

GOD'S NATURE
AS
SPIRIT

No. 6 of a Series on the
Sevenfold Nature of God

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AUTHOR'S NOTE

This booklet contains the substance of the sixth of a series of seven talks on the synonymous terms for God as given by Mary Baker Eddy in her textbook, *Science and Health with Key to the Scriptures*. (See page 465: 8-10.)

These talks were delivered in London in the Spring of 1956. They began with a single talk on God's nature as Love. This was the outcome of a great desire to know more of what divine Love is and to share these findings with others. This resulted in six more talks being given week by week, the purpose of which was to share a living sense of the nature of God as Truth, as Life, as Principle, as Soul, as Spirit, and as Mind.

Many appreciated the tape recordings of these meetings and in response to requests they were made available in this series of booklets published during the years 1960-1967.

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The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this booklet:-

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Pul.</i>	<i>Pulpit and Press</i>
<i>Mess. '02</i>	<i>Message to The Mother Church, 1902</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany</i>

God's Nature as Spirit

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” “It is the spirit that quickeneth; the flesh profiteth nothing.” “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” In these and many other trenchant words did Jesus declare the supremacy and allness of Spirit; moreover, his life bore convincing witness to the truth of these utterances. It was from his awareness of the nature of God as Spirit that he drew his strength and power, even to the point of resurrecting his own body and finally ascending. Mary Baker Eddy writes, “The supremacy of Spirit was the foundation on which Jesus built” (*S. & H.* 138: 14-15).

Could anyone who was not fully conscious of the supremacy of Spirit have walked on the water, multiplied the loaves and fishes, drawn money from the fish's mouth, restored sight to the blind, hearing to the deaf, feet to the lame? If Jesus had accepted the common belief in matter-substance and the limitations and consequent inharmonies resulting from such a belief, he could never have accomplished these works, based as they were on the understanding of spiritual substance as the essence of all being. To him Spirit was no mental abstraction. It was the real substance of life,—tangible, basic, the only power and presence. Furthermore, he did not believe in Spirit-substance *and* matter-substance. The research and experiments of the physical scientist today have led him to reduce matter to energy, but Jesus, centuries ahead of his time, and through revelation rather than human reason, went deeper even than this; he was aware that fundamentally that which looks like matter is but a mental phenomenon, and when seen through the lens of spiritual understanding, becomes translated back into Spirit. The arresting fact is that he was not only conscious of the substance and allness of Spirit, and therefore of the limitless and infinitely good nature of creation, but was also able to prove it to be so. It was no mere theory to him, but the actual truth of being.

In the ensuing centuries the power of Spirit was never really lost sight of. Through awareness of this power the apostles and the early Christians healed, but it is well known that when Christianity began to be officially accepted and organized, spiritual healing as a natural accompaniment of its teachings went out of the picture. Christians began to substitute for trust in the unconfined and infinite power of Spirit, reliance on creed, dogma, and officialdom. Materiality crept into their worship and the supremacy of Spirit temporarily faded from it.

Because the fundamental nature of the universe is spiritual—and this fact cannot be side-stepped—it continued to insist itself on awakened thought. Yet it seems as though the increasing recognition of the reality of the spiritual came not through the organized churches, but through many seekers whose thought became alerted to the power of mind. In the late nineteenth century there was a marked awakening to the power inherent in mind. Many “-isms” and sects flourished which were based on such a premise, but it was Mary Baker Eddy who rediscovered the spiritual nature of this power, subjected it to constant proof, and then was led to elucidate it in a textbook, *Science and Health with Key to the Scriptures*. This discovery came to her as a result of experiencing immediate recovery from an accident pronounced fatal by her doctors. This instantaneous healing occurred when reading in the Bible of Jesus’ healing of the man sick of the palsy. Healing by non-material means was not unfamiliar to her, for she had been interested in mental healing for many years, but she said that in this instance she saw “Life in and of Spirit; this Life being the sole reality of existence” (*Mis. 24: 17-18*). From then on, she gradually forsook all other paths of enlightenment concerning mental healing and searched only the Bible in order to identify and set forth, in terms adapted to her age, the spiritual calculus that she had glimpsed,—the purely spiritual reckoning of man’s being.

THE LEAVEN OF SPIRIT IN SCIENCE, THEOLOGY, AND MEDICINE

That Spirit is real and matter is unreal was the basis of Jesus’ mission and of the teachings of Christian Science. It would seem

that thought today is becoming more and more liberated and is moving towards the natural acceptance of a non-material reality. In general there is a growing awareness of a dimension of being which is beyond the material and whose laws supersede the limited and pedestrian laws that the average man has so far consented to work with. A few years ago Bertrand Russell spoke of "the pale ghost which is all that remains of matter" and an editorial in *Life* magazine stated: "From the present chaos of science's conceptual universe two facts about it strike the layman as significant. One is that old-fashioned materialism is now even more old-fashioned. Its basic assumption—that the only 'reality' is that which occupies space and has mass—is irrelevant to an age which has proved that matter is interchangeable with energy. Second conclusion is that old-fashioned metaphysics, so far from being irrelevant to an age of science, is science's indispensable complement for a full view of life . . . Set free of materialism, metaphysics could well become man's chief preoccupation of the next century and may even yield a world-wide working consensus on the nature of life and the universe."

The discoveries of physical science would seem increasingly to point towards the fundamentally spiritual nature of the universe. Christian theology also is awakening to the birthright of man as being forever imbued with the "Holy Spirit," rather than having at one time sinned and thus dropped to the level of being merely a sinning mortal.

Mrs. Eddy once wrote, "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality" (*Mis.* 21: 11-14). Up to now most Christian theologians have taken the fallen man of the early chapters of Genesis as the norm, doubtless seeing all around them a mortal, material man who is capable of sin, sickness, and death. This mortal man theology has then tried to save through spiritual redemption, thus involving two realities,—a sinning mortal man and an infinitely good spiritual God. This concept, however, seems to be changing. Today the signs are that the Christian church is awakening to the inherent spiritual nature of man. Stephen Verney, a parish priest and Diocesan Missioner in Coventry, refreshingly wrote about the

“new evangelism” which is sweeping through a great part of the Church: “It is not instructing people about something which I know and they don’t. It is rather helping them to discover what they already know, and to become what already they really are. The first principle of evangelism must be that the Spirit of Truth is already within the person I am approaching as an evangelist.”

So in science and theology we can see the leaven of Spirit at work. This is also true in medicine. A university lecturer in physiology recently said that today “not one experienced doctor in ten is a real materialist,” and it was stated in the *British Medical Journal* that “no tissue of the human body is wholly removed from the influence of spirit.” Spiritual healing, though not generally endorsed by the medical faculty, is insisting itself more and more on their thought as a vital avenue to explore. Dr. Claxton, who led a medical panel in discussing a report of The Churches’ Council of Healing 1964-65, said: “Healing depends on life and life depends on God. Medicine cannot be truly scientific unless this fact is included in its approach. The materialistic outlook is bound to be inadequate, as it can only deal with the material side of life. The root cause of our difficulties is failure to obey divine law, and this is the meaning of sin. Unless medicine deals with this problem it is not really scientific. It must include in its scope the basic fact of human nature and deal with the whole man in his total environment, i.e. on a world front. The highest possible level of health for all people is the aim of the World Medical Association. This should be the aim of medicine. It is our task as Christian doctors, patients and Ministers of religion to help medicine recognise this and employ faith or spiritual power in medical practice.”

Mrs. Eddy wrote in her textbook, “In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace” (*S. & H.* 118: 13-16). She prophesied that the “leaven of Spirit,” the leaven which “a woman took, and hid in three measures of meal, till the whole was leavened,” will change “the whole of mortal thought, as yeast changes the chemical properties of meal” (*S. & H.* 118: 24-25). This is rapidly taking place. On Mrs. Eddy’s part, it was her deep research into

the Scriptures which led her to conclude that Christ Jesus fully accepted the nature of man as given in the first chapter of Genesis,—man as the image and likeness of God, Spirit,—and that it was from this standpoint of a perfect spiritual Cause having a perfect spiritual effect that he reformed the sinner, healed the sick, and raised the dead. Consciousness of perfection begets perfection. She also concluded that Jesus must have worked from the basis of a spiritual Principle available to all men, or he would not have said, “He that believeth on me, the works that I do shall he do also.”

Discovering this simple yet dynamic platform on which Jesus stood, and from which his power stemmed, namely, the allness of Spirit, Mrs. Eddy began to test it and prove it in healing and regeneration, until finally she made her “first plank in the platform of Christian Science” the following scientific statement of being:—
“There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual” (*S. & H.* 468: 9-15 and see also *Mis.* 21: 15-22). This is truly a *scientific* statement and even though, as time goes on, many may couch it in different terms,—possibly with the word “God” replaced by a more modern term for the great First Cause,—the facts it states will remain basic and provable for ever.

SPIRIT IS THE ONLY REAL SUBSTANCE

Let us consider what the essence of Spirit is and what is conveyed by this term both in the Bible and in *Science and Health*. Fundamentally it is the only real substance. Mrs. Eddy, in her textbook, asks the question, “What is substance?” and answers it, in part, “Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit” (*S. & H.* 468: 21-24). The first term she uses to describe “Spirit” in the “Glossary” of *Science and Health* is “Divine substance,” then “Mind; divine Principle; all that is good; God; that only which is perfect, everlasting, omnipresent, omnipotent, infinite” (594: 19-21).

Taking this definition of Spirit as a basis, let us ask ourselves a few questions about the nature of matter, or the material concept of the universe, and the nature of Spirit. For instance, is matter entirely "good"? No. Spirit in all its purity and in its ability solely to bless is the only real good. Is matter "perfect"? By no means. To be perfect or "whole; complete; sound" is a condition that can fully exist only in the realm of the spiritual. Can matter be "everlasting"? Its very nature is limitation and so it can be destroyed. On the other hand, Spirit has no beginning nor end. It is eternal and indestructible. Is matter "omnipresent"? No, the belief is that it is located in measurable space, whereas the very nature of Spirit is that it pervades all space. Is matter "omnipotent"? How often is it proved powerless, and time and time again its so-called power has been overruled by non-material forces, for the understanding of Spirit supersedes all limited material concepts. Is matter "infinite"? Again, no, its essential nature is finite and limited. Spirit, on the other hand, is infinite and limitless.

