must be impelled by Love. To go back to cake-making: it isn't just

following out the light of cake-making that makes it wonderful; it's wonderful because it's a symbol of Love. The mother makes cakes because she loves her family, she loves to cook for them, and in that way she loves and touches the divine Principle of the unity and oneness of man, the brotherhood of man, which is seen in the family. So that's the basic Principle with which she becomes identified when she makes cakes, and that's why it is a joyful experience to make them.

If you think of cake-making – or making bricks or designing houses, for that matter – on an entirely material level; of course it can be a bore. But if you catch the tone of your Son of man, then the fact of your love, your higher inclination, will forever uplift. Now, doesn't the mother have that love? She just loves to do these things; she loves to see all the cakes eaten up, and so forth. And so long as we work with that love, it's no toil. But if a mother loses that ideal and if she cooks merely to make money, for instance, then it isn't the Son of man. The Son of man is when you're identified with the impulse of Principle here where you are, and that brings out a fruitage, a multiplication, an uplift, a rise and an ever rise. It brings you the sense of Life. But even the mother can't stop there. For instance, if she is a good mother and she cooks because of love for her family, she'll soon want to do something out of love for a bigger family. If she's a student of Science, she'll want to heal, she'll want to produce a better symbol than just cakes; her Son of man will go on to the glory of the "Passover. "

The Master was a good carpenter and a good man before he became the glorified (Mis. 166:28-32), and anyone who is really faithful to the work in hand, whether that work be tending a home or tending a business or whatever it is, will be led on to greater realms of activity. This faithfulness is defined by the amount we see of the spiritual idea at the back of the activity, the earnestness with which we pray "Open thou mine eyes." Just human faithfulness to a mundane routine may not get us anywhere, but the constant seeking for Principle's idea in all things will open our eyes to the idea at the back of the symbol, and that realization will certainly take us ever on and ever up.

Even the best in you will constantly betray you, as it were – it won't let you be satisfied, it won't let you stay there; it'll take you on until one day – and this is the impulse of Love, and Love never stops until that day – you sit down at the right hand of Principle – sit down, not stand waiting, but sit down with a sense of Life, of Truth, and of Love. At that point you sit down knowing that every thought you have has no limits, no hedge, no horizon, nothing to stop its wonderful unfoldment, because it's of the nature of Life; that it's imbued with Truth – with that clarity, that sword, which will see through anything and give you the strength of manhood in your business or wherever you are; and you sit down with the sense that

everything is fulfilled and that you're satisfied with yourself because divine Love is satisfied with you.

So this is the story that we are living through, and the great story of the great Master shows it to us. Jesus begins, "Ye know that after two days is the feast of the Passover" – in anything you do, if you use the first two days you come to the feast, the joy of Soul, the definiteness of it, the wonder of it, and you begin to identify yourself with it. And then the "Passover" begins – you begin to pass over from a personal endeavour to the wonderful experience of responding to Principle in its multiplication as Life. From then on the Son of man may take years of experience, but the Son of man is on his way out, on his way up to the Son of God. And that's what Jesus was accomplishing. It was because of his fidelity to the Son of man that he went on to the Son of God. Mrs. Eddy says, "if your fidelity is half equal to the truth of your plea, you will heal the sick" (S. & H. 418:9-11). Jesus' fidelity was a whole fidelity, and he went on from healing the sick to the healing of the whole of mortal mind's claim to any material symbol whatever – thus he disappeared to sense.

And so this wonderful story starts in that marvelous way. And as I read through this story, I saw that Jesus wasn't sad or sorrowful, although he had a great human yearning at leaving the people he loved. Mrs. Eddy writes, "He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said, 'Drink ye all of it'" (S. & H. 33:15-17). Why was he doing that? Because he saw that they all had to learn who the Mother was, and for his own sake he saw (as we should wisely see) that you can never stay with the Son of man, however high a symbol that is. Divine Love is calling us up, up, up, until the symbols have gone and we are the expression of God -the expression of Life, Truth, and Love, the presence of Life, Truth, and Love. That's the call of divine Science, and that's the way every man's going; it isn't a theory, it isn't an opinion, it's the fact. And you feel the constant unrest of the Son of man in you, the constant yearning, in your business and in your home. What is more, if you see anyone who is satisfied in the sense of sitting down and not wanting to go on any more, he begins to crumble up, until an experience comes to waken him.

Take a business: it must go on. You can't stagnate in a business. Because last year was good, you can't sit back and say, "It was a good year last year, so we needn't think out anything new this year, we needn't make any fresh endeavors; there's no need to keep on our toes and think in terms of service any longer." No, you must go on. Last year's experience gives you a greater duty this year, because that is the impelling of divine Love. Think how it was impelling the Master. Don't you think that the great Master, who had known and taught those wonderful

men, stout-hearted fellows, chosen from a walk of life which made them good fellows to be with, don't you think that he might have wanted to procrastinate? But he had to realize that procrastination couldn't be allowed.

Sometimes you and I, when we have been working in a business, and doing our best, find that we are led to a new development, perhaps a bigger job, and then how often we hesitate and want to hold back, keeping to just those good things we have already. Don't you think that sometimes we have the opportunity to procrastinate? And sometimes we take it? And sometimes a little time is wasted? But not so with this man: he knew, and he knew that he knew; he always felt that behind everything was the impulse of Love, and so he went the way which Love impelled him to go.

"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people" (Matt. 26:3-5). The "feast day" symbolizes Soul. Watch how through that understanding of Soul, sense is uncovered. So long as you feast on Soul, nothing can touch you, you're safe. When you come to famined sense, when the "little foxes" start their whispering, then there may be danger, but not on the "feast day." Even the chief priests and scribes knew that. If you and I will only feast on Soul and have a famine of sense, as through life our experience develops for us, then sense will never touch us.

Now we get the drama building up, but it wasn't a drama to Jesus. To him it was just a Punch-and-Judy show that was going on, the charivari of a sensual world – cruel to us, but behind it Jesus, felt the touch of the Mother Love, to which he responded. You know that in John's interpretation of the Passover, Jesus said, "your joy no man taketh from you." Jesus had a great sense of joy. It was a sad supper for the disciples – Mrs. Eddy says that they were "sorrowful and silent, anticipating the hour of their Master's betrayal" (S. & H. 33:3-4) – but not for Jesus. He gave them the true bread and the true wine, and he knew exactly what was happening. It was a great effort, because he had to leave them, but it was of them that he was thinking. He was always thinking of others and of divine Love's care for them and for him. His way of thinking could not be contaminated with sorrow as we know it.

A Woman Anoints Jesus' Head

I had never realized before what importance Jesus attached to this incident of a woman anointing his head with ointment, described in Matthew 26:6-13. Mrs. Eddy writes, "In no other one thing seemed Jesus of Nazareth more divine than in

his faith in the immortality of his words. He said, 'Heaven and earth shall pass away, but my words shall not pass away;' and they have not" (Mis. 99:19-22). And here of this experience with Mary of Bethany Jesus says, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" – for a memorial of true womanhood, that which recognizes the greatness of greatness, that which recognizes the ideal as fulfilled. It was the developing sense of womanhood in Jesus himself, which brought about this experience and attracted this woman of Bethany. The woman in Jesus was his accepting of Love's decree – accepting it not with sadness, not with the thought "Oh, what a job I've got ahead of me," but accepting it by placing his thought at the position of the fulfilled thing. He saw the plan of Love, he accepted that plan in all its glory, and so he anointed himself with the glory of it. Our womanhood will do that for us if we develop the profound sense of true womanhood.

It was Jesus' anointing of himself in thought which attracted this experience. It was always what was in Jesus' own consciousness, which attracted some particular experience and the unfoldment of it, even as it is with us. For instance, take the case of Mary Magdalene. Jesus had entered the house of Simon the Pharisee, and he hadn't even been shown any special signs of courtesy (S. & H. 364:12:15). You and I might have responded to that with a little irritation, but compassion evidently welled up in Jesus. He felt compassion because there was the lack of compassion there and he immediately let Love fill the situation with compassion. It was the compassion he was having for himself and for the whole situation, which attracted the character who needed compassion, the Mary Magdalene.

In this case it was the costly ointment that Jesus was mentally pouring on his own head, which attracted this woman of Bethany to anoint him. He knew that he had been faithful to the Son of man, and he knew scientifically that that leads on to the Son of God. The conditions in between were trivial in comparison with that anointing which he was bestowing on himself. And so Jesus and this woman were engaged in a wonderful activity; they were meeting on "the stairs which lead up to spiritual love" (Ret. 76:14-15), because they were, both aware of the fulfillment of Love.

Now, each one of us must forever be anointing ourselves with a fresh sense and a growing sense of how important we are to Love, and how scientific is progress, and how it can't be stopped, but it can be rejoiced in; and how, if we go on and on in faith in divine Principle, Love – divine Principle, Love will take care of the situation. Divine Principle, Love will have us up to its right hand, where we think everything, and know everything, from the standpoint of Life, of Truth, and of

Love. That was the significance of the costly ointment. How costly? It should cost you and me every moment of our thinking, and in time we shall come to that; we shall come to the point where we are always anointing ourselves, so that divine Love is rejoicing in Herself through us. What a consciousness! When you meet it sometimes in some small measure – when you know that – divine Love is rejoicing in itself and anointing itself through an individual consciousness – what a comfort it brings, what assurance! And that is where we have to come. We don't want a picture of a long ladder with little Willie at the bottom and heaven at the top, because that means tough going; you go up two and slip back one. We want a picture of perfect God and perfect man" as the basis of thought and demonstration" (S. & H. 259:13-14), as Mrs. Eddy says; and remember that Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." That is the constant call of Science. Perfection was what Jesus was acknowledging for you and me if we think rightly. Instead we shall have the experience of a wonderful anointing.

The Scofield Bible has a note: "Mary shows us the worship of a grateful heart. Others before her had come to his [Jesus'] feet to have their need met; she came to give him his due." Isn't that a lovely sense of it? And how necessary it is. Say you had a great ideal and suppose that your ideal was the construction of a vast dam across a valley, so that all the countryside could be blessed with water, and that there was some opposition to this scheme. You'd have to go through the ordeal of appearing before committees, and so forth. But if you were anointing your head with the vision of the fulfilled thing, nothing could deter you, whereas if you came down to the level of the committees and all the forces that were trying to crucify the plan, then you'd go under. If you held to the vision, you'd win through.

It's only a fancy, but can you imagine Columbus on the night before he sailed? He had a hard time to get even enough support to set out with. I suppose that there were some people crying at his going, and that others were thinking, "Well, he'll never get anywhere;" some were crying to lose him and others were thinking, "Well, he's lost already." But I expect he smiled, because he had a vision. He knew, by the instinct of true manhood reflected in some measure, that there was another continent beyond the sea. The instinct of manhood in everything is to know that there's something better – that's why the race goes on, that's why men give their lives to fly, for instance. The people who win through are those who anoint their heads with the oil of gladness above their "fellows" – above the little doubts that come creeping along and would try and "fellow," or accompany, them. For example, just think of what you read in the papers. England's "finished," according to some of the papers. What nonsense! Throughout all history somebody has said that something good is "finished," somebody has shrugged his

shoulders, some Pilate has washed his hands of some Christ-idea. But the idea has gone on, because of the impulse of progress. And so don't let the "little foxes" talk. Keep to the ideal – Love's ideal. It's not just your or my ideal; it's Love's ideal. It's absolutely certain, because Love says, "Come up here. Sit down with me," and until that point there is no rest, except the rest of conscious worth and conscious progress.

So this woman came to Jesus "having an alabaster box of very precious ointment" (Matt.26:7), and she poured it on Jesus' head. Here was Jesus being anointed through his womanhood "a king and a priest unto God," and the spiritual man, the Son of God was developing in him. This was where Jesus' thought dwelt the whole time – with that anointing – and yet old theology tries to sadden us with the story of the crucifixion! Jesus' sorrow was for others, not for himself. Sometimes you get that feeling; for instance, you may have to go on at some point in your life and you may have to leave many good folk behind – shipmates, for example. Well, it's not easy, but you go on. It's not flippant joy that you have, but the kind of joy that comes through conviction, certainty, and knowing that it's Principle impelling it – a wonderful experience and it comes to every man in some measure. What we've got to grasp is that when we've done the best we know and we've given the best of ourselves, at that point the "Passover" will begin. The better you are at this moment, the higher the calls which are coming to you, but it's only because of faster progress, faster realization of that which is already fulfilled – your and my sonship with God. And so it was Jesus' fidelity that in three brief years spanned the gap to reach what the centuries are gradually unfolding to men – perfection.

"But when his disciples saw it, they had indignation, saying, To what purpose is this waste?" (Matt. 26:8). Sometimes when your friend or practitioner tells you to sit down and be grateful – to sit down and do some anointing – you say, "Well, I'm busy. 'To what purpose is this waste?' There's a lot to do. I can't sit down and be grateful, I must get on with the study. "But the beginning of study IS appreciation; the beginning of study is when you come to the books and you say, not necessarily audibly, "I am bringing something to this." You feel that you're bringing something – not that YOU've got to do some study, not that it's a duty, but that it's a great privilege, that it's your true manhood being brought out. How often when we're studying we feel that we're ourselves, we feel that we're on the job! We feel, "This is me," "I know it's me," because we're doing some anointing. We're not letting the devil take us and tell us that we're poor fish. We're realizing that if wisdom is to be here, it has to be here through conscious knowing; that if purity is to be here, it has to be here through purity of purpose; and so on. As we realize that, we have real joy. If the study is heavy going, and sometimes it is to some of us, it's because we're coming along just to get. Judas Iscariot, the next character

who appears on this scene, was a getter. Remember, he was a disciple, he was one of the twelve, and so he must have been good, but he made the mistake of coming in to see what he could get, and therefore it all went dry on him and the progress of his Master only irritated him. When you see John Smith doing better than you, and you're not doing anything yourself, his progress irritates you. But if you're doing something yourself and above all you're being grateful, then John Smith's progress is something else you're grateful for, and something, which accelerates your own progress.

The cure for Judas is Mary of Bethany – the grateful heart. Sometimes we say, "What's the good of just being grateful for myself, just being grateful for Science, when there's so much to do?" Well, it's the most important step. Jesus brought home that lesson; he said, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 26:13). What this woman brought was appreciation of greatness in the Master. That appreciation of greatness in the other fellow's character is the keynote to the touch of heaven. But the disciples said, "For this ointment might have been sold for much, and given to the poor" (Matt. 26:9). So often we think that there's a poor world – it may be just that our house wants cleaning, or our business wants attention. But Jesus said, "Ye have the poor always with you" (Matt. 26:11) – you'll always have those suggestions coming in to say, "Why sit down and be grateful and approach this Science with a grateful heart? Why give time to be grateful when there's so much to do in this poor little world?" Jesus said, "Why trouble ye the woman?" Don't trouble the woman in yourself or in the other fellow, but accept it. We've all got the woman in us. The greatest man on earth reflects womanhood; you find that he accepts, that he's responsive to the call of Principle – not aggressive with self, but responsive to the principle of whatever he's concerned with. That's greatness!

So Jesus said, "Why trouble ye the woman? for she hath wrought a good work upon me" (Matt. 26:10) – or the Christ-idea. If you develop the woman in you, you'll accomplish a great deal for your Christ ideal – it'll develop to you much more clearly, much more easily. It'll warm to you when you "let," it'll come to you when you "let" – it runs away when you try to "get," but when you "let" it comes to you.

Now, you will realize that I'm just giving you my ideas of this, and that there are much greater, bigger developments of this great symphony; these are just ideas I had as I pondered it, and because they were given to me by Love, I must share them. It isn't me saying it. Love gives me – Love gives us – the story. "Divine Love hath opened the gate Beautiful to us." What a beautiful gate! What a possibility! What a wonder on earth is heaven, if we'll accept. So just let.

Jesus, this man, who was no weakling, loved the woman in himself and in everyone and he said, "Why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poor always with you" – you always have your poor family, or your poor husband or your poor wife, or somebody who needs something doing, or your poor business, or your poor day – it's always crying out! Like the mother bird with all the beaks open. But first things must come first then Jesus said, "For in that she hath poured this ointment on my body, she did it for my burial" (Matt.26:12). Jesus and the woman had buried the proposition of a tired mortal having to go through a bitter experience; they buried it there and then, because they bridged the gap of sense and looked over to the fulfillment. This woman of Bethany saw in the Master something wonderful; the disciples said that this ointment "might have been sold for much," but she brought it and gave it all, because she discerned in the Master something wonderful: she really discerned what he was discerning and what he was discerning was what Love was knowing through his consciousness -fulfillment. Let Love know Herself through you, think about yourself as God thinks about you and you will soon be recognizing and anointing the Christ-idea in yourself and in others. This is true womanhood and this state of thought received the Master's highest commendation.

Sometimes today we think, "How can we put this Science over?" And we go around thinking out ways and means, and we may get ourselves agitated, but if we sat down and anoint the idea of Science with some ointment – if we sat down and thought, "It's here now in the heart of every man, and every man is a Scientist" – then it would be uncovered, or discovered, according to the measure of progress. But it's here now. If you and I could sit down and picture that, if we could picture the world peopled with Scientists, as it is, and realize that the impulsion and unfoldment of this fact is bound to come, we shouldn't be so bothered. We'd get the picture of fulfillment, just as Columbus had a vision of a far-distant land. "The Master saw that because he had been faithful, he was going on to something which was the Son of God. In everything we do, you and I instinctively know that there's progress, that there's something forever going on and on – that there isn't a fence, there isn't a limit, there isn't a finite end. No man believes in the end of anything; he knows that there is always progress. And so don't you see the importance of this incident and why Jesus established it and what he would have it recorded? If a man could sit down quietly and realize this Science is everywhere, do you think he'd be worried as to how he'd put it over? He'd jump up and be worried in case he was left behind! That's the only thing we need to be worried about.

If we, with the blessed privilege of an advanced teaching, are not active and devoting ourselves to it then those great people in all walks of life who are devoting themselves to scientific Christianity, whether they know it or not, and who are searching and searching, will find this pearl and we shall be like little puppies hanging on at the end of the trail trying to keep up with the speed of progress. That's why I love living with those who are truly spiritually-minded; they always have the finished ideal before them and so everything's possible and after you've been with them a little while you too know that everything's possible, it's a wonderful sense, and the Master saw it here in this woman. He had it in himself in a much greater, more wonderful way, but we all in some measure reflect it.

Judas Bargains to Betray Jesus

The story goes on: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him" (Matt.26:14-16).

In the Bible it is usually gold that is the wonderful stuff, and the pence are very wonderful symbols, too, because they were earned. Silver was more a symbol of that state of thought, which says, "What can I get for doing nothing?" You know the old saying, "Cross the gypsy's hand with silver, and she'll tell you something." Of course, silver, like other metals, if used by a master hand and if used to symbolize the patience and the beauty of idea, can be a fine thing too.

Judas betrayed the Christ because he felt that it hadn't given him anything. Sometimes, you know, we get tired of study and of adherence to Truth, and we begin to betray our Christ because we sit down and want to see what it has done for us, when we may have done very little for it. We haven't the courage to see that the gold of our human characters is forever being purified. If we always looked at this gold or if we measured our progress by the hard work done, by the pence, we'd never get the betrayal sense. And so here was Judas, the opposite of that woman who had spent much on that precious ointment – hard-earned gratitude, not easy gratitude. When you sit down to be grateful, you sometimes begin by feeling ungrateful and empty. Then you give way a bit, and you go over things you can be grateful for, little things in the home, those near to you, your country. And then you go on and you think about this Science, and you may think about John Doorly and what he's given us, what he's uncovered in Science for us; of course, it was always there, but it needed the worker to uncover it, just as there's always the diamond but it needs the master hand and the fidelity to show us its brilliance. And so gratitude begins to grow in you. At first, you know, especially if you tell a man to be grateful, he says, "Sissy stuff!" But it isn't; it's the

manliest job on this earth. One of the hardest things, I think, is to go up to a fellow and say, "Oh, I'm grateful for you." I've seen it done, and I've seen it heal, so it must be wonderful.

Whenever the human resists, you know that the divine is at hand if you'll take it. Rejoice when you feel yourself kicking, because the divine Mother is coming closer, always. When you feel like kicking at the demands of good, you can be assured that divine Love has started winning you over to a better position than you've ever known before. Mortal mind's resistance is a sign of Love's already accomplishment, and when the winds and waves of self have ceased to beat on the shore of our impatient timing we look up to see that this is so. How much better to be like Mary of Bethany and anoint the good we see, than to be like Judas and ask, "What has it done for me? What am I getting for it? What can I realize on it?" The one leads to the Master's immortal blessing, whereas the other has the awful but temporary shame of the potter's field.

And so here was Judas, who was a great character (we must remember that Jesus had chosen him), but he'd made one mistake, through those years he'd looked at the Christ to see what it brought him, and that had accumulated (as it will with us if we look at it that way) until he got fed up with himself. Don't you find that? If you go into anything just to see what it will give you, how often you get fed up with yourself. For instance, take business. You don't get joy out of business merely through what it brings you. It's pleasant and it's proper to see the accounts balanced with a good profit, but what brings you the real joy of business is the sense of service, the challenge to your intellect, the challenge to you to do something, to overcome difficulties, to surmount them, to be a man and outride them. It's service to prove Principle, which gives you a sense of vim and joy. When you stand on the edge of the water, you first of all think, "Oh no, it's cold," but then you jump in, and it isn't the cold water that gives you the thrill, it's your victory over something that said, "Stay back " – that's manhood! Judas Iscariot just hadn't been using his manhood; but later, of course, he had to use it. How long it takes a Judas to come to his true selfhood no man can tell, but the fact of Science remains, the fact that no man has ever fallen from his true identity, and so we know that all men come to their true selfhood sometime.

"Go into the City to Such a Man"

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples" (Matt. 26:17,18). Sometimes we feel in our experience that there's a "Passover;" we

realize that we've got to go on to something bigger – in business, or to some greater expression of Science, or something of the kind. Jesus said, "Go into the city to such a man," – into the city of your consciousness, the ability you have to think, and to think in an ordered way; "to such a man" – to the man that you are, the man of God's creating. What a way to prepare for the Passover! Instead of thinking of yourself as a poor fish being pushed around! Sometimes when we're on the brink of a new experience and we're wriggling and looking back and wanting to dodge the impulse, how much quicker, how much better, and how much more scientific it would be if we went "into the city" of correct thinking about that subject, correct thinking based on Principle – and worked out from the system of Principle in the calculus of Spirit. You do that in your business every day, you do it in your home every day; wherever there's order, it's a reflection in some small measure of the calculus of Spirit, it's the divine purity of idealism transfiguring home or business or whatever it is.

Don't you see the loveliness of this passage? As I read these things, sometimes I nearly jump out of my chair! And I believe that in these things is the pith and the essence of the lesson of Science. Here I think that when we're on the brink of the "Passover": in some experience, it would be a wonderful thing if we'd approach it by going "into the city to such a man" – what confidence it would bring, because "such a man" is the man of God's creating. Isn't it a wonderful story? Doesn't it develop wonderfully? And the world's just put a tag on this story, and called it the betrayal, and the trial, and the crucifixion, and all that. To the onlookers, yes. To the Master, no. And the time has to come with you and me when it's the Master's way that we go. That's the demand today.

The world doesn't want the casual, full-of-suffering Christian! The world wants the man who can show it what it is and why it is and how it is to go, the man who can think, who can think out from Principle and back to Principle to rest. That's what the world wants. It wants us to go into the city to "such a man," because this world is experiencing the Passover. What a wonderful picture the world presents today if you look at it from Science, and see the impulse of One, of the brotherhood of man! We've never been so close to it in all our lives. Never before has the world been split into just two camps. There have been Ententes Cordials and alliances based on fear and many little groups. But now there are just two of them. The next figure to "two" is "one" – the "one" of divine Principle, if you look at it that way. So if you want to work for the world, realize that it's because it is one that the upheaval is on. Sometimes you see a little boy, and he knows that what mother says is right, and he wriggles and kicks and bangs the wall, and mother just smiles! Mrs. Eddy says, "The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake 'the smile of the Great Spirit'" (S. &

H. 477:26-29). Don't you think that Principle would smile at some of our opinions about its impulsion today? In the world today it's as if there are two little boys wriggling and kicking, because they've got to put their arms around each other. And if we, who are privileged to know about it, work about it and from the One, the One of Principle, then we can stop the suffering, we can stop the travail; and that's part of our responsibility, because we see it.

We're not wonderful people, we're just privileged. Somebody has shown us the One, one infinite Principle – and we know it's one, because if we look at this system it has one Christ, one song, one story, one theme, one demonstration, one home, one everlasting uplift. We know it's one, and we know it's a fact! And that leaves us with a great duty. But if we look around it, instead of straight at it, we don't approach this Passover in the way the Master asked us to – "Go into the city to such a man." Our ability to think is "such a man." How wonderful we are, if we think. Anyone who thinks from Principle and holds to it and works by it, in any walk of life, is "such a man." When you see a man in business or in architecture or something of the kind and you say, "What a man!" it's because you recognize his fidelity to the principle involved. A pianist who holds the crowds in wonder, so that they feel the touch of the expression of Principle, which he has become in that realm of music, is "such a man." He has worked, he has adhered, and he's had fidelity, as the Master had in a much greater way.

TALK TWO

Are you getting the feeling? The feeling that you want to take the other fellow's hand and touch his heart? That's the impulse of divine Love. If you or I stood with our friend by Niagara, I expect we should forget, in the majesty of that scene, everything but the instinct to put out our hand and hold the other fellow's. That's divine Love! We all experience this. Say you went to hear a great pianist, a man who had devoted his life to the principle of music until such time that everything in him which obstructed the pure manifestation was moved away and the principle was expressed through him, what would be your feeling if all your friends weren't with you there? You'd want them there. Your hand would go out to them. That's the feeling that divine Love gives you. So it's alright if you want to hold the other fellow's hand!

The Woman of Bethany

When I went home last night, I thought of that beautiful story of the woman of Bethany which we talked about yesterday, and I thought that the reason why the Master said, "Wheresoever this gospel shall be preached in the whole world, there shall also be this, what this woman hath done, be told for a memorial of her," was

that we mustn't miss the real essence of the story; we must see that it was the Master's mood being expressed.

So often we want to be in the practice, but if we are in the practice, we are in the practice of Principle. If, for instance, you or I had been entertained by Simon the Pharisee, and we hadn't received the courtesy we might have expected, I wonder if we would have responded as Jesus did and filled the vacuum of sense with the dynamic things of Principle – in that case, compassion? It was that compassion which attracted the woman, Mary Magdalene, who needed compassion. And in this case of the woman of Bethany, she was responding to the sense of the joy of the Son of God which was unfolding to Jesus. He was anointing his own head mentally with the costly ointment, and that was what attracted the woman who had the same sense.

Say you and I went to our hotel and there was a sense of haste and rush and not a proper sense of service, and we got irritated as a result: that wouldn't be the Master's way. The Master's way would be instantly to see the need and fill the vacuum of sense from the great well of Principle. He would have been more full of service to himself, to his Principle, and to everybody around him; and that would have attracted those who needed that sense of service. And so the practice lies in us, in our approach, our mood responding to the great infinitude of being. So often when we long for the practice – you've often found it, those of you who are in the practice – and our thought is in a certain tone, the telephone rings and it's just that tone being called for. That's the practice! Us practicing Principle! We've got plenty of opportunities, because the vacuums of sense are all around, but remember that the ability to fill them from Principle was always there before the vacuum. It was the presence of the things of Principle which created the need and the cry.

In this story of the woman of Bethany, the Master was doing the same as Mrs. Eddy, who wrote; "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (S. & H. 426:5-8). Jesus was looking out beyond the drama into the sense of sonship with Principle. If you and I today look out beyond the apparent need of "putting this Science over," as we say, and just know that it's in every heart, in every mind, everywhere, that it is inherent in man to respond to Principle (you'll always find that everywhere, and in every race), and if we dwell with that and anoint our heads with that costly ointment, then the way will open up and will have no difficulties whatever. With Mrs. Eddy, everything was possible, and because it was possible it must be done, and she expected her students to see that it was done. And so we should see that the universal acceptance of Science is possible, that it's here, and therefore that it must be

accomplished. It is just our approach that makes all the difference – it's just our approach!

"He Sat Down with the Twelve"

We came yesterday to verse 18 of Matthew 26, where Jesus tells his disciples, "Go into the city to such a man." Jesus was very particular in choosing the place for this great supper, this great discourse on the facts of being – the true bread and wine, which are given so clearly in John's Gospel. "Such a man" must have symbolized a state of mind whose upper chambers of thought, the highest and the best in manhood, had been prepared for what Jesus, through divine Love, had to give. We should all sit down and dwell with our highest chambers of thought, the upper chambers, to which we always have right and title. And so the disciples were told to say, "The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples."

Now the story goes on: "And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, he sat down with the twelve" (Matt. 26:19, 20). Those men – can't you see why it was hard for Jesus to leave them? They did just what he told them to do, immediately. They were wonderful students, obeying but not fully understanding. They hadn't yet had their own motherhood called upon, and that's why the Master had to remove himself – not because of their obedience. How he must have loved them! They went right away and did as he had appointed them. You see how that must have made it harder for the human Jesus. Like children, they were so lovable, but as yet they did not understand the demands of Love.

How wise it is at "even" – at the beginning of a new day, a new experience – to sit down with the "twelve" – to look back over the fullness of an experience and see what that experience has done for us by way of demonstration. Sometimes when a new experience is before us, we don't do that; we slam the door and rush on, and so we aren't so well equipped to enter the new experience. The "twelve" always symbolizes a sense of the fullness and completeness of the demonstration of spiritual facts. You know, too, that if you sleep around the clock, twelve hours, you feel you have had a pretty good night's sleep; and it takes twelve months for our earth to encircle the sun. And so as I read this passage, I saw in it that we should examine the past. Jesus, when he sat down with the twelve, examined the past to see where the traitor was. If it's the evening of thought and we are going to enter a new experience – and sometimes we know that we are – it's wise to sit down and see what it is that has failed us in the past, the weak link in the chain. It's wise to examine it and not be afraid to examine it, and also to have gratitude for all the good. Mrs. Eddy says, "It is good to talk – with our past hours, and learn

what report they bear, and how they might have reported more spiritual growth" (Mis. 330:18-21). And so this verse shows us the Master at the beginning of a new era in his manhood; the man of God's creating was dawning on him, the Son of God.

That Which Betrays

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began everyone of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me" (Matt. 26:21-23). Notice that it was "as they did eat" that Jesus saw that one of them would betray him. It's how you "eat" which often betrays you. In Revelation we read, "Go and take the little book... Take it, and eat it up." If you are casual, as Judas was – if you dip your hand in, just as you'd dip your hand on chance into a barrel of sawdust or "lucky dip" to see what would come out – then it's pretty certain that attitude will betray you. Science needs consistent devotion, not the "dipping in" of the hand.

There was a time when things in England were done with precision and care and devotion, instead of with the attitude that you often find today, "I'll have a bash at it," with the result that motor cars, for instance, come off the line and you find lots of things not finished off properly. It's as if some little fellow said, "Here, Bill, I'll have a bash at it !" You can't get results that way. Fundamentally the standard and the character of this country is built on something different – on devotion to Principle. That's why in all corners of the earth – and I've been in most of them – there was a time when British machinery and British goods had a reputation for high quality. Today we are going through a transitionary period, and we who are Scientists must know that the instinct of man is exact towards its Principle. Principle has nothing to do with this chancy stuff, with this "dipping in" of the hand, with the student who merely says, "Give me a thought" – that doesn't do in the vast realm of Science. What counts is devotion to Principle and its great realm of idea.

The Master wasn't using any magical powers of detection here. He was just analyzing for the disciples, from the viewpoint of Science, that which would betray them – the dipping in of the hand. He did say, "He that dippeth his hand with me in the dish, the same shall betray me," but he was the Master. A master pianist could come up on this platform, and without any forethought, because he was a master, he could play a few bars and dip into the magnitude of the work he had done before, and it would be wonderful. But if you or I as students of music came up and tried to do it that way, it would be a failure, because we would not have put in the work beforehand. That is the difference between the master and the student.

And so here was Judas, trying to get up to the level of his Master without working for it – dipping his hand in the dish, so that the bread might have inspiration, without ever having worked for that inspiration.

As we go through this story, don't you feel how glorious it is? Don't you feel the majesty of it, the wonder of it, and how it frees mortals? Jesus continued: "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, "Master, is it I? He said unto him, Thou hast said" (Matt. 26:24,25). Isn't it lovely that Jesus didn't say, "It is you," and come down to argue about it? Jesus went on being Jesus, the Son of man, because he knew that would lead him to the Son of God. He who fell short of the modesty of that model was the one who said, "Is it I?" All that Jesus said to Judas was, "Thou hast said." Divine Love never points the finger at us. Divine Love remains divine Love, and that shows us all we'll ever need to know. It is we, if we've been faithless, who say, "Is it I?" Oh, the majesty and the dignity of this man of Science, never moving from the majesty and the dignity of his Principle, being himself, and letting Principle take care of all the rest!

The Bread and the Wine

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matt. 26:26). When I read that, I thought to myself, "How often do I bless what I've seen in Science before I try and share it, or talk about it, or put it into practice?" How often do we sit down and bless our "bread" – gather it into us in gratitude to Principle for what it is doing, and in gratitude to Principle for everything? How often do we take the time to bless the wonderful ideas that are given to us? "In blessing I will bless thee." Usually we're so thrilled, as neophytes generally are, that we run off and start breaking our bread, sometimes too soon. But if we sit down and make it our own through blessing it, through gratitude, through the attitude of the woman of Bethany, then it's a different thing and no man can take our joy from us.

Jesus develops the lesson wonderfully when he goes on to give the bread to the disciples, and says, "Take, eat; this is my body." When you and I can say, "This is the whole body of me, it's all that I know, all that I live for," then what we say will have the ring of the true metal. "This is my body" – you'll never betray the Christ ideal if you have that feeling about it.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:27). Mrs. Eddy speaks of "the cup of sorrowful effort" (S. & H. 26:7), and yet it must have had a great sense of inspiration, too. Jesus went on to say,

"for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). "Remission" comes from "remit," and one meaning of 'remit' is "to send back." May not Jesus have been saying, "Don't do it the old way by admitting sin or error, but do it the way of this new testament which I have been giving you, and so remit the error, send it back where it came from, to the one liar, the one nothingness, named mortal mind"? The common denominator of all error is nothingness, and our work should specifically reduce it to this. Through the calculus of reality we can reduce the claim of unreality to its native nothingness, but it cannot be done vaguely or through guesswork; it must be "re-mitted," or sent back, with scientific direction. This gives "blood" to our work; the colour and vitality of Life are found in using the sword of Truth and continuing to use it until the foe is destroyed and the field is left to God, divine Love. We should never stop until we feel the All-in-all of Love, and we should partake of this blood of the New Testament, this inspiring wine, by remitting error, or reducing it to its native nothingness.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). There was no sadness, as we know sadness, in this experience. Jesus had decided that until the disciples had learnt their own motherhood, they couldn't really drink the fruit of that vine, the real inspiration of the occasion. They could be obedient students, and they were, and he loved them for that; but he saw that they had to go out and learn alone. Say you have someone understudying you or someone you are teaching: how often you come to the point where you think, "No, they'll never get the true inspiration of this thing until I go away and get on with my individual demonstration and leave them to the divine motherhood of divine Love to develop their own motherhood for them." That is the test of love, even with the human mother. It is the test of real motherhood when she learns to say to her little child, "Now you take over." She has to know that until he comes back from the world of experience with the inspiration of demonstration, she can't really drink the wine with him. Isn't that true of all our actions, and so true of Principle's call on us in everything?

"Saw Ye My Saviour?"

"And when they" had sung an hymn, they went out into the mount of Olives" (Matt. 26:30). Mr. Doorly said (Oxford Verbatim Report, 1949, Vol. 1, p. 130) that Mrs. Eddy caught the tone of that hymn in her own hymn, "Saw ye my Saviour?" Mr. Doorly was always right in these matters, and as we go on in our study we appreciate that more and more. See Mis. 398:22-15.

"Saw ye my Saviour? Heard ye the glad sound?" Was there anything sorrowful in that? That was the tone, which Mrs. Eddy caught of whatever they sang that day. "Felt ye the power of the Word?" "The power of the Word" – that was the tone. Then the second verse begins: "Mourner, it calls you" – stop this self-pity. "'Come to my bosom'" – the "bosom" of Principle is Life, Truth, and Love. The only thing on which you can base your demonstration and your being and your development and your future is your expression of Life, Truth, and Love, the Christ of Principle. "'Love wipes your tears all away' "-all of them, not just one tear. " 'And will lift the shade of gloom' "- we don't want sorrowing saints, we want joyous Scientists, men and women who know and, according to their devotion, know that they know. It's Principle which tells us when we know. Remember what Mrs. Eddy says: "if your fidelity is half equal to the truth of your plea, you will heal the sick" (S. & H. 418:9-11) – half equal! "And will lift the shade of gloom, And for you make radiant room"- not just ordinary room, but radiant room -"'Midst the glories of one endless day."

"Sinner, it calls you" – don't go on condemning yourself; the Christ calls you to do something to "remit" the error, or send it back to its native nothingness. The thrill of manhood is awakened when we obey that call and scientifically remit all sin or error back to its nothingness through analyzing, uncovering, and then annihilating it. "'Come to this fountain' "-be the expression of that fountain which is your source! The fountain is Principle, and our expression of it is our growing understanding of Life, Truth, and Love and the use of it with power. " 'Cleanse the foul senses' within; 'Tis the Spirit that makes pure.' – The divine infinite calculus will purify your thought in anything, in business or in the daily round or in demonstration; you think clearly and purely when you think with that calculus – "That exalts thee, and will cure All thy sorrow and sickness and sin."

When we work, we are exalted; when we use the strong axe of Science to cleave the lying claims of error, we feel our manhood developing to us. That was the tone of the hymn they sang. The stout song of great men led by the greatest worker the world has ever known! Mrs. Eddy says, "The song of Christian Science is, 'Work-work-work watch and pray' " (Mess. '00, 2:7-8). Let us keep to the true tones of this great spiritual occasion, instead of contemplating the sordid sorrow of a crucifixion as defined by sense.

The last verse reads: "Strongest deliverer, friend of the friendless" – just where you think you're friendless, that's where the greatest friendship is, always, and Jesus was feeling that friendship – "Life of all being divine: "- it must be divine being, you must live divinely: -' 'Thou the Christ, and not the creed; Thou the Truth in thought and deed;" – think the truth first, put it into practice next;-"Thou the water, the bread, and the wine" – the Christ that this Master manifested was

certainly the water, the bread, and the wine. Jesus was a man who cleansed his motives in the pure flow of the Christ consciousness – that was the true water, the water of Life, in which he unselfed even his better self and willingly laid down the mortal concept of life. The true bread was the bread of Truth, with which he refreshed and strengthened himself. The true wine was the inspiration of Love, of which he drank because he steadfastly held to the whole picture, the fulfilled and completed design. He said of this wine, "Drink ye all of it;" don't just take a sip and see only the trial and endeavour before you, but drink "all of it" – see the design of Love's all-encompassing purpose, that which spans the present effort with eternal glory.

Just think that this was the tone of the Master on that great occasion! No wonder that after they had sung this hymn they all went out to a mountain – a mountain of exalted thought. It was the mount of Olives, symbolizing the oil of gratitude; "God... hath anointed thee with the oil of gladness above thy fellows" – above the little whispering doubts which would "fellow" you as you go along.

"I Will Smite the Shepherd"

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26:31). Jesus was bringing home a wonderful lesson to them: never let your shepherd, your ideal, be smitten, because if you do, the sheep will all be scattered. Just think of a human analogy for a moment. Say you were a farmer and your ideal was farming and you just loved it: that ideal would "shepherd" your work, so that all the details of farming, all the things you had to do, would always be a joyful experience. If you had to plough, you'd enjoy it; if the weather was against you, you'd wait for the weather; and when it came to sowing a good seed-bed, or to reaping the harvest, nothing would be too much trouble. But say your "shepherd" was smitten – say you began to lose interest in the ideal of farming. In that case the ploughing would always be difficult, the harvesting would worry you, and so forth – the "sheep" would be scattered. And so it is with all our work; it's our ideal, our motive, our shepherd that counts.

If your ideal is right, and you don't allow that to be smitten, then you'll always be all right. So if you find that the study of Science is hard going, start looking at the ideal, start refreshing your thought with the wonder of the ideal, and then the study won't be hard. Always look to the shepherd if you want to keep the sheep together. Watch your ideal, and you'll be safe – that's the lesson in this verse.

Jesus saw that the way of progress for him was to allow the shepherd to be "smitten," so that the disciples would learn to be their own shepherds, their own

mothers. This wonderful impulse of Love in the Word wasn't only impelling Jesus on from his great fidelity as the Son of man to the joyous experience of the Son of God, but it was also preparing the disciples – Peter, Judas, and all of them – to awaken to their own motherhood. The touch of Love to one person will bring response and joy, and to another it will bring rebellion and disaster, but it is the same touch of Love. And finally it's Love we all come home to. That is the story of divine Love in the Word. And that was the sublime wonder, which carried this Master along.

Jesus didn't withhold the rebuke that Love would give, but he didn't interfere; John tells us that he said to Judas, "That thou doest, do quickly" (John 13:27), because he in his love wanted Judas to learn in the way that Judas was going to learn. Sometimes we try and stop someone from taking a certain course; we try and interfere. Of course, you can hold things up, dam them up temporarily, and boost up the other person by argument, but very often it is wiser to say, "That thou doest, do quickly." Often you will see a mother do that with her child; she has that sense of motherhood which teaches her instinctively to let him learn, and learn quickly, and not to gather him around her apron-strings and shield him now so that the disaster will only come later.

"But after I am risen again, I will go before you into Galilee" (Matt. 26:32). "Galilee" means "circle – " Jesus had a sense of Love as encircling everything, and he knew that although the disciples would all be scattered, they'd all come back, with chastened affections, but better affections, real affections. He saw that with his rising Christhood they too would rise. He saw that they would come back to "Galilee," to the circle of Love. He saw, as we should see, that no one, no matter on what tangent he goes off, can help coming back into the circle. We sometimes go off on a tangent and we see that we have, but we should refresh ourselves by realizing that there's only one attraction, and that it will take us home.

Peter's Boast

"Peter answered and said unto him, though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee" (Matt. 26:33-35). Jesus wasn't just foreseeing, through some wonderful sixth sense, what Peter would do; he was analyzing the situation scientifically. Peter said, "Though all men shall be offended because of thee, yet will I never be offended" – he was making offence universal, but he, little Peter, was going to stand up against it and be a big cheese! You always fall down if that's your attitude. If you went around and said, "Although disease is rampant, I am a Christian Scientist, and it won't touch me" – well, you

couldn't even start a treatment with that attitude. You'd be making disease real and then thinking that little Willie was going to hold the floods up. That's not Science, that's egotism! Jesus analyzed that state of thought in dear Peter. How he loved Peter! How we all love the chap who jumps in and thinks about it afterwards! There's something very wonderful about that impulsive state of thought, but it's not wise in Science.

"Jesus said unto him, Verily I say unto thee, That this night" – Peter was certainly in the "night" temporarily – "before the cock crow" – before the new, glorious day of understanding could dawn for Peter,—"thou shalt deny me thrice." Just scientific analysis on Jesus' part, such as you could make for a Scientist whom you saw going around boasting, and perhaps boasting that although all the world would change, he wouldn't.

In the experience of a great man like John Doorly, how often he found that the person who said, "Though everyone else forsake you, I'll stand by you," was the first to go when the test came. You can always analyze that state of thought scientifically. If Peter had said, "There can be no offence against your greatness, because some measure of your goodness is in every man, Master," then he would never have betrayed his Master. He had to learn that lesson, and Jesus allowed him to learn it. Jesus didn't take him there and then argue it out with him, saying, "Now, Peter, you shouldn't have said that; you should think this way," and so forth. He had spent three years teaching his disciples, and at this point it was a question of withholding his motherhood so that they could learn that the divine motherhood would teach them their own powers of mothering. And so it is as if Jesus said, "Peter, you're going the wrong way" and I'm going to tell you something, so that later on you'll realize it and the lesson will be brought home to you. Peter, old man, because you've said that the whole world is full of offence, and you, strong fisherman that you are, think that you're going to hold up the tide – or, it's going to sweep you by." And so it did.

The Agony in the Garden

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder" (Matt. 26:36). "Gethsemane" means "oil-press," and Mrs. Eddy defines "oil" in her "Glossary" as "Consecration; charity; gentleness; prayer; heavenly inspiration" (S. & H. 592:25-26). That oil was being pressed out of Jesus; he was being called upon to express all those qualities. If only the disciples had sat there in humility! That's all Jesus wanted them to do. That is all Science asks of us at such times.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy" (Matt. 26:37). It's comforting to see that Jesus took Peter and the two sons of Zebedee with him, because if you look through the Gospels you will see that these were the three disciples whom he had to rebuke a great deal. They were good stuff! James and John, the sons of Zebedee, wanted to sit on the right hand and the left hand of Jesus, and he had to tell them how wrong they were; and Peter was constantly going off the deep end. So if you or I go off the deep end, but our motive is right, we shall come through. These disciples of Jesus, evidently chosen because of their clearer understanding of his teachings, needed rebuke and guidance, but he took them everywhere. He saw in them something of the grandeur of the thing.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death" (Matt. 26:38). Mrs. Eddy said, "...Soul is a term for Deity, and this term should seldom be employed except where the word God can be used and make complete sense. The word Soul may sometimes be used metaphorically; but if this term is warped to signify human quality, a substitution of sense for soul clears the meaning, and assists one to understand Christian Science" (Mis. 75:15-21). And so Jesus' sense was exceedingly sorrowful, his sense of love for his disciples. Just think of the test! He knew the way he had to go, and everywhere he saw fine students, but students who hadn't learnt how to mother the ideal; and it must have been a great test for such a man to leave the spreading of the gospel in such hands. And yet he knew that unless he did so, it couldn't spread. That is so with every ideal. When you have an ideal, you want to keep that ideal pure and you want to care for that ideal, but for mankind's sake you must pass it on, and so you must withdraw your human mothering, which, if it has gone beyond its bounds, can simply become obstructive.

"Watch with Me"

Jesus went on: "tarry ye here, and watch with me" (Matt. 26:38). Two verses later we read that he said to Peter, "What, could ye not watch with me one hour?" and John Doorly tells us (Oxford Verbatim Report, 1949, Vol. 1, p. 130) that that "one hour" symbolizes the first hour of our clock in "Science and Health," – the first of the twenty-four questions and answers in the chapter "Recapitulation" – and we all know that that first question is "What is God?" Jesus was always watching that "hour," and he watched it with his true selfhood. He recommended that each of the disciples should watch it with his own Christ selfhood. He said, "could ye not watch with me," but sometimes we forget that "me." If we watch that "hour" with the consciousness of what we can do for it and what it can do for us, with a sense of conscious worth, a sense of our Christ selfhood, then it's a different watching from that which we do just because we think it's our duty. If we feel that we merely

have to study and study in order to get so far, that isn't the way! It's "watching with me" – with our true, highest, loveliest, Christ selfhood given to us by divine Love – that counts. Then that "hour" becomes real to us. Whenever we watch it with a real, earnest desire and longing, and with a conscious sense of its worth and our worth, how it expands, how it rings, what an "hour" it is to us!

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" (Matt. 26:39,40). He asked that question of Peter because he was bringing the lesson home to him, just as at the morning meal after his resurrection he brought it home more fully; but all the time he knew that Peter was good stuff. It's as if he came up to Peter and said, "Look! A little while ago, what were you saying? Now can't you watch with me, with your true selfhood instead of with that boasting so-called selfhood, for one hour?"

You notice that Jesus fell on his face in this first prayer; at that point everything in him cried out to hide the true identity of the purpose that was being worked out. He wanted to delay for a moment; he wanted to be with his disciples – he must have felt that they needed him, and he loved them. It was just as if he wanted to blot out the identity of that experience. But later we are not told that he fell on his face.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O, my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners" (Matt. 26:41-45). For the second time and the third time he was allowing Love to take care of the situation. He was learning true motherhood. It's so easy to talk about these things, to think in a superficial way about true motherhood, but if you are a real mother to a real son how hard it must be to remove yourself and leave everything to the divine motherhood! It's quite easy if you're just a hireling, but think of the magnitude of what Jesus was establishing.

Jesus didn't blame the disciples. There wasn't one tone of blame. He said, "Sleep on now, and, take your rest." He couldn't blame them, because he knew that up to then they had not had the opportunity of developing their own motherhood, and that if they had, they would have kept awake. It's your own motherhood, which

keeps you awake, always. The mother in you and in me is always awake. Jesus saw that whilst his own human love and divine teaching, his own shepherding, had been necessary up to this point, that very shepherding had produced this condition in his disciples and necessitated his leaving them. He said, "It is expedient for you that I go away" (John 16:7).

Isn't this a wonderful unfoldment of divine Love in its Word aspect – impelling the mothering of its own motherhood to be awakened in all mankind? And so Jesus said, "the hour is at hand" and it was right at hand for him. He lived in the power of the answer to that first question, "What is God?" That "hour" is always at hand, and if we kept it at hand we shouldn't ever worry about the noise of the rabble. So Jesus said, "Rise, let us be going: behold, he is at hand that doth betray me" (Matt. 26:46). When that "hour" is at hand, it will uncover everything that would betray us. When we live with the synonyms for God, they uncover in our nature all that needs improvement in our Son of man, so that we may be qualified to experience our wonderful glory as the Son of God. Every man has to experience that. But it is keeping that "hour" at hand which reveals to us when the betrayer is at hand.

