

VERBATIM REPORT
of
A SERIES OF TALKS

On the

BOOK OF HEBREWS

Given in London

(June 23-28, 1952)

By

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NOTE: Where a number is given alone after a reference, it refers to the page in Science and Health with Key to the Scriptures, by Mary Baker Eddy, on which the quotation appears. References to quotations from Mrs. Eddy's other writings are abbreviated in the usual way, though only the page numbers are given.

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**VERBATIM REPORT OF
A SERIES OF TALKS ON THE BOOK OF HEBREWS
GIVEN IN LONDON BY PEGGY M. BROOK,
JUNE 25—28 1952.**

Talk No.1 — Part 1

Now I always love to realize on these occasions that there just isn't anything else but Principle operating here and now, that there isn't anything else but God going on, which means that there isn't anything else but infinite Life, infinite inspiration, infinite exaltation, infinite spontaneity, infinite willingness to leave old landmarks and express the newness and the progress and the abundance of Life. If there is nothing else but God going on, then there's nothing else but Truth going on, infinite consciousness, what Mrs. Eddy says in Science and Health, "The divine understanding reigns, is all, and there is no other consciousness" (556). So there's no other consciousness present here, right now, than that divine understanding.

It's the understanding that is yours and is mine and is the understanding of all men, because it's the divine understanding. If there is nothing else but God going on, then there's nothing else but Love going on, and that means that there's unity, infinite unity, infinite understanding of one another, infinite appreciation of one another, there's the calm of Love's plan, the satisfaction of it, the glory and the beauty of it and the peace of it, and that is what is present right here and right now. And if there is nothing else but God going on then there's nothing else but Soul, — God's nature as Soul present, here and now, and that means that there's one infinite translation taking place with all of us, the translation of infinite Soul; that means that spiritual sense is present here in our midst, — Soul or spiritual sense, — which is your identity and my identity, the identity of everything and everyone, the identity of this book that we're studying, the identity of everything is the one infinite Soul. And if there's nothing else but God going on, then there's nothing but Spirit here, infinite Spirit, Spirit which is pure, Spirit which is infinite reflection, — there's no limit to the reflection of Spirit, — Spirit which is real, the only real thing that there is, Spirit which is substantial, the only substance there is. Everything else is insubstantial, but Spirit is substantial; the divine infinite calculus of Spirit is present here in our midst, in fact it's all there is to you and all there is to me, — this calculus of Spirit operating. And if there's nothing else but God here, then it means there's nothing else but the one infinite Mind operating, the one Mind which is your Mind and my Mind and the Mind of everyone, and that Mind operates as infinite intelligence, infinite intelligent ideas, which operate in this calculus of Spirit.

So right here and now all that is ever taking place is the infinite operation of Principle, Life, Truth, Love, Soul, Spirit and Mind, and let's think of that consciously all the time, that it isn't that you and I have come to this meeting as persons, it isn't that at all, it is a case of Principle interpreting itself to itself through infinite individualized ideas. This meeting is just an individualized idea of the infinite, but it isn't persons gathered together listening to persons, it's just Principle interpreting itself through every one of us, and as I have said to you many times before at other meetings, I always feel on these occasions that the people who come are just as vital, obviously, as the person who is addressing the meeting, because listening is a divine activity, it's an intelligent activity, it's a real activity, it's a definite activity, it's an activity which needs the operation of Principle consciously in one's thought as the one activity; it's an exalted, spontaneous activity, it's an activity of consciousness, or Truth, and it's an activity which is peaceful and

restful for every one of us.

So let's all see that we're a part of this meeting in a very, very vital way, we're part of this idea in a very vital way. I love to realize this, because whenever one is going to give a talk of this kind, one does not know humanly what one is going to say or what is going to come out of the meeting, therefore it always seems to me that it must be those who attend and the inspiration of the individual ideas of God, which you all are, that constitute this meeting and all meetings. I feel particularly like that with this book of Hebrews, because when I was coming here today I had such a sense that you and I this week are going to have a kind of adventure, a spiritual adventure, because Hebrews is like traveling in a new country, and I have felt in studying it myself that it has opened my eyes to so many new things, old things yet new things, that I had been kind, of half thinking before, but had never really entertained so clearly as when I was studying Hebrews. It seemed to me when I was studying it quite an adventure, and I feel now with all you people this week who love this idea, that it will be again a fresh adventure, that we shall discover things that we have never seen before, and it is really a most thrilling book this book of Hebrews, and I feel that what we shall do this week really will be to touch the treasures that lie hidden in it, but I believe that it will be long, long time before we really see the deep and profound magnificence of this book, because Scofield says of it that, "No book of Scripture more fully authenticates itself as inspired." It really is a most inspired book and a most deep book, and yet so much of what it says is so simple really. It's written with a great economy of words but it opens up such tremendous vistas.

Now one of the great points that it brings out and which I believe we're going to find will be the keynote of these talks, is the sense of oneness, one Being, one infinite Being. It brings out so clearly that there is only one thing ever going on, one thing ever taking place, and that is the infinite Being that we call God or divine Principle, and it takes this one Being really from the highest standpoint of divine Science, and shows us at the same time that because there's only this one infinite being, this one God going on, it doesn't mean that it doesn't touch human experience or it doesn't deal with human experience, or come right down and meet the need in the human, but it shows all the way through how it does just that one thing, how it comes to the flesh and destroys incarnate error. We're going to find all the way through that the great accent in Hebrews are the Christ. It's the Christ in divine Science which comes right down to the flesh and meets the human need, but all the time we're going to find that it never leaves its home of the oneness of being. It keeps on going back to the oneness of being, "the same yesterday, and to day, and forever." You get that verse in Hebrews about "Jesus Christ, the same yesterday, and to day, and forever," and all the time you get the sense there's only one thing going on, and that is God, but this infinite God, through the Christ, is translating Himself to all men everywhere, and that is the great thing that comes out all the time, the one Being, — but at the same time it comes right down and deals with human experience, and it shows you really that all there is to human experience is the disappearing of the mist before the infinite Christ translation, but the only thing that is going on ever is this Christ translation. We're going to see that as we go through this book of Hebrews because we're going to take it very slowly, we are not going to hurry at all, we're going to ponder the verses and just think about them and look at the references Mrs. Eddy makes to the ideas that are brought out in the verses, but we're not going to hurry it at all.

You know, when it came to me to take the book of Hebrews, I didn't know a bit what it was about, but I don't think we ever decide to take something, such as to take the

book of Hebrews or to take Revelation or to take something of that nature.

I'm sure that it's something that we can't help, something that is part of the divine plan, and we can't help it, because when you come to think of it, at the other Summer Schools and talks that are being given this year, it seems as though everybody has been impelled to take something to do with Science. One has taken the book of Revelation, another has taken the four aspects of divine Science, another has taken the Epistles of John, another has taken the Gospel of John, and one begins to see that whatever is the accent in thought at this moment, it's irresistible that something, some kind of interpretation should be taken along the lines of that accent, and I could see afterwards when I came to study Hebrews that that's why it suddenly came to me to take it, because I knew nothing about it when I decided to take it, and yet I had always felt that it had a wonderful message, a marvelous message of oneness, and it seems quite irresistible to take this book.

When I started to study it I wondered why on earth I'd taken it, because, you know, if you've tried to read it, it's not very easy to read. And so I started off and I started to write it all out in my own words just to see what the writer was really saying what he was speaking about, and I pondered every verse and thought about it, and I wrote it out in my own words. When I began to see what the book was all about, then it seemed quite naturally to form itself into a divine design. Now, I didn't know a bit where it was going to lead me, I hadn't any preconceived ideas about Hebrews at all, but after I had written it out I then started to study every verse and look up references to the verse and the meaning of passages in the book, and you know I found my thought gradually getting a feeling of this oneness of being, of beginning to realize that there was only Science going on, there was only God going on, and that in so far as we were thinking scientifically then we were man in God's image and likeness. I began to find my thought thinking not of man as a container, which we're so apt to do, a container of good thoughts and bad thoughts, of inspired thoughts and not inspired thoughts, and so forth, I began to see that man wasn't that kind of a proposition at all, that in so far as you or I are one with scientific thinking, then we're man. Anything else is animal magnetism. To think of ourselves as a person or even the good human from a personal standpoint, is just not God, it's what Mrs. Eddy calls animal magnetism, and as I began to go on, this conviction grew with me that it's Science that we've laid hold on, that it's either 2 and 2 is 4 or 2 and 2 is nothing. It's either the accuracy of spiritual Science or it isn't anything and the more I studied Hebrews the more I found this idea developing with me, that you can't have man as a proposition of 2 and 2 are nearly 4, that's not man. 2 and 2 are 4 is man, and the more I studied Hebrews the more I found this conviction growing with me that it's absolute Science that we are studying. And so I began to find that that, of course, is what this book is all about, that it's all about the Son, or Christ, as the ideal, the perfect plan, and that anything else less than this perfect plan is not Science, is not the ideal. At the same time, it doesn't leave one comfortless; as we shall see. All the time it's showing how this perfect plan translates human experience and translates it out of a material sense into a spiritual sense in the most loving and comforting way, but it does insist again and again on the outlook or the standpoint of Science, of thinking from Science, not thinking up to God but thinking out from God. In fact, the whole message of Hebrews is that, thinking out from God, not working our way up, but thinking out as the Christ from God.

Now, I believe that that standpoint has been coming to us more and more clearly recently. I find everybody saying that they are beginning to realize that they must think out from God instead of laboriously trying to get somewhere, trying to get to God, because

although Mr. Doorly told us this time and time again, and his writings and his message just teemed with the sense of “This is Science,” and that we must think out from God instead of working our way up to God, I find with myself that I don’t do that so very often. So often I’m thinking up to God, but I’m learning, and I think we all are, to think out from God, to think out from perfection, from Science. So you’ll find that all the time, all the way through, this book of Hebrews says, “Don’t work up to something don’t think you’re going to get somewhere. The Truth is that now are we the sons of God, that we must start out from the standpoint of perfection.”

The Commentaries say that nobody knows if this book was meant to be written specifically to the Hebrews or if it was to all Christians, but about everything to do with this book there seems to be a kind of a mystery. Nobody knows who wrote it, to whom, or when, or anything. But think for a moment of the title. If “Hebrews” means something, I think it rather means this, that the belief about the Jews in the Old Testament, and the Jews today of course, is that they have never accepted the Christ. They are always looking for the Christ to come. Now this Epistle to the Hebrews says, “It’s here. The Christ is here.” And we’re Hebrews, or Jews, in proportion as we’re looking for something to come. When we realize that now Science is here in all its fullness, that now are we the sons of God, that now we can look out from God instead of looking up to God, when we start to think that way we shall be Christians in the true sense of the word, we shall be Christian Scientists really. So whether this message was meant to be written for the Hebrews or not, I think it’s the most interesting thing that it has this title, because it’s saying to you and to me, no less than to the Hebrews, “Stop thinking you’re going to get somewhere. Stop trying to work up to God. Look out from God, look out from Science.” and that is what it says time and time again all the way through.

Now before we actually begin I’d like to read you one or two things the Commentaries say about this book so that we have an idea about its authorship, such as they give, and the theme that the Century Bible speaks of in connection with it. Now it says in the Century Bible: “The subject of the Epistle is ‘the world to come’.” Now that phrase comes in Hebrews once or twice, and “the world to come” that it speaks of I have thought to be Science, — the world to come. We’ve always thought of divine Science as the world to come, as something that we’re going to attain to at some time or other, and yet it is here and now, if we’ll open our thought wide enough to it, and whenever it speaks of the world to come in Hebrews, I’ve always translated it as divine Science. “The subject of the Epistle is ‘the world to come’ (11.5), and it is developed by an elaborate contrast with this present world. The world to come does not bear its name because it has yet to come into being. It already exists, and has existed from eternity.” Isn’t that lovely really, when you think of it as divine Science? It’s not something that’s going to come; it has already come, and it has existed from eternity. “It is regarded as still to come, because as yet it has not been realized in time. Our world is but its copy, created in time and destined in the imminent convulsion of heaven and earth to pass away. It is the earthly and material as contrasted with the heavenly and spiritual, the temporal and perishable as contrasted with the eternal and permanent. Two orders of things thus exist side by side, a higher and a lower, the pattern and the copy.” You know, it’s so interesting what this man says here, because isn’t that what we all think? We feel that there is a spiritual realm where things are wonderful and we’re beginning to understand them, and then we think, “Now I’m going to live my life.” Now, I feel that Hebrews, as we go through it slowly, is going to bring those two things together so that we are going to see there’s one Being, one thing only going on, and what we call living our life is nothing really but the translation of the Christ translating us out of the material sense of existence into a spiritual sense of existence, but there’s one thing and one

thing only going on. Now I don't know if this man is absolutely clear about that, but what he says is lovely, I think.

He then talks of the tabernacle, because in Hebrews the author of Hebrews argues really from the tabernacle, which he calls the "known," to the unknown, to the divine, but then he goes on and he says, "But the home of the true tabernacle was in the realm of ideas as they live in the mind of God.... The material is not the real, but its insubstantial shadow. No material imitation can give the actual image of the spiritual. It has no permanency as it came, so it will perish in time. The ideal tabernacle is the truly real, since it is the spiritual and eternal, unfettered by the limitations of space or time, its inherent energies unsapped by the decay which exhausts the vitality of all earthly things." It's a wonderful thing, you know, to think of this as divine Science, as spiritual being, the being of you and me and all men. Isn't that unfettered by the limitations of space or time — our spiritual energies unsapped by decay of any kind? It's a wonderful picture he gives really of our true spiritual being.

"The main thesis of the author is that Christianity is superior to Judaism." Now, you and I can translate Christianity as being superior to Judaism in this way, — that Science, the outlook of Science, the one Being, is superior to a religious outlook, looking up to God, going to get there, God and man separate, waiting for that oneness to come, — all that is Judaism, the old sense of Judaism. He says that "Christianity is superior to Judaism and is the perfect religion, because it belongs to the heavenly order, while Judaism belongs to the earthly and is stamped with, its ineffectiveness."

He talks about angels, and we shall come to do this in a minute, and he says that the Son is superior to the angels. He says, "While the universe, with which angels are inseparably connected, passes away, the Son's throne is for ever and ever. So in the New Covenant which Christ instituted, real communion with God first become possible and the hindrances to it on God's side and on man's were taken away." You know it's a wonderful thing. Think of this as Science. When we see that there's only Science operating, that we're not thinking thoughts, we are the very ideas we entertain, we are those ideas operating, were not a container for ideas, we are those ideas operating, —when we see this, doesn't it take away a veil that has always been between God and man? If we think we're humans and there's a God, Mind, Principle — call it anything, but something which is coming to us and we're going to express it, — then in a way we've got the veil of this body, you might say, between us and God, personality between us and God, but if we see that the ideas of God are us and we are those ideas operating, there's no veil, and the hindrances to real communion with God are taken away. "Thus Christianity proved itself to be the perfect religion, in that it perfectly satisfied the religious instinct for fellowship with God." That fellowship with God is absolute oneness, God and man one, and that's what this book is bringing out more than anything.

He goes on and he says, "The two orders exist side by side and come into relation in the sphere of human life." Now this man, all the time has two orders, the divine and the human, but he seems to see in a way that there is no division, but I don't know how clearly. He says, "Man himself belongs to both. He is a partaker of flesh and blood, subject to infirmity and death; yet he is a son of the Father of spirits, and a brother of the eternal Son.... Actually he still lives within the lower order. But ideally he has already transcended it..." Now, isn't that true about us? You might say we seem to be living here, that's where we seem to be, but ideally we know that isn't true. We know that now are we the sons of God, we know that's true, and so we consciously know that that is true it begins to transform this whole experience where we seem to be living.

“.... and he confidently looks forward to the time when the actual shall be one with the ideal,” — when what we seem to be living through now shall be one with the ideal that we know to be true.

And then this man says, “Yet this is not the whole truth. He need not wait till death rends the fleshen veil. We which have believed do enter into rest. Faith has the power to translate us into the heavenly sanctuary, we may at any moment draw nigh and, enjoy unrestricted communion with God.” You know, it’s a wonderful thing, this. This man sees that the real, the spiritual is the only, and he sees how this message of Hebrews is bringing that out all the time, that there is one Being and it’s our Being, and we live and move and have our being in it now, here and now.

Now, I’d just like to read you a few passages about the author of the book so that we are fully informed about it before we begin. It was written, they say, after the first three Gospels, after the Epistles, after Acts, and it looks as though it was written between that time and when the book of Revelation was written. So I think that’s interesting, because one can see where thought was at that time. It was written around the same time actually as the fourth Gospel was written, the Gospel of John, and so it can be seen that in the thoughts of inspired writers of that time there was this conviction of Science, this conviction of one Being, and so John was able to write that wonderful Gospel of John, and the writer of Hebrews wrote this, and just a few years later John wrote Revelation. So you can see how at that time thought was teeming with the sense of what we today would call Science, one Being, one infinite Being.

The Century Bible states, “Nothing is so certain with respect to the authorship as the negative conclusion that it was not written by Paul.” Now these Commentaries are very funny. You get one that says it certainly wasn’t written by Paul because of this, that and the other, and then a little bit further down it says, “but this may have been written by Paul.” So you really don’t know if it was written by Paul or if it wasn’t, but most of them seem to say that it wasn’t written by Paul, and yet they say that the teaching in it is very Pauline, it is very much his teaching. It says that this author “is a less emotional and impulsive writer, and is not constantly diverted by new thoughts from the plan he has carefully sketched. His argument is developed in calm and stately manner, which may be readily followed by readers who would be baffled by Paul’s rapid and difficult dialectic and crowded, tumultuous thoughts. He is a slow but massive thinker, who builds up a solid argument, but with little of that nervous energy, intellectual keenness, and passion for ideas which made Paul one of the most powerful and brilliant dialecticians the world has ever known.” When I read that about Paul I always think he must have been like John Doorly, because it speaks here about his “crowded, tumultuous thoughts” and his “passion for ideas” and so forth, and it reminds me of how John would just follow an idea that came to him when he was talking, — he would just see something wonderful and follow it; so when I read that passage it made me think of John.

First of all this man says Barnabas must have written it, and then he says, No, Timothy might have written it, and then he says, No, Silas, probably wrote it. However, he ends with this, which is quite interesting, “On the basis of these facts Harnack suggests that the letter may have come from Priscilla and Aquila, the former being the actual writer.” You remember Priscilla and Aquila in Acts. When Apollos became converted, Priscilla and Aquila were the two great followers of Paul who put Apollos on the right track, as it were, and Paul was very, very devoted to them. “The discussion of this theory may conveniently begin with a reference to the argument which has done duty against

ascribing the letter to Aquila. He could not have written it, it is said, because he seems to have been even less important than his wife. But what if his wife were a highly important person in the early church? It can have been no ordinary woman who instructed the learned and brilliant Apollos in the deeper Christian truths. Paul himself, no friend of women teachers, makes an exception in her case, speaking of her and her husband as his fellow workers in Christ Jesus.... The most noteworthy piece of evidence is the loss of the name. If the writer was a woman there was great temptation to suppress the fact. Paul himself disliked women teachers, and Clement would have had good reason 'for not mentioning the authorship of the Epistle in a letter to the Corinthian church, when in a letter to the same church Paul had commanded the women to keep silence in the churches and pronounced it disgraceful for them to speak. While it cannot be said that Harnack 'has proved his point, his identification seems to be the most probable that had yet been proposed.'"