By asking and answering such questions there is borne in upon one the limited and evanescent nature of the material concept or matter and the permanent and substantial nature of Spirit, of that which is immaterial—the spiritual idea of being.

THE "FIRMAMENT" OF SPIRITUAL UNDERSTANDING

It is the second day of creation in the Genesis record that symbolizes God's nature as Spirit. On the first day there is the command, "Let there be light:" and its irresistible outcome, "and there was light"—the prophetic way of declaring the ever-presence and infinitude of the one Mind, expressing itself as divine intelligence, wisdom, active power. The command on the second day is, "Let there be a firmament in the midst of the waters," to divide the waters that are under the firmament from those that are above the firmament.

In the "Glossary" "firmament" is defined as "Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter." Is not spiritual understanding the very quality that enables man to be alert and discern-

ing, and aware of Spirit as the truth of being? The natural effect of spiritual understanding is to separate the waters or concepts that are from "above" (Truth or Spirit) from those that come from "beneath" ("error" or "so-called matter"). This second day records, "God called the firmament Heaven," that is, "the reign of Spirit; government by divine Principle; spirituality; bliss" (*S. & H.* 587: 25-26). Spiritual understanding brings into man's experience an awareness of the supremacy of Spirit and of divine Principle as the sole governor of everything. This one spiritual power is the governor of the "waters below" as well as of the "waters above," for in the third day the waters below are gathered together into one place and the dry land appears. Subjectively, this dividing and gathering of the waters refers to the eternal classification of God's ideas, but approaching these days from an unfolding or "genesis" sense, the record shows us here that the "waters below," mortal concepts, are not left vague and unaccounted for, since spiritual understanding deals with them,—it analyzes, uncovers, and annihilates the false testimony of the material senses,—and so translates all creation as to reveal *one* universe—Spirit as All-in-all.

In the second thousand-year period in the Bible, which illustrates how the second day, characteristic of Spirit, works out in every man's experience, there is recorded the story of Noah in his ark, surviving the flood. What is this but a symbolic illustration of how spiritual understanding separates man from being engulfed by a material concept of his universe? The "Glossary" of *Science and Health* defines "Noah," in part, as "Knowledge of the nothingness of material things and of the immortality of all that is spiritual." And "Ark," in part, as "The understanding of Spirit, destroying belief in matter." The whole story of Noah shows first the systematic building of this understanding, typified by the building of the ark; then how every worth-while quality, symbolized by the animals, has to be taken into it, so that finally man and his universe is found safe in Spirit and can never be overwhelmed by the flood of material theories that spell disaster and destruction.

The ark at length rested on Mount Ararat, but Noah did not remain in his ark for ever, separated from the rest of the world.

This is the same point that is made in the days of creation. Just as spiritual understanding translates the "waters below" so that the one spiritual universe is seen as all-in-all, so the story relates how Noah and his three sons, Ham, Shem, and Japhet, emerged from the ark, and they and their descendants spread over the whole earth. The three sons of Noah typify the intelligent spiritual process of the analysis, uncovering, and annihilating of the false testimony of the material senses. This intelligent spiritual process does indeed permeate all human consciousness in proportion as spiritual understanding develops. In any spiritual seeker's experience he finds this ordered development irresistibly taking place. It is as though the initial unfoldment of spiritual understanding involves a withdrawing period, wherein the infinite facts of Spirit are welcomed, cherished, and understood; and this is inevitably followed by the allness of Spirit proving itself in the intelligent translation of his human existence and the universe he sees around him back into Spirit, for Spirit is the sole reality of all. The Bible continues to show this translation step by step all through its record, until it ends with the vision of "a new heaven and a new earth" and "a city of the Spirit" (*S. & H.* 575: 25),—the consciousness of the fundamentally spiritual nature of the whole universe.

What eventually becomes clear to enlightened thought through revelation and reason—and what is destined to be realized eventually by all mankind—is the great fact that Spirit constitutes the fundamental nature of reality. Man will discover that he lives in a spiritual universe here and now, and that what are termed matter and spirit are purely states and stages of consciousness (see *S. & H.* 573: 3-12). We may think this a far-off vision, but the signs of the times today indicate that the discovery and understanding of this fact in all its purity may be nearer than we think. When thought acknowledges revelation to be as scientific a process as reason, it will be liberated to understand and experience the workings and power of Spirit in a manner as yet undreamed of.

THE PURITY AND ONLINES OF SPIRIT

Let us briefly trace the line of development which these booklets

on God's nature have so far taken. The first three presented in turn the threefold essential nature of the infinite as Love, Truth, and Life, underlining the operation of Christianity, Christ, and the Word. In the fourth booklet God's nature as Principle emphasized Science and its systematic operation in the realm of spiritual reality. Then in the previous booklet on God's nature as Soul, as the one infinite identity, we saw that Love, Truth, Life, Principle,—Christianity, Christ, the Word, and Science,—are not great spiritual fundamentals or divine processes operating apart from man and the universe; they are not abstract, objective, intellectual concepts, but constitute the living identity of man and the universe. Why man can understand the divine nature at all is because in reality he is this divine nature in operation. Man is God-in-action. The persistence of this indivisible relationship, this oneness of God and man, is the function of Soul. Now, in this booklet, we are going to see that Spirit shows the nature of this oneness to be entirely spiritual. It is clear that in oneness there can be no dualism and one of the great characteristics of Spirit is its absolute purity and onliness. It never has had and it never can have any element of materiality in it at all.

A SEVENFOLD ASPECT OF SPIRIT

As with each synonymous term for God, we shall take Spirit in its full reflection and consider a sevenfold sense of Spirit, in this way:—

Spirit as Mind is the pure unfoldment of reality that is creation

Spirit as Spirit is the substance of all reality

Spirit as Soul is the pure understanding of good that constitutes the firmament

Spirit as Principle is the strength of oneness

Spirit as Life is the rhythm of Spirit that is infinite progression

Spirit as Truth is the one pure reflection appearing as the divine standard

Spirit as Love is the purity of holiness that blesses man and abides with him forever

So we are going to see that Spirit operates as the *pure unfoldment of reality*. It is the *substance of all reality* and the *pure understanding of good*. Spirit has *strength* and *rhythm* and manifests itself through *pure reflection*, remaining forever absolutely *pure* and *holy*.

In considering God's nature in this way, we have always taken a sevenfold statement from the Bible to illustrate the specific aspect with which we have been concerned. In reflecting on Spirit, there kept coming to my thought the many outstanding sayings of Jesus about Spirit that John records in his Gospel. Jesus said such things as "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" and "God is a Spirit: and they that worship him must worship him in spirit and in truth." John's Gospel is the only one in which Spirit is used in the sense of referring to the divine nature, and as I went through the references, I found seven clear and dynamic statements that seem to emphasize each aspect of Spirit; so we will take these as we consider the varied hues of the nature of Spirit. It seems natural that we should select these words of Jesus as the background for the pondering of God's nature as Spirit, for Jesus, more than anyone, proved the allness of Spirit and the nothingness of matter; he was the supreme demonstrator of this basic fact.

SPIRIT AS MIND:

THE PURE UNFOLDMENT OF REALITY THAT IS CREATION

Spirit as Mind is the *pure unfoldment of reality* that is *creation*. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5).

What does it mean to be "born of water and of the Spirit"? Surely these processes involve the two standpoints whereby men become conscious of their true status as the sons of God. Water symbolizes "the elements of Mind" (*S. & H.* 507: 3), and as man awakens to the divine ideas that constitute his true selfhood, so, from a human standpoint, he appears to be born anew. He is "a new creature." From a divine standpoint, however, which is finally the only standpoint, man has never been anything else but the perfect reflection of Spirit. "Spirit is his primitive and ultimate

source of being" (*S. & H.* 63: 9-10). Therefore what we witness as man seeming to become purer or more spiritual is really the unfoldment of his eternal spiritual nature, which always has been and always will be. Mrs. Eddy writes, "Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of divine Mind to man and the universe" (*S. & H.* 68: 27-30). This offsets the belief that in gaining spiritual understanding we are adding something of Spirit to a mortal concept of man until eventually there is enough of Spirit to change the mortal into the immortal. That is the belief of accretion. What really takes place is that the divine Mind imparts its ideas to man and the universe, unfolding the primitive and ultimate source of all being as Spirit. Humanly this may look like a transformation of the mortal, but divinely and actually it is the truth of man's being coming to light.

How much quicker and easier are our spiritual footsteps (being "born of water") when we realize that in reality we are spiritual beings ("born of Spirit") and have known all we need to know about our true selfhood since "before Abraham was." It is not true divinely that there was a time when we were unaware of spiritual ideas and then, through spiritual education, we began to become aware of them and they became clearer to us; and then more and more ideas came and will continue to come and be added to our mentality. This involves a concept of a beginning, followed by a sense of accretion, whereas "Christian Science presents unfoldment, not accretion." What spiritual education does is not to add ideas on to us, but it enables the scales to fall from our eyes and to reveal what we eternally are as Mind's ideas. Thus what may appear to us as the creation of new ideas is, in actual fact, the pure unfoldment of our spiritual nature.

One can see, therefore, how in reality nothing can grow with man that does not belong to his eternal spiritual nature. All that can ever develop with him is the continuous unfoldment of Spirit, infinite good. I remember some time ago someone telling me of an inharmonious physical condition which was claiming to develop with them. We saw that nothing can develop with man but infinite Spirit, that which is good, and immediately the condition faded away. It is so comforting to realize that all that is part of man's

true being, he already has, and it is pure and good and nothing can mar it. Let us remember, though, that whilst man's spiritual nature and essence is intact and complete, it is never static; there is always continuous unfoldment. It is continuous unfoldment within the infinite plan of perfection, however, wherein nothing unlike God, good, has any origin or growth.

We have spoken about the unfoldment or creation of man's true spiritual nature, but how about the physical process which mankind regards as the creation and development of a mortal? Is man a creator? Does God create matter bodies through man? One thing is certain, however one regards so-called material creation: it is not a man-made process. Surely it is clear also that man has no creative power of his own. Fundamentally, all creation is reflection. We may believe that we are creators of an offspring, but in reality there is only one Creator, and human parenthood is but a limited concept of the one infinite creative process. Mrs. Eddy states, "Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power of the divine Principle of those ideas. The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection. Multiplication of God's children comes from no power of propagation in matter, it is the reflection of Spirit" (*S. & H.* 302: 31-7). Realizing this, how important it is in any birth to "detach mortal thought from its material conceptions" (*S. & H.* 463: 8-9) and to identify the real selfhood of all children with the one Creator, reckoning them as eternally "born of Spirit." Jesus always reckoned himself immortally, saying, "Before Abraham was, I am." So should we. Moreover, in this reckoning of man as eternally "born of Spirit" lies the key to freeing ourselves and our fellow man from mortal limitations, all of which are imposed by the belief of being born of a mortal.