The Kiss of Judas

"And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people"(Matt. 26:47). Now we see developing the other side of the picture, which just hasn't made any impression on history. We see that same silly rabble in the world today, listening to the so-called news and being swayed by it. The "great multitude" in this story was made up of men and women who hadn't had the sense to devote some fidelity to Principle. That multitude never counts, and it never amounted to anything in this story; it just formed the noisy background, which enhanced the calm and quiet of the master Metaphysician. "Rise, let us be going". Jesus loved the situation because he knew it to be of Principle's impelling.

"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him" (Matt. 26:48, 49). That which betrays you always kisses you in that Judas way. If someone comes up to you and says, "You're no good," that doesn't betray you, because it wakens you. A mental dash of cold water or slap in the face stimulates manhood. But sometimes someone comes up to you and says, "You're a jolly good fellow, you're a nice man, a good-living man, and you're quite a nice Scientist, but you're a bit old to try and put it over; you haven't got the faculties to grasp it all." That sort of thing kisses you on the face, soft-soaps you, says that you're nice and drags you down. That is the kiss of Judas.

And so always watch when something kisses you softly, when a little whisper comes and says something like "It's not your job," when you know that it is. That little whisper kisses you on the face – it obscures your true identity. How opposite is the kiss which is the expression, the needed expression, of affection and love. How opposite is the kiss which is a man's response to the feeling of love, so that he can't help going up to someone else and holding their hand, or kissing them, or doing something just to be close, because the grandeur of the scene causes him to want to be close. That's what Love does! Its grandeur, its greatness, its impulse, its magnitude, just unifies us with everybody and everything. What a different thing from the Judas kiss!

With his understanding, Jesus could have analyzed, uncovered, and annihilated all the Judas in Judas. But this was the time when divine motherhood was being called forth, and so he said, "Friend, wherefore art thou come?" (Matt. 26:50). It wasn't a sloppy Christian saying, "Friend" – Jesus was analyzing the situation from the point of view of Science. See Mis.8:19-15; it's a wonderful passage. Jesus said, "Friend," because he saw that this unfortunate individual, Judas, was virtually his best friend. Jesus saw in Judas the touch of divine Love opening the petals of its holy purpose. Judas was going to experience that touch in a different way. It was going to call forth from him, too, either here or hereafter (but always here, whether it was here now or here after), the same essential quality of motherhood, which every man must learn.

"Put Up Thy Sword"

"And, behold, one of them, which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:51, 52). It was Peter, lovely Peter, as John records, who were trying to protect his Master through human means. Mrs. Eddy says, "The notion that one is covering iniquity by asserting its nothingness, is a fault of zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears" (Mis. 335:21-24). "Covering iniquity by asserting its nothingness" – that's not the way to handle error. First of all, fill in the vacuum with the opposite of the error, which is being uncovered to you by your conscious sense of Love and Principle. Fill it in, first, through prayer, and then live with your prayer. That's the test – living with your prayer! If you sit down and through the grace of the synonyms you see that because of Mind you have wisdom and intelligence, then the thing to do all day long is never to let any whisper come that you haven't got or cannot express that wisdom and intelligence; and so on with all the synonyms. It's living with what

the synonyms have shown you, which finally leads you to the point where you are the expression of those synonyms, the Christ man.

So it's not so much what you see, as placing yourself at the height which you have seen – that's the real test. Just saying that error is nothing is no good unless you analyze it (see what it is), uncover it, and annihilate it. And then you must fill in all that so-called vacuum with the opposite glory of Principle. You can do that through the divine infinite calculus, anywhere and at any time, and it's the most wonderful thing on earth. Mrs. Eddy speaks here of "zealots, who, like Peter, sleep when the Watcher bids them watch" – it's at your daily work that you watch. Your daily experience will uncover for you all that you watched when you were thinking alone with God.

The Master Touch

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53). Jesus could, as often you can if you wish, have held up the demonstration. If your human love, your human yearning, causes you to put it off for a while, then history loses something in the race of progress. Jesus wouldn't do it. That was the master touch – to withhold the understanding, which he knew he had, so that the demonstration might truly go on.

I remember once, when I was being taught to sail a boat, going out with somebody who had the master touch, a square-rigged master mariner. He let us go on till we were all in the sea! He withheld; he could easily have said, "Do this, do that," and saved the situation, but no! He knew the way that we were going to learn, and so he withheld his hand. And that was the master hand. If he'd been a beginner and had just learnt about it himself, he might have been eager to show what he knew by telling the other fellow. But when you get on in Science, you learn that greater lesson, which Jesus was here illustrating – to withhold your mothering, so that the only Mother, that which gave you the power of motherhood, can be wakened in each one.

So Jesus went on, "But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:54). Even with all your withholding and holding up, you'll never hold up the demonstration finally. The tides of progress will push on.

"In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me" (Matt. 26:55). Do look straight at any error. Say some suggestion came to you that you couldn't read the Scriptures intelligently. Your

answer would be, "Are you come out as against a thief? I've got intelligence; I use it in my business and in my home. My home is ordered, my business is ordered. I have the balance of intelligent thinking. And now you're trying to suggest to me that I can't apply it here. Are you come out as against a thief with swords and staves, trying to cut off my one chance of progress?" Talk to the error like that, analyze it, uncover it, and then see it annihilated.

The Disciples Fled

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled" (Matt. 26:56). Jesus knew that this would happen. He knew the impulse of divine Love. How often you and I run away! It's always we who count – you and God, me and God. For instance, let's go back for a moment to that question of dipping in your hand on chance: we condemn the government if ever it takes a chance on something, but we have no right to do that until we ourselves have ceased acting on chance in our own affairs. We are the government – that is, our understanding and expression of Principle governs our lives and our experience. We are our world – that is, our outlook, our concept from Principle, is our world. We ourselves have probably been "having a bash" at something, taking a chance shot, not doing everything every moment systematically from Principle, with the power of Principle. So you see that it's always we who count, and we should watch our part in the game and not the other man's, unless he asks us to.

When the disciples fled, they were fleeing to find their own motherhood. When you see somebody running away, that's because he knows what's after him – his true selfhood is catching him up; and the faster he runs, the faster his true self is catching him up. Sometimes in the practice it will give you a sense of rest to realize that the faster someone runs, the faster his true self is catching up with him. That's how the Master looked at it.

"And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled" (Matt. 26:57). These are the little fellows, who never made a mark on history. Gaudy paint on the background of that vast scene! But the real actors were there, and the wonderful dignity of the development of Science went on. Caiaphas probably thought that he was a big noise, and he certainly made a lot of noise. The fellow who makes a lot of noise is little tiddy Willie – you always know it. The feeling that you have got to develop your character, and the effort to hide that fact, makes you make a lot of noise. The man with real character is quiet, and smiles.

Peter Sat with the Servants

"But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end" (Matt. 26:58). Poor Peter! It's as if he was saying, "Here's the end. I've come to see it." There was something so thorough about Peter. It says that he sat with the servants – he wanted to get down and gossip with them. How often you and I do that! Peter sitting in the servants' hall to see the end – I think there is no picture of greater dejection than that. This disciple of a great Master had gone to sit where they were going to gossip about it. How like Peter, and how loved Peter is by true motherhood!

Two False Witnesses

"Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses" (Matt. 26:59, 60), and Mr. Doorly tells us that those two false witnesses symbolize the beliefs of life and intelligence in matter. Isn't that true? Don't those false witnesses come up to crucify your Christ, and say, "Look, you're too young," or else "You're too old," or if you're in your prime "You're too busy"? Life in matter! Then the belief of intelligence in matter comes to you and says, "You haven't got the power of reasoning, you haven't got the intelligence, so don't try," and it uses that word "concentration" and says, "You can't concentrate" – a word to be avoided, because consecration is really what we need. And then this false witness temporarily crucifies the possibility of you and me – a wonderful possibility endowed by divine Love.

These two witnesses proclaimed, "This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? What is it, which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26: 61 -63). "But Jesus held his peace" – he saw that this noise, this rabble, this silly background, had nothing to do with him. Think of the words the high priest used! The more high-falutin' the voice that error uses, the less it counts.

"Hereafter Shall Ye See the Son of Man..."

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). Jesus knew that even in Caiaphas that which was irritating him was the waking he was experiencing – the impulse, the touch, of the same divine Love that was coming to Jesus. When you hear a man shouting Science down and going raving mad about Science, he's getting very close to it. Paul was out persecuting, killing, and the next moment he was a character

transfigured through, and consecrated to the work of divine Love. So never worry when people get "het up" and "tear their cloaks" and talk very big.

Jesus went on analyzing the situation from Science, and he said: "Hereafter shall ye see the Son of man sitting on the right hand of power." He knew, as we should, that if we adhere faithfully to the things of Principle, we have the right to rest and to watch the power of Principle at work. If you look at the seven synonyms – Mind, Spirit, Soul, Principle, Life, Truth, and Love – you will see that on the right hand of Principle is Life, Truth, and Love, and if you rest your work on the realization given you by these three, the threefold essential nature of Principle, you will see, or feel, your Son of man sitting with power – that is, your present conscious realization here and now will have a sense of rest and power. Also it will come "in the clouds of, heaven" – you will know that you know, even though to sense it may be cloudy. If you look on the left hand of Principle, you will see the synonyms Soul, Spirit, and Mind. We should realize that the rule and certainty of Soul is reflected in the discernment given us by Spirit, down to the point of the detailed idea, which is manifested through Mind to act as a pillar of cloud to guide the faithful worker.

Sometimes our Son of man, our present reflection of divine consciousness, works with the subjective tone and exaltation of the essential nature of Life, Truth, and Love – it sits, as it were, with power on the right hand of Principle. At other times this conscious realization works out with subjective certainty from Principle through Soul and on to the discernment and strength of separation given by the purity of Spirit, until it reaches the mandate of Mind, the power of the detailed idea, bringing the specific light required.

No wonder the high priest was to rend his clothes, when the false cloak of a sensual religion was torn aside by the clarity of this great Master's thinking.

INTERVAL

The Way

During the last few days I have seen a great deal in that wonderful story which we've been hearing about this morning, and I have seen this one vital fact: that Jesus all the time was teaching the way – showing the way out of materiality into "the glorious liberty of the children of God." How wonderful was Jesus' sense of divine Love caring for him, and how he reflected that divine Love in his patience with the disciples! This story, which develops so simply and yet with such a sense of power, has brought home to me again what a privilege we have, and also what a great demand Principle makes on us individually. If we are going to be any good

in helping other people to see what Science really is, it will be because of our individual demonstration; that alone is what counts.

The more one ponders this story in Matthew, which illustrates Love in its Word aspect, the more one realizes that in it the Master was teaching his disciples and all mankind, for all time, the way out of all the limitations of materiality. And, of course, through that understanding of divine Love he finally ascended. That sense of ascension is so wonderful that we can hardly grasp its magnitude. Yet how great is the need for us to study these Gospels, and to ponder them and love them, because eventually every one of us has to walk the way the Master went; we individually and all men, whether they recognize it at this moment or not, will eventually have to overcome sin, disease, and death, and ascend. Whether we do it here or later, is up to us individually. But what we need to do, and I feel this more and more, is to remember that the Master didn't ascend just for himself; he was teaching us the way. And in doing some references to Love in the Word order, we shall see how the Bible and "Science and Health" show us the whole way; they are our only textbooks.

In the world today we hear of sin, suffering, disease, incurable disease, a war coming soon, all sorts of things getting worse, and there doesn't seem any way out. But I believe that the time is coming when men and women will wake up to the fact that no safety can be found in materiality. Nothing is certain in the material sense of things. But in those wonderful promises in the Bible and, those wonderful statements in "Science and Health" anyone can find the way out of all the sufferings and all the limitations "that flesh is heir to."

A Love of the Spiritual

There are many references to Love in Mrs. Eddy's writings, and we must remember that this Science is so vast, so wonderful, so lovely, and so infinite that on an occasion like this we can only just touch on certain points. I think that the great thing necessary for all of us is to have such a love of the spiritual that we love to study the Bible and "Science and Health," and in a higher way than we have done before. I feel that the love of the spiritual is so important, and not one of us can progress in Science without it.

I have picked out a few references, through divine Love's guidance, and this week I am going to show you some of the things which God has shown me and which have brought wonderful experiences into my individual life. Let us remember that our own approach isn't the only approach, for the whole subject is infinite. But if, through coming together like this, we get a real love of the spiritual, then we shall really have achieved something.

The Need for Fulfillment

Mrs. Eddy once wrote, "There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfillment of divine Love in our lives is the demand of this hour – the special demand" (My. 131:30-2). I feel that that is true today, and even more true than when Mrs. Eddy wrote it. There is a great need for every one of us to have fulfillment in our individual lives. If we touch divine Love and really understand what divine Love is, how it works, and what it does, and the result of this understanding brings freedom from fear, hate, jealousy, envy, doubt, sickness, limitation, and so forth, then our friends who as yet don't believe in Christian Science will be attracted to the spiritual. So there is a great, great need for us to have this sense of fulfillment individually. Now, how are we going to bring this fulfillment of divine Love into our individual lives? Through intelligent ideas – through Mind; through some sense of the divine infinite calculus – through Spirit; through spiritual understanding – through Soul; through Science and system, through Principle; through inspiration – through Life; through the Christ consciousness – through Truth; through perfection and universal Love. As divine Love becomes a reality in our lives, we shall gasp at the things, which Love will do for us. To divine Love all good is natural, but to us in our present state of understanding it is lovely to think that wonderful things can develop in every way in the experience of each one of us.

The Specific Answer

A few months ago I had an experience, which brought me a wonderful sense of how great divine Love is, and how worthwhile it is to think about the perfection of divine Love. During this particular day my thought had been filled with a sense of perfection. I had made up my mind early in the morning that I was going to reflect perfection and think perfection more than I had ever done before. My thought at the end of the day was most inspired and so happy, so certain, so grateful about everything. Then at eleven O' clock at night the telephone went, and it was a call from someone who was in a very critical condition. In that home everyone loved Christian Science, but the friend who telephoned and asked me to help expressed great concern, because this man had suddenly been stricken so that his whole body from head to foot was very swollen and he was burning with fever. I was so full of that sense of divine Love that I just said, "I shall be delighted to help; ring me in the morning. "As I left the telephone, this is what came to me: "He is not puffed up, he is not swollen with conceit. " So I sat down and I began to think about that, and like a flash it came to me what was happening. This man loved Christian Science and he had been having a certain amount of success in the practice and it was wonderful to him. I knew that he had healed several people, and I saw that instead of giving all the glory to God and seeing that it was all God

doing it, he had got all puffed up with the sense that he had done it. And so I saw how wonderful was that idea which had come to me to help that individual. Because a physical problem is caused by a mental state, the moment you see the mental cause and reverse that mental state, the physical problem disappears quite naturally, and so that message which came to me – ‘he is not puffed up, he is not swollen with conceit’ – was the exact thing needed to heal that physical problem. That answer came at a time when I was realizing very clearly that there is no material body to deal with. I remember thinking to myself, "How can no material body have no swelling and no fever?" All this happened in a few minutes, just as I am telling you. The answer came so quickly, so naturally, so beautifully!

At nine o'clock the next morning the friend rang me up to say that the patient had had a good night; there was hardly any swelling left in the body, there was no fever, and he was a new man. Later, that man telephoned me himself and said, "I'm one hundred percent! No need for more treatment." Now, that was a condition, which had really looked alarming, but because of those ideas, which came to me, and came so simply and so clearly, the whole situation was met practically instantaneously. An experience like that just makes one long more and more to dwell in the consciousness of divine Love.

What Love Is and Does

Before we go any further, I am going to read you some of the wonderful things, which Mrs. Eddy says about Love. We have to remember that in this Word aspect there are always two things taking place: there's our approach to Love, and there is Love forever revealing itself.

Here are some of the things that Mrs. Eddy says: "Love alone can impart the limitless idea of infinite Mind" (S. & H. 510:18-19); "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud" (S. & H. 518:19-21); "Love inspires, illumines, designates, and leads the way" (S. & H. 454:18-19); when she speaks of the city foursquare, she says, "Love is the light of it" (S. & H. 577:20-21); "Clad in the panoply of Love, human hatred cannot reach you" (S. & H. 571:18-19); "Love hath shown thee the way of Life" (S. & H. 137:24-25); "Love imparts the clearest idea of Deity" (S. & H. 517:13-14); she speaks of "that recognition of infinite Love which alone confers the healing power" (S. & H. 366:18-19); "Love not hate, ...governs man" (S. & H. 420:3-4); "Love propagates anew the higher joys of Spirit" (S. & H. 66:13-14); "It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness" (S. & H. 247:24-27); "Love has no sense of hatred" (S. & H. 243:25-26); "Love, the divine Principle, is the Father and

Mother of the universe, including man" (S. & H. 256:7-8); "Love is the liberator" (S. & H. 225:21-22); "Love never loses sight of loveliness" (S. & H. 248:3); "Love enriches the nature, enlarging, purifying, and elevating it" (S. & H. 57:23-24); "Love supports the struggling heart" (S. & H. 57: 28); "Love alone is Life" (Mis. 388:10); "We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven" (Mis. 113:25-27); "Love opens the eyes of the blind" (Mis. 210:29-30); "Love looseth thee, and lifteth me, Ayont hate's thrall" (Po. 79:14-15); "it is Love alone that feeds them" (My. 247:22-23); "Love gives nothing to take away" (My. 193:15-16); "Love unfolds marvelous good and uncovers hidden evil" (My. 288:2-3); "Love is Principle, not person" (No. 19:12-13); "Love is enthroned" (S. & H. 454:10); "God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go" (S. & H. 6:17-18). Those are just a few of the statements, which Mrs. Eddy makes about Love.

The Approach to Love

Now, how are we going to grasp that infinite sense of divine Love? First of all, we've got to approach divine Love rightly. We have to remember that this Word aspect is the ordered approach to God. We can't approach God in a haphazard way; it must be in an ordered way, a scientific way, a definite way.

Let's take a reference which will illustrate our approach to divine Love: "So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil" (S. & H. 501:13-18). Now, first of all, we see in that sentence that, to Love, there is no mystery or miracle. In the consciousness of Love there isn't anything, which can't be explained. And we who have studied and grasped in a small degree something of the sevenfold nature of God, and also something of that fourfold activity which we know as the Word, the Christ, Christianity, and Science, are enabled today to read the Bible in a way which makes it live and which makes it real. No longer are there verses, which seem a mystery; no longer are the miracles recorded in its pages just things of the past. So let us remember that in this wonderful understanding of divine Love there's no mystery and no miracle. Love is forever explaining everything.

But I feel that the great point, which this reference brings out for us, lies in these words: "that Love for whose rest the weary ones sigh." According to Webster, "sigh" means "to yearn," or "long for," and I feel that the great thing in approaching divine Love is to be perfectly honest in asking ourselves, Do we long to know divine Love more than anything?

Think of a child who has a sense of music developing in his or her mentality: if he or she hears a beautiful symphony, the musical instinct within that child makes it begin to long, to yearn, to be a musician. That is the beginning – that yearning, that longing, that reaching out. I feel that that is so essential, and if we are going to have this wonderful story of infinite Love fulfilling itself in our individual lives there must be in us that same reaching out, that longing, that yearning. If we can honestly say with all our hearts, "I long to understand divine Love and all that it means," then we have really begun.

You can't fill a vessel already full and so, if you are satisfied with a material sense of things, then you are never going to get very far in the realm of Science. When we begin to see the hopelessness of anything, and of ourselves, without divine Love, then we are ready to reach out to the great heart of Love. If we really understood divine Love, if we really saw the allness of divine Love, we should never be afraid. There are so many of us who need that consciousness where fear never enters, so that when a problem arises we know that the answer will surely come to us from divine Love and that divine Love will meet our need in every way. But our first approach must be that yearning, that longing. If anyone is satisfied in matter and he wants to have a good time in matter and not give time to study the spiritual, I feel that it's better for him to go and look for that good time in matter. The sooner he does that, the sooner he will wake up to the fact that it is only the spiritual, which is worthwhile. And so today if we can be perfectly honest and really say with all our heart, "I long to understand divine Love," that is the right first approach to divine Love. But we shall never do that so long as we are satisfied with materiality.

I said to you yesterday that we can have a wonderful time through Science, and so we can. But why is it that we have struggle, and chemicalization, and delayed healing, and difficulties? Because we hang on with one hand to divine Love and with the other hand we hang on to all sorts of material theories and so-called attractions. When we get to the point where we put both hands into divine Love's, then we shall have a good time and we shall swing upward instead of down. I find in the practice that when I go into a home where they love spiritual things, where they love Science, and where there's a great effort to express divine Love, it is so easy and so lovely to help those people and the healings take place naturally and quickly.

Now, some of us come up against this lack of fulfillment and we are puzzled, but what we have to remember with this wonderful story of divine Love is that if we reach out to divine Love we shall be given an intelligent answer, which will show us the way out of all our problems. We have to remember that this lack of

fulfillment which so many of us have at times may be due to something which operated at our birth and which has to be handled, or it may be due to a belief of heredity which has been tacked on to us from generations past, or it may be due to something in our nature which resists what Principle demands. So often it's because we're not thinking perfection as divine Love demands. But as we reach out and long for the answer, we shall be shown the way; and whatever is delaying the healing will stand out perfectly clearly. In that case of healing which I have already told you about, I hadn't seen that family for a long time, and I didn't know much of what was happening, but divine Love showed me the way. And so it will always do if we reach out.

Turning to Love

Now we'll take another reference which will bring out this same lesson: "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science. Without this process of weaning, 'Canst thou by searching find out God?' It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.

"Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science" (S. & H. 322:26-9). Think first of all of the "arms of divine Love." Surely that brings a sense of Love embracing its idea. There's never a moment when Love is not embracing its idea – when Love is not holding every idea in its own loveliness. Yet sometimes we don't turn to that until things go wrong. When I am asked to go and help somebody who is in great trouble and whose life is in a chaotic condition, I love it, because when everything has gone wrong I can talk to that individual about divine Love in a way that I could never do otherwise. I feel that the greatest thing that can come to us is not a sense of ease in matter, through having health and happiness and prosperity, but an understanding of spiritual values, a love of the spiritual, a longing to come near to the great heart of Love, a longing not for material gain, but for the wonderful sense of being lifted up above the material. That is the way whereby we can always have wonderful health, wonderful happiness, progress, certainty, peace, life abundant, and everything that heaven stands for. And yet we often don't seek it until things go wrong. I think that one of the great things for us to see here this morning that whether we believe it or not, everything in the material will fail us, everything that opposes God will utterly fail. So we must be awake enough to see that nothing in

the material can bring us true safety, or true wealth, or true peace, or true happiness. And yet in this wonderful Science we can have all those things. Let us remember that Love's will for each of us is that we enjoy everything on earth and in heaven. Yet often we won't give up our material way of thinking until things go badly wrong.

Mrs. Eddy speaks in this passage of "the endeavor to forsake error of every kind and to possess no other consciousness but good." You and I need to long to have "no other consciousness but good." I sometimes feel that we lack fulfillment because we don't analyze our thoughts enough. We get up in the morning and dress and have breakfast, and then we go off either to school or business or we have our home duties, and we don't take time to analyze what is taking place in our thinking. If at the beginning of every day we had that great urge, that great yearning, to possess only the consciousness of good and to think right through the day from the standpoint of perfection, from where Love is thinking, I believe that we should all have better results.

In the rush of today we often don't stop to think. For instance, boys and girls at school today have such a sense of rush, and there's so much to do, that they hardly get time to think. Suppose a girl or boy is suddenly faced with examinations and the suggestion of failure comes – "You're not going to make it." The only thing that is going to help that individual is to think as Love thinks. In Love everything is fulfilled, everything is perfect, everything is possible. So suppose this child at school, instead of being troubled or worried about what is taking place, begins to think, "Well, I am identified with divine Love, and therefore everything to do with me is already complete, perfect, fulfilled, wonderful." Just imagine how that will help that child to deal with the examination! And then suppose that someone has a business, which seems to be going all-wrong. If that sense of perfection and fulfillment came into the consciousness of that individual, the results would be just amazing. So it is essential to see these two things: first of all, the great, great blessing which divine Love has bestowed on its idea, and second, our reaching out for that blessing.

If we can honestly say, "I love the spiritual; I long to understand divine Love; may my every thought be good and perfect, may it be the reflection of divine Love!" we shall surely get somewhere. But the thing is that we don't say it enough! We say it occasionally, but most of us don't say it every day. It is so important that we start our day by analyzing our thinking, and looking at the picture of Science in an intelligent way. The way we think each day matters so much. If we think perfect, lovely thoughts about ourselves and about everyone, our whole day is going to be so different. Don't let us be fooled by the mesmerism of materiality! Don't let us be

fooled by what the body says about us, when the body isn't the real man at all! Don't let us be limited by those suggestions of the carnal mind, which come to us, but let us reach out for perfection!

Mrs. Eddy also speaks in this reference of the "wholesome chastisements of Love." How does divine Love, that knows only perfection, chastise? Let me ask you, How does the principle of music chastise? Well, if you play wrong notes and wrong chords, you have discord. And so in Science, if we have thoughts of perfection, thoughts of loveliness, thoughts that are divine, thoughts that are intelligent, thoughts that come from divine Love, then we have harmony. If in arithmetic you make wrong calculations, and you begin to say that $2 \times 4 = 7$, you have chaos. So although divine Love never knows about discord and chaos, still if we get outside of divine Love, and have unloving thoughts, we're just asking for trouble.

Think of this: if we really realized the grandeur of what divine Love is doing, the loveliness of the whole activity of divine Love, and if we always expressed that loveliness of divine Love, then we should always be happy, always be healthy, always progressive, always at peace – we should always have the sense that divine Love is. When we see this wonderful picture, surely, if we are intelligent at all, we shall say here today, "I'm turning my back on materiality, and my one aim from now on is to love the spiritual, because I long to touch divine Love in all its loveliness." We've got to face that issue at some time or another. Mrs. Eddy says, "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self" (S. & H. 296:6-9). Well, I'd much rather have Science than suffering! And we don't have to suffer. We suffer only because we resist Science, we oppose it, and we don't obey the demands of divine Love. What a wonderful thing it would be if every one of us here today went out with that great longing which turns away from the material to love the spiritual, and if we said with all our heart, "I long to understand divine Love; I long to reflect the perfection of divine Love; I long to have the perfection of divine Love all my life," and then, over and above that, if we consecrated our lives one hundred per cent to that end, so that we loved to study, we loved hearing the story of divine Love and it was the first thing in our lives! If we do that, we shall have a sense of life that we have never known before. But it all starts with that sighing, that yearning, that longing, that reaching out to divine Love.

"We Are Hungry for Love"

Now we'll read another reference, which brings out this wonderful sense of Love in its Word aspect. You see, in the Bible and "Science and Health" the way is so clearly marked out for us to gain the heaven, the perfection, of divine Love.

"Meekly we kneel at our Master's feet, for even a crumb that falleth from his table. We are hungry for Love, for the white-winged charity that heals and saves; we are tired of theoretic husks – as tired as was the prodigal son of the carobs, which he shared with the swine, to whom he fed that wholesome but unattractive food. Like him, we would find our Father's house again – the perfect and eternal Principle of man" (Mis. 369:19-26).

"We are hungry for Love" – that is what that great character, Mary Baker Eddy, wrote, and remember that she said of "Science and Health," "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated" it (My. 114:23-25). So there in a few words we are shown the way to approach divine Love: we have to be hungry for it. I believe that there are millions hungry for Love. I believe that the world is waking up to the fact that materiality can't do anything to help anybody. I am certain that there is coming a time when people will love to study the Bible as we are beginning to see it, and when the Bible will be loved and read and understood in its scientific aspect in a way that will be wonderful beyond words. The picture that we see in the world today is due to the mental chemicalization, which is taking place, as the chaos of materiality is uncovered through the advance of divine Science. You hear of physical scientists meeting together and after much discussion arriving at the point where they agree that they know nothing – that the whole thing is a mystery to them. Yet here in this wonderful Science nothing is a mystery, nothing is impossible; nothing is too good to be true. But our approach, our starting-point, must be that hunger for Love. Unless we have that state of thought, we are not going to begin to understand what Christian Science teaches about divine Love. We must have that longing in our very hearts in order even to start. And if we have that longing, then divine Love will certainly give us all the ideas we need.

It was said of Mrs. Eddy that time and time again she prayed in this way, "O divine Love, just take me in!" So often I feel that way, when I see the greatness of Love, the loveliness of it, the power of it, the wonderfulness of it. If we have that consciousness of divine Love whereby we see that it is the one thing worth striving for, then we shall give up everything for it. Mrs. Eddy says, "to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire" (S. & H. 3:14-16). As we go on, we shall see that this reaching out for Love, this being hungry for Love, brings us the most wonderful satisfaction and the most wonderful results, because once we have begun to reach out, the next thing is that through seeking we find the answer.

Let us always bear in mind what it is that we are doing this week: we are seeing Love in the Word, the Christ, Christianity, and Science. From our point of view we

first of all see that we have to seek; then, through seeking, we find; then, through finding, we're able to use the ideas, which have come to us; and then eventually we are what Love is. From God's point of view, we have the great fact in the Word that divine Love is forever revealing itself to us, forever revealing what it is and what it does and how it does it. In the Christ we see that as the revelation comes to us we find Love translating everything; in Christianity Love is forever reflecting itself and embracing every idea; and in Science we have the grand realization that Love forever is. When we arrive at Love in Science, it is the most wonderful picture of fulfillment, perfection, beauty, peace, and glory. But we can't arrive at that wonderful picture unless we begin with a real longing for divine Love. The very fact that all you people have made an effort to come this week shows that in your hearts there is a longing, a yearning, for the understanding of divine Love. Maybe the reason why you have come is that you have a physical problem, or a home problem, or a business problem, or you feel that there is a lack of something, or a need of something, but that doesn't matter. That is how we all start. The one thing that matters is that we have this reaching out. And if we seek, we shall surely find.

Seeking Love

Let us take another reference in which Mrs. Eddy has put in a very few words how we start to approach divine Love in the Word. She says, "Divine Science reveals the Principle of this power, and the rule whereby sin, sickness, disease, and death are destroyed; and God is this Principle. Let us, then, seek this Science; that we may know Him better, and love Him more" (Mis. 194:2-6). What a wonderful picture Mrs. Eddy paints there! She speaks of the overcoming of sin, sickness, disease, and death, and then she goes on to say, "Let us, then, seek this Science; that we may know Him better, and love Him more." Now if we, as I said yesterday, put aside for this week our problems, our difficulties, our grumbles, our limitations, our ifs and buts, and instead we really think about divine Love, because we long to know divine Love, then I can assure you that the result will be a wonderful sense of healing and fulfillment and freedom. I know that that is true, because I've seen it take place in the lives of so many people whom I have been privileged to come in contact with. There isn't any limit to the good that can come to us through divine Love, but we must long for it, we must reach out for it in thought, we must "seek this Science," as Mrs. Eddy says, not just so that we can get better or richer or freer, but "that we may know Him better, and love Him more." That's taking it right up into the highest sense we can possibly have, and it really coincides with one of Jesus' sayings, which I have loved for many years: "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

From the time that we open our eyes in the morning, we can begin to think about divine Love. Sometimes we may wake up and have a positive sense of Love – we may have that wonderful sense that we're in the presence of divine Love, that divine Love is omnipotent, omniscient, omnipresent; on another morning we may feel a great need, and we may have that sense, "O divine Love, just take me in," "O divine Love, just help me every moment." It doesn't matter what sense we have, so long as we do turn thought to divine Love. Why is there the need to do this? I meet many people in the practice who say things like this to me: "I can't understand why I don't get my healing," or "I don't understand why I can't heal somebody else," or "I seem to be so hedged in." Well, the answer lies in what we are doing this week. If we'll only stop thinking about ourselves and start thinking about divine Love! If we'll only give divine Love a chance to talk to us individually! It's all here; every idea that we need is right here. But sometimes we're so filled with the problem and the difficulty that we just don't let divine Love come in. So I want to help you to gain the sense of demonstration based on divine Love, for I have seen, through meeting various people, that so often we don't make quicker demonstrations because we will not obey the demand of divine Love – we will not stop to analyze our thinking, we don't have enough of this longing for divine Love, and we certainly don't keep thought on the perfection of being. Do you realize that if you are thinking about sin, about suffering, about death, about lack, about fear, or about any of those things, in connection with yourself or anybody else, that is an ugliness coming into your mentality which eventually manifests itself upon the body? And so it's such a stupid thing to do, and we ought to know better than to go on talking and thinking on the wrong side. Let us remember that the only way to demonstrate health, happiness, progress, harmony, peace, or any of those lovely things which all men love, is to work from perfection, from the standpoint that "now are we the sons of God."

Listening to Love

If you suddenly find yourself attacked with sickness, pain, or cold, the first thing you often say to the person who is with you is, "Oh dear, I've got a dreadful pain," or "I've got a bad cold," or "I've let something in today." You immediately build up the claim. If in that instant you remembered your loyalty to divine Love and you mentally 'un saw' the error – mentally cast it out and saw the truth about the situation – you would get on top of that thing so much more quickly.

I remember that at one time I was seeing quite a lot of some people who very much disliked Christian Science, but whom I had to meet day in and day out through a duty I had. I knew that those people would have liked to see me ill. They always saw me happy and well, and they said, "That's what she believes her Science does for her." Well, one morning when I went to see these people, I felt all

upside down, but I remembered very quickly the situation that I was faced with. I wanted to be loyal to divine Love, and so I went out with the thought, "The only thing that God knows about me is that I'm lovely – that I'm always lovely, always healthy, and always happy." The first person that I met in this family asked me how I was, and I remember how gratefully I said, "I'm feeling fine, thank you." Now, I saw that situation as a temptation, because I knew that if I had met those people and I had been either not feeling too well or not looking too well, they would have rejoiced to see me like that. But I rose to the occasion through the ideas which came to me from divine Love, and in less than an hour all sorts of suggestions had entirely vanished and I was perfectly well.

Mrs. Eddy says, "All God's servants are minute men and women" (Mis. 158:19). So let us watch our "flock," and if we find that we are thinking along lines that are outside of Love let us remember quickly to reverse those thoughts. Divine Love gives us the ability and the power to think quickly and to think perfectly about everything, at every moment, at all times. And the great thing in this reaching out to divine Love is to listen. I realize more and more why Mrs. Eddy wrote: "I will listen for Thy voice" (Mis. 398:1). If we will only listen to what Love is saying, we shall have much quicker demonstrations; but instead of listening to divine Love, we so often listen to the suggestions of fear, of worry, of hate, of sadness, of epidemic, of somebody dying, of war, of lack, of failure.

Now if we, individually, have this sense of reaching out to divine Love, and then listening to divine Love, constantly praying "I will listen for Thy voice," we shall have ideas of perfection, of beauty, of fulfillment, of certainty, of loveliness, coming to us and we shall heal ourselves and the people who come to us better and more quickly. As we let our light shine, not only shall we ourselves have a certain sense of life, but also other people will see it and be blessed by it.

There isn't one of us here who doesn't long for such a sense of divine Love that we can go to someone who is suffering, someone who has perhaps been told that they have an incurable disease, and be able to say to that individual, "I can heal you." And how wonderful it would be if every one of us could heal that chronic case quickly and completely! Well, here's the way. Remember that Mrs. Eddy speaks of "that recognition of infinite Love which alone confers the healing power" (S. & H. 366:18-19). As we look at this one great picture of all that Love is, all that Love does, and how it does it, and we remember that by reaching out, longing, listening, we touch the very heart of divine Love, then we shall be able to go to that relative, or that friend, or that stranger, and say, "I can heal you." And we shall be able to lift that individual up. I believe that unless we get this understanding of

divine Love, which enables us to do these things, this Science will never develop for us. It's such an important issue!

I see more and more, as I go about helping people, the great need for us to help each other to get this understanding of divine Love. The way is certain, the way is simple, and yet it's profound. It's dynamic; you can't play about with it; you can't set about it half-heartedly. Divine Love demands our whole thought, our whole heart, our whole attention. To-morrow we shall take Love in the Christ, and we shall see what happens as the natural result of longing, hungering, reaching out for Love – we'll see how divine Love comes to us individually. It's all so certain, so positive! I often say to myself, "Just think of the time and money men are giving at this moment to the study of material theories, and yet they don't get anyone anywhere. A new remedy comes out, like penicillin, and that is given to practically everyone for almost everything. Then that dies out and something else takes its place. And so it is with all these things of materiality. And yet here in divine Science, if we touch the Heart of divine Love, if divine Love becomes near, dear, and real to us, we're going to be able to heal ourselves, heal other people, and be a blessing to everyone." If we understood divine Love here today, it's possible that we could avert the war that they tell us is coming. When you look at these situations, you see what an opportunity we have. What a privilege! But let us remember that we must have that longing that urge, that reaching out, for divine Love. Let our prayer today be, in the words of Mrs. Eddy's hymn (Mis. 389:8-9):

*"Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing to night."*

TALK THREE

"His Hand Averts the Blow"

We were saying yesterday that divine Love gives you the feeling that you want to put your hand out to take the other fellow's, and last night I was thinking more deeply about the significance of hands, because Mrs. Eddy says, "His hand averts the blow" (My. 337:22). You and I today should be alert enough to realize that we must be close to that hand, in order to see the blow averted. How is His hand going to do anything for us, unless we make ourselves at one with it – unless we feel in such a way that our hands (not our material hands, but our application of scientific thinking) become not only the power of Principle but also the touch, the realization, the All-in-all of Love? It's so important for us to face this issue today.

You know, the old devil says to you that Christian Science is a subject" out there," but the pearl of great price is here, and so what counts is your reflection of the

infinite One, your feeling. If you want to work today, there is plenty to do, and you who are great students have the understanding with which to work, but also remember that if you want peace in the world, that peace must be in you. If you left this room saying, "I'm going to strive for a greater understanding," that might not be right; a big man in another country might say, "I'm going to strive for more land." Both of you thinking that you've got to get something! But if you leave this room conscious of what you have, conscious of what you are, thinking "No more struggle, no more striving, no more getting, but using what I have!" then I think that you will be working for peace. Peace must be in us, if it is to be in our universe, in our consciousness. Peace is here; it isn't something" out there."

Mrs. Eddy once requested her students to cease praying for peace as an objective thing, which they wanted in a particular situation, because she saw that peace must be in our consciousness. (My. 279:20-281:14) We must place ourselves at the right hand of Principle, and then sit down – not stand waiting – in the consciousness of what that means and of the power which goes with the man who really feels a conscious gratitude for what is here. That is peace.

I looked up many references to "hand" and "hands" last night, and I recommend that you do the same. There's one reference which I'd like to read you now: "Of this we may be sure: that thoughts winged with peace and love breathe a silent benediction over all the earth, cooperate with the divine power, and brood unconsciously o'er the work of His hand" (Mis. 152:6-10). "His hand averts the blow," but we must put our hand in His, or we're just doing nothing about it. If you and I were attaining that great satisfaction of Love – the great satisfaction of knowing that all good is here and that we can reflect it – then we should be doing something for peace. Don't belittle what you and I can do. We here have an understanding greater in power than all the armies of the earth. "One on God's side is a majority." But to be on God's side we must feel as God feels, we must feel as Love feels. It isn't the sense of getting that we need; what we need is to be grateful for and to use the great fulfilled sense of Love. That sense of Love is wonderful, and there's a great need for it.

Peter Denies Jesus

Now we'll finish looking at the way in which Love in its Word aspect is illustrated in Matthew. Verse 65 of Chapter 26 tells us that the high priest "rent his clothes;" he also had felt the touch of divine Love. Don't leave anyone out of this picture of divine Love. When your friend starts kicking and shouting, divine Love is coming very close to him, and you are quite safe in leaving him with that impulsion.

Now we come to the story of Peter denying Jesus: "Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly" (Matt. 26:69-75).

The great Peter! Because he had said – and, had departed from Science in saying it – "Though all men shall be offended because of thee, yet will I never be offended," he had made error so big that everyone was going to be influenced by it except Peter! Of course, that attitude meant that he had to atone thrice told for it and learn his lesson. It's so interesting to see how it develops with a threefold tone. You see, Peter had denied the tone of Life when he had said that everyone except himself was going to be against the multiplication of the Christ-idea; he had denied the impulse of Life. Then when he smote off the servant's ear, he had denied the tone of Truth – he had used error to correct error; Jesus had reflected Truth on that occasion when he said to Judas, "Friend," but Peter's response to error with error was the denial of Truth. And in hopelessly waiting for the end in the servants' hall, Peter had denied the fulfillment and the wonderful All-in-all of Love.

And so now this Mother Love that came to "a damsel" came to him, because womanhood was what he had to learn. And then in the next incident the tone changes to Truth; it took place "in the porch," because Peter hadn't stood at the portal of human thought armed with Truth, and this time another symbol of the opposite of womanhood – "another maid" – came to him. Peter just got more emphatic, as you and I may do if we have to learn a similar lesson. "And after awhile came unto him they that stood by" – the opposite of Life; you never just stand by when you are imbued with Life. Notice that sense of Life in everything the Master undertook; as soon as he had done the job he would go over "unto the other side," or something of the sort. Jesus was always responding to the great multiplication and activity of Life.

On this third challenge "And immediately the cock crew" – a new day started for Peter, because the lesson was being brought home to him, even as a new day starts for us when we cease to compare ourselves with error, throw up a mountain, as it were, and then try to dig it down with our little shovel. Isn't it wonderful that

the Master had told him what would happen, because through Science he had foreseen how this lesson would unfold for Peter? Luke tells us (Luke 22:61) that at the third denial Jesus turned and looked at him. I can't imagine anything in that look but a kind of smile – not a silly smile, but the deep smile of a great compassion, which knew that the Mother Love was looking after Peter. Peter wept, but for him a new day had begun. You can see the change in Peter if you read the first verse of his first epistle: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia..." What a great field of thought! The old Peter had said, "Though all men shall be offended because of thee..." but the new Peter, the Peter after the cock's crowing, included all mankind in the new sense of Love which his Master had given him. Love had withheld the hand of the Master so that he let that picture unfold in its fullness to Peter, and waited, as sometimes the mother has to do, only to smile with a new assurance when the lesson has been learnt.

What Judas Learnt

Verses 3 to 5 of Chapter 27 tell of how Judas went and hanged himself. He also was feeling the touch of divine Love, at which he had revolted, and finally he tried to get out into the "hereafter." But there is only "here," and "here" is where the lesson has to be learnt, whether it is the "here" now or the "here" after – it's always here.

Verses 6 to 10 describe the buying of the potter's field with the thirty pieces of silver which Judas returned to the chief priests. Now, wasn't that the lesson which Judas had had to learn – that you cannot appraise the value of the Christ in terms of material gain? That is what Judas had been trying to do. He had always been saying, "What will it do for me, what will it bring to me?" Can the clay reply to the potter? Can you and I outline what divine Love will do for us? Can we stop to do that?

Everybody in this picture was learning a lesson, and Jesus knew it, and so instead of taking Judas, that student whom he had chosen and who therefore must have been a great man, and upbraiding him and showing him humanly what he ought and ought not to do (as sometimes our false sense of motherhood wants to make us do), the great Master said, "That thou doest, do quickly." Isn't it wonderful to think that Love was showing Jesus a new sense of motherhood, and that that was why he was passing from the Son of man to the Son of God?

When you and I are really able to leave things with divine Love, then we are responding to Love and becoming its true son. That's what was happening to the Master in this great and wonderful illustration, this greatest experience of all.

Jesus was going through what might have been a bitter experience, but none of the gaudy background of the scene touched him. The woman sense in himself, you remember, had done the anointing with the precious ointment before the ordeal took place.

Barabbas or Jesus?

Now we come to another illustration, from verses 15 to 21, where it was a question of whether Barabbas should be released or Jesus. That question is always before us. "Barabbas" means "son of father." As a symbol "Barabbas" signifies that state of thought, which has a sense of "I," a great sense of being the personal creator of an idea. The question is always before us: are we going to release that Barabbas sense, and so crucify the Christ to the situation? Are we going to say, "I do it," or are we going to say, "My Father worketh hitherto, and I work"? So totally different, such worlds apart! Sometimes you get a great sense of responsibility for a condition, and in that way you release the Barabbas in your thought; if you go on like that, it will crucify the Christ for you in that situation. And so that question is still before us today.

This trial is the trial of us all. It wasn't just the trial of Jesus. In this instance (verses 11 to 26) it was actually the trial of Pilate. There he stood with the chance of his lifetime; he couldn't have stopped the impulsion of Love, but he could have allied himself with it. Jesus gave him every chance. When Pilate asked him, "Art thou the King of the Jews?" Jesus replied, "Thou sayest" (Matt. 27:11); in other words, "You see what I stand for. You've said it. It's you, Pilate. For God's sake have the courage to throw aside Rome and take this up." If you remember, even his wife came in and said to Pilate, "Have thou nothing to do with that just man" (Matt. 27:19). The woman sense again. The woman in us all will save us even from Caesar, if we listen to it. If only Pilate had listened, he would have found his manhood. Whenever we listen to the woman in us, we find our true manhood.

The Crucifixion

Verse 31 tells us that they "put his own raiment on [Jesus]," because the fact of the matter is that they could never take it away. Our raiment is our thought clothed in the sevenfold understanding of God, the coat of many colors, the seamless robe. Think of the Science, which Jesus was demonstrating on this occasion! He hardly did a single human thing, but the divine thing he did was to remain with his divine Principle, Love, and never leave it. If you remain with divine Principle, Love, when all around you are whispering their doubts, then no one can ever take your "raiment" from you; even if for a moment you hesitate and seem to fall, it will come back fresh and new to you, if you remain with divine Principle, Love.

In Love as the Word, we get the sense that Jesus didn't even carry the cross, because verse 32 reads: "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross."

"And when they were come unto a place called Golgotha, that is to say, a place of a skull... they crucified him" (Matt. 27:33, 35). Everything that is Godlike is crucified at the "place of a skull;" if you or I ever think that we've got to think things out with our brain, the Christ is crucified for us, always.

"Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matt. 27:4). The "sixth hour" symbolizes Jesus' manhood. May not some sense of what Jesus was experiencing from the sixth hour to the ninth hour be found in the chapter "Recapitulation"? The "sixth hour" of our "clock" in the chapter "Recapitulation" is the answer to the question "What is the scientific statement of being?" (S. & H. 468:8-15.) That's what Jesus was demonstrating. Then at the "seventh hour" Jesus was demonstrating the answer to the question "What is substance?" (S. & H. 468:16-24.) There was great, great pressure put on the Master, but he knew that "Substance is that which is eternal and incapable of discord and decay." For the next "hour" Jesus was demonstrating what Life is. (S. & H. 468:256.) "Life is divine Principle, Mind, Soul, and Spirit. Life is without beginning and without end." Jesus was knowing that. And then at the "ninth hour" he was finding the answer to the question "What is intelligence?" (S. & H. 469:7-11) This wrung from his faithful lips that cry, "My God, my God, why hast thou forsaken me?" because all around him there seemed just the opposite of intelligence – they were being so foolish! Jesus knew that "Intelligence is omniscience,"-all Science," omnipresence,"- he knew that it was present there for them, as it was for him – "and omnipotence"- the one power, all power. "It is the primal and eternal quality of infinite Mind, of the triune Principle – Life, Truth, and Love – named God." And when he thought of that, the magnitude of it wrung from him that cry. You remember also Mrs. Eddy's words regarding this same hour – "Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race" (S. & H. 50:14-18).

You know that if a great musician heard an orchestra "murdering" a beautiful symphony, according to his greatness it would wring from his heart something of that cry, "My God, my God, why hast thou forsaken me?" Of course, his cry would not have the same wonderful significance, but I am trying to illustrate for you what Jesus was facing. He was facing the attempt to murder Science, and he had just realized what intelligence is and how it is present universally and yet before his eyes was the pathetic picture of this rejection of the truths of being. And so he

made his appeal not only to himself but also to his great Principle; and, of course, in answer to that, he received the assurance, which Science gives. Mr. Doorly tells us that some authorities claim that this cry should be translated "How hast Thou glorified me!" (Oxford Verbatim Report, 1948, Vol. 11, p. H2.) Even in the midst of that experience Jesus felt the touch of Love – of glory! It's a wonderful passage.

"Jesus, when he had cried again with a loud voice, yielded up the ghost" (Matt. 27:50). So often we think that the Master was put to death against his will, that he had no power over the situation, that it was out of his hands, but of course that is entirely wrong. He was illustrating Science in the greatest way that it has ever been illustrated; he was the Master who allowed men to crucify him so that he could show them that Principle could never be crucified and that it's Science could never be stopped. He was doing it of his own volition. And so Scofield says of these words ("Jesus... yielded up the ghost"), "Literally, 'dismissed His spirit.' The Gr. implies an act of the will. This expression, taken with Mk. 15.37; Luke 23-46; John 19.30, differentiates the death of Christ from all other physical death. He died by His ' own volition when He could say of His redemptive work, 'It is finished.'" What a difference! What a sense of a great actor leaving the stage when he knew that every tone of the great scene was complete, and that therefore he could leave it to the divine Principle to define it to the hearts of men throughout all eternity. How different from our misdirected sense of this event. Our foolish, childish pity for a man who needed no pity at all! He was the master Metaphysician. What a rebuke to our blind theology!