Now, I thought that was rather interesting. Whoever wrote it, it really doesn't matter, — it doesn't matter if it was a man or a woman or a child, or who it was, — but it is interesting that the quality of Womanhood is apparent whoever expressed it. Barnabas could have written it, or Silas or Timothy or Paul, but evidently the quality of womanhood is apparent in it, because of this wonderful sense of oneness that goes all the way through it, which is a characteristic of true womanhood, I'm quite sure of that, — that it embraces everything and it doesn't leave anything out of the picture. So this Epistle was written probably to Hebrews, but to Christian believers anyway, and it was written them to encourage them to go forward, to take further steps forward because apparently they were in danger of lapsing back into Judaism, and so the writer of Hebrews wrote this Epistle to them to encourage them to go forward, really to say, "There's nothing else that you can do. There's only one Being anyway, and it's the being of you and of all men, and you can't possibly go back on the one Being or you would even cease to be." And so he writes to encourage these people to go forward.

Now, let's begin at Chapter 1. The first chapter and the first four verses of the second chapter seem to me to be an introduction to set the standpoint of the book, as it were. It sets the standpoint of Christ in divine Science. Now, I believe that his book is written from that standpoint of Christ in divine Science, because it takes as its standard right at the beginning in Chapter 1 the Son, the Son of God, and it takes this Son of God in the highest possible way that it can take the Son or God, from the standpoint, I believe, of divine Science. No one could deny that the book is all about the Christ, that is obvious, it's on every page about the Son, about the Christ, and Christ Jesus, and I felt that it began with this high standpoint of divine Science, and then, as it were, came down and touched human experience in various ways.

When I came to write it out in my own words, it seemed very clear that there was this introduction and a conclusion, and interestingly enough, in between that introduction and the conclusion there were twelve different subjects discussed, twelve different emphasizes, as it were. And then I suddenly remembered that when Mr. Doorly took the city foursquare in Revelation he saw that the city foursquare itself was a symbol of divine Science, and that the gates of that city were a symbol of Christ in divine Science, — the twelve gates, the three on each side, were a symbol of Christ in divine Science, — and when I thought about that and started to study the book, I realized that these twelve subjects which come between the introduction and the conclusion really give a wonderful picture of the twelve gates. Then I remembered how Mrs. Eddy say, "There

is but one way to heaven, harmony, and Christ in divine Science shows us this way”(242), and I thought how lovely this is, because we start with the Christ in divine Science, that is the standpoint, and then through these twelve gates we see the way to apply that Christ to human experience, and it’s really lovely to see how the gates open within and without; we’ll find this as we go through.

Now, I’m telling you all these things and it may seem a bit new and it may sound as if it’s a bit complicated, but really it isn’t complicated at all one has to indicate the design and the pattern of the book, and then as you follow it through step by step you gradually find that pattern coming almost in spite of yourself, because it’s there. And another thing I feel about it too is that this is just my present sense of what Hebrews brings out. The book itself is such a deep book that I’m sure that as we go on we shall see all kinds of things in it, and maybe we shall see a slightly different layout. I’m just going to give you what seemed to come to me so clearly, and what thrilled me really as I studied Hebrews, but remember it’s just the way that I see it at this moment and I feel when one lays out a book that it’s just one’s individual sense through consecrated, inspired thought that one is giving, and that other people if they study the book themselves may see some other layouts or something else in it. But I was most interested the other day to come across a Bible with the markings of a study of Hebrews in it, — the work of another student, — and the interesting thing was that although they had taken it in the order of the Christ in Christian Science, their layout blended perfectly with what I had seen from the standpoint of Christ in divine Science. I didn’t discover that until after I had finished going through this book and seeing the order in it, but it was a sort of confirmation to me that at any rate what I had seen was something, of the plan that must be there, for someone else had also seen a very similar thing.

Now Verse 1 begins: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,” — now, that is the whole thing that we re going to see, that God spoke previously by the prophets, but now He has spoken through His Son, — through the Christ, — or through what we would call today, a divine infinite calculus of ideas. Let’s think of this in our own experience. You and I could say, God has spoken to us through the prophets: now what is a prophet? Mrs. Eddy says it’s “A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth” (593). You might say God has spoken to us through a material sense of things disappearing and the facts of spiritual Truth beginning to become a reality, but now today He is speaking to us through absolute Science, or through a divine infinite calculus of ideas.

Let’s consider this in another way, because I feel that such an important point is brought up in just those two first verses. I often think, as I expect you do, of the Bible as a record of our life. It isn’t a story of many thousand years ago, it’s a record of our life today. Now, when we first begin to think in Science, we see that it’s a matter of Mind, — we see that the beginning of everything, the fundamental of everything, is Mind. That’ s the first thousand years of the Bible, and they portrayed that first thousand years by the analyzing, uncovering, and annihilating of a material basis of creation symbolized by Adam and Eve. When we first come into Science, we begin to see that Mind is fundamental to everything, but we don’t accept that wholeheartedly, as it were, we just accept the revelation that Mind is fundamental. Then we begin to understand the spiritual nature of Mind, we begin to understand the ordered ideas of Spirit, and

they save us from floods time and time again. We know that. We're always getting into our ark and sailing over the waters.

Then in the third thousand years, in the period of Soul, we begin to see that this idea is definite, we begin really to seek it in a way that we never sought it before. You know, in that third thousand years there is this great seeking. Abraham went out to seek a city, the Children of Israel went through the wilderness to seek. Now, in that third thousand years you may find sometimes that you seek and seek and seek, and then there may come a period when, like the Children of Israel, you may feel, "Well, I don't see where I'm getting, I don't really seem able to make demonstrations like I used to be able to," and you find that unless you go on to Principle, Life, Truth and Love, you stay in that wilderness an awful long time. But if you do go on to Principle, Life, Truth, and Love, you find a wonderful thing happening in your experience. Instead of this seeking, seeking, seeking, trying to get somewhere, which we began talking about, you begin to find that you're working out from something, but before that can happen you have to be willing to let that prophetic period take place in your consciousness. You have to be willing to accept spiritual evidence as opposed to the evidence of the material senses, which is indicated in Mrs. Eddy's definition of Elias, the prophet. You have to be willing to lay down a mortal concept of yourself and your universe, in order that the Christ may come fully to you, because you remember in that third thousand years the Christ began to come to Moses, and developed still stronger in the prophetic age until it came, in a full flood with Jesus. But now, you think of that story in the Bible. The Children of Israel had entered the Promised Land; it was difficult and they didn't enter it in a rush but they entered it and then after a while they began to bow down to the gods of the other nations, they started to pollute their religion, they started to have a nice little bit of matter and try to be comfortable in it, they started to forsake their God. Then those prophets, (that prophetic age came just before and continued until after the dispersal of the Children of Israel, and when they were in great trouble and were completely going the wrong way) those great prophets of Israel rose up and they insisted that if the Children of Israel were going to get anywhere they would have to return to the one God. Now, they didn't say to these people, "Oh dear, you're in a terrible condition you shouldn't be like this, you should have happiness, you should have health, you should have all these things," they didn't say that at that time. They said, "Return to the Lord and ye shall be saved, return to the Lord and ye shall be saved." They had to accept spiritual evidence as opposed to a material sense of things.

I'm saying this to you because I think it's a stage that we all go through. Certainly Mrs. Eddy went through it. I think her prophetic period was when she knew this thing was true, no matter the fact that she was hounded from house to house and she was trying to write the textbook, when she taught people and they turned against her, when she had difficulties to contend with, when she had ill health sometimes to contend with, when she had an awful time really, but she didn't care because she knew this thing was true. She knew that spiritual evidence was the only thing that mattered. In a similar way in that prophetic age the prophets had to accept spiritual evidence because the material evidence was absolutely haywire, it was absolutely chaotic. They could have said, "Now this Truth must make us comfortable in matter, we must be comfortable in matter." But they didn't care about that, they said, "There's one thing that matters and that is Spirit." When thought was willing to accept that in spite of what the material

senses were saying, then came that blessed fifth thousand years of Jesus Christ, when Jesus came; and when he came it looked as though he was improving matter, it looked as though he was bringing comfort and solace and ease to matter, but he wasn't. He was proving Spirit, and in proving Spirit it translated matter out of itself so that it looked like better matter, but it wasn't better matter.

I feel this is such an important point myself, because I can see it happening with healing, for instance. I've had a case that I've told people about before, but it was so wonderful to me; for a long time we were trying to heal something really, and then one day this individual said, — in the prophetic period, you might say, they said, "I don't care if I get healed or not. Spirit is so wonderful to me, I begin to see such marvelous things in Science that I don't care if I get healed or not." The healing came. It began, from that moment. To me that is the impulsion of Soul, Principle, Life. Those prophets were saying, "I don't care what happens to the lot of you, you can burn in hellfire if you like, but return to God, return to the one Principle. It is all that is operating. If you identify yourselves with that, then your lives will be blessed." They didn't tell them that at that time, because they so wanted them to see this one God that they would love it supremely. Then at once comes the full Christ to you, and you begin to work out from God so that matter, (if you like to call it that), improves, but it doesn't improve because you're trying to improve it. It improves because the only thing that is real to you is Spirit.

I can see so clearly that this Son couldn't come, this Son of God could not come until the prophetic age had come, because everything was stripped bare that made people think matter was real, personality was real, living in the material existence, being comfortable in it was real. Until they had been willing to see that all that was not reality, they couldn't accept this wonderful Christ. Jesus said, "I am not come to destroy, but to fulfill," and lately I've been thinking of that as "I am not come specifically to destroy sin, sickness and death, but to fulfill God's perfect plan, which includes the healing, of sin, sickness and death." It must do because there's only one Being, but it wasn't the point or the purpose of Jesus mission really. I'm quite sure he came to prove Spirit and not to improve matter.

Now, you can take this thing that we're talking about as thousand year periods in the Bible and you can see it that way, or you can take it in your own life as firstly where you begin to accept the fact of one Mind, you begin to love the good and the spiritual, but you're still loving it in a material way in a sense. Then you begin to seek and you begin to feel the definiteness of spiritual being. Then if you are willing to see that Principle is all that is going on, and that all that you are is an idea of Principle, and you're willing to have, as it were, your personal concept of existence translated out of the personal concept into oneness with Principle; if you're willing to do that then you begin to accept the divine infinite calculus which Jesus demonstrated so fully in that fifth thousand years, and you begin to reckon from God, from the standpoint of Life in and of Spirit. Life in and of Spirit doesn't mean that one's got to be a kind of recluse and that one mustn't indulge in the pleasures of this world and so forth; I don't think that at all. I think it's absolutely right to be natural and normal and enjoy things, but it's the standpoint that is important. If we can see that Spirit is all and matter is nothing, (which I'm sure is the demand on us today), if we can see that Spirit is all and matter is nothing, then we're going to have dominion over this experience. We're not going to creep around like puny little creatures fearing this and fearing that because we think it's real in this experience, we're going to have dominion and authority over it, and we're going to bring joy to it and happiness to it rather than getting joy and happiness out of it because we think that it can give us something.

Now, this standpoint is what we are going to see time and time again, because it's the message of Hebrews. I would just like to read to you what Mrs. Eddy says about the prophets. She defines a prophet as "A spiritual seer" (595). We've got to be spiritual seers. The spiritual has got to be all that matters to us, and it's a wonderful thing when it is. It isn't a dreary thing, it isn't a laying-down-the-mortal-with-a-great-sorrow thing, it's a wonderful thing, because it gives you dominion. Look at the dominion Jesus had, look at the authority he had, look at the dominion that Mrs. Eddy finally had. I always love to think of Mrs. Eddy's life in that way, that she might have gone through a terrific wilderness experience and a prophetic period when spiritual evidence was opposed to material sense, and she had to feel the reality of spiritual evidence, but she was willing to do that, and through it all she learned the dominion of the spiritual. And then finally as you know, her material circumstances, so to speak, were lovely, when she had those lovely homes and had people that loved her, but it didn't mean to Mrs. Eddy, "Ah, now I've demonstrated real comfort in matter," it didn't mean that at all. They were things that she loved and things that probably gave her great joy, but they were secondary, they were subordinate to her spiritual vision. They were the Jesus period, if you like, you can call it that, where lovely things were proved in her experience but completely from a spiritual standpoint.

Then Mrs. Eddy says of Elias "Prophecy; spiritual evidence opposed to material sense"; — you see how material sense seems to come into this definition of prophet again and again. We had in "prophet," "the disappearance of material sense before the conscious facts of spiritual Truth;" and here, "spiritual evidence opposed to material sense; Christian Science", — that's Elias, — "with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. 'Elias truly shall first come and restore all things'"(585). Now, that means that Elias, or this sense of prophecy, must first come and restore our sense of the universe to its rightful home or classification, which is in Spirit, and when that first comes to us then it demonstrates itself in better health, happiness, wealth, abundance of everything, but Elias must first come and restore all things. You see, this disappearance of material sense doesn't mean a disappearance of good things, happy things, healthy things, it means a disappearance of a material sense of the universe. You know, Mrs. Eddy says that "what the human mind terms matter and spirit indicates states and stages of consciousness" (573), and so to one human mind the vision is material, whilst to another it's spiritual. So it's our material sense of things that has to disappear before this spiritual sense, which is the only, the real sense of things.

Mrs. Eddy says, "The suppositional warfare between truth and error is only the mental conflict between the evidence of the spiritual senses and the testimony of the material senses, and this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love... When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign." You see, the conflict is between Science and material sense. It's not between the material universe and the spiritual universe, but between the scientific sense of things and a material sense of things, and Mrs. Eddy continues, "The lightnings and thunderbolts of error may burst and flash till the cloud is cleared and the tumult dies away in the distance. Then the raindrops of divinity refresh the earth. As St. Paul says: 'There remaineth therefore a rest to the people of God' (of Spirit)" (288). So if we accept the message of the prophetic age and we are willing to withstand the lightnings and thunderbolts of error and we accept spiritual evidence as opposed to material sense, then it is true

that “There remaineth therefore a rest to the people of God.”

On this same point Mrs. Eddy speaks of her experience when she discovered Science in this way, “When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science:” don’t you think that when Mrs. Eddy says she was near “the confines of mortal existence” and “standing already within the shadow of the death-valley,” that really that was, the experience that the Children of Israel were going through in the fourth thousand years?

They were certainly in “the confines of mortal existence” and in “the shadow of the death-valley.” And then she says, “I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth and Love are all-powerful and ever-present; that the opposite of Truth, — called error, sin, sickness, disease, death, — is the false testimony of false material sense,” — there we get again material sense, “of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names matter, thereby shutting out the true sense of Spirit” (108). So Mrs. Eddy says that her discovery came to her when really the sense of human experience, or material experience, seemed a dark one. You know, she says in “Emergence Into Light,” “Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light” (Ret.23). It always seems as if that Christ, that wonderful Christ of Life, Truth and Love, can only come to us when we are willing to see the unreality really of a material sense of existence.

Now, I don’t think that it should be a sad experience or a dreary experience at all. I have said many times, and I’m so convinced of it, that if we would accept Science right here and now, we wouldn’t have to suffer. It’s only because we’re comfortable in matter that we don’t; when you’re comfortable in matter you don’t very much want to look out of it. It satisfied you for the time being, and that’s why I suppose so many of us have to learn through suffering, because if we’re honest with ourselves, when we’re at ease in matter we don’t very often bother too much about spiritual things, but if we, as John Doorly used to say, get “a kick in the pants,” then we do. But we shouldn’t have to have kicks in the pants, and I don’t think that those Children of Israel would have had kicks in the pants if they had been alert about the one God, because you can either be alert about the one God and you can go forward joyfully, suffering perhaps a bit to lay down a material sense of things if it’s very pleasant, but it isn’t really suffering. It just means that all the time God is uppermost in your thought, and that shouldn’t be suffering. Sometimes we’re not willing to keep our light trimmed and burning all the time, and then it would seem that we are forced to go through difficult experiences. But why should we have difficult experiences? The story of the Bible is the story of the spiritual idea primarily, but it’s also the story of our lives, and for that reason it’s comforting and encouraging. And I’m quite sure that if today we can accept this Son, this Christ, then we don’t need to go through the intense suffering that came in that third and fourth thousand years, because it says that “in these last days God has spoken unto us by his Son.” I think those days are the days of Life, Truth, and Love. If you and I will look out from Life, Truth and Love, then we’ll hear this Son speak, we’ll start to accept the divine way of reckoning, and we shan’t have to go through suffering.

The writer of Hebrews continues, “hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” I love that sense — “whom he hath appointed heir of all things.” An heir has a right to his father’s estate, and that’s the truth about you and me, it’s the eternal truth about you and me, that we have a right to everything that Life, Truth and Love is, because we are

the expression of Life, Truth and Love. And it says, “by whom also he made the worlds.” Do you remember how Mr. Doorly used to say that the civilization that we see today is nothing but this eternal Christ forever translating itself and changing the mud and the slime and all that into the civilization we see today? So therefore you would say that that is the Christ making the world. The reason we have the world as it is today is not because the world has got better or because there’s any reality in this material existence, but because the Christ is forever translating itself and expelling the darkness.

It goes on, “who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” — now let’s take for a moment Mrs. Eddy’s references to the Son. In the Glossary she calls it, “The Son of God, the Messiah or Christ.” Then she ends her definition in the Glossary by saying, “Son of a year”(594), and I always wondered what that meant, that “Son of a year,” but in one of the Commentaries that I was looking at, it says that that “Son of a year” meant that it was like a month; a month was called the son of a year, and it meant that the Son really was part of the whole, because a month is a part of the whole year. It is a wonderful sense really of man’s absolute indivisibility from God, or the Christ as Truth, the closest relationship that you can have. Mrs. Eddy talks about Truth represented by the Son, and that is the sense of the Son that is being brought out here, — Christ, Truth, the one infinite ideal. You remember Mrs. Eddy says about Christ: — “Christ is Truth” (18); “Christ is the ideal Truth” (47); it’s the ideal of God (see (361), it’s “the spirit of God” (137), the spiritual or true idea of God (see 577 & 473). She says, “Christ, dwells forever in the bosom of the Father.” (334). And so he is saying here that although God had spoken to the prophets through the Word, as it were, today it’s coming, through Christ, through Science, it’s seen as coming from God.

Mrs. Eddy says, “Mankind’s concept of Jesus was a babe born in a manger, even while the divine and ideal Christ was the Son of God, spiritual and eternal. In human conception God’s offspring had to grow, develop; but in Science his divine nature and manhood were forever complete, and dwelt forever in the Father” (No.36). That statement is so interesting; Mrs. Eddy says “Mankind’s concept of Jesus was a babe born in a manger, even while the divine and ideal Christ was the Son of God.” It gives you the sense that Jesus as a babe born in a manger, was only mankind’s concept. Mary’s conception of Jesus was spiritual, Mrs. Eddy says (see 332), and she saw that that babe born in a manger according to mankind’s concept, was really the Messiah or Christ, or the Saviour. The shepherds saw that, the wise men saw that, so it gives you a great sense that what we term matter and spirit, young and old, rich and poor, health and sickness, and so forth, is only our concept of them, because in this instance to Mary and to the wisemen and to the prophets, you might say there was just this baby the same as it appeared to mankind, but their conception of the Messiah was a spiritual one, and so instead of a baby, as it were, they saw that it was the Saviour of the world. They were seeing spiritually, not materially. Here’s a lovely reference to that point, “At first, the babe Jesus seemed small to mortals; but from the mount of revelation, the prophet beheld it from the beginning as the Redeemer, who would present a wonderful manifestation of Truth and Love” (Mis.64). So again one can see that there’s only one thing going on, and that is the spiritual. To one human mind, Mrs. Eddy says, the vision is material, but to the consciousness which God bestows the vision is spiritual (573).

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Talk No.1 — Part 2

Now, we're at Verse 3. You know, in Science and Health Mrs. Eddy takes these words in Verse 3 and she says, "Jesus' spiritual origin and his demonstration of divine Principle richly endowed him and entitled him to sonship in Science. He was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered 'Jesus the anointed,' Jesus the God-crowned or the divinely royal man, as it is said of him in the first chapter of Hebrews:—

Therefore God, even thy God, hath anointed thee
With the oil of gladness above thy fellows.