Mary Baker Eddy makes some very liberating prophecies regarding creation at the end of her chapter, "Marriage." She foresaw that there will come a time when human generation or the limited sense of eternal creation will cease and "the unbroken links of eternal, harmonious being will be spiritually discerned." She writes that then "man, not of the earth earthly but coexistent

with God, will appear." She continues in this same context, "The scientific fact that man and the universe are evolved from Spirit, and so are spiritual" is a fixed fact in divine Science, and that "no longer to marry or to be 'given in marriage'" does not close "man's continuity nor his sense of increasing number in God's plan" for "spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal" (see *S. & H.* pp. 68, 69). So creation,—colourful, interesting, always new,—will never cease for any one of us, but we shall become more and more aware of it as the forever unfoldment of spiritual reality from one infinite and all-harmonious source.

We have touched on this truth about creation with regard to man's individual spiritual growth and propagation, but it is a scientific fact and, as such, it applies to the whole universe. The Bible opens with the declaration, "In the beginning God created the heaven and the earth." If God is Spirit, then it must mean that the only creation there is is the creation of God, Spirit. Naturally Spirit can unfold itself only as spiritual ideas. It cannot create matter. Here are some logical statements from *Science and Health* on this point:—"Spirit, God, has created all in and of Himself. Spirit never created matter. There is nothing in Spirit out of which matter could be made" (335: 7-9). "Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipotence?" (524: 28-1). If these statements are true, and infinite Spirit can evolve only a spiritual creation, what then do we make of the so-called material creation around us? How should we regard it? Does it exist as an objective reality, or is it a subjective state of consciousness? Surely, when reckoned from the divine standpoint, what man sees as creation and the progress and civilization of a so-called material universe is, in reality, the mist of a mortal conception of the universe thinning and disappearing before the light of Truth, before the continuous unfoldment of infinite Spirit understood through diversified, ordered spiritual ideas. To begin to understand creation in this

light is something that comes to each one individually. It is not a sudden, miraculous change that takes place overnight with all mankind. But as this understanding dawns on any individual it does seem a new birth to him; truly it is being "born of water, and of the Spirit," and one becomes aware of the kingdom of God here and now. No man has to wait for the so-called "millennium" to experience it. The kingdom of God is within every man *now* if he will but awaken to it.

A stanza from Thomas Moore's poem "The Veiled Prophet" beautifully describes this new birth as he foresees it dawning on all men everywhere:—

When from the lips of Truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries;
Then shall the reign of Mind commence on earth,
And starting fresh, as from a second birth,
Man in the sunshine of the world's new spring,
Shall walk transparent like some holy thing.

Remember that the Revelator saw "a new heaven and a new earth" though no new so-called material creation had taken place, and he himself was still living in this present state of human experience. Commenting on this, Mrs. Eddy writes, "This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness" (*S. & H.* 573: 5-11). To human sense, Jesus lived as a mortal in a so-called material universe, yet he was aware of the fact that the fundamental substance of the universe is Spirit, and that all there is to creation is the forever unfolding of spiritual reality; intelligently understanding this, he was able to prove the limitless and harmonious nature of being in every phase of human experience, no matter to what sort of world the material senses testified.

Fundamentally, then, all that is ever going on in creation is the continuous unfoldment of the universe of Spirit as ideas, and through this forever activity reality is constantly being brought to light in its infinite "beauty, grandeur, order." How safe and unlimited must man feel as he begins to realize that primarily he lives in a spiritual universe and is forever "born of Spirit" and not of mortality.

SPIRIT AS SPIRIT: THE SUBSTANCE OF ALL REALITY

Now we come to *Spirit as Spirit*, which is the *substance of all reality*. Jesus said, "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit*" (John 3: 8).

Is not Jesus implying here that Spirit is not materially tangible? He uses the analogy of the wind blowing. We may not know where it comes from nor where it goes to, yet we hear it and feel it and it is a powerful force. It is as if Jesus is indicating that to be born of Spirit and to be aware of our spiritual birthright brings an eternal sense of substance that the material senses cannot cognize, but which is always tangible to spiritual sense. A conscious realization of the fundamental spiritual nature of the universe means being aware of that which is permanent, substantial, without beginning or end,—that which can never let us down. We at once have a feeling of richness and eternal support, when we truly understand that it is impossible to come to the end of good, because the substance of health, strength, supply, happiness,—everything essential to our well-being,—is in infinite Spirit and therefore ever-present and always available.

Webster's dictionary defines "substance" in part as "that which is real, in distinction from that which is apparent." And Funk and Wagnalls defines it as "The elemental part of that which is immaterial; the vital part of that which is spiritual." Two wonderful definitions, metaphysical in their import.

Mrs. Eddy's full answer in the Christian Science textbook to her question "What is substance?" reads "Substance is that which is eternal and incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The

substance of things hoped for, the evidence of things not seen.' Spirit, the synonym of Mind, Soul, or God, is the only real substance. The spiritual universe, including individual man, is a compound idea, reflecting the divine substance of Spirit" (*S. & H.* 468: 16-24). Matter is commonly regarded as substance, and yet when one thinks of true substance as "that which is eternal and incapable of discord and decay" it is impossible to put matter or the material concept into that category.

As we have seen, Jesus certainly did not consider matter to be substance. He never regarded any outward manifestation as matter-substance, but understood it as a mental manifestation and was supremely aware that the only real substance is Spirit. That was why he was able to reproduce even the humanly accepted sense of substance whenever the need arose. Because he understood the substance or essence of supply, movement, health, or whatever was needed, to be solely in idea and not in matter, and understood also that the substance of the true man and the true universe lies in these infinite ideas, he could prove to every level of consciousness that this infinitude is the fundamental fact. Mrs. Eddy says, "If seed is necessary to produce wheat, and wheat to produce flour, or if one animal can originate another, how then can we account for their primal origin? How were the loaves and fishes multiplied on the shores of Galilee,—and that, too, without meal or monad from which loaf or fish could come?" (*S. & H.* 89: 32-5). One can take Jesus' feeding of the multitude merely as a symbol of spiritually enlightening the people and thus sustaining them, but there is no reason why it should not also be taken literally, because if it is true that Spirit is the only substance, that it is infinite, omnipresent, and that there are no limits nor bounds to Spirit, then it follows that the real substance of anything necessary by way of food, or whatever it may be, is in Spirit, and can be reproduced abundantly. As Mrs. Eddy says here, How do we account for the primal origin of these things in any case? How do we account for their first cause? Let us remember this when we are considering the nature of true substance. Fundamentally it lies in spiritual idea and can be found in nothing else.

John Dooley made many pertinent statements about substance in his Talks on the Bible. For instance, in one of his talks on the

Book of Kings, speaking of Hezekiah and his pride in all the treasures in his house, and of his false sense of substance, John Doorly said, "There is only one thing you and I can ever gain that is worth while, and that is idea. The only health is the spiritual idea of health; the only holiness is the spiritual idea of holiness; the only happiness is the spiritual idea of happiness. You don't have to go down the street to get ideas; you only have to think right where you are. If you want what the world calls supply, the sooner you learn to find it in spiritual idea the better. It isn't in money; it never has been. A false sense of money is the widest way to hell. So Mrs. Eddy says, 'God gives you His spiritual ideas, and in turn, they give you daily supplies' (*Mis.* 307: 1-2)—supplies of health, holiness, happiness, substance, whatever you need. Nothing you can ever gain is worth having but ideas,—ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love, . . . There isn't a yard of health or a bucketful of substance, because those things are just ideas, and ideas have no quantity . . . You know what Spirit as Spirit is. It is the acme of substance, because it is substance that is real, substance that is good, substance that is ordered. It isn't vague, because in Science every detail is definite. Any sense you gain of God that is vague is not Science, it has nothing whatever to do with it. Only a sense of infinity that is ordered is Science, because if there was no order there would be chaos" (*Verbatim Report* 57, pp. 13, 14). He continued in that talk to speak about substance and to show that the true substance of anything lies in the idea behind it.

Mrs. Eddy writes, "In Christian Science, substance is understood to be Spirit, while the opponents of Christian Science believe substance to be matter. They think of matter as something and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience. Christian Science takes exactly the opposite view" (*S. & H.* 349: 31-5). She also states, "Spirit and its formations are the only realities of being. Matter disappears under the microscope of Spirit" (*S. & H.* 264: 20-21).

A Christian Science lecturer once described the nature of the substance of Spirit in a unique way. He said that infinite and omnipresent Spirit fills all space, "not just all the space that matter

leaves over, but all the space that matter seems to occupy but never really does." This is a good point, because we are so apt to think that Spirit occupies all the space left in between bodies and houses and objects! We believe that that may be where Spirit is to be found, whereas where visible objects are there is matter. Or else we think that Spirit inhabits or dwells in matter. Neither of these concepts gives the true sense of Spirit. This lecturer reasoned, "Spirit would not be all if it were merely all around matter or in matter or underlying matter, or beyond matter, but Spirit is all *instead* of matter . . . Because Spirit is all, man and the universe are seen in their true light as all spiritual. Spirit is the only substance; it is not only the quality of all being, it is the condition of all being. Since Spirit is all, then man, the image of Spirit, must be all spiritual; he is not physical at all. Man has only spiritual identity and spiritual individuality. He is not any kind of a mortal, not even a spiritually-minded mortal, he *is* spiritual, not only in quality but in condition. Your true selfhood is what you are, which is wholly spiritual; it is you, it is who you are, and you're divine idea, and it is how you are,—all harmonious, yesterday, today, and forever." We are so apt to reckon a man as a spiritually-minded mortal, but that is not true—man *is* spiritual. Spirit is his only nature and essence.