"Many Women Were There"

"And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children" (Matt. 27:55, 56). The tone of true womanhood never left this scene, from the time when Jesus allowed that woman of Bethany, whom we call Mary of Bethany, to anoint his head with the costly ointment. That's the feeling we must get – the feeling that Science is the pearl of great price. Our conscious communion with God outwards from Principle! It's a wonderful thought, and it is the thought, which can avert the blow today. "His hand averts the blow," but we know His hand only when our hand is right in it, absolutely at one with it – when our conscious thinking is as high up and as close to the way that divine Love is taking as we know at this moment. It will always go higher. The Son of man goes on and on until it becomes the Son of God, and then the symbol disappears.

Divine Love never left this scene, even when it came to the burial of Jesus' body (Matt. 27:57-60); Joseph of Arimathaea begged the body from Pilate and wrapped

it in a clean linen cloth. "Arimathaea" means "high place," and so this rich man came down from a high place – it all had the touch of the best. He laid Jesus' body in his own new tomb. There is another sense of burial to which we should be awake: whenever you bury anything, you bury it in your own tomb, so don't bury anything! Never belittle anything or anyone, because if you do you're belittling yourself. We are our own universe.

Whether we like it or not, divine Love will rejoice in Herself through us. So let's accept that fact now, and thus attain to "the Son of man which is in heaven" – "remarkable words" (No. 36:10), as Mrs. Eddy says, Your Son of man, the best of you, the highest that you know of Principle now, is in heaven; it's your heaven here. You couldn't have a better heaven at this moment than you in response to Principle with your present symbols. Those symbols will go on and grow higher, until eventually the symbols go, but at the moment your heaven is with those symbols. The little chap with his heaven of mathematics may have bricks as his symbols; later the student may have figures; later still he may have thought-processes. The beginner in music has to pick out certain notes; later he has to pick out chords; and so on. The ultimate, even in music, is a conscious realization, so that you turn to your friend and possibly just sigh, because it's so wonderful. The ultimate of all our work, all our treatment, everything, is the conscious realization which has no symbol on earth. "The Son of man which is in heaven." Isn't it a glorious sense? Doesn't it make this Science real and practical and possible? And doesn't it put on us an immense duty? At this hour, you and I can avert the blow, if our hand is in His, if we're faithful enough, if the woman in us will let.

Chapter 28 opens like this: "In the end of the sabbath, as it began to dawn toward the first day of the week" – what a holy sense! – "came Mary Magdalene and the other Mary to see the sepulcher." Sometimes when you or I have gone through some experience, which to the onlooker has seemed difficult; but in which we have been adhering to Principle, there dawns a "new week" when we come out on the other side – a new consciousness of God, so that the seven synonymous terms seem more real, more close, to us, so that they have something in them for us which they never had before, because of our fidelity. This "first day of the week" was the beginning of a new experience for the Master – the realization of the Son of God.

Jesus in Galilee

In verse 10 we read that Jesus said, "Be not afraid: go tell my brethren that they go into Galilee" (Matt. 28:10); "Galilee" means "a circle," as we have already seen. They had all been scattered, but he knew that there is only the circle of Love, and

that no one can get outside of it. He knew that they were going out into an experience which would enable them to learn their own motherhood, so that they would come back with the joy of motherhood. That's why he said, "It is expedient for you that I go away," as John records.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them" (Matt. 28:16) – a "mountain" of uplifted thought, which came to them through chastened affections, through learning that they had to do their own mothering. The great Shepherd, who had mothered them, had at last learnt the greatest lesson of all, that we have to leave everything – our friends, our relatives, our ideal – in the hands of the one Mother, so that all can learn that most wonderful of gifts – the art of mothering.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" – Life, Truth, and Love in its eternal development, as Mrs. Eddy tells us: – "teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:18-20). What a glorious picture is this picture of Love in the Word! How it impelled the Master, so that he learnt to give up his human mothering, in order that the disciples could become mothers to themselves.

LOVE IN THE CHRIST Mark 9:2-13:37

Now we are going to consider Love in the Christ, and as before we shall take those sections, in Mark's Gospel this time, which the great John Doorly, with his spiritual vision, saw as illustrating divine Love. When I am doing this work, I find that I am constantly saying, "How right he is!" It comes to me again and again.

Love in the Christ impels the awakening of our own motherhood in each one of us. You know how a mother, after she's been mothering her little child for a long time, begins to show that little fellow that he has got to be a mother to himself, that he must do things for himself, and from then on, until such time as he goes out to learn in Christianity to see that motherhood reflected everywhere, he's instructed in how the mother in himself comes to birth. And so in this section Jesus was showing his disciples how to mother themselves.

The Transfiguration

When we began the section illustrating Love – in Matthew's Gospel, we found that Jesus' first words there, "Ye know that after two days is the feast of the Passover"- after Mind and Spirit comes Soul, the "Passover" – served as an introduction to

the whole tone. And we get the same sort of introduction in this section of Mark. The section begins: "And after six days" – Jesus was always preparing the disciples through the six days so that they could enter some new sense of the seventh day, the fullness of Love – "Jesus taketh with him Peter, and James, and John,"- how he loved those disciples! He saw in them some manifestation of Life, Truth, and Love. We have a clear indication of that in two of them – Peter, who manifested the spontaneity of Life in all that he did, even in his glimpse of the Christ-idea, and John, who certainly knew God as Love – "and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark 9:2,3).

Our "raiment" – that state of thought in which we clothe ourselves – will always "shine" if we respond to Love. It's responding to Love which counts. Everything becomes clearer when we respond to Love. The veil, which seems to be drawn over it is purely our self-interest, or our will-power, or our something – wanting to get things in our way, instead of accepting them in Love's way. When we accept Love's way, that's when our raiment becomes "shining, exceeding white as snow; so as no fuller on earth can white them" the Master's way involved no cleansing process, because his way was, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In other words, start from Principle, and work out with Principle.

Mrs. Eddy speaks of Christ Jesus in this way: "Thou gentle beam of living Love" (Po. 29:1S). How different from you and me striving to love, and saying, "I've got to get more loving," instead of doing at this moment all the loving we can with all the love we have now, and waiting on divine Love to keep up the impulse and the filling of our vessel. Isn't it a different sense! Our every thought and our every treatment has to become that "gentle beam of living Love" – the Master's way. Nothing is needed except to go on from that impulse, and expect Love to keep up the filling of our vessel. So often we are afraid to use what we have now in case we run out. Isn't that silly when you analyze it? We're afraid, and so we keep a little bit back in case we run out! "Thou gentle beam of living Love, And deathless Life" – that beam of Love has no finity, no horizon, nothing but infinite expansion. The day is coming when you and I will work like that.

Do you remember that instance of the student of Mrs. Eddy's who went to see her at a time when she had chilblains all over her hands? She was so afraid of what Mrs. Eddy would say, and when she got there Mrs. Eddy came up and held her hands and said, "My dear, your hands are cold! Go and warm them by the fire" – the last thing you would say to anyone with chilblains, but Mrs. Eddy's thought was

a "gentle beam of living Love" which couldn't see even a mote of error, and so when the student obeyed she found she was healed of chilblains. The time is coming when you and I won't give entity to error, and then we shall handle error from the "throne of grace."

Moses, Elias, Jesus

"And there appeared unto them Elias with Moses: and they were talking with Jesus" (Mark 9:4). They were talking with Jesus, not with themselves. The lesser symbols were looking towards the one who symbolized the highest. When the king is present, you don't chatter among yourselves. Mrs. Eddy's definition of Moses in her "Glossary" reads like this: "A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, the union of justice and affection – there is something spiritually lacking, since justice demands penalties under the law" (S. & H. 592:11-15). Remember that Jesus was teaching the disciples how to develop their own motherhood, and so he was saying here, in effect, "Don't do it in the Moses way; that sense of moral law alone would crucify the other fellow if he broke the moral law."

This is Mrs. Eddy's definition of 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. 'Elias truly shall first come and restore all things.' (Matthew xvii.II)" (S. & H. 585:9-14). In verse 13 Jesus says, "But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed." What does that mean? You and I want to mother ourselves with "spiritual evidence opposed to material sense," but sooner or later we've got to leave the sense that there is something in the opposite scale. "Elias is indeed come, and they have done unto him whatsoever they listed" – thought has tried to hold down that Elias sense of things, instead of letting it expand. Elias also stands for" Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold," but do you want to go on all your life just discerning the spiritual fact, or do you want to be the spiritual fact? Do you want to live outward from Principle, or just look upward to a far-off heaven? Christian Science certainly gives you first of all the ability to discern "the spiritual fact of whatever the material senses behold" -"Elias truly shall first come and restore all things" – but Jesus said, "Elias is indeed come"! So we mustn't stay at that point when we're learning our motherhood.

This is the definition, which Mrs. Eddy gives of Jesus: "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality" (S. & H. 589:16-18). The way of the "highest human corporeal concept of the divine idea" is the way of the Son of man. Your heart in

heaven and your "hands" – your scientific thinking, translating that on earth through the symbols of men, until the symbols disappear and where your heart is is where you are – that is the demonstration of the Son of man. The "highest human corporeal concept of the divine idea" is found "rebuking and destroying error" – nothing rebukes error like a conscious, consistent adherence to Truth and never departing from Truth. If I adhered to the principle of music wholeheartedly and devotedly and never departed from it, then one single note out of tune would stand out to me at once. But if I went around looking for notes out of tune, that would be the Moses way, the so-called mortal way." ...and bringing to light man's immortality" – even Jesus knew that the Son of man would take him higher, and bring to light his immortality.

And so here on the mount Jesus was really analyzing mortal mind, which keeps you and me constantly thinking in the Moses way; and then when we throw that off, it keeps us to the Elias way. Those three must quickly blend into the one; we read further on, "And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves." The one way is the way of the Master – out from Principle, with Principle, remaining with Principle, until all is Principle, and you experience the Son of God. That is the way of Science. And it's here today. It is given us when we come to it through the Passover experience, through passing over from the commonly accepted sense of a sinner trying to reach up to heaven to the scientific sense of a conscious, intelligent thinking out from the infinite One in its system, the system which has "perfect Principle and idea – perfect God and perfect man – as the basis of thought and demonstration" (S. & H. 259:12-14). "Be ye therefore perfect, even as your Father which is in heaven is perfect." "My Father worketh hitherto, and I work." That was the method of him who never swerved, and who was so poised in Principle that all that he said and did would have made us, as it often does today, glow with reality.

" 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" (Mark 9:5). Jesus was rebuking mortal mind in this whole experience, and it is mortal mind, which sometimes makes us want three separate "tabernacles." It is false education which says that you must have the processes of thought symbolized by Moses and Elias, and that you must be "tabernacled" with them for so long before you can reflect "the highest human corporeal concept of the divine idea." Mortal mind would always keep you at arm's length from the realization and practice of perfection. It tries to hold you and say, "Alright, but you must have three separate tabernacles, and it will take a long time for you to get to the third one."

"For he [Peter] wist not what to say; "- it's always better to keep quiet when you don't know what to say! It is possible that this pigeon-holing of good in Peter's nature caused him later to clash with the great Paul, for Paul had grasped the idea of perfection as here and now, with no process up to it, but a divine system out from it. "For they were sore afraid" – of course they were, because this was a wonderful illustration of Science, and they did not understand it. "And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear him" (Mark 9:6). Not Moses! Not Elias! But "my beloved Son: hear him" – follow his method. Not the process of scraping off error to find Truth, but the system, the beloved Son, of Principle, whereby you start with the abundance of Life, and with the dominion of Truth to annihilate the lie of error, and so rest in the glory of Love.

"And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves" (Mark 9:8). We too have been looking "round about," and we too have seen that the way of the Master is the only way. Wasn't he teaching the disciples how to mother themselves, and teaching us all how to start out when we want to mother ourselves? Mothering ourselves doesn't mean smothering ourselves; it doesn't mean just patting ourselves on the back and saying, "You're a dear little 'boy!'" Mothering ourselves means saying, "I will obey Principle; 'not my will, but Thine, be done.'" It's a tremendous thing! Jesus knew that, and he knew the temptations in the way. He knew how subtle is moralizing and ordinary prophecy, and how they can prevent us from being up at the point where the prophets left off, where all prophecy leaves off – up at the very threshold of the "throne of grace," and working from there, as the great John Dooley taught us.

"...Till the Son of Man Were Risen from the Dead"

"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" (Mark 9:9). Jesus knew that his disciples would not realize the vast importance and the fullness of the great things he had shown them until they had glimpsed that the Son of man is indeed in heaven and is the Son of God. The Son of man becomes the Son of God to our understanding through our constant realization and adherence and fidelity; if we keep up that fidelity we experience the fact that divine Love realizes Her own greatness through us. Divine Love is always doing that, but if we are faithful to this fact we experience its truth in our lives. That is true consciousness. That is true treatment. That is real healing. All work is to that end – the sudden realization that you know, and you know that you know, and you feel the conscious power of Principle, and if somebody asked you to try and write

it down you couldn't! You could write down all the processes, and you could talk about them, but no more.

There must come the time when the Son of man is always "risen from the dead" – resurrected to the Son of God – and it comes if we do our part – if we adhere to the Son of man, the best of the very best in us, and if our attitude is not "I'll try," but "I will." So different from mortal mind, which makes us say, "Well, I try to be a Christian." Mrs. Eddy would never have that. "Go and do it!" she would say. It wakes us up sometimes, that sense of things! Sometimes you'll see a mother; when her child gets into that silly way of clinging to her apron-strings, say, "Go and do it!" And then the child comes back, and it is as if his little Son of man has attained something of the Son of God, has something new of assurance and power. That is what Jesus was teaching his disciples here. He was teaching them and us that when we have glimpsed or seen some new truth, we should be wise and tell no one of it until we have lifted our Son of man up to actually experiencing, feeling and knowing, the very presence of the truth we have seen. The art of true mothering includes the ability to protect the idea just given us until we have made ourselves like it.

"And they kept that saying with themselves, questioning one with another the rising from the dead should mean. And they asked him, saying, why say the scribes that Elias must first come?" (Mark 9:10, 11). We sometimes say, Well, we do need Elias, we do need " spiritual evidence opposed to material sense." Of course we do at first, but are we going on believing in something in the opposite scale? We'll never touch Science that way. When you start in music, you're watching all your fingers and everything that you do, because you know that that's the way to guard against the little slips; you watch and watch and practice, but you never really enter the realm of music until you no longer watch in that way, because instead you're watching the principle of music and responding to it – you, as a person, have gone. That's the difference.

"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 naught" (Mark 9:12). Your symbols will disappear if you're faithful enough to them. They are "set at naught" when divine Love knows we no longer need them, but not before. That's not a far-off experience; everybody who is really working in Science gets that experience. You stick and stick, and suddenly the symbols all go, and then you know, and you know that you know – that's the Son of God. Principle takes you to itself when your fidelity is sufficient.

"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" (Mark 9:13). "Elias is indeed come" – of course it is. There isn't a man on earth who doesn't know what right is and what wrong is – who hasn't seen "spiritual evidence opposed to material sense." Not a man on earth! And yet we sometimes think that we're wonderful people. How many there are today who are going on to the Son of God! And if we don't watch how we go, watch that we are "gentle beams of living Love," we shall be left behind. If we're always going to sit at the bottom of the ladder, hoping and waiting for something to move, just hoping that our little study will do something, then we'll never get anywhere.

The Healing of the Epileptic Boy

"And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them?" (Mark 9:14-16). Jesus always went straight at mortal mind, and that's what we need to do. What questions is it giving to you at this moment? Go for it! There is only one answer to every question. If you work out from Principle, accept Principle, no man need tell you, because Principle will give you the answer individually.

"And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 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" (Mark 9:17, 18). The Elias sense of things! The disciples could discern the spiritual fact, but they hadn't yet seen the gift of being, instead of just discerning. When you discern, immediately go up to what you discern; when you pray, immediately live your prayer. That's the difference! It places so much on you and me, but it places heaven here. It looks as if the scribes had the Moses sense, and as if the disciples had the Elias sense. But Jesus showed them that the way to mother any situation is from the very highest and best human corporeal concept that you have of the divine idea. That will rebuke and destroy error. That will show you the way, and it will lead you on to the realization of the Son of God.

"He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me" (Mark 9:19). Half the problems of the world are caused through "faithless generation." In this case Jesus was analyzing the belief at the back of this boy's generation – the belief that at the time of conception the father probably hadn't had any sense of satisfaction or fulfillment in his being and may have been seeking it in drink or in some fleshly

thing, but Jesus was also proclaiming a great truth for all time. We too are faithless if we just stick to the Moses and Elias states of thought and don't realize that they've been here in the best of men for centuries; what is required now is that we start out from the point of view of Principle. Otherwise it's "faithless generation." Whatever we generate under those conditions of thought symbolized by Moses and Elias has a little something in the opposite scale, instead of a sense of the All-in-all of Principle. That is the teaching of Science, and we all know it.

We must have a clear sense of the demands of the moral law, as Moses had, to be able to analyze error, and we certainly must have Elias and use "spiritual evidence opposed to material sense" in order to be minute men and women and uncover the workings and claims of error, for "Elias truly shall first come, and restore all things;" but for "faithful generation" in the realm of idea we must go on to the annihilation of error and thus lift our thought to the standard of Jesus, whom Mrs. Eddy defines as "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." Does not the experience of the disciples on the mountain show us that we must transfigure thought with all three processes typified by Moses, Elias, and Jesus, but that having done this, we must continue to follow the pattern as recorded by Mark and obey the command of Principle – "This is my beloved Son: hear him" (not Moses or Elias)? Moreover, we should constantly look "round about" in our thought-processes to make sure that we see "no man any more, save Jesus only" – that is, that we are following the way of Jesus, the way of perfection's outlook.

"And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming" (Mark, 9:20). Something in the carnal mind tries to pull you to the ground, or make you resist, when you see the need for absolute devotion to Principle, for pure generation, instead of faithless generation. Wouldn't it be wonderful if anyone of us could so respond to Principle at this moment that if "the prince of this world" came in any form whatever, it would have nothing in us? If all our thought processes were generated in faithfulness to a "perfect Principle and idea – perfect God and perfect man" (S. & H. 259:12-13), instead of in a principled and unprincipled outlook, a dual outlook, which generates unfaithfully (unfaithfully to the oneness of Principle), we would demonstrate that "one on God's side is a majority," no matter whether the condition were worldwide or individual.

"And he asked his father, How long is it ago since this came unto him? And he said, Of a child" (Mark 9:21). Jesus loved that father; he loved the fact that he had been restless and wanting, because he saw in that the touch of Love making him want his own motherhood, his satisfaction. If we really love and recognize the

impulse towards Love which sometimes leads men to drunkenness and things like that, we shall be able to heal them, but never from the Moses or the Elias state of thought alone, never with a sense of something in the opposite scale.

"And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us" (Mark 9:22). That "fire" is the fire of remorse, and how often we are cast into it; "the waters" are the dark ebbing and flowing tides of human fear. "Have compassion on us, and help us" – the great compassion of divine Love was present there through the Master. Jesus was teaching this man how to be a mother. This man must have been good; after all, he brought the child to Jesus.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark 9:23). A true mother always believes in her son. If anything evil assails her son, it's never in him it's always something from outside trying to attach itself to him. It's nothing in her son, and it never is – it's never in the divine Mother's Son. "If thou canst believe" in that way – if you can see the purity of your ideal, of your child, or your patient, so that you see what is trying to assail it, as the mother does – then "all things are possible" and you are a true mother.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief" (Mark 9:24). Infinite satisfaction came with those tears. An infinite touch of compassion sometimes comes with our tears. Years ago, when I was at sea, we were in the tropics and it was very hot; we used to take our mattresses out on deck and lie on them there. Well, I was lying there one very hot and sultry day, and another officer (in fun) tried to jump over me lengthways. The ship gave a bit of a lurch at that moment and he slipped and sat right on the middle of my stomach. I saw red, and I got up and practically knocked him out. I knew I'd been an unloving cad, but we neither of us said anything; we just went away, and gloom came over the ship. I went to my cabin, and didn't I wrestle with myself! Every time I wanted to go out and say that I was sorry, something said, "No, it was his fault, serve him right." I went on with that until finally, thank God, divine Love took hold of me and I went out and in front of a lot of them I put my arms round him and said, "Old man, I'm terribly sorry I was a cad." He burst into tears, and I burst into tears. You know, men are children sometimes, but anyway this is what happened as a result. That man was much senior to me in age, but he was junior to me in rank, because his life had been shadowed by drunkenness. He left the ship soon after that, the ship's company was broken up at the end of the voyage – but some while later I met someone who was a shipmate of his and I asked how he was getting on, and this man said that he had completely changed, that he'd given up drink and had a wife and child and was getting on well. I

believe. That incident changed something for him too. So when the tears come, just remember that it is the touch of Love. Often in our tears we touch Love, and yet sometimes how ashamed we are of them. How silly to be ashamed!

"When Jesus saw that the people came running together, he 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" (Mark 9:25). The "dumb and deaf spirit" had already come out of the father. Love had awakened his need, and he had cried out – he was arrogant no longer; and he had listened – the deafness had gone. Love says to us sometimes, "You're going to speak! And you're going to listen!" Often a mother will say that to a child who she sees is too timid, or too full of will-power; in effect she says, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." "My man is here, and I will have that man," says divine Love.

"And the spirit cried, and rent him sore" – it does sometimes – "and came out of him:" that's the important thing!-"and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand – that's the hand and the touch of Love – "and lifted him up; and he arose" (Mark 9:26,27)."And when he was come into the house, his disciples asked him privately, why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting" (Mark 9:28, 29).

There's the test! When you have the highest and best in your thought, will you live with it? Will you be it? And will you fast from everything else? Mrs. Eddy says, "Prayer is the utilization of the love wherewith He loves us" (No. 39:18-19). Will we utilize it, or will we just be timid and hold back, from some sense of morality (Moses) or some sense of Elias? Or will we be the "highest human corporeal concept of the divine idea," and thus follow the great Teacher? And so the way to deal with the epileptic sense of things – up one minute and down the next – is "faithful generation," putting all you've got into working from Principle – in your business, in your home, everywhere. Half the chaotic conditions in the world are the result of being casual. "I'll have a bash at it" – that sense of things will, I hope, move away from England in time, because once we never went about things in that way. What betrays your business? Just taking a chance with something, instead of working out with devotion 'total fidelity from the business principles involved. What betrays your workmanship and will betray the workmanship of this country unless something is done about it? This sense of "I'll have a bash at it," instead of devoting one's very best to the job in hand. If you work here and now, and do your best, and thus live the Son of man, that's the only way to go on to the experience of the Son of God.

INTERVAL

Today is Whit Monday, and the fact is that Christmas, Easter, and Whitsun are observed throughout the world. That is because the things that happened to that great master Metaphysician, as recorded in the Gospels, can never be forgotten, and so the whole world, to a degree, admits the influence of the Christ. That gives me a wonderful sense of how the divine Mother, the motherhood of Love, is forever taking care of everything, in spite of the mortal.

The more I study this Science in the way that we are now doing, the more I love the fact that it is all found in the Bible. That gives me such a sense of confidence. For instance, here we are finding the Word order illustrated in Matthew, the Christ order in Mark, the Christianity order in Luke, and the wonderful Science order in John. The more I study those orders in the Gospels, the more I realize what a vast Science this is, and the more I see in it the only remedy for every human woe. We are just touching on a few points here this week, and yet if those things that we see here are real to us, they certainly will result in a bigger and grander realization than anything we have known before of what Science is.

Love in the Christ

Yesterday we saw that Love in the Word has two aspects: first, from God's point of view, it is God revealing Himself as Love, and second, from our point of view, our beginning sense of it, it is the seeking sense, being hungry for Love, longing for it, reaching out for it, sighing for it. In studying this morning I saw that there is nothing so certain as the Science of being, which we are beginning to touch. Do you remember these words from a hymn: "And they that seek Me shall surely find Me"? That is an absolute fact. Because we have that sense of seeking, of being hungry for Love, longing for the spiritual sense of being, longing to express something of the divine motherhood, longing to touch the great heart of divine Love, we shall each have the experience of finding Love.

In the Christ, instead of it being Love's revelation of itself, it is Love's translation of itself. In the Christ we see Love translating its own ideal to the point of idea. And that translation impels the fulfillment of Love's plan for each one of us individually. We want to keep in mind also the great fact that the way Love comes and operates is through a divine infinite calculus of ideas.

We shall see, as we go on, that with this sense of divine Love there's no struggle. It has become very clear to me that there's no struggle, no sense of having to get

in divine Love, because Love comes. My prayer today is in the words of Mrs. Eddy: "Fill us today With all Thou art!" (Po. 29:20, 21).

Love Comes

Let us read two lines of a poem which bring out very definitely this sense of Love in the Christ: "Love comes to our tears like a soft summer shower, to beautify, bless, and inspire man's power" (My. 134:18-19). That is a wonderful statement: "Love comes." And how does it come? As ideas – ideas of motherhood, ideas of perfection, ideas of fulfillment, ideas of beauty, ideas of glory, ideas of health, ideas of affection, ideas that are absolutely certain. The loveliest experience, and the most holy experience, that any one of us can have, is to feel those ideas coming to us from divine Love. Divine Love is always near, and it has a great, great blessing for each one of us. There is a glorious plan for everyone in divine Love. And so as we go on with this story at Love in the Christ, we shall see how, as a result of hungering and reaching out, we have the truly wonderful sense that Love comes.

I want to tell you how beautifully some of these ideas that we are talking about have come to me. So many of these references that we're taking together have been given to me by divine Love. I have sometimes been driving a car, or sitting at home, probably thinking about something entirely different, and some quotation has just come to me. I remember that on the first day that I began to think about these talks, many weeks ago, I was jumping out of bed one morning and it was just as if someone was saying to me, "for whose rest the weary ones sigh." I turned up the reference, and I knew that it was the keynote to the beginning of this wonderful revelation of divine Love in the Word. Many of these references have come to me when I have been doing something else; suddenly part of a reference has come to me and when I have looked it up it has been the very thing that I needed to present the picture that Love was showing me.

"Hard of Hearing"

During this year I have seen a number of people helped who were deaf in one ear. When I had someone to help who suffered from this problem very much, and was feeling shut out from everything wherever she was, I sat down one day and I began to think about that phrase "hard of hearing." The thought came to me so quickly, "Well, being hard is the opposite of being soft, tender, and gentle," and then I began to know for this individual that Love's idea always expresses itself in that which is soft and tender and gentle. I went on to see another thing – that deafness is often caused because we shut people out, we're not interested in what other people are saying and doing. Then I saw that in the great heart of Love no one is ever shut out, and therefore it is man's nature as the image and likeness of

Love to include every idea, to be interested in every idea. Those ideas, which came to me from divine Love, enabled me to help and heal several people of that claim of deafness in one ear.

I am telling you this because it shows how important it is to see how Love's ideas come and how they operate. Those ideas just came. Where did they come from? From the great heart of Love, which is always present to heal, to bless, and to save? Divine Love is so dynamic, so powerful, that once it has entered a receptive heart nothing can resist it. And so when we look at this whole picture of Love in the Christ, it is important for us to grasp how it comes, and what it does when it comes.

Cause and Cure

The whole world is beginning to glimpse the fact that disease and pain and lack and limitation and imperfection and all those ills of the flesh are caused by the opposite of Love – by thoughts of hate, resentment, jealousy, envy, fear, worry, imperfection, by all the thoughts which are the opposite of the consciousness of Love! Therefore as we have the ideas of Love coming to us – ideas of motherhood, ideas of perfection, ideas of health, ideas of happiness – ideas that are soft, tender, compassionate, lovely, ideas that are Christlike – they will lift us up and free us from every ill "that flesh is heir to." The medical men of today are coming to that conclusion. Often doctors will say to patients, "Well, you go away and have a rest and just get your thought happy;" they see the need for the thought to be lifted. Or they tell someone to stop worrying, or to stop being afraid. These fine men are seeing that cause is mental, but they don't see how the mental cause can be healed scientifically; they can't tell you the real remedy for your fear or hate or worry or disturbance. And yet a child in Christian Science can touch the very heart of Love and find the answer.

To say that Love comes to us is of course the objective point of view, but we must see in an intelligent way how Love works, and how it always comes to meet the human need. As we understand Love, we begin to see that Love comes to us through ideas of intelligence and power, which are the reflection of Mind; that Love comes to us through ideas which are good and pure, because they are of the nature of Spirit; that Love comes to us through ideas which are definite, because they come from Soul – oh, how I love that definiteness of Soul; that Love comes to us through ideas which are scientific, because they come from Principle, which is "the same yesterday, and today, and forever;" that Love comes to us through ideas which are inspired and which multiply, because they have the nature of Life; and that Love comes to us through ideas of manhood and dominion, because they

express Truth, and these ideas heal all our difficulties and all our sins, all our sorrows and all our diseases.

"Now Are We the Sons of God"

As we glimpse this wonderful story of Love in the Christ, we shall find that we are conscious of divine Love in a way that we have never been before. So let us remember that Love comes to us, and that Love comes to us only through ideas of perfection, of fulfillment, of loveliness, and so forth. If thoughts are coming to you that you want to get something, or that you've got to demonstrate something, or that you're not so good as you ought to be, that's not the Christ of Love coming to you. The Christ of Love enables you to glimpse the fact that here and now you are the son of God; and that here and now everything to do with you is fulfilled, complete, perfect, glorious, wonderful; that all the good there is, is your good, because it's all infinite. When that sense comes to you, that is Love's Christ appearing in your individual consciousness, and it is the most wonderful thing! Since we have been studying during the past weeks for these talks, the sense of Love's Christ has developed in my thought until it has made me glow with the loveliness of it.

Let us remember not only to listen, but also to analyze what comes as the result of that listening. The only basis from which we can work is this: "Now are we the sons of God; now am I spiritual and perfect; now is everything to do with me complete and fulfilled." That's the only thing that omniscient Love knows about you or about me; and the only thing that's true about you or about me is what Love knows. As we accept these facts, we are going to see them operate in every detail of our lives; they will help us physically, they will help our business, our home, our England, and our world. They're irresistible! So there are no struggling hearts in the presence of Love, and let us remember that all of divine Love is present and available to us right here and now.

Some years ago, I had an experience, which was very helpful and inspiring. I had been having some trouble with my throat, and all through one day it had given me difficulty, so I sat down in the evening and I treated myself. I was just going off to bed thinking like this, "I'll be alright in the morning." Then a little voice said to me, "No! You're alright now." And of course I became perfectly free.

"Divine Love Spans the Dark Passage"

Now we will read another reference. As I said yesterday, there are many, many references showing clearly these different aspects, but we can look only at a few of them this week. This is what Mrs. Eddy says: "Theoretically and practically man's salvation comes through 'the riches of His grace' in Christ Jesus. Divine

Love spans the dark passage of sin, disease, and death with Christ's righteousness – the atonement of Christ, whereby good destroys evil, and the victory over self, sin, disease, and death, is won after the pattern of the mount. This is working out our own salvation, for God worketh with us, until there shall be nothing left to perish or to be punished, and we emerge gently into Life everlasting. This is what the Scriptures demand – faith according to works" (Mess. 01, 10:19-29).

The old sense of atonement was that there was a sinner down here and God up there, and a great span between them having to be bridged by someone else. But in Christian Science we're seeing that that's absolutely wrong, and that divine Love spans that "dark passage." A span brings two points together. And that is what divine Love does for us; it says to you and to me that we have never left our Principle, and that it's never a case of having fallen from a perfect Principle and having to get back to it. Mrs. Eddy makes that wonderful statement, "Principle and its idea is one" (S. & H. 465:17). When we see that man as God's idea has never left the great heart of Love, the infinite Principle, then it doesn't matter what the senses say, it doesn't matter what materiality tries to talk to us about – we know that none of it is true. From Love's point of view there's no material birth, no material past, no material body, and no material law. There's only Principle and its idea, entirely outside of any of the mesmerism of materiality.

How many of us believe that there's a past, and that we've got to work out of that past! I have seen many people brought out of the lack of fulfillment through dealing with the belief that at their birth they weren't wanted and weren't loved.

We're never going to get out of all these limitations if we're going to go on believing in material birth, or a material past, and then think that we've got to work out of something. If we're going to have quick healing in Christian Science today, it is so important that day in and day out we accept the fact that from Love's point of view there's no material birth, no material past, no material body, no material law. That's the truth from Love's point of view, and that's the point of view that we must accept. As we begin to see that, we have a far greater sense of the possibility of Love coming to us in quick healing and quick results. So instead of thinking about this story of mortality with all its limitations and all its restrictions, even at its very best, let us turn to the story of divine Love, which spans the "dark passage" by showing us the facts of true being. As we see that, we really begin to go up and up in the realm of scientific thinking.

How many of us, if we could just blot out that belief in a past, would progress much faster than we are doing at the present! It's so often something that happened yesterday, which bothers us. Let me put it to you in this way: suppose

you have some rotten condition in your body, some disease, maybe eating a part of you away, and you are all in the dark, and you wonder what's happening. Well now, that disease may have been caused by some wrong thinking, taking place when you didn't know how to think, when you were ignorant of Love, ignorant of Science. It may be that you thought that you could do something better than somebody else – and nothing eats into the flesh more than self-righteousness! Or it may have been criticism – perhaps you saw all the faults in everybody else. Suppose you find yourself with a condition like that: what's the remedy? To let Love come in! And what does Love say about that situation? Love says that none of it is true; Love says that from everlasting, to everlasting your every thought has always been loving, lovable, Christlike, perfect. As you see this fact, you begin to get the sense that you are the reflection of Love, and that everyone is the reflection of Love; and that new creative sense, those divine ideas, will form you anew. If it's a case of disease in the body, your flesh will come again "like unto the flesh of a little child." I have seen that happen, and it's a wonderful thing when you see the power of divine Love operate.

So in this story of divine Love we don't close our eyes to the mesmerism of the carnal mind, but we analyze the situation and see what is trying to mesmerize us and pull us down, and then we deal with it intelligently. It is nearly always something in the past that is mesmerizing us, and so how wonderful it is to remember that Jesus said, "Thy sins are forgiven thee." He brought Love's Christ right to the particular situation, and he never condemned. It doesn't matter what we did yesterday, if we wake up today – that's the great thing! But the truth about you and me and everyone is the fact that from everlasting to everlasting we have always existed in the great heart of Love, and we have always expressed that which is intelligent, good, sinless, perfect. If our every thought has always been perfect, there's no cause for disease, and so this understanding wipes out the disease or difficulty.

Healing Through Love

I have seen through this study of Love that you and I may have a wonderful sense of God as Mind, or as Spirit, or as Soul, or as Principle, or as Life, or as Truth, but that we shall never get quick healings until we understand God as Love. Mr. Doorly has shown us the way to this scientific understanding of Love; he has shown us the way to study and the way that the Christ of today, the divine infinite calculus, can come to everyone of us. So it is up to each one of us to go on, ever on, up and up, to a fuller understanding of divine Love.

If you and I let Love come into our individual consciousness, so that we're compassionate and tender, and so that we have the sense of perfection with us all

the time, then we shan't be afraid to say to a relation or friend who seems to be suffering, "Let me help you. I can heal you!" and we shall have the joy of seeing them healed quickly if there is a receptive thought. I am certain that if this Science is going to grow, we each of us have to be able to do that very thing. We have to be able so to live in this consciousness of Love that all the ideas we need in order to heal and help ourselves and all humanity come quickly to us. And if we listen, those ideas will surely come. Think of the joy of it! To me there is nothing lovelier on this earth than when an idea comes to me and I see someone healed as a result of that idea coming. The joy of it is wonderful, and you all know that. If everyone of you has this sense of Love's Christ coming to you, and you find all the ideas you need coming to you with such definiteness, with such tenderness, with such clarity that you can say to the other fellow "I'll heal you," then you will lift him out of his sadness, his darkness, his suffering. There's nothing so lovely in the whole world.

Here this week I am certain that Love is going to show us all the way to be much better Scientists. We all want to be, we all long to be, and because of that longing, the Christ of Love will surely come to us. And so let us remember not to have that sense of being separated from Love. Don't let us have the sense that a healing has to take a long time; if Love has spanned the "dark passage," there is no longer any dark passage. "Principle and its idea is one" (S. & H. 465:17).

Love Comes Through Ideas

Mrs. Eddy writes: "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (Mis. 307:1-10). "What a glorious inheritance is given to us through the understanding of omnipresent Love!" What could be more inspiring than to know that every idea you need, at any time and under any circumstance, will come to you from divine Love? It's the most wonderful thing that we can know in all the world. The only thing we ever need is an idea, and we all know that. If we have a physical problem, We need the idea to correct it; if there's a business that's limited, it needs ideas; a musician needs ideas; everyone needs ideas. Ideas are all that we ever need.

I have seen that fact operate in so many ways. For instance, I know a Christian Scientist who, after a period of studying and progressing in his understanding of God, found a very simple idea coming to him about doing something in his

business; I saw that idea grow and grow and bring into that business thousands of pounds. Just one idea! If I had a big business and I had people on my staff who knew something of this study of Science and loved it, I would make a point of giving those individuals one day a week in which I would ask them to do nothing but study and listen for Love's ideas – not just for the material gain, but to lift the whole business up and bring to it a sense of the spiritual values which really count. It doesn't matter what the business is, the greatest thing is to have ideas. And those ideas come when we turn aside from the material.

So often today people say that they are too busy; so many people say, "I don't have time to study." Well, you've got to get up earlier in the morning, or you must take some time off, but you must take time to study – you really must! You may have a great sense of health in matter, or a great sense of material abundance, or a wonderful business, yet they can all go in a moment. But if they are based on spiritual facts, on divine Love, which is the only substance, they can't be lost, and they can only develop and develop and develop. Now, it's right for us to have abundance of health, abundance of happiness, abundance in our business, abundance in our home, because as we individually demonstrate that, we are going to demonstrate it eventually for our country and for the world, universally. We must do it individually to begin with. And so let us remember that "God gives you His spiritual ideas, and in turn, they give you daily supplies." Isn't it wonderful? Oh, the certainty of it!

The Purpose of Study

Mrs. Eddy doesn't say, "God may give you His spiritual ideas if you're good;" or "If you spend a week studying, God may give them to you." Now, let's watch that we don't get a sense of rush and hurry in our study, a sense that we must get through, that we must catch up. I sometimes sit down for hours and study just one word. And what a harvest comes to me! The richness of it, the loveliness of it! Let us remember all the time that God gives, and that the Christ comes to us. Well, why do we study, then? We study so that our thought remains awake to the facts of true being, so that we gain a cultivated spiritual understanding. This belief of life in matter is so limited, and we are so often mesmerized by fear and worry and epidemic and lack and the thought of war and all that kind of thing, that we certainly do need to keep close to the great heart of Love through study. But if all the time we approach that study with the sense that now are we in the presence of divine Love, that now do we reflect all the loveliness of divine Love, then we'll enrich that study beyond words.

How blessed we are! Not only do we know that what we need is ideas, but we also know that God gives us all the ideas we need – that Love comes. Divine Love

comes in a gentle, lovely way that we can't always put into words. But it's absolutely certain that it does come if we truly seek.

Efficacious Love

I often sit down and think about the omnipresence of divine Love, and I get the feeling that I am in the presence of divine Love – we all are, right here. And in this presence of divine Love everything is perfect, and good is absolutely irresistible! So if a thought of hate, or resentment, or criticism, or any of those things, tries to come, it will be a wonderful experience to find that just as quickly as it appears, the idea of Love comes to counteract it. In this human experience, we all find that thoughts of jealousy, of resentment, of hate, of worry, try to come to us, but how wonderful it is when the ideas of Love come and replace those erroneous thoughts at once.

If we will let this certainty of the love of Love come to us, you and I will have a certain sense of the operation of Christian Science which will bring to everyone who knows us the sense of how wonderful Science is. Mrs. Eddy makes a statement, which I've loved for many years: "A real Christian Scientist is a marvel, a miracle in the universe of mortal mind" (Mis. 294:6-7). And so he is! If we really understand this Science, we ought to have such a sense of health and happiness and certainty and dominion and such compassion that everywhere we go people feel it. Mrs. Eddy had this sense of Love's Christ so deeply that it is recorded that sometimes she just looked at someone and that individual was completely and quickly healed of heart disease, or consumption, or cancer, or something else that seemed desperate. Just looking at them! Why was it that that healed? Because of her great compassion, which was built on the sense of perfect God and perfect man and of that being the only reality.

This Christ that comes to us, this Love that comes into our hearts, says, "Peace, be still!" to all human fears. If we understand the presence of Love, and if we are certain that all that we need is coming to us every moment, then we're never going to be afraid. That's the only remedy for fear of every kind. When a child is with its mother, it is never afraid, and it feels absolutely safe. When we have the consciousness of divine Love mothering us at every moment, taking care of every detail in our everyday life, then we can't be afraid. This is the most wonderful sense that can ever come to you or to me or to anyone. And it can come to everyone through the Word, and through the Christ, and as we go on we shall see how it develops through Christianity and through Science.

Reaching Our True Selves

Now let's go on to another lovely reference: "How shall we reach our true selves? Through Love. The Principle of Christian Science is Love, and its idea represents Love. This divine Principle and idea are demonstrated, in healing, to be God and the real man" (Mis. 104:23-27). "How shall we reach" or find "our true selves?" "Through Love" - through perfection. Oh, let us remember that! Sometimes I see a student who is a lovely individual, but who says, "Oh, I haven't been able to overcome this, or that, or the other," and then he or she pours out his or her problem. There is only one thing that has prevented that healing taking place: the failure to stick to the truth of being. Mrs. Eddy tells us, "Stick to the truth of being" (S. & H. 418:5). If only when the suggestion comes, "Oh, how ill I feel, how weak I am, how awful everything is," we will have that wonderful courage that says, "No! I am in the presence of divine Love. I am well. I am perfect. I am spiritual. I am happy. I am free now" ! That's the truth of our being. That's how divine Love knows us. But sometimes we don't stick to it. Instead, we believe what the body is telling us and then it mesmerizes us and then we can't get any results. But if we will stick to that one fact – that we can't get out of the presence of divine Love – then we shall get results. It doesn't matter what we thought yesterday, or last year, or years ago, so long as we stick to the truth of being now. We don't have to make the ideas of God work -they're dynamic, they're powerful, they're irresistible, because they come from divine Love, divine Principle, and are forever operating. So let our job be to watch that we reach our true selves through sticking to the sense of perfection.

You know, a lovely sense came to me a few weeks ago. I have often told you that I long to be able to say to anyone, "I can heal you." It's the great ambition of my life. I want to be able to do that because I want the multitude to see how wonderful this Science is, and to love it: Well, I was thinking about this one day, and I suddenly thought, "I'm never going to get to that point if I keep putting it off to the future," and a lovely sense came to me that I can heal everything, that I can demonstrate everything now, because it's God doing it! Ever since then I've been knowing that every day. Unless we will come right up and accept the fulfillment and perfection of divine Love, we shall never get away from this limited sense of healing. But if you and I in our hearts really love the spiritual, and we begin to see our oneness with divine Love, we shall go out this morning with that certainty, "I can heal everything, I can demonstrate everything, because it's God doing it." It's never you or me. All you and I have to do is just to listen, to reach out, to accept, and then we shall have that holy experience of the right idea coming to us to heal a specific case. We shall find healings taking place quickly and certainly, and we shall have a sense that we have touched the great heart of Love in a way that is too wonderful for words.

Let us be right up where Love wants us to be. Paul said, "I can do all things through Christ which strengtheneth me." The master Metaphysician knew that it was the ideas coming to him from God, as fulfillment, ideas of perfection, ideas of compassion – which enabled him, for instance, to say to the man with the withered hand, "Stretch forth thine hand" and at once it was restored whole. Jesus did it to show us the way. I am beginning to see more and more that we must accept the Master's way.

The lovely thing about this Christ translation is that it translates the mortal out of itself into immortality, into "the glorious liberty of the children of God. " This is the most wonderful story going on anywhere in the world today. Love says, "You are my beloved son." Let us accept this, and great will be our reward.

Unless we have ideas of perfection, we're never going to have much in the way of demonstration. Let's stop thinking of ourselves as mortals. Let's stop thinking that we're limited or sick or poor, or that anyone we know is limited or sick or poor. Let's look at everyone as Love sees them – man forever in the consciousness of divine Love, every moment being supplied with the ideas he needs. How true those words of Mrs. Eddy's are: "If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit" (S. & H. 239:18-20). And so this week Love is showing us in an intelligent way how it works and what it does, and how we attain to the glorious realization of divine Love. As we glimpse something of this, there's going to be a new heaven and a new earth for every one of us.

Let us remember that Love's Christ is Love translating its ideal to the point of idea. When the ideas of Love come to us, we know them by the love they create in our hearts" (Mis. 306:25-26), as Mrs. Eddy says, and we find it impossible to say any unkind thing, or to be critical, or to condemn.

Let Love Steer All Our Courses

Now we shall just have time to take one more reference: "Divine Love is our hope, strength, and shield. We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven" (Mis. 113:24-27). Isn't that lovely? And it is absolutely true! If we put first things first – if this understanding of divine Love is the greatest thing that we are reaching out for, then we have "everything to enjoy on earth and in heaven." it's not a sad path which Love points out to us, but a joyous one. What we want to watch is to be sure that Love is steering our whole course. Don't let us have that sense, "Now I must see this for a certain person," Or "I must do this." Let us always wait on Love, and let Love steer our course. Let us

let perfection come more and more into our hearts and into our very being. And as it does, we shall enjoy everything.

I am certain that there's a multitude longing for this understanding of divine Love, longing for this comfort, longing for this certainty, and so we have a wonderful opportunity to let our light so shine, to let Love so fill our thought, that everywhere we go that Love will be felt. Through Love we shall be lifted up, and all men will seek us. The more we have, the more we give; and the more we give, the more we have; for God, Love, is infinite. So let us remember to let Love steer all our course – not part of it, and not just for some of the day, but our whole course all the time. In other words, let this understanding of Love come and translate the mortal out of mortality into immortality; let the ideas of Love come so that the thoughts of fear and hate and jealousy disappear.

If we do this, we shall have the great reward of feeling that certain sense that we are in the presence of divine Love. Love has the answer for everything, the remedy for everything, and therefore all things are possible to you and to me as we have this wonderful understanding of Love. We shall go on with this sense of Love's Christ tomorrow. Let us remember this one fact: that Love comes. Love says to you and to me, "Everything to do with you at this moment is fulfilled, is complete, here and now, is mothered, is perfect, is beautiful, is glorious." Love knows only its own loveliness, and Love is forever giving through its Christ.

TALK FOUR

I feel, and I know that you feel, that this is a great event – it's the revelation of divine Love, and it is unfolding in all its loveliness because of the loveliness in you people. The great fact is that we all long to progress in the understanding of Christian Science; we all long to have a higher sense of the demonstration of Christian Science; and so we all come here with a great longing. Whenever there is that longing, Love always pours out a blessing.

The Christ of Love

Let us remember that Mrs. Eddy gives a wonderful definition of Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583:10-11). When I was thinking about that last night, I saw that this Christ of Love must be the manifestation of Love, coming to us to destroy all fear, hate, jealousy, materiality, imperfection -which are the cause of all the ills "that flesh is heir to." As I thought about that, I began to glow with the great happiness which comes when we know for a certainty that there is one great Being, one great Principle, one great power, which is divine Love, and which can meet every

human need. This statement of Mrs. Eddy's sets forth a profound fact: "Divine Love always has met and always will meet every human need" (S. & H. 494:10-11). Divine Love meets our need right where we are.

What we have to remember is the fact that Love is forever translating itself, forever translating its ideal to the point of ideas, and thus impelling the fulfillment of its plan for each one of us. Divine Love always expresses itself as ideas, and so all we have to do is to listen to Love and to accept what Love tells us. In that way we find our true selves.

No Room in the Inn

How wonderful, how dynamic, is this story of divine Love! But do you remember that when Jesus was born, "there was no room for them in the inn"? So often, I feel, we don't get the sense of fulfillment in our lives for that very same reason – our consciousness is so filled with other things that there's no room for the Christ, and the Christ can't come in.

Let us look for a moment at some of the ways in which this operates. For instance, there's sometimes an opportunity and we miss it; it may be an opportunity to learn more of the spiritual, but the suggestion comes to us, "Oh, we can't leave the business." Well now, why do we have that suggestion? It is sometimes fear that we're going to miss something, fear that we're not going to get something. Then we have the suggestion sometimes that we can't take an opportunity because we can't give up our social obligations, and because people won't understand. And so that fills our thought! And then there is sometimes the suggestion that we can't leave other members of the family who don't think as we do -we're afraid to leave them. All these suggestions try to say that there's no room in our consciousness for the Christ to come in. But if we willingly take every opportunity to learn about the spiritual, we shall find that our business, our social obligations, our home relationships, our pleasures, and everything else will be taken care of in a wonderful way. When Love is at the helm, when Love does all the steering, then we really have a good time. So when we put first things first, we make room for the Christ to come in. I am certain that some of us don't get our healings and don't have things fulfilled in our lives because we don't always make room for the Christ.

This picture of divine Love demands of us that we express our womanhood, that we listen, that we accept. Most of the things I want to talk to you about today just flooded my thought before I got up this morning. I knew that they were God's message to us for today. Mrs. Eddy says, "When divine Love gains admittance to a humble heart, that individual ascends the scale of miracles and meets the warmest wish of men and angels" (My. 188:31-1). What a wonderful statement! If

we'll only let the Christ come in! Oh, this glorious all embracing Love, always present to heal, and to save, and to bless, and all that we have to do is to let it come in!