With this agrees another passage in the same chapter, which refers to the Son as 'the brightness of His God's glory, and the express [expressed] image of His person infinite Mind.' And then she goes on and says, that the author of this remarkable epistle regarded Christ as "the Son of God, the royal reflection of the infinite" (312). What she is bringing out there is a wonderful sense of Christ, or the Son, as the divinely royal man and this sense of being the divinely royal man is just wonderful; one could say that that is true about every one of us, that we are the divinely royal man. That's the standpoint that we have got to take, that's the standpoint that comes out through Hebrews, that we are the divinely royal man, just as Christ, or the Son, is, and that we can look out from God and claim our sonship. It's such a lovely symbol. Think of royalty, for instance, as we have it today, royalty expects everything to be good for them, everything to be wonderful for them, everything done for them, everything laid out for them, you might say; humanly speaking, that is what royalty expects. Now if we're the divinely royal son of God, shouldn't we expect the same thing? Shouldn't we expect to have intelligence, to have real substance, to have divine identity, to have the power of Principle, to have the inspiration of Life and the exaltation and the abundance of Life, the consciousness and the dominion of Truth, and the peace of Love? Don't you think that being a divinely royal man, we should start out from the standpoint of having all these things, not working to get them but having all these things right here and now? The more I think about this divinely royal man, the "royal reflection of the infinite," the more I realize what a wonderful symbol it is; you might say that we're royalty in the Kingdom of God. It's a lovely thing to realize, because sometimes we feel so insignificant and so sort of trembling-on-the-brink, but divinely and really we are royalty. It also gave me a wonderful sense of this opening passage, that in times past we've had to struggle to get there, we've had to accept that prophetic sense, but today we can look out from God as the royal reflection of the infinite, because we're beginning to see that this is Science, this is something that is irresistible about our being. It isn't something that we're entertaining and maybe it will be so and maybe it won't, but it's exact Science, the truth about our being.

And so it goes on at verse 4, "being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

Let's just consider this subject of the angels, — "being made so much better than the angels." If you study "angels" through the Scriptures and in Mrs. Eddy's writings, you'll find a very interesting thing, that throughout the Old Testament it's usually an angel that

comes and tells someone what to do. An angel came to Hager in the wilderness and told her what to do, you remember, an angel come to Jacob, in fact the angels were constantly coming to Jacob and telling him what to do. Angels usually come in the wilderness to people, and the Old Testament teems with the symbol of angels coming to man and telling him what to do. Mrs. Eddy's definition of "Angels" is, "God's thoughts passing to man..."(581). She has such a lot to say about angels in connection with "thoughts." For instance, here she defines them as "God's thoughts passing to man;" she also calls them "pure thoughts from God, winged with Truth and love" (298); and again, "my angels are exalted thoughts, appearing at the door of some sepulchre" (299); and, they are "holy thoughts, winged with Love" (512); she says that they are 'messengers of pure and holy thoughts" (Mis.280); in connection with angels, she talks about "the message, or swift winged thought" (574). So often in connection with angels Mrs. Eddy uses the word "thought" rather than idea," and if you take the subject of angels, you'll find in the Old Testament, for instance, that an angel came to Abraham when he was about to sacrifice Isaac and told him not to do so, an angel came to Moses at the burning bush, and so on. All the time it's as if it's the objective standpoint. On the other hand, if you take the New Testament you'll find that an angel never came to Jesus and told him what to do. He always knew what to do because he was absolutely one with his Father. He had this consciousness that he and his Father were one, and he knew instinctively what was the right thing to do, because there was not a hair's breadth between God and himself, you might say. Now sometimes you and I say, "Oh, the Lord told me to do something," — we often say that, — and I feel that that is an angel, telling us what to do, whereas sometimes we know instinctively the spiritual Truth about something, and then we are operating from the standpoint that Jesus operated from the Christ standpoint, from the standpoint of oneness.

It says here that the Son is "better than the angels," and I'm sure that that means that this divine infinite calculus of Truth, this Christ standpoint that we are going to think from so consciously this week, is something that is there constantly. It's not something that we're reaching up to or something that needs an angel to come down from, but it's our absolute oneness with divine Principle, which is higher or "better than the angels," you might say. Now, the only time that angels came to Jesus was after his temptations in the wilderness, when it said that "angels came and ministered unto him" (Matt 4:11). Also, when he was struggling in the Garden of Gethsemane it said that an angel came and strengthened him (see Luke 22:43). It gives me the sense that angels are ideas of God that come to us in a form in which we can understand them at whatever stage of experience we're at, because an angel is a comforting thing. It says in the Bible that in the resurrection man shall be as the angels (see Matt.22:30), and John Doorly in explaining that said that at that point man is not getting something, he is something, and when we touch this standpoint of realizing that there is nothing to us but God expressed, then you might say we are as the angels.

I was thinking the other day, Now why did people depict angels in the form of human beings? I believe it was because they thought of them as something that was tangible to them; and then they gave them wings because although they implied something that was tangible to them they also implied something a bit above them, something from God. That's a wonderful symbol really of angel thoughts that come to us. They come always in a form that we can understand them, and yet they come from God, they are inspired things. Don't you feel that when that angel came to Jesus in the wilderness and Matthew wrote that "angels came and ministered unto him," that its significance is this: — Jesus had been through the experience of those three temptations where he had seen that there was no life, substance nor intelligence in matter, — literally he had

seen that, — and yet after that had happened, after he had seen through the claim of matter and of material sense very clearly, it was as if the angels coming to him and ministering unto him were like God saying, “But I am going to take care of you in human experience,” or, rather, a spiritual conviction coming to him that he would be looked after in human experience. It’s just the same point that we’ve been talking about before, that when you see that the spiritual is the only and there isn’t anything else going on, after that point angels come and minister unto you. Everything in your experience does become sweeter, lovelier, happier, but only because you’ve taken your stand from the Christ, from working out from God.

So you find with these, angels all the time that it’s either the working up to God or it’s the Christ coming to the flesh and meeting the human need. I was awfully interested in going back to a book where at one time we had classified various ideas under the synonymous terms, to find that we had put angels under Mind, Spirit and Soul, and it seems that that is the place that they have. They either come from God through Soul, Spirit and Mind, they translate the ideal to the point of tangibility for every one of us, — or else they lead us up to God, through Mind, Spirit and Soul. In the New Testament you find that in Mark and in John there are very few references to angels, but in Matthew and in Luke there are several. That’s very interesting really, because you’ll also find, as we saw, that in the Old Testament, which corresponds to the Word, there are many, many occasions when angels appear and tell various individuals to do things. Angels also appear a lot in the Acts and in the Epistles and in Revelation, as you know, so it would seem as if in the Word and in Christianity you get angels appearing constantly because they lead you to the Christ and are the outcome of the Christ. I rather think that in the book of Revelation, the angels which appear so constantly there, have an office which is akin to the numerals of infinity.

You see, these angels, or God’s thoughts, always come in the form that we can understand. Now, if you are a beginner, so-called, in Science, and you’re just starting to learn of your true spiritual nature, then the angels come and they bring comfort to you, they show you the loveliness of Science, and the same thing happens again when, from the standpoint of the Christ, as it were, you start to look out from God and you begin to see that nothing matters to you but the spiritual. Then again you find that angels come and minister unto you, but they come in different forms at different times to meet different needs. On the other hand, as it says further on here, from God’s standpoint, the Christ ideal never changes, it’s always the same, it’s always the one plan, the one ideal. So that’s why it says in Hebrews that the Son is made so much better than the angels, “as he hath by inheritance obtained a more excellent name than they.” It says, “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” You see, the angels, or the way that the Christ comes, is always changing to meet the need, but the Christ ideal itself never changes, it’s “the same yesterday, and to day and for ever,” because it’s Science, but the way it comes to us changes constantly.

Mrs. Eddy, in talking about angels in her commentary on the fifth day, says that they “abound in the spiritual atmosphere of Mind and consequently reproduce their own characteristics.” She says too that they are the “externalized, yet subjective, states of faith and spiritual understanding,” and I think that’s when the angels from being objective and from leading us to God become numerals of infinity.

The Scofield Bible says about angels that they are “an order of created spiritual beings whose chief attributes are strength and wisdom.” Do you see how even in that statement

of Scofield's you get the sense of Soul, Spirit and Mind, because they are an order of created, spiritual beings," — spiritual identities, you might say, — "whose chief attributes. are strength and wisdom; so you get Soul, Spirit and Mind.

I think that it's so lovely, this sense of the angels, because although the Son is better than the angels, nevertheless you get all the time the angels playing a part in this picture. That's the comfort of it. You're never left in a position where an angel can't come to you and strengthen you or minister to you and comfort you. It's such a wonderful thing to realize, because sometimes when you think that you are struggling with something that seems dark and difficult to overcome, it's so true that you are really, (if you look at it the right way) entertaining angels unawares. I saw that, the other day awfully clearly when I had occasion to help somebody who rang up to say that they were having a very difficult time with their husband because of their interest in Science, and that they were going forward and there seemed to be a great resentment on the part of the husband, and he had become quite unreasonable about things. The next morning someone rang me up with exactly the same problem, and that afternoon I had a letter from another woman, again with the same kind of problem. It came to me that this couldn't be a case of three different individuals writing for help, because those three situations were all so similar. I thought, it's something going on in being, and it suddenly struck me so clearly that what was happening today and what was happening in this instance was a sense of womanhood being born into the world. As you all know, when one says womanhood one doesn't mean the sense of female, because womanhood in men is just as important as in so-called women. Jesus had womanhood, Mrs. Eddy of course had womanhood, John Doorly had womanhood, stacks of men have had womanhood, so it isn't anything to do with male or female, but I saw so clearly that true womanhood is being born into the world today, and there is resistance to it on the part of anything that is male. I saw that with those three women a wonderful sense of true womanhood was being born, and the male in their experience seemed to resist it. And then it came to me awfully clearly and in a very lovely way that what was really happening even with those men, so to speak, was that their womanhood was being born to them, and the false sense of manhood, the false sense of male was resisting it, as it were, but it was irresistibly being born to them, and it was only the chemical as the lie faded and the Truth was established. It was a very wonderful thing that, because instead of thinking, "Oh those men are males and they don't like womanhood," it came to me so clearly to see that it was the moment when their womanhood was being born, because error never has the initiative. If anything is going on, it's Truth that's doing it. If anything is stirring, it's Truth that's stirring it. If anything is troubled, it's because Love is moving upon the waters. Always there's one thing going on and that's the positive, and I saw very clearly in those instances that womanhood was common to birth, and that was the chemicalization, and with two of those instances the whole situation seemed to ease and change and a greater affection became born in those situations. I haven't heard about the other yet. The lovely thing about it too was that womanhood was very apparent in those males really, but it was becoming so apparent that it was coming to light almost too quickly for them, and there was a chemical. But it was so lovely to see those situations change. Now why I speak of that in connection with angels is because really what those men were doing was entertaining angels unawares. Mrs. Eddy says, "The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (571.4.), and that was what happened in those cases with those men, that those angel thoughts that they needed appeared in a guise of chemicalization and so forth, but really they were angels coming to them. I think that happens time and time again, that we entertain angels unawares, because there is never anything negative going on.

So these angels which the writer of Hebrews speaks of here are really the objective sense, — the looking up to God or God coming to mortals, — and the writer is emphasizing the standpoint of looking out from God, from the Christ, not looking up to God, not having this separation between God and man but having the oneness of God and man. He goes on, “when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.” That really means that all our angel thoughts, all our working up to God, as it were, will bow down before this calculus, this standpoint, of looking out from God.

“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.” I feel that that is illustrated where Mrs. Eddy says that “These days will appear as mortality disappears” (520). The spiritual intuitions which reveal those days of creation to us are the angels operating as spirits”, and the disappearing of mortality is like the “ministers” operating as a “flame of fire,” burning up all that is unlike God in our experience.

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Scofield says a wonderful thing about this sense of righteousness as used here. He says that ‘righteousness’ here means the righteous life which is the result of salvation through Christ. The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous.” Again this same point, that we’re not getting somewhere, we’re not becoming righteous through making ourselves humanly good, but the scientific fact about us is that as the sons of God we’ve always been righteous. As Scofield says, “under grace we do righteously because we have been made righteous.” It’s like Mrs. Eddy says, “The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible” (200). She says, “Man is by no means a material germ rising from the imperfect and endeavouring to reach Spirit above his origin. The stream rises no higher than its source” (246). “Man is God’s reflection, needing no cultivation, but ever beautiful and complete” (527).

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Mrs. Eddy says, “They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin” (290). I always think that passage there, “therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows,” means that when we take this Christ standpoint, when we begin to think from Christ in divine Science, and we begin to think out from God instead of working up to God, we shall find that we are anointed above the thoughts that follow us, you might say, that we have dominion over our thoughts, that we have dominion over our consciousness. You see, all the time this man is bringing out the standpoint that we are the one infinite Being expressed, that there is not God and man, there’s only God going on, and when we see this and when we start to act as ideas, not as people entertaining ideas, but as ideas, we shall find that we have dominion, we are higher, you might say, in our outlook, than thoughts, we are ideas. We are higher you might say, than the thoughts which follow us, that’s what that “above thy fellows” means, I believe, and you know we often take this standpoint in healing. You have a very vital conscious sense of an idea,

and all you're conscious of is the idea, and you're the idea, and the idea is you, and you're so conscious of this that it operates spontaneously. At another time you may wait and work things out until it's as if an angel comes to you and starts to show you what the picture is, and then gradually you work through it.

I believe that when we take this standpoint of Christ in divine Science, or we start to think more consciously from this standpoint, we're going to live spontaneously and with dominion and authority and we're going to have a sense, you might say, that we're in the world but not of it. I am sure that many, many times we get that sense coming to us, but if this is Science I don't see why we shouldn't have this sense coming constantly if we culture it, so that it comes true what Mrs. Eddy says, "Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?" But if we begin to take this standpoint, which as the week goes on, will become clearer and clearer to us all, we're going to have such a sense of being God in action, of being the one Principle operating, that our problems are not going to look like our problems anymore, our personal problems, difficulties that we have, but we're going to solve them as lies about Science, and we're going to see what the Truth is in Science; we're going to operate from the standpoint of absolute oneness with our Principle rather than thinking of ourselves as persons studying Science and using it, which is the old way of working up to God.

I feel I'm just beginning to touch this standpoint, and yet all the time Hebrews is forcing it upon one, — this standpoint of impersonal being, where we're operating from Science, from being facts in an infinite Science. That doesn't mean that Being is cold at all, because what could be more warm, more lovely, than having all the time a sense of dominion, a sense of authority, a sense that one man's good is every man's good because it's universal Science, a sense that in working out one thing which looks like our problem, we're working something out for all mankind, because it's a problem of Science, not a personal problem. How lovely it is to feel that we haven't got to wait and wait for the moving of the waters, for an angel to come and trouble the waters, as it were, but that we can operate straight away from our consciousness that we are the Christ, Truth, operating. Now, to my mind, this is a kind of goal that one has constantly before one, and the more we entertain it, the more we think about it, the more we culture it, the more it's going to come into our experience. Sometimes I've thought to myself, That's such a high standpoint, it's such a wonderful standpoint but — Not yet, Lord, because it's really a bit too high at the moment. But I was thinking the other day, if it's Science this is the standpoint, and if we are willing to take it, (which means being willing to give up a personal sense of ourselves for our divine individuality, which is not absorption into God,— it's infinite, colourful individuality different from every other individuality,) if we're willing to accept that then it's going to be so wonderful and bring such a sense of conscious dominion. It's up to us; we know what the Truth is to a great extent. We know that if we open our thought to impersonal divine Science, that it will come in and use us, but we hug our tatters about us, we don't want really to let go of a personal sense of ourselves; whereas if we once did, (and you and I have done it time and time again,) it's far more wonderful than anything that we can conceive of, far more full of dominion and authority than anything that we've conceived of in a personal way.

All the time this writer of Hebrews is saying this to us. I didn't realize at the outset that that is what he is saying, but if you take references to the statements he makes and you follow them up in Mrs. Eddy's books, you'll find your thought being forced to accept this standpoint. At first glance you don't know he is saying it in the text, because on the surface until you've thought and thought about the text it's not so easy to understand, but if you take a verse and you really think it out and think, Now what does that mean? And you put it into everyday language and you try and see what it means to you today, you'll find your thought is pushed high to accept this standpoint again and again, and really it's the most natural standpoint in all the world, because if Truth is Science and that is the fundamental nature of Truth, then it's the fundamental nature of you and me and all men, something that we're coming home to, this sense of the one Being.

I'd like to read you out of one of Mr. Doorly's Verbatim Reports on the Bible what he says along these lines. He says, "In Christian Science we have a divine infinite calculus, and we are now beginning to regard that divine infinite calculus from the standpoint of Science, and we are beginning to see it subjectively from the standpoint of oneness. We are going to think more and more in terms of infinity and of idea, and that will force us to recognize that the only thing in the world that matters is idea. We don't need a pocketful of money or a body full of health. We call that material body our body. But this mortal belief called a body says we're inside it. It possesses us, it tells us when we are hot or cold, angry, or sleepy. It doesn't belong to us; as mortals we belong to it. It tries to control us with the belief that we live inside it." Now that's the whole thing. It tries to control us with the belief that we live inside it, and even when we're studying Science we still think that we take Science, we put it in here, we think about it, and then we use it. We still think that we're living inside this thing, but Science doesn't say that. It says that we are idea, not matter. The minute we think in the realm of idea, we shall begin to accept the divine infinite calculus. Idea is always infinite, indestructible. If idea is infinite and we're idea, we're infinite. We're not a lot of mortals sitting here confined in a room underneath a lot of flesh. We're infinite. It's an amazing conception, but we are infinite ideas. John Doorly continues, "Idea is always infinite and indestructible, and as we think in terms of idea, we shall think in terms of oneness." Now, thinking in terms of idea is thinking in terms of the Son, — not so much of the angels, it's thinking in terms of the Son, and when you see that you're idea, I'm idea, everyone is idea, then you begin to see that working out any problem is working it out for everyone, because you're working it out in the realm of idea, which isn't localized in personal bodies. "We shall see that Principle is forever interpreting itself to itself as one ideal, translated to us as a divine infinite calculus of ideas; when we begin to think that way, we are going to think with power. We are going to have real healing." Aren't we going to have real healing when we see that you're not engaged in trying to make ourselves personally healed, personally better, or help another person to get personally healed? When we begin to think in the realm of Science we're going to see that we're engaged in demonstrating Science, infinite Science, infinite ideas. When we start to think that way we're going to have this first attitude I spoke to you about, we're going to say, "I don't care about my personal body, so to speak, I care about Science, I'm going to work this problem out scientifically, because Science is true. I'm going to work to demonstrate Truth, not to try to heal my body." And when we start to do that, as John Doorly says, "We are going to have real healing, which means the overcoming of sin, disease and death. The healing of the body is the beginning of Christian Science, but it is the overcoming of sin, disease and death which mankind needs most, and we are going to see that in the most wonderful way."

The great change now taking place "that was 1949, but I think 'now' is now myself" is

that we are beginning to think and live and move and have our being in the One, and not in something which seems to be apart from that one. We are finding our lives 'hid with Christ in God,' and as we understand that, then Truth and Spirit the divine infinite calculus of ideas, operating through order and Science and system and metaphysics is going to break on men's thought, and they are going to say, "Why, of course this is true." You know how today every man who is thinking is saying, "We must have a science of man," not a science of persons or individuals, but a science of man, one infinite man. "I believe that that hardest of things is going to happen: the Jew is going to accept Christianity and consequently the Christ" — it's interesting we should read that in view of the whole message of Hebrews, — "And not only the Jew. 411 these prophets — Isaiah, Micah, and so on recognized that all men would have to accept the Christ-idea. They saw, as few others have seen, that there is only One, and that that One is infinite, infinite Life, infinite Truth, infinite Love, infinite divine Principle."