The word "substance" comes from the Latin *sub*, meaning "under," and *stare*, to stand. "Substance" is really that which stands under anything. And that which stands under one in any subject is understanding. Understanding is substance. Take arithmetic, for example. The substance of arithmetic for you is your understanding of it. Without understanding, it would have no substance for you. True, it has substance in itself, but without understanding, its substance would not appear as such to you; you would merely feel vague and indefinite about it, and whenever the subject of arithmetic came up you would feel on very shaky ground. On the other hand, if you understand it, you immediately feel at home with it and experience a real sense of substance in the subject. So it is with the understanding of Spirit, but with the things of the Spirit understanding is man's birthright rather than something he acquires humanly. It is a quality of God, which man reflects (see *S. & H.* 506: 5).

Paul's declaration to the Hebrews, "Faith is the substance of things hoped for, the evidence of things not seen," is a wonderful statement about the nature of substance as understanding. This is the opening verse of Chapter 11 of Hebrews, and it is followed by a recital of how well-known Bible characters—Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, the children of Israel, Rahab, the judges, the prophets—all were motivated by faith. Even though there was no material evidence that they were going the right way or doing the right thing, spiritual understanding directed them unflinchingly. This understanding was truly "the *substance* of things hoped for, the evidence of things not seen." All that anybody has ever accomplished spiritually has been accomplished through relying on the substance of Spirit, and not on the evidence of matter at all. If Jesus had relied on the evidence of matter at his crucifixion, he would have accepted death, but he had faith,—he understood all substance to be Spirit,—and such understanding constitutes the actual "substance of things hoped for, the evidence of things not seen."

True faith is understanding. Mrs. Eddy writes, "Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God" (*S. & H.* 23: 16-19). To give an example from human experience: a physicist in a laboratory may mix various known chemicals together, and because of his understanding of chemical reactions he will know what the result will be. You might say that he watches that experiment with faith; his faith or understanding is "the substance of things hoped for, the evidence of things not seen." To one who had no understanding of this experiment at all the physicist might explain the process and foretell the result, and that individual would have faith in what he was told because he knew that the physicist understood his subject; but that faith would not be the sort of faith that the physicist would have. The physicist's faith would be based on understanding. While the experiment was taking place he would understand all that was going on and confidently and intelligently expect the result, whereas the unenlightened observer, not understanding what was taking place,

would merely have faith in the physicist's knowledge. This is the difference between faith that is just belief and faith that is understanding. In spiritual matters, if one truly understands, one can wait through any human experience, certain of its outcome. Jesus did just this. He endured an experience like crucifixion, where all the material evidence was negative, because he had the faith or understanding which is truly "the substance of things hoped for, the evidence of things not seen." He understood, and therefore knew what the outcome would be. Mrs. Eddy speaks of "his three days' work in the sepulchre." This "work" was akin to that of the physical scientist working out an experiment in his laboratory; that was what the sepulchre experience really was. During those three days, she says, he was proving "Life to be deathless and Love to be the master of hate." He was meeting and mastering "on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene." He took no drugs, did not depend on food, pure air, nor on a surgeon's skill. (See *S. & H.* 44: 5-19.) He remained solely with his understanding of Life in and of Spirit; he knew what was being worked out and so his faith or understanding destroyed the evidence of the physical senses and proved the eternity of Life at every level of experience.

We are Scientists. Let us constantly remind ourselves of this. We are Scientists working in a spiritually scientific way through understanding, and not through belief nor merely religious sentiment. When we emphasize the allness of Spirit and the nothingness of matter, though, let us also remember that we have to work out our salvation step by step. Mrs. Eddy writes, "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (*S. & H.* 485: 14-17). We should avoid being fanatical. To say "Spirit is the only substance" and act upon this statement without understanding it is ridiculous and dangerous. Peter, in faith, virtually said, "Spirit is the only substance," and thereupon he attempted to walk on the water and would have sunk if Jesus had not rescued him. On the other hand, Jesus, with a faith that was understanding, walked on the water quite naturally. He under-

stood substance as Spirit and was therefore aware of a higher law of gravitation relating to the true spiritual selfhood of man, which law holds man forever at one with his divine Principle, safe and intact, and superior to the limited, material concept of law. Such an understanding of Spirit was Jesus' support under all circumstances, and it is there for all men through natural spiritual growth.

So when we read, "Come naturally into Spirit through better health and morals and as the result of spiritual growth," let us see that we have to *understand* our way out of a material concept of existence. Then the belief in matter-substance will lessen because we shall see it for what it is, and really begin to understand Spirit as the only substance. The allness of Spirit and the nothingness of matter is not something that we can be fanatical about. We can take this fact on trust or through a spiritual flair, but sooner or later there must develop a real understanding of it that supports logically and intelligently and in every way what we see spiritually. Then to rely wholly on this understanding is natural and infallible. Constantly I am aware of how much one has taken spiritual reality on trust, as it were; then questions arise concerning it, and one has to think one's way through them, and suddenly understanding dawns. When this happens, one feels the difference between understanding and having only a faith that is often merely belief.

One sometimes wonders why we believe material things to be substantial. We must have a false sense of substance to believe this, because they obviously are not. What we think of as matter can disappear overnight. In reality there is no matter; it is just a limited concept of a spiritual fact. It is a mortal belief, and the world is rapidly waking up to this even through human reason and honest research; men are beginning to realize that there is no substance in matter.

I often think that physical scientists have more vision regarding their discoveries than we have as metaphysicians regarding ours. On their basis they foresee the tremendous possibilities of physical science and the wonders it is capable of producing. How much more should metaphysicians, who have begun to understand something of the nature of Spirit, and the substance of Spirit, be aware of the tremendous possibilities of such understanding, and never be surprised at the amazing wonders that it will accomplish.

SPIRIT AS SOUL: THE PURE UNDERSTANDING OF GOOD
THAT CONSTITUTES THE FIRMAMENT

Here we come to *Spirit as Soul*, which is the *pure understanding of good* that constitutes the *firmament*. Jesus said, "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit*" (John 3: 6).

Jesus was absolutely clear that Spirit and matter do not mix. Also that the only good is spiritual. There are always many interpretations of Jesus' sayings, according to one's standpoint or stage of development, but I often like to think of his words here, "That which is born of the Spirit is spirit," as saying, "That which is born of divine Good is true human good." The seed of all good lies in Spirit. Therefore this seed can reproduce itself only in spiritual good, even in what is called human experience. *We* may reckon such good as human good, but in reality it is the reflection of the one Good coming to light and shining through in spite of the human and not because of it. The allness of Spirit and the nothingness of matter was always the platform from which Jesus operated.

Spirit as Soul maintains a clear dividing line in these matters, because Spirit is pure understanding and Soul is definite and clear-cut. With Soul there can be no blurred outlines nor vagueness. Soul means spiritual definiteness and certainty; the symbol of Soul in the third day of creation is the dry land that is called Earth, which implies form, outline,—specific identity. Spirit is the substance of reality. Therefore Spirit as Soul means substance that is tangible and definite to spiritual sense, and which acts as a sword to any mortal concept.

Mrs. Eddy not only associates the firmament with the purity of Spirit, but also with the definiteness of Soul or spiritual understanding. She writes, "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament" (*S. & H.* 505: 7-8). In the "Glossary" too she defines "firmament" as "spiritual understanding." The quality of spiritual understanding is primarily associated with Soul. You remember that in the third degree of the "Scientific Translation of Mortal Mind" (*S. & H.* 116) the seven qualities listed there express each of the synonymous terms for God in the order in which they are given on page 465 of the Christian Science text-

book. For instance, "wisdom" expresses Mind, "purity" expresses Spirit, "spiritual understanding" expresses Soul. The "Glossary" definition of "firmament" continues, "the scientific line of demarcation between Truth and error, between Spirit and so-called matter."

So here, in Spirit as Soul, the pure spiritual understanding of good operates as a firmament. The understanding of the reality of Spirit,—the allness of God, good,—is so definite and clear-cut that it irresistibly acts as a separator or, in actual fact, it translates "man and the universe back into Spirit" (*S. & H.* 209: 22). "Firmament" comes from the Latin *firmamentum*, "to make firm," literally "a support; prop; strengthening" (Webster), and the spiritual sense of the firmament is a great strength or support in practice. To see this more clearly, let us consider its place and purpose in the creation story. Regarded from a genesis, "working-up" approach to the days of creation, the first day of creation presents the light of Mind or divine intelligence dawning on us through ideas. In the second day this develops into the firmament or understanding which separates in our thought that which is enduring, good, and true from that which is not, bringing us in the third day of Soul to the "dry land" of definite spiritual understanding. This is merely a "genesis" sense, however, and there comes a time when we no longer think in this somewhat dual way, but subjectively—absolutely—from God. Then we see that the absolute fact is that we *are* the "light," we *are* the "firmament," we *are* the "dry land;" in every situation we can then say, with the certainty based on understanding, "I am the intelligence of Mind. I am the understanding of Spirit. I am Soul's identity." It is a strength and comfort to realize that wherever we go and whatever we are doing we are the operating of the firmament of spiritual understanding, and that this always separates man irresistibly from anything that is unlike good, that is unlike the order of Spirit, the substance or reality of Spirit.

I remember a case where an individual was experiencing a phenomenal number of accidents. The belief about this man was that at that time there was an attempt to undermine his understanding of spiritual reality through completely contrary religious beliefs. We saw so clearly that man's identity is as the firmament of

Spirit, which means that he operates as the good, the order, the substance, the understanding, and the reality of Spirit. He is not a mortal who can be influenced and swayed this way and that by personal will, but his identity is a state of spiritual understanding, eternally poised, balanced, and certain. He is, therefore, the "firmament" to anything that tries to undermine infinite good. Working along those lines, these accidents suddenly stopped and the whole situation changed.

In connection with the active operation of this "firmament" I recall another case, of a business man who was humanly very good; he would do anything for anybody. The result was that he was pulled all over the place through the many demands made upon him, and a sense of disorder entered into his business. Here again we saw that man's true being is as the "firmament," which is an irresistible separator between that which is wholly good and that which is merely human good,—between that which is worth while and that which may just be of a surface nature, because Spirit is truly substantial, truly worth while. We saw that living and moving and having one's being as the "firmament," one cannot be pushed about in a disordered way. The firmament involves the straight line of Spirit, the path of ordered reflection. In this instance, consciousness of this fact gave that individual the moral courage to be firm, to take stands kindly, but rightly, against things which were not part of his individual expression of divine order, until the situation became balanced and right. I love to realize that Spirit is truly good and that Spirit is the firmament, so that if we are conscious of our being as this "firmament," we can then be truly good as reflections of the one Good and not just humanly good on a personal basis; being the latter can pull one all over the place, but good emanating from the consciousness of divine goodness has an order, a substance, and a fruitfulness about it that is enduring and carries with it only blessing.