Love Gives

Here is another lovely reference: "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud" (S. & H. 518:19-21). Isn't it wonderful to think that Love gives? Mrs. Eddy also says, "Love gives nothing to take away" (My. 193:15-16). Just think how important that statement is, not only to us, but to the world. Take this fear of another war: how wonderful it would be if at these world conferences – at a meeting of the United Nations, for instance – there were men and women present who understood this Christ of Love, who knew that Love was present and that Love would give the answer! If we had men and women there today who really understood this Science, I believe that war would be impossible and that Love would show the way out. But at the moment we can all help the situation by knowing that Love is present at every meeting, and that Love has the answer to every situation. If when we hear of meetings taking place, we will really get down to thinking about it and helping that situation, we may help the world in a most wonderful way, for Love is irresistible.

So let us be awake to the demands of the hour whenever we hear of a meeting or a conference taking place. It may change the whole history of the world. Let us remember that divine Love is present at those meetings to save, to unite, and to show the way, and that animal magnetism cannot operate at any time, through any channel, or in any way to separate people or nations. Let us see that there's one Principle, one power, governing, and that that one Principle is divine Love.

Love is forever giving, and it gives to every idea. When we see the loveliness of Love in ourselves and in everyone else, then we are touching the great heart of Love. One of the important things to remember in this story of the Christ of Love is that Love knows no getting. And so if we have at any time a sense of getting, we are turning from that great heart of Love. I am telling you these things because I know that I need them so much myself; and because I know this, I often pray, "Father, show me during this day how to give." This may appear to be very simple prayer, but that great desire to live to give is essential. So many diseases and difficulties are caused through selfishness, through living to get, through thinking of self, but if we understand divine Love and live to give, then we shall have good circulation, right activity, health that nothing can take away, and that sense of life which the Master said that he came to bring more abundantly. What a different picture we should all be looking at in the world today if people lived to give and if

hearts overflowed with kindness and unselfishness! You know that lovely line, "Thy heart must overflow, if thou another's heart wouldst reach." And we certainly have to reach the other fellow's heart if we're ever going to heal him in Christian Science.

If ever we need a friend, we must first be a friend. It's impossible to make friends unless we first have friendliness in our own hearts. When we see what Love is giving to every spiritual idea," might, immortality, and goodness" – then we can never think of ourselves or of anybody else as a poor fish, or a weak mortal, or a struggling heart, but we have that wonderful sense of Love shining through all. Remember, if we have that sense of giving in our own hearts, we are making room in our consciousness for a fuller understanding of divine Love.

In my experience in the practice of Christian Science, I sometimes find that a very simple thing in the home interferes with fulfillment and healing. Have you ever been into a home where one person does all the talking and never gives anybody else a chance to say anything – never says, "What have you done today?" or "How are you getting on?" Well, you come out of that home feeling a worm. Sometimes we talk too much, and in that way we forget the other person. And I see things like that stopping healing and fulfillment in many ways. So there's a great need to pray to be shown what it is that is holding up fulfillment. I find that in the practice there's a great need always to pray, "Father, show me how to go." That listening, that wanting to do the highest, is always answered by divine Love.

And so we must remember that because Love is giving, we reflect divine Love only by giving, giving, giving, in every way – never by a sense of getting. In Love everything is already complete and fulfilled, and so every time we have that feeling of giving, every time we have a greater sense of divine Love, something is being fulfilled in our lives. It's as certain as light following the darkness of the night.

Love Inspires

Here's another reference, which gives the sense of Love in the Christ: "Love inspires, illumines, designates, and leads the way" (S. & H. 454:16-19). Why does Mrs. Eddy say that Love inspires and illumines? Love knows only perfection, fulfillment, completeness, beauty, glory, giving, and so as we begin to think as Love thinks and to listen to Love, we can't help having inspiration and illumination, and we can't help knowing where we are going and how we are going. When we're trudging along the highway with a heart full of fear and doubt, we often miss the way completely. Oh, there's such a need for inspiration! Inspiration in our study, inspiration when we meet each other, inspiration when there comes a call to help someone – thought lifted right up to the very "throne of grace." Mrs. Eddy speaks

of "conception unconfined" as being "winged to teach the divine glory" (S. & H. 323:11-12) , and when we begin to express the motherhood of Love, when we accept and conceive and bring forth the ideas of Love, then our thought is naturally uplifted, inspired, exalted. We can't be inspired, we can't have our thought illumined, we can't know the way, if we're thinking about imperfection, sickness, fear, worry, lack, war, difficulties. And so we have to cultivate the habit of thinking as Love thinks, of thinking right up to the very" throne of grace. "

Someone may say, "Well, it sounds very easy, but it isn't so easy to put it into practice." Well, the more we practice doing it, the easier it will be, and by and by we shall get to the point where these ideas of Love will just flood our thinking spontaneously. I love an experience like the one which came to me this morning, when ideas just flowed; it was as if someone was telling me everything I had to say – nothing to do with me at all. You feel at times like those that you really are treading on holy ground. Nothing else matters, because Love is close at hand.

We certainly do need to see that "Love inspires, illumines, designates, and leads the way;" we can't work without that sense, and we'll have it all the time if we keep giving and giving. We'll never dry up if we keep on giving.

Fulfillment in Relationships

In talking about Love giving and us receiving, it comes to me very clearly to say a little about practical fulfillment in our individual lives. If we can't talk heart to heart about these things, then we're not touching the great heart of Love. Take, for instance, a belief, which appears to be operating in the world today: there are many lovely young women who are never happy or satisfied, because they want a husband and a home of their own. Quite right! I wanted the same, and I'm glad I did. It is a very natural desire, and Love meets our human need. It's a great blessing to do some analyzing and see how we can have this fulfilled sense in our lives.

These young women sometimes wonder why nothing happens to them in this direction. Sometimes you will see two girls who are great friends, and yet one has a dozen opportunities of getting married, and the other doesn't have one. You will often find that the girl who has the opportunities is interested in everybody and everything, that she's dynamic, that she's unselfish, that she lives for the other fellow, that she doesn't get hurt over silly little things, that she lives to serve – she expresses the qualities that are warm and truly attractive.

The other individual may be a perfect dear, but she doesn't express that loveliness nearly so much. I feel that that is often the case – we don't open our hearts

enough; we're not interested in everybody and everything; we've got a small way of thinking, a small world, and then we wonder why everything isn't fulfilled. I'm certain that if any young woman who finds that lack of fulfillment in her life will stop thinking about getting, and will be what Love wants her to be, open her heart, and voice lovely, gracious thoughts, then she will find that fulfillment;

We must also remember that lack of fulfillment may be something to do with birth or with something that is prenatal; or there may be some belief of heredity governing the situation and preventing fulfillment. I am saying this only for those young women who feel the need of this close companionship, because there are many lovely individuals who are completely satisfied and happy without this relationship. The great thing for us all to remember is that true happiness and real satisfaction can be experienced only as we find our completeness in Principle, no matter what form our human relationships may take.

No lasting happiness or satisfaction can come so long as we rely on a person or persons. Therefore in this understanding of divine Love we see clearly how to be complete in Principle, how to give, how to be real mothers, how to be unselfish, how to be lifted up, how to let our hearts overflow, how to express freely the ideas of Love which come to us, and the result will be that "all these things" will "be added."

Then, again, take the case of a woman who finds that her husband doesn't love her any more. This may result in what the doctors call a tired heart, and she feels that everything has gone out of her world. What's the answer? First of all, to let Love come into her consciousness. The fact from Love's point of view is that all ideas live in harmony with one another and can only reflect love one to another. That's the divine fact, and that's the first thing that she's got to accept, because the healing has to take place in her own consciousness. Then she has to let the ideas of Love – ideas of kindness, ideas of love, ideas of compassion, ideas of affection – come to her. As those ideas come, she won't see that man as the senses paint him, but she will begin to see that he too is Love's reflection, that he too has a kind heart, that he's big, that he's unselfish, that he's generous, that he's lovely. As that takes place, her thought is lifted, her husband is changed, the whole situation changes, and the tired heart is healed. I'm telling you these things because they are things that the world needs to know so badly today, and I'm meeting this kind of case all the time in the practice

A Good Heart

Then there's another thing which we have to be awake about today – a great belief, which is talked about quite a lot in the business world, that some of our

loveliest men suddenly pass out. Now, you can't suddenly die, you can't suddenly have a pain, you can't suddenly have something wrong with you, without a mental cause, and I believe that the cause today is that these men are thinking men, and they look at this country and see such a hopeless state of affairs that they mentally say, "What's the good? I can't go on." When that condition of thought comes, they often get fed up; they get outside of Love, they don't know what's happening, and then they suddenly give up.

Let us think what heart really is; it isn't an organ, it's nothing to do with matter, it is a state of consciousness. I often declare that I am in the presence of the great heart of Love, and that that's the only heart there is; that because I reflect that heart, I have a good heart, a strong heart, a loving heart, a grateful heart, a gentle heart, a happy heart. If you analyze that, you will see that it is entirely a mental state. So if our thought is generous, loving, happy, grateful, and we are living to give, then that's having a good heart; that's reflecting the great heart of Love; and we're "as safe as houses," as the saying is. It is well for us to analyze these things that are in the general atmosphere of mortal mind, and see how to deal with them.

Man Forever Mothered

There's another belief that is very dominant today, and I have come in contact with it quite a lot. You sometimes meet lovely individuals, perhaps a young man or a young woman, and no matter how much they try, they never succeed in anything and always seem to be in the wrong place or doing the wrong job. Well, that is often caused by the belief that they weren't properly mothered at their birth. In many cases I have found that at birth these individuals weren't wanted, and so at the beginning they were never really mothered and never really loved. As children they lacked real mothering, and therefore they have no idea how to express their motherhood, and so failure just dogs their footsteps. What's the remedy? Only Science can show us the way, and the way is to lift thought right out of the material and see that man has only one Parent, that each of us comes from God, and that each of us can say, "before Abraham was, I am." The fact about each one of us is that we've always been mothered by Love, and that therefore we reflect that divine mothering. As we get that sense, we must see one very important thing: that in order to reflect it, we must watch that we don't get caught out, so that we get bad-tempered, or fed up with things. We need to work day in and day out to know that we are controlled every moment by divine Love, that we always reflect the loveliness of Love.

I have seen quite a number of people during the past year lifted right out of this lack of fulfillment through this wonderful sense of divine Love – that every one of us has one Father, one Mother, that we all come from that divine parent Mind, that

we have always been mothered, "before Abraham was," that everything to do with us is always fulfilled, and that there's a lovely plan for each one of us. As we begin to see that, we begin to express the qualities of true motherhood – patience, affection, kindness, compassion, unselfishness. So we are learning through this great story of divine Love how to have fulfillment in our own lives and how to meet the need for fulfillment in the lives of others who are longing for it. When you see a life fulfilled, when you see it happening to an individual who hasn't had that sense of things before, oh, the joy of it, the loveliness of it, the grandeur of it!

Let Your Love Be Rich

There's another thing that we need to watch: there are many people who have the belief that their blood is poor, and that as a result they don't enjoy life as they should. Well, if our blood is poor, there's one answer: to let our love be rich! If we have a rich sense of divine Love, and we give and give and give, then we shan't have anything wrong with our blood.

Sometimes a woman finds herself the only member of the family who thinks as we do, and perhaps her husband is a tough proposition and doesn't respond. Well, it is a lovely thing if she can go on loving, go on giving, go on being the joy of the family and watching that she thinks of her husband's particular need and that she comes to the place where he is, as the good Samaritan did. We do so need to watch these things, if we want a great sense of health and fulfillment. So if any suggestion comes that your blood is poor, remember that it isn't a physical problem at all and that the remedy is to let your heart be rich towards God, richly giving from the rich source of divine Love, being interested in the other members of the family, pouring out affection, and letting everyone feel the touch of Love through your own loveliness.

"Love Hath Shown Thee the Way of Life"

Let's take another reference: "With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: 'Thou art the Christ, the Son of the living God "that is: The Messiah is what thou hast declared – Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;' that is, Love hath shown thee the way of Life!" (S. & H. 137:16-25). Here's Peter, whom we've heard so much about this week, making that wonderful statement about the Christ which Jesus loved. You know, Jesus always loved Peter. He loved him because he was dynamic – he wasn't mediocre. I feel that it's better to be dynamic, even if we say and do wrong things sometimes, because if we're dynamic, we're going to get somewhere. Don't let's crawl along! Don't let's be afraid to use what Love is

showing us. Don't let's say, "Oh, I'm not good enough to do such-and-such." Every one of you here today has the power and understanding to use what Love is showing us, to give it, to use it to heal yourself and others. And we must be dynamic! That's what I saw in studying this reference, because Peter came right out with this profound sense of the Christ.

There's no doubt that at this stage Peter glimpsed the fact that Jesus wasn't teaching just a theory – that what Jesus was teaching and demonstrating was the only way to live, and he accepted it and loved it. A great acceptance came into his heart, a recognition of divine motherhood. When I thought about this passage yesterday, I saw that what was really taking place in Peter's heart was translation; he had been lifted out of some of his doubts, and he had reached the point where he saw the great fact of the Christ. That fact has come down through all history and it will go on and on.

Now, if we will only accept these dynamic facts about Love – the way to approach Love, the way Love comes to us, the way to use it, and the way to arrive at the point of subjective understanding where we see that Love is – then we too shall have the most wonderful sense that Love has shown us the way of Life. And so let us remember to be dynamic. Don't let us hide these wonderful facts of divine Love. Let them live with us and be real to us, and let us be a joy to everyone we meet. Let that sense of accepting and giving be real to us.

"Swift on the Wings of Divine Love..."

This next reference, which is an extract from the trial of Mortal Man in Mrs. Eddy's chapter "Christian Science Practice," gives the most wonderful sense of how Love operates in the Christ: "Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free. Swift on the wings of divine Love, there comes a dispatch: 'Delay the execution; the prisoner is not guilty.' Consternation fills the prison-yard. Some exclaim, 'It is contrary to law and justice.' Others say, 'The law of Christ supersedes our laws; let, us follow Christ' "(S. & H. 433:31-7). Just think of those lovely words: "Swift on the wings of divine Love, there comes a dispatch..." "On the wings of divine Love" indicates that exalted state of consciousness which knows that doing good can only bring good results.

Suppose you have rheumatism because at one time you slept in a damp bed, or because of damp weather, and so the verdict is that you're going to be rheumatic all your life. What's the answer? How does Love open wide those "prison doors"? Well, first of all, you've got to know that you've never slept in a damp bed – that's a pretty stiff one to accept, I know, but it's the way to begin. There is also a great

need, if that suggestion of rheumatism comes to any of us, to have ideas of sweetness, of kindness, of affection. How can we have stiff joints if our thought is bendable and pliable, and if we're always thinking of the other fellow? Even from a medical point of view rheumatism is caused by acidity in the system.

So if that claim of rheumatism comes, you'll find that you do need to know that you have never been in nor of matter, that there is no material law, and that the only law is that which comes swiftly on the wings of divine Love – that exalted state of the thought which understands the law of Love. That law of Love says, "If you do good, you can only be blessed. You can't suffer, because there's no material law to enact suffering, and Love omnipotent is caring for you." The great thing then is to let ideas of sweetness, tenderness, kindness, and affection come into your thinking so that your thought is pliable – to such a degree that if, for instance, you've planned to go for a week's holiday, and then it's all cancelled at the last minute, you can still be sweet and happy and love to do what Love wants you to do.

I feel that it is so wonderful to see these things. This story of divine Love will save humanity. People can go and spend all the money they like on medical help or material help, but it never really heals. Yet if we listen to the scientific story of the Bible and these profound statements of Mrs. Eddy's, all pointing the way, we can get all the help we need. Love never condemns anybody to suffering, and so what we have to watch is that belief called material law, because sometimes we have a problem which comes from just that belief – that we've been in a draught, or slept in a damp bed, or done something which mortal mind says we must suffer for. Sometimes it's a belief, which has been tacked on to us for years and years; often it's a claim of heredity; sometimes it's a belief that has existed in the world for thousands of years. And so how can humanity possibly be free and happy and enjoy life unless Love is at the helm of thought, unless we understand this story of divine Love – how to approach it, how it comes, how to use it, and how to be it!

If here today we have glimpsed a little more of the intelligence of divine Love, then we shall really get somewhere. These things that I have been telling you are things, which I have been privileged to prove. I wouldn't tell you any of them unless I had proved them. God has shown me some wonderful things as I have turned to Him when people have come to me for help. I have seen case after case of people who have suffered from lack of fulfillment, or from rheumatism, or who have been bound by material laws, and oh, Love has opened those prison doors – Love has given me the ideas that were needed. And when Love gives us ideas, they always work. So isn't it lovely to realize today that we know the way, because we can always turn to divine Love?

Now nothing, human or on earth, can give you or me that certainty, but that certainty is here for everyone of us if we understand this great story of divine Love.

The Letter and the Spirit

Mrs. Eddy says, "The letter of Science plentifully reaches humanity today, but its spirit comes only in small degrees. The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science – pulseless, cold, inanimate" (S. & H. 113:3-8). It is absolutely certain that we must study the letter, that we must study the fundamentals thoroughly; we must learn about the seven days of creation and the seven synonymous terms for God, and we must learn how they operate through the Word, the Christ, Christianity, and Science. And while we are talking about this, I feel that there is a great need to study the Verbatim Reports of Mr. Doorly's Talks on the Science of the Bible. I feel that none of us could do better than take those Verbatim and start right now from No. 1 and let them grow and grow in our individual consciousness. Unless we do study the letter and understand the fundamentals of Science, we shall never reach the infinite sense of Love. You can't reach it through merely talking, or just through saying that you want to reach it. You've got to know what Love is and see how it operates, and you can do that only through studying the Science of it. But the great thing we need as we grasp the letter is to let our hearts overflow with the tenderness and the compassion of it all!

Someone said to me the other day, "I spend a couple of hours reading and at the end of that time I feel just as hard as when I started." Now, he was a thoroughly honest mortal and it is lovely to meet that type of thought. He said, "What do I do?" Well, we've got to obey what Love tells us, and I believe that we all have to let Love come into our hearts in a positive way. So I said to that man, "Suppose that before you begin reading you declare with all your heart, 'I love everyone, because God loves me, and God bless everyone!' Let your heart go out to all mankind." Then he said, "But is it right for me to say that, when I don't love everybody?" Oh, how they argue, but some of them are like Peter, and they're dynamic, and so it's lovely to deal with them! And so I often say to someone like that, "Well, just try it!" And, of course, it always works. It's no good going along saying, "I want this sense of Love." Why not start now and say, "I love everyone, because God loves me, and God bless everyone!" You know, if I go to see someone who is very ill and I see that there is a great deal of fear, I get him to declare that aloud with me, and I have seen it operate almost instantly, and change the whole situation. It isn't just the words, it's the sense that counts.

What was it that drew the multitudes to Jesus? His compassion. And so we've got to start right here and say in our hearts, "I love everyone, because God loves me, and God bless everyone!" As you begin to let that sense of Love come in, you'll be surprised at how those battles you've had to love a certain individual or to see perfection in a particular individual will all fade out. And this is the way that our study is going to bring inspiration, and the way that things are going to be fulfilled in our lives. What is more, if you have a problem, you'll be certain that it will be solved if you have that love in your heart.

In my experience of helping other people, I see how much I need that love, and how much the patient needs it, and how much the world needs it. And so let us thank God that Love has a Christ! But also don't let us forget that we must study the letter. You can't suddenly jerk your thought up to this sense of Love, but if you begin to say, "I love everyone," and you study with that great sense that you want to give, that you want to help humanity, that you want to help the situation in the world, not just in order to help yourself – then you will find all the inspiration and all the illumination that you need. You'll find that whatever you need by way of ideas will come to you, and as Mrs. Eddy says, "The counter fact relative to any disease is required to cure it" (S. & H. 233:28-29). There is always a specific way of thinking that is needed to meet a particular condition. It isn't just a matter of opening "Science and Health" and saying the "scientific statement of being," and thinking that something is going to happen in a mysterious way; we've got to be intelligent. We've got to analyze, uncover, and annihilate every phase of evil.

"The Lord is My Shepherd"

Can't you see what a wonderful time we shall all have if we really accept this story of divine Love? Suppose someone here found it hard to find their right job, or their right place, or hard to make the right type of friends, and then they suddenly touched this great heart of Love! Suppose that as a result they found themselves in a job that they loved and that they prospered in, or that they found friends coming to them who were lovely and who talked the same language, or that they found that instead of waking up sad and doubtful they woke up every day with their thought inspired and certain – well, how would they think? They would know that Love is omnipotent, omniscient, omnipresent, and omni-active. Don't let's forget that Love is always in action, always at work right where we are.

When I was thinking this morning about all these wonderful things, I suddenly thought of how Mrs. Eddy interprets Love in the twenty-third Psalm, and the first and last verses impressed themselves on my thought especially. "[DIVINE LOVE] is my shepherd; I shall not want" (S. & H. 578:5) what a wonderful statement! "What a glorious inheritance is given to us – through the understanding of

omnipresent Love!" Then the last verse reads: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever" (S. & H. 578:16-18). Let us remember that we are learning how to approach that state of thought, and how Love comes to us, and how to abide in that divine consciousness. It's worth all our devotion, all our thoughts, and if it comes into our very being, you and I are going to see things fulfilled as the result of this week in a way that we have never experienced before.

I love these words of a hymn: "I look to Thee in every need And never look in vain; I feel Thy touch, eternal Love, And all is well again. " That's the sense of Love's Christ, and it is for you and me and for all mankind; it's irresistible. These things that we're seeing here today, these things that Love is showing us, will change the whole history of the world if we accept them, because they're dynamic and they're the very presence and power of divine Love. They will go out and reach every receptive thought.

INTERVAL

On Our Way Home

I was thinking today that there isn't anything we can do but love. Before the magnitude of this Science and the little that we know, there's no other way but to love. If we could realize the greatness of divine Love, I think that it would make it easier for us to love. You know the saying that all roads lead to Rome, and if we could see that divine Love has a thousand million roads leading home to Her – that we have our way home and that everybody else has theirs – I think that it would be easier to love. It would be easier to hear a statesman make a speech with which we didn't agree at all if we granted to him sincerity – that he believed what he was saying – and recognized that he was on his own road home.

If we begin to think of the greatness of divine Love, its infinite compassion, its detailed care, then I don't think that we shall be troubled about how to love. If our friend makes a statement with which we don't agree, we shall just realize that he is on his own road home. It's the greatness of divine Love, and our contemplation of that Love, which makes it possible for us to see that the only thing we can do and the most intelligent thing we can do is to love. Leave the other chap to his road; be busy on your own! The great Master knew that everyone in the picture – whether it was Judas, or Peter, or whoever it was – was on his own way home to the Mother Love; and that knowing was the greatest healing of all. He said to Judas, "Friend," when Judas came to betray him. Peter took a sword and handled error the wrong way, but Jesus knew that he too was on his own road home. And so it just came to

me this morning that the only thing we can do is to love. Before the magnitude of divine Love that is all that is possible to us, if we wish to be intelligent.

The Son of Man is "Killed"

Now let's go on with the story of Love in the Christ, as illustrated in Mark: "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" (Mark 9:31). The Son of man is always, by the very nature of its progress, being "killed." Let me illustrate that for you. Remember that your Son of man is your symbol here and now of the understanding of God that you have; it's your expression here on earth of your heart reaching right up to heaven, right up to the very highest and the best that you know. Just imagine for a moment that you have come to a new district: your impulse is love – it is always the impulse that counts, where your heart is – and you feel that you want to get to know the people in your district. So you invite some of your neighbours to come in and have a cup of tea with you. Your symbol there is a cup of tea, through which you are expressing your desire to know them; but when they come, because your impulse is love, you will want to know them really well, and instead of mere chatter you will begin to know their desires, their interests, their needs, their true human selfhood. As you do that, the cup of tea may grow cold, but later on your new friends may say, "Well, I'd love to come and talk to you – never mind about the tea." That symbol of tea-drinking will have passed! And then, because you have some measure of Science, even that symbol of human sympathy and human interest alone will die, and as you get to know the friends better you will develop, according to Principle's dictation, the seed that has been planted. All the time your Son of man will be dying, passing away by the very nature of its own progress, provided that your heart is up in the realm of the Son of God.

And so Jesus knew that the Son of man is "delivered into the hands of men" and is "killed," but that it goes on and on and on, and that if we follow it faithfully, it can take us to only one state of consciousness – the Son of God. Jesus knew that if he always identified himself with his best effort, the best that had been shown to him, then he could be confident of resurrection. This process, therefore, is quite a natural thing, and we learn it from this great Master. But the disciples "understood not that saying, and were afraid to ask him"(Mark 9:32), just as we're sometimes afraid to ask of Principle concerning our progress.

"He Took a Child..."

"And he came to Capernaum: and being in the house 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. 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" (Mark 9:33-35). In Love's complete circle there is neither first nor last, beginner nor finished student; we are all beginners in one sense, because Science is so vast that we are always beginners, and yet we are also all finished students in one sense, because the all-knowing Mind is our Mind and we have no other.

So if you feel that you want to be first, just remember that you can never "top" Science – the more you see of it, the more you realize that you've only just begun. This realization brings a humility that will place you right on the, 'throne of grace,' and so you will become "first" through the very humility which may have led you to think that you were last. If we serve Principle in that spirit of humility which Mary the mother of Jesus must have had, then we shall find ourselves the first of all women – not first in comparison with anyone else, but first in the sense that our newly awakened motherhood will take us right up to the" throne of grace," whence all grace emanates.

"And he took a child, and set him in the midst of them: and when he had taken him in his arms" – how we love this verse! When he took that child in his arms, the Master used the human symbolism of love as warmly and affectionately as he knew how; it was not until after his resurrection that he said to Mary, "Touch me not." Until you and I get to that height, we too must use the normal symbolism. Isn't it logical that if Love is to be known, it must be known by our affection expressed, whether we do it, as we often will, humanly and physically, or whether we do it in our hearts and our thoughts? Note that it was a child, a symbol of purity and innocence, whom Jesus took in his arms; the Master's human touch had no trace or spark of physical love as we sometimes define it, and the nearer we get to his way in anything, the nearer we get to heaven, in anything.

Remember those words of Mrs. Eddy's hymn: "Take them in Thine arms" (Mis. 398:16). This man Jesus – and what a man! – could rebuke the Pharisees, overturn the tables of the moneychangers, could make people quiver with his manhood and his strength, and yet he took a child in his arms. And sometimes we question whether we should do such things! Of course we must, and so prove our understanding of the symbol. Only by faithfulness to the symbol, the best that we know, shall we be led on so that the Son of man becomes, in absolute conscious realization, the Son of God. At that hour we may have to say "Touch me not," but not until that hour.

"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". (Mark 9:36, 37). When you love the Christ-idea in anyone, you are receiving the Christ, your own lovely selfhood. "And whosoever shall receive me, receiveth not me, but him that sent me" – and so you receive the perfect, glorious, powerful, poised touch of Principle. Just through living the best that you know, this demonstration of the Son of man will always take you on further.

Now we come to another illustration of this all embracing love: "And John answered him, saying, 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" (Mark 9:38-40). How we should think of that today! How we should realize that the best of humanity – and the best is always in the majority – is on our part! You can always tell if your own true motherhood is awakened – by the way that you rejoice in what the other fellow is doing. It is a sure sign and symbol of your own progress if you can rejoice quite naturally in what the other fellow has and what the other fellow can show you. When we rejoice in other people's progress, it is a sure sign of progress in our own experience.

"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"(Mark 9:41). And so your cup of tea may have symbolized this cup of cold water. From that it will go on to the cup of Christ, that wonderful inspiration of the true wine. But always we have to start where we are, not up in some metaphysical cloud. Metaphysics is here and now. Divine Science is here, where we are, always.

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42). Don't ever offend anyone, even if perhaps your greater vision can see that what someone else is doing is a misdirected effort. Of course, it's a different matter if he has come to you for help, for guidance, but if that is the case, then, believe me, you'll never give offence if you're turning to the great heart of Love. In normal circumstances, however, take care that you don't offend one of His little ones, either audibly or inaudibly – that is, watch that you do not harm any consciousness upturning to Love.

I want to say that I am just reading into all these verses what I myself have seen in them through what Science has shown me. Yesterday when we took the transfiguration, I drew a different symbolism out of it than that greater symbolism given by Mr. Doorly at Oxford. You can read what he says in the Verbatim Reports

of the Oxford Summer Schools. But I was just taking out what came to me as I thought of divine Love waking our own motherhood. You know that out of every great masterpiece you and I can always draw just the symbolism that we require at the time; That is why it is great. That defines its greatness. Out of the life of this master Metaphysician you could draw, if you needed it, the picture of infinite tenderness and compassion and human love; but if you needed it, you could also see in it the strength and dominion of a man imbued with Truth. It is just that out of everything great we come to draw the symbol, which we require at the time. That is the sign, of greatness – of the purity and the wonder of it.

"If Thy Hand Offend Thee..."

Jesus goes on: "And if thy hand offend thee, cut it off:" – "hand" symbolizes power, so if your power of reasoning offends, that is, if you are critical of another's effort, stop thinking about it, unless it is your duty to help this other fellow. If he has come to you for help, that's a different matter, because you've been invited into his garden, so to speak. But not otherwise, because the Master said, "it's better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where, their worm dieth not, and the fire is not quenched" (Mark 9:43, 44). How it eats you up when you use your power and faculty of reasoning in the wrong way!

"And if thy foot offend thee" – if you travel by stepping on someone else's shoulders, trying to use his symbolism – "cut it off" (Mark 9:45). How often that method fails us! How often the way becomes heavy-going and uninspired when we forget that we each have our own conscious way of walking and that it is a wise man who takes that way. When a man is "clouting his own cloak," he has the companionship of Principle and all Principle's men. And so it's wise to go our own way. Sometimes the temptation comes not to make the lesson our own in our own way. When we listened to Mr. Doorly, we could take what he showed and make it our own, and so it developed a new theme for us – our own individual theme. But if, and with many of us it was the early temptation, we more or less learnt off parrot-fashion what he was teaching and tried to step on his great shoulders well, it never worked! It led us to that point of "tired joy and grief," until, thank God, we came at last "nearer Thee," and we could say, "Father, where Thine own children are," – the individual ideas given to us by divine Love – "I love to be" (Mis. 397:13-16).

"And if thine eye offend thee, pluck it out: " (Mark 9:47) -if you find that you are looking at the other chap and comparing his progress with yours, stop quickly! Don't give it even one more thought, unless you are comparing your progress with a sense of great gratitude for him. The only way that we should look out is as a

"gentle beam of living Love" -living Love, conscious Love, Love based on the calculus of pure reason, glorious reason, based on satisfaction in our own Principle and the knowledge that we can go on and on from that Principle and that it will never dry up. Then we'll never see a mote, or error, in the other person's vision, and we shan't be able to count the number of motes that will pass away "unknelled, uncoffined, and unknown." If the "gentle 'beam of living Love" is what we throw forth in all our seeing, then we shall never need to pluck our" eye" out, because we shall be doing something that is a positive protest from Principle. Mrs. Eddy said that Jesus' prayers were "deep and conscientious protests of Truth" (S. & H. 12:13-14).

"For everyone shall be salted with fire, and every sacrifice shall be salted with salt" – make it thorough! Give it savor! -"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", (Mark 9:49, 50). The secret of peace is to be at peace with yourself. We shouldn't strive for peace. Mrs. Eddy says that she strove "to cease [her] warfare" (Mis. 179:31-3). If you went away now and started striving for peace, you'd have started a war – through striving. But if you went away conscious of a present peace, willing to accept the mandates of divine Love, then you would be at peace now. And so "have salt in yourselves" – work with the real flavour of real feeling! In that way you'll have "peace one with another."

Jesus and Divorce

"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 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. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away' her husband, and be married to another, she committeth adultery" (Mark 10:2-12).

It interested me, as I read this, to see that Jesus appears to give us a clue for the cure of divorce in the sixth day of creation – "But from the beginning of the creation God made them male and female." So often we approach that subject from the seventh day, but if ever we have to help anyone over this question, it may be worth remembering that the Master referred us to the sixth day and to the male

and female in each one of us. The pull and stress in relationships comes if things are not balanced. If on the one side there is a "he-man," – and that sense of things often attracts in a physical way, this tends to bring stress unless it is balanced by the development of womanhood, – tenderness, kindness, consideration, thinking for the other – in that same individual. Again, if there is a weak and effeminate sense on the female side, instead of the true sense of womanhood – of accepting – coupled with the sense of being creative, or true manhood, that may also be the cause of strain and stress. And so the Master points to the fact that each one of us must be married to our own complete ideal, and if we are married to the balanced nature of this ideal – balanced by that sense of the male and female of God's creating, true manhood and true womanhood, expressed in one individuality – then we're safe, because never in any circumstance will that balance put an unequal strain on anyone else. Now, that leaves the solution to problems of relationship always with the individual, and not between two persons. The solution is always with you in Science – always with you and your correct relationship with Principle. Although there may be two people involved, either one of them can bring about the healing. It's a wonderful sense, because it lifts these matters out of the realm of chance.

Jesus was showing them much more than that, however: he was showing them that the Moses way can never solve the problems of relationship, and that the only way which can is a conscious realization of the strength and tenderness of Spirit – the male and female of God's creating; a conscious realization of how strong we can be, or how tender we can be – of how we can be both strong and tender. Isn't it wonderful to realize that all of us can be the male and female of that sixth day? All of us, of course, must be before we arrive home again to rest in the assurance of Love. And so it's a marvelous sense, which Jesus brings out, and, as always, he defines it from the point of Science.

Each one of us has an individual ideal, the ideal way for us, and it is always the best way for us. Don't interfere, therefore, with other people's ways. If our motive is love, it is surprising how little we interfere; and how quickly we learn if we do interfere!

"Suffer the Little Children..."

"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" (Mark 10:13, 14). Whenever I read this, rather than be too moved by it in the way of the senses, I immediately think of the character of the man who said this – the greatest man, the strongest

man, the best man, who ever trod this earth. He had strength of character beyond compare, and yet he said, "Suffer the little children to come unto me, and forbid them not." If we are to be as "little children," we must learn to listen, and not pass things over and say, "Oh yes, I know that" – you don't know it until you've lived it, until, instead of pushing towards theoretical heights, you have learnt the childlike qualities of trust and listening and being pliable. The touch of Principle on man always makes him trusting and pliable and a good listener.

Through the good fortune of the career that I was following at one time, I came in contact with some of the great people of the land, whom otherwise I would never have met, and on long voyages I got to know them; the greater they were, the more simple they were, and there was something in their simplicity which was really profound. You and I striving towards metaphysical heights sometimes want to disregard the actual arrival of greatness – whose arrival is signaled by the trumpets never blown, by the meekness which is might.

Jesus said, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:1). Those are profound words. And yet there was a time when I passed them over. I remember walking with a very fine Scientist in Boston, many years ago. I was a very keen young student and I was questioning everything with this man. Well, we at last came to Back Bay, a beautiful part of Boston, and there were roses out in bloom. This man said, "Aren't they lovely?" so I said, "But, Mr. So-and-so, they're not real, are they?" I remember how he put his arm around me and said, "You'll get over it, old man!" And ever since I have been getting over it! I don't remember anything else that this great individual told me, although he'd been telling me some lovely things, but that one thing I've always remembered. He didn't even rebuke what I'd said; he just put his arm around me, because he saw how keen I was, and said, "You'll get over it." And that's what I remember. How often it's that touch which counts not hasty pushing, not trying to get the other fellow up to the measure of the kingdom that we ourselves may understand, but that sudden appreciation, and that touch, and that arm. How often that touch, if it's genuine, heals! Only by a conscious realization of its greatness can we hope to respond to divine Love; and yet there's nothing else we can do except respond, because that greatness is so great. The vastness of Science is so vast, and eternity to us at the moment seems so great, that there's only one thing we can do: reach up and become part and parcel of that harmony of Principle. And it's Love, which impels us that way.

"And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:16). The Gospel writers – men who had faced death, who knew what it was to follow the Master, wouldn't have written of these things just because they

wanted a little sentimental symphony. They wrote of them because they had learned through bitter experience the profundity and yet the simplicity of divine Love. Oh, the early arrival, if you accept that and act upon it!

The Rich Young Ruler

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God". Jesus there gave the tone of Mind, the allness of Mind, the great tone of "Hear, O Israel: The Lord our God is one Lord." Then he went on: "Thou knowest the commandments, Do not commit adultery" – be pure in your devotion, with the purity of Spirit – "Do not kill," – don't let a material sense enter into your relationship in marriage, or into your relationship to Principle, or into anything, but abide in the fetterless freedom of Soul -"Do not steal," – personal sense often steals the very experience of heaven, whereas a sense of Principle never steals, because it feels its own wholeness – "Do not bear false witness" – you remember that the two witnesses in the trial of Jesus symbolized the beliefs of life and intelligence in matter, and we always bear false witness if we have a limited outlook, whereas if we have the outlook of Life, and think in terms of the "open firmament of heaven" in a conscious realization of Life and of the fact that it is Life which does the multiplying, not us, then we shan't bear false witness against our neighbour. "Defraud not" – use the two-edged sword of Truth, and have the sense every day to know that because you reflect Truth you see through all error and beyond it, until there is no error, and in that way you'll defraud neither yourself nor another, "Honour thy father and mother" (Mark 10: 17-19) – You honour your Father and Mother when you love as Love loves, when you do as the one true Parent does. So there we have all seven tones of the days of creation. Jesus was showing this young man the way of fulfilled manhood by giving him a complete sense of God.

"And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him" – no wonder Jesus loved him! He was a great student, an eager student, like you and me -"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" (Mark 10:20-22). "One thing thou lackest"! Sometimes when we have kept all those commandments to the best of our ability, it has been, in a sense, objective. We haven't put our whole self into the scale; we haven't thrown our whole being into the scale with God.

Imagine a young man coming home from college with the sense that he had done everything – got his degree, rowed for his college, been a success in every way – and he'd say to his parents, "Well now, what about it?" And his father would say, "Well, now go and do! Go and be! Go and truly learn the lessons of life, through practice!" All that you learn through theory and the letter of Science can only be turned into something of value to the poor, -the receptive thought – by your selling its merely theoretical outlook in the market of experience and practice, and thus taking on the tone, the feeling, the spirit of it – feeling the actual Truth at the back of that which you have plainly seen in theory.

When you have sold or exchanged your pure theory for the conscious worth and at-one-ment with Principle which practice and experience brings, then you can give to the poor. What is more, you are then equipped to take up the cross and follow the joyous Christ, instead of looking at it and moaning over the weight which you think it has. That to me is the lesson which I read in that story – the lesson of divine Love in the Christ showing us how to mother ourselves and our progress. At the point where you and I sit down and through genuine study, genuine desire, we have a sense of satisfaction, at that point we should ask ourselves, "How much of me is in this? How much have I thrown into the scale? How much have I realized that it is divinely wonderful, not just ordinarily wonderful, but that without me in the scale it hasn't got one iota of power for me? Unless I give it experience, it has no experience for me, although it is full of experience for all men, even as the sea gives the individual no experience of bathing unless that individual gets in, fully in – unless he allows himself to be embosomed in it." It's us, you and me, whom divine Love is impelling towards the realization of our own greatness according to Her. Often you and I go and study, and we theorize and see great heights, and we don't commit adultery (in the sense that we've got rid of belief in matter, and we're keeping to Spirit), and we're careful not to kill, and not to steal the other fellow's way, or follow personality; and so forth. And then comes this question: What about you yourself? Science is not a distant subject, not separated from you by half an inch, and so it demands you, and the whole of you; it says, "sell whatsoever thou hast... and come." Love is so great just because Love gives us that impulse. Love gives even the little child that impulse. The child just takes the experience at hand, and it and the experience are one in a complete self-abandonment and devotion. Healing comes through that simple motion – the motion of our at-one-ment with divine Love, so that Her movement is our experience.

Trusting in Riches

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! " (Mark 10:23). Often when you and I are doing our best, studying and so on, we find ourselves saying, "Well,

we're not getting very far. New people aren't coming." The answer is in this story: how far have you really thrown everything into the scale? Is Science your all-in-all, or is it still objective to you? That is really the test.

"And the disciples were astonished at his words" – I should think so! "But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!" – hard for those who trust in the riches of their own understanding. Sometimes you meet someone who knows a great deal, and yet they haven't accomplished anything, and that's because they haven't given everything in a pure devotion. "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" (Mark 10:24, 25). The camel carries its load all over the desert, but often it has to be unloaded to enable it to pass through the gate into the city. Sometimes we have to drop our camel loads of theorizing, and start living in heaven right here. Sometimes it is good to place ourselves – our daily living – right in heaven, and drop the baggage of merely theoretical reasoning which sense would have us hold on to.

"And they were astonished out of measure" – Love in its profound simplicity is so simply profound that it certainly does astonish us saying among themselves, 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" (Mark 10:26,27). And so you and I learn that we can't flout the love of Love. Unless we reach up and take this grace from its only source, divine Love, we couldn't even give ourselves to its devotion. It isn't we who finally give ourselves to divine Love, its divine Love which makes us reach up to Her and which gives us back to Her. "Herein is love," says John, "not that we loved God, but that he loved us." Even the human effort fails, but the conscious lifting up of thought in a great desire is the first requisite. Mrs. Eddy used to pray, "O divine Love, just take me in!" Everything falls before that. And yet it is so profoundly simple that you see a child use that prayer. We spend years studying, and we erect universities, and we struggle and strain, only at last to come to that prayer again. So why not begin now with that prayer?

"We Have Left All, And Have Followed Thee"

"Then Peter began to say unto him, Lo, we have left all, and have followed thee" and they had! Great fellows they were! In those days to follow the Master really meant something. "And Jesus answered and said, Verily I say unto you, There is no man that hath left his house" – his old consciousness, the ideas that he had one minute ago and which are now outgrown – "or brethren, or sisters" – all the thoughts that used to brother and sister him – "or father, or mother" – the creative or the mothering sense he had – "or wife"- his ideal – "or children" – the children which came from that ideal – "or lands "- his sense of substance and security -"for

my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:28-30). When we let go, multiplication begins. Love (with a small "l") is Life; it means laying down all our mortal beliefs at the feet of Life, at the feet of the fact that it is divine Life which does the multiplying, not us. "Greater love hath no man than this, that a man lay down his life" everything he knows, everything he has thought, all his devotion, at the feet of the one Life – "for his friends." What you know at this moment and what you knew yesterday is never good enough – there must be progress. That's the beauty of Science. And if we will look at it that way, how wonderful it is. If we hang back and hold on to the old, we are persecuted, because "persecute" comes from a Latin verb meaning "pursue," and Principle will pursue us if we try to hold up progress.

The man who is walking this way never stops; he's always going forward. After every healing, after every demonstration, he is always going on, always moving. Not moving round in circles, but moving under the impulse of Principle to greater demonstration – on, ever on. Wonderful! And my concept of Mr. Doorly is always that sense of "on, ever on!" If you and I had lived in Mrs. Eddy's home, we would have had some shocks – I don't suppose we would have been able to sit down for one minute and be idle. We would sit down to work and to go on! Humanly we wriggle at that impulsion, and yet what a glorious thing it is! Don't we want to be active? Don't we want to have a sense of life that never begins to recede, but expands and goes on and on beyond the transfiguration to the ascension? That's the way we're going, whether we like it or not, because that is Principle's way and if weren't Principle's way we should have no Science. In one sense Science is divine Principle developing itself to itself through its idea, in the order of its system. Perfection is Principle, and rest will come with perfection, but not a sitting down rest. The more you know, the bigger the vista for you, in any subject. Rest is the action of divine Mind, and that is why Mrs. Eddy says, "God rests in action" (S. & H. 519:25).

"But many that are first shall be last; and the last first" (Mark 10:31). If you take the simple way, the profound way, the way of Love, you see that Love is already at the point of perfection. Love is fulfillment; it is arrival; it is completeness. So the man who takes Love's way is already there; he acknowledges and adheres to perfection in order to experience it, and all the magnitude of discourse and learning and so forth is at his feet, if he loves.

"Jesus Went Before Them"

"And they were in the way going up to Jerusalem; and Jesus went before them: "on, ever on! – "and they were amazed; "- because of the magnitude of what he was establishing, which as yet the world does not accept: that is, the perfection of Principle; – "and as they followed, they were afraid" (Mark 10:32) -as we are sometimes. But if we follow and if we go forward, then there is no greater experience and no greater feeling on this earth. Who wants to be at home when there's a campaign on? Not one of us! Out in the thick of things is where we get the feeling, the reward, the sense of conscious worth. "Clouting your own cloak" under the guidance of Principle is the most marvelous thing on earth. Every one of us, in every walk of life, knows that. It's that doing which gives us the feeling of conscious worth – the sense of the presence and the power of God with us. And so Jesus was forever going on and on, and we should never be afraid to do likewise.

"And he took again the twelve, and began to tell them what things should happen unto him, 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" (Mark 10:32,33) – Jesus knew exactly what was happening and he rejoiced in it. We shall learn to do that. We shan't cling to the old symbol, or fear that if we let it go, divine Love won't give us a greater one. We shall go, on, on, knowing that the ultimate is the Son of God, which comes as the Son of man is faithfully adhered to – here and now. It's not a matter of time, or of a journey, because the immediate result of a conscious fidelity to the best we know is Principle's presence, always,-in thinking, in prayer, in experience. Jesus said, "We go up to Jerusalem" – he was including the disciples in this lesson of motherhood.

"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" (Mark 10:34). We all experience that mocking and scourging and spitting, though not in the same way as Jesus. We mock ourselves; we spit on ourselves mentally; we scourge ourselves mentally, very often, until we learn to identify ourselves with the ideal that will impel us forward, willy-nilly, and then we are resurrected, and we have begun to learn how to mother our true selfhood.

The Request of the Sons of Zebedee

Now we come to a wonderful story, because I love to think that the disciples whom Jesus saw to have gathered a measure of understanding which enabled him to show them some greater things than he could show the others, were those he often had to rebuke. "And James and John, the sons of Zebedee, 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" (Mark 10:35-37). So often we ask that of Principle. Some of us want to be on the "right hand," – we just want to do the healing, with a positive sense of Principle, Life, Truth, and Love. Others want to be on the "left hand" – they feel that they will be satisfied if they can only sit down and study and study until they arrive at Principle; they say, "I love the study." So we want things in our way, but divine Principle says, "I'll have you whole and perfect and in my way – not necessarily in the way that you define." Divine Love demands that we learn to mother our whole selves and not just a part.

And so Jesus said, "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?" (Mark 10:38). Jesus was consciously and always baptized with the Holy Ghost – "the development of eternal Life, Truth, and Love" (S. & H. 588:7-8). And his cup was the continual effort towards his Principle, coupled with the realization that he was already there. Jesus was always on the move towards that glorious at-one-ment which he knew must develop consciously every hour.

"And they said unto him, We can. And Jesus said unto them, Ye shall indeed" – and everyone of us will drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized" (Mark 10:39). You can't stand still in Science. If you don't believe that, try standing still! If you stand still, you get into trouble, whereas if you go on, you get the glory of progress. You must drink of that cup of conscious uprise and inspiration towards something that you know you are! It's the eternal call of Principle, the eternal impelling. Also, Life, Truth, and Love in its development forever baptizes us with the Holy Ghost – we can't even resist that. "Why stop and resist when you are so wonderful?" – That is the call of Love. Sometimes the mother looks at her little child and knows how wonderful he is, and yet that little fellow is kicking and screaming. But being a mother, the mother smiles. And divine Love smiles at us! We can't resist; we can't stay the great impulse of progress, upward and outward from Principle, yet embracing all in Principle, and returning with all thoughts to Principle. We can't stay that, because it's the way of Life! It's no theory of Jesus', or Mrs. Eddy's, or John Doorly's, but the way of Life itself. It is Life! It is Truth! It is Love! It is the divine Principle!

Jesus went on: "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. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the

Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all" (Mark 10:40-44). How true that is! If you're "servant of all" that will make you great. If we would only sit down and long to be the servant of all! Our own humility before the magnitude of that would ensure our greatness.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45) – not his true life, but his willingness to use every symbol until it had served its purpose, and then his willingness to lay it down and take up the next and go on.

Have you noticed how in teaching his students the way at developing the wonderful tones of the mother in themselves, Jesus is constantly using as illustration children and the childlike qualities of service and meekness? If you and I develop these pure childlike qualities, the mother in us will rapidly develop in recognition of its own child. It is the child which brings out the qualities of mothering. Never forget that.

The Healing of Bartimaeus

"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people" – "Jericho" means "a fragrant place," and Jesus loved humanity too much to sit around in such a place sniffing the balmy and dreamy scent at the senses! – "blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 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" (Mark 10:46, 47). "Timaeus" means "polluted," and so the son of pollution cried out to the son of David. David had had to learn not to try and take the other fellow's ideal – Bathsheba – with blind stubborn will. "David" means "beloved," and the greatness of his character was such that he was able to unite Judah and Israel, representing the male and the female. But all along, his greatness was shadowed, as often our greatness is shadowed, by its opposite. And so it was that pollution-lust, the desire to get – somewhere in the father of Bartimaeus which may have caused the blindness, even as lust for anything – success, power, or even personal progress in Science – may make us blind to the demands of Love. Bartimaeus saw an answer in the pure sense of David, and in that which was now the offspring of that pure realization which David had worked out, and that's why he continually cried out, "Thou son of David, have mercy on me," in spite of the fact that "many charged him that he should hold his peace" (Mark 10:48). He saw that the outcome of the great, pure strain of Principle, the Mind of Christ, could cure his

blind will-power. He was identifying himself with the pure strain of a pure idealism from Principle, with the strain which had cared for David and brought forth Jesus.