"Let's now recognize that we must be metaphysicians, thinking from the basis of oneness. We have spent a great deal of time thinking up to that oneness, honestly and sincerely but now we must think in the realm of infinity, not of a few isolated concepts. You can think all the 2 plus 2 equals 4 you want, and the more you think about it, the more there is. Let's begin to think in the realm of infinite Life, infinite multiplication," — not my life, your life, our life just here; we think this is life, but Life is an infinite proposition — "infinite Life, infinite multiplication, infinite individuality, infinite resurrection, infinite exaltation, infinite fatherhood, infinite inspiration, 'infinite progression. Let's think in the realm of infinite Truth, infinite consciousness, infinite form, infinite Christhood, the infinite Physician, the infinite Surgeon, the infinite Redeemer, the infinite Restorer. And let's think in the realm of infinite Love, in the realm of fulfillment, glory, beauty, holiness, motherhood, perfection, protection, all that constitutes Love. Let's get into the habit of thinking in those terms, because it is true that as man 'thinketh in his heart, so is he.' The things which we are now thinking are dynamic, they are 'God with us,' and they operate in the realm of pure Science, which proves itself and is irresistible."

"That is the difference between what we have been doing and what we are now beginning to do, and it is as great a difference as it could be. What is really happening is that your thought is passing from the objectively subjective to the subjectively objective." Now that's just what is happening to us, you know, that although we may have been thinking up to God, now we're beginning to think out from God. Although we've been seeing the necessity of thinking this latter way probably for several years, I feel that now it's starting to crystallize in our thought in a greater way than ever before, this subjectively objective. John Doorly continues, "The objective has comforted and strengthened and helped us, and we need it, but in the realization of the subjective we shall transfer our efforts from seeking, finding and using, to being. We shall understand and recognize the fact of one infinite Being (V.R.6l:9-10).

I'm sure that tonight what we have really done is to transfer our thought to this standpoint of thinking out from God, and that's the standpoint that we're going to think from for the whole of this week.

Now, I'd be awfully grateful if you have time if you could do a bit of homework. It's entirely voluntary, but I think it would help, and it's this: there are four Verbatim Reports of Mr. Doorly's that have several pages that do define so clearly this standpoint from which we're thinking, and if you could give some time between now and tomorrow night to reading them through, --you don't really have to study them, because you just want to get the feel of them, that's the important thing. If you could just read them

through before tomorrow night I think you'd find it so helpful. These are the numbers: Report No.58, pages 3 to 16; Report No.59, pages 3 to 16 (they both really say the same sort of thing, but it's just said slightly differently); Report No.60, pages 9 to 11; and Report No.61, pages 3 to 10. If you'd just like to read those through and get the feeling of what Mr. Doorly says there; it's where he spoke at the beginning of the prophetic age of the coming of the Christ, and he gave this wonderful standpoint which I'm sure we're going to lay hold of so much more clearly by the end of this week, he gave this wonderful standpoint of the Christ. If you get time to read those pages, I think you'll all feel that it sets the stage, because it does tell in there of Revelation and of the city foursquare, and remember that during this week we shall be considering the twelve gates of the city, which are the Christ in divine Science. I always feel when you're setting the tone of a book at the beginning that somehow or other you've got to get into the rhythm of it and get into the feeling of the standpoint you're speaking from, and once you do that then everything starts to flow, everything starts to come into place.

In connection with this week, I keep thinking of that line from Mrs. Eddy's poem, "The Mother's evening Prayer," "Keep Thou child on upward wing tonight." Let every one of us remember that, — "Keep Thou my child on upward wing tonight," because this high standpoint of looking out from God, which is supremely natural, needs mothering in thought, it needs the recognition that the divine motherhood of Love has eternally fulfilled all things. "Keep Thou my child on upward wing tonight."

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Talk No.2 — Part 1.

I was reading today where Mrs. Eddy says that “The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, then when she counts her footsteps in endeavoring to reach it” (426), and I’ve been thinking in connection with Hebrews, that it is a high goal, but it is so true, that if we always have the high goal before us, it is so much easier. I have often said how time and again I like to think of myself not as born many years ago and as having lived in time with certain experiences and so forth, but I like to think of myself as living now, coming out of Principle now, chopping off all the yesterdays and starting absolutely fresh right now. I like to remember that every moment is quite new. We’re as old as God, Which is new, — new every moment, fresh every moment, — and let’s think of ourselves here today not as people, of varying ages and experience sitting in a hall, but as a lot of bright, new, glistening ideas, all fresh, just “off the belt,” as it were. I love to think like that, because then you can drop anything that’s happened today that hasn’t been good, or even that’s been good, you can drop it all, and start right now clear and clean—out from God. Mrs. Eddy says, “The robes of Spirit are ‘white and glistening’.” “That’s how I love to think of an idea, all new and white and glistening, “like the raiment of Christ.” And then she continues that statement with ‘Even in this world, therefore, ‘let thy garments be always white” (267). I was just thinking of the launderers in this audience! I feel we want to be always freshly laundered and straight from God, always new. That, to my mind, is having the high goal always before our face, - coming straight out from God, new and fresh and clean every minute. All that mortal mind has classified us as all that mortal mind says we’ve been through, all the past, just chop it off and start off new every moment. When you do that, you open your thought to such enormous possibilities of spiritual vision. It’s a wonderful thing to do, and to do constantly, also to do if you’re helping people and it would seem as though some problem has taken a long time to work out. That is just what mortal mind says. It hasn’t really taken a long time at all, because every minute is new, and what you are thinking today in connection with what mortal mind might call a case of long standing is not what you were thinking yesterday; if we could see that really the thing has never been of long standing, it has never been at all because it’s just a part of the dream, and then think spontaneously from God, anything unlike God would naturally just disappear, so I love to keep on starting anew, starting afresh.

Mrs. Eddy says in that wonderful article on “The New Birth,” which I often read, “The new birth is not the work of a moment. It begins with moments,” — now those are the moments when you see that you’ve just come from God this minute, and at this minute, and at this minute, having everything that God has. She says, “Time may commence, but it cannot complete, the new birth: eternity does this,” — and eternity is this continual sense of oneness. And then she goes on, and really gives a wonderful picture of what we were thinking and talking about yesterday. She says, “In mortal and material man, goodness seems in embryo. By suffering for sin, and the gradual fading out of the mortal and material sense of man,” — isn’t that “these days will appear as mortality disappears?” It’s when we start to understand those days of creation, the gradual fading out of the mortal takes place, and she continues, “thought is developed into an infant Christianity; and, feeding at first on the milk of the Word,” — that’s what we do

when we study those days of creation, — “it drinks in the sweet revealings of a new and more spiritual Life and Love. These nourish the hungry hope, satisfy more the cravings for immortality, and so comfort, cheer, and bless one, that he saith: In mine infancy, this is enough of heaven to come down to earth.” Don’t you think we sometimes have that feeling, especially *when*, like the Children of Israel, we’ve reached some kind of a Promised Land and we say in our infancy, “Now this is enough, this is wonderful, what Science has brought to me, a happy home, lovely relationships, health, and so forth.” But then, if you’ re in earnest, this happens: “but, as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christ like,” we’re coming into the Christ, as they did in that third thousand years, — “that one saith: The Principle” — now that’s that fourth thousand years we talked about yesterday — “of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man,” — now that’s what those prophets were saying to the Children of Israel: Return to your God, return to your God, “and these claims are divine, not human; and man’s ability to meet them is from God;” — of course it is, because all that Principle is doing is claiming its own idea, — you and me, — expressing its own idea, and so our ability to meet the demand of our own cause is from that cause itself, forever saying “This is my beloved Son, this is my beloved Son,” and as we hear that call we have to respond to it. But the response and the call are of the same essence, the same nature, the same source; — “for, being His likeness and image, man must reflect the full dominion of Spirit — even its supremacy over sin, sickness, and death.”

Then Mrs. Eddy says, “Here, then, is the awakening from the dream of life in matter,” — now we’re coming into this fifth thousand years of Life, — “to the great fact that God is the only Life” — she puts that in italics. Isn’t that what Jesus demonstrated? His whole demonstration was that there’s one Life without beginning and without end, just one Life, — “I and my Father are one” (John 10:30). He said, “I am come that they might have life, and that they might have it more abundantly” (John 10:10). But by this, Jesus didn’t mean that he came to give us more abundant life in this body so that we should live till we’re 155 or something like that; he meant that if we see that there’s only one cause, one expression, one Being going on, and we recognize that and identify ourselves with it, we shall have an abundance of inspiration, a consciousness of what real Life is, and then, naturally because there’s one Life, only one Life, it means that this life experience here will be abundant, this life will be fresh, full, inspired, this life will have a semblance of no beginning and no end, until we shall do as Jesus did — ascend. He was so sure that he had only one Life, that he didn’t even have to die out of a false sense of life into another sense of life, and another sense of life, until the true sense of Life came. He knew there was one Life.

Mrs. Eddy goes on, “therefore, we must entertain a higher sense of both God and man.” That’s what we’re doing in Hebrews; we’re entertaining a higher sense of both God and man. “We must learn that God is infinitely more than a person, or finite form, can contain;” — that’s what we’re seeing. We don’t take God, put Him into this finite form and demonstrate Him; we’re seeing that God is our very being. We are the ideas that we entertain of God. We’re not a container for ideas we are those ideas. “We must learn that God is infinitely more than a person, or finite form, can contain; that

God is a divine Whole and All, an all-pervading intelligence and Love, a infinite Principle; and that Christianity is a divine Science.” This is taking us into Christianity and into Science. “This newly awakened consciousness is wholly spiritual; it emanates from Soul” —of course it emanates from Soul because it emanates from that which is our true identity from everlasting to everlasting, it emanates from spiritual sense — “instead of body,” — instead of believing that we, as bodily persons, are thinking our way to heaven out of this thing and into another thing, we recognize that spiritual consciousness emanates from Soul, our incorporeal identity, and she says that this “is the new birth begun in Christian Science.” And then further on, she says that here we “stand face to face with the laws of infinite Spirit, and behold for the first time the irresistible conflict between the flesh and Spirit.” And that’s the whole thing that we’re seeing, that as we begin to accept Science it means accepting the allness of Spirit and the nothingness of matter. If you take “The New Birth” (Mis.15-20) and read it, you can trace your own development, the development of the idea, the development of any idea that comes to you. It’s the most wonderful thing of the story of true spiritual birth, and I feel it’s very much what is happening to us as we take this book of Hebrews.

Now we must get on. What I thought I would do just to bring us up to date, as we’ve only done nine verses, is to read a little summary I wrote out of each verse, and if you follow it in the Bible you’ll see that I’ve just put it into modern terminology, and it will bring us up to where we are today.

As you know the standpoint of Hebrews is the Christ in divine Science, that’s its standpoint. The first-chapter and four verses of the second are taken up with stating that standpoint, and the rest of the Book brings out what Christ in divine Science means. Now take verse 1... “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.” This is what I think that means: Many times and in many different ways God has spoken to us through a material sense of a situation disappearing and the truth about it becoming apparent that’s prophecy. This has been a working-up sense of the Word, to arrive at Truth. He “hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;” this is how I would translate that: Now, with the understanding of Life, Truth and Love, (“these last days”), Principle is interpreting itself through the Son, the whole Christ, the full manifestation of God. Today the Christ is Science, the Truth about God, the Truth about everything, the divine infinite calculus. It is the operation of the Christ that has made the civilization we see today. Verse 3: “who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” —This Christ expresses the threefold essential nature of God, and it translates itself in the human to deal with animal magnetism so that we can rest in our at-one-ment (“sit down on the right hand”). Jesus “purged our sins” by analyzing, uncovering, and annihilating the whole belief of life, substance and intelligence in matter. He saw through it, he saw the substancelessness of it. How can we ever sit down on the right hand of Principle, — rest in the understanding of Life, Truth and Love, — unless we begin to lay down the mortal concept, as Jesus did? Verse- 4: “being made so much better then the angels, as he hath by inheritance obtained a more excellent name than they.” — The Christ, the divine infinite calculus, the working but from God

sense, is better than the working-up sense, angels. Working out from God means that man has all the qualities that God has, by inheritance, whereas working-up often involves just thoughts leading to God. At this point, it reminds me of a lovely thing my mother said to me today. She said she was thinking about the Son, and there came to her that parable of the prodigal son, and where the Father said to the son who was with him, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31). And she said, "Isn't that the true sense of the Son in divine Science?" and I thought it was just beautiful. It often says here, "by inheritance," "he inherited," and so forth, which gives that sense that we're seeing today that we're ever with God, ever one with Science and all that Science is we are, — "all that I have is thine." It's a beautiful sense of the Son, I think.

Verse 5: "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" — Divine Principle knows only the changeless nature of its infinite ideal, and the inseparability of its ideal from it, even as Father and Son are one. Verse 6: "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. — The working-up process must bow down to the Christ, or the infinite calculus, as it dawns on man, or comes to the flesh or "into the world." Verse 7: "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire". — The working-up sense is the days of creation appearing, which are the angels as spirits, and the consequent disappearing of mortality are the ministers as a flame of fire, destroying mortality,

Verse 8: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom." — The divine infinite calculus is for ever and ever, wherein man is righteous because he is made righteous, not because of improving matter Verse 9: "Thou hast loved righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." —divine Science, Christ, Truth, removes all ignorance and sin (290) — that's what Mrs. Eddy says — because the ideal is eternally righteous. This gives us dominion over our thoughts. We are lifted above the thoughts, which follow us. As we identify ourselves with the Christ we no longer reach up, but out We are above our thoughts, or have dominion over our thoughts, so to speak.

That's as far as we got yesterday, and quite a good illustration of the place of those angels and the difference between the objective and subjective standpoints, comes to me when I think about driving a car. When I was learning to drive a car, — or, rather when I'd just begun to drive a car I was thinking all the time, Now, what do I do? Do I put my hand out first or change gears first, or what do I do first? All the time I was consciously waiting for, you might say, an "angel" to tell me what to do. A thought had to come to me to do something. (Very often the 'angel' was Mr. Doorly telling me what to do). But it was a sense of not being absolutely at one with the principle. And then I remember so consciously getting to a point where I didn't know I was driving, and I almost felt "fey" about it, I was driving automatically. But then I suddenly thought, Yes it has become a subjective thing to me, and in that case there wasn't a message from the principle of driving to me, as it were, but I was one with it. Now that's a very mundane illustration, but it does have a sense of being better than the angels in a very mundane illustrative

way. I'm sure the sense of this Son is when we see that "all that I have is thine," really, — All that I am thou art, individualized, because we're not the whole of God; all that God is we are, individualized. That's the sense of this Son as better than the angels. He goes on, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." It says in one of the Commentaries that the belief in earth and heaven as two things will pass away. That's a wonderful sense, isn't it? It's what we've been saying all-the-time, — the belief of earth here and heaven there that we're getting to, is going to pass away in time and we're going to see that there's only one infinite Being. A new heaven and a new earth, as St. John says in Revelation, will come to us, and I feel verses 11 and 12 also mean that the way the idea appears throughout the ages, the growth of it, the development of it, how it came as one thing to Abraham and another thing to Jacob and another thing to Moses, and another thing to the prophets and to Jesus and so forth, all that changes and changes and changes. The outward manifestation of the spiritual idea changes and changes, but the Principle remains the same; the Principle is unchanging. Mrs. Eddy says, "As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground" (224). And you know that lovely reference, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle," — ...the immutable, the unchangeable Principle... "is unfolding Life and the universe, ever present and eternal"(306).

And then it goes on, "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" On the right hand of Principle is Life, Truth and Love. You know how we saw that angels are the objective sense, and emphasize Mind, Spirit and Soul, or Soul, Spirit and Mind; either they lead us to Principle, — at one time through the prophets, another time through Jesus, another time through Mrs. Eddy's revelation, — or they translate Principle to us in a way that we can understand as a comforter of some kind. They either lead us to divine Principle, Life, Truth and Love, or translate divine Principle, Life, Truth and Love to us. Divine Principle, Life, Truth and Love, is unchangeable, so the angels don't sit on the right hand, as it were. I don't think angels sit very much at all, they're always very active, they're always changing and doing things. It's a sense of the eternal changing of the idea, and so that's why they have wings. But this sense of Principle is absolutely changeless, and it's wonderful that is. Sometimes one may think a changeless Being sounds cold, but how warm and lovely and comforting it is at any time under any circumstances, whatever one has been through, to be able to turn and in a second that Principle is full, rich and meeting your need. Although you may have been through hell for days, that hell can change in a minute, because that Principle is unchanging. If it was a changing Principle it would be hopeless. There wouldn't be any comfort in that at all, but because it's an impersonal, changeless Principle, as you turn to it it's there in all its fullness, all its richness, all its comfort for you. I love this sense of the unchanging Principle.

Now, if you take that chapter 1 that we've just done and look at it for a moment, you can see that although it's the Christ in divine Science all the way through nevertheless it has a fourfold presentation, and I feel it goes like this: The first verse is a sense of the Word. This is all the Christ in divine Science, remember, in the first verse it reflects the Word, the prophets; in the second and third verses it reflects the Christ. It says God spoke to the prophets through the Word, but now He speaks through His Son, and it describes the nature of that Son or Christ in verses 2 and 3. Then you might say it describes the operation of the office of Christ, and verses 4 to 9, which are all about angels, give a sense of Christianity, because they present the operation of Christ; the angels lead you to the Christ and translate the message from the Christ, but the Christ itself is unchangeable. It seems to be the Christ reflecting Christianity. And then from verses 10 to 14 you get the most wonderful sense of Science really, — the unchanging Principle, the foundational sense of “undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine, Principle.”

Now in this Chapter 2, which we have arrived at, it's as if it were showing us how we must be obedient to the ordered way and then it gives the ordered way through the gates. So in these first four verses of Chapter 2, we get again a sense of the Word, Christ, Christianity, and Science, really saying, We've got to be obedient to the ordered way. “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” It's wonderful that we should “give more earnest heed to the things which we have. You remember how Mr. Doorly used to say that we must think over those days of creation and the synonymous terms for God that we must go over them and over them and over them, and that is the ordered. Way of the Word, which becomes to you a living Word. “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;” — now we come into the Christ; — “how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord,” — that's the Christ sense, this great salvation, this sense of “Life, Truth, and Love understood. And demonstrated as supreme over all” (593), which is Mrs. Eddy's definition of “salvation;” “which at the first began to be spoken by the Lord,” — and certainly proved by Jesus in his demonstration of the Christ. And then we come into Christianity, — “and was confirmed unto us by them that heard him;” — isn't that a lovely sense of Christianity, because Christianity is that which confirms the Christ through accepting it? Christianity is always the standpoint of acceptance, Love, and when we're operating from the standpoint of Christianity we're operating from the standpoint of accepting the Christ-idea everywhere, seeing it everywhere, glorifying it everywhere, and thus proving it everywhere. Then I feel we come into Science; — “God also bearing them witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will?” Always in Science you get there's one will, one person, one way, one everything.