This question of being humanly good is one that naturally enters a great deal into the subject of spiritual living. There are two ways of approaching it. A man can be humanly good because he is educated to be so through custom, environment, and moral teaching; also because he may want to be liked and esteemed by his fellow beings. On the other hand, a man can be humanly good

because he is conscious of being the reflection of the divine good, as Jesus was. He may do exactly the same loving acts as the man who operates on a personal basis, or he may not, but in any case he will do them from a different premise, that of reflecting the one Good. I never consider that Jesus was good on a merely human basis; he was consistently good on a divine basis. If one had been present in Jesus' time and had witnessed his throwing of the money-changers out of the temple, one might not have considered such an action to be good. Also, his trenchant denunciation of the Pharisees as "whited sepulchres" might not have met with the approval of humanly good thought. But Jesus was clear-cut in his understanding of good as Spirit, and therefore was always truly good. For instance, when he was called "Good Master," he asked, "Why callest thou me good? there is none good but one, that is, God." He was so certain of the one Good and that he was that Good in operation that this manifested itself at all levels as the firmament separating Truth from error and blessing every situation in the highest way it could be blessed, no matter how human sense estimated it.

So if man's being is of the nature of the "firmament,"—the understanding of Spirit,—then he is divinely good, and this operates as true goodness in human experience,—not goodness which is inclined to be influenced by what people will think of one, which is a small and personal outlook. This tends to limit good to the merely moral, instead of freeing one to spiritual good which is truly moral. One knows in one's heart the difference between being good merely on a human basis and being impelled divinely to true good. One can feel divine good as something impersonal, universal, and so often sweetly effortless. If one analyzes the motive behind it, one always finds that it is that of doing good for the glory of God and the true man. This might be a test of true goodness if one ever needed such a test—to ask oneself in taking a human footstep, "Is this to the glory of God, infinite good? And to the glory of the true man?" If it is, then such an action is bound to bring good results. On the other hand, if one takes a step merely because one is sorry for someone humanly, or one is thinking in terms of personal goodness, it does not produce the best results. We have all experienced this.

So Spirit as Soul is the pure understanding of good that constitutes the firmament.

SPIRIT AS PRINCIPLE: THE STRENGTH OF ONENESS

Now we come to *Spirit as Principle*, which is the *strength of oneness*. Jesus said, "*He that cometh from heaven is above all . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand*" (John 3: 31, 34-35).

Jesus is here declaring the oneness of Principle and its idea, and the infinitude, strength, and power of this oneness. The Spirit cannot be measured, for Principle is not in its idea. "Spirit, or the divine Principle of all, is not in Spirit's formations" (*S. & H.* 71: 6-7). Because the idea reflects the Principle and does not contain nor absorb it, the idea reflects the fulness of its Principle; it expresses its Principle "without measure." "All things" are given into its hand.

Spirit as Principle implies the pure facts of Spirit operating in obedience to the one Principle of the universe. That which is pure is always strong. We speak of demonstrating or proving the Principle of all being with power in human experience, and this is always accomplished through purity,—through understanding and remaining with the facts of Spirit alone. There is no power in the belief that there are two realities,—a universe of Spirit and a universe of matter,—and that the spiritual fact has to be applied to the material manifestation. This is dualism, the adulteration of the one reality, Spirit, and lacks spiritual power. It was always on the basis of the allness of Spirit and the nothingness of matter that Jesus performed his outstanding works.

We might ask ourselves: If healing is not the power of Spirit over matter, then what is it? And why does the understanding of Spirit appear to heal or restore matter? Surely the answer lies in the fact that reality is fundamentally spiritual. Spirit is All-in-all. Spirit is the only substance. What we think of as matter is, in reality, the imperfect apprehension of Spirit, and sometimes so imperfect as to appear as sin, disease, and death. To be aware of and understand the facts of Spirit, therefore, means that that imperfect apprehen-

sion is being exchanged for an apprehension of Spirit's perfection, which is the great reality of existence. In human experience this appears as changed phenomena. In reality nothing has changed. The true spiritual nature of being, that which always has been and always will be throughout eternity, has come to light through understanding. That is all that has taken place.

In this connection, let us ask ourselves, what is the difference between understanding and demonstration? One is sometimes apt to think of understanding as a spiritual process and demonstration as this understanding doing something to human experience or matter. In other words, one construes understanding as having entirely to do with Spirit, but unwittingly regards demonstration as involving a mixture of Spirit and matter. In reality, however, understanding and demonstration must both be purely spiritual processes, demonstration being the pure reflection of the spiritual fact as all-in-all. If we understand a spiritual fact, and it is real and warm and tangible to us, then surely the demonstration of that fact is the complete acceptance of it as the only reality of our being and of all existence. This is true reflection. We may believe that its demonstration is its appearance in outward form in our human experience, but that is only the necessary corollary to its demonstration or reflection throughout all space. The true form of all demonstration is spiritual, as is understanding, and to be satisfied with this form results irresistibly in what the world calls healing.

John Doorly, in his interpretation of Luke's Gospel as illustrating pure Christianity in operation, said, "Wherever there is dualism, there is no reflection. Everything must be of the same nature and quality as the original for there to be perfect reflection. The minute you get anything unlike the original, there's no true reflection . . . The great tone of Christianity is Spirit, which is reflection, or true demonstration. That reflection is the natural reflection which is the outcome of Spirit. In reflection you become so conscious of a divine idea that that idea becomes you and you become that idea, and you see that that idea is one with Principle from everlasting to everlasting; the result of that is what we call demonstration. It operates to obliterate the mortal concept, but the demonstration itself, the showing forth, is pure reflection"

(Talks at the Oxford Summer School, 1949, Vol. II, Luke and John, pp. 69, 70).

This is why one so often hears of individuals to whom the spiritual is very real experiencing instantaneous healings when perhaps they have been given up by the medical faculty. In most cases their attitude has been a complete conviction of spiritual being as their only being, in other words, that they are the reflection of Spirit and not a mortal absorbed in a body. I remember a man telling me that he had had an illness that had been pronounced fatal by the doctors, and then he heard of the teachings of Christian Science. Many a night it seemed as though he would pass on, but he always said to the mortal concept of himself, "Go ahead and die if you like. You can't affect me. I can never die." He said he had begun to see and understand his true, spiritual, eternal selfhood as reflection and was satisfied with that. He saw that there is only one being and that it is spiritual. His understanding and demonstration took place entirely in the realm of the spiritual, but the outcome was that it operated to change the phenomena and prove life to be life at every level of belief. But he remained satisfied with Spirit as the only reality of his being.

Jesus' motive was never primarily to improve material existence, to heal bodies or to prolong the belief of life in matter. His motive was to prove the allness of Spirit. He worked in one realm only, the realm of Spirit, and this strength of oneness appeared to the human level of consciousness as reforming sinners, healing the sick, and raising the dead. He told his disciples not to rejoice that the spirits were subject to them,—not to rejoice in the so-called power of Spirit over matter,—but to rejoice that their names were written in heaven,—that their identity was spiritual. (See Luke 10: 20.) He also prophesied that "greater works" than he did would be accomplished in the future. To the world the "works" of Jesus were the healing of sin, sickness, and death. One wonders, therefore, if the "greater works" are not the conscious realization coming to all men that the universe we really live in is a universe of Spirit, and that man is not a mortal needing healing from sin, sickness, and death, but an immortal, operating as the very being of the one Spirit, living in this world but not of it. One visualizes such a state of existence as tantamount to the condition of Jesus

between his resurrection and ascension, a state wherein it is not a question of redeeming and healing the mortal any more, but of so consciously living and moving and having one's being in God, Spirit, that one expresses outwardly the true humanhood which is happily and willingly being translated to the point of ascension.

In *Miscellany* Mrs. Eddy makes some wonderful statements in commenting on Jesus' words, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6: 24). She writes, "The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good. This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a 'Suffer it to be so now' until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science,—Christ, born of God, the offspring of Spirit,—wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. . . . Spirit is infinite; therefore *Spirit is all*. 'There is no matter' is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated" (*My*. 356: 22-8, 357: 22-25). How true this is, and Mrs. Eddy calls this allness of Spirit a "simple statement of oneness."

I believe that as time goes on men will find the allness of Spirit to be a simpler and simpler fact and standpoint to them. For one thing, the physical scientists, through their research, will, to a great degree, have moved nearer to the reasoned substantiation of this fact. They have been saying for some years now that matter is not the solid mass we used to reckon it to be. I remember several years ago being told that the chair I was sitting on was really mostly space, and that there was more space round the atoms that composed it than there was "solid" matter. Also that if all the empty space in the body were taken away, there would remain only a speck of "solid" matter as large as a pin head. These theories have rapidly advanced today and the concept of matter has become more and more refined and "mentalized." A physical scientist looks out at his world and virtually says, "That object is

not a bit what my eyes say it is; it is completely different in its basic substance." Nearly two thousand years ago a spiritual scientist looked out at his world and also saw a different universe,—in fact, he saw the fundamental spiritual reality of the universe. Mrs. Eddy writes on this outlook, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals"—right in the place where a sinning mortal man appeared Jesus beheld "*in Science* the perfect man," not a mortal at all. She continues, "In this perfect man"—not in a mortal but in the one perfect consciousness which is man—"the Saviour saw God's own likeness, and this correct view of man healed the sick" (*S. & H.* 476: 32-4). In the proportion that we understand and adopt this outlook, we shall experience the strength of the oneness of Spirit, we shall see Spirit's reflection everywhere,—we shall see the divine Principle of this oneness demonstrating itself.

In *Science and Health* is the command, "Rise in the strength of Spirit to resist all that is unlike good." This is followed by the encouraging and comforting words, "God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (393: 12-15). The fact that man is capable of this is the same fact that is declared in our Bible verse, "God giveth not the Spirit by measure unto him." There are no limits to the power and strength of infinite Spirit because it is the nature of the Principle of the universe; and man is the undivided reflection of this Principle.