"And Jesus stood still, and commanded him to be called" – Jesus saw that this man was coming to his own light, and that he had already seen, and so he "stood still." "And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus" (Mark 10:49, 50). The "garment" which Bartimaeus cast away was made up of all the self-pity and condemnation and blaming the other fellow for your own blindness, which comes when you're a getter. He cast it away because he glimpsed something in that "gentle beam of living Love," in the son of David – not genealogically, but in the pure clear seeing of the Master's mind, the same one everlasting strain of Love which David had seen and learnt to accept. That divine strain heals the blindness of all human straining.

"And Jesus answered and 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. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way" (Mark 10:51, 52). What made Bartimaeus whole was not blind faith, but a recognition of the Science of being through two of its symbols, David and Jesus. The specific need was met through a specific revelation of that Science. That was the faith that was present there, and so the healing took place.

A Young Colt

"And when they came nigh to Jerusalem, unto Bethphage and Bethany" – "Bethphage" means "house of unripe figs," and "Bethany" means "house of unripe dates," so there didn't appear to be any fruitage there. And yet do you remember that it was in Bethany that Jesus had that wonderful fruitage of the woman of Bethany anointing his head? He always brought that which filled the vacuum declared by the senses, and so he brought into Bethany that glorious fruitage of the constant realization of his worth as Principle's son. But here we have a very interesting illustration of what we need when there appears to be only "unripe dates" and "unripe figs": "And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, 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" (Mark 11:1, 2). If ever you find that things are unripe, or that the time doesn't seem ripe, and that there doesn't seem much fruitage, it's a good thing to get a colt "whereon never man sat" – a new, beautiful, young idea that no man has broken in, brand-new from Principle to you. That's what divine Love wants – you

ever loosing the new colt of inspired ideas, which are always waiting for your unloosing, you reborn every minute with a new idea unloosed straight from God. You haven't got a seventy years or an eighty years or a one year's span, but only this moment's realization of the newness and the fruitage and the ripening of things. This colt will be something responsive from Principle, which no man has tamed or interfered with. It will be something between you and Principle. You can find it and you must unloose it.

"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" (Mark 11:3). If anyone asks you why you are going a certain way in Science, say, "'The Lord hath need of [it];' Principle impels me this way, and I'm going this way." If your motive is right – if your desire is "O divine Love, just take me in; Principle, make me at one with your absolute perfection" – you're bound to be right. And you're bound to come out right, even if you go wrong somewhere temporarily in some detail.

"And they went their way, and found the colt tied by the door without in a place where two ways met; "- there was no more duality; in Spirit there is no duality, and therefore there is fruitage; "and they loose him... And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way" (Mark 11:4, 7, 8). If you have a pure devotion and you take the young "colt" which Principle provides, and you live with it and love it and ride with it into the "city," then mankind will spread their garments – the best they know, and also their old theories – at your feet; they will be glad to leave the old landmarks, and they will cut down branches from the tree of Principle to straw your way.

Your progress, on your own new colt, will cause men to give up their garments – the thought with which they clothed themselves, whether these be old garments based on outworn theories or newer garments based on uplifted human desire for good – and it will also enable them of their own accord to cut down fresh branches from the tree of Principle and bring these to help pave your way. You riding on your new colt will bring to you progress towards a higher demonstration, just as it was doing to Jesus in this illustration, and it will cause the laying down of the mortal concept of life for many, and also their own gathering of the branches of their Principle, so that they may join in. The great John Doorly was always going forward on his young colt, and so people brought to him references and so forth to help him on his way, because he was a man "clouting his own cloak" with Principle, and because he took that young colt and said "The Lord hath need of him."

So if you want inspiration, take something brand-new, untrodden, unshackled by men, which comes from Principle to you; and ride that into your city. The story continues: "And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord" (Mark 11:9). When you unloose a colt unriden by men, a new idea bound by Science to its Principle, you find that all that went before, and all that follows, supports your developing thought and blesses you in the ratio that you come "in the name of the Lord" – in the ratio that you identify, with care, the new idea with its everlasting Principle. Is it not a wonderful story?

TALK FIVE

Mrs. Eddy says, "Mozart rests you" (Mess. '00, 11:15), and sometimes in listening to his wonderful compositions I have thought of how they are made up of just a few notes and yet they make the hearts of thousands of people listening glow with their loveliness. I have a very great prayer, and that is that we may play this divine music in such a way that it will reach the hearts of millions of people so that they too will love it. Just as Mozart builds glorious works on comparatively few notes, so we today have just a few notes, a few tones, of divine Love, and yet they mean so much to us and to everyone in the world. If we learn their values and relationships, we too shall be able to compose great symphonies – symphonies not based on the limited symbols of music, but operating in the unlimited realm of ideas, operating to restore harmony and health across the waiting harp strings of the human mind, and to establish the music of heaven in the thoughts of men.

Love in Christianity

This morning I began to listen to see how Love would sum up the Christianity – aspect, and this is what came to me: Love in Christianity is Love loving to love Love knowing its own loveliness, its own fulfillment, its own perfection, its own bliss, its own affection, its own design, its own glory, and reflecting it throughout all space. I began to see what a great picture that unfolds, and so if we catch even a glimpse of it, it will make everything in our lives different. If everyone of us present catches the tone of it, then we shall without a doubt have that glorious feeling of being able to say in our hearts, "I love you," to all whom we come in contact with. If the realization of Love's plan and Love's loveliness really filled our consciousness, then when we looked at others with that thought, "O, how I love you! How lovely you are!" a wonderful thing would take place in our midst. No one present would have pain or disease; no one present could have a hard lump, or a hard place; no one present could lack fulfillment. If we realize that there is only one Being and that this One is Love, filling all space and including every idea, it

leaves nothing to be saved or healed or changed. It's such a positive tone, and we shall see how true it is as we go on.

Divine Love is dynamic, it's irresistible, it's scientific – the greatest fact in the world today. Through studying this story of divine Love in the Bible and "Science and Health," I have seen that the important thing for me and for each one of us is to dwell on this great sense of divine Love, which is being revealed to us. And so I am going to ask you to do what I have begun to do: to remember the moment you wake up in the morning and during the day and in your last moment of consciousness before you sleep at night, that right here is Love loving to love; Love knowing its own loveliness, its own fulfillment, its own perfection, its own bliss, its own affection, its own design, its own glory. Nothing else is present or has power.

I am convinced that what is taking place this week is a wonderful event. As these ideas of Love are coming into our consciousness, and as we are all listening to this story of infinite, divine Love, we are all being translated – out of mortality, out of fear, out of hate, out of criticism, out of lack, out of all the mesmerism of materiality, into the "glorious liberty of the children of God." That is what is taking place. And when we touch Love, we have to remember that Love is always universal, and so I feel that this story of divine Love is going out and out and will reach the hearts of men and women who have never heard or known the story before. And so it really is a great thing that is taking place in our midst.

Before we go on with this Christianity aspect of Love, I would just like to go briefly over some of the things which we have seen so far in our picture of divine Love. First of all, we saw that in our first approach to the understanding of God as Love, we must have that longing, that yearning, that state of thought which says, "I'm hungry for Love." When we turn away from materiality with that great longing, there always comes a sense of peace and rest. And then we saw that as the result of making room in our consciousness for the Christ, by yearning and longing and reaching out, we have that lovely experience of finding ideas coming to us, – ideas of perfection, ideas of fulfillment, ideas of affection, ideas of tenderness, ideas of patience, ideas of compassion, and so forth. These ideas coming into our consciousness lift us out of all the bondage and limitation of materiality. The very fact that we have found these ideas coming to our individual consciousness is a proof that Love has a Christ – that Love forever manifests itself to you and to me and to every receptive heart, and that Love expresses itself as ideas, as ideas of perfection, fulfillment, loveliness. We also begin to see how Love operates to meet every human need. And so Love becomes real and near to us, and we begin to have the sense that God is Mother, caring for every detail in our experience, taking care of everything in a wonderful way.

Now, as a result of that, we have come to Love in Christianity, which is Love loving to love in operation, and we ourselves using the ideas that have come to us through our reaching out. That, to me, is such a lovely sequence, and it's the only way in which we're going to have heaven, or perfection, here. There is no other way. And so let us remember that Love loving to love is in operation, right here and right now, and that we are impelled to use the ideas that Love has given us. As we go on, we shall see how to use those ideas.

No Disturbance in the Realm of Love

I'm going to tell you of one experience which I've had recently, because it may help you to see how quietly and yet how dynamically these ideas of divine Love come to us and operate. So many people have said to me during the past few months, "I long to be able to touch these vital facts and to be able to live them and love them and prove them. Will you tell me anything that you can do to help me?" And so when I tell you of these experiences of healing and of the things which Love has shown me in particular cases, it is always with this one motive: to glorify my Father which is in heaven. I know that I never heal anybody, that I never do anything of myself – God does everything. But I find that the demand sometimes comes to tell of things that God has done for me, because it is often helpful to other people.

Just about a year ago, I was asked to help someone who was in the critical stages of pneumonia, and was having a very tough time. At the time that I was asked to help, I had a most wonderful sense of the allness of divine Love, and when I was told of the suffering which this individual had been through – terrific coughing, affecting the heart, and difficulty in breathing, and so forth, it just seemed to me a story of unreality, and the idea which came to me was this: man as God's idea has never been disturbed; he forever lives in the "glorious liberty of the children of God." It came to me so clearly that immediately afterwards many lovely thoughts came to me about that individual. But the first thought that came was that she had never been disturbed, that she had always been enjoying the loveliness of Love, and as a result the whole condition passed away very quickly.

I wanted to be sure that such a thing would never happen again to her, and so a little while later I talked to her about it and she said, "No, I haven't been disturbed; I've been loving everybody and progressing in Science." And then we went on talking, and without realizing what she was saying, she came out with a long story of how many things had disturbed her – people living with her, people she had met, and so on. Many things had been getting at her, tying her up in knots, making her resentful and unlovely. And yet she had never seen it! When she was healed, I

saw how wonderful it was that that simple fact had come to me at once. The whole claim was that she had been disturbed beyond measure, and with that disturbance she had become afraid of herself and afraid of everyone. As I told you, one night when I was thinking about her, I saw so clearly that you couldn't have a cough if your thought was undisturbed and that in the presence of divine Love there's never any disturbed thought, because there's only the loveliness of Love. So that case of pneumonia with all its beliefs just passed away in a few days, and the quickness of her recovery was astonishing to the patient and to everyone. Now, that is just how Love came, and if we are close to divine Love, every idea that we need will come to us in that dynamic way.

Teaching Men How to Think About God

When I was looking at this story of Love today, I thought of how the great master Metaphysician taught his disciples and the multitude, and also how Mrs. Eddy taught her students. For instance, we find in Matthew, which illustrates the Word order, that in the Sermon on the Mount Jesus taught his disciples how to think; after that exalted experience, he came to the multitude – he used that exalted state to heal those who came to him for healing. But I saw this one great point in a way that I have never seen it before: Jesus was showing his disciples how to think. And then I thought of some of the things that Mrs. Eddy did, and I read quite a bit about that last Primary Class of the Massachusetts Metaphysical College, which was attended by sixty-five students, and again I saw that Mrs. Eddy was teaching her students how to think. Someone who was present at that last class says that on the first three days Mrs. Eddy asked each one of those present, "What is God?" And so both Jesus and Mrs. Eddy taught people how to think about God. And until anyone knows how to think about God, he knows very little of how to think about anything, because God is the Principle of everything.

Before we go on, I want to read an extract from Mrs. Eddy's address to that last Primary Class: "The third picture-lesson is from Revelation, where, at the opening of the seals, one of the angels presented himself with balances to weigh the thoughts and actions of men; not angels with wings, but messengers of pure and holy thoughts that say, See thou hurt not the holy things of Truth.

"You have come to be weighed; and yet, I would not weigh you, nor have you weighed. How is this? Because God does all, and there is nothing in the opposite scale. There are not two – Mind and matter" (Mis. 280:3-12). The great thing which struck me there was this: "God does all, and there is nothing in the opposite scale." How we need to grasp that fact! Let's think of it now in terms of Love and see that "there is nothing in the opposite scale," and so there is nothing unlovely in the realm of Love, because there's only the loveliness of Love. That is the only

standpoint from which we can start thinking – from that loveliness of Love, from that absolute perfection. Mrs. Eddy says, "There are not two – Mind and matter." There are not two – Love with all its perfection and loveliness and the carnal mind with all its imperfection and unloveliness – but only the reality and perfection of divine Love. I feel that all our progress, all our demonstration, all our activity, is based on that profound fact. Jesus taught the same thing when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection all the time filled the thoughts of those two great individuals, Jesus and Mary Baker Eddy. And so, if we want to accomplish what they did, as every one of us does, we need to remember all the time that the way they taught and thought and lived is the only way.

"Christianity is Divine Science"

Now let's take a reference which brings out the sense of Love in Christianity: "In mathematics four times three is twelve, and three times four is twelve. To depart from the rule of mathematics destroys the proof of mathematics; just as a departure from the Principle and rule of divine Science destroys the ability to demonstrate Love according to Christ, healing the sick; and you lose its susceptibility of scientific proof "God is the author of Science – neither man nor matter can be. The Science of God must be, is, divine, predicated of Principle and demonstrated as divine Love; and Christianity is divine Science, else there is no Science and no Christianity" (Mess.; 01, 4:5-16). Mrs. Eddy is there saying that "Christianity is divine Science," and she begins by speaking about mathematics. Now, every child is taught arithmetic, and no child would be able to move far or do very much without learning it. If a small boy didn't learn arithmetic, he wouldn't know what change to expect when he paid his fare on a bus, or how to calculate when he went to buy something with his money, and his whole life would be chaotic. It is imperative that everyone should learn arithmetic, and yet if we need arithmetic to do even the simplest things in life – ride on a bus, or go into a shop – how much more do we need this wonderful Science of thinking, this Science of being that shows men and women how to calculate in the realm of ideas! Yet this Science of thinking, of calculating in the realm of ideas, is not yet generally taught. Well, it's a pathetic state of affairs, when you remember that in the Bible we find this statement: "as [a man] thinketh in his heart, so is he," The world has not arrived at the point where the Science of how to think is universally taught. I believe, however, that that time is approaching rapidly, because on all sides we hear people talking about mind and matter, and thinking about ideas. Fifty years ago very little was heard in that direction. Everything is progressing fast, and so I'm certain that the next step will be that thinking men and women will wake up to the fact that they need to know how to think about God.

So much discord is poured into human thought through various channels, and yet no one is taught how to counteract it. When I realized that both Jesus and Mrs. Eddy taught their students and the multitudes how to think, I saw as I have never seen before what a demand there is for us to rise in the scale of our understanding of this wonderful Science, so that we can show others the way out of the mesmerism of human existence. It's impossible to be a musician until you learn something of the notes, and just so, it's impossible to begin to know anything about true thinking until you understand God in His sevenfold nature – until you understand something of Mind, Spirit, Soul, Principle, Life, Truth, and Love. I am certain that a time is coming when in schools and colleges this Science will be taught in the way in which it was meant to be taught. Healing comes as the result of what we know about God, and so there is a great need to know more about God, and to know how to think divinely, to know how to think from God. So I am positive that what is coming soon is the demand by thinking men and women to be taught how to think – how to think spiritually, how to think divinely, how to think from God.

What would happen in England today if a tenth of the people knew how to think – how to think, as we are learning to do, about divine Love, with all its fulfillment and abundance and perfection and loveliness? It would make England a different place. Instead of lack, we should have abundance; instead of trouble and discord and rumours of wars, we should have peace and certainty. And England would be in a position to help every other country in the world. Then think of what would happen if a tenth of the people in every other country in the world began to understand this language: what a meeting of hearts across oceans there would be, and how the whole earth would be transformed in the beauty of divine Love! So we have a wonderful privilege and a great responsibility, because no one can learn how to think unless they learn to think from God, from that which is divine. There is no other way.

And so we can see why Mrs. Eddy says that "Christianity must be – Science, and Science must be Christianity" (S. & H. 135:21-22). Science implies a knowledge of Principle and facts. Why, then, is Christianity scientific? Because it is based on facts, having a perfect Principle and perfect rules, which ensure perfect results. When I began to think what this meant to me, I saw very clearly that if I am to have Christianity which is Science, then I must watch all the time that I see perfection in myself and in everyone. Mrs. Eddy says, "All God's servants are minute men and women" (Mis. 158:19). Sometimes we are off guard, and the thought comes, "What's the good of studying today?" Or another thought comes - "Oh, I am so tired today." Or the suggestion enters: "You know your body is not so healthy as it was." And so forth. Now, what we have to do is to be minute men in

that the moment a wrong thought comes, about ourselves, or about anyone else, we instantly reverse it. If we instantly reverse it, we shall never have the struggle of putting it out when it has once become a reality in our thought. So let us remember that Christianity is scientific, and if it is scientific, then it's based on the Science of perfection, perfection in me, perfection in you, perfection in everyone. To see that, we certainly need to keep very close to the great heart of Love.

God Does Everything

To demonstrate Christianity we must get away from the thought that we have to do things. Lately I have had a number of people to help who have had what is called a bad head, although the name given it by materia medica has sometimes been quite frightening! Of course, from the material point of view you use your head to think, but in Science we know that brain never thinks and that there is no intelligence in matter. One day when someone asked me to help because a bad head had put her completely out of action, this thought came to me: there isn't such a thing as a bad head, because God, good, is the only reality and God is doing everything. I saw that this woman had got into that state because she had believed that she had been thinking and doing everything. Therefore no one need have a bad head in any form, because the moment we see that it is God knowing, God seeing, God acting, God expressing Himself through His creation, all strain and suffering just fall away. I have seen a case of tumour in the head healed in a most wonderful way through that realization, and through the great realization that Love is caring for everything.

We don't need to worry about anything in Science – our whole aim should be to turn thought to divine Love, to let divine Love care for us, to let the ideas of Love come to us. And so here we are learning in a very simple yet profound way about the Christianity that is scientific. We know that if we obey the rule in mathematics, the result is certain, so what about knowing our Science so definitely that the results are certain? There is only one way to get to that point – by listening, listening, listening to divine Love. And so although we haven't much time to go into this in detail, let us remember that Mrs. Eddy said, "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause" (S. & H. 313:23-26). Now, that is the Master whom we have to follow – that Master who was always so tender so, compassionate, so loving, that little children loved to go to him and John the beloved disciple rested on his bosom. Jesus had that tenderness which makes men great; the only true greatness comes from tenderness. And so if you and I grasp this wonderful sense of the certainty of the Christianity which is scientific, we shall see that divine Love is not something that is too simple to be profound, or too profound to be simple. Mrs. Eddy said of Jesus that he taught his disciples

with great simplicity (Ret. 91:17-20), and yet how their hearts burned within them and how they were enabled to go out and heal and help other people! So the story of Christianity is Scientific, it is profound, and yet it is simple.

Real Christianity

Let us remember that the world has not as yet touched real Christianity, as taught and demonstrated by Jesus. All down the ages there have been wonderful characters who have glimpsed the sevenfold nature of God, but the world has never touched real Christianity. People have been educated to believe that just being kind and good is all there is to Christianity. Well, in the practice I meet many very fine men and women, and they often say to me, "I have been trying for years to be good and loving, and I fail time and time again. I start off the day meaning to be loving, but before I get very far I lose my temper." You can't demonstrate Christianity humanly. You can only do it divinely – only by constantly looking at the wonderful picture of divine Love. But we can do it through divine Love. And therefore right here we are beginning to see what Christianity really is. No wonder that there is all the trouble in the world today – sickness, incurable disease, distressed homes, lack and limitation, wars and rumours of war! All because the world has not as yet known true Christianity. But it's dawning! And if we really glimpse this wonderful fact that Christianity is scientific and that Science must be Christian, that fact will go out, and just as when you throw a pebble in a lake, the little ripples spread out and out from the place where you threw it to the end of the lake, so this wonderful story of divine Love will go out and touch the hearts of humanity. My prayer is: may the world wake to see what Christianity really is! In this one reference, in these few lines of Mrs. Eddy's about Christianity being Science, see what a vast picture unfolds, and think of the certainty of it! We must remember that just as in arithmetic we have chaos if we say that three times four is fifteen, so in our human experience we have chaos if we say that man is sick or poor or tired or weak or limited or unfulfilled. If you and I today touch this wonderful sense of Christianity and begin to have a sense of perfection in ourselves and in everyone else, we shall have harmony in our lives which will be lovelier than music.

When we take the story of divine Love in Christianity in Luke's Gospel, we shall see how wonderful it is to find the same picture, but painted in a different way. This story of divine Love is such an infinite story, such a glorious story, and if we accept it, oh the joy we have of heaven right here! It's so lovely that we know the way to heaven here, and it's so lovely that we've started to go that way!

"Looking Through Love's Transparency"

Here's a reference which gives a beautiful sense of Love in Christianity: "The alders bend over the streams to shake out their tresses in the water mirrors; let mortals bow before the creator, and, looking through Love's transparency, behold man in God's own image and likeness, arranging in the beauty of holiness each budding thought" (Mis. 330:14-18). Now, "the great need is to look through Love's transparency, and not through these material eyes. We can speak of spiritual things in our present state of consciousness only by using symbols, and Mrs. Eddy constantly uses the lovely symbols of nature in connection with Love, as she does here. And so she says, "looking through Love's transparency, [we] behold man in God's own image and likeness." We can't see that perfect man unless we look away from what the senses tell us and look through Love's transparency. These eyes tell us so much that is incorrect; for instance, they tell us that the sun moves, and yet it never does. Now, we accept what astronomy teaches with regard to the sun never moving, and yet we are loath to accept what Science teaches when it says that man is the reflection of divine Love, and that that image and likeness of Love always reflects the divine loveliness, always reflects perfection, is always happy, healthy, holy, and always right in the heart of eternity. Why are we so loath to accept that wonderful fact? Because we are mesmerized by material sense. And so we do need to be awake.

Here I am going to tell you something which I think is very important: every day of my life I work to know that I'm awake to the truth of my being and that I'm quick and receptive and active in Science. I feel that many of us get into trouble because we are not awake and not quick enough. But how are we going to demonstrate that quickness unless we know it first of all as the spiritual fact about ourselves? So I'm going to ask you to try knowing that fact and see how much it helps you. When I work to know that I'm awake to the truth of my being and that I'm quick and active and receptive in Science, everything seems so different; instead of apathy, or a struggle to know, I find myself spontaneously knowing. The old carnal mind would say that we don't know enough, and that we're not awake, but that's a lie – it's the mesmerism that we've got to wake up from. If we're all awake every moment, listening to Love and seeing what Love is doing, and if we're awake enough to look always through Love's transparency, then we shall have a wonderful time. The path of divine Love is a wonderful path, and it's a happy path. In Science everything is easy; it's when we don't stay in the realm of Science that we have struggles and difficulty. It doesn't matter how big the problem is that comes, because the bigger the problem the greater our growth, and I am finding in my experience that I never have to face any condition until I have the understanding to meet it. Divine Love is caring for every situation, and so there is nothing to be afraid of, nothing to worry about. There is only the great

need to be awake – awake to the facts of Science, awake to the teachings of the Christianity which is scientific and which says that perfect God and perfect man is the only possible basis of thought and demonstration.

If you and I are always looking through Love's transparency and seeing perfection and loveliness everywhere, what is taking place in our individual consciousness? Our consciousness is becoming filled with loveliness, in an infinite way, and that is reflected in lovelier bodies, lovelier homes, lovelier friends, and a lovelier universe. Nothing can stop it. And therefore it is so important, if you and I want to demonstrate certain health, certain happiness, certain heaven, to remember that there is only one way and that it's a scientific way.

Be Quick in Your Response

If the thought comes to any of you after a talk of this kind, "Well, that's all very fine, but I'm not very lovely, I'm not good enough, I haven't got there yet," put it right out! That isn't you talking! The real man is the reflection of divine Love, and looking through Love's transparency you see yourself as "altogether lovely."

Someone may say, "What am I going to do when I come up against a condition which seems very unlovely but very real to me?" Well, there's only one thing to do: be quick in your response. Be quick to meet that condition at once with a spiritual idea, and you'll be amazed at the inspiration and happiness which follow that overcoming. So often I have found a great happiness and a great sense of inspiration flooding my thought, and on looking back I've always found that the reason for it was that I had quickly met something that was unlovely. For instance, you maybe shopping, and there is a great claim in this country today that people don't bother about service. So perhaps someone is rude to you, and you come out of the shop feeling that you'll never go near that shop again. That seems a very natural reaction, but meets the situation right away. Why not say quickly, in your heart, "You are lovely, and God bless you"? That's the fact of the situation. Again, suppose that you're in a business and someone comes into that business who doesn't seem very lovely: as that individual goes out, quickly meet that condition with the thought, "You are lovely, and God bless you!" That's looking through Love's transparency. Or you may be sitting in a bus and everyone may look sad or ugly or anything but lovely: again you've got to be alert and see as Love sees. Now, I am telling you this because I am finding it a tremendous help myself, and because every minute, wherever we are and whatever we're doing, we've got to watch.

If we are to look through Love's transparency, as Mrs. Eddy tells us, I can't see any other way of doing it than by meeting quickly every unlovely situation with a

lovely thought, a divine thought. So no matter where you go, or what you see, or what happens, quickly meet it with the thought, "You are lovely, and God bless you!" Behold the perfect man in Science, as that great master Metaphysician always did. Just think what that will mean to you, and what it may mean to any receptive heart among those you come in contact with. It may even heal someone of an incurable disease, because you can't limit the activity of divine Love. Let us remember, then, that if we are going to love and live this Christianity which is scientific, we can do it only by obeying what the Bible tells us and what Mrs. Eddy tells us in her writings.

It is so lovely to come together and to talk about these things – to analyze the situation, to face up to all the mesmerism and suggestions of the carnal mind, and to see how to meet them. And let us remember that if we come across someone who seems very sick or very tired or very angry or very poor, that is only the dream. Material existence is a dream from beginning to end. If we are close enough to divine Love to turn quickly away from that picture and see the perfect man, then we shall find that quite spontaneously and sincerely we'll be able to say in our hearts, "You are lovely, and God bless you!" The inspiration and the happiness which that brings to us is worth everything. This scientific Christianity is a great job, but a wonderful job! Every minute we've got to be awake, but it's worth it every step of the way. And remember, it's because Love is loving to love that we can love. Just think of that: if we reflect divine Love, then it is true about you and me and every idea that we love to love and that we can't help loving. There's one Being – Love loving to love. In the presence of divine Love there is health, happiness, safety, peace, fulfillment, freedom, perfection, heaven, and nothing on earth can ever take it away. So let us remember that from now on we're looking through Love's transparency!

When Jesus healed as he did, and when Mrs. Eddy healed – as she did, they were both looking through Love's transparency, and so if we do the same, we shall arrive at the point where we, too, find healing taking place instantaneously. Healing is only an "outward and visible sign of an inward and spiritual grace." Now, no one can think for you or for me; it's an individual matter – it is always God and me, God and you. So from now on let us take heart and let us have that great moral courage which says, "I can heal everything, I can demonstrate everything, because it's God doing it." Let us take all limits off! Let us accept what Love is saying! All the mesmerism of materiality has brought the world where it is today, but we are not of that world. Our home is heaven, and the more you and I dwell in heaven, the more we are going to be good citizens, and good citizens of the world. There was never such a need for us to be good citizens of the world as there is at this hour. And because of the greatness of the need, Love will give to you and to

me all that we require to meet that need. So let us look through Love's transparency, and let us remember that every idea reflects the loveliness of divine Love.

The Science of Christianity Has Dawned

Now we will go on and take another aspect of Love in Christianity: "It [the last Thanksgiving Day of the nineteenth century] signifies that the Science of Christianity has dawned upon human thought to appear full-orbed in millennial glory; that scientific religion and scientific therapeutics are improving the morals and increasing the longevity of mankind, are mitigating and destroying sin, disease, and death; that religion and materia medica should be no longer tyrannical and proscriptive; that divine Love, impartial and universal, as understood in divine Science, forms the coincidence of the human and divine, which fulfils the saying of our great Master, 'The kingdom of God is within you;' that the atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold; that agriculture, manufacture, commerce, and wealth should be governed by honesty, industry, and justice, reaching out to all classes and peoples. For these signs of the times we thank our Father-Mother God" (My. 265:14-32).

"The Science of Christianity has dawned upon human thought." It certainly has! It has dawned because Mary Baker Eddy saw this wonderful picture through listening to what God was revealing to her. And in this age we are privileged because Mr. Doorly caught the tone of the Science of what Mrs. Eddy had written. Mrs. Eddy was the first to speak of the motherhood of God, which Jesus did not speak of in so many words, because in his time a woman was of very little importance, although it is certain that Jesus knew God as Mother. It was revealed to Mrs. Eddy that God is both Father and Mother, and then Mr. Doorly, through elaborating this revelation, as Mrs. Eddy saw it would be elaborated, was able to show us how to reflect and understand in a scientific way the motherhood of God.

There is no doubt that the Science of Christianity has dawned upon human thought, and that it will glow "full-orbed in millennial glory." As you look at this statement of Mrs. Eddy's, you see that it verifies what we have been saying, that until this Science came, Christianity was unknown in its true sense. Just being good and kind never gets anyone very far, because you can't be really good and kind until you learn about the things of divine Love scientifically. And so let us remember that that "millennial glory" is going to appear and that every heart will understand and reflect divine Love. That's the thing I love to think about, but I also feel that in our own time there are millions of people ready for this story of divine

Love – ready and waiting, because they want to know how to think. I believe that this Science will grow and develop in a wonderful way when we begin to realize that it is not just a religion which heals people, but that it is a Science – a vast Science, and the only Science which shows people how to think spiritually and divinely. When we look at it from that point of view, I'm certain that we shall all progress much faster and that we shall find healing quicker and blessings bigger, and everything developing much more quickly than ever before. How necessary that is! Our healing has got to be quicker! Blessings have got to be bigger! Our sense of Science has got to be lovelier and more dynamic! And it will be so, as we reflect the loveliness of Love.

Universal Love

Mrs. Eddy also speaks of divine Love in this paragraph as impartial and universal; it is lovely that she brings out that sense in Christianity, and let us always remember that if we're not universal – if we think that we can stay at home within four walls and just have this Science for ourselves, then we're going to dry right up and rot! Don't let's forget that. Scientific Christianity must be universal! When I see somebody healed as a result of some lovely thought which Love has given me, or when I feel, "Oh, how I love everyone," the whole sense of Christianity is so vital in my thinking that I feel that I want to go out and share it with everyone, and that I am willing to do anything that Love wants me to do. Nothing else matters.

With this Science, we have first of all to be sure that we make it our own, but if it has lifted us up and blessed us, then let us tell our friends about it. If there's someone who seems sad, or sick, or worried, don't let's be afraid to tell them what a wonderful thing this Science really is – the Science of how to think, the Science of divine Love! I feel that if we begin to think in a universal way, as never before, and we take this story and give it out, then we shall have that wonderful experience of seeing, it multiply and multiply. Suppose that as a result of these talks we were all so lifted up that there were a hundred people tomorrow waiting to come into this hall, because they wanted to know how to think this way! Now, those things should happen.

If someone hears lovely music, that individual wants all his friends to hear it, and he makes every effort to get those friends to the concert. Do we feel the same about this divine music which we are hearing in Science? I'm sure that the time is coming when we shall. But it's all between each one of us and divine Love. And so let us be so lifted up with this great story of divine Love – this Christianity that is scientific – that wherever we go we feel the joy of it, the certainty of it, the loveliness of it, and we can't help passing it on to others. Let us be so lifted up by it that we can't help saying to someone else, "Come over and see us, and let's talk

about things." If we have people coming into our homes, where we can win them and tell them, sometimes in a very simple way, these things which are so wonderful to us, Love will bless every effort. It is so lovely to think that the responsibility isn't on us. Of course, the responsibility is on us in the sense that we've got to be awake and not miss any opportunity, but all the time, if we're listening, we shall know whom to tell and whom not to tell. It's worth risking sometimes, because if we can bring a sense of the certainty and loveliness of Science to another individual, then we're seeking our own in another's good. The whole essence of Christianity lies in forgetting self in reflecting divine Love.

I feel that this week I'm seeing something that I have never seen before, and it's making me love God and love man in a way my heart has never known. I feel that that is true about every one of us. No struggle, no stress, but listening, and forever keeping that picture of divine Love in our consciousness. The only thing that is going on here or anywhere is Love loving to love – Love conscious of its own loveliness, its own fulfillment, its own perfection, its own bliss, its own affection, its own design, it's own glory – Love forever reflecting on itself. I was reading today a passage in which Mrs. Eddy is speaking of scientific Christianity, and she writes of God "as one Father with His universal family, held in the gospel of Love" (S. & H. 577:3-4).

We will go on with this sense of Love in Christianity tomorrow.

INTERVAL

The Story of Gideon

Yesterday someone referred my thought to the story of Gideon, and so I looked it up in the seventh chapter of Judges, because it is a wonderful illustration of what we can do today. One of the great things which the story teaches us is to cut down the non-essential stuff and go right for the error scientifically. Gideon cut down his band of men from thirty-two thousand to ten thousand, and then to the three hundred who didn't bow down on their knees to drink in false humility, but lapped up the things of God – with a sense of conscious worth and with a conscious realization of what they could do. We need that attitude today, because the hosts of the Midianites – the hosts of mortal mind, not a physical enemy – are very great. But if we set about it in the way that Gideon did, getting right down to the error and using the "three" of analysis, uncovering, and annihilation with the confidence given us by divine Love – then we shall accomplish something.

It's interesting in this story to see how Gideon got to the right idea for dealing with this situation, and it's also interesting that God said to him, "But if thou fear to go

down, go thou with Phurah" (Judges 7:10), because I found that "Phurah" means "branch." So I thought, "Yes, if we have any fear, let us take that great branch of Principle – Life, Truth, and Love – and go down with that, and then we shall see how much we can accomplish." And do you remember that Gideon gave each man a trumpet and a pitcher with a lamp in it – a lamp of dynamic understanding, clear thinking? Mrs. Eddy says, "Hold thy gaze to the light" (Mis. 355:28), and today you and I need to hold our gaze to the light, instead of looking at the shadow-stuff. Mrs. Eddy also says, "Love wipes your tears all away" – so don't let's have sadness! – "And will lift the shade of gloom," only a shade, it never was substance – "And for you make radiant room, Midst the glories of one endless day" (Mis. 399:2-5). What a sustained method of thinking – "one endless day" in the calculus of Spirit. I feel it is essential today that we recognize that we can do so much for the world, not through saddened thought, not through that false sense of humility which says, "Well, I love this Science, but I'm not good enough," but through standing with a confidence based on divine Love, not on ourselves. If we will do that, nothing but harmony can and will come, and I'm sure that it is our duty to have that attitude. Like Gideon, we don't need to go around with a vast army of nebulous thoughts; what we need to have is the thought, the idea, the correct idea for the situation, and today one of the correct ideas is confidence in Principle; we need stout hearts, sureness.

The three hundred men in this story of Gideon never used the sword, because error pierced itself. All that they did was to blow their trumpets – let the voice of Truth be heard – and we should do that continually. We should constantly reiterate the truth, make it real to ourselves so that it drowns our own small cries, and we should also break our pitchers, as Gideon's men did, and let our lamps shine, and keep our gaze to the light. Simple, but so profound! A consciousness like that will accomplish more than all the armies in the world, as it has done through all history. That's a fact, so don't let us think that we are trying a false idealism.

I was told by someone that when our great Mr. Churchill made that speech in the war about fighting the enemy on the beaches and in the streets and everywhere, it altered the course of the war, because when the other side heard it, it shook them and frightened them. As a result, they hesitated and went the other way with their invasion, and because of that they lost. It was one man's great heart and conscious worth which stirred us all and lifted us all. So don't belittle your power of intelligent thinking, because that power has been proved through all history and in modern history as well. These are great days, glorious days, days of a wonderful challenge, but with Science and a true humility we can meet that challenge. I am so grateful that I have known men like John Doorly – there was a Gideon! I am so

grateful that men like that waken in us, not personal worship, but the spark of our own ability – that's what they do for men, and that's where their greatness lies.

The Barren Fig Tree

Now let's go on with the story of Love's Christ as illustrated in Mark's Gospel: "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; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it" (Mark 11:12-14), There is no special time for fruitage – it should be in our thought and in our speech every moment. We should speak with authority. That is why Jesus rebuked that fig tree; he rebuked the sense, "There are yet four months, and then cometh harvest." He rebuked the procrastination of sense, for when human sense begins to admit good as real, it always tries to put it off. Be awake to this. Don't let sense put good or God off to another day, but use the certainty of Soul, put your foot down, and demand of yourself that you recognize that great rule of Soul – you already there, standing on the dry land of perfection.

The Master, showing us how to mother ourselves, tells us here, in effect, "Don't think that you have to go through a process before you can have fruitage. Do you know that your consciousness is your world? Therefore in your consciousness at this moment you must have the full answer that you need. Study and progress will only bring greater questions and greater answers, but at this moment you have the answer right where you are, and exactly the answer you need."

If we get into the way of thinking that we have to be students for so long before we can do just so much, that is pure egotism, because we're thinking that through absorbing so much of Love we're going to be able to do so much with it. Instead, we should realize that what counts is the divine presence of Love, and our willingness to accept it and utilize it and be it. And so Jesus rebuked that sense of just having leaves. "The leaves of the tree were for the healing of the nations," and so when we have leaves from the tree of Principle, as we all have, we must see that they develop to serve the fruit on the branch. We must have leaves, but we must have fruit also.

Our thought, our speech, what we say to our friends and what we say to those who are not supposed to be our friends – whatever we think or say should have conscious certainty and healing in it. You all know what it is to meet a fellow who isn't down in the dumps; a fellow who has confidence he has healing in his speech! And we must remember that we have the ability to put scientific thinking

into practice here and now. Jesus was showing that there is no time element whatever in Science. Your consciousness now is you, and divine Love gives you the ability to fill that present consciousness with the power of idea. If you study, you go on to a greater realm of consciousness and greater ability, and so you have greater things to meet, but you also have everything that you need to meet them every step of the way. That's the glory of being, the power of it, and the Science of it.

Jesus Purges the Temple

"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 moneychangers, and the seats of them that sold doves" (Mark 11:15). If you're going to use your "tables" for money-changing, how do you expect divine Love to furnish you "a table in the wilderness"? A man sometimes whittles down his offering – the amount of study he does, for instance – to what is the smallest piece he dare whittle it and still tell his friends about it! And then he rings up a practitioner when he doesn't feel too good and asks the practitioner to help him "furnish a table in the wilderness." The practitioner perhaps says, "Well, how much do you study?" and he carefully remembers one day when he did put in an hour, and so he says, "Well, I do an hour sometimes," and then he thinks that he'll be honest and he adds, "Not always!" He is just excusing himself at the table of the money-changers, where he takes his currency of idea to get the smallest coin that will make the most noise. It's criminal. And so that's why the Master overthrew the money-changers – his love of Science and his understanding of Science just rebuked that sense of things with a fearful rebuke.

In one sense, "table" symbolizes the morning meal of Truth's idea, which is ever spread before us for our partaking. The Psalmist says, "Thou preparest a table before me in the presence of mine enemies." Whenever the enemy, or error, appears present, we should know that this uncovering is only due to the wealth, the "spread," or feast, of Soul and Truth, which Love has brought us to. If therefore we use this table for money-changing, if we for convenience or society's sake try to change the largesse of Love's great currency down into the smaller coin of a limited faith – then it is about time that the Christ overturned our table and awakened us to a true meekness, a meekness defined by such a statement as that of the Master, "I and my Father are one;" even in that one statement we may find the water, the bread, the wine, and the very meat of Love's ever-waiting feast.

Jesus also overthrew the seats of those who sold doves; the dove is a symbol of divine Science (S. & H. 584:26). You cannot sell the symbols of divine Science for

mere human gain. We are not engaged in bartering better thoughts for more and better matter: We must watch that we do not attempt to sell the symbols of Science in the shambles and thus slaughter them. The symbols of Science operate in the pure and peaceful realm of Spirit's calculus, which awakens hope and faith and appeals to thought turning away from materiality, not towards it, for the signs of substance. Human phenomena are quietened into a harmonious lessening of sensation until they are forever silenced by the universal strain of Love, but it is to the notes, or symbols, of that strain that we must pay attention and not to those things which have no final place in the divine plan. In this work we can not forever be carried by another's understanding; we cannot purchase our own understanding by paying someone else for theirs. For temporary assistance, yes; for further guidance, yes; but for a whole-time carrying, no. We must find our own "dove;" but we cannot purchase it from another.

"And would not suffer that any man should carry any vessel through the temple" (Mark 11:16) – through the temple of consciousness. Can you measure with bucketsful or in any other way, unless you are just an egotist, what divine Love can do for any man if he will have fidelity? Fidelity to Love is all that is necessary. If we have fidelity to divine Love, it is divine Love that does the work, not us.

"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" (Mark 11:17). Mrs. Eddy says that Jesus' prayers were "deep and conscientious protests of Truth" – (S. & H. 12:13-14), and she also tells us that prayer is "the utilization of the love wherewith He loves us" (No. 39:18-19). Instead of utilizing that love, mortals turn the "house of prayer" into " a den of thieves." We sometimes try to "steal" our way into heaven by pinching ideas that we have not made our own, like a boy at school borrowing a "crib," but Science will uncover every erroneous way.

"By What Authority Doest Thou These Things?"

Now let's take the story of the chief priests and the scribes and the elders asking Jesus, "By what authority doest thou these things? and who gave thee this authority to do these things?" (Mark 11:28). Jesus gave them the answer, and left them to see if they could take it.

"And Jesus answered and said unto them, 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? But if we shall say, of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto

Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things" (Mark 11:29-33).

In asking this question of the chief priests and scribes it is evident that Jesus was endeavoring to lead their thought to a logical answer to their own question. Now, if you and I want to know and feel the authority and the rightness of healing with the Christ-idea, we can fully realize that authority only by first seeing that every impulse for good, every inclination towards perfection, comes from the one and only attraction – divine Principle, Love.

That wonderful and continuously progressive human experience symbolized by baptism, whose first stages were so clearly typified by John the Baptist, whom Jesus likened to Elias (that constant human yearning for and turning to something higher and better than its present plane of experience), must be seen as impelled by the final absolute purity of Spirit, that onliness of good which calls us on in the ascending orders of baptism. First there is the baptism of repentance, or turning from error; then the baptism of the Holy Ghost, or cleansing from all error; and then the baptism of Spirit, or final immersion of consciousness in the infinite ocean of Love. (Mis. 203-207.)

We must see that all the motions towards a final and absolute good, including those typified by John the Baptist, are caused by something outside of man; they are caused by the All-good, called God, in whom and by whom man lives and has his being. Otherwise we can never acknowledge the basic authority and demand for the Christ healing. If once we can see that the least turning in ourselves or others from bad to good is caused not by something in the individual but by that Something, that one pure Allness, in which the individual is, then we can readily see that the desire for health is caused by the one wholeness to which man forever feels his native title and to which therefore we must lay claim. So Jesus was saying, in effect, "If a man wants to be in the least bit good and you acknowledge, as you should, that that desire is born of God and not of himself, then that admission gives authority to a final and complete good. That final and complete good overthrows in its processes the so-called laws of matter through that which is termed the Christ healing, and establishes in man's experience the very wholeness and absolute purity whose first insipid touch he may have recognized only as a desire to turn from evil"

If we see that the impulse of repentance, or true turning – that tone of "From tired joy and grief afar, And nearer Thee" (Po. 13:1-2) – is the actual impulse of divine Principle, Love reflecting itself in man, and has no origin in a mistaken mortal, then

we shall see and accept both the necessity and the Science for a whole healing to be manifested through every channel of phenomena.

The Master was trying to help his questioners. He knew that if he could get them to admit that the first human impulse for good, such as that expressed in the baptism of John's wilderness teaching, was caused wholly by God – by the divine and only attraction – then he would have established a basis for the scientific conclusion that his own higher deeds were manifestations of the same Principle. But until they could admit the one, he could not explain the other.

Of course, I can only tell you what I myself see in this incident. We must remember that these great masterpieces yield many different interpretations: If this room were hung with Old Masters, I might go and look at one and get the sense of light and reflection; you might get a sense of order and balance. The great masterpieces are there for the student to take from them what he needs of the Principle which governs all master hands. And so there will always be a constant unfolding of stories from these great pictures.

The Parable of the Vineyard

Now Jesus gives the parable of the vineyard: "A certain man planted a vineyard," – let's think of that as you and me sitting down with our books- "and set an hedge about it,"- that "hedge" is the limited sense which both limits us and also keeps out the other fellow – "and digged a place for the wine fat" – when we say of something we have seen, "Oh, that's lovely, but I'm not good enough for that," we bury the wine of inspiration – "and built a tower" – at this point we think that we'd better build up a bit of organization and get a few other fellows around us to bolster us up -"and let it out to husbandmen"- we sit back and hope that the other fellows' thoughts will help – "and went into a far country" (Mark 12:1)-Science becomes no more than just an interesting subject to us, one that we come to only occasionally.

When I speak of organization in this way, I do not mean to slight all the groups of people who come together to study, because they certainly don't dig "a place for the wine fat" – they take the inspiration which comes to them and they drink it up, standing on both feet with joy, as Gideon's men did. Nor do those groups "build a tower" to bolster themselves up and give themselves strength, nor do they "let it out to husbandmen," because everyone brings his own share. It's only the dangers and abuses of organization that we have to guard against, because to a certain extent there must always be some temporary form of organization.

The story goes on that the owner of the vineyard "sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard" (Mark 12:2). Just so, when we have a need, we say, "I'd better send out a thought and see if somebody will help me." But that "servant" gets caught and beaten up and is sent away empty. Then we send out another servant. For instance, we may be busy in our business and our business may need help, so we may send out another thought, or ring up a friend, but it still doesn't do any good. In this case the servant is stoned – the calculus of materiality just hits it on the head, because instead of being master in our own vineyard we have let it out to "husbandmen," and it has a hedge around it, and a place to bury the inspiration which we're afraid to identify ourselves with, and a tower of organization above it. After a bit we really get roused, and so we send our "son" – the best we know. But the best we know, when Science has been "afar off" to us, isn't a great strong son, and so that also is killed. And then we wake up!

"What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen". We destroy that sense, because we wake up and realize that we've got to identify ourselves with our vineyard – "and will give the vineyard unto others" (Mark 12:9) – unto the thoughts that are consecrated. So at last we consecrate our thoughts, our motives, and our ideals to the glory of this study and what it can do. We stop being half-timers and petty whiners.

Jesus continues: "And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:" – that "stone" is our own use of the divine infinite calculus, and how often we reject it! We often want somebody else's stone, or we want somebody else to put our stone in place for us, but it's the headstone of the corner of our house, our consciousness, and so it is our individual response to Principle which is the stone upon which everything has to be built:" this was the Lord's doing, and it is marvelous in our eyes?" (Mark 12:10, 11). The results we have will be "marvelous in our eyes" if only we will accept and respond to our individual responsibility to our Principle. Our application of the divine infinite calculus in our own experience is the headstone of the corner of that structure of consciousness which can become to us that Mind "which was also in Christ Jesus."

"Render to Caesar..."

"And they send unto him certain of the Pharisees and of the Herodians, 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:" – the Pharisees were clever enough to begin by praising, but one can always tell if praise is genuine: – "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? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it. And they brought it. And he saith unto them, 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. And they marveled at him" (Mark 12:13-17).

So many people make this incident an excuse for saying, "Well, we've got to give so much time to God, and so much time to Caesar – so much time to study, and then shut the books quickly and have a bit of time with Caesar. "Many people have that attitude in their business, for instance. They forget that their conscious being is their only being, and that that conscious being is a thing of Principle, a thing of divine Love. Our thinking is sacred to Love, therefore Love can suffer no interference with it; Love knows no Caesar, and therefore Love allows no Caesar thought. So Jesus here is showing us how to be a mother to ourselves. Don't think that you can give so much time to God and then in some magical way put God aside and give so much time to Caesar, because you'll find that your whole time belongs to Principle – to correct thinking, to the realm of idea, to Principle's way, governed by divine Love. What you render to Caesar are the things of Caesar; that is, you give the lie back to its liar, nothingness back to nothing, and then you give it no further thought.

Say a young man or a young woman came to you today – and young people do come with some startling questions – and said, "Well, you're a good fellow, and you don't believe in the limitations of the flesh, but there isn't any flesh, is there?" You'd say, "No." Then they might say, "Well, why should I honour the marriage covenant, then? Why shouldn't I marry someone and then go off and leave them and marry somebody else? There isn't any flesh." If you used the wisdom of the Master, you'd say, "Well, first of all, take this type of marriage that you are talking about: is it of men? Or of God? Is it a thing of the flesh, or is it of God?" If these young people were honest, they'd say, "Well, it's of men, because it's purely a thing of sex that we are talking about." And you could then say to them, "If it is of men, you must obey the laws that men have made to conduct such things, and not try and mix it with a little Spirit. You must render to Caesar his due in the proportion that you live under Caesar, and thus you must 'suffer it to be so now,' until such time that you have demonstrated that you never were subject to the things of Caesar – that is, of the flesh." Now, I've seen that work, because these young people of today are intelligent and honest; they're eager to challenge everything, but they're fine stuff. They're not afraid, and so they're not afraid to admit whether it's of men or of God.