And now we come to these twelve gates of the city foursquare, so before we begin this, I'll just read you one or two things Mrs. Eddy says about these gates. As I said to you yesterday, when I came to study this, I found that after this introduction, (which seems so essentially an introduction to me,) you then got, as it were, twelve different

aspects of the Christ, and it seemed as if it was showing you how this Christ, this high standpoint in Chapter 1, came down and met the human need. Knowing that the standpoint was Christ in divine Science, as it seemed to me, I looked up everything that Mr. Doorly had said about Christ in divine Science, and one of the things that he says, of course, is that it corresponds to the gates of the city foursquare in Revelation 21, where that city is described, you get the city foursquare which is divine Science itself (Vs.10-11), the *wall* of the city as the Word in divine Science (v.12), the gates of the city as the Christ in divine Science (vs.12-13), and the foundations of the city as Christianity in divine Science (v,14). And I began to see that these twelve subjects corresponded to the three gates on the north symbolizing the Word, the three gates on the east symbolizing the Christ, the three gates on the south symbolizing Christianity, and the three gates on the west symbolizing Science, all from the standpoint of divine Science. So we're going to think of the Word, Christ, Christianity, and Science from the standpoint of divine Science, and therefore we're going to think in terms of Life, Truth and Love, and divine Principle, Love.

Mr. Doorly said of these gates, "As one grasps the foundational meaning of each of the four sides of the 'city,' one then discerns how each side reflects the other three sides. At this point one understands the meaning of what are termed the twelve 'gates'." So, if we take as an example the first three gates on the north, it means that we're going to see on the north the Word of Life in divine Science reflecting Christ, Truth, reflecting Christianity, divine Love, and reflecting Science, divine Principle, Love. Those are the three gates on the north. Each side reflects the other three, and that constitutes the gates. Now, it's not going to be complicated in the very slightest, because what are we going to see? In this first gate, on the north, for instance, we're going to see the one Word of Life in divine Science, that means the one infinite Being, operating through Christ, Truth. So we're going to see there's one infinite Being translated to human apprehension through Christ, Truth, because Mrs. Eddy says that Christ is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (583). Mr. Doorly said, at one point, when he was talking of these gates, that they give a slightly more relative viewpoint than the four sides of the city, and he continues that passage I just quoted to you by saying, "This number 'twelve,' used by St. John, was a symbol of authority. One now begins to understand the power of demonstration, or in other words, thought passes through the 'royally divine gates' (S.&H. 575), and enters that state of consciousness depicted by the 'city of our God' (S.&H. 577). Here absolute Christian Science elucidates scientific metaphysics." That's "The Pure Science of Christian Science", p.26. These gates give a slightly more relative sense than the four sides of the city, and so it means that we're going to see how this Word of Life — the one Being, this one Christ, Truth — the one Son of God, this one Christianity — divine Love, the infinite All, and this one Science — the infinite One, divine Principle, Love, can come to us. It looks as though it's coming to us but really it dispels this dream, and this dispelling of the dream looks to us as though Christ, Truth, comes to us and translates itself to us and talks to us and comforts us and heals us and regenerates us and so forth, but in reality it's how this one Christ dispels the mists of mortality.

When Mrs. Eddy is talking about these gates, she says, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen

with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free,” — there is the four, — “not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is” (171). She says again, “There is but one way to heaven, harmony, and Christ in divine Science shows us this way.” That’s what we’re going to see, Christ in divine Science showing us this way. She continues about this way, “It is to know no other reality — to have no other consciousness or life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses” (242). You know, that’s what we’ve been seeing all along really, that we’ve got to have no other consciousness of life than good, God and His reflection. That’s got to be our consciousness of life, — God everywhere, —but in order that it may be intelligent we have to have the consciousness that is indicated by these gates, because you’ll see as we go along that these gates are a wonderful answer to a trend of thought that would try to be just absolute, because it shows you that these gates open both within and without, and that although there’s only one Being, nevertheless that one Being translates itself to translate us out of matter, or we have two Beings, — God expressed as a wonderful spiritual Science, and a life we live here. There’s one Being, and the Christ shows it so clearly through divine translation.

Mrs. Eddy also writes in “The Apocalypse,” when she’s talking of the Revelator: “With his spiritual strength, he has opened wide the gates of glory,” — with his spiritual strength, it’s our consciousness of the divine infinite calculus of Spirit that opens these gates. “With his spiritual strength, he has opened wide the gates of glory, and illumined the night of paganism with the sublime grandeur of divine Science, outshining sin, sorcery, lust, and hypocrisy” (571). There are the four again. In Revelation, it says this, “And the twelve gates were twelve pearls, every several gate was of one pearl” (Rev. 21:21). Mrs. Eddy writes of that description, “The gates thereof he declared were inlaid with pearl, — likening them to the priceless understanding of man’s real existence, to be recognized here and now” (Mis.30). Isn’t that a wonderful thing, that what we’re going to see is “the priceless understanding of man’s real existence” as the only existence, not to be seen at some future date, but to be recognized here and now? That’s what we saw so clearly yesterday, that this wonderful oneness of being is here and now; it’s not going to be, it’s right here and now, and it’s true that “Beloved, now are we the sons of God” (1 John 3:2).

So now we’ll start at verse 5 and we’re going to see the Word of Life operating as Christ, Truth. What we’re going to be conscious of is the spiritual meaning of the Word and the feeling of the Word, the spiritual meaning and the feeling of the Christ, and so on. We’re not going to see Mind, Spirit, Soul, Principle, Life, Truth, Love — Principle, Life, Truth, Love, Soul, Spirit, Mind, — just an accustomed order of symbols like that. We’re going to feel this one Being, this living Word of Life, this one creator, this one cause, — we’re going to feel that sense of the Word. We’re going to see that one Being operating as Christ, Truth, operating as the Son, which translates itself right down to the human. So we’ve got to be flexible and we’ve got to be awfully big in our thought, and I know we all can be because we all feel this, — all of us here do begin to feel the Word. The Word isn’t to us Mind, Spirit, Soul, Principle, Life, Truth, Love on a piece of paper, — it isn’t an order like that, — it’s the feeling of the one Being, the one

flow of divine ideas of which we are firmly a part. And remember, divine Science is not a separate thing from absolute Christian Science and Christian Science. Divine Science is when we see that there is only God going on, and that our being is the operation of Science or the one plan of divinity. "Divine" means "of God", and it's when we're so conscious that this isn't just an interesting system that we're studying, this isn't just words or symbols, but there is just God going on—there's just infinite Life, Truth and divine Love, — and when we're conscious of that we're thinking from divine Science. So when we're conscious of the ceaseless flow of divine Being, that's the spirit of the Word as a whole, and then we're thinking of the Word in divine Science. When we're conscious of the form of that flow, — that it isn't just a nebulous flow of ideas, but that it has form, outline, tangibility and so forth, then we're conscious of that Christ form, we're conscious of the ideal, we're thinking of the Christ in divine Science.

So we're going to see here the Word of Life, the one Being, coming to the flesh through Christ, Truth. Verse 5: "For unto the angels hath he not put in subjection the world to come, whereof we speak." Remember we saw yesterday that whenever we get this "world to come" we can call it Science really or divine Science, and he says here that we cannot operate in the realm of Science with merely an objective sense. "But one" — that was the Psalmist — "in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor and didst set him over the works of thy "hands": it's almost as if he's just given them this wonderful exalted standpoint and then says, "Yes, that's all very well but what is man? What is this going on down here? How does it have anything to do with what has just been stated in that first chapter?" You remember Mrs. Eddy says that the son of man is "the highest human concept of the perfect man" (482). And when she's talking of this son of man, she says, "Jesus as the son of man was human: Christ as the Son of God was divine" (Mis.63). It's so clear when you read Mrs. Eddy's references to Jesus and the Christ that Jesus was never a mixture of Spirit and matter. He wasn't a mixture of a Christ selfhood and a mortal. He wasn't a container for Christ made for Jesus, but this Christ forever translating itself and dispersing the mist of mortality or belief in material existence produced what looked like Jesus. I see it from the subjective standpoint like this: At the point of fatherhood the mist cleared so much that it produced the man Jesus. It looked like the man Jesus to those who were looking upward through the mist, but to Jesus he never lost sight of the fact that he wasn't the mist getting better, but he was the Christ dispersing the mist, therefore he never died, because he never had to get out of the mist. He always saw that he never left heaven for earth. True it looked as though the Jesus had to work that out, but at the same time his true selfhood, his Christ selfhood was unchanging forever, and this son of man was the concept of Jesus from our limited and human standpoint, but divinely the Christ was all there was to Jesus. Now we're going to see this point clearer and clearer as we go on. Mrs. Eddy says, "Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material. Jesus was the son of Mary, therefore the son of man only in the sense that man is the generic term for both male and female." So Jesus was the son of man in that he was the son of this concept that man is a material being, but she goes on and she says, "The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man. The Science of divine metaphysics removes

the mysticism that used to enthrall my sense of the Godhead and of Jesus as the Son of God and the son of man” (Mess.’01:10)

Then in verse 7 we had this sense of “Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands.” I always feel that that reference that we took yesterday gives that sense rather wonderfully, where Mrs. Eddy says, “At first, the babe Jesus seemed small to mortals; don’t you think that gives the sense of being lower than the angels? — “but from the mount of revelation, the prophet beheld it from the beginning as the Redeemer, who would present a wonderful manifestation of Truth and Love” (Mis.164).

Hebrews goes on, “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.” Now isn’t this wonderful? You see, it’s just the point that we’ve been talking about, that man was made with dominion, Mrs. Eddy says, “*Man*, governed by his Maker, having no other Mind, — planted on the Evangelist’s statement that ‘all things were made by Him (The Word of God) and without Him was not anything made that was made’, — can triumph over sin, sickness, and death” (231). That’s man, man in God’s image and likeness with dominion, but it’s as if the writer of Hebrews says, “Don’t fool yourself. We don’t yet see all things put under him.” And to me that is the truth about this absolutist sense of, We have dominion, we’re man, and we’re like God, and we must stay in the absolute, — and then we do the most terrible things in human experience, but we say it doesn’t matter what we do here because there’s only the absolute. Now I think that this man is saying, “You’ve got to face up to this. We know man was made with dominion, we know that there’s only one thing going on and that’s God, the one Being, and we’re His image and likeness, but we don’t yet see that demonstrated, so don’t fool yourself. You can’t say there is sinless being and then sin, as it looks to human sense. You can’t say that there’s purity and incorporeality, or something like that, and then be corporeal and think corporeally, because you can’t fool yourself about these things.” He then brings in Jesus, virtually saying, “That’s the whole point of Jesus’ demonstration. That’s why the one infinite Being manifested itself as Jesus Christ.”

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” Now whenever I read “death” anywhere I never think of it as just what is humanly called death. I’m sure it means being born into this human experience or believing that we were born into this human experience, and that is what Jesus came to show us. You might say he come to taste this human experience to show us its utter unreality. Listen to Mrs. Eddy’s definition of death, for it is really a description of the belief in this material existence. She defines it as, “An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life.” Isn’t this body thing the opposite of Life in every way, because it says that it’s finite, it says that it begins, it says that it ends, it says that it’s affected by the comings and goings of this experience, but the truth is that Life never began, it never ended. You never began, you’ll never end. Your life is not in this thing sitting in a room here. Your life has always been one with God just like that Christ that we talked about, one with God. Your life is never affected by the comings

and goings of mortal experience. Mrs. Eddy says, “Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man’s dominion over the whole earth” (14). That’s what this writer was saying here. Mrs. Eddy goes on in this definition of “death,” “Matter has no life, hence it has no real existence. Mind is immortal. The flesh, warring against Spirit; that which frets itself free: from one belief only to be fettered by another, — I think that’s a perfect description of this existence when we think of it from a material standpoint. We fret ourselves free from one belief only to be fettered by another, but it’s all a lie, it’s not true, — “until every belief of life where Life is not yields to eternal Life. Any material evidence of death is false, for it contradicts the spiritual facts of being” (584). Mrs. Eddy says that “Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death” (25).

I’ve got such a lot of references that I’d like to read, but I’d better not do so or we shall never get on. There’s one lovely passage, though, where Mrs. Eddy is talking about Jesus’ birth. Here in verse 9 it’s saying that this one infinite Being, this one Life, this Father, has a Son. You wouldn’t know that a father was a father unless he could prove a son, would you, and it seems as though this one infinite Life proved its manifestation, its Son, through Jesus coming to earth. The Christ in divine Science always shows us the way through the Son, —through a form or manifestation that is tangible to us in some way, Mrs. Eddy says that Jesus’ birth took place in this way: —”The illumination of Mary’s s spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth,” — Christ in divine Science, — “demonstrating God as the Father of men” — Life in divine Science. “The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed” (29). When I was reading this today I thought, Yes, in this period if we begin to take on true womanhood, every one of us, and we begin to have that spiritual sense of creation which silences “material law and its order of generation,” which silences the belief in material creation we shall bring forth, I believe, not what looks like a material child, but I think we shall give birth in this age to this concept of generic man that we talk of so much, this concept of one man, one universe, this concept of universal Science, because it’s a similar thing really that’s happening collectively today as happened with Mary bringing forth Jesus. You might say that Mrs. Eddy bringing forth Science was a similar thing. Whenever spiritual sense, true womanhood, lifts its thought, it gives birth to something, it must, but today I think it’s coming to every one of us. I’m sure that’s the difference, that every one of us who loves this idea, who sees spiritual being, to whom it matters more than anything in all the world, — every one of us is going to bring to this world, (that is what it will look like,) this understanding of generic man, so that all men will, become “kings and priests unto God” (Rev.1:6), and we shall no more teach our neighbor, “Know the Lord; for all shall know me, from the least to the greatest” (Heb.8:11). Today the difference is that as we identify ourselves with this one Life, this one Father, this one Being, and we see that all there is to us is this divine Life, then I think that every one of us is going to bring forth this ideal, this Christ, Truth, for all men in a wonderful way, in a way that I think we just don’t realize yet.

Now it goes on: “For it became him, for whom are all things, and by whom are all things,” — isn’t, that a wonderful sense of the one Being, a sense of “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1), — “in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings”. Really Jesus came to show us that whether it is through suffering or whether it is through Science there is only one thing that is true, only one thing that we’ll all come home to, and that is our true estate as heirs of God. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,” — that gives you a wonderful sense of the one Being, because you might say it looks as though one person comes and purifies (“to sanctify” means to purify), and other people feel that purifying, and as if one individual, Jesus *Christ*, came and purified a lot of other individuals, but he’s saying it’s nothing but the one Being going on. The Christ manifest as Jesus, the people whom he touched, its all the operation of the one Being. He says there’s nothing but this one Being going on. That’s why Mrs. Eddy says, “His resurrection was also their resurrection” (34), because it was part of this one Being operating. You and I, when we really see the one Being, will feel every time we work something out that we re working it out for everyone else, because it’s one operation. We’re all part of one another. Mrs. Eddy gives the sense that what Jesus did and what he accomplished was for every one else, for he was a part of the whole, as it were, and that he wasn’t working out his own personal salvation and just touching a few individuals who were near to him and who happened to be where he was when he was preaching and when he was performing his ministry, but that it was for the whole world, that the whole world felt the influence of it, for there is only the one timeless Being. Therefore, he is not ashamed to call them brethren.” Mrs. Eddy says, “Jesus acknowledged no ties of the flesh. He said: ‘Call no man your father upon the earth: for one is your Father, which is in heaven.’” This one Word of Life. “Again he asked: ‘Who is my mother, and who are my brethren,’ implying that it is they who do the will of his Father. We have no record of his calling any man by the name of father. He recognized Spirit, God as the only creator, and therefore as the Father of all” (31).

So what lies behind what Jesus did, what lies behind what anybody does who inspires anyone else, is the active presence of one Father. Jesus said, “The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise” (John 5:19). So the fact that Jesus inspired other people, the fact that he proved the nothingness of this material experience and so forth, was because Life is always operating as Truth. The one, Life inspired the other people. The other people felt the inspiration because the one Life was their natural being. It’s because this one Life is common to us all that anything ever takes place at all in the way of inspiration and in the way of proving this one infinite Being.

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Talk No.2 — Part 2.

We're taking the Word as the Christ, which is the first gate on the north side of the city foursquare. We shall find as we go through Hebrews that the first gate, on each side is the Christ. Here the first gate is the Word reflecting the Christ; when we come to Christianity we shall find the first gate it mentions is Christianity reflecting the Christ, and when we come to Science we shall find the first gate it mentions is Science reflecting the Christ. So all the time it's the Christ gate that is mentioned first, because the whole standpoint of Hebrews is from the Christ.

Now, we're doing this Word of Life, the one Being reflecting Christ, Truth. If we took this tone in detail we could also trace how it leads us to the Word of Life, Truth and Love (the first cardinal point of the city of our God), at the north, and really, in this first gate, you can see the order of the Word from the standpoint of Christian Science, and, in fact, everything to do with the Word reflecting the Christ, because Hebrews is the most amazing book for packing detail into a few words. Someone was telling me just before these Talks commenced tonight that they had been looking in an old Commentary and it had said that the writer had a limited amount of scroll on which to write Hebrews and therefore he had to get everything into a very small space. That is the feeling that it gives you all the time that really these verses are capable of expanding infinitely as you stop to investigate them. We're touching something that is so compact and yet so terribly powerful; it often seems to be that way, that the smaller a thing is, the more powerful it is.

You know, I felt when we were studying Acts that it was really the human story leading back to the divine, and this is the reverse really. It's the divine story, but it comes to the human, and therefore it isn't so verbose; there are only thirteen chapters, because when you get to divine things it is true that "as we rise the symbols disappear." There are few words in this Book of Hebrews but they are sounding a mighty tone, which goes out in ripples and ripples and ripples, — masses of reflections to it, — and touches every phase of human experience. That's the character of this Book.

We got to Chapter 2, verse 12, where it says, "for which cause he is not ashamed to call them brethren," because we saw that there is only one Being operating, there's only this one infinite Life uniting everybody in the one plan, "saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." The Commentaries make the point there that Jesus never glorified himself, it was always his Father that he glorified. "And again, I will put my trust in him. And again, Behold I and the children which God hath given me." You can see a fourfold sequence in those two verses. It's as if it's saying, "Declare God," — "I will declare thy name," which is the Word. "Praise God," — "I will sing praise unto thee," which gives the sense that all praise goes to the Christ selfhood of each one of us. "Trust God," — "I will put my trust in him," That gives a wonderful sense of Love in Christianity, a sense of motherhood. "And again, Behold I and the children which God hath given me" — all the ideas that you are and that you reflect are in and of God, the sense of Science. It goes on, "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;" — you know, this first tone here could be summarized really

by the phrase, “the Word made flesh,” — by what the Bible says “the Word was made flesh, and dwelt among us” (John 1:14). Mrs. Eddy speaks of this in this way: “When ‘the Word’ is ‘made flesh’ among mortals, the Truth of Life” — the Christ, Truth, and the Word of Life — “is rendered practical on the body” (Un. 39). That’s what this whole gate is bringing out, that this one Life, this one Being, manifests itself through the Christ, which comes to the flesh and is made practical on the body. That’s what it looks like to us. What is really happening is that the mist is growing thinner because of Christ, Truth coming to men. She says, “The Word will be made flesh and dwell among mortals only when man reflects God in body as well as in mind” (Mis. 184). She says again, “rising above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth.” It’s wonderful how she uses these synonyms in a new sense; it seems to me, now we’re thinking of them as characterizing the four aspects rather than just as they come in the four orders. We’re thinking of Life and we think of the Word in its fullest meaning, the one Being; we’re thinking of Truth and we’re thinking of Christ, Truth, in its fullest meaning, and so forth. She says, “Coming and going belong to mortal consciousness. God is ‘the same yesterday, and today, and forever’” (Un. 60). The everlasting I AM, — that’s the sense here.