Another aspect of the strength of oneness concerns the whole subject of unity. One is apt to believe that unity of many persons constitutes strength. This is not so fundamentally. The saying, "One on God's side is a majority" has been proved true time and time again by many martyrs and pioneers. Yet what does it mean to be "one" on God's side? Perhaps we are at liberty to deduce from this well-known statement the fact that on God's side there is only one. The concept of matter or of persons is clearly a divided or multiple concept. The idea of one infinite reflection of Spirit, governed by one Principle, is a united yet diversified one. Mrs. Eddy wrote that she "once thought that in unity was human strength," but later she grew to know "that human strength is

weakness,—that unity is divine might, giving to human power, peace" (*Mis.* 138: 17-19). As man consciously finds his oneness with Principle as individual reflection, he finds the truth about his brother man in this one reflection. He no longer regards men as separated mortal concepts, but he understands man as one infinitely individualized reflection constituted of ideas, all governed by one Principle. This is the might of unity, and it does bring to any manifestation of human power, in whatever respect, a consciousness of peace. And why? Because then human power is not regarded in a personal way, but rather in the light in which Jesus understood it when he said that he could do nothing of himself, but that it was the Father or Principle of his being that dwelt in him that did the works. With this realization, man can never be tempted by self-glorification, nor weighted down with fearful forebodings regarding human power. Rather is it then permeated with a peace, a calm, and an unflinching trust in Principle's government that is born of understanding.

One on God's side, therefore, experiences all the power of unity inherent in the one infinite reflection of divine Principle. This is beautifully expressed in a Dedicatory Sermon of Mrs. Eddy's delivered to The Mother Church in 1895 when she said, "A dewdrop reflects the sun. Each of Christ's little ones reflects the infinite One, and therefore is the seer's declaration true, that 'one on God's side is a majority'" (*Pul.* 4: 14-17). When man is conscious of his birthright as reflecting his divine Principle, he is a majority—"God giveth not the Spirit by measure unto him." Moreover, he is conscious of all the diverse reflections of Spirit operating in harmony one with another, and this constitutes a natural strength and support. Happy and satisfied with this great fact of unity, he will find it manifesting itself in human experience in the right way to meet the present need. To believe that we can manipulate unity or bring it to pass through forcing human "get-togethers" is a fallacy. Unity *is*, and it lies in the one spiritual reflection of Spirit, governed by the divine Principle of the universe. When we find our being in and as this reflection, we find an indissoluble unity with our divine Cause and with our fellow man that can never be disrupted.

So Spirit as Principle can only be understood spiritually and

demonstrated spiritually. This takes place through reflection and is the strength of oneness.

SPIRIT AS LIFE:

THE RHYTHM OF SPIRIT THAT IS INFINITE PROGRESSION

Spirit as Life is the *rhythm of Spirit* that is *infinite progression*. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6: 63).

Jesus declared that his words were spirit and they were life. At another time he said, "Heaven and earth shall pass away, but my words shall not pass away." They have never passed away because they were not just words, they were spiritual facts, and spiritual facts are eternal. It was really the language of Spirit that Jesus spoke, the "new tongue." That which speaks to a man powerfully and effectively, changing outlooks and values, is never just words. Mrs. Eddy writes in *No and Yes* of how "the blood of Christ"—Jesus' demonstration over death—speaks to us. Our life "speaks," our attitude towards experiences "speaks." In relation to Truth, speaking is a form of communicating spiritual reality to one another. So its substance is never in mere words, but in the living spirit. Mrs. Eddy says, "When the heart speaks, however simple the words, its language is always acceptable to those who have hearts" (*Mis.* 262: 10-12). John Doorly once said in one of his classes that if you were conscious of the living spiritual fact in any situation, it would not matter what words you used to your patient, he would be healed. It is spiritual consciousness that speaks and is the *living word*. Also one can often speak to another without voicing words at all. We must all have had that experience many times. Sometimes I have been thinking about someone and have been very conscious of a particular spiritual fact. Several days later I have met that individual and they have said that that identical spiritual fact had come to their thought around the same time and helped them greatly. Words are merely symbols that we have to use at this moment, but the real substance behind the words of truth is the living spirit and the spiritual life.

Spirit as Life speaks of the rhythm of Spirit. Rhythm gives the sense of ordered movement. The word comes from the Greek

rhythmos "measured motion," and *rhein* "to flow." It means "regularity or flow of movement . . . measured and balanced movement" (Webster). The pure order of Spirit, definite and balanced eternally by infinite Soul, constitutes the flow of man's life. It is like a river,—“the pure river of water of life” of which John the Revelator writes,—a river without beginning and without end. Spirit as Life is the rhythm of Spirit that is infinite progression; it is always moving forward. This is the truth about our history. Mortal mind would say that material history constitutes our life; it says that it goes up and down with success and failure, progress and retrogression, good and evil as its component parts. Science declares that life is in and of Spirit and that the ordered rhythm of Spirit constitutes our life. We read in *Science and Health*, “The true theory of the universe, including man, is not in material history but in spiritual development” (547: 25-27). Our true history is only to be found in spiritual development,—not in material life and what has happened to us in material life; this false estimate of history drags us back and holds us back, whereas Life is infinite progression; it is forever unfolding anew and afresh and according to the order and natural rhythm of Spirit.

Mrs. Eddy makes a wonderful statement in connection with man's history in *Retrospection and Introspection*. She has just been recounting her material history, telling of her various marriages, and how her child was taken away from her at one period and how she never met him again until he was grown up, and then it is as if she stops herself in the middle of recording this material history and reminds herself and her readers of the truth about man's history. She says, “It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being. It is ‘as a tale that is told,’ and ‘as the shadow when it declineth.’” However, Mrs. Eddy does not leave it there. She goes on to say that there is a spiritual import to be discerned in human experience,—“The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being” (21: 13-20).

If we are too intent on what has happened to us in the past and

are always looking back, remembering our material history, it is a habit that tends to limit and age us. We need constantly to remind ourselves that fundamentally our identity is spiritual and our true life is in and of Spirit, and is therefore without beginning or end. The blessing that our so-called human history brings to us is to teach us more of the reality of Spirit and the nothingness of matter.

Further on in this same context Mrs. Eddy makes an interesting distinction between "human history" and "the material record." She writes, "The human history needs to be revised, and the material record expunged" (22: 1-2). The material record of diseases, physical difficulties, hereditary beliefs, and so on is no part of the true man and needs to be expunged from consciousness. In the words of Jesus which we have quoted here, "It is the spirit that quickeneth; the flesh profiteth nothing." With man's human history, however, it is often helpful to "re-vise" it, to see it afresh, to reckon it in a new light. When we look through the lens of Spirit at human history—either individually, collectively, or universally—we can see a clear line of light shining through, an intelligent order to experience; this is encouraging and helpful and makes one realize that there has been infinite progression and that the unfoldment of Spirit is irresistible throughout all life. There is a common saying, "All the good the past has had remains to make our own time glad" and this is true in the sense that anything that is really good, though it may seem to be in the past, is present good. Its substance is spiritual and is *now*.

It is important, though, to cease the habit of thinking about and making too much of material history; it leads to the belief which tries to persist with so many mortals, namely, that such-and-such a thing happened to them so many years ago and therefore they are suffering the results today. Nothing is ever true about man's history but the record of Life in and of Spirit. "Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being" (*S. & H.* 63: 9-11).

At the end of *No and Yes* there is another interesting statement concerning material history from a universal standpoint:—"The spiritual status is urging its highest demands on mortals, and material history is drawing to a close" (45: 25-27). One can watch

that taking place in so many ways today; material history is speeding up, as it were, and people are almost being pushed out of reckoning it materially to find the spiritual ultimate of man. Even twenty years ago the French scientist, Lecomte du Noüy, wrote in his book, "Human Destiny," that man is coming out of material history to discover his true estate as man,—what he is spiritually as man. He spoke of mankind's evolutionary background and urged that "it is against this heredity, against this immense accumulation of memories, by now deprived of any meaning, and dating back to epochs forever vanished, that Man must fight to prepare the advent of the spiritual being he is destined to become." This century has been termed "the century of man." Great efforts are being made to discover the nature of man's mind; much thought is also being directed towards finding how man can relate himself harmoniously to his fellow man in a world where means of communication and transport have brought sharply into focus the fact that this is one world and that we are all "members one of another." Answers will be found only in the realm of the spiritual, and may not the prophecy of Charles P. Steinmetz, an American electrical engineer with great foresight, well be coming true that "the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched"? This is where development and progress lies today.

Spirit as Life also deals with spiritualism in its broadest sense, namely, as the belief that Spirit and matter mingle in life. The theory known as Spiritualism involves material history, life in matter, for it is concerned with communications between the embodied spirits of those who have passed on and mortals still living in material existence, so-called. Therefore its basis, from this point of view, is a mixture of Spirit and matter. Also it involves a return to a state that an individual has left and presumably has progressed away from.

In the ordered flow of life in and of Spirit, one can never return to outgrown positions nor take a retrograde step. Therefore it seems logical to conclude that there can be no communication between those who have gone on further into another experience and those who still seem to be in this experience. This is also

because communication is really a matter of understanding. We truly meet one another through understanding. In what we call "passing on" one can assume that we understand, through actual experience, a great deal more about life than we did before. For instance, we must consciously become aware that this body is not us,—that we do not live in it. Seen rightly, it is merely a temporary symbol of our eternal selfhood as an expression of Life in and of Spirit. Naturally one does not have to pass on to find the reality of Life in and of Spirit. It is a fact here and now, and we can understand and experience it here and now; when we pass on, we shall only find the same spiritual fact to be true as is true now. But the actual experience of passing on, yet realizing that we are still alive, may have the effect of making us more vitally and consciously aware of this fact. If such an understanding becomes clear to us, then it would seem to be impossible to have communication humanly between this enlightened state of consciousness and the state of consciousness which believes in material existence as reality. We read in *Science and Health*, "There is no communication between so-called material existence and spiritual life which is not subject to death . . . In Christian Science there is never a retrograde step, never a return to positions outgrown. The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness. . . . The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does the insect return to fraternize with or control the worm. Such a backward transformation is impossible in Science. . . . Spiritualism would transfer men from the spiritual sense of existence back into its material sense. This gross materialism is scientifically impossible, since to infinite Spirit there can be no matter" (*S. & H.* 73: 32-2; 74: 29-32, 17-21; 75: 8-11).