So you can say to them, "If this kind of marriage is only of men, men have learned how to conduct it, and so you must obey the rules and not try and get some license from the freedom of Spirit." Later, when you and I learn that even human marriage is wholly a question of mutual affection and understanding, and of learning something that we have never learnt before, through the inspiration of unity, then of course we can take all the license we like and nothing at all can separate us. It will not be license of the flesh, because we shall have learnt that the flesh has no license to give; it will be the license of thinking individually in response to Principle. At that point we shan't need to look at our marriage certificate to keep together. Later, again, when we learn that true marriage is the marriage of the Lamb, the marriage of our own pure idealism to its Principle, in our own individual way, then there is no separating, no straying, no wanting license at all, because we have infinite license when we respond to Principle. When we are wholly at one with Principle, we operate with the infinite freedom of the power of Principle, and at the same time we are held at one with all men and especially at one with some. Then at last we shall have truly rendered to Caesar the things that are Caesar's.

There is so much in these lessons of the Master, and yet think how we twist this particular one into an excuse, and say, "Well, we give so much to God, and so much to men."

The Seven Husbands

Now it's the Sadducees who come to Jesus with a question. I love the way they all come to Jesus with questions, and because it was the impulsion of divine Love which sent them, out of their coming we have these great lessons. Their challenge to the divine and clear thinking of the master Metaphysician gave us these stories. Everything in the final analysis is the impulsion of divine Love – everything. There's no other power on earth. And so we have no enemies.

"Then come unto him the Sadducees, which say there is 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" – the moral sense of things never expects you to have "children," to be inspired by something new, because it says, "Go on as Grandad did, and be buried in the same grave, and everything's fine!" – "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 died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: 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" (Mark 12:18-23).

"And Jesus answering said unto them, do ye not therefore err, because ye know not the scriptures, neither the power of God?" (Mark 12:24). Had they known their Scriptures, they would have known that if you allow the woman in you, the pure receptiveness of being, to be married by any or all of those seven great brethren of the family of the one Principle – the seven synonymous terms for God – then it is impossible for you to be childless in the realm of ideas. Such a spiritual "marriage" is immediately fruitful, and the prophetic writers of the Scriptures had known this and had traced that constant birth of idea right through its holy trend. The need is for us to consummate this marriage by our wholehearted devotion to all that the synonyms teach us, and we do this through developing our true womanhood.

Moreover, the Sadducees did not believe in the resurrection, and they were trying to belittle the idea of thought ever being resurrected or lifted above its ordinary earth-processes. Jesus therefore rebuked the false concept that heaven or harmony is run on mortal lines. (Mark 12:25-27.)

Jesus showed that when we lift our thought from deadened reckonings, we see that everyone is complete in himself and is not dependent on another for that completeness. If you or I could be either just a male or just a female, then we would be incomplete and finite, but every man and every woman is a whole individual reflection of the one wholeness. Each has the balance of the male and female of God's creating in his thought processes, and therefore in reflecting the wholeness of Principle each reflects the creative and conceptive ability of that Principle; therefore ideas are born to us in constant fruitage. If anyone finds that they do not get ideas born to them, it is possible that they may have to develop one of those sides of character generally designated by the term "male" or "female." To be fruitful we all have to see "the unity of male and female as no longer two wedded individuals, but as two individual natures in one" (S. & H. 577:5-7).

A further interesting lesson is given us by this question of the Sadducees, because sometimes people go around trying the synonyms to see which one they like the most or which gives them the best results. When they get no fruitage from this casual approach to one of the synonyms, they go on to another synonym, until they have "married" (or think they have) all seven of these great "brethren;" and then finally when they find that they never get really inspired, they begin to doubt and to wonder what they are married to! In point of fact, they've never "married" anything in the true sense of marriage – they've never given themselves to anything wholeheartedly in a pure devotion. All such people ever do is to play

around on the surface of this Science, the magnitude of whose demands they neither understand nor care for.

It is quite true that very often the sincere student will find his thought more occupied and inspired by a certain synonym or combination of synonyms than another, because when we are sincere our thought is guided into the specific channel which will take care of our specific need, but this is a totally different thing from the casual trying of this or that synonym to see if it works.

If we are sincere, we identify our whole being with the intelligent ideas given us by any or all of the synonyms to which we have turned. Thus you may hear a business man say that he has been trying Mind and thinking about wisdom and intelligence, but that it hasn't helped his business, although he has enjoyed doing it! Subsequent enquiry may reveal that the man he employs to look after his accounts is not keeping any proper ledgers, but is relying chiefly on memory! How could Mind help that business man unless he demanded of himself and all the activities of his business a true and full response to at least the first manifestations of wise conduct – in this case, proper bookkeeping? How could Spirit help a man in his business unless his study of this term caused him to reflect a greater sense of order in all his activities? How could he expect Soul to benefit him unless the definite ideas it gave him were so married to his very being that every indefinite and vague uncertainty was analyzed, uncovered, and annihilated both at home and in his business? In other words, if we know our Scriptures we shall not err, or theorize about a so-called hereafter, but we shall respond to "the God of the living," and we shall see that the true woman in us is always truly and properly married in consecrated service to these seven wonderful "brethren," this divine family of Principle; and thus we shall expect "seed" – ideas that demonstrate themselves – from this holy alliance.

If we truly respond to the demands of that word identify," through the guidance of Soul's certain sense, then we shall be engaged in the true marriage and we shall enjoy the bliss of the continual birth of new ideas. Jesus was able to say, "I have finished the work – which thou gavest me to do" (John 17:4). He knew that because he had completely "married" his whole being to the sevenfold nature of his God, he was entitled to the offspring of that conscious sonship called the Son of God. He knew his Scriptures well enough to see both their demand and their certain reward; he served, as we should, "the God of the living" and not "the God of the dead."

The Two Great Commandments

"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: "- one Principle. If you begin with just that one thought, "There's one Principle, one cause, one effect, and Principle and its idea is one," you can't help thinking systematically – your thought can't help developing along a systematic line, which you find to be the calculus of Spirit. Jesus goes on, "And the second is like, namely this, Thou shalt love thy neighbour as thyself" (Mark 12:28, 29, 31). Why should you? Because that neighbour is yourself. It's all one. Your consciousness is you.

For instance, you may look over the road and see Mrs. Smith and Mrs. Jones talking to each other, and as they look over to you they smile; and you think, "Ah, they're talking about me! They're saying something nasty. I feel it! They're malpracticeing me!" And you go into your room and after a bit you begin to feel rotten and so you ring up a practitioner and ask for help. And all the time Mrs. Jones and Mrs. Smith were saying, what a dear soul she is!" But because it is your world and your experience, you can give yourself a pretty bad time! And so the Master said, "Thou shalt love thy neighbour as thyself." Your consciousness is you, and how you think is the way you travel. And how you think you are – not will be, but are at this very glorious minute! If you thought wrongly one second ago – just as in arithmetic you might have said that twice two are five – don't moan over it, but dismiss it and say "How silly of me" – it's gone! So you have the right now to a clear conscience. Isn't it wonderful? And we read that even the scribe commended this great Master.

Jesus Questions the Pharisees

"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" – by the development of that light which comes through adherence to Life, Truth, and Love – "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?" (Mark 12:35-37). Jesus was teaching us that the Christ-idea doesn't come down through a dynastic line or through a priesthood, or through anything that even David saw, because the Christ is the ideal of Principle. David looked up to the Christ-idea as something which came from Principle to lead him to Principle, and so should we. The Christ is not an offspring from David, but David reflected the Christ in some measure; Jesus did so in the greatest measure ever known, and he is here engaged in showing that this Christ is impersonal and therefore available to all, instead of held in the confines of dynastic development.

The Christ is the ideal of Principle, forever from Principle. And so what Jesus was really teaching here was the wonder of motherhood. A mother doesn't want her child to be a hand-down from Granddad! A mother wants her child to be a brand new, wonderful thing never known before, something great, arrived for earth's blessing. And so the divine Mother won't have you think that your Christ is a hand down from the ages. All the ages have illustrated the great power of this Christ-idea, but it is your Christ now. It's higher and better than the best of the human you, but you can go up and be at one with it until such time as you become the Son of God and think in the realm of Life, Truth, and Love – the Christ of Principle.

"And the common people heard him gladly" (Mark 12:37). The basis of true socialism is that man is responsible to his Principle alone, but he is responsible! And under the mandate of that Principle, within the acceptance of the laws of that Principle, man has access to heaven itself. No wonder "the common people heard him gladly." Jesus showed them that the Christ-idea wasn't just a legacy, something handed down from the ages, but a thing of our own realization; and that is the basis of true socialism – every man responsible to his Principle, and one Principle for all.

"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing" (Mark 12:38) – no one can come along and say, "I've been in this for a long time and I know a great deal, and you've got to do it the way I say you must." It's your Christ, your Principle, and your responsibility! And your glory, according to the ratio of your fidelity. We must beware of the "long-clothed boys," the thought that hangs on to ideas so long that it becomes didactic.

The Widow's Mite

At the end of Chapter 12 comes the story of the poor widow – widowed from everything but a pure devotion to Principle, just as Mrs. Eddy was, and just as every great individual has been. She cast into the treasury two mites, which Mr. Doorly tells us symbolize understanding and the putting of that understanding into practice. What great mites! Jesus said that this woman had cast in more than all those who had cast in from their "riches" of a superficial understanding of Science – those "riches" don't mean anything unless they lead you to the two great mites. The first mite is understanding, which every man has – the ability to reason correctly, the ability to think out from his Principle – and the second is the ability to put that thinking into practice, in however small a way, and see it bear immediate fruitage, and thus go on to greater thinking and fruitage.

"Wars and Rumours of Wars"

"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. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many" (Mark 13:1-6). You always know when it is the Christ of Principle, because if it is, it adores its Principle and leads you to Principle. You can always tell that you're merely being fooled by some interesting side-track, if it isn't leading you directly to a conscious certainty of Principle.

"And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom" (Mark 13:7, 8) -we think that this has special reference to today, and yet this sense of things has been in every age. It wouldn't matter in what period you were living – somebody would be saying, "Look out! It's coming!" But what if it comes? Who wants to swim around in the slimy and slithery safety of a duck-pond? As you read these verses, you can hear the waves pounding on the shores of Galilee; and how often Jesus said, "Push out!" Let's launch our bark on the "ever agitated but healthful waters of truth" (S. & H. 254:27-28).

Jesus goes on: "and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows" (Mark 13:8). Mortal mind will always have its earthquakes and its famines and its troubles, because it is mortal mind, the liar and its lie. "But why should we stand aghast at nothingness?" (S. & H. 563:7), as Mrs. Eddy says. If we listen to the baseless arguments of mortal mind, our earth will quake and become dreary and full of trouble. In giving ear to it, we come to the beginnings of sorrows, and from then on the sorrows multiply until mortal mind swells to its own final destruction, but in the process we don't have too pleasant a time if we are foolish enough to give it one moment's identity.

"But take heed to yourselves" (Mark 13:9) – if you yourself have ceased the warfare, then there can't be war in your world. If you have learnt what these great chapters are teaching you – how to mother yourself, to realize that you are at home, and to work in the way the Master did, from the standpoint of perfection now, not tomorrow, then there can't be a war in your world, because your

consciousness is your world. If you have ceased the warfare – ceased the striving – and you are working in the conscious sense of being one with Principle, working out from oneness with Principle, not striving to get up to that point, then there'll be no war for you.

Mrs. Eddy says, "Temptation, that mist of mortal mind which seems to be matter and the environment of mortals, suggests pleasure and pain in matter; and, so long as this temptation lasts, the warfare is not ended and the mortal is not regenerated" (Mis. 85:21-25). Our only environment is Principle! Our only realm is our consciousness, the realm of idea. Nothing moves without idea. Mrs. Eddy also writes, "In 1866, when God revealed to me this risen Christ, this Life that knows no death, that saith, 'Because he lives, I live,' I awoke from the dream of Spirit in the flesh so far as to take the side of Spirit, and strive to cease my warfare" (Mis. 179:31-3). Why not strive to cease your warfare? Why not place yourself up at the point of perfection? You can do it. Every argument to the contrary is a liar and the father of all the little lies that will follow on if you let it in. Who made you? God. Is God perfect? Yes. Then you are perfect. There's no other argument, there's no other idea, there's no other consciousness but that. It involves the Science which is glorious, and a divine infinite calculus which can keep you occupied until time shall cease. You and I thinking as Principle knows – that's the truth, so don't admit anything else. Cease your warfare!

Again, Mrs. Eddy says, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth. In the words of the prophet: 'The shadow of a great rock in a weary land' "(Pul. 20:14-20) – but only the shadow, whose substance is the divine Spirit. Don't let's boast idly that we have come out of organization, until we have ceased the warfare in ourselves. The challenge is too great and the hour too wonderful for vain boasts.

Jesus continues: "And the gospel must first be published among all nations" – the gospel is man and his Principle. That's the only good tidings for any of us. It's you and your Principle, and no priesthood or anything else in between. "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13:10, 11) – if your motive is right, if it is in response to divine Love, then the words will always flow, wherever you are, because divine Love is forever operating.

"Now the brother shall betray the brother to death" – the things of earth which should brother you too often turn out to be the death's-head to your inspiration; you seek something in the human and it may seem to brother you for a while, but then it lets you down badly – "and the father the son; "- if you let human opinions be father to the conclusions you draw, you will find that your conclusions are temporary and mortal; -"and children shall rise up against their parents, and shall cause them to be put to death" – the conclusions (or children) deduced from human hypotheses only turn on those very hypotheses and destroy their temporary vanity; the conclusions of physical science, for instance, are forever rising up and destroying the theories which gave them birth. The so called family of matter is simply a portrait of "perfect disorder." "And 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" (Mark 13:12, 13) – nothing which is of matter or mortal mind can aid you, but if you keep your vision based on the "end," the "end" of all things, which is the beginning of all things – perfection as the base and perfection as its endless outcome – then you have joined the real family of man, and you are "saved" at the very outset. Mrs. Eddy tells us that "He [God] is man's only real relative on earth and in heaven" (Mis. 151:14-15), and if we relate all our thinking to Principle we shall live in the family of ideas and experience the bliss of true relationship in all things.

"But when ye 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" (Mark 13:14). That "abomination of desolation" is the lust for power and knowledge. We've got to cease our warfare and instead we've got to talk and walk and act on the basis of perfect God and perfect man. That lust to get ought not to come up in the student's thought, because he ought to thank God consciously that he's at the point of perfection. When you open your books even to learn, you should have the conscious sense that you are one with Principle now, and that the things which are unfolding to you are unfolding to you from your close relationship to Principle. You're there; you haven't got to get there. It's a glorious unfoldment out from Principle, not a toilsome climb hand over hand up to Principle. When we see that, we approach our study quite differently. "Then let them that be in Judaea flee to the mountains" – you remember that Jacob said, "Judah is a lion's whelp... Binding his foal unto the vine, and his ass's colt unto the choice vine..." So if you take a brand-new, glorious young colt, as we saw yesterday, and bind it to the vine of Principle – realize that it comes to you from Principle, that it has been given you by the grace of Principle, which is Love – and then have no fear at all, you'll be in the "mountains," for you carry your idea to mountain safety when you carry it back to Principle. The newer the colt is, the better it is; the more astounding it is to the

senses, the more natural it is to Love. Just glory in it, provided that you have bound your foal to the vine – given all the glory to Principle.

Don't Come Down

"And let him that is on the housetop not go down into the house "- don't dig down into your human consciousness for the answer, but lift your thoughts right up into the glorious possibilities of Science, which are beyond our present comprehension. One right thought has done wonders for men. If you look at someone and say with all your heart, "I love you!" it may open the flood-gates for the infinite healing of divine Love, and all because you have had the sense to place yourself on the side of divine Principle, Love. So don't dig down into your human consciousness, don't ever get down from the highest that you know. "...and let him that is in the field not turn back again for to take up his garment" (Mark 13:15, 16) – how often when we are out in the world we think, "Oh, if I could only get to my books and do some thinking!" That's negative! Where you are, think! Where you are, do the best you can. Act! Don't try to come in from the field, and don't think that you have to have the seclusion of your study before you can think, before you can act, before you can be God's man.

"But woe to them that are with child, and to them that give suck in those days!" (Mark 13:17) – don't let a new idea be just a child to you, but grant it maturity. Realize that it is as old as God, although "new to His 'little one' ", (Ret. 27:30-1). Realize that from everlasting to everlasting it was in Principle, mature in Principle, and that it has the power of Principle. That's the way to think. Don't be timid about it and think, "Well, it's a very young idea. I'm not quite certain about it." If you do, the devil gets you.

What is peace? Is it being at home with all the doors shut? You know, at one time a prize was offered for the best picture illustrating peace. One of the pictures was of a peaceful landscape, and another was of a great calm sea and the sun setting; but the one which won the prize had a waterfall, and as you looked at it you could almost hear the roar of it – and nearby there was a tree and on a branch of the tree was a little robin on its nest. Peace! Conscious worth! Safety! That which is indicated in these verses. The Master was never afraid of anything, but was always glad to press on, glad to launch his bark on the "ever-agitated but healthful waters of truth." Mrs. Eddy says, "Pilgrim on earth, thy home is heaven;"- on earth you may be a pilgrim, but your home is heaven! -"stranger, thou art the guest of God" (S. & H. 254:31-32). Right up to your Principle! What a difference! What a joy! What a worthwhile sense! Who wants to bathe in a duck-pond when there's the great ocean of events to challenge the thinking? And the answer assured from

Principle – not through any person. Any individual can have the answer, and the glory that goes with it.

"And pray ye that your flight be not in the winter" – not in the "winter of discontent." Be grateful! Fill your heart with gratitude, and then there won't be any "winter of discontent." "...But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light" (Mark 13:18, 24) – no human system can help you, but only divine Science with its divine simplicity. If you will be profound enough to take it, it can give you all the answers. We need only pray to have fidelity – that is the test!

Watch and Pray

"Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that, summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors" (Mark 13:28, 29) – at the doors of your consciousness. You've got the answer to whatever comes to those doors for an answer. Know that the "summer" of full realization is at hand.

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey" – your Son of man is always "taking a far journey," always going up to higher things. The best in you, if you're faithful to it, will always take you up to a better best, and on and on in glorious ascending until you get that real, conscious, divine understanding which is the pure reflection of Principle's own knowing, and you become the Son of God. A treatment often rises like that, until it reaches a state which words can't define, and you're at one with Principle – but you couldn't explain it because the symbols have disappeared, and divine Principle, Love has known Herself through you.

"For the Son of man is as a man taking a far journey, who left his house," – everything of yesterday's consciousness – "and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13:33, 34). Watch and pray! The chapter ends: "And what I say unto you I say unto all, Watch" (Mark 13:37).

This wonderful section of Mark's Gospel has been the story of Love showing us how to find our own natural motherhood. It has been showing you and me, in its glorious analysis of error, how to be a mother to ourselves – how to care for the idea by being alert to the "rocks and sirens" (Mis. 280:29) on our course. And so this divine Mother says, "You are my Son, and no one is to tamper with you; you are to learn your own mothering."

TALK SIX

True Greatness

What a wonderful thing is taking place right here in our midst, because as we see that we need each other and as we keep close to each other, helping each other when we tumble down, rejoicing with each other when there is victory or progress in any way, we shall become a great people -great in the true sense of the word. This morning I thought of a passage in "Miscellany" about what true greatness is: "Pliny gives the following description of the character of true greatness: 'Doing what deserves to be written, and writing what deserves to be read; and rendering the world happier and better for having lived in it.' Strive thou for the joy and crown of such a pilgrimage – the service of such a mission" (My. 150:5-10). As I go on in the practice of Christian Science, I see that there is a great need for more inspiration, more certainty, and more unselfed love. These three things will surely enable us to accomplish what Mrs. Eddy meant when she wrote those words.

Principle Dictates

You may think that I'm having a lovely time sitting up here talking to you, and in one way I am having a glorious time, because I'm so conscious that Love is telling the story, but, you know, when you live as close to Principle as you know how, you get an uncomfortable feeling when you don't do the right thing or when you're going up a turning you shouldn't take. Well, I had one of those feelings last night. I had prepared for today another aspect of the lovely side of Love in Christianity, and yet I knew by this feeling I had that there was something not right, and so I sat down and I just listened to what Principle had to tell me. Then I saw that I had left out one vital part which should come into the story of Christianity, and it was wonderful what came to me the moment I decided to take it. I put aside all my references and all the notes that I had made previously, and I began to listen. From that moment I knew what divine Love wanted for this session, and all day, from early this morning until I came here, I have been writing down as quickly as my fingers would let me every thing that God has been telling me. Not for an instant have I had a chance to say, "What shall I say next?" It has just been like one great dictation. And therefore the picture that you are going to see tonight is beyond a doubt from the great heart of Love.

An experience like this which I had last night makes one so grateful, and makes one realize how near, how positive, how wonderful is this Principle, divine Love. From the moment that I made that decision to consider this aspect, inspiration poured in, that uncomfortable feeling completely left me, and I knew that all was well.

Coming from God and Returning to God

First of all, let us remember that there is nothing unlovely in the realm of Love in Christianity. It is the story of Love reflecting upon itself, and this loveliness of Love reflecting upon itself being reflected everywhere. Now, that brings a great sense, not that there is a wonderful Principle called divine Love which is telling a lovely story to a lot of ideas at a distance, but a great sense of that vital statement of Mrs. Eddy's, "Principle and its idea is one" (S. & H. 465:17). Everything is in and of the reflection of divine Love in Christianity. And because of this wonderful reflection of divine Love, we are enabled to look through Love's transparency and see perfection and fulfillment and blessing for ourselves and for everyone everywhere.

Do you remember that at his Oxford Summer School in 1949 Mr. Doorly quoted a few lines from a poem? They went like this;

*"They drew a circle and shut me out,
Heretic, rebel, a thing to flout.
But Love and I had the wit to win,
We drew a circle and took them in."*

Christianity makes a circle and takes everyone and everything in, and so no one is outside divine Love for a moment. Also in Christianity we see that every idea comes from Principle and returns to Principle. That's the circle – every idea coming to us from Principle and going back to Principle. I feel that there is a great need to see that every idea comes from Principle – that we can't think a positive tone of ourselves – and also to take every idea back to Principle. Now, how do we take an idea back to Principle? When I find ideas coming to me, or I see some demonstration or some good coming to me or to someone else, I say with all my heart, "How wonderful divine Principle is!" And then sometimes everything seems so great and so dynamic that I turn with my whole heart at the end of the day and say, "Dear God, thank you! Thank you!" Didn't the great master Metaphysician say, "Father, I thank Thee"?

That's the way that I see we need to take every idea, all that's good, back to Principle. When we do that, everything is so safe and so certain. It's when we think that we have done something great, or that we have had a wonderful demonstration, or that we are better than somebody else, that we trip up and often have a nasty fall – sometimes mentally, sometimes physically. But it's so safe when we take everything good back to Principle.

Love Uncovers Hidden Evil

Here's another reference which I want to consider with you: "Love unfolds marvelous good and uncovers hidden evil. The philanthropist or reformer gives little thought to self-defense; his life's incentive and sacrifice need no apology. The good done and the good to do are his ever-present reward. Love for mankind is the elevator of the human race; it demonstrates Truth and reflects divine Love" (My. 288:2-9). One sentence out of the picture painted there is a very vital one, and very necessary for us to understand: "Love unfolds marvelous good" – it certainly does! It takes the limits right off, and says, "In Science all things are possible and there's no limit to good." But it also "uncovers hidden evil." Now, that's what I want to consider with you today. Before we talk about this "hidden evil," let's remember that evil has no reality; the only reality is the allness of divine Love. The omnipresence of divine Love leaves no room for its unlikeness in any way. And yet in this human experience, in this dream of mortal existence, we must be able to see what the one liar is saying to us and trying to hypnotize us with. Then we can deal with it intelligently. Mrs. Eddy's name for evil was "animal magnetism," or hypnotism, and it is a great help if we can see at the beginning of this story that if we (or anyone we know or meet) become sad or sick or hateful, it's just hypnotism – something trying to attach itself to God's man.

How often we find ourselves suddenly attacked, sometimes by an epidemic, sometimes by a wave of fear, sometimes by something in the body, and how awake we have to be under these circumstances even to declare the truth that is going to heal us! How are we going to prove our dominion over these suggestions of the so-called carnal mind? Let us never forget that they are only suggestions, and these suggestions always disappear in the presence of reality. If we handle the claims of evil as Mr. Doorly has shown us so clearly, and if we also let the ideas of Love flood our consciousness day in and day out, so that we feel loving and kind all the time, then we shall quickly meet every suggestion of the so-called carnal mind and never be caught out.

I sometimes go to a patient who is so swamped and hypnotized that I say to that individual, especially if he is very ill, "Now declare with me these facts," and often we start off and we get as far as "I am God's idea," and then I say, "Now come on: say, 'I am well.'" "Declaring that you are well when the senses say that you are sick is not willpower, but knowing the truth, and Jesus said, "Ye shall know the truth, and the truth shall make you free." Sometimes I have quite a battle with an individual because he says, "I'm not well." It's just hypnotism, which blinds man to the spiritual facts. If we can see it as that, we're going to be so much kinder. The moment we get this sense of the nothingness of animal magnetism, it makes it all so impersonal that we don't condemn ourselves or anybody else. We remember

that it is just a form of hypnotism which we've got to wake up from and we certainly do need to wake up from it! I've seen lovely characters – people who are studying Science and loving it – hypnotized in a way that is just pathetic! And because I'm meeting this state of affairs in the practice, I want to show you tonight how Love enables us to handle the claim of animal magnetism.

Let us remember that this whole claim of animal magnetism is really nothing. Suppose that a small boy came to one of you because he'd got into trouble with his sums at school, through making all kinds of slips. You would show him where he had gone wrong – where he had multiplied instead of dividing, or where he had said $2 \times 2 = 5$ – and you would show him very quickly, very surely, and without any condemnation the facts of arithmetic which met the particular case. But the mistakes wouldn't be real to you, and if the boy really saw what he should have done, he wouldn't think any more about the mistakes, and tomorrow he'd do the right thing. So let us realize that we do need to handle the claims of evil intelligently. On one occasion, it is recorded, Mrs. Eddy had someone in her home who met with an accident, and because they didn't come out of that very quickly she went to see them one day, and she said, "What are you working about?" This loyal student said, "About accident," and so Mrs. Eddy said, "The claim is that animal magnetism wants to stop you helping me." She uncovered the governing error, and as a result that case was very quickly healed.

I always, thank God for what Mr. Doorly showed me about handling evil. When I went through his Class after I had left the Christian Science Sunday school, there were two things he taught which impressed me right away. One was that he showed us the sevenfold nature of God in a way that I had never seen, although I had grown up in the Christian Science Sunday School; it made such an impression on me that for two years afterwards I gave a great deal of time to studying all the references to Mind in Mrs. Eddy's writings, and that enabled me to heal many people who came to me for help. The second thing that he showed us, in a much simpler way than he showed us later, was – how to be awake to the claims of animal magnetism and how to deal with them. All – the health and the happiness and the success that have come to me I owe to what Mr. Doorly showed me about those two things. And it's all to be found in the Bible and in the writings of Mrs. Eddy. It isn't something which Mr. Doorly manufactured; he saw what both Jesus and Mrs. Eddy had seen. Jesus, more than anyone else, knew that all the temptations he met were just animal magnetism; he called it "the prince of this world," and he said, "the prince of this world cometh, and hath nothing in me."

Remember that Christianity obliterates the mortal concept by tracing all that is unlovely back to animal magnetism. So there are two things that we have to remember: first of all, we must listen for the idea that comes to us from Principle, and be sure to trace it back to Principle, and so give divine Love all the glory, all the praise, all the honour. Second, everything that is unlovely we must trace back to animal magnetism, the one liar, and so impersonalise evil: If we see this, we shall never condemn ourselves or anyone else, because we shall see what is trying to operate and we shall see its nothingness.

"Unseen, Silent Arguments"

Now I want to take with you a reference which sometimes sounds very fierce, but which is very good for us and essential for us to face: "Certain individuals entertain the notion that Christian Science Mind-healing should be two-sided, and only denounce error in general – saying nothing, in particular, of error that is damning men. They are sticklers for a false, convenient peace, straining at gnats and swallowing camels. The unseen wrong to individuals and society they are too cowardly, too ignorant, or too wicked to uncover, and excuse themselves by denying that this evil exists. This mistaken way, of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smolder, and then break out in devouring flames. All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, 'Let us alone; what have we to do with thee?'

"Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments" (My. 210:19-13). First of all, you notice that Mrs. Eddy says that animal magnetism "entices its victim by unseen, silent arguments," and therefore when I am working for myself every day, I begin by knowing that animal magnetism can't operate in any way to interfere with my study or with my progress in Science. How we all need to know that!

Just let's think for a moment how those silent arguments come to stop our study and our progress. Take the housewife, for instance: she starts off in the morning with the thought, "Well, I must get breakfast early," and then there's the shopping, and then other things to do, and then there's lunch to get, and then maybe in the afternoon there's someone coming for tea, and after tea there's something else that needs to be done, and then there's another meal, and then possibly half an hour before she goes to bed, sometimes very late, she suddenly gets out her books and thinks, "I must do some study." Now; don't let's be fooled; we're never going to grasp this wonderful Science by giving it a few minutes at the end of a long day, when we're sleepy. If we think we can grasp it that way, it's animal magnetism enticing us, that's all. Of course, there are some days when certain duties have to be done, but whether it is a housewife or a business man or woman

or someone at school, let us remember that if we're going to have those wonderful things operating and taking place in our lives which Science promises, then we must put first things first. And therefore all of us should start our day with God and certainly end it by thanking God for all the good that has come. If we've got a busy day ahead, then we've either got to get up earlier in the morning, or make a point of getting down to some study after breakfast and before anything else is done. We can't go without our meals at this stage – we need to be fed and clothed materially – but how much less can we go without our spiritual food!

And so if you will begin to know that animal magnetism can't operate in any way to interfere with your study or with your progress in Science, you will really have begun to wake up, and you'll be amazed to see how, when you start your day with that study and with that closeness to divine Love, and you begin to work in the right way for that day, the whole day will be filled with joy and a sense of dominion.

Another thing I know is that animal magnetism can't interfere with my health, my happiness, my freedom, my individuality, my activity, or my abundance. It can't belittle me, or fool me, and it has no power to operate in any way to interfere with any right activity. Now, there are many arguments that come in to oppose that, but let me take just a few.

Don't Belittle God's Man

How often does the thought come when we think of progress, "Oh, I could never go and talk to anyone about this Science; I could never talk to a group of people – it isn't my nature even to go up and talk to a stranger; and I'm not good enough." Well, there's one label for that – animal magnetism belittling God's image and likeness. It's one of those arguments which come so silently and yet would stop the very thing that would bring us the greatest blessing and open the flood-gates of heaven for us. You all know what happens when you let this sort of argument come in: your heart goes down into your boots, your feet get heavy, you feel glued to the earth, and you wonder what has happened. Animal magnetism has really got you! Now, don't let's be fooled by it. If we have a sense of the greatness of this story of divine Love, then not only shall we listen to the ideas that come to us from divine Love, but also we shall be awake to the suggestions that come to belittle us and we shall cast them out.

This story of Science is a wonderful story, and there isn't anyone in this hall who couldn't talk to a group of people if they were asked to do so. It doesn't matter what you look like; it doesn't matter how you put it, so long as your heart reaches out to divine Love, because if we let God tell the story, then we are safe. Why do we belittle ourselves? Why do we say that we can't tell the other fellow about

Science, that we can't heal the other fellow, that we can't do this and we can't do that? Purely because we are hypnotized and because we are egotists – we think that we do it. I am certain that many people are stuck right where they are because of that silent argument of animal magnetism. If this wonderful Science is going to grow and reach the hearts of other people, every one of us needs to have the prayer, "Father, send me other people, that I may share the good tidings." If we don't open our hearts in that way, we have very little Christianity. How is God going to come into our hearts if our hearts don't overflow? The story of divine Love is wonderful, but remember that that old liar, the carnal mind, has mesmerized people for centuries, and so it's about time that we woke up to see it. You'll find that as you long in your heart to tell the story to someone else, you will at once begin to think out, for instance, who you are going to ask to your home next week. You needn't tell them about Science the first time they come; sometimes you need to have people to your home just to win them, to let them see how interested you are in them, and how wonderful life is in Science. There is such a need to win the hearts of humanity first, and then it's easy to tell them about Science. So don't let's think that we've got to go out and pour metaphysics down the throat of everyone we meet – that's the wrong way to set about it. But if we go out with a great longing to spread the good tidings, to tell the good news, then everyone of us can go away from here tonight already thinking out what we're going to do next week in this direction.

If we do this, we're going to have a sense of divine Love blessing us such as we've never known before. Instead of the way being heavy, we shall skip with the joy of life, we shall forget ourselves, and we shall begin to touch heaven as never before. So don't let animal magnetism belittle you!

The Only Business

Let's consider another lie which is sometimes poured into consciousness: a man has a business and animal magnetism tells him that it is going to be a failure – that it's wrongly situated, that it hasn't got a big enough window, or that this is a bad time for business. Well, the only business is the Father's business, and it isn't in one street it's everywhere, it's universal – and it always has new ideas coming to it, ideas which multiply and multiply. If our thought is inspired and lifted up, then even if our shop is in a little back street, people will find it and business will grow and grow. And let us remember today, when there is all this thought of taxation and limitation, that nothing can tax our true income – the income of ideas, ideas coming to us from divine Love. Nothing can tax those ideas or limit what they can do, and we do need to be awake to that.

When we don't see that the suggestion of failure is just animal magnetism, it sometimes gets hold of a man or woman so that they begin to wonder what on earth they are going to do next, and everything that happens seems to add to the depression, and again their hearts are down in their boots! Divine Love seems very far away to them. Now let's wake up and deal with these things quickly! Let's realize that animal magnetism cannot operate in any way to interfere with our success and our prosperity and our abundance. If you have a business, know that you are of the nature of idea and that your business is of the nature of idea, and that you are identified with success, with abundance, with progress, with everything that is good. How important it is to look at these claims of evil, because their "silent arguments" are trying to get at everyone of us.

No Accidents

Another thing I know is that animal magnetism cannot operate in any way, or for one moment, as an accident or a burglary or a fire or as any destructive element. When we hear of a burglary, how many of us, instead of realizing that, begin to think that we ought to carry all our valuables around with us, or worry lest we haven't locked the safe or worry about where we're going to put the safe! And yet divine Love will take care of everything for us. So if we hear about an accident of any kind, let us know at once that animal magnetism can't operate for a moment or in any way as an accident, as a fire, as a burglary, or as any destructive element whatever. There is only the omnipresence of divine Love. Doesn't that wonderful ninety-first Psalm say, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways"? That's a promise; that's a fact. Let us have more faith in that promise and that fact. But to do it we need to handle these claims, because they are rampant in the world today.

I wonder how many of us at the beginning of this Whitsun holiday sat down and handled the belief of accident. When we handle it, our prayer may save a hundred lives, so think what it means if we will be awake to this suggestion and deal with it. Over the radio comes the tale of accidents nearly every day, and every time we hear about an accident, we should say with all our hearts, "It never happened!" You know when we do these things, we are glorifying God. The world is ignorant of the claims of animal magnetism and ignorant of how to deal with them, so it lets them in. We are so privileged to see how to deal with animal magnetism, and if our heart touches divine Love, our work must be universal. Our hearts must go out to all humanity and long to help every state of thought! So when you and I alone with God, know that there's no animal magnetism which can operate for a moment as an accident, or a fire, or a burglary, or a mishap of any kind, because divine Love is ever-present, protecting every idea. Just think how happy we shall be to be free

from worry and anxiety and how lovely it is to know that we can lessen evil in the world by dealing with these subtle suggestions of animal magnetism!

No Separation From Our Loved Ones

I always know every day that animal magnetism can't separate me from my loved ones, or from my home, or from my friends, or from any other idea. Nothing is more important than to remember that! You know how easy it is sometimes to be misunderstood, or to say the wrong thing, and yet every such instance is a trick of animal magnetism. We do need to be awake to the fact that there's only one Mind, one plan, one presence, one Being, because when we see that, we shall be able to say with all our hearts, "Animal magnetism can't separate me from my loved ones, from my home, from my friends, or from any other idea." How much we need each other! How great is the need for this love that we have felt here in our midst this week to grow and deepen and develop! And so that old liar, animal-magnetism, is cast out into the bottomless pit – is proved to be powerless.

Suppose that in a business or a home there seems to be gloom and misunderstanding and people seem to get on each other's nerves. Perhaps one person seems bad-tempered and another seems difficult. Often the misunderstanding, instead of clearing up, just seems to grow. But suppose someone in that situation sees what is trying to operate and sees that it is never the other fellow who is bad-tempered, but that the bad temper is just something attaching itself to Love's idea; instead of blaming that individual, who is probably doing his best, he will look right away and recognize the fact that animal magnetism can't separate men from each other, can't interfere with the unity of the business or the home, or with its love, or its joy, or its progress, or its happiness. During the, past year we have seen some wonderful things happen in families where this way of thinking has uncovered the error and dealt with it and healed it, so that the family has seemed just like a new family.

Don't let's ever blame the other fellow! Sometimes in a home there's a young son who seems to spoil everything in that home, and so Mother keeps saying to Father, "What's happened to the boy?" There's so much criticism and resentment that one wonders how the boy has a chance to be loving! So let's always see any discord of this kind as animal magnetism trying to set us all against each other. If we will know day in and day out that animal magnetism can't separate us from our loved ones, or our home, or our friends, or from anyone, because there is one Mind, one plan, one place, one Being, we shall help our own homes and we shall help the whole world in a wonderful way; and what is more, our work will go on bearing its fruit.

No Malicious Animal Magnetism

Sometimes I take a whole bundle of little devils and handle them as one, by knowing that there is no malicious animal magnetism and that it has no tool, no channel, no place, no power, no opportunity, no power to think, no power to act, no power to be. There isn't any animal magnetism. We do always need to remember, in talking about all these suggestions which come up, that they are nothing. The more I handle the claims of evil, the more I glow with the loveliness and the allness of divine Love. I'm so happy, because I'm not being fooled. I'm not going about with my eyes closed, because Science shows me the way to think intelligently about everything. I see what has to be done and how to do it, because of the ideas coming to me from Principle.

If we want to have that certain sense of health, of progress, and of heaven which Science promises, then we must handle these suggestions. I do ask you to accept this and do it with all your heart. Time and time again I have helped a lovely individual in trouble, and I have seen that he or she has got into that mess because they have not handled animal magnetism. And so they've got hypnotized when there has been no need for it. Why not have Science instead of suffering?

No Age and No Time

Just think of another way in which this old liar tries to talk to us. Sometimes we go to walk up a hill, and the feeling comes, "Oh dear, I'm not so young as I was! I don't believe I can make this hill." The first time that suggestion comes, let's see it as the one liar trying to rob us of the loveliness of new life and abundant health. Let us declare, "There's no carnal mind that can operate through me as age or limitation or decay of any kind." When are we going to get to the point where we put off all these limits? That great character, Paul, said, "be not conformed to this world: but be ye transformed by the renewing of your mind." How many of us believe that we can grow a third or fourth set of teeth, or grow another lot of hair, or get younger, or lovelier? How many of us accept what Science teaches, – that we're journeying towards perfection, towards ascension?

Ascension means possessing that understanding of the divine nature whereby we become spiritually minded and we listen to the things of Principle, and no longer accept the limits of sense. When we stop listening to animal magnetism and we handle its claims day in and day out, we're going to find that those things called miracles become quite natural, and so we shall find people growing new teeth and new hair, and we ourselves growing younger and lovelier. One thing is certain: one day we shall all ascend! The Master showed the way, and it's the only way. Now, if you or I ascended today, there'd be great consternation, because the world isn't yet educated to accept ascension, but I believe that the time is coming when that

sense of ascension will be quite natural, and the world will understand. The world at this stage is densely material, but it's going to wake up – it is waking up. It is going to love this story and to learn it rapidly. When that happens, we shall talk about ascension in a natural way. I love to think of that, because it means that we shall see the overcoming of sin, sickness, and death, and we shall have a greater sense of activity, greater inspiration, and greater freedom, until there is no material thinking in our consciousness. That's what happened to the Master; he proved to such a height the nothingness of animal magnetism that there was nothing material left in his consciousness, and so he rose above the vision of his disciples and the world.

You and I one day have to go that way. And I'm all out to go that way – that way of being happier, freer, having more dominion, proving the nothingness of these limitations of the senses! And so when animal magnetism whispers for the first time, "Oh, I'm getting a bit older. I can't go that hill," meet it right there on the spot and give it such a blow that it goes right out! If you meet it at once, you won't have the struggle. The thing is that we aren't awake enough, we don't meet things the first time, and so we suffer. Let's remember that there is no age and no time; each one of us can say, "Before Abraham was, I am" that's the only being, that's the only individuality that God knows.

Another suggestion which comes is that our heart isn't quite so good, because we've lived forty or fifty or seventy years. How ridiculous! The heart doesn't do anything for us at all. It's what we're thinking that counts! God gave man dominion over all the earth, and yet we think that we don't even have dominion over a little bit of it called the body! So let us be awake to see that these arguments of animal magnetism are nothing to do with God. But we must be awake to them, because you know as well as I do that if we're not awake to them and handing them, we find ourselves hypnotized. For instance, we find that next time we can't take that hill, and it gets worse and worse and then we really believe that we are getting old. Well, one day we've got to wake up and overcome it all! Why not be awake now? The great Master said, "What I say unto you I say unto all, Watch." What have we got to watch? Not what the other person says or does, but our own thinking. If we do, we shall be awake to these beliefs of animal magnetism, to this wonderful story of divine Love, and if ideas are coming to us which are inspiring, and we feel the nearness of divine Love, we shall handle error from the "throne of grace," from that uplifted sense of the allness and omnipresence of divine Love, and we shall find our true selfhood and we shall not be afraid of anything.

There Is No Carnal Mind

I often analyze the situation by saying to myself, "Now, how are these suggestions of animal magnetism coming into my consciousness? What's the belief at the back of it?" And I see so clearly that it's the belief that there's a carnal mind, – that there isn't the one divine Mind. That old carnal mind was likened by the Master to a strong man that we must bind. How are we going to bind it? By – knowing – and this is what I know every day, that there is no carnal mind which can operate through us for a moment as fear, as nerves, as worry, as resentment, as lack, as doubt, as sin, as disease, as death, as epidemic, as cold, as material law, or as evil in any form. The only thing that is going on is the activity of Life, Truth, and Love. I can't tell you what a time I have when I deal with that old liar! I glow with a sense of health, with a sense of certainty, with a sense of freedom. And oh, I do ask you to do this work and to do it day in and day out! It will save such a lot of trouble, and Mrs. Eddy has pointed the way so clearly. Remember that the way animal magnetism gets at us is through silent arguments. It always talks to us as if it is true. So if we are awake and listening to this wonderful story of divine Love, and if ideas are coming to us which are inspiring, and we feel the nearness of divine Love, we shall handle error from "the throne of grace." From that uplifted sense of the allness and omnipresence of divine Love. And we shall find our true selfhood and we shall not be afraid of anything.

The Common Cold

How easily some of us are hypnotized to believe in colds! You read sometimes of the thousands of pounds being spent in trying to find the cause and cure of the common cold, and yet we know the answer! We get a cold when we get outside of divine Love. We would never get a cold if we realized that we live in the warmth of divine Love. You know that the south wind is the warm wind – well, the south side of the city foursquare is Christianity, which is divine Love, and oh, how warm Christianity is in its every aspect! When we don't handle animal magnetism, our thought gets disturbed and irritated and we perhaps find our selves saying, "Oh, I'm not going to do this," or "I'm in a sense of confusion and cold. And so we get that silly thing called a cold. Sometimes it's due to sensitive thought – we get a lot of little hurts because of unkind things which other people have been saying about us. But if we constantly handle animal magnetism, we shan't get taken in that way. It's a good thing to know that there is no carnal mind which can operate through us for a moment as the opposite of divine Love, as a cold, as a suggestion of a cold, as an epidemic, as fear, or as a belief of being sensitive. There's only the warmth of divine Love. Let us not only want this wonderful Truth for ourselves, but oh, let our hearts go out to those dear people who are being hypnotized and who don't know how to free themselves! Let us, every moment, reflect the warmth and loveliness of divine Love.

Faith in Divine Love

Now, I have had to condense this wonderful story, but I have told you the story just as Love dictated it to me today. If we do this work of handling animal magnetism, we are going to have a sense of freedom and health and activity and safety that we have never known before. There's nothing more certain in all the world. Remember that Mrs Eddy said on one occasion, "We, today, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind" (Mis. 279:27-29). I believe that we here are of one Mind, and I believe that everyone of us will remember to take every idea that comes from Principle back to Principle, and will remember from now on we're not going to let animal magnetism fool us, because we're going to handle it day in and day out and prove its nothingness.

Mrs. Eddy says, "We shall have no faith in evil when faith finds a resting-place and scientific understanding guides man" (Mis. 118:4-6). In the Christianity that is scientific we can have no faith in evil, but do remember that we need faith in Principle, a faith that begins in mere faith but glows "full-orbed in spiritual understanding"(S. & H. 298:3-4). We must have faith in divine Principle – absolute faith that if we obey that Principle, everything we need will be fulfilled. Mrs. Eddy makes a statement which I have loved for many years: "No doubt must intervene between the promise and event" (Mis. 319:28-29). Divine Love can heal everything; through the ideas which it brings to us, it can lift us out of all the limitations of material sense. So let us have our eyes open! Let us be a wake and deal with the claims of animal magnetism, and let us always make them nothing. Let us watch in the true way.

Love "Covers Earth with Loveliness"

Now I just want to take one more reference before we finish: "It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness" (S. & H. 247:24-27). I feel that is a picture of true motherhood – the divine motherhood, which is conscious only of loveliness. That motherhood "covers earth with loveliness," and when we are awake in Science, awake to the loveliness of divine Love and to the nothingness of animal magnetism, we shall have that glorious experience of the new heaven and new earth.

So remember that although we've looked at some of the claims of animal magnetism we must never forget that wonderful sense of divine Love mothering everything and of the whole earth reflecting the divine loveliness. I love those words of Mrs. Eddy's: "It is Love which... covers earth with loveliness."

INTERVAL

David and Goliath

I was thinking this morning about David, and it is just remarkable how he went for Goliath! He outspoke Goliath. Instead of being a silent hero, he talked him right off the stage and then smote him with five smooth stones out of the brook, with the calculus of Life, out of that river of Life. There were all the children of Israel with their knees trembling, but David got on with the job. The only cure for trembling knees is to use those knees to take you forward towards whatever is trying to make you tremble. That's what I've found, at any rate. Many a time, when I began in business, I stood outside a big building on my way to see someone and felt pretty nervous, but once you go forward and use the knees that tremble to go straight towards the enemy, you find that they stop trembling.

We often think of David as just a simple shepherd boy who took five stones and a sling, but he was much more than that. Hear what he said to Goliath: "Thou comest to me with a sword, and, with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Think of it this way today: think how we can come "in the name of the Lord of hosts," with divine strength and power, to out-talk the news, to out talk all the suggestions that come, to out-talk error until error grows silent and ashamed and slinks away and is no more! David goes on: "This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the wild beasts of the earth; that all the earth may know that there is a God in Israel." Why shouldn't we work like that? Why shouldn't we get up in the morning and give the news and the whole gamut of Philistine thought the "works". Why shouldn't we out-talk them? We have the understanding, and we have the infinite Science to draw from, and we have the divine infinite calculus. "And all this assembly shall know that the Lord saveth not with sword and spear: "- think of that today! – "for the battle is the Lord's, and he will give you into our hands" (1 Sam. 17:45-47).

"And it came to pass, when the Philistine arose, and came and drew nigh to meet David that David hasted, and ran toward the army to meet the Philistine." Think how wonderful it would be if we got up every morning and thought, "I'm going to run towards animal magnetism and give it the works! "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth" (1 Sam. 17:48,49). Isn't it a marvelous sense of what we can do? For we have that "stone, "- the calculus of pure spiritual reasoning.

LOVE IN CHRISTIANITY

Luke 1:26-79; 2:25-33

Now we come to the sense of Love in Christianity, as illustrated in Luke's Gospel. The section we've chosen begins like this: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible" (Luke 1:26-37).

The Sixth Month

Did you notice that it was in the sixth month that the angel was sent to Mary? And then in verse 36 we read of Elisabeth, "and this is the sixth month with her." There had been womb'd in the thought of that time the sense of John the Baptist, or Elias, and it had been there for "six months." That "six" means so much to us. You remember that Mrs. Eddy says, referring to the story of Joshua and his band going round the walls of Jericho, "the six days are to find out the nothingness of matter" (Mis. 279:18-19). And the answer to the sixth question in "Recapitulation" begins, "There is no life, truth, intelligence, nor substance in matter" (S. & H. 468:9-10). That "sixth month" with Mary therefore symbolizes the widowing from sense -the widowing of thought from materiality – so that there could be born that great idea of the perfection of God which was individually represented by Jesus. Mrs. Eddy went through that sort of period in her early life and right up until she was about forty.