“And deliver them who through fear of death were all their lifetime subject to bondage.” I think that’s a wonderful thing that Jesus’ demonstration was to deliver us from the fear contingent on this mortal experience, which is really death. Because we believe that we live in the body — that’s the belief of death — we’re all our “lifetime subject to bondage” because all that death is is limitation, and if we think we live in this limited body, we’re really living in a death concept. But we don’t live in this body. It isn’t true. Jesus came to show us that we don’t live in this body. He came to show us that Life is an eternal proposition, and that you cannot confine it in any limits, because that would be death, and he came to deliver those who, from the fear of death, — of mortal limitation, “were all their lifetime subject to bondage.”

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” Mrs. Eddy says that Jesus wore in part a human form, and if he hadn’t worn in part that human form he wouldn’t have been “appreciable to mortal mind as ‘the way’ (30). If Jesus hadn’t had what you might say, exactly the same physical structure as us, and proved that it wasn’t Life, it wasn’t the form of man at all, his demonstration wouldn’t have helped us as it does. But he showed us that this thing of flesh, blood and bones could be hung on a cross, it could be killed to mortal sense, it could lie in a tomb for several days, and yet the self-same body could appear to mortal sense. Now, if he hadn’t appeared as the seed of Abraham, if he hadn’t appeared as a mortal man, we shouldn’t have had that wonderful demonstration which encourages us so much when we’re going through difficult things ourselves. Sometimes people say, “Well, supposing Jesus never lived, supposing there never was such a person as Jesus.” There comes a point in your experience when you’re so convinced of spiritual things that you don’t mind, in a way, if there was a Jesus or not, — you know spiritual reality is true, As Mrs. Eddy says, had Jesus never, lived she would still be convinced of the Truth (see My.318:16-4),but I believe that he did live, because it’s such a possible and natural thing when you begin to see the power of spiritual being and you see the reality of spiritual things, that a man such as Jesus should go through what he went through and

prove to us the unreality of this physical concept. I think it's so comforting to realize that Jesus did make that demonstration, because when you think of his proof, and you apply it's implications to yourself, it implies that your body could be killed, it could be in a tomb, it could lie around for days, and yet your true Christ selfhood would not be touched. I'm sure, that anybody, (whether they are conscious of Christian Science or God or not,) who goes through great hardships because of the love of an idea, and are sustained under those hardships, are really proving in a degree, — or partaking in a degree, — of Jesus' demonstration, because they're proving that this body thing is not really them; they're proving scientific fact.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." You remember that wonderful statement of Mrs. Eddy's where she says, "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration," — reducing to human perception and understanding the Life which is God." That's what Jesus did, he reduced "to human perception and understanding the Life which is God." "In divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood" (561).

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." That reminds one of those lines from Mrs. Eddy's hymn, where she says, 'Twas the Truth that made us free, And was found by you and me In the life and the love of our Lord" (*Mis.398*). I always find Jesus' example such a tremendous comfort to me when I realize what he went through. You remember what Mrs. Eddy says about Jesus though, "Even while his personality was on earth and in anguish, his individual being, the Christ, was at rest in the eternal harmony" (*Mis.103*). Now that's a wonderful thing. When you and I seem to go through trouble and we seem to have a difficult time, if you can once see that that is not your true selfhood, — the thing that seems to make you suffer and the thing that says you're suffering is both a misconception of man, — then it often brings ease. The suffering and the sufferer are one, but it isn't you at all, it never is you. Your individual being, your Christ selfhood is always at rest in the eternal harmony. If we recognized that, the suffering wouldn't even seem to be there, because there's only one of you, — your Christ selfhood. So if we go through struggles they aren't really us going through them. It's the mortal concept of us that goes through then, but it isn't us, it's not our true selfhood, and I know when once or twice I've been able to see that, and I've said to the body, "Oh well, you're nothing to do with me, you just go on suffering if you like, you're not me," — when I've seen that, and, as John used to say, "put the old thing in the corner," all the wind is taken out of it's sails and whatever would seem to be troubling me has stopped. It's as if you've completely taken yourself out of a shell, or an old cloak, or something that wasn't you, and you're claiming your true Christ selfhood. Mrs. Eddy says, "His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed and governed by God," — that's true of our individuality too, — "this individuality" — our individuality — "was safe in the substance of Soul, the substance of Spirit, —yes, the substance of God, the one inclusive good" (*Mis.104*). And that is true for every one of us because there's only one of us, — our true Christ selfhood.

You see how lovely that gate is. There's only the Christ, there's only the ideal, only the Truth about every one of us. That Truth remains throughout eternity, it's "the same yesterday, today, and for ever." But if we seem to be going through something, this gate opens, as it were, and it shows us what we think of as Jesus and his demonstration; it shows us how this one Being is always manifesting itself in a form that we can understand. In that age it looked like Jesus, and it says Jesus took on the flesh, but it seemed that he was like us in order to show us that if we can't always realize and attain this ideal, this wonderful standpoint of — There's nothing but God going on, — then his demonstration in the flesh proves it to human sense, as it were. We see, through Jesus' proof, that this body is not us, it's not the real concept of existence at all. And so that gate opens, it comes right down to meet our human need as we understand this demonstration of Jesus, and it inspires us and comforts us and leads us back to the fact of one infinite Being. We see that Jesus proved that this body thing wasn't real, Jesus proved that the Christ was his only selfhood, and having seen that vista of proof it takes us right back again to where we say, Well, there is only one thing going on, there's only the one Life; Jesus proved that for us. So you see how it comforts us as a flood of light, and then we can follow that light back to its source, but all the time it isn't a mixture of the Christ and Jesus, it isn't a mixture of the human and the divine, it's the light of the divine dispelling the darkness and that darkness disappearing looks like Jesus, it looks like Mrs. Eddy, it looks like Christian Science, it looks like John Doorly, it looks like hundreds of people, but it's the Christ, the one Christ dispelling the mist. So you might say that we can live here and realize at the same time that this so-called life is not such a very important thing, as we're sometimes inclined to think, — it's just the disappearing of the mist. If we're living in the mist down here we shall think it's terribly important, and every little bit of light we shall grab at, but if we're living consciously in the light we shall see this existence is not as important as all that. We shall have dominion over it, and in spite of the mortal we shall prove Spirit. We shall live from God instead of struggling to get up to God; and that's what we're going to see time and time again throughout this Book.

Now we come to the Word of Life as Christianity. Incidentally, here is something rather interesting which I haven't developed tremendously as yet, but which you may like to develop for yourselves. In Revelation it says, "and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel" (Rev.21:12), and you remember in that wonderful passage about the God-crowned woman, Mrs. Eddy says, "The spiritual idea is crowned with twelve stars. The twelve tribes of Israel with all mortals, —separated by belief" — only by belief notice — "from man's divine origin and the true idea, — will through much tribulation yield to the activities of the divine Principle, of man in the harmony of Science." Now, you can see at each of these gates one of those tribes of Israel, in other words a state of consciousness, which those tribes represent yielding to an activity of the divine Principle in the harmony of Science. At this gate, you can see this wonderful consciousness of the Word of Life expressing itself as one ideal, coming to the flesh to destroy incarnate error, —that specific activity of divine Principle in the harmony of Science translating one of those *states* of consciousness symbolized by a tribe of Israel. Mrs. Eddy continues, "These are the stars in the crown of rejoicing." These "activities of the divine Principle of man" are "the stars in the crown of rejoicing." "They are the lamps in the

spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which ‘shines unto the perfect day’ as the night of materialism wanes” (562). When I was doing these gates I did a short study of those twelve tribes of Israel, and I felt myself that the way they go round the gates is the way that it says in Ezekiel, Chapter 48, when it gives three gates to the north, three gates to the east, three gates to the south, and three gates to the west, and it mentions the tribes of Israel — “three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi,” and then it takes each side and says which tribe is on which side. When I first came to think about these tribes of Israel as in any way connected with the gates, I didn’t really know that anywhere in the Bible they were named specifically in connection with the gates, and I got half way through and then found they were given in Ezekiel 48, and I found that the three tribes that it mentions on the north “did seem to correspond with these first three tones that we’re doing, but not exactly in the same order. Ezekiel has it on the north as one gate of Reuben, one gate of Judah, one gate of Levi, and the gate that we’ve just been doing would be the gate of Reuben therefore. In this case I did feel that it was the gate of Reuben, but when we come to them, Levi and, Judah seem reversed, in their order, and some of the others too.

Remember, we’re not interested in tribes of Israel as tribes, but merely as symbols of the spiritual idea, and if you look up Mrs. Eddy’s definition of Reuben, which seems to correspond to this first gate, you’ll find she says it’s “Corporeality; sensuality; delusion; mortality; error” (593). And the great thing that seemed to be brought out in that tone that we’ve done was the incorporeal nature of being, — its absolutely incorporeal nature, and you remember in that blessing on, Reuben it says, “Thou art my firstborn, my might.” Jesus was really the firstborn. And then it goes on and it says, “Unstable as “water, thou shalt not excel; because thou wentest up to thy father’s bed; then defilest thou it: he went up to my couch” (Gen.49:3-4). In other words, Reuben defiled the fatherhood, or he took the place of the father, and don’t you think that that is so much what this gate is bringing out spiritually. There’s only one Father, one being, one Creator one Originator of everything, and we don’t create, we re not created by material parents, we don’t live in a corporeal body. It’s all really bringing out the incorporeal nature of Being, of, Life, of the one rather, and so it seemed to me that Reuben was at that gate. I epitomized it in this way: The Word of Life, the one Being, comes to the, flesh through Christ, Truth, the ideal. This enables thought to pass through the first gate of Reuben, “corporeality; sensuality;” etc., and demonstrate the incorporeal nature of creation, the Word of Life, Truth, and Love. That’s where it seems to lead you. Now, this may seem to you a little complicated, but it isn’t really complicated at all. If you take those tribes, if you’re interested in it, and, see how they go round those gates, I think you will find it really thrilling. I feel there’s so much in those twelve tribes of Israel which we can’t attempt to touch on today or during this week at all, I shall mention each time what tribe I think is sitting at what gate, but it’s something for you to work out yourselves because I really think it could be quite arbitrary at this juncture.

Now, let’s take the Word of Life in divine Science operating as Christianity, Love, which is the second gate. Here we get the sense of this one Life, this Word of Life, this one Being, demonstrating itself as Christianity, divine Love, the infinite All, because in divine Science Christianity is the infinite All, and here we’ re going to see the fulness of

this one Life, and that every individuality has a part in it. Remember, all the time we're going through, we shall have "Christ" mentioned time and time again or "Christ Jesus," or "Jesus," — even when we're talking of the Word, or Christianity, or Science, Christ comes in again and again because it's the overtone of the whole book.

"Wherefore, holy brethren," — a lovely sense of Christianity, — "partakers of the heavenly calling," — that too I think is a wonderful Christianity sense, — we all partake of "the heavenly calling," — "consider the Apostle and High Priest of our profession, Christ Jesus;" — "apostle" means "sent from God," and you know Mrs. Eddy says the "only priest is the spiritualized man" (141) and those two terms give rather a sense of coming from God and returning to God; — "who was faithful to him that appointed him, as also Moses was faithful in all his house." It indicates there that the Christ had one mission to perform, Moses had another mission to perform, and the operation of individual missions in the plan of Love is a sense of Christianity, — that one person has one mission, another person has another mission, but they're all the infinite reflection of the one plan of Love. "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." I believe that that means that the one Christ that produced the Moses state of consciousness is of more glory than that which is produced; in other words, all the time, that which is producing manifestation of God anywhere is this one Christ consciousness. So you might say that Moses' mission was wonderful, but Moses himself was only wonderful because he was a manifestation of this one infinite Christ. All the time it takes the glory back to the operation of the one impersonal Christ, — back to the ideal of God.

"For every house is builded by some man; but he that built all things is God." Remember Mrs. Eddy says, "The Bible declares: 'All things were made by Him, [the divine Word], and without Him was not anything made that was made.' This is the eternal verity of divine Science" (480). You know, if you study these verses (1-6) and study references to them, it does bring out a marvelous sense of no personality, but infinite individuality. And his words were so pertinent, because the people he was talking to were probably Jews or anyhow they were those who obviously had been brought up to believe in and study the Jewish Scriptures and revere Moses, and he was trying to show them that this Christ ideal was greater than Moses. He was saying, "Don't go back to Judaism, don't go back to this personal Moses, accept the Christ idea, that which embraces Moses, Abraham, everybody, because it's greater," — it's Love, the infinite All, it's the one plan that embraces everybody and everything; "but he that built all things is God." You see how the Word reflecting Christianity comes in so wonderfully. You get the creative sense, the building, — "he that built." You get the sense of the allness of divine Love, "he that built all things is God." Mrs. Eddy quotes, "In the beginning was the Word and the Word was with God and the Word was God," That's "he that built all things." Then she goes on, "This great truth of God's impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science" (My.117). I always love that, "man in His image and likeness, individual but not personal," because when you're thinking of this one Being, you're sometimes tempted to think, Now if I see there's one Being so clearly I will lose myself and be absorbed in it, but you'll never, never lose your identity or individuality. You'll lose your personal sense of yourself, but then that isn't the true sense anyway. You'll

gain richly in reaching an individuality, which is unfettered by material classifications, — what your parents were, what education you had, and so forth, — that has nothing to do with your individuality. It may have to do with your personality, but nothing to do with your individuality, so as you take on this one Being you begin to find what you really are and you find yourself capable of things that you were never capable of when you thought you were a personality. It's the most freeing thing in all the world, and here it says, "every house is builded by some man;" — in other words it seems as though one individual does one thing, another individual does another thing, but he says, "but he that built all things is God." It isn't that man doing things; it's this one Word of Life reflecting itself in all individuality everywhere.

He goes on and says, "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." You know, Mrs. Eddy's definition of Moses is, "A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice demands penalties under the law" (592). That definition gives the sense that the Moses state of consciousness (moral law), without the Jesus state of consciousness, — without the gospel, was not complete; it didn't have the fulfillment of Love. You see, Christianity means that all men are part of the one Being, all men are part of the one plan — you without me, me without you, Moses without Jesus, Jesus without Mrs. Eddy, Abraham without Jacob, (take all these out of time and think of them as qualities of God present here and now) without all these qualities united in one plan there is something spiritually lacking. "All are but parts of one stupendous whole." Today, when I read this definition of Moses, I don't get the sense so much that Moses was lacking something as a person, as it were, but it gives me the sense that the Moses state of consciousness needs the Jesus state of consciousness, and vice versa. Mrs. Eddy says of Moses, "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind" (209). So the Moses state of consciousness has a job to do, a mission to perform, and it's a God-appointed mission, but just as you can't have one reflection without having all the others, so you can't have Moses without Jesus here and now today. Don't think of them in time; this is a timeless story of now. But it says, "Christ as a son over his own house; whose house are we," — wonderful sense of us all united in this one Christ-idea, which is the sense of Christianity. In Ephesians, Paul says: "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets." You see, they were all necessary, the apostles and the prophets and the saints. And "ye are no more strangers and foreigners" — there's no one outside the plan; every idea is vitally knit together in this plan. "Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph.2:19-22).

I think it's so wonderful to understand this sense of pure Christianity, because you can go out in the street, and you can see the poorest looking little person, but because of

your consciousness of scientific Christianity, you can recognize that that individual, clothed and in their right mind, is part of this glorious plan that we're all a part of. If we went through life as Jesus did, throwing upon mortals the truer reflection of God and thus lifting "their lives higher than their poor thought models would allow" (259), if we went through life with this sense of Christianity which recognizes everyone as in and of this one plan, it would be a wonderful thing, and I believe we're going to do it more and more. Science is impelling this standpoint.

That's where this Word of Life as Christianity ends, and I felt when I was studying it that the tribe of Israel at that gate was Levi, because Mrs. Eddy's definition of him is "denial of the fullness of God's creation; ecclesiastical despotism (590), and isn't that the opposite of Christianity? When we deny the fullness of God's creation, are we not denying Christianity? We deny that everyone has an equal right to the sonship of God in all their fullness of individuality. Everyone has a place, everyone is important, you might say, and if we deny that fact it leads to ecclesiastical despotism, it leads to saying, "We're the chosen people — everybody else is outside," or "I know much more Science than he knows." All that is ecclesiastical despotism, and what destroys it is the sense of this one Being reflecting itself infinitely in all its fullness as infinite individual ideas, every one having a place in the plan of Love. That is the truth and the only truth about all men, and it destroys or overcomes this belief called Levi, which is ecclesiastical despotism.

I epitomized this gate in this way: The Word of Life, the one Being, demonstrates itself as Christianity, divine Love, the, infinite All; this enables us to pass through the second gate of Levi, "denial of the fullness of God's creation; ecclesiastical despotism," and prove the completeness of the Word of Life, Truth and Love as true individuality, collectivity, and universality. Each time I've tried to take the aspect of Life, Truth and Love — the Word in absolute Christian Science — as it is seen reflecting the other ideas, and here it seems to bring out the true relationship of Life, Truth and Love, whereas before, in the Word as the Christ, it seemed to bring out the true sense of creation that Life, Truth and Love implies.

If you think of these tones that we've done so far, you can see they give a perfect answer to this absolutist doctrine that one hears so much about. This absolutist doctrine says, for instance, There's only one Life and you don't have to take any notice of the human at all. That's true in one way, but this first gate says, There's one Life but it's always manifesting itself as an ideal, as a Christ, in a form that you can understand, and Jesus showed how this one Christ disperses the mist of the human, and shows its unreality. It comes to the flesh and destroys incarnate error. Again, the absolutist doctrine also says, There's one Being, there's only one Being, there's only one thing going on and that's God and all there is to me is God, and it ends by saying, I'm God and I'm the only person living and nobody else matters. But this gate says, There's one being and it's God, that's true, but it operates as Christianity, as one infinite All, one infinite reflection, so that every idea reflects every other idea, and you're a part of me and I'm a part of you, because it isn't us that is projecting Being, it's God that is projecting us, you might say, and so it takes it all back to God, — that's Christianity. Therefore it gives the answer to the egotistical statement, "I am God." You can't be the whole, of God — It is impossible, or God would be a finite thing.

Now we come to the Word of Life as Science, which goes from Chapter 3, verse 7 to Chapter 4, verse 13. Here, we are going to consider this one Being, this Word of Life, this infinite flow of Being, operating as divine Principle, Love in Science, and we're going to see this, I believe: The Word of Life, the one Being, forever interprets itself through Science, through divine Principle, Love, as infinite, satisfying progress. It's a beautiful tone this, I love it.

"Wherefore (as the Holy Ghost saith), To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years." The Holy Ghost, as you know, is "Divine Science" (we're seeing the Word of Life operating as divine Science, divine Principle, Love), "the development of eternal Life, Truth and Love" (588). So it's really the eternal development of the Word that we're going to see here. Now this is such a lovely thing, because we shall find that these verses are saying to you and me, Progress, progress, progress. Don't be inactively satisfied. It's where this wonderful thing comes in, "There remaineth therefore a rest to the people of God." It says there won't be any rest unless you are consistently progressing, but from the standpoint really of knowing that you are already there. Do you see what I mean? We used to think that we were getting a better and better understanding of God, but I believe we're going to see now that we're rising from a boundless basis. The Word in divine Science is this wonderful thing that Mrs. Eddy say, "Infinite progression is concrete being, which finite mortals see and comprehend only as abstract-glory" (Mis.82). That's a wonderful statement when you think about it. The demand that we have to progress and progress in Science looks to finite mortals like abstract glory; they think, what's the point of all this study, what's the point of what you're doing? There isn't any point if it's just study up there in the clouds to you, but it's irresistible if it's you and if everything that you read, everything that you hear, everything that comes to you by way of spiritual symbolism is you, really you, then you won't be able to stop. It will be infinite progression, but it won't be a sweat and a strain because you won't be trying to get somewhere. You'll have the feeling that you're the son of God, and, all that is coming to you is the natural unfoldment of that sonship from everlasting to everlasting. It's unfoldment, not accretion (see S&H.68:27). You know Mrs. Eddy talks about the unfolding of "new views of divine goodness and love" (66), and that's what your study and your consecration and your progress and all that sort of thing should mean to you. It should be infinite progression as concrete being. It's not abstract glory, it's not a question of some abstract ideas that you think out and then put them in here and use them. It's not that; — it's a question of ideas that are you, not ideas outside of you, but vital, living ideas of Being in Science, the Word of Life as Science, because what you think in Science is you. When I'm studying, I often consciously realize that everything I read is me, and it's amazing how it bursts the bonds of thinking you are confined in a room studying. You feel that you're part of the whole universe, that what you're studying, what you're thinking isn't just little "you" in a room somewhere tucked away, but it's part of the whole of being. Our study and realization is something so much vaster than scrabbling away to get a little bit of Science and sometimes thinking it's a race to get more than the other fellow's got, or something. That's not what one means by never being content not to progress, it isn't that at all. It's because your Christ selfhood is urging it upon you through this Word of Life forever interpreting itself as Science.