Let us remember, though, that there will always be spiritual contact in the spiritual realm, as the spiritual is eternal and transcends all coming and going, but not between two opposite states of consciousness. Mrs. Eddy makes this point in her chapter "Christian Science versus Spiritualism" when she writes, "In Science, individual good derived from God, the infinite All-in-all, may flow from the departed to mortals; but evil is neither communicable nor scientific. A sinning, earthly mortal is not the

reality of Life nor the medium through which truth passes to earth" (72: 23-28). In other words, in the realm of Spirit there is no here nor there, there is no person living here nor living there, nor living centuries ago nor in the future; there is one realm of Spirit, and that is the realm of infinite individual good, where there are no barriers at all. There is always communication between all ideas in this realm eternally. But to believe that there can be communication on a human basis of a mixture of Spirit and matter is to believe an impossibility, because this involves different strata of consciousness. Even in human experience there is often little communication between individuals with different human outlooks and interests, but touch the spirit of anyone, with love in your heart, and there are no barriers. You then experience communication and unity. As far as I know, up to the present time, spiritualistic communications have not usually been so much spiritual in tone as concerned with human and material experience, and therefore can only be the projection of mortal thought, although seeming to come from departed spirits.

Mrs. Eddy speaks, though, of Spiritualists outgrowing "their beliefs in material spiritualism" (*S. & H.* 77: 27), implying that there is a spiritual form of spiritualism. This may even be appearing literally today, as many Spiritualists are beginning to believe only in spiritual communication,—spiritual sense communing with spiritual sense. Communication with all individuality everywhere on an entirely spiritual basis must be possible, because there are no barriers nor limits in infinite Spirit. It is only when the human element enters in that it would seem that one has to be on the same level of belief in order to have communication.

Spirit as Life gives a wonderful sense of infinite progression through understanding. In answer to the question, "Is there infinite progression with man after the destruction of mortal mind?" Mrs. Eddy writes, "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory... Immortal Mind is God, immortal good; in whom the Scripture saith 'we live, and move, and have our being.' This Mind, then, is not subject to growth, change, or diminution, but is the divine intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to and

perpetual idea of inexhaustible good" (*Mis.* 82: 20-21, 28-4). Spirit as Life holds man forever in the "rhythmic round of unfolding bliss,"—it is a rhythmic round, it does not begin nor end nor go backwards, nor can it be interrupted; it goes on and on eternally, and we are held in it as ideas bearing witness to inexhaustible good. And divine good is inexhaustible. It can never be used up nor lessen. It is infinite,—“the same yesterday, and to day, and for ever.”

Have we not seen all through this tone the truth of Jesus' words quoted at the beginning, "It is the spirit that quickeneth; the flesh profiteth nothing"? And in proportion as we live in Spirit we shall experience the joy, the interest, and the true peace of infinite progression.

SPIRIT AS TRUTH:

ONE PURE REFLECTION APPEARING AS THE DIVINE STANDARD

Now we have arrived at *Spirit as Truth*, which is the *one pure reflection* appearing as the *divine standard*. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24).

Here Jesus had been talking at the well with the woman of Samaria, who had argued, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4: 20). Jesus replied that the time had come when place and limits of that kind should be seen as of no consequence in spiritual matters, because true worship means worshipping "in spirit and in truth;" true worship is a matter of reflection,—man's conscious reflection of Truth,—and one reflects the truth wherever one is and whatever one is doing. Man does not need to enter into a temple, a church, a body, or a brain to worship God. He worships spiritually and truly when he realizes that he is God's pure reflection, embodying and radiating all the qualities of infinite good or truth. Speaking of man as reflection Mrs. Eddy writes, "As there is no corporeality in the mirrored form, which is but a reflection, so man, like all things real, reflects God, his divine Principle, not in a mortal body" (*S. & H.* 305: 8-11). How could the infinite, of which man is a pure

reflection, be limited in any way to corporeality or mortal boundaries?

Let us consider the nature of reflection. "To reflect" means "to give back an image or likeness of; to reproduce or show as a mirror does" (Webster). In this connection it is clear that you must have purity to have reflection. A dirty, misty mirror gives no reflection. A clean, untarnished one gives perfect reflection. Spirit reflects by reason of its purity, and its infinite reflection constitutes the form of Truth.

It would seem that the function of Truth is always to focus the specific tone of any one of the synonymous terms for God in an infinite manifestation or form. We have found the purity of spiritual substance permeating our study of Spirit, and in Truth it is focused as one pure reflection. With Truth there can be no compromise. It is clear-cut, rocklike, and one speaks figuratively of "the sword of Truth," which deals with error. The very nature of Spirit is purity, so Spirit as Truth speaks of one pure reflection. This is the divine standard. You cannot compromise with a reflection. A reflection is exactly like the original; it has to be, or it would not be reflection. Therefore reflection can have nothing extraneous that does not belong to the original.

You remember that Mrs. Eddy says, "Few persons comprehend what Christian Science means by the word *reflection*" (*S. & H.* 301: 5-6), and this may be because the commonly accepted example of a reflection in a mirror gives a sense of separation of the original from its image. The space in between the original and the image gives a feeling of dualism. Yet if one imagines specific light-waves connecting the original to the image, so that there is no separation, that analogy can be very helpful. For instance, a reflection has no life, substance, nor intelligence of its own. They are all in the original. Moreover, the image cannot do anything that the original is not doing. If you were looking in a mirror, you would be very surprised if your image in the mirror started to do things that you were not doing! In fact it would be impossible for this to happen. Think of this and then think of man reflecting his perfect Principle. He cannot be anything or do anything that his divine Cause is not already being and doing. This brings such a clean, clear-cut, and crisp sense of man as reflection. Nothing can

take place with man that is "out of true." The man who is the "image and likeness" of perfection cannot make a mistake, or experience accident, lack, disease, death. If he appears to be undergoing these lies, it is mortal mind's concept of man; it is not the true man. Reflection can never fall from perfection. "There is but one Spirit. Man is never God, but spiritual man, made in God's likeness, reflects God. In this scientific reflection the Ego and the Father are inseparable" (*S. & H.* 70: 6-9).

This state of perfect and inseparable reflection,—the purity of Spirit reflecting itself only in Truth's pure form,—leads on to the fact that Spirit as Truth appears as the divine standard. The standard of Truth maintains man in all his purity as its infinite ideal, for such a standard involves the purity and the reality of Spirit expressing itself as one infinite reflection.

This fact can be a great strength in many practical ways. Sometimes I have heard from an individual in a remote part of the world who may be the only Christian Scientist in that area, or else from an individual who may, by human reckoning, be an outstanding student in a group, or something of that nature. In both cases they have written to the effect that because of their unique position they feel they must keep up the standard of Truth; often if they are temporarily going through a valley, this effort to keep up a standard has been an added burden to them. In such situations it has always been a help to realize that Truth maintains its own standard. We do not have to strain as persons to uphold the standard of Truth. It is the other way round. Truth upholds us as its own standard. We are not responsible for God. God is responsible for us. If we are reflection, why should reflection have to make tremendous efforts to keep being reflection and to be like the original when it cannot help being like the original?

So this fact of reflection contains the answer to the fears accompanying the personal effort to maintain a certain spiritual standard. The temptation comes to us all at some time to think, "I must keep up a standard or what will people think of Christian Science if I fail in some direction?" But we can relax in the realization, "God maintains His own standard, and all I have to do is to love Truth above everything and then I shall be able to reflect it in the ways in which I should reflect it." This whole

question is not a personal one at all. It is a matter of reflection. We do not have to keep up the standard of Truth; the standard keeps us up. We do not have to support God; God supports us. To realize this brings such a sense of strength and also enables one to lean on "the sustaining infinite" and to rely on God, good,—to rest in action.

This does not mean that we should never have to strive to take a stand. Sometimes one has to do so and needs to be alert to do so, but even taking a stand is easier when we awaken to the fact that we are not personally responsible for Truth and its standard. It maintains its own standard and it reflects itself as us. Realizing this gives us the strength to do whatever we should do humanly, and leads us to the right human footsteps. To take on the standard *personally* and feel, "I must stand up for Truth, I must reflect Truth, I must be the light of the world," is hopeless; it is absorption, not reflection, and it offers a difficult path because it is unscientific and ultimately impossible to achieve on a personal basis. We have only one thing to do, and that is to be what we are,—the reflection of God,—as sincerely as we can through understanding Truth. "To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man." If one is true to one's Christ selfhood in so far as one understands it, then how that demonstrates itself outwardly will be right, even though it may not always coincide with one's own idea or another person's idea of what that outpicturing should be. If one is honest and in earnest and sincere, though, one can never "let the standard down."

Many people believe that what happens materially or humanly to a man has the effect of attracting or repelling the onlooker to that man's values and ideal. I remember a woman telling me of a book that she had once read on spiritual healing; she thought this book was wonderful, but later she heard that the author had died of cancer, and when she heard this, all the spiritual truths in that book became null and void as far as she was concerned; she never wanted to look at it again. I said to her, "The spiritual truths in any book are still true, no matter how faintly able to prove them the author may be at any given time. I believe that when one's spiritual sense is alerted and alive, it no longer matters what one

hears or witnesses in this way, because one's spiritual sense is vitally aware of spiritual truth. One knows that the spiritual is the only reality and nothing can change this."

To be influenced by outward appearances would have meant that in the early Christian era, for example, one would have been put off from accepting the teachings of Christianity because the apostles could not prevent themselves from being persecuted and burned at the stake or thrown to the lions. True, many were alienated from Christianity through witnessing these things, but those whose spiritual sense was developed never wavered from Truth; indeed, to many the Christians' willingness to undergo martyrdom for their convictions must have shown the great value of Truth. The same point arises with Jesus and his experience of crucifixion. Seeing Jesus on the cross, many repudiated his teachings, saying, "He saved others; himself he cannot save." On the other hand, the inspired John and a few faithful women, who loved what Jesus was teaching spiritually and who understood it, were not shaken in their allegiance to Truth by what was happening to him, because they understood spiritual truth and it was living and vital to them for its own sake. It must have been exactly the same with those who followed the apostles. Their faith was not disturbed by what happened to the apostles, because they were not interested in outward phenomena as such; they had advanced beyond that stage to the understanding of the reality of the spiritual idea.

Ultimately, then, what happens temporarily on the "outside" does not matter so very much when the "inside" is pure and true, —when a man's motives and desires are honest and sincere and nothing matters to him but spiritual reality, the truth of being. It is only the individual spiritual conviction of Truth in the heart and mind of any man that will carry him through anything, and enable him to endure. When a man is spiritually convinced of the truth, nothing can shake him.