When I was thinking about these verses, I saw how very much this hour is like that hour! Conditions are much the same. There is the same famine of sense under the Caesar of this world, and there is the same yearning and longing. This John the

Baptist stage of thought – the Elias sense, which feels the impulse of spiritual evidence opposing material sense – is very much here in this country and in all countries at the moment. It is wombed in the thought of this barren world today, just as John the Baptist was wombed in the once barren Elisabeth. The great discernment of the opposite of evil is coming to men, because it is being forced upon them. What is really happening is that the divine hand of the divine Mother is stripping off the blankets – that artificial heat which we once enjoyed. The British Empire was won through the greatness and inspiration and the spark of manhood, but then Britishers came to use it as a blanket and went to sleep in a sense of ease in matter. Now the Empire seems to be breaking up, and we shall perhaps stand naked for a moment, but we shall get back again to our native manhood.

When there is yearning in thought, the time is ripe for the Mary in anyone. And so I saw what a wonderful hour this is. You know, when somebody strips the blanket off, it's a bit miserable for a moment, but if you jump up, it's the life-blood which tingles, and that's real warmth, whereas the other was artificial heat. Mary had this "sixth month" sense of things, and what came to her? The angel Gabriel! And so when we really face these issues, when we really look them straight in the face, there comes to us the "Gabriel of His presence," which "has no contests" (S. & H. 567:6-7).

Let's read what Jesus says about John the Baptist in Matthew's version: "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners. But wisdom is justified of her children" (Matt. 11:10-19). "He that is least in the kingdom of heaven" is he who has decided to work from the basis of perfect God and perfect man and to slay every thought which opposes that. He who has that as the basis of his thought and demonstration is greater than a John the Baptist, because he is working in the realm of harmony, the kingdom of heaven, where Principle reigns.

The Mary Thought

If we can see that out of the sense of barrenness which had given men a great yearning there came the great John the Baptist, and if we can see that fruit is the sense of things which exists today and which has existed here long enough, then we can see how natural it is for the Christ-idea of divine Science to be born, if we will be a Mary. Being a Mary means having a pure devotion and faithfulness to an ideal.

We can see how this lovely story developed with Mary Baker Eddy: after years of being widowed away from the barrenness of materiality, there was born to her the Christ-idea of Science. She tells us on page 24 of "Miscellaneous Writings" of the experience which came to her when after an accident pronounced fatal by the doctors she read the story in Matthew, Chapter 9, of the man to whom Jesus said, "Son, be of good cheer; thy sins be forgiven thee." What came to her was the realization of the divine purity of things at the back of those words. She tells us, "As I read, the healing Truth dawned on my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence" (Mis. 24:11-18). That was the birth, the acceptance by the pure Mary in her. Up till then there had been yearning, seeking – the Elias state of thought – - but when those words came to her, she learnt Life in and of Spirit. We have the privilege of taking up from that point, because there is no doubt that the whole thought of mankind today is at the point of "conception unconfined," and therefore we shouldn't think that we have to put Science over.

Mary asked the angel, "How shall this be, seeing I know not a man?" just as we say, "How shall this be? I'm not creative and strong and I haven't a wonderful personality to put over this Science." Thank God for the pure consciousness to which there comes the angel answer, "The Holy Ghost shall come upon thee" – the development which you and I can't interfere with (the "development of eternal Life, Truth and Love") is the Holy Ghost which is going to take care of the situation, and we should be fools if we didn't accept it – "and the power of the Highest shall overshadow thee: " – if we have fidelity to that Life, Truth, and Love, and think outwards from that, the power of Principle does overshadow our petty little shadow which we hold in the way: -"therefore also that holy thing which shall be born of thee shall be called the Son of God." That hour is here – and because that hour is here, we have only to be a Mary. It's nothing to do with us except that we have to accept and have fidelity. We're "highly favoured,"- highly favoured with the understanding of divine Science which has been given to us – and it is the woman in all of us which will see this thing develop in front of our very eyes; if we

will watch. Sometimes, like Mary, we stall at the magnitude of what is developing, but if we will wait on God, "conception unconfined" will be "winged to reach the divine glory" (S. & H. 323:11-12). We need to be a Mary, and to accept the fact that the idea of Science is here already, that if the womb of thought the "six months" have been accomplished, "and so the ideal of Principle is going to be born. Why not be a Mary? Why not be the proud mother of a great son? That son is "The highest human corporeal concept of the divine idea" (S. & H. 589:16-17), and we can all be a mother to that son. We can hold it high and keep on holding it high until we attain to that consciousness which is the Son of God, as Jesus did.

"And the Lord God shall give unto him the throne of his father David,"- that man who went straight for error, outspoke it, and who gained his "throne" through his fearlessness, which was not a dumb fearlessness, but a dynamic outspeaking of evil! That's what we need today. We hear a lot about propaganda, and yet the voice of Truth is the real propaganda – statements of fact. Ten thousand lies fall before one single truth, always. And so if we are faithful, if we give time and thought to the things of God, if we realize what we are and what we've got and use it, we can have a greater statement of fact than all the propaganda in the world and we can stop the liar – silence him, and belittle him, until that little soon becomes nothing. What is nothing? Somebody said that it is a crownless hat without a brim. A very simple but pertinent description of nothing!

This beautiful incident ends like this: "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her" (Luke 1:38) – at the point of acceptance the work is done.

Mary Salutes Elisabeth

"And Mary arose in those days, and went into the hill country with haste" – no valley stuff for her, but up into the hill country, the realm of exalted thinking and clearer air – "into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb" (Luke 1:39-41). If you and I would be Marys, we would have only to go up into the "hill country" and salute the Elisabeth of today – the great, aching, barren thought, and, because in this womb of thought there is this wonderful sense of Elias, John the Baptist, the babe would leap to greet us. It isn't a question of you and me having to do anything – the babe is in the womb of thought now and here! And it's waiting for the Mary in us to come and salute it. If we can see it that way, what a different picture will appear! A much vaster picture – outside these little walls, beyond this little country, beyond even the bounds of this little world. But we shall see it operate here – the babe will leap in the womb of waiting thought.

"And Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb" (Luke 1:41, 42). Everyone will accept Truth – if Truth is presented as Truth – clearly, distinctly, scientifically. And it will be said of all of us, "Blessed art thou among women." There is nothing antagonistic to Truth – it's loved because it's manhood. And every man and woman loves it, because there is womanhood, or acceptance, In everyone.

The Magnificat

Now we come to the Magnificat, which Mr. Doorly showed us to be in the Christianity order of synonyms: "And Mary said, my soul doth magnify the Lord" (Luke 1:46). We should say that! We should say, "I am wholly identified with Principle, and Principle magnifies itself to me and to all mankind." All we have to do is to be identified with Principle, and then Principle magnifies itself to us, always.

"And my spirit hath rejoiced in God my Savior" (Luke 1:47) – the ideas which are given us from Principle always save us. Principle's ideas, given to us through the operation of Mind always save us, always bring light. That's true in the realm of music and mathematics, as well as in this realm of divine idea, of divine thought processes.

"For he hath regarded the low estate of his handmaiden;" – when we bow before Principle in the true sense of humility," I and my Father are one," what a sense of identity it brings us! – for, behold, from henceforth all generations shall call me blessed." (Luke 1:48) Once we touch Soul seeding begins, and the ideas generate. Everything that is generated to us blesses us when we have identified ourselves with Principle.

"For he that is mighty has done to me great things; – the sense of Spirit bringing to the birth the great things which are welling up in the womb of thought at this hour: – "and holy is His name" (Luke 1:49) – holy and separate is his name, the name of Spirit.

"And his mercy is on them that fear him from generation to generation" – remember the fifth Beatitude, "Blessed are the merciful," the merciful, those who are full of the glory of Life, full of the generating power of Life in the open firmament of heaven. "From generation to generation" – that sense of things goes on and on and on in infinite multiplication, because of Life and Life's presence. "He hath shewed strength with his arm; he hath scattered the proud in the imagination

their hearts" – Life demands of us that we lay down everything at the altar of its greatness. "He hath put down the mighty from their seats and exalted them of low degree" (Luke 1:50-52) – there we have the sense of that love which lays down its all at the altar of divine Science, so that Life may multiply the ideas of Science to us. It's Life that multiplies, not us. It's Life that exalts us, and so gives us the impulse to lay down the mortal sense of things, the seat of sorrow – we do not do it of ourselves.

"He hath filled the hungry with good things; and the rich he hath sent empty away"- Truth will come to you and to me and will fill us. Truth's bread feeds us; it does not need a lot of academic riches, for these often turn us away. Truth feeds us with its own ideas, and not the thoughts of human reasoning. "He hath holpen his servant Israel, in remembrance of his mercy" (Luke 1:53, 54) – Truth is always by your side, always helping, if you are a servant and a soldier and a prince of Israel.

"As he spake to our fathers, to Abraham, and to his seed for ever" (Luke 1:55) – the universal tone of Love. It is Love which is opening the womb of thought so that the great idea may be born – Love, which has always done it. It is Love's hand which takes away the artificial, stagnating heat of materialism, so that we may stand up at last again in our own native, manhood. Abraham lived in Ur the Chaldees, with the comfort of his racial habits, but he "looked for a city which hath foundations," and so Love said to him, "Out of this!" That is how Love spoke to him, and how it speaks to his seed for ever." We are the seed of Abraham! We know it, because we always have that restless yearning and we're all seeking "a city which hath foundations."

Think of the Science of this great song of praise – not only of its pure simplicity, but of its Science. The Mary state of thought is that devotion which raises itself on the calculus of correct thinking."

"And Mary abode with her about three months and returned to her own house" (Luke 1:56). How wise we are when we abide with an idea until we have identified ourselves with it and allowed it to identify us with Principle. At that point, of course, we are ready to do things. It is interesting that when Mary Baker Eddy discovered this Science, she went away for three years and confirmed her discovery with the light of further Biblical revelation.

The Birth of John the Baptist

Now we come to the birth of this wonderful John the Baptist, of whom Jesus said, "Among them that are born of women there hath not risen a greater," and also

"this is Elias." Remember that Mrs. Eddy defines "Elias" as "Prophecy; spiritual evidence opposed to material sense;"- if you talk to anyone today with just those words in your thought, you will find that they will respond to them; -"Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality" (S. & H. 585:9-12). You may not find in general thought today the actual true statement of Christian Science, which is based on the nothingness of matter and the allness of Mind – and since Jesus' time only Mrs. Eddy has stood on that platform of the nothingness of matter, which she gives in the "scientific statement of being" – but you see the yearning for Christian Science on all sides today.

I have to keep in touch with educational authorities and with other social activities which are springing up everywhere from the thoughts of intelligent people, and I find that everywhere there is the attempt to define Christianity scientifically. I've often had my eyes opened by the way these people are approaching certain problems from a scientific angle. They analyze them intelligently; they don't go at them with that ham-handed old sense of Christianity. They yearn to bring out of people the best, and they go about it quite scientifically. And so in thought today there is the touch of Elias – the yearning that Christianity shall become more scientific, the yearning for "Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality."

That is what was born in the time of John the Baptist, that is what had been in the womb of thought, and that is what is coming right now, and it will come if you and I go higher – if we will work in absolute Christian Science with the pure symbols of this Science, and let them transcend our thought so that we become in consciousness actually at one with and the same as the symbols in divine Science, and thus appreciate and know and feel the power of the Son of God. That's our work; it is a tremendous work, and it will never cease until we sit down at the right hand of Principle with peace and power. If we do it faithfully, the idea of Science will be accepted, because on all sides today there's a readiness and an awareness and an awakening.

"Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John" (Luke 1:57-60). This is wonderful, because true motherhood always wants a brand-new, living, lovely, never been seen before idea as its child. You can always tell true motherhood, the spark that will impel you to serve your child

with fidelity, is awake in you, because if it is, you don't want a hand-down from Grandad, but you want something new and fresh and here-and-now and lovely from Principle, something so new, so fresh, so lovely, that "its name shall be called Wonderful."

"And they made signs to his father, how he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all" – it was a wonderful thing that the father agreed, because in those days the man of the house was really master! And yet here, because of the impulsion of this lovely sense of Love, even that man of the house wanted the best for his child, and wanted it to be new, uncontaminated by human hypotheses – no hand-down, even from himself. "And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God" (Luke 1:62-64)-because of the relaxation and the spontaneity of thought and the acceptance of divine Love and its Import.

Zacharias' Prophecy

Now we come to Zacharias' prophecy (Luke 1:67-79), and as I was reading it, I found myself thinking also of the twenty-third Psalm and Mrs. Eddy's interpretation of it in "Science and Health with Key to the Scriptures" (S. & H. 578:5-18).

Love Toned with Mind

"And his father Zacharias" -" Zacharias" means "Jehovah hath remembered," and He always has, but we sometimes remember that He has! – "was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David;" – that horn of salvation is the forever saying of Mind as found in the beginning of the Commandments, "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20:1, 2)."An horn of salvation" made me think of the shepherd with his horn, which often saves the sheep, and I thought, "[DIVINE LOVE] is my shepherd" – oh, if we would only listen to the horn of salvation of Mind's idea, forever lighting the way out of the house of bondage! Mind is the great Shepherd, giving us the minutiae of ideas which care for every detail; -"as he spake by the mouth of his holy prophets, which have been since the world began: "- hasn't Mind always spoken by "the mouth of his holy prophets"? Look how the great John Doorly has uncovered that message to us. And so the Psalmist says, "I shall not want." How could we want with all that wealth of idea given us by Mind, that great literature – that great ideal is translated into a vast, glorious picture, the panorama of Mind? What a picture, and what infinite detail!

Love Toned with Spirit

"That we should be saved from our enemies, and from the hand of all that hate us;" – we're saved now! That is the point, and it needs recognition. The Psalmist says, "[LOVE] maketh me to lie down in green pastures: " – green with the young greenness of this time, green with the freshness of Spirit and the wonder of its calculus, if you and I will accept it. If we entertain ideas that are fresh with the ever-developing calculus of Spirit, we shall be saved from the "last enemy" and all the little ones leading to it. We are saved from our enemies in proportion to our acceptance of these ideas in their intelligent order. The only thing that "hates us" is the stupefying influence of animal magnetism, which attempts to stop us thinking in the rhythm of Spirit, in the pure reflection of Spirit, in the "green pastures" of the order of Spirit, through its calculus. If our thought is consistently ordered by Spirit's calculus, we can neither hate nor be hated, for we are resting in "green pastures."

"To perform the mercy promised to our fathers, and to remember his holy covenant;" – the Psalmist says, "[LOVE] leadeth me beside the still waters." As you "perform the mercy promised," the healing, you will quiet the waters of mortal mind and so be led beside still waters; You do this through the strength and dominion of Spirit's clear thinking – through its calculus. It's our stilling of the waters of mortal mind, the turmoil of duality, which leads us to walk beside the still waters of Spirit's onliness and Love's allness. When we have stilled the waters in ourselves and stilled them for our friends – brought a sense of dominion and healing through clear thinking, then we walk beside Love's still waters. How often have we had that experience and felt "his holy covenant"!

Love Toned with Soul

"The oath which he swore to our father Abraham" – the Psalmist says, "[LOVE] restoreth my soul [spiritual sense]." That's what Abraham was after – the restoration of his spiritual sense. He felt the urge of Soul identifying him with Principle. He wasn't going to stay in, the stagnation of Ur of the Chaldees. Mrs. Eddy writes, "The Chaldean Wisemen read in the stars the fate of empires and the fortunes of men. Though no higher revelation than the horoscope was to them displayed upon the empyrean, earth and heaven were bright, and bird and blossom were glad in God's perennial and happy sunshine, golden with Truth. So we have goodness and beauty to gladden the heart; but man, left to the hypotheses of material sense unexplained by Science, is as the wandering comet or the desolate star – 'a weary searcher for a viewless home'" (S. & H. 121:7-16). "Bird and blossom" are lovely as symbols, but we have to come out of that sense of things and go forward and find the home with a view, as Abraham did – our identification with Principle through the certain sense of Soul.

"That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." The Psalmist writes, "[LOVE] leadeth me in the paths of righteousness for His name's sake." We can think of "all the days of our life" as His names and their "sake; " one of the definitions of "sake" is "cause" or "final cause," and those names are the cause of all our thought-processes, the forever identifying process of Soul leading us to atonement with our Principle. They define the one Cause in infinite system, and they are "all the days of our life" which remove all fear, because we become certain and definite.

Love Toned with Principle

"And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; "-the Psalmist declares, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me; [LOVE'S] rod and [LOVE'S] staff they comfort me." What a perfect description of that stout-hearted John the Baptist! But the Master didn't walk through the valley of the shadow of death; we look at it in that way, but Jesus never looked at it in that way – he always walked with his Principle. His sense of things was, "My Father worketh hitherto, and I work." The John the Baptist or Elias state of thought may prepare the way and it may discern the shadow-play, but we have to go higher and learn the way itself, the way of the Master. We must learn not to be just the "prophet of the Highest," but to work out from the Highest, to live out from Principle – not so much discerning good in the distance as being good right here. We must learn to stop walking in that shadow-valley of tentative thinking and to work with the statements and facts of Principle. In that way we shall realize that Principle is with us and that we must measure up to its imperative rod, defined by the Master as "Be ye therefore perfect, even as your Father which is in heaven is perfect." Thus we shall find that "rod" to be the very "staff" on which we can lean and on which we can rest our demonstration with the peace of Love.

Love Toned with Life

"To give knowledge of salvation by the remission of their sins," – the Psalmist says" [LOVE] prepareth a table before me in the presence of mine enemies." When you work for others, or for yourself, to remit the penalty of nothing by knowing its nothingness scientifically, then Love certainly prepares a table for you – the abundant table of Life's multiplication of its idea; this always comes to us when we obey that impulse – defined by Jesus as "Greater love hath no man" than this, that a man lay down his life for his friends." Begin to see how that table will be prepared through the presence of your so-called enemies and you will find that you have no enemies. When we are engaged in the unselfish work of remitting all sin, and so giving "knowledge of salvation unto his people" –

scientifically remitting, or sending back, the lies to their own native nothingness – we find that these so-called enemies are our best friends, for we draw on the abundance of Life and thereby find what a "spread" is always laid on that table before us." Through the tender mercy of our God;" the Psalmist writes, "[LOVE] anointeth my head with oil; my cup runneth over." Weren't Jesus and Mary of Bethany realizing that very fact? They were conscious of the tender impulse of Love and of the certainty of Life's forever restraining power. And they both anointed the same idea. Your cup will always run over if you anoint your head with that oil – if you drop your earth-weights and soar in that great open firmament of Life's abundant "hereness" and "nowness."

"Whereby the dayspring from on high hath visited us " – the Psalmist says, "Surely goodness and mercy shall follow me all the days of my life"- the "dayspring from on high" is Life's forever multiplication, through which goodness and mercy (remember the fifth Beatitude) fill your day.

Love Toned with Truth

This prophecy of Zacharias continues: "to give light to them that sit in darkness and in the shadow of death"- the Psalmist writes, "And I will dwell in the house [the consciousness]" – If we dwell in the consciousness of Truth, the light of Truth, then we shall "give light to them that sit in darkness and in the shadow of death." Do you remember that Mary stayed sitting in the house when Martha ran out to try and hasten Jesus? How we should watch that we "dwell" in that house, that consciousness, of Truth, not just call upon it occasionally, but dwell there! We can't jerk ourselves up spasmodically to that clear realm of Truth's idea, but if we dwell there, we are not only able to bring light and healing to those who "sit in darkness," but are also able to remove them from the "shadow of death. "These things are brought about only by prayer and fasting", as Jesus taught – by a conscious dwelling with Truth and a conscious use of truth to destroy error.

Love as Love

To guide our feet into the way of peace" – and so the Psalmist ends with these words: "Of [LOVE] for ever" – the forever Love. Love will always guide your feet "into the way of peace." If you and I could become conscious of the forever Love, of Love forever, then we would be at peace, and we would have ceased the warfare in ourselves. And if you have ceased the warfare in yourself, there is no warfare anywhere for you, because your consciousness is your world. That certainly doesn't mean that you needn't handle error, because you walk beside the still waters of Love only when you have stilled the waters of mortal mind through ordered thinking. The consciousness of "Love for ever" has such an all-filling, out flowing, dynamic certainty that with it you handle error, but you're not disturbed by

it – you're at peace. Remember that picture of the great waterfall and on the overhanging branch of a nearby tree a robin about its mothering. That's peace – the consciousness of "Love for ever."

And so in reading Zacharias' prophecy and the twenty-third Psalm together in that way, I had a wonderful sense of how all these things are knit and are a great symphony. Through Mr. Doorly's work we have learnt to interpret that symphony – learnt to be able to sit down and listen to it intelligently. The symphony always goes on, but now we can listen intelligently, and it's so different, because we're not just carried away with emotion. It's true that we're lifted up by it, but we're intelligent in our appreciation of the ideas, because we see their true form. We see their beauty and their conscious dynamic power as they come from Principle, flow through our waiting consciousness, and take us back to Principle. How grateful we should be to these great men and women – the Marys of their time – who devoted their lives to the elucidation of this great symphony!

The Story of Simeon

Now I just want to take with you the story of Simeon in the second chapter of Luke: "And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: "- Simeon's desire is in the hearts of all men, and there will be that peace, if we go about it in right way: – "for mine eyes have seen thy salvation" (Luke 2:25-30) – that which the Master came to unfold to men, the Christ, "the true idea voicing good" (S. & H. 332:9-10). If we will listen to that true idea and the good that it voices, and follow in the direction which it points out, that is Principle's salvation for us.

"Which thou hast prepared before the face of all people" (Luke 2:31) – everyone is identified with perfection. Perfection is the only reason for existence, and that's why in every sphere men instinctively strive for it. If you watch a little bird in its nest, you'll see that long before it's ready to fly it preens its wings, because instinctively it knows that it's natural to it to fly. Men strive for perfection in everything – in their business, in their work, in their home. That striving never ceases, because perfection has been "prepared before the face of all people". So why are you and I worried as to how this Science, which defines perfection to men in infinite detail through its own system and calculus, will come? It's bound to

come, because it is the instinct of man to seek it. You see a little baby lying in its cot with its feet going up and down – because it knows that it's going to walk, that it's going to be a man! It is the instinct of manhood within which impels it.

"A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32) – Simeon saw at this time what Paul later carried out. Paul proved that the Christ-idea was "a light to lighten the Gentiles, and the glory of thy people Israel"

"And Joseph and his mother marveled at those things which were spoken of him" (Luke 2:33). If you and I mother an idea, and if we're not afraid, and if we realize that it comes from Principle and has the power of Principle and will demonstrate itself, we sometimes stand back and marvel at the things which are spoken of it. That sense of standing back and watching Principle at work, when you have been faithful, is a wonderful sense. Think of the Master saying, "My Father worketh hitherto, and I work."

The Hour is Come

And so what Luke shows us is that this sense of Christianity is already in the thought of men; the hour is come. We've only got to be a Mary, to let our womanhood accept the wonder of it and therefore decide to work with it. But it is here! The opportunity and the time is here.

You've only got to look into the thought of today to see how it has been widowed, – how this great nation, for instance, is standing on the brink of a new greatness, because the artificial coverings have been stripped away, thank God, by the hand of divine Love. How we used to be asleep in satisfying matter! And today we haven't got a moment to be. Humanity is on its toes, because matter is being knocked out, good and fast. And you can sense something in this country, which is just grand. It is like the young man when his mother strips off the old blanket – he's got up and the cool air has hit him in the face and the tingle's coming, the tingle of greatness inherited from Principle. So don't let you and I worry about how it's going to come, but let's be like David, and outspoke error every time – even if it means walking up and down the room while the news is on and giving it the lie audibly if it is a lie; and nourishing it, building it up, if there's a spark of Truth in it.

"What I say unto you I say unto all, Watch." Watch how the divine Mother Love is waking the instinct of true mothering in every heart. Love in its Christianity aspect is certainly at work today.

TALK SEVEN

Now we have come to Love in Science, and we have chosen Chapters 14 to 17 of John's Gospel to illustrate this. Those chapters give us the bread and wine with which the great Master fed his disciples – the bread of Truth and the wine of true inspiration, the inspiration of Love.

LOVE IN SCIENCE

John 14: 1-17: 26

"Let Not Your Heart Be Troubled"

Jesus begins, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). That is the tone of Love in Science. There is nothing in this room or anywhere but divine Love, and we know it. There is no presence but omnipresence, no power but omnipotence, no Science but omniscience, no action but omni-action. And we know it! So the great Master says, in effect, "Ye believe in God, believe also in the 'me' of it – the Christ of it, that it is with you where you are." That is the message of this great Mother Love in Science "I am the one Mother, and I am with you where you are." All your yearnings, all your longings, all your knowing – all that is the presence of divine Love. I believe that if you and I could become conscious of that, then what we know of good would have all the power of divine Love with it here and now.

And so this is the message: "Let not your heart be troubled: ye believe in God, believe, also in me, " – in the Christ of perfection, the practical side of that perfection, the "true idea voicing good" (S. & H. 332:9-10) to you, because that is divine Love's presence here, right where you are. As we were driving in this evening, we passed a little girl; she had a thick shawl around her coat, because it was very windy, and under that shawl she had a rag doll and she appeared to be talking to it. We could just see a little rag-doll head, and I thought as we passed, "Divine Love is in that very symbol." In that mothering was all the Science of pure mothering. Divine Love is present here; if we will only realize that! If we will only get out of this abstract way of thinking, in which we hold heaven constantly around the corner! That dangling of a carrot in front of a student, who is the donkey! Instead of realizing that our very yearning is divine Love burning, our very longing is divine Love's longing. Luke tells us that when Jesus talked to the two disciples on the road to Emmaus, their hearts burned within them; that burning is the great warmth of Love expressing itself.

"In my Father's house are many mansions: If It were not so, I would have told you" – Jesus was so honest and so thorough. "I go to prepare a place for you" (John

14:2). Here and now every true thought, every true desire, every impulse that has been carried upward, is really a conscious presence of divine Love knowing itself through us. If we could see that, it would lead us on to heavenly mansions of thought, furnished with ideas. Mrs. Eddy writes, "Our title to God's acres will be safe and sound – when we can 'read our title clear' to heavenly mansions" (Mis. 140:26-28). We "read our title clear" when we realize that all our yearnings, all our knowing, all the best of us, all the Son of man in us, all that we really are, is divine Love's presence. Heaven is not far off; heaven is here. You'll never have any other heaven than the conscious moment and the power to enjoy it in thinking. If you could be translated to another man's heaven, it wouldn't be your heaven at all. Where you are in thought now, heaven is possible to you through the realization that your inspired thinking is divine Love's activity – the eternal at-one-ment of Principle and its idea.

Jesus was teaching the disciples in this way because as a personal Master he was shortly to leave them. But he left them with this Christ-idea: "Ye believe in God, believe also in me."- in the lovely Christ of Principle, the Truth of it. You and I can't get away from the presence of Love. Divine Love in Science is the only Mother, and so every instinct of good that we have is that divine Love's presence. In all our scientific thinking, and in everything we do that is good, and in healing, all we are doing is letting divine Love yearn towards Her own ideal; when we have that sense of things, there is no doubt about the healing. Otherwise, it is egotism, however earnest we are.

"I Am the Way"

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). If you allow the Christ, your Christ, your inspired thought, your ideal, the best of you, to go right up to Principle, and if you realize that it is the essence of Principle as you are knowing it through your symbol (just as that little child had all the essence of motherhood in her attitude to that rag doll, which was her symbol), then it comes back to you with a wonderful realization and certainty and rest, and you abide with the best of yourself. Be with your Christ, your ideal, the best of you, yearn with it, live with it, because that is the presence of divine Love, and there is no other presence. That's the story of Love in Science.

"And whither I go ye know, and the way ye know" – we do know, but like Thomas we say, "Lord, we know not whither thou goest; and how can we know the way?" (John 14:4, 5). The great difference between the Master and us lies in his fidelity. Those few brief years, which translated him from being a carpenter to the ascension, were just a matter of fidelity to Principle. You and I know the way, and

some of the rules of that way are these: "Be ye therefore perfect, even as your Father which is in heaven is perfect," "It is the spirit that quickeneth; the flesh profiteth nothing." "There is no life, truth, intelligence, nor substance in matter." That is the way which you and I know, and there is no excuse if we don't take it. So know that what you know, and what you yearn for, and the very highest and best of you, is the presence of divine Love for you, because once you know that, you are on the way.

Jesus' answer to Thomas was, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." You can say of your highest and best, of your Christ-idea, and of everything that comes from God to you, that it is "the way, the truth, and the life" for you, that it's the only way you can go. "No man cometh unto the Father" but by the recognition of the fact that the Father is in that very impulse to go to the Father. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him" (John 14:6, 7). Jesus was giving his disciples the true bread, and that's the bread for you and me. Every day, every hour, every moment, we should know that our uprising thought is thought from Principle, and we should tend it as Principle's idea, with love and consecration.

"I Am in the Father"

"Philip saith unto him, Lord, show us the Father, and it suffices us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:8, 9). Suppose you were hearing music from a great master, and you said to that master one day, "Show me the principle, and that will be enough for me." He would answer you as Jesus did, "But, my dear man, what we're studying is the principle." "No man hath seen God at any time" physically, but you see Him as you work like Him. Jesus was urging, "Look at what we've been doing. Look at the uplift of thought. Look at the conscious idealism which you and I have been following. And then you will know that you have been looking at the Father -the effect of the Father – because you know Principle through its idea, that which expresses it.

Heaven isn't around the corner, and yet constantly in our study we are tempted to feel that it is, that after a certain amount of study we shall get realization, that after a certain amount of work we shall get healing. All that study and all that work is only to realize what is already here – divine Love's presence. That which is going to be true must be true now. If $2 \times 2 = 4$ is true to-morrow, it is emphatically true now, whether the little boy knows it or not. All his study is only to arrive at that realization; but it is true now, and the whole principle of arithmetic is behind that

single statement. In the mental realm in which it operates, it has all power. In the realm in which it lives, $2 \times 2 = 4$ has all the power of its principle on its side. Just so, every idea which you hold, every true thought which comes to you from God, every yearning, every longing, everything like that, has all the power of God in the realm where you are its divine Love's presence for you. And there is no other presence.

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you; I speak not of myself: but the Father that dwelleth in me, He doeth the works" (John 14:10). That's the forever truth, and the great lesson is to realize it – to realize that "Herein is love, not that we loved God, but that He loved us." That disciple who knew, next to his Master, all that could be known about Love made that statement. In this Science it is as though Love is loving itself through us, realizing itself through us. The fact is that there are many mansions for each one of us, and that there is just the amount of furnishing in thought that we require. Divine Love present with us now – what a marvelous teaching!

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John 14:11) – for the sake of all that has been done. Jesus was saying, in effect, "Look at what we've been doing – that is divine Love's presence. Look into your hearts and see what Love has done – that is divine Love's presence. Heaven is not a far-off event." Mrs. Eddy says, "No doubt must intervene between the promise and event" (Mis. 319:28-29) – they are one. "Principle and its idea is one" (S. & H.465:17). Jesus had told them that they must not only believe in God, but also in the Christ of perfection, and now he was showing them that they must believe that (just as we must) by the logic of the testimony around them and which he himself had so clearly given. None of us would ever dare to help anyone unless we saw that because divine Love is true, the power of its translation to any situation is equally true and equally dynamic. The essential factor in Christian Science is that we must have faith in our Principle – a reasoned, dynamic faith, a certainty that because God is, man is, at every point of contact, at every crying for help.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; "-and we shall! – "and greater works than these shall he do; because I go unto my Father." Once you and I realize in our work that those ideas which we have are actually divine Love present, and once that fact becomes real to us, then that going unto the Father will lead us to greater works, and it will lead us up to the realization where there ceases to be any need for words and symbols. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:12, 13). So when you work, know that what you're knowing

will do the work, because divine Love is present to glorify Herself in that impulse of Her presence. We're going to think that way, because it is the only way.

"If ye love me, keep my commandments" (John 14:15) – You know these commandments, "Be ye therefore perfect," "Thou shalt love thy neighbour as thyself," and so forth. Every yearning for love is divine Love present. Whether it is that little child with her rag doll, or you with your friend, or you with your family, or you looking out on this great world with a tender affection for humanity – it's all divine Love. How else should we know divine Love?

The Comforter

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" – Jesus had been teaching them Christian Science, the bread of Truth and how to use it, and he was now indicating how that would lead them up to divine Science. Always you use and realize the fact that here where you are is divine Love, then where you are must go up and up and up in conscious realization to the Comforter, divine Science, where absolute symbols come into view." ...even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him:" – you cannot receive it if you belittle it. If you for one moment doubt divine Love's presence, then all your argument has no effect. If you think that it's a question of you working out a lot of arguments, and that it's you doing it, and you forget that even the impulse for good is divine Love's presence, then you cannot receive "the Spirit of truth," because you neither see it nor know it: -"but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). Everyone has that Christ, that "true idea voicing good," and it's the presence of the only presence.

"I will not leave you comfortless: I will come to you" – always, ideas will come to you. "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" – if you abide with it, it will always be with you. "At that day ye shall know that I am in the Father, and ye in me, and I in you" (John 14:18-20). What a realization! If we will let the woman in us have free course. If we will accept divine Love, and if we will just be so mightily humble that we can accept the idea that every idea is not the outcome of our impulse, but divine Love reaching out to Herself through us, then we shall know that "I am in my Father, and ye in me, and I in you." We shall know that that Christ-idea is in divine Love and has never left divine Love. And therefore because we shall be in it, we shall be in divine Love.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father"- if you will cherish your true self,

your only self, all the right ideas and the yearnings that come to you – and there's not a man or woman on earth who hasn't got the upward trend of thought – then you will be loved of Love. That is the office of divine Love: it comes and loves us as we reach up: – “ and I will love him, and will manifest myself to him” -in healing, in abundance, in joy. "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:21-23). It's not a question of being a chosen one; it's a question of fidelity. If a Chinaman cares to come and take our method of mathematics and go away with it and have fidelity to it, he can become a greater mathematician than we can if we only play with it. According to your fidelity, so do you feel the love with which Principle is always loving you? Principle is divine Love, and if you have fidelity, Principle makes its abode with you. What a great thing it is if you can say, "I have been faithful, Father," and if you can know that Principle is there! All the power in all the world is with you then – effortless certainty.

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:24). Mrs. Eddy says, "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God" (S. & H. 250:12-13). What is man, what is your manhood, your consciousness? Your consciousness is the outcome of God, which reflects God. Mrs. Eddy also says, "The universe reflects and expresses the divine substance or Mind; therefore God is seen only in the spiritual universe and spiritual man" – the best of you, the yearning, the turning away from all that's material, the longing that is going on in every heart, crude sometimes, but never for long – "as the sun is seen in the ray of light which goes out from it" (S. & H. 300:28-31).

Then Jesus goes on in this great breaking of the bread and shows us how to work here by knowing that divine Love is here and that it works. The greatest work is resting in the conscious activity of Mind, knowing that divine Love is here; that is Christian Science.

"These things have I spoken unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25,26). Jesus was showing that if we claim that which is yet present with us, the best of us, the Christ of us, and if we follow that, then we go on to the Comforter; in fact, we have the Comforter at the moment of following that Christ. "Before Abraham was," you were – conscious, resting with Principle. And when you and I will first admit that and then sustain our thinking at

that point – that point which is the only fact of being, the realization that "All [not some] consciousness is Mind, and Mind is God" (Ret. 56:18 and Un. 24:12) – then we shall begin to see that the Christ Mind is "yet present" with us, here in our very yearning and turning. This will lead us to a present realization of the Comforter, "which is the Holy Ghost," and we shall feel here and now the very presence of this Holy Ghost, which is defined in part by Mrs. Eddy as "the development of eternal Life, Truth, and Love" (S. & H. 588:7-8). As this divine habit develops to us – as we allow "eternal Life, Truth, and Love" to develop itself to us through us – it will "bring all things to [our] remembrance, whatsoever I have said unto you." We shall begin to remember that which mortal mind tries to claim that we have forgotten – the facts and things of our eternal Christ nature. We shall find that we can say with Jesus, "Before Abraham was, I am."

Ideas which have no origin in even the best of human reasoning often come to us and we feel at home with them; we feel that somehow, somewhere, we have known them before. It is as if whatsoever the Christ has said to us throughout all eternity is brought to our "remembrance." This is something like the experience we have when we stand in a certain place, which we know we have never stood in physically before, and yet we feel quite certain that we have been there before, because it is so familiar to us.

In the realm of ideas, if we will learn to admit God as present in the activity of our consciousness, then the things which sense says are hidden, because they are "before Abraham," or even before our human birth, will be found to be here, because they are in God. When God becomes "here" to us, all ideas become "here" as well. This state of thought is more clearly shown by Mrs. Eddy when she says, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over, with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown" (S. & H. 598:23-30).

There is no doubt that we must have lived divinely prior to that which is called human birth, just as much as we divinely outlive that which is called death and in truth live only divinely all the way through. In fact, the little span which is supposed to take place between the two dream events of birth and death is in itself no more than a dream-shadow from which Science awakens us, awakens us to find that we have lived divinely and naturally and perfectly beyond the limits of all time and with no break in the divine continuity. And so we are awakened to have brought to our "remembrance" that which Love has never ceased to say and do.

"Peace I leave with you"- peace in your work, peace where you are. As you yearn, Love is there; as you long, it is Her song. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Remember what Jesus had already said: "Let not your heart be troubled: ye believe in God, believe also in me"- the Christ of God, the presence of God, in your realm of thinking.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28). If you loved the Christ-idea, the best in you, as it yearned upward, you would love the path it took, because you'd know that it was going on and on to its Principle and therefore would come back to you with a fuller realization. There will come a time when the Son of man in us, the best in us reaching up, just won't care about the path in between. We shall know that so long as we go on, we're going to the Father, and to our true sonship, the Son of God.

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe" (John 14:29). Jesus knew the way he was going and he knew the Science of it – that if you are faithful to what you know here, which is the presence of divine Love for you here, that will take you on, so that you realize a fuller and greater sense of divine Love.

"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30) – there comes a time when talking ceases. Jesus knew that he was going to retire from this sense of the personal Master, and that he was going to become conscious of absolute Christian Science. He was leading them up to that now. When the "prince of this world" – mortal mind with its arguments of doubt and its betrayals – comes, we should withdraw from the battle ground of Christian Science to the sanctuary of absolute Christian Science to refresh ourselves "with brighter, with spiritual views" (S. & H. 32:26-27) – and what tremendous views they are. The very fact that the "prince of this world" has come is a sure sign of our need for this elevation above the plane where it could come, and so it finds "nothing" in us – it doesn't find us, and through this true method of warfare there is no war, but there is a peace that is felt. Peace isn't apathetic, peace pulsates with certainty and presence; it is an all presence that prohibits the suggestion of any other presence; it is you so aware, so like Principle, that when error goes to knock at your door it never raises its hand.

"Arise, Let Us Go Hence"

"But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." Jesus had finished his instruction in Christian Science, the basic theme of which was; if you are out in the field, don't turn back. Divine Love is with you – with you in your work, with you in your yearning. That's the basic sense. Then he said, "Arise, let us go hence" (John 14:31) in other words, "Let me now tell you about absolute Christian Science, the realm of pure symbols, where you all must go." In order that their conscious certainty might be fed and sustained, Jesus saw that he must pass the disciples' thought on to the necessity of absolute Christian Science. Mrs. Eddy tells us, "The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony. Hence the human Jesus had to resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being – holding the mortal as unreal, and the divine as real" (No. 36:12-18). We too must have a resort to our higher self through dwelling in absolute Christian Science.

What we have to "arise" from is our great human effort to do battle for ourselves or our friend, and we have to go to a place of abode, the realm of pure reasoning; abiding there, the human need has already been met, with "warrant and welcome" (Mess. '02, 11:7), and in this way all that we need for ourselves or our friend is met. When Love meets our need, it meets it – with both hands outstretched. And as we watch, that which we thought was a need becomes a blessing – becomes the means of Love's loving.

"I Am the Vine"

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh a way: "- if you dwell in the conscious realm of pure spiritual symbolism, and if you work with the synonyms Life, Truth, and Love, then "every branch... that beareth not fruit" will be taken away, because as we abide with the pure and positive ideas of this great vine of divine Principle – Life, Truth, and Love – they will, through their pure analysis, uncover the unfruitful branches of our thought and at the same time annihilate them with their own positive fruitage: – "and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit"(John 15:1,2).

Jesus was saying this of his Son of man – his "branches," his upward tendrils yearnings. Our highest and best is a branch of the true vine, and that vine is Life, Truth, and Love – that is the true vine, true to its Principle. But even as a vine has been defined as "any plant whose stem requires support," so do those three, that essential nature, lean on their Principle – they are the essential nature of that

Principle, the essence of the divine Esse. We must have recourse to them through the activity of absolute Christian Science, the realm of reasoning in the absolute, where pure symbols alone occupy thought. As we do that, our branches are cleansed and rarefied in an ever-progressive path up from that wonder on earth, the Son of man in us, and then, through the ministering of the Christ of Principle in absolute Christian Science, on to the realization of the Son of God, or conscious expression of power itself, Principle itself, which is the realm of divine Science.

"Now ye are clean through the word which I have spoken unto you" (John 15:3) – Jesus knew that he had lifted the disciples up into the realm of divine reasoning. We must keep up in that clean, pure realm, in constant refreshment, in order to appraise the nothingness, instead of the somethingness, of that which is unclean. The fire power of our argument in the realm of Christian Science depends on the amount of our dwelling, or abiding, in the realm of pure spiritual reasoning, of absolute Christian Science, just as the success of any human endeavour depends on the clarity and purity of the vision of the ideal at the back of the endeavour.

We must go up to the "mountain" to pray, even as we need, so long as we are human, to come out of that mountain in order to prove to ourselves the truth of our prayer. For instance, take cookery: you must go to your textbook and your classes on cookery, or to someone who lives in the realm of knowing cookery – you must do that to save the experience of burnt fingers and burnt cakes, or clumsy fingers and unbalanced ingredients; but you must also go to the kitchen and do, so that you get the thrill, so that cookery lives for you.

"Abide in Me"

"Abide in me" – in the consciousness of the Christ of Principle, which is Life, Truth, and Love – "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4) – our Son of man bears fruit in proportion as we abide in absolute Christian Science, the realm of pure reasoning, reasoning with the essential nature of Principle, which is – Life, Truth, and Love.

In one sense the Son of man and the Son of God are one. The Son of man "which is in heaven", is our conscious uprising to harmony itself, through the realization of our present highest symbol; and our Son of God is Love's finding of Herself in that same realm of harmony, in that individual expression of harmony which is us. We feel its presence through the upreaching and upresting of our Son of man, and Love knows Her presence through that which is, individually, our Son of God. What we think is reaching up on our part and reaching down on Love's part is

actually the one reaching out of pure and resting realization, which is the only activity going on, the one realm of the one Principle and its idea.

"I am the vine" – as we saw, a dictionary definition of vine is: "Any plant whose stem requires support." Jesus was always conscious of how he was leaning on Principle, and as you and I think in that wonderful symbolism of Life, Truth, and Love, we too shall become conscious of how we are leaning on Principle. So when Jesus said, "I am the vine," he was saying, in effect, "I am leaning more than I have ever leant before on Principle." "I am the vine, ye are the branches." Jesus was leaning on and yearning out from the divine perfection, which you and I can know only by abiding (which means living continually) in the realm of absolute Christian Science. Then when we come out through the ever-open gates of human longings, we shall heal without effort, because we shall be abiding in that vine. "He that abideth in me, and I in him, the same bringeth forth much fruit: "- the way to fruitage is not to be down in the valley, battling and arguing, but to live on the mountain-top, so that whatever you touch receives the touch of grace – the touch of your at-one-ment with your Principle through its essential nature:" for without me ye can do nothing" (John 15:5) – you can do nothing unless you dwell in the essential nature of Principle.

"If a man abide" – notice the constant use of that word "abide." Jesus is bringing out the importance of abiding in absolute Christian Science, in the realm of pure reasoning. That's what the musician does in the realm of music, and then if necessary he can come down to correct a mistake without any tension or doubt. We must abide in the pure realm of Science; we must live in our Science. So often we long to heal, but when you and I dwell in the wholeness and the health of Science, then whatever our thought rests on will be healed.

This gives the lie to any suggestion that the only way to get fruitage is to come down to battle. Remember that Jesus commended Mary for abiding in the "vine" when he said, "Mary hath chosen that good part, which shall not be taken away from her." To human sense, both within ourselves and possibly in the thoughts of others, it does not seem the most practical, but to Science and to the authority of Jesus, it is and always will be the most practical activity. If you seek it for selfish seclusion, then it is not recourse to a higher selfhood. If you dwelt in a cave in a mountain and never even glanced at the valley or the plain, it would not be a mountain to you. Mountain is relative height, and a mountain is known as a mountain by the consciousness, which is conscious of the plain – therefore recourse to it is refreshment from that plain. You need not – although you may – come down from it either to see or deal with the things in the plain, but you must be aware of the plain. Our Son of man is our mountain thought, aware of the plain,

and is the conscious and continuous lifting of that plain, until it is lifted, and then the mountain is no longer a mountain as such; it is all there is, all there could ever have been, for the former things cannot come to mind, and then we find that this is the Son of God.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). You must have vision! Say you were an architect, and a municipality or a government said, "Go and design council houses. Don't think! All we want is ordinary houses. We'll give you five thousand a year to turn them out to a pattern. "Say you accepted that, and you came down from vision, from the vision of architecture: after a while you'd dry up and your inspiration would be withered. And after a while that government would say, "Finished with you. Go!" And you would have sold your birthright. We need vision; every earnest student needs vision. Sometimes after a day in the "field" don't you feel how you need that vision – recourse to your higher selfhood? The time has to come when we never leave that vision, and never leave tending the vine and drawing from it. Then we shall be metaphysicians. The very fact that we need that vision and we know that we need it – if we are out in the field and have forgotten how we come running back and drink of it – is the proof that it would be right to abide with it forever. "Abide," Jesus said. And that word means "live continuously, remain."

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." You can't just slave at Science; you must have vision, you must abide in the absolute realm of Science. "Herein is my Father glorified, that ye bear much fruit " – Jesus saw that this was the way to fruitage, and much fruitage, because everything you look at, everything you touch, has the wonderful touch of divine Principle through your abiding with that Principle; – "so shall ye be my disciples" – and don't we want to be! "As the Father hath loved me, so have I loved you: continue ye in my love" – the love of Principle for itself through its essential nature of Life, Truth, and Love. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love" (John 15:7-10). The commandments of that Christ of Life, Truth, and Love are all that you can realize when you are thinking about Life – its greatness, its uprise, its multiplying, its having no horizon, no hedge, no limits – and about Truth and about Love. Every conscious thought you have has no limit; as you think it, it is abundant, multiplying and growing and soaring and becoming greater and greater, because it is of the nature of Life. Everything from Truth has all the power of Truth, the potency of Truth, that sword of Truth which cuts through the mist and sees the form and knows the form of manhood, of health, of dominion. And every idea, from Love which you and I have has peace and rest and assurance; it's at

the point of perfection, it's rested and glad and satisfied. So Life, Truth, and Love, realized by you and me, do keep Principle's commandments. Principle commands through its essential nature, Life, Truth, and Love, and we keep its commandments as we reflect the joyous dominion found in living all the qualities and attributes of Life, Truth, and Love.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). What a wonderful thought! If you and I dwell with Life, Truth, and Love, what a joy we have! The joy of the Christ of Principle translated into our everyday life is full. Just think of the joy if you are conscious that every thought that comes is a thought of expectant wonder, a thought that has no limits, no horizon. When you meet men in business, for instance, who are thinking in terms of greatness, in terms of possibilities, in terms of expansion, isn't it inspiring to you? When you're with them, you suddenly find that you too are thinking in terms of possibilities and greatness and expansion and the wonder and the glory and the dominion of it.

"Love One Another"

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this that a man lay down his life for his friends" (John 15:12, 13). You only do that with vision. If you say, "I've got to love, because it is my duty to love," you can go out and get quite irritated! But if you are dwelling with the vision of divine Love, loving and the perfection of Life, Truth, and Love, then when you go out you can't be irritated and you do love. Don't try and force it, but have fidelity to the ideal of it, and then you can't help loving. "Greater love hath no man than this, that a man lay down" all his preconceived notions of his duty to love. On page 340 of "Science and Health" Mrs. Eddy says of the text in Ecclesiastes, "Fear God, and keep His commandments: for this is the whole duty of man," that the word "duty" is not in the original, and she translates it like this, "Love God and keep His commandments: for this is the whole of man in His image and likeness"- your whole being; not your duty, but you. There is nothing between you and that love.

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:14, 15). Jesus was now teaching his disciples in the realm of absolute Christian Science, and so he was saying, in effect, "Let the Christ befriend you; live with it; abide with it. You can abide with it if you're a friend." Life, Truth, and Love; the Christ of Principle, calls you and me friends. It says, "Come up with us; know everything that we know." If we abide with it, we become the best sort of

friend to every condition, and when we come through the open gates of human yearning and become servants, what servants we are! Service becomes friendship, and therefore is a holier, happier, more certain thing.