Mrs. Eddy says about this phrase “harden not your hearts,” “All error tends to harden the heart, blind the eyes, stop the ears of understanding, and inflate self (Mis. 301). This is another answer to this absolutist doctrine. I keep on about this because one meets it so often, it seems to me, in fact, we had two friends over from America recently who attended some talks on Science here, and they said to me, “You know, it’s amazing to us how these people here are saying the same kind of things as we hear in America from people who are giving out this absolutist doctrine of “There’s nothing but God going on, you don’t have to bother about anything human,” but they’re saying the same things with a difference. The difference is that the people here are showing you how to get to that point, and how to demonstrate that point. They’re not up there and you’re down here, and there’s no ladder. At these talks over here, we’ve heard these same absolute facts being voiced but with a great difference, and that is that the ladder is there, the ladder is never left out, so it’s also possible from that altitude to come down and meet the human need. These people here seem to recognize intelligently that there is a claim of animal magnetism to be met.” Now some people may have the flair of being able to live so much in the absolute and so much in the spiritual that for a while they don’t seem to have to handle animal magnetism, but they will sooner or later because you cannot sidestep the belief that seems to be that we live in a human body. You’ve got to work that out. Jesus didn’t leave it alone. He, who was more spiritually minded than anyone, had struggles to see through this belief of life, substance and intelligence in matter. Mrs. Eddy says, “When the human element in him struggled with the divine our great Teacher said: ‘Not my will, but Thine, be done’”(33) and with every one of us it would seem that there is this human element which struggles with the divine, but we know that in reality there is nothing but Christ, Truth going on, and that is us, and it’s through that realization always that we gain the victory. But I was very interested to hear what these people said, because I think it’s a very important point that we’ve got to maintain our absolute standard always, and from that — from the throne of grace, as Mr. Doorly used to say, — deal with this belief of life, substance and intelligence in matter.

About this “harden not your hearts,” Mrs. Eddy says, “The human heart, like a feather bed, needs often to be stirred, sometimes roughly, and given a variety of turns, else it grows hard and uncomfortable whereon to repose” (Mis. 127). It’s a wonderful thing, this tone; what we’re going to see through these verses and the next chapter is, Don’t get set. Don’t think we’ve arrived, here we are, because again that’s something of the absolutist doctrine which says, We don’t need to study, we don’t need to do anything, we’ve arrived, we know we’re just God in action, we don’t have to do anything about, we’re just God in action. Well, it may satisfy for a time, but I don’t think that eventually that state of consciousness is going to enter into its rest, because you can only rest in action, that’s the Truth, that’s the seventh day, resting in action, and none of us can be happy just neglecting our true Christ selfhood. We can’t be happy just sitting down and saying, Yes, I’ve got there; I’m comfortable, because, as we saw yesterday, sooner or later, in Mr. Doorly’s terminology you get this “kick in the pants.”

This command, Don’t harden your hearts — “harden not your hearts,” — comes again and again here, and when you come to think of it, in human experience this belief of hardness comes up in many ways. You talk about hardness of heart, people have the belief of hardening of the arteries, and you talk of having a hard time or having hard

luck. All this hardness really is, not going any further,” and that of course is the belief of age, it means you’re not going any further because you believe that you re going to die at some time, and therefore you get this hardening of the arteries, but if you will open your thought to this one Life, no beginning, no end, no limit, no rut, spontaneity, willingness to change, willingness to take on new ideas, willingness not to get set, — if you will do that; then the result will obviously be that your blood will flow, your life will flow, your opportunities will flow, everything will start flowing for you. We must see that we don’t live in this kind of body thing that can get hard, or this personal-sense thing that can feel that times have been hard. It’s all a question of being pliable, being pliable in the true way. It’s so interesting that it comes in the Word of Life as divine Principle, Love, as Science, because sometimes one is apt to think that Principle is cold or Science is hard — it isn’t, it’s the warmest thing in all the world, and it’s so beautiful that this “harden not your hearts” comes into this tone of the Word of Life as Science, as divine Principle, Love, because it’s saying to you, Live in Science, in the realm of infinitude. It’s saying to you, Don’t get ruttled, don’t get set, Don’t get hard, Don’t think you’re conservative, don’t think, “No, I’m never like that, I’ve never done that,” and those sort of things. That’s hardness really. You’re putting up a barrier and nothing is going to make you go by it. If you take the barrier down, everything is soft pliable, easy, natural. I’m sure that’s what our study should be. You remember Mrs. Eddy says that “The search was sweet, calm, and buoyant with hope, not selfish nor depressing” (109). Sometimes our study may be inclined to be selfish, sometimes it may be depressing if we think we’re not getting on very well, but Mrs. Eddy says it shouldn’t be like that. It should be “sweet, calm” — “enter into your rest” — and “buoyant with hope”, and when we really see that we are the unlabored, spontaneous, flowing ideas of Life, and all the time Science, the infinite plan of divine Principle, Love, is unfolding and unfolding in masses of different facets, then we shall experience infinite progression as concrete being. It is an ordered, progressive way, but it isn’t really a way of getting better and better and better. We’re going to see it as a way that is infinitely ordered, but not in an ordered way of getting better and better and better; an ordered way of one thing leading to another, leading to another, leading to another, in our study and in our lives, but not this great climatic thing which mortal mind says climaxes in death. That’s what it says. It says that you work up to a great climax and then you fade out. That’s the wrong sense of order; it’s the wrong sense of progression. “Infinite progression is concrete being.” It’s interesting that Mrs. Eddy uses that word concrete being, because it’s the true sense of hardness, concrete being. It’s absolute, it can withstand anything; being in Science is concrete being, but it’s infinite progression, it’s infinitely flexible. I think that this tone is one of the loveliest that comes in this book, and it will be a wonderful one to begin with tomorrow; tomorrow we’ll begin with this wonderful tone of infinite flexible being, but it’s concrete being, it never fades at all. So let’s keep that sense of this one Being with us tonight and tomorrow and all the time, and realize that we’re never, never, never out of it; the one Being is our being.

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Talk No.3 — Part 1

I thought it might be helpful to you to have that Roneod plan of the Book of Hebrews, although I didn't give it to you at the beginning of the Talks because I always feel it's better to let the story unfold rather than start off with preconceived ideas. And, remember, you may see the design of the Book differently, so as we go along and you follow the tones yourselves, make up your own minds whether you agree with them or not. I put on the bottom of this plan that it's just for the use of the people attending these talks, because we here have discussed the purpose and standpoint of this Book of Hebrews and know something of what lies behind this rather "bald" Roneod plan. I feel that each one of us should take this Book of Hebrews and think about it ourselves and really feel it ourselves before trying to show it to other people or show them this plan, because it's such a holy Book, this Book of Hebrews, it's so deep that we need to ponder and ponder it, when it seems the right time for us individually to do it, but it is a Book that I think we're seeing you can't take lightly. I always feel that Acts was more of a musical comedy (that sounds perhaps too light) but in comparison this is something like Shakespeare, it's so rich and so deep, and the tones are so full.

Now, let's remember that there is just nothing else but divine Principle operating here and now, and every one of us gathered together here today are just the consciousness of God operating, that's all we are, we're the consciousness of God operating, — operating spontaneously in Life; therefore, anything that would try to drag you down, any problem that might seem to be bothering you, just let it drop, let it go, and open your thought wide to the spontaneity of spiritual inspiration here and now. I always love this sense of chopping off the 'yesterdays," chopping off everything that's happened today in the human or in the mortal, because it's true that "now are we the sons of God," and that newness is the spontaneity of our true Life, our divine Life, which is hid with Christ in God. So let's drop everything unlike spiritual consciousness, and sit here like those lovely new, shining ideas that we talked about yesterday, and know that there are no barriers, nothing is difficult, nothing is hard. That's just the sense of what we're going to see today and study today in these verses. Nothing is hard, nothing is difficult, everything is easy and natural and spontaneous in the kingdom of heaven, and that's where we all live, every one of us, that's where we live.

Let's just recapitulate briefly where we've got to so that we know what we're doing today. As you know, we began in Chapter 1 with the setting of the standpoint of the Epistle to the Hebrews, and that standpoint is that wonderful Christ in divine Science, and we saw how the writer established this absolute standpoint of Christ in divine Science, and in that first chapter he touched on it reflecting the Word, the Christ, Christianity, and Science. Then he showed in the first four verses of Chapter 2 how we must follow the ordered way through the Word, through the Christ, through Christianity, and through Science. Then we saw how this absolute standpoint, this standpoint of divine Science —that which is from God — comes through Christ to meet the human need. As you know, through the whole of this book we're going to see how the gates of that heavenly city, the city foursquare, which is a type of divine Science, how those gates open within and without, —how the consciousness of divine Science pours forth through those gates to meet the human need, and then how it lifts us up into the realm of divine Science.

The first gate was the Word of Life operating as Christ, Truth, and we saw there that the Word of Life, the one Being, comes to the flesh through Christ Truth, and this enables thought to pass through the first gate of Reuben, “Corporeality; sensuality; delusion; mortality; error” (593), and demonstrate the incorporeal nature of creation, the Word of Life, Truth, and Love. You remember how we saw that this one infinite Being, this Word of Life, came as the Christ; it came to the flesh to destroy incarnate error through Jesus’ mission. And then We came into the Word of Life as Christianity in Chapter 3, and we saw that the Word of Life, the one Being, demonstrates itself as Christianity, divine Love, the infinite All. This enables us to pass through the second gate of Levi, “denial of the fullness of God’s creation; ecclesiastical despotism” (590), and thus prove the completeness of the Word of Life, Truth, and Love as true individuality, collectivity, and universality. You remember there how the writer compared Moses’ mission and Jesus’ mission and showed how each mission was essential to the plan. Moses was “faithful in all his house” and Jesus was “faithful in all his house”, but it said, “For every house is builded by some man; but he that built all things is God.” We saw there how every idea is taken back to God and how ever individual expression is essential to the whole plan.

Yesterday we started the Word of Life as Science, the third gate, and we’re going to see here that the Word of Life, the one Being, forever interprets itself through Science, through divine Principle, Love, as infinite, satisfying progress. You know we were seeing yesterday how we’re getting the feeling of the Word, the feeling of the Christ, the feeling of Christianity and the feeling of Science. We’re seeing that this Word of Life is the living flow of divine ideas which is us, which is all there is to us; all there is to our fatherhood is the infinite expression of cause, this one Life, and all there is to our sonship, all there is to Christ, Truth, is the one form, the one consciousness of the Son of God. I always think that reference, “The divine understanding reigns, is all, and there is no other consciousness” (536) is a sense of Christ, Truth, in divine Science. And then the feeling of Christianity to my mind is the feeling that everything is in and of the plan of Love; it’s the standpoint of acceptance, of accepting the fact of Love, and the plan of Love as the Truth about everybody and everything. Then the feeling of divine Science itself, divine Principle, Love, to my mind is the feeling of absolute unchangeableness and impersonality, but it’s Love, therefore it’s warm, it’s comforting, it’s lovely in every way. Science means an unchanging Principle whose nature is Love, and we’re going to see that so much now as we’re going to take the Word of Life, this one flow of Being operating as divine Science, divine Principle, Love — operating as exact Science, as that which will give us rest, that which is comforting, infinitely satisfying, lovely, perfect, fulfilled, glorious. That’s the sense of things here.

So let’s start at Chapter 3, verse 7. “Wherefore (as the Holy Ghost saith; Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years.” The “Holy Ghost” is “Divine Science; the development of eternal Life, Truth, and Love” (588), and so we’re going to see how the Word of Life, Truth, and Love must really develop and develop to us, and we saw yesterday how that is really a sense of infinite progression. “Infinite progression is concrete being” (Mis. 82).

Hebrews goes on, “Wherefore I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways” — the ways of Science, “So I swore in my wrath, they shall not enter into my rest.” Now these Children of Israel were going through the wilderness and they were looking for the Promised Land, but the way was hard sometimes and some of them fell in the wilderness and didn’t go forward because they thought, ‘We can’t face it, it’s too difficult. We’d rather be back in Egypt. It was hard there, but anyway we knew what sort of hardness’ — it’s all this hardness now all the time — “we knew what sort of a difficulty we had there, but don’t know where we’re going in this wilderness,” Now, this is such a wonderful thing. This Book is written to encourage the Jewish Christians to go forward and not to lapse back into Judaism, and it’s written for you and for me to say to us, “Don’t stop, whatever you do, don’t stop. Harden not your hearts,” which means, Don’t get set. Don’t put up barriers, don’t think, the way is hard, I can’t go any further. Have that pliable nature, that willingness to change and progress, you haven’t got to get it, you have it. That’s what divine Principle, Love, is saying to you, that you are one with Principle, your identity and individuality is forever fulfilled in Love, and if you will open your thought, open your heart, then you will find that Life is your individuality, and Life is always spontaneous. The spontaneity of Life is so wonderful, the willingness to change comes in Life because it’s infinite progression, and it will force us to change, it will force us to take on our true individuality. We’re going to see all the time here how it is saying to us, Go forward, because that is the nature of your true individuality,

You know, before I was coming along to this meeting I “was thinking of that hymn “In heavenly Love abiding,” and I thought how perfect it was for this tone, because we’re seeing the Word of Life, this one infinite Being forever impelling us forward, and operating as divine Principle, Love,— operating as the unchanging, foundational nature of Principle, but also as that which is warm and comforting; at every step of the way there’s comfort, at every step of the way there’s peace, there’s rest —”enter into your rest.” Let’s just think of that hymn a moment because it’s so in line with this tone. It says, “In heavenly Love abiding” — that’s the divine Principle, the abiding Principle that is always Love — “No change my heart shall fear,” you don’t have to fear progress because your heart is always fulfilled, the very center of your being is always divine Principle, Love. The Children of Israel feared change, they wanted to go back to the ruts they knew, the hardness they knew — a rut is always a hard thing, — “And safe is such confiding, For nothing changes here,” Nothing changes in divine Principle, Love, which is your true being and my true being. “The storm may roar without me, My heart” — there’s the heart again — “may low be laid; But God is roundabout me,” — think of “divine Principle, Love, underlying, overlying, and encompassing all true being” (496) — “And can I be dismayed? Wherever He may guide me, No want shall turn me back;” — think of those Children of Israel going through the wilderness, — “My Shepherd is beside me, And nothing can I lack.” — because divine Love has always met every human need. “His wisdom ever waketh, His, sight is never dim;” — the ever-presence, the continuity of divine Life. “He knows the way He taketh, And I will walk with Him.” — Mrs. Eddy says, “The way is absolute divine Science; walk ye in it” (Mis. 359). And that hymn goes on, “Green pastures are before me,” — and those Children of Israel were looking for those green pastures, but because they thought they would find them in a promised land of matter, they didn’t enter into their rest. “Green pastures are before

me, which yet I have not seen; Bright skies will soon be o'er me, where darkest clouds have been." This is a lovely thing, — "My hope I cannot measure, — you can't measure in Life the good that is coming to you and to me, — "My path in life is free; My Father" — Life — "has my treasure," — Love, — And He will walk with me" — Principle and its idea is one, if you think of that hymn, it's really thrilling to see how it epitomizes this tone in the most lovely way.

Hebrews goes on: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Mrs. Eddy has a lovely reference in Science and Health about this sense of departing from the living God. Remember we're doing the Word of Life, this one infinite progression, operating as Science, which means that you and I must take the ordered way of Science. If we take the ordered way of Science, we shall always have rest, and she says in Science and Health, (think of this as not departing from the living God): "Is there more than one school of Christian Science? Christian Science is demonstrable. There can, therefore, be but one method in its teaching" there's one way. "Those who depart from this method" — departing from the living God— "forfeit their claims to belong to It's school, and they become adherents of the Socratic, the Platonic, the Spencerian, or some other school. By this is meant that they adopt and adhere to some particular system of human opinions. Although these opinions may have occasional gleams of divinity, borrowed from that truly divine Science" that's what we're studying — "which eschews man-made systems, they nevertheless remain wholly human in their origin and tendency and are not scientifically Christian. From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and. their demonstration, which, like the great Giver, are 'the same yesterday, and today, and forever;' for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews" (112). So Mrs. Eddy brings in there this Epistle to the Hebrews, and, the fact that it is teaching that it is from the infinite One, the one living God from which we can never depart and should never depart, that Christ in divine Science comes.

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;" — you remember the Bible says "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt.25: 21), and incidentally if you take the parable of the talents in Matthew **25**, it's very interesting in connection with this "harden not your hearts." If you remember, to one servant was given five talents and to another was given two and to another was given one. The one who had the five talents and the one who had the two talents made other talents, but the one who had the one talent buried it in the ground, and when the master came back to them he said to the ones that had made use of their talents, "Thou hast been faithful over a few things, I will make thee ruler over many things" but to the one who had buried the talent he said that he was wicked and that he couldn't enter "into the joy of thy lord," It's the same sort of story that you get here, that if you don't make use of the spiritual inspiration that is yours, if you don't continually go forward with it and see it multiply to you, then you don't enter "into the joy of thy Lord". If you bury it in the ground, in other words, if you say "I've got a little understanding, it's just enough for me, I don't want to go too far

because I like doing this, I like doing that, and I might have to give it up if I go too far so I'll just bury this in the ground and keep it for when I want it." Well, if you do that then you don't enter into your rest. You can only rest by going forward, that's what these verses are saying all the time. You can only rest by going forward. Now, the mortal doesn't think that, because the mortal never wants to go forward and so it never does go forward. All you do to the mortal is to put it off through the Christ coming to you, but the mortal says, "No, no, not yet; when I have a convenient season," but your immortal selfhood, which is you is all there is to you, will demand that you be true to it, that you acknowledge it, that you identify yourself with it. So it can't possibly be a terrible thing therefore it can't possibly be a frightening thing or a thing that you don't want to do, to come into line with your true selfhood, because you're coming home, you're coming to your true identity, you're coming to your native estate, your peace, your heaven. In that parable, the wicked and slothful servant says, "I knew thee that thou art an hard man, reaping where thou hadst not sown," and so forth, so in that servant's thought there was evidently this hardness. He thought his employer was hard, he must have thought that it was too hard to make use of those talents, and so he hardened his heart and he buried his talent in the hard ground and suffered from doing so. You see, it's all this hardness, — but if you will be flexible, if you will open up your heart to accept your true selfhood, your true individuality in Science, then there's just no limit to what you and I can accomplish, because of the abundance of Life, and to the peace that will come to us, because of the ever-presence of divine principle, Love.