"God is a Spirit: and they that worship him must worship him in spirit and in truth." Let us hold to this and go forward in understanding our selfhood as pure spiritual reflection, and then we shall always express this as the divine standard individually, collectively, and universally.

SPIRIT AS LOVE: THE PURITY OF HOLINESS
THAT BLESSES MAN AND ABIDES WITH HIM FOREVER

Finally we come to *Spirit as Love*, which is the *purity of holiness that blesses man and abides with him forever*. Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14: 16-17).

What is this Comforter, this "Spirit of truth," which dwells with the true man, is in him, and abides with him forever? Surely it is the eternal reality and substance of Spirit, the reality and substance of all things in their original spiritual perfection and restful activity. This is the presence that is omnipresence; it pervades all space, and man can never be separated from it, for he is eternally one with this spiritual perfection. This was what the Psalmist realized when he wrote, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Jesus said that the world could not receive this Comforter. If any one of us is fooled by worldly thought and looks to worldly values to satisfy worldly needs in worldly ways, we cannot see or know the Comforter. And such thought, no matter by whom it is entertained, never does find enduring support, strength, or comfort, for there is no abiding satisfaction in matter or the material concept. Its very nature is limitation and so its joys and achievements are short-lived also. Eventually we all realize this and the innate spiritual nature of every one of us begins to assert itself and we find ourselves echoing the Psalmist's conviction, "I shall be satisfied, when I awake, with thy likeness." Then we truly do awaken to the living and constant presence of the Comforter—the Spirit of truth—that dwells with us and abides in us always.

Jesus identified the Comforter as the Holy Ghost, and Mrs. Eddy defines the "Holy Ghost" in her "Glossary" as "Divine Science; the development of eternal Life, Truth, and Love."

Perhaps it may seem unusual to associate such qualities as "the Spirit of truth," comfort, and holiness specifically with the term "Science." Yet could one conceive of anything more truly spiritual, more comforting, more holy or whole than the divine Science that reveals one's being as the ordered expression of a Principle that has the nature of infinite Life, infinite Truth, and infinite Love—Life without beginning or end or limitation of any kind, Truth that maintains man's wholeness and perfection, and Love that embraces and blesses man unfailingly? Divine Science is the development of eternal Life, Truth, and Love, for divine Science reveals the true origin of man,—his true Father-Mother, divine Life and Love,—and his forever development as idea, as the conscious expression of Truth in an infinite plan of harmonious being. Every man's individuality is fundamentally based on this "eternal consciousness of perfection," as someone once aptly epitomized the essence of Life, Truth, and Love. They lie behind and permeate all being. This is why, in human experience, men strive to break down limitations in all directions and why the belief in the eternity of life persists; this is why men seek the truth and struggle to develop higher, better standards and ideals in every sphere—often pushing against apathy and antagonism to do so; and this is why love is still "the greatest thing in the world," comforting and healing mankind and in fact, in one form or another, making civilization possible. This essential nature of Life, Truth, and Love, Divine Science or the Comforter, assuredly dwells in man, but to be aware of it and to avail himself of it in its purity, his spiritual sense must awaken. Then it uses him with power.

Mrs. Eddy writes, "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle" (*S. & H.* 275: 6-9). The allness and onliness of Spirit, and the realization of one Mind, is the starting-point of divine Science; the infinite perfection resulting from such a starting-point must postulate a divine Principle moving everything in harmony. This is Spirit as Love,—the absolute purity that is holiness.

Let us consider the definition of "holy" from Webster's dictionary. The word is derived from the Anglo-Saxon "whole" or

“well” and means “spiritually whole, sound, or perfect.” The adjective “holy” as applied to anything indicates at once its spiritual nature. We speak of the “Holy Bible” and the “Holy Ghost,” and the heavenly city described at the end of the Book of Revelation is called the “holy city,” for it is “a city of the Spirit” (*S. & H.* 575: 25). “Holiness” specifically means “the inherent or intrinsic state or quality” of being holy, as contrasted with sanctity or righteousness, which are generally accepted as more formal terms and often imply more acquired states or qualities. This is lovely; it indicates that holiness is something completely natural to man, inherent in him. Man is “spiritually whole, sound, or perfect” throughout eternity, and to be aware of this wonderful birthright is his comfort. A similar point arises here to the one we touched upon in Spirit as Principle, namely, that man’s comfort and satisfaction lie wholly in the realm of the spiritual. Spiritual man is satisfied with being spiritual man in whatever direction he needs to be conscious of his true selfhood. He does not have to, nor can he, go outside of Spirit to find his wholeness and perfection. This is the purity of holiness.

And this is also what blesses man. One of the definitions of “bless” is “to make or pronounce holy” (Webster); blessing is very much connected with happiness—making or conferring happiness. Spirit as Love blesses man; the infinite good of Spirit can fulfil itself only in infinite good because of its inherent purity. This is the goodness of omnipresent Love from which we can never be separated. Because our true selfhood is forever one with our spiritual source, it must always be conscious of unlimited blessing. Mrs. Eddy writes, “If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace” (*S. & H.* 329: 26-29).

Often it is good to ask oneself: What am I looking for? What am I seeking? Satisfaction in matter? Substance in matter? Happiness in matter? No Comforter that will abide with us forever exists here. When, however, we awaken to the spiritual fact that lies behind every phase of human experience, becoming aware of that which is “spiritually whole, sound, or perfect,”—either in relationships, supply, health, or any other needed direction,—we at once feel a comfort, a sense of being blessed, and an abiding

peace that nothing can touch nor take away, the peace which "passeth all understanding." Was not this what Jesus was indicating to the woman at the well of Samaria when he offered her "living water," saying, "whosoever drinketh of the water that I shall give him shall never thirst"? The wholeness, soundness, and perfection of man are primarily and finally realized in the realm of the spiritual, although such spiritual blessing must outpicture itself, because Spirit is All-in-all. Surely this is why we read in *Science and Health*, "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous" (411: 10-12). When we have an overwhelming consciousness of the allness of Spirit and its infinitude of good, we can feel it just blessing and blessing its creation; this is the power of divine Love, and healing and redemption is then instantaneous. But it is only in being aware of the allness and onliness of Spirit that this natural result follows. It was from such a standpoint that Jesus healed.

Mrs. Eddy makes such statements as "To attain peace and holiness is to recognize the divine presence and allness" (*Mess.* '02, 16: 13-15), ". . . have no ambition, affection, nor aim apart from holiness" (*Mis.* 154: 29-30), and ". . . to be holy, thought must be purely spiritual" (*S. & H.* 510: 5). Let us remember, too, that to abide consciously in Spirit as Love, the absolute purity of holiness, is to dwell in the holy city, which "has no boundary nor limit." For the Comforter to abide with man forever, it can have no limitations of any kind and therefore it must be entirely spiritual. Materialize experience and at once we finitize and limit it. We put a fence round joy by personalizing it, we put a ceiling on supply by believing it to be from material sources, we hedge health about with fear and uncertainty in confining it to the body. But understand and rely on Spirit and we find that it fulfils itself as unconfined and limitless substance,—without boundary or limit, and yet tangible, real, and rocklike. Jesus relied on Spirit alone and it took all the limits off his experience and life, giving him a comfort that sustained him through his trial, the cross, and the grave, and brought him forth to resurrection and ascension. Could anything have been more limitless and yet more substantial

and comforting than the permanent facts of Spirit on which he relied understandingly and completely?

In concluding her description in "The Apocalypse" of this "holy city," this "spiritual, holy habitation," Mrs. Eddy writes, "Mighty potentates and dynasties will lay down their honors within the heavenly city"—man and the universe will inevitably be translated back into Spirit, for it is the fundamental reality of all being. "Its gates open towards light and glory both within and without, for all is good, and nothing can enter that city, which 'defileth, . . . or maketh a lie'" (see *S. & H.* 577: 12-27). This is a glorious description of that state of peace, blessing, rest, and calm which belongs to man and which he must consciously experience as he becomes aware of his own being and that of the universe as in and of Spirit alone. Moreover, he does not have to wait for it as a future state. This conception of being is possible now in proportion as we are willing to accept it and substantiate it in our lives through living and being what we truly are,—each one of us a specific reflection of spiritual qualities governed by divine Principle.

There is a beautiful passage in *Miscellany* that sums up Spirit as Love: "God creates man perfect and eternal in His own image. Hence man is the image, idea, or likeness of perfection—an ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection" (262: 1-5).

A SUMMARY

Let us conclude by summarizing this sevenfold sense of Spirit as we have taken it here, feeling the reality of these statements and Jesus' words in connection with them.

Spirit as Mind is the pure unfoldment of reality that is creation.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Spirit as Spirit is the substance of all reality.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Spirit as Soul is the *pure understanding of good* that constitutes the firmament.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Spirit as Principle is the *strength of oneness*.

"He that cometh from heaven is above all . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand."

Spirit as Life is the *rhythm of Spirit* that is infinite progression—the chain of scientific being.

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Spirit as Truth is the *one pure reflection* appearing as the divine standard.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Spirit as Love is the *purity of holiness* that blesses man and abides with him forever.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

There has always been resistance to the acceptance of the allness of Spirit and the nothingness of matter. Perhaps this is because in general the spiritual has been thought of as vague and intangible, and has never been associated with science by the average man. However, the time is with us when enlightened thought is naturally gravitating towards this inevitable spiritual conclusion. As we have seen, intelligent reasoning processes in the research fields of science and medicine are leading to non-material conclusions as to the nature of reality. Theology is plunging deeper into the truths it has taught and finding a dimension of depth in its teachings,—a dimension which leads

away from outward forms to the spirit of truth. The time may be nearer than we think when "material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of Spirit" (*S. & H.* 209: 25-30).

This is not a happening that takes place independent of man, however. It is not a state of millennial glory which he will be happy to receive when it comes to pass. It inevitably demands his spiritual participation. We have spoken often of the substance of Spirit, but this substance is no objective reality. Man can only experience it as he is actively conscious of letting Mind's ideas unfold to him and as him, relying on spiritual substance alone, and willing always to be the "firmament" of understanding in all his ways. Moreover, Spirit demands that man abides in the strength of oneness, never dropping to the level of seeking merely material results from spiritual understanding. It demands that he recognizes his only history as forever in and of the eternal order of spiritual being, willing to accept his birthright as Truth's reflection. It is only through such conscious, active reflecting of Spirit that man can experience the blessing of the eternal Comforter,—Spirit as All-in-all,—and this in no far-off future, but here and now.

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