"Ye have not chosen me, but I have chosen you" – "Herein is love, not that we loved God, but that he loved us." You can't resist, because it's you. The development of man up to his Principle is going on and on forever. "Ye have not chosen me, but I have chosen you, and ordained you," you're already there, ordained, not into a false priesthood, but to be a "king and priest" unto God. Perfect God and perfect man should be the basis of your thought and demonstration. You're already at the point of perfection, not standing and waiting, but sitting in conscious realization at the right hand of Principle with Life, Truth, and Love in the realm of absolute Christian Science; "that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another" (John 15: 16, 17). Of course we should love one another; if we see that we are not in the hurry and bustle of trying to get somewhere, because we have already arrived, and we and all men are at the point of perfection, then we see that we have time to love. Do remember that we have time to love, because Love has ordained us and holds us safely with Her.

The World's Hate

"If the world hate you, ye know that it hated me before it hated you" (John 15:18). If you feel, "No, I don't want to abide in the absolute realm, I want to be down in the practical," remember that that has always been an argument of the devil, and that there's nothing more practical than living with a pure idealism, so that you can translate your every hour. Be a Mary, and then the Martha in you will be a wonder. The Martha in us and others is often stirred by the divine requirement of the Mary in us. Sometimes as we dwell in the realm of the pure "unwanting" symbol, the suggestion comes that that is not practical. So long as we are conscious of the plain, the most practical and invigorating thing there can be is the mountain. It's only the attempt at seclusion that would no longer give it its mountainous quality.

"If ye were of the world, the world would love his own: "- if you'll just come down and battle and use pat phrases and the mere doling of arguments, then you may be appreciated for your long words: – "but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). You sometimes feel the carnal mind's dislike of Truth and you sometimes think, "How can I abide with this pure truth, this absolute Christian Science? How can I stay with it?" The answer is, Stay with it and see what it does! Divine Principle will have you right by its side.

"Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" and so if you feel resistance to Science, you know that it is just the one liar coming to you and saying, as it said to Nehemiah, "No, you must stay down here; stop building the great wall and come down to the argument." "But all these things will they do unto you for my name's sake, because they know not him that sent me" (John 15:20, 21). If you remain with that "name's sake" (and one, meaning of the word "sake" is "cause"), if you remain faithful to the cause of the name of the Christ, that Christ of Principle which is Life, Truth, and Love, if you remain faithful to the pure spiritual symbolism of Science and don't come down to argue and fight with the mist of mortal mind, then its arguments will never touch you.

"If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin" (John 15:22). The greatest uncovering of sin comes through our living in the realm of absolute Christian Science. If we are down battling with error and trying to uncover it, so often it seems bigger than us – it seems a mountain. But if we get back to the realm of absolute Christian Science, we see the error clearly. If you're dwelling with absolute Christian Science, the pure realm of idea – living with that, enjoying it, and letting it unfold to you vast pictures of the vast universe – and somebody comes to you and asks you to help him about his business, for instance, then because of your consciousness remaining with the absolute realm of thinking, you become conscious that there is (say) a sense of disorder in that business. You become conscious of it without any effort or opening a book or anything of the kind, and then you can point out the error. Isn't that worth a lot? So do let us watch that we accept this way of thinking, this thinking in the realm of absolute Christian Science. If an architect had constant recourse to the vision of architecture, it would not only inspire him to a continuous upward path, but it would also reveal the errors of his present application. If he kept only to its present application – drawing boards and calculating books and so forth – he might become a robot, and a robot is living death, the worst and most awesome state of existence there can be, because it isn't even existence.

"He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." Life, Truth, and Love is doing wonders for you; whether you know it or not. Sometimes the business man doesn't know what Life is doing for him, but it is Life which gives him that sense that there is possibility, that there's expansion, that he can soar in the open firmament of heaven. We have the privilege of knowing the Science of it." "But this cometh to pass, that the

word might be fulfilled that is written in their law, They hated me without a cause" (John 15:23-25). There's only one Cause, only Principle operating through its Christ, which is Life, Truth, and Love. As you abide in the realm of absolute Christian Science – Webster defines "absolute" as "free from imperfection, free from mixture, free from limit" – you find that all the supposition of an opposite (and it is just supposition, it isn't something to be overcome) is "without a cause."

"But when the Comforter is come" – when you have been faithfully abiding in the realm of absolute Christian Science and have reached up to divine Science – "whom I will send unto you from the Father, even the Spirit of truth," – absolute clarity of knowing, no longer mere reasoning," which proceedeth from the Father, he shall testify of me" – testify of the threefold essential nature which you have been faithful to. "And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). You've always been at the point of your own essential nature. And your essential nature is the expression and reflection of the one essential nature – Life, Truth, and Love. You've always been a father, creative, you've always been a son, willing to conform to Principle, in business and everywhere, and therefore you have taken on the form of Principle – the only resistance is from the Adam man; you've always been a mother, you've always loved to see a thing through. That is your essential nature. "Ye have been with me" – with Life, Truth, and Love -"from the beginning." When you abide there, you soon know that it's where you've always abode. When you really come home, somehow you know that you never really left, and this applies to everything, every experience of good that comes to man.

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service" – sometimes sense tries to get you down, to kill your vision, and to kill your devotion to a pure idealism. It tries to get you down by saying, "No, you must come and work down here." Work is realization! Naturally a pure idealism takes you out of the synagogue sense; in fact, it is the only way out of the synagogue. You cannot give up organization by mere wish or will. The realm of divine reasoning is the only inorganic realm, and as we enter and abide in this realm, and only in proportion as we do, do we really leave the organized world and are we able to deal with the problems of organism and organization. "And these things will they do unto you, because they have not known the Father, nor me" (John 16:1-3). Mortal mind never had a father, never had a beginning, because it is just "a liar, and the father of it." The father of nothing is nothing, which is no father. So mortal mind, and those who are apparently temporarily influenced by it, can never know Principle or its idea. That is why some people do not appear able to see how an individual can be imbued

with an ideal and love to reflect the ideas of that idealism. But remember that it is not people, but mortal mind, for mortal mind never had a father, never knew a cause.

"But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you" (John 16:4) – in the beginning when Jesus was with them, he did most of the thinking for them; he lived in the realm of that pure symbolism which we know as absolute Christian Science and he translated its pure deductions into the healings and teachings which the disciples witnessed and heard, and which are the work of Christian Science, but now he had to show them where they themselves must abide, because he was about to leave them. He also showed them what would happen in the world, so that they would not be dismayed and think that it was their lack of understanding which caused those things to happen. A teacher will often say to his pupil, "Don't be dismayed if such-and-such happens; you go on keeping to the rules and finally that thing will cease to happen." He does this so that the student will not be dismayed by the upheaval caused by progress in any line of true activity; otherwise the student may be discouraged and feel that the upheaval is his fault. One of the ways of error is to try and discourage you by getting you to admit that unrest or disease is all your fault. It isn't our fault when we say that $2 \times 2 = 5$ and the sum goes wrong – it is error's fault; but we have been asleep about it, and so if we wake up we must watch that we don't attach it to ourselves, but trace the lie back to the one liar and then leave it there and be done with it.

The Coming of the Comforter

"But now I go my way to him that sent me; and none of you asketh me, whither goest thou?" (John 16:5). Do you ever stop to ask of all your yearnings, or of your thinking, or of all the best of you, "Whither goes thou?" Stop and you'll know that their destination is Principle, and according to your fidelity you will be sped along your way. If you're going wrong, that will be uncovered to you. If you're going right, the answer to that question "Whither goest thou?" will show you such a scene, such a greatness, that you will be clothed with a new humility, with a new and inspiring sense of "I and my Father are one."

"But because I have said these things unto you, sorrow hath filled your heart" - sometimes when you feel the impulse and you know that you have got to go up higher, because you have done your best, sorrow fills your heart, instead of your heart taking on the true joy. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you;" – of course, Jesus was speaking of the end of his role as personal Saviour, so that in

the disciples their own motherhood could develop, but it also means that it is expedient for us that our Son of man goes. Let us think of that when we are trembling on the brink of a new experience. Let us see that it is our Son of man going on to our Son of God – the destination of every man. If we realize that fact, then the impulse of progress will not be discomfort to us, but it will be, in very deed, the Comforter. If we are leaving a little house or a lowly position in the world for a much better and more desirable house or position, and we keep our eyes on the end of the journey, then all the processes of moving can comfort us instead of providing discomfort. It's only when we keep our eyes on the ground that the going becomes hard.

Jesus was lifting the disciples' vision all the time and so he continues: "but if I depart, I will send him unto you" (John 16:6, 7). Whenever the best of your nature brings you to a place where you know that you have to go even higher (and it always will, for this is the glorious way of Love), then do let the Comforter come, do entertain the wonder of this divine Science. Don't just go on because you feel that it's your duty to do so, but pause a while, wait on God, glimpse the wonder of the wholeness of Love's plan, and entertain the Comforter until you feel its comfort -"until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory" (S. & H. 323:11-12). Jesus was doing this, and he was showing his friends how they should do it.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me"(John 16:8, 9) – the one sin is to believe not that Life, Truth, and Love can do everything for you, translating itself through Soul, Spirit, and Mind. If you have your doubts about that – if you say, "That's all very fine, but it's just idealism," or something of the kind – that is the one sin, and it is reproved, constantly, and like Peter you find yourself in tears.

Jesus continues: "he will reprove the world] of righteousness, because I go to my Father, and ye see me no more;" – there'll be no need of righteousness as a process when we are the absolute rightness of pure thinking, when we're at that point of the Son of God, conscious being. This sense of righteousness spoken of here sets something good against something bad, as it were. That sense has to go and we have to be at one with our Principle. Light doesn't exist to contend with darkness – it exists to be light; and by being light, and light alone, the darkness becomes what it always was, just nothing. Man was not made to till the soil – to look for error; man is the reflection of Truth, and he lives and moves and has his being in that realm. A consciousness imbued with Truth will analyze, uncover, and annihilate every error that endeavours to present itself, but it will never stop being the consciousness of Truth. If we see that our true thinking goes to the Father, and

we keep it there, then there will be no need of a process of righteousness; nor will there be any need "of judgment, because the prince of this world is judged" (John 16:10, 11). That "prince of this world" is you when you belittle yourself in any form whatever, or let anything belittle you. Never do it. Don't let the "prince of this world" have anything on you. Know that because of divine Love everything is possible and that there's no belittling. "Judgment" has to go, and we have to allow every act to judge itself, every thought to enact its own law of approval or destruction.

"I have yet many things to say unto you, but ye cannot bear them now." If you follow what you have already, those "many things" will unfold. Your heaven is what you can know now – Principle, that realm of harmony, which you can know now. But it will expand and expand into a greater heaven. When you're looking out from a peak, there are always higher and higher peaks of revelation ahead of you. Wherever you go, the more you see, the more you know there is to be seen. In every realm of accurate scientific thinking that's the case – there is no horizon. "Howbeit when he, the Spirit of truth" – divine Science – "is come, he will guide you into all truth: for he shall not speak himself; "- it will be you and Principle at one; – "but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:12, 15). That "Spirit of Truth" is the conscious realization which comes to us as we are faithful to Life, Truth, and Love, and accept nothing but the ideas they give. This realization is sometimes so real that words would fail to define it, but it glorifies, with a conviction that is irresistible, all that we have been affirming, and it shows us those healing vistas of the Christ Mind which surpass all human reasoning – for this indeed is "holy ground," and yet every student should expect this realization in increasing measure.

"A Little While"

"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, what is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said. A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:16-20). We reach up through the realm of pure symbols to our Son of man, and that is so pure that we

know and feel the presence of the Son of God, but then often the vision fades until we see that our work is not only to attain the vision but also to gather everything up to that vision. We have to gather up the plain – consciousness to the height of our mountain – we make the mountain our own by bringing all the plain that is our own up to the experience of the mountain. Then there is only the mountain, and we can never lose its conscious worth again, for there is nothing relative to classify it as a mountain; it is a place of rarefied atmosphere, of symbols before unknown. The mountain, or Son of man, has melted into what it always was, the consciousness which is the Son of God.

"Your Joy No Man Taketh From You"

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:21, 22). A woman, our woman, conceives, and the vision of the child is very clear, but the birth of motherhood is the unfolding of our ability to have that child. In that process we may lose the original natal clarity of the vision, the conception point, and we may labour in its processes, but finally the processes will disappear, atonement will become at-one-ment, and we shall find that "conception unconfined is winged to reach the divine glory." It is the birth of a child to the child, but the birth of motherhood to the mother; both are born at the same moment. The new idea is in the care of Principle, and its birth is impelled by that Principle operating through the calculus of Spirit; our ability to be a mother to it is also in the care of Principle, and is developed into its fullness by the Mother Love. During that period when we are being prepared to receive the new idea, we sometimes experience travail, but the moment of birth is the moment of our readiness for it. Our readiness to receive a new idea and the actual birth of that idea always coincide, for Principle works according to perfection in all things. Mortal mind would argue otherwise, and so we need to be alert to know that when a new idea is breaking into consciousness, the consciousness into which it breaks is at the actual point of blessing it, because it is in every detail ready for it, and is, in fact, impelling the birth, for there is only one consciousness. Jesus was showing his disciples that they were absolutely ready for this new development in their lives; otherwise that development would not have come, and it is always the same with all of us.

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:23, 24). The loveliest and most worthwhile position of all is when lips are mute and every question that ever was is answered in an unconfined, unspeakable,

unsymbolized realization. But until then ask, and ask plenty; ask everything of your Christ through Principle, and of Principle's Christ through you. Demand of yourself everything, but then also expect and demand everything of Principle.

"Now Speakest Thou Plainly"

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou comest forth from God" (John 16:25-30). Isn't it plain? We need no "proverbs," nothing between the promise and the event, nothing between us and the absoluteness of Life, Truth, and Love. When we dwell with absolute Christian Science – with the pure tones of Life, Truth, and Love, which come forth from their Father, Principle – then we are able to "come-into the world" through the gates of our love for humanity and do some real analyzing, uncovering, and annihilating, through the operation of Christian Science. We are also able to turn the other way, as it were, and "leave the world, and go to the Father," – go through the gates of the heart's ever-upward yearning for holier things, to a conscious rest and realization of Principle's oneness and Love's allness. Thus shall we learn to lift the work of the plain to the height of the mountain; then when the plain has been so lifted, it will no longer be a plain, and the mountain having no longer the relative height of the plain to make it a mountain will no longer be a mountain. The height will be one height, the consciousness of God; and we walking there will be the sons of God. But that height, that divine allness, is here now, for there is no other consciousness but Mind; and therefore there is no reason why we should not walk there now. In fact, we do walk there now, and so how necessary it is for us to open our eyes wide and see! The Master gave his students a wonderful treatment when he said, "blessed are your eyes, for they see."

"Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:31-33).

"Glorify Thy Son"

In Chapter 17 Jesus lifts his consciousness right up to divine Science, up to the realization of the absolute unity of the Son of God.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; " – what an hour! Sometimes as you are working, and you've been faithful, and you know it and are conscious of it, you know that "the hour is come;" – "glorify thy Son, that thy Son also may glorify thee" (John 17:1) – you become conscious of one Life, one Truth, one Love, and one divine Principle, Love, glorifying Principle. At this point Jesus saw that there is one Life, one Truth, one Love, and one divine Principle. Love, and all that oneness was his true being and was the glory of Principle. The synonyms are symbols, and when you and I reason and realize just as Life, as Truth, and as Love, it will still be a symbolic sense of actual Being, but it will be the most glorified sense possible to human consciousness.

"As thou hast given him power over all flesh," – see how far up we have come – "that he should give eternal life to as many as thou hast given him." As he reaches up, it is as if Jesus takes the disciples' hands through the conscious declaration of the following verses and makes them at one with the realization which he was watching in his true and only selfhood. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:2, 3). First of all, know your Jesus Christ, and this much better than you know your Shakespeare, for instance! You understand the idealism of Jesus when you know the ideal that you yourself have here, the highest in you, and that will be "life eternal," and will lead you up to the conscious sense of Life itself which no symbolism, no word on earth, can define.

"I have glorified thee on the earth:"- Jesus was going over his experience, giving the facts with their foundations; he was placing himself on the platform of an absolute fidelity to Principle, and therefore he knew that he had the right to become like Principle, or Principle's likeness: "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:4, 5). Think of that: "glorify thou me with thine own self"! You and I will have the title and the right to that when we live in the realm of Christian Science, absolute Christian Science, and on and up until we're glorified "with thine own self," and Principle, as it were, is us. That is the way you and I have to go finally. But what a vision! – everything gone excepting Principle and your conscious realization of it without a symbol. Think of a great pianist, for instance. Think of all the years and years of practice to remove everything that stands in the way of his being a true musician. Think of all

the years and years of living in the realm of the absoluteness of music. And then think of the complete removal of a pianist in the sense that as you listen the man isn't there, but music is there, the principle is present, and thousands are lifted to a great experience. In the same way, but in a much greater way, Jesus was lifting the consciousness of the disciples to divine Science.

Jesus' Prayer for the Disciples

"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." Jesus was showing the disciples how they could come up to where he was. "Now they have known that all things whatsoever thou hast given me are of thee" – he was showing them that in the Christ of Principle is Principle itself.

"For I have given unto them the words which thou gavest me;" – he was showing that infinite sense of Principle, speaking to you and me of Life, Truth, and Love, and giving us the words whereby to speak as never men spake before with the new tongue of Truth: – "and they have received them," – oh, if we too would receive them, we should dwell in the conscious wonder of Life, Truth, and Love! – "and have known surely that I came out from thee," – we'll know it, too, for Life, Truth, and Love are not just terms, they're living, they're real, they're Principle present in conscious reality – "and they have believed that thou didst send me" (John 17:6-8) as we shall.

"I pray for them: I pray not for the world" – don't stay down in the valley – "but for them which thou hast given me; for they are thine." You are of Principle; you have a devotion to the pure idealism of perfection, and therefore you have the right to say that you belong to Principle. "And all mine are thine, and thine are mine; and I am glorified in them" (John 17:9, 10) – the infinite oneness of Principle and its idea. Just think what Jesus was lifting them to! No wonder that later on, when he left them, there was great joy for them, because he had given them this teaching and it all came back to them as reality.

"And now I am no more in the world" – Jesus had completely left "the world," and become, as you and I will learn to become, the Son of God. That pianist we were speaking of could, in his moments of perfect musicianship say, "I am no more in the world," because he would be in the pure realm of music. You and I can come to the same point through fidelity. "...but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11): That is the touch of divine Principle, Love. It will always keep you safe where you are if you reach up, and when you've reached there, reach up again, and go on reaching up, because the highest and

the best of you will develop forever. There's nothing in its way; the path has nothing in its way.

"While I was with them in the world, I kept them in thy name:" – how he had ministered to them! – "those that thou gavest me I have kept, and none of them is lost, but the son of perdition; " – your mortal man will always be a loss, will always be reproved, will always be moved off the picture until the picture is made clear; – "that the scripture might be fulfilled." What is the fulfilling of the Scriptures? You and your Principle at one. The whole Bible has that one theme, those same good tidings, and nothing can stand in the way of its fulfillment. "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves" (John 17:12, 13). Because of the greatness of his vision, Jesus put it into words, so that you and I could see the possibility of it.

In the following verses, Chapter 17:14-26, Jesus climaxes, or rather fulfils, the picture of the absolute oneness of all being – with Being. He is doing what we all do in order to enter heaven, harmony – that is, take all our experience with us into the vision of that harmony. As we abide in the purity of absolute Christian Science, we learn to gather all the plain up to our mountain, up to our Son of man, and then there is no mountain, no Son of man, because there is only God to us, which means to Him that we are His only Son, each one of us Her only Son. We find this as we dwell with the glory of Life, Truth, and Love in the realm of absolute Christian Science, and then "the glory which thou gavest me I have given them;"- we lift everything to that glory; – "that they may be one, even as we are one" (John 17:22). Real work is to attain the height of heaven and then lift all that is in our consciousness up to that, so that we are in fact wholly in heaven and all that we know is blessed in the process.

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23). This is a type of realization to which we are entitled when the realm of Christian Science has melted and merged into the realm of absolute Christian Science, and both those realms have merged into divine Science. And yet they will all remain distinct in identity, the "three-in-one" which is the One of Principle's one knowing.

And so the Christ of Principle – Life, Truth, and Love – does know Principle, and when we know that Principle always sends its Christ (verse 25), we shall know that Principle has sent itself to us in that way, and that therefore Principle and us are one.

This Christ of Principle is the only true declaration of the name of Principle, the nature and character of Principle, and it goes on declaring it to us until we feel and know the love of Love loving Herself. And not only do we feel and know it, but we know that that love of Love loving Herself is the only us, the only consciousness which is us. Jesus said: "And I have declared unto them thy name" – the Christ of Principle is present," and will declare it: "- divine Love is the only presence here and everywhere, and as we learn that, and the more we do so, that presence becomes more of a presence and we realize it more. Sometimes we kick, sometimes we beat around the bush, sometimes we cry out, sometimes we do this and that, but the answer, the final answer, is that peace of knowing that divine Love is present here, in our yearnings, and in our thoughts and ideas: – "that the love wherewith thou hast loved me may be in them, and I in them" (John 17:26).

A Summary

So we have learnt something of the true meaning of Love in Science. What do these things mean to us? A great deal more than can be seen at one reading or even through many readings, for here was the true bread and the true wine. In these chapters John, who looked at things from the purely scientific aspect, was recording his impressions of the actual bread and wine which Jesus had given them at that last supper. This is bread and this is wine; it is not a truth half believed in, but the whole truth, and its emphatic requirement is sounded in that first verse, "Ye believe in God, believe also in me." The only way not to let "your heart be troubled," and to be able therefore to still the troubled waters, is to be conscious of your worth, how much you mean to divine Love – to have an abiding certainty that you are the truth in operation and that that truth is you.

Once you see that the divine hand is here, you are not thinking it out with an abstract and far-off so-called system, but you are demanding of yourself, and of all the thought processes involved a recognition of an already established fact. You may, and will, demand that recognition through a system, but never for one moment do you allow a fear or theory to suggest that you have to create a harmonious condition and that out of material supplied by an inharmonious one! You are partaking of true bread, and any other approach to perfection but a conscious acceptance that perfection is already here and manifest, is not true bread, but is a theoretic husk. Mortal mind is the liar and the strong man, so you hit the lie with the only thing present and that is Truth; you sharpen the weapon of your thought by the use of the system, or by conforming your thought-processes to the calculus of Spirit. And yet you may do this instantaneously, For instance, say someone rings you up and says, "My child has fallen from its chair and is badly hurt." Your first use of the calculus of Spirit is to take the whole of it as it applies to that condition, right to the case, and so you declare, "It never happened; man has

never, nor could ever, fall from his estate as man." From that one mandate of Principle, a calculus of thinking will rise up until no other thinking is present or indeed ever had any entity, and if there is anything to be uncovered to you it – will be uncovered and annihilated; in fact, often when you carry the whole weight of Love in one declaration of absolute truth, the work is accomplished. The healing is accomplished at one visit, one visit of idea, when the whole theme of that visit is a finished and complete statement of Truth, which has all the quality of Love's present fulfillment.

So Jesus began by breaking for them that true bread; he showed that we are not seekers after Truth, we are in the presence of Truth, and so he was saying, "Make that presence felt, believe in me and do it for 'the very works' sake," because without that you will do no work.

Then he shows us the wine – not a cup that holds a lot of suffering for a little good, but a pure devotion to an idealism that has the ideal of Principle as its theme. He shows what it means to live in the realm of that pure spiritual reasoning which has been rightly called absolute Christian Science – to abide in the true vine. Then he shows that as we do that, that wine not only keeps us inspired to the point where in every condition we are so close to the Father that we easily and instantaneously believe in the Son, the Christ translation of it to the human need, but it also inspires us ahead and above even its present inspiration until we say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." That great hour is "What is God?" and its answer "is come" at that point of utter and complete realization; and instead of thinking towards the synonyms, we think as the synonyms. We think as Principle is thinking, and there is nothing between us and Principle, so that what Mind is knowing, we are; what Spirit is reflecting, we are; what Soul has ruled, we are; what Principle demands of itself and demonstrates, we are; what Life is leaping upward with, we are; what Truth is making every nook and cranny healthy and whole with, we are; what Love is resting and satisfying and caressing Herself with, we are. No wonder Jesus ends by saying, "I have declared unto them thy name, and will declare it." For we at the proper point of realization are an individual declaration of Love's forever name, which is sevenfold.

So Love in Science shows us how everything is Love and Love's mothering, and being Love She also shows us, through the Master's teaching, how we shall realize this one great resting fact.

Two Poems

Now I want to read you two poems. The first one I'm reading because I've been asked to read it. I wrote both of these poems to Mr. John Doorly, and one of them he read and loved, I believe. This one was written recently, after we had met some people whose life had been transformed by the study of Science:

*Dear John,
I talked with someone just today,
Someone who walked along your way,
The way that you have taught.
Oh, what a light he'd caught!
His face so different and his form erect,
Somehow I felt he was bedecked
With flags and colours, hope and song.
A whole parade had passed along
Of angels winging
And children singing.
The leaves their hands had clapped
Whilst all the hills were capped
With costly diadem and rare,
For you and all the seers were there.
I heard you in this bearing bold
More than your speech had ever told;
I saw you in the poise and peace
More than in poor matter's lease
Of futile form
Here was no storm;
Here in the beauty of my friend,
Your hand touched mine in Spirit's blend;
In flavour he had brought to bear
I tasted all your carefree care;
And when he'd gone I caught the scent
Of all the sweetness Love had lent
To you.
Oh, how it thrilled me through
To think of lives so blessed in seeing
All, that you spoke of our one Being!
Dear John, how very close you are
In each man's seven-pointed star!
And I have been with you today
Along the one Emmaus way.*

*To John W. Doorly and Any Man
On, Always On*

*"When I have found some gleam of goodness in my heart,
I must go on;
Or stopped, as Christians do, to take another's part,
I must go on;
If I have felt the cleansing sear of crucial flame,
I must go on;
Or known the tender beauty of His sevenfold name,
I must go on;
And when I've rested through attaining to some grace,
I must go on;
Or talked with Principle, yes, talked straight face to face,
I must go on;*

*My happiness, my very life, is hourly born,
When I go on;
Come peace or praise, endangering bliss or honest storm,
I still go on;
He is the One immortal, I'm immortal too,
We both go on;
I feel His priceless love, this love embraces you,
We all go on;
And when at last we reach the pinnacles of praise,
Their peaks stretch on,
Whose heights diminish fast before those grander ways
That call us on;
Thus higher base and broader vision can but mean
That man moves on;
At home in "homing" to the spot he's always been,
Which God rests on.*

So let's have that sense at going on, on, on. Don't let's feel that we are going back to our business, back to our home, but let's feel that we're bringing our business and our home up to where divine Love has been with us this week. Then we shall go on, as John Doorly always did. The impulse of all his thought was, and is now, "I must go on." It is a wonderful sense to me.

INTERVAL

I have been thinking today of those words which were quoted at the beginning of this week: "Divine Love hath opened the gate Beautiful to us" (My. 132:19-20), and I have a great feeling that we have all been inside that gate and gained some sense of having arrived.

Someone said to me the other day, after we had talked about the great fact that Love knows no getting, "But surely when you turn to your books, studying to know more about divine Love, you are getting?" But for some months now I haven't had any sense of even that being a process at getting. When I have been studying, I have felt in a very definite way that it is always God revealing Himself to me, and God giving to the other fellow through me. That has brought me a greater sense of certainty than I have ever had before. In studying these references to Love in Science, I have seen so clearly that Love has an infinite plan, and that everything in that plan is already fulfilled, and that every idea is included in that divine plan.

God as Father and Mother

Before we go on to consider Love in Science, I want you to hear a wonderful extract from an old Christian Science Journal. It is something which Mrs. Eddy said in her last Class, and it was recorded by someone who was there: "Mrs. Eddy talked much on what love is and the need of more love in our healing work. She said in substance: I want you to think of God as Father, Mother, Shepherd; as the Father who sustains, maintains, supports, and cares for man; as the Mother who takes the little babe to her breast with ineffable tenderness; as the Shepherd who watches over the sheep, seeks the lost lamb, and when the little lamb strays again, goes after it no matter how often it strays, and brings it back, until at last it grows to be a sheep and knows its master's voice, and follows Him. Think of the changeless nature of the Shepherd! You must get a more tender sense of the fatherliness of God. Your God is your Life"(Christian Science Journal, February, 1940, page 616).

Now, isn't that a wonderful summing-up of some of the things we have been looking at this week? We have seen the great need to have more of the tenderness of divine Love. You notice, too, that Mrs. Eddy ends with that very profound statement, "Your God is your Life." If we understand God, if we love the spiritual with all our hearts, if it means everything to us, if we're willing to sacrifice everything in order to have more and more spiritual understanding, then we are bound to find that glorious declaration of the Master fulfilled, "I am come that they might have life, and that they might have it more abundantly." But we do need to watch that we love the spiritual above everything. If we do, animal magnetism will

never catch us out and it will never touch us. We need to love the spiritual with all our hearts, with every thought, with every desire. You can't play about with Science, because it is exact. It demands consecration, and all our thoughts winged with love. If we give Science what it demands, then we experience abundant health, abundant life, abundant happiness, and fulfillment in everything.

So let us remember that all these lovely promises will be fulfilled if we love the spiritual. We do need to watch that more and more we turn away from the material sense of things, and let thought dwell on the spiritual facts of being. This week we have reached a higher sense of divine Love than ever before. I know I have, and I know you have, and therefore we must see that we don't get troubled by what somebody else does, or what happens to someone else. Let us remember that everything is between Principle and me, and Principle and you. Let us keep our eyes right on that Principle, and not on somebody else's demonstration.

Love in Science

We have been seeing here this week that through a great longing in our hearts, a great longing going out to that great heart of Love, a longing to feel the touch of Love – Love in the Word – we find Love coming to us through the Christ. Love comes to us as ideas that are intelligent; ideas that are pure and good; ideas that are certain and definite; ideas that govern and control every event of our life; ideas that inspire every situation; ideas that bring health in everything to do with us. Then we saw that Love in Christianity is Love loving to love, reflected everywhere. Last night we had a wonderfully dynamic sense of Love in Christianity – a wonderful sense of everything coming to you and to me straight from Principle, and returning to Principle. Oh, the nearness and the tenderness and the loveliness of that whole activity! It is so dynamic; Love is a great power, a power that is tender, a power that is compassionate, and only one word describes It – motherhood! Divine motherhood reflecting itself throughout all space and reflecting itself through every idea. That fact opens our eyes to deal with all the suggestions of animal magnetism and thus to obliterate the mortal concept.

Now we come to the wonderful story of Love in Science, and again it brings out a different aspect of Being, but we must remember that Science includes the Word, the Christ, and Christianity. Love in Science is Love forever giving its own loveliness and forever accepting its own loveliness. The more I thought about that, the more it brought to me a glorious sense of the oneness of divine Love. In Science we have that sublime realization that there is only one Being and that that one Being is divine Love.

"Westward, to the Grand Realization..."

Let us begin with a reference which describes the "city foursquare": "As the Psalmist saith, 'Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.' It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation; eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies – the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

"This heavenly city, lighted by the Sun of Righteousness – this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness – reached St. John's vision while yet he tabernacled with mortals" (S. & H. 575:22-7).

"As most of us know, we have in Revelation, the last book of the Bible, which was written by that beloved disciple John, a wonderful picture of the city foursquare, the city of divine consciousness, which we have been thinking about this week. We have seen something of the story of the Word ("northward"), and of the Christ ("eastward"), and of Christianity ("southward"), and now we come to the story of Science ("westward"). So we come "to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony." "Realize," according to Webster, means "to convert from the imaginary into the actual and real," or "to experience." As we go on tonight, we shall see how glorious it is to have this experience of Love. I also looked up the meaning of "gold," and Webster says that it is "the most malleable and ductile of all the metals." "Ductile" Webster defines as "Easily led; tractable; complying" and gives as synonyms "pliant, flexible." Isn't that interesting, because we saw earlier this week how necessary it is to be flexible and pliant when we are listening to divine Love? We also saw that we need to have the sense of acceptance, to express our true womanhood. What does Mrs. Eddy mean by "the grand realization of the Golden Shore of Love"? Those of us who have been at sea and had a rough time know the wonderful feeling when we get ashore! When you come away from the uncertainty and the battle of the sea and you arrive on shore, there is at once quietness and a certainty and calm and a peace. And so that symbolism of shore gives the sense, "We have arrived."

The glorious picture of Love in Science which Mrs. Eddy gives in those few words means that in Science we experience here and now perfection, fulfillment, blessing, health, happiness, compassion, tenderness, heaven, everything that is lovely! The fact about all reality is that it is here; so right here and now we are in Science and we have this glorious experience of fulfillment, perfection, blessing,

compassion, tenderness, affection, the divine loveliness. Oh, if we would only open our hearts and accept that fact! It's here, it's now. It will be a "Golden Shore" for us, if through the woman in you and in me we have this wonderful sense of having arrived. No need to get perfect, no need to get a healing, no need to get something that we have never had before, because now and here it is all ours. And that to me is the essence of this picture of Love in Science. "Westward" – that's where we are looking to-night, right into the heart of Science. Due west! And Love says, "All that I have is thine" – all the fulfillment, all the perfection, all the life, all the health, all the blessing, all the tenderness, all the loveliness, all the compassion, all the affection, all the motherhood, that you could wish for.

Present Realization

Of course, you can never jump all at once into that picture of Science without gaining some understanding of Love through the Word and the Christ and Christianity, as we have seen this week. First of all we have that longing for Love, and then we find Love, and then we use Love, and then in Science we arrive at the great fact that all Love is and does is right here. If you and I will keep our thought westward – if we will remember that that is where we are – then we shall experience fulfillment as never before. Jesus and Mrs. Eddy and the Scriptural writers all teach the one great fact of present realization! I feel certain that if we with all our womanhood will accept this fact now, not one of us will ever be the same again. Every one of us will have things fulfilled, and we shall have a greater sense of perfection, a greater sense of our own perfection and our own loveliness, because of Love's loveliness. We shall have a sense of abundance in our lives that we have never known before. So shall we just keep looking westward? Love has led us there, oh so gently, this week. And it seems almost too good to be true that the limits are all off. But the teaching of Science is that Love IS omnipotent, omniscient, omnipresent, and omni-active. Nothing else is in action, here or anywhere, but divine Love. Love doesn't know any imperfection, anything that's unlovely, or any lack of fulfillment. All that Love means is here and now!

And so I'm going to ask everyone here to go home remembering that fact – that we have arrived, in Science. The fact is that we are always in Science. Mrs. Eddy says, "Jesus' true and conscious being never left heaven for earth" (No. 36:6-7), and neither has ours. So let us have that sense that here and now we have arrived and that we are in Science and therefore we have infinite possibilities, infinite opportunity, infinite fulfillment, infinite perfection, infinite motherhood, and infinite loveliness. Don't let's have one thought that we have even got to go away and take these things and study them in order to realize this message of Love. If we go away with the sense, "Oh, thank you, Love, for this story," and then live with the realization that it is now and here – that all good belongs to you and to me –

then we shall be taking the limits off, and we shall be glorifying our Principle as never before. To me the whole motive of living is to glorify our Principle. And if we come up to where divine Love wants us, divine Love will take care of all the details. I feel that there is a great need to hold to this realization, which is Science. If we do hold to that, we shall see things happen which will inspire us all, and which will give us the inspiration to go on still higher. But nothing will come unless we hold to that sense of having arrived.

When I used to attend the church, every Sunday I heard those words read, "Now are we the sons of God," and then I would go home and think that I had to do some study to get some ideas to help someone! How are we going to help ourselves or anybody else? Through realization! You know, we could study the books from the first day of the year to the last day of the year, and if we hadn't any inspiration we wouldn't help ourselves or anybody. There must be both the letter and the spirit.

It is Love which has led us this week to arrive at this point where we see that there is nothing going on but divine Love in its infinite activity of infinite loveliness. If we really see that, we shall not have that struggle of trying to be patient, trying to be good-tempered, and trying to be kinder, because we shall find that we are always kind and loving and patient and Christlike. When divine Love enters an individual heart, it lifts it so that that individual becomes naturally lovelier in every way. And how hearts are touched by this sense of divine Love! It brings instantaneous healing, because divine Love is irresistible.

Let us think again of these few lovely words: "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony." You know, you can feel that peace here, as we even glimpse what realization means. How wonderful it is that God is showing us, in an intelligent way, what the story of divine Love is all about! The moment we have that realization, whatever the situation in which we find ourselves, the healing takes place. Let us always remember that there is never a moment when we are out of Science, never a moment when the real you and the real me isn't experiencing all those lovely blessings of Love. Mrs. Eddy writes, "Jesus beheld in Science the perfect man" (S. & H. 476:32-1) – he beheld it all the time. What glorious things are going to happen from now on, if you and I behold all the time perfection in ourselves – and perfection in everyone, and if our hearts have compassion and tenderness! That's what the world needs today. And it's here and it's now, and it's irresistible. I believe that many, many people, because of this week, are going to feel the touch of divine Love and begin to understand what only Christian Science teaches.

"The Gabriel of His Presence"

Now we'll take another reference: The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death" (S. & H. 567:6-8). On the same page, Mrs. Eddy says, "Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love" (S. & H. 567:1-3). How necessary it is for us to have that Gabriel sense – never in a hurry, never hitting anyone over because there is such a sense of haste! If we abide in this realm of divine Love in Science, we shall always know just how to express that quietness of divine Love. Sometimes we have to help someone by giving them a good dose of metaphysics, but so often we have to win them first and give them the comfort and inspiration, which will help them to take the metaphysics.

I believe that if you and I touch this sense of Love in Science, healing will take place so much more quickly and with more certainty. Healing must be more spontaneous, quicker, more dynamic! Everything must be more certain in our own individual demonstration! And so that sense of divine Love must come more and more to us; then it won't matter to us what goes on around us, because Love lifts us out of the material into the spiritual facts of being. If we think in the realm of Science, we shan't be mesmerized by what the carnal mind is saying about anything at any time. Love in Science means experiencing all the loveliness of Love. It means that Love is real to us, that it's dynamic, that nothing else has place or power in our consciousness.

"All is Love"

"To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death." That is a great fact for us always to keep in mind. Let us work from Science. Let us look out from Science, no matter what we have to handle or what we have to deal with. If Love is always present, we can't have hate, or fear, or pain, or suffering, or dying, or limitation, or evil, because they are the opposites of Love. So on which side are we going to think?

Now, why is it that to infinite, ever-present Love there is no error? It is impossible to have darkness in a room that is already filled with light, because opposites can never dwell together. So in the presence of divine Love it is impossible to have imperfection of any kind. And therefore how safe we are in this consciousness of Love! Often and – often when I am thinking of this absolute sense of divine Love, I feel with all my heart the truth of these words in the ninety-first Psalm: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." When I feel the warmth of that, I know that everything is happy and safe in Love's keeping forever.

This picture of Love in Science is a wonderful picture, and we do need to talk about it, and to think about it, because sometimes in the strain and stress of trying to get a problem solved or to get something, we forget what is going on in the realm of Science. If only we would always remember that fact that we have never left heaven! The fact about you and me is that from everlasting to everlasting we have always been lovely, always spiritual, always perfect, always immortal. When we really see that fact and abide with it, I am certain that we shall heal as the Master did and as Mrs. Eddy did. Why could they heal so quickly? Because they lived with that sense of perfection and they constantly turned away from the material and thought about the allness of divine Love. And so let us do that more and more. Let us have more times when we say, "I am going to live in the realm of Love in Science," and then let us begin to think of what it means. It means our own perfection, our own loveliness, forever unafraid, unlimited, unfettered, unrestricted. It means that glorious sense of being the sons and daughters of God here and now. That's Science – no sin, no warfare, no sickness, no lack, no death. From everlasting to everlasting Love is giving of its infinite nature, and from everlasting to everlasting you and I and every idea are giving from our infinite nature. When we begin to look at things like this, we see that it is no wonder that Mrs. Eddy is so definite in her statement of Science. What a need there is to be definite and what a great need there is today to lift thought right up to the great heart of Love, to be right in the "city"! In that city the gates are open all the time for every idea.

The story of Love in Science is that there is no problem, no lack, no difficulty, no getting, but only the realization, the experience, of perfection here and now. Well, we shall all know how wonderful it is in proportion as we look at that picture continually. And it is up to each one of us to do it individually. It is the individual turning to divine Love, which counts. No one can do it for me, and no one can do it for you. We can help each other, but fundamentally it is always divine Love and us individually. Then that sense becomes collective, and then we see that it's universal. Think of the world today and think what would happen if half the people in the world were seeing this great fact of Science! Now, there is going to come a time when every idea will know and reflect 'the perfection of Science. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Love loves every idea, and every idea is reflecting Love. That's the picture. No one left out, but Love' embracing all.

"Divine Love is Infinite"

Now we'll take another reference which brings out the sense of Love in Science: "This text in the book of Ecclesiastes conveys the Christian Science thought,

especially when the word duty, which is not in the original, is omitted: 'Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.' In other words: Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love" (S. & H. 340:4-14). Mrs. Eddy first brings in the word "duty" and then wipes it out. And she ends with that very positive statement, "Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love." If that latter statement is true, there certainly isn't any need for the word "duty," because if that's the fact and we glimpse that loveliness of divine Love, we don't have to be told what we should do and what we shouldn't do – we just love to reflect on the lovely things of divine Love, and as we look at the fact of divine Love, we can't help reflecting it, so there is no sense of duty about it at all.

The whole picture of Love in Science is this: there is only one Being, one Principle, one presence, one power, one activity, and that is divine Love forever giving of its own loveliness and forever accepting its own loveliness. There is no place in that picture for duty or struggle. Divine Love is the only Being in action. And so Mrs. Eddy says, "Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love." That is a fact, and I believe that everyone here tonight accepts it and loves it and sees it. The story that will be written about this week will be glorious beyond measure. It will be written in heaven – no one else may know anything about it, but it will be written in heaven. And that wonderful sense of nothing existing but divine Love will permeate our consciousness until we feel the loveliness of Love, in a way that is spontaneous and dynamic and yet so tender.

Let God Come In

I'm going to tell you of an experience I once had which gave me great confidence in God as divine Love. It was soon after I went through Class with Mr. Doorly. When I came home from Class, many people came to me for help, and there were many instantaneous healings. Then one day I found that I had three cases, which I could not heal. One was a mental case, a lovely young married woman, who for a year was a great problem to her family. She would have been in a mental home if it hadn't been for the great love of her father, who saw that she was looked after by someone day and night, because she wasn't safe to be left alone. I was asked to help that case and I'd helped her for months; she came every day to my home, but I hadn't been able to lift her out of her trouble. Then I had another tough case, a man who was very well-known in the city; he was very ill, and I hadn't been able to touch the trouble at all. And the third case was of someone who had

rheumatism and was in great pain. So I said to myself "I am going to see John Doorly! He'll know all the answers and he'll show me exactly what I've got to do." I knew that I never saw him without coming away with the feeling that God could do everything, and so I went to London to see him.

My heart was very heavy as I spoke to him, and I poured out a long story of all these cases. When I had finished, this is what he said to me: " My dear, God is Love. Go home and let God come in and you will heal everyone of these cases." That was the end of the interview – the next person was waiting to see him. That was all he said. I came out of his home and on the way to the station I thought, "What on earth have I come for?" My heart was still down in my boots, but as I sat in the train I began to think of what he had said: "God is Love. Let God come in." Then a wonderful sense came to me and ideas poured into my consciousness in the most lovely way.

A few days later, that girl who was a mental case came to my door and I was led to say to her, "You mustn't come any more. I'm not going to help you any more." I had a great love for that girl, but I did what Love commanded me to do. She went away in tears, but the next day a wonderful thing happened. She was out walking and suddenly for the first time for a year everything lifted, she felt happy, and she was healed! She was perfectly sane, and she has remained so ever since. The man who was very ill with all sorts of things wrong with him was also very quickly healed, and the woman who had the rheumatism was healed too – her limbs became supple, the belief faded out, and that was the end of that problem. So how wise Mr. Doorly was to turn my thought to the fact that God is Love, and to tell me that if I let God come in, every one of those cases would be healed. That experience gave me such confidence in God, and I've never lost it since that day.

I have told you of that experience because it shows what can come to us as we begin to understand God as Love and as this wonderful divine Love becomes real to us and we expect it to do great things for us.

"Conscious of the Spiritual Facts of Being"

Here is another lovely reference, which I want to consider with you: "This ministry of Truth, this message from divine Love, carried John away in Spirit. It exalted him till he became conscious of the spiritual facts of being and the 'New Jerusalem, coming down from God, out of heaven' – the spiritual outpouring of bliss and glory, which he describes as the city which 'lieth foursquare'" (S. & H. 574:10-16)."This ministry of Truth, this message from divine Love" is what you and I have experienced this week. And it has exalted us until we have become "conscious of the spiritual facts of being" as never before. That "message from divine Love" is

always coming to us, because it's infinite and divine. How true it is that Love is "the same yesterday, and today, and for ever," because those very things which we read about in the Bible and which took place years ago we can experience and are experiencing here today. And so we love the symbolism in the Bible and we long for everyone to know that symbolism, because it lifts everything out of the human and out of a time sense into that which is divine and eternal. The Christ translates everything in this human experience.

Reaching Patients Through Divine Love

Think of that beloved disciple John who gave us the picture of the "city foursquare." It is recorded that he leant on the bosom of Jesus at the Last Supper; and we're told how much that great master Metaphysician loved him. He is known as the beloved disciple, and it was John who said, "Herein is love, not that we loved God, but that he loved us." And so if we want the vision of this city to be real to us, we must be like the beloved John. That sense of God as Love must fill our hearts every day and all the time. Then spontaneously we shall love that which is spiritual and we shall love each other, and that love will be able to reach the heart of anyone who comes to us for help.

Mrs. Eddy says, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit" (S. & H. 365:15-17). How do we reach a patient through divine Love? Well, through the study this week, we have seen so clearly that it is impossible to reach a patient through divine Love unless the sense of perfection and fulfillment and loveliness lives in our hearts morning, noon, and night, so that we are the nicest people to live with, and the kindest people that other people could meet, and so that in our homes and in our business and in all our contacts people feel the touch of Love and the comfort of Love. If we live with divine Love in that way, then we shall know exactly how to think and how to help, that patient. We shall reach him, we shall see his need, and we shall be like the good Samaritan, who came where the poor sufferer was. If we can quickly see the patient's mental need and meet it through our own sense of divine Love – of the perfection of everything in Love's keeping and the sense that Love is forever present – then we shall heal instantaneously through that divine Love.

Why does Mrs. Eddy say, "If the Scientist reaches his patient through divine Love..."? Why doesn't she say, "through divine Mind," or "through Spirit," "through Soul," or through any other of the synonyms? Because nothing but divine Love, understood and expressed, can ever fully reach the mental need of someone else. The wonderful story of divine Love is the only thing, which will enable us to do that. And so it is so important that we live in the realization, the experience, of fulfillment and perfection now. If we do that, we shall remember that whatever

problem comes up, it is only an argument. It's never a person, it's never a thing. And whenever an argument comes, it won't find response.

Well, Love, is showing us the way today, just as it showed the Master and Mrs. Eddy the way. And if we know the way, there is no excuse. So let us wake in, the morning conscious of Love, and live with the sense all day that there is nothing going on but divine Love. This fact of divine Love will then be real to us – “To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death.” As you and I live in this realization of Love in Science, there is no limit to the good that we can do or that can come to us. Let us forever remember that! Love is infinite, and therefore we are infinite, in the real meaning of that word.

The Glory of Infinite Love

There is another wonderful statement of Mrs. Eddy's about Love in Science which I would like to take with you, whenever I think about this statement, it takes the limits right off, and therefore whenever I have felt that I needed that sense of the oneness of divine Love and the presence of divine Love and the perfection of divine Love, I have sat down and bathed my thought in these words: "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (S. & H. 520:3-5). That is the loveliest picture of the all-embracing Mother Love. If you and I bathe our thought in this understanding of the allness of divine Love, the onliness of divine Love, the infinitude of divine Love, so that we almost forget that we are on earth, because our thought is so lifted up, then that is our resurrection. As we have seen this week, it is certain that one day we shall all reach that glorious state of consciousness known as the ascension. That day comes nearer every time you and I glimpse the great fact that there is nothing going on but divine Love, the depth, the breadth, the height, the might, the majesty, and the glory of infinite Love!

It is our privilege here tonight to accept this story of divine Love. I believe that each of us has accepted it, and that because of this there is a sense on earth today that divine Love is taking care of everything, everywhere, in a way that there has never been before in this present time. Remember that in this picture no one is left out. We are privileged to listen to this wonderful story of divine Love, but wherever we go let us take it in our hearts and let other people see it and feel it.

Well, this is the great story of divine Love, which we have been shown this week. It is a wonderful story, we all love it, we all see it, we have all accepted it, and it has lifted us all up. We all love each other so much more because of it, and we are all going out to prove it in an infinite way, because this story of divine Love is a universal one. I believe that that sense of divine Love, which we have touched this

week, is going to be a far greater thing than any of us can realize at this moment, because when we talk about things that are divine, we can't truly express them in human language.

We are not going back after this week – not going back to our old ways, or back to anything, but we are going on, ever on, in the consciousness of divine Love. And so let us remember what Mrs. Eddy says: "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" Here is a poem with which to complete this glorious theme:

*We have been watching Love today
And this is such a different way
No strain, no stress,
No need to seek redress
Or sweat or toil or anxious be,
For we are that which watches Thee.
We are Her own pure vision's beam,
The living love of Love's esteem;
In nook and cranny, heart and thought,
She sees Her love by Science taught
Ah, how Love rests in systemed bliss!
Whilst you and I in watching this
Become aware that this is us,
For Science needs no strain or fuss.*