Mrs. Eddy says about this activity of the Word, "I thank divine Love for the hope set before us in the Word and in the doers thereof," — this Word has to be a living Word, we have to be doers of the Word, — "for of such is the kingdom of heaven" (My.197). "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation." He keeps on with this "harden not your hearts." Thou know there's a lovely thing Mrs. Eddy says in "No and Yes," "Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. Truth cannot be stereotyped; it unfoldeth forever" (No.45). Now Truth is true manhood, therefore it means that man can't be stereotyped, you can't be stereotyped, I can't be stereotyped, because if we stereotype ourselves we miss so much that is lovely, so much that is our birthright. We sometimes say, "No, I can't do it; I've never done that, I can't do it," but all that is the build-up of false origin and false history, it's not the Word of Life which is our true Father, which says you can do anything. I was thinking today of those words, "Let the Word have free course and be glorified." and I thought, How lovely that is to those of us who have been studying this Word of God, because we originally thought of the Word as just the seven days of creation. Then we began to think of it as Mind, Spirit, Soul, Principle, Life, Truth, and Love, and in a way it was an order of symbols in front of us, but now the demand on us is to let that Word have free course, let it be a living, flowing reality to us, let it be us, let it be our life, our very being, and let it be glorified in Science, in divine Principle Love. This is the most perfect reference to the Word of Life in divine Science, — the living, vital, active Word forever glorified in divine Principle Love.

It goes on “For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses,” It says that not all the Children of Israel who were in Egypt wanted to stay in the wilderness and refused to go forward. If you remember it was at Cadesh-Barnea, when they had been in the wilderness for two years, that they could have entered into the Promised Land; they sent up spies with Joshua and Caleb to have a look at the Promised Land, and they came back and said that it was a wonderful land, and they brought back great and luscious fruit from it. But the rest of the spies that went up with Joshua and Caleb said the inhabitants thereof were like giants and before them they were like grasshoppers, and they persuaded the people that they couldn’t go into the Promised Land at that time, there were too many giants around, and so they were forced to wander in that wilderness for another 38 years. I think that’s a wonderful lesson for us, for we have opportunities time and time again to go forward. Now we call it going forward, but it isn’t really going forward, it’s returning to that which in reality and in absolute being you have never left; it’s recognizing our true being. But we have opportunities in human experience to go forward, as it seems, and something frightens us. We believe the inhabitants of this Promised Land are like giants, and we feel like grasshoppers and we feel we can’t possibly do it, but if we will go forward and not take any notice of those giants, we shall find that they aren’t giants at all. I know that’s true and every one of you knows it’s true because we’re all proved it, that if we walk right up to error, then it melts. You know what the Children of Israel did at this point? When they didn’t go into the Promised Land at that time and they came back, they said to Moses, “Let’s have a captain over us and let’s go back into Egypt.” (See Numbers 13:17-14-10) Now isn’t that just what you and I say if we don’t obey this Life, this Word of Life, our true individuality, our true being, operating as Science and impelling us to progress? If we are not obedient to our own divine individuality impelling us, then we feel we want somebody to tell us what to do, we want a captain over us we want to sink back into the ordinary life that we’re accustomed to; no matter if it’s hard or difficult, we seem to want to go back to it because we don’t want to take on our true individuality in Science. But now you and I aren’t that kind of a man at all. You and I are the man of God’s creating, who loves his true individuality, to whom it is all, to whom it is the only — because it is the only — and we love to accept it in Science individually and go forward, because we don’t want to wander around in the wilderness for another 38-years. If only we will accept Science right here and now, the fruit that will come will be just beyond measure. I’m so sure that’s true, and I know that as we study these verses more and more we shall be so encouraged to go forward.

“But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? That wilderness Mrs. Eddy calls “Loneliness; doubt; darkness.” Then she says it’s “Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence” (597). I think that probably from a human point of view we often feel that sense of loneliness when we feel that we’re the only one going forward, or we’re the only one in a household going forward, and so forth, but if we will make that loneliness into the kind of wilderness where “spontaneity of thought and idea” comes to us and where ‘spiritual sense unfolds the great facts of existence’, that wilderness will begin to “bud and blossom as the rose.” You know, it’s wonderful how it comes in this tone of Life as divine Principle, Love, or the Word as Science, because if you will see that

everyone around you and everyone in your home is really an individualized idea of this one Science and that you're not a lone discoverer, a lone follower of Christ, Truth, but that everybody everywhere must be an expression of this one Science then I'm sure that that sense of loneliness, of doing it all alone and so forth, will melt, and it will be an experience where a material sense of things will disappear to you and the great facts of spiritual existence will become clear, which is that every man is the son of God.

"And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Mrs. Eddy says that "We know Principle only through Science" (My, 149:5), and it's so worth while understanding Science, not just believing in it, not just having a faith in it but really feeling the reality of Science as the reality of our being. Once you feel that, it doesn't matter what happens, you have rest, you have comfort, you have peace. Mrs. Eddy says, "Millions are believing in God, or good, without bearing the fruits of goodness, not having reached its Science." That's the point not having reached its Science. "Belief is virtually blindness, when it admits Truth without understanding it" (*Ret.54*) And these Children of Israel couldn't enter into their rest because of unbelief, because they didn't really understand what Moses was trying to show them. I believe that you and I don't get a sense of rest when we are continually working up to something and thinking that we are going to be comfortable at some time, or that the aim of Science is to be comfortable here in matter. You'll never be comfortable here in matter, but you'll always be comfortable here in spite of matter if you understand Science, and understand the allness of Spirit and the nothingness of matter. I'm so certain that is true, you remember Mrs. Eddy says "The trend of human life was too eventful to leave me undisturbed in the illusion that this so-called life could be a real and abiding rest. All things earthly must ultimately yield to the irony of fate, or else be merged into the one infinite Love" (*Ret.23*). I feel that's what must happen, our earthly experience must be merged into the one infinite Love so that our human experience irresistibly patterns our consciousness of Science in whatever way it should. I'm quite certain there's no need for any of us to have to suffer out of this experience if we'll accept Science. Those Children of Israel suffered because they were working-up and because they didn't understand their birthright to be spiritual being alone. They were looking for a Promised Land where they could "sit pretty" and be comfortable in it, but we're not looking for that. We're looking, as Abraham was, for "a city which hath foundations, whose builder and maker is God" (Heb. 11:10), and we're looking for that kind of a city. Once we find that kind of a city we're going to find that the streets are paved with gold, the gates are inlaid with pearls, everything is going to be wonderful for us, but because of the consciousness of that city, not because of being happy and comfortable in matter. True, Science brings rest and peace; it's always comforting us, so that when we first hear of it, it comforts us and we think, "This is enough of heaven to come down to earth," but as we go on we see that if we're going to prove Science consistently, we've got to love the spiritual more than all else, and then our lives will conform to it, and then we shan't seem to suffer. But it always means seeing spiritual being as the only reality.

Now let's go on to Chapter 4. It's still in the same tone of the Word of Life as Science. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto

them; but the word preached did not profit them, not being mixed with faith in them that heard it.” They didn’t understand the Word of Life, that was being preached to them, and so they didn’t enter into their rest. “For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest.” — actually all the Commentaries say that should read “they should not enter into my rest,” because it’s a quotation from the Psalmist and that’s what it says in Psalm 95:11 — “although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, “And God did rest the seventh, day from all his works.” Now it says that “the works were finished from the foundation of the world,” and God rested on the seventh day. This sense of rest, of the seventh day of Love, is a fact; it’s always a fact. It’s a fact in Science now, but this is bringing out that we can’t take advantage of that fact unless we will accept it. Mrs. Eddy says in defining that seventh day in her commentary on it: “God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.” You know, I often think of that, because sometimes you find people who can’t sleep at night and it bothers them. You know, it isn’t so necessary to have as much sleep as we think. If this statement is true of Mrs. Eddy’s that “the’ highest and sweetest rest, even from a human standpoint, is in holy work,” then if you can’t sleep sometimes at night and you just do holy work, as Mrs. Eddy says, — you start to think about God and begin to realize that that is your rest, — it’s amazing how much it helps you. I’ve often experienced that myself, and sometimes when I’ve been through periods where, owing to certain circumstances, I’ve hardly been able to sleep at all for many nights because I’ve had to be busy in “holy work,” I’ve been quite amazed that I’ve never felt sleepy at all, and I used to have a great belief that I needed a lot of sleep. It has often helped me as an absolute tangible proof of Mrs. Eddy’s statement here, which I expect many of you have had. So, if, for some reason or other, you can’t sleep, either through circumstances or just through a belief that you can’t, and you fill your thought with “holy work,” you will find that it is literally your rest, and it proves the fallacy of the belief that we need sleep really.

Mrs. Eddy continues her commentary on the seventh day, (and remember we’re doing the Word of Life as divine Principle Love), “The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love.” Mortal sense can’t comprehend divine Principle, Love, but spiritual sense, which is your true identity, and my true identity, has always comprehended it. “Principle and its idea, man, are coexistent and eternal” (520). She also says, “the seventh is the day of rest, when it is found that evil is naught and good is all” (Mis. 279).

“And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of **Unbelief**: again, he limiteth a certain day,” — that means that he fixes a certain day, he makes it absolutely definite that we can enter into this rest immediately, — “saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.” Mrs. Eddy quotes these very words saying, “Ask thyself, Do I enter by the door and worship only Spirit and spiritually, or do I climb up some other way? Do I understand God as Love, the divine Principle of all that really is, the

infinite good, that which there is none else and in whom is all? Unless this be so," — that's what we've said all along, unless we see that God is All-in-all and there's nothing to us but spiritual Being operating, — "the blind is leading the blind, and both will stumble into doubt and darkness, even as the ages have shown. Today, If ye would hear His voice, listen to His Word" — the Word of Life — and serve no other gods. Then the divine Principle of good," — here is the Science aspect, that we call God, will be found an ever-present help" — there's the sense of Love — "in all things, and Christian Science will be understood" (My.152).

For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. The Commentaries interpret Jesus there, as Joshua because they think that the writer is talking about the Children of Israel and the Promised Land, and that it must mean Joshua. But whether it means Joshua or whether it means Jesus it doesn't matter, because it's really saying that if you could stop at the third period of Joshua, if you could stop at Soul, if you could stop in a promised land that was just satisfying to you, not going on to Life, Truth, and Love, then there would be no infinite Being. You can't stop there, that's the point of it, you just can't stop there, neither can you stop at the fifth period, neither can you stop at the sixth; the seventh contains all, — divine Love contains all and is infinite, so we can't stop ever. "I shall be satisfied, when I awake, with thy likeness"(Ps. 17:15), that's our goal and it's a goal of infinitude.

Mrs. Eddy has some lovely references about rest. She says, "Obeying his precious precepts, — following his demonstration so far as we apprehend it, — we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death" (31). I've got a lot of references to "rest" here, but I don't think we'll read them all. There's this lovely one, though. "To the burdened and weary, Jesus saith: 'Come unto me.' O glorious hope! There remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away and underneath is a deep-settled calm" (Mess. 02:19) I often think of a story that I once read of two artists who were asked to portray a picture of peace and rest, and one portrayed a beautiful stream going through a meadow and trees and cows in the meadow, and so forth, with the sun shining. The other artist portrayed a storm at sea with lightning and thunder, and the waves lashing themselves, and there in a rock in this picture was a gull sitting on a nest absolutely at peace and at rest. I think that is a wonderful picture of peace. Now, I don't think that we should have peace with turbulent times always going on, but when we can get to that state where we have a peace and a rest because we know who we are, we know that we are the scientific facts of Principle operating, that we're not persons entertaining ideas of God, but we are those very ideas operating, — then, when we get that consciousness, that's the abiding consciousness of our true being which nothing can move us from, nothing can budge us from, whether outward conditions are peaceful or not. Mrs. Eddy says, "Have I wearied you with the mysticism of opposites? Truly there is no rest in them, and I have only traversed my subject that you may prove for yourselves the unsubstantial nature of whatever is unlike good, weigh a sigh, and rise into the rest of righteousness with its triumphant train (Pan. 13). There are some marvelous references to the sense of rest

and peace in Mrs. Eddy's writings.

"Let us labour therefore to enter into that rest. lest any man fall after the same example of unbelief." Now that's interesting because we've got to labor for it. You might think that if the understanding of God is a restful thing, well then, you can just sit and be peaceful and let it come to you. That is true in many ways, but as we saw yesterday, there is this belief of animal magnetism, or the belief of life, substance, and intelligence in matter with which we have to deal, and therefore you might say we have to labor to enter into that rest, in other words we cannot do anything else but rest in action. That's the true rest, resting in action, and when we think sometimes, as we're inclined to do, that it really is hard to have to struggle to see Truth and so forth, (because we all go through those periods,) I love to think that that struggle is never going on in my true selfhood. It's part of the belief that I'm a mortal, and it's going on in mortal mind. Sometimes when one has been through what mortal mind likes to call a hard time, it's a very helpful thing to see that you have never been through that time at all, no matter if mortal mind says you've been through it well, and no matter if mortal mind says you've been through it badly and it's knocked you out pretty much. If you can see that you've never been through it at all, because you don't live in the body, you're not a mortal, you're an immortal, and you can cut it off, (sometimes it's not so easy when it tries to tell you you've been through it well,) and see that you've never been through it, that every moment you start from now, the one Life, then you find that it doesn't affect you. You don't have to suffer and say, "Oh I've been through a hard time, and I'm feeling the strain rather, if you'll see that you've never been through it. The minute you see you've never been through it, you don't feel the strain, that's so true, and many of us have experienced it. These struggles that we seem to have to go through are only going on in the belief that we're mortal, they're never going on in reality. Mrs. Eddy says about this, "There remaineth, it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example" (Mis-216). You remember she talks about the Children of Israel going wearily through the great desert of human hopes, and she says, "So shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights" (566).

This tone is bringing out all the way through that divine Principle, Love, the one and only Science, is forever interpreting itself through the living Word of Life, which is through your individuality, through my individuality, through the individuality of everyone. That's the fact, and all that our being is is the operating of this one Principle, which is always fulfilled which means that we're fulfilled. All that our being is the operation of this one Principle, but it says again, (because it always gives you the divine and then the working up, as it were), it says, If you want to be conscious of this, if you want to feel that peace that passeth understanding, accept it, go forward, let there be infinite progression. Don't be a coward; go forward, come what may, and you'll find that peace.

You remember that story that Mr. Doorly told us in one of his Talks, of a French General who was about to go into battle, and one of his officers came up and said, You're

afraid, sire,” and he said, “Yes, I am; let’s charge.” That is the attitude it brings out here. If you’re like the Children of Israel that fell in the wilderness, and not like Joshua and Caleb, then you’ll say, “No, I can’t do it, it’s too hard.” But if you open your thought to the fact that spiritual consciousness is your birth right, that you’re coming home to your true individuality, and then if you’ll put off the animal magnetism that says you’re mortal and afraid, and you’ll jump into the deep end, then you’ll find that you can swim, and it will bring you a peace and a dominion that is wonderful beyond words. We all know that that’s true because we’ve all proved it, and we’re all going to go on proving it because we can’t help it, it’s Science. And then it goes on and it ends this tone of the Word.

“For the word of God is quick, and powerful,” — quick means “living;” it’s living and powerful, that’s why we can’t help feeling it, “and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” I don’t know how you would translate that verse yourselves, but I was thinking about it and I thought it could be interpreted that the Word of God is something living, it’s the impulsion of Life or our true creator throughout eternity; it’s powerful; it’s “sharper than any two edged sword,” that is, it’s sharper even than the two edged sword which destroys error and establishes the Truth, because it says there’s only one Being, one Life operating as Science, — there is nothing else going on at all. “Piercing even to the dividing asunder of soul and spirit, — now I just thought that meant that this Word of Science is so accurate because it’s Science, that it divides asunder between that which is just the “spirit” of Science, and definite spiritual sense, which is Soul and constitutes the true spirit; “and of the joints and marrow,” — I felt that that meant that this living Word which is Science, differentiates between that which is the structure, the joints, of Science, and the marrow, which is that which fills up the bones really. It gives you the system and everything that is contained within that system. And “is a discerner of the thoughts and intents of the heart — that it comes to you and it analyzes, uncovers and annihilates all that is unlike God in the center of your affections, as it were, and it shows you that which is true. Now you may interpret, it in many different ways, but it just seemed to me when I was thinking about it that that’s one way of looking at it. You remember Mrs. Eddy says, “Divine Science, the Word of God, saith to the darkness upon the face of error, ‘God is All-in-all,’ and the light of ever-present Love” — divine Principle, Love, — “illuminates the universe. Hence the eternal wonder, — that infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms (503). Isn’t that just the sense here?

“Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.” Everything is a manifestation of this one Science. Mrs. Eddy says, “If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge, or understanding of God, for there can be nothing beyond illimitable divinity” (127). Isn’t that a marvelous sense of Life operating as divine Science, — “illimitable divinity,” — Life in divine Science, operating as divine Principle, Love? She says too, “Nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator” (513). There again is your Word of Life and your sense of all-inclusive infinity in Science. It’s a

marvelous sense that Science gives you all the time of the infinitude of being, the permanence of it, the changelessness of it, and the all-inclusiveness of it, that there's nothing outside of it.

Now I felt that this particular gate corresponded to Judah, because you know Mrs. Eddy's definition of him is, "A corporeal material belief progressing and disappearing; the spiritual understanding of God and man appearing" (589). It seemed to me that that's what it was bringing out so much here, that a corporeal material sense of things must disappear before the Word of Life, and the spiritual understanding of God and man must appear to us. It seemed to bring that sense out so much in this allusion to the Children of Israel going through the wilderness, and not entering into their rest because they had not accepted Science as the only fact of being. I epitomized this gate in this way: the Word of Life, the one Being, forever interprets itself through Science, through divine Principle, Love, as infinite satisfying progress. This enables us to pass through the third gate of Judah, for "the corporeal material belief" about ourselves progresses and disappears, (that's what it seems to do;). and "the spiritual understanding of God and man appears. This is the eternal development of Life, Truth, and Love.

Just before we break for a few minutes I'd like to read you a couple of short references to each of these tones of the Word, because I took all Mrs. Eddy's references to divine Science and realizing that Life, Truth, and Love are the realities of divine science" (298), I felt that each of Mrs. Eddy's references to divine Science therefore, must either be in the tone of Life or the tone of Truth or the tone of Love or the tone of divine Principle, Love, and I tried to classify them under one of those headings. I just picked out a few because I felt that each time we could sum up the three gates in divine Science by taking a couple or so references to each.

You remember our first gate was the Word as Christ, and it was where that one Christ came to us through Jesus' demonstration over death, and we saw this: "The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated" (325). We saw that his birth was really the one Word of Life dispelling the mist at the point of fatherhood, and revealing what appeared to material conception as the man Jesus, — "the divine Science which ushered Jesus into human presence." Then, in the same tone, we saw his demonstration over death, and Mrs. Eddy says, "The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science," — all these references are to divine Science, — "evidence so important to mortals" (42). Then, you remember, we had the Word as Christianity, where it said that "every house is builded by some man, but he that built all things is God," and it showed how every idea in the plan has a place, but every idea has to be taken back to the one God, to the one creator of all things. Mrs. Eddy says, "The Bible declares: 'All things were made by Him (the divine Word); and without Him was not anything made that was made.' This is the eternal verity of divine Science" (480). Then, a reference to what we have just done, the Word as Science; Mrs. Eddy says, "Divine Science alone can compass the heights and depths of being and reveal the infinite" (292). That wonderful sense of the consciousness of divine Principle, Love, alone can show us the heights and the depths of our being and reveal the infinitude of

our being, — only this consciousness of divine Science can do it. You remember how we saw yesterday that divine Science really means that which comes from God. When we see that we have no other existence but the divine, when, as John Doorly used to say, we stop thinking of man and start thinking of God, then we'll be man, and that's divine Science. When we think of God, then that thinking of God or entertaining of ideas of God is man, and that's man from the standpoint of divine Science.

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Talk No.3 – Part 2.

Someone said a wonderful thing to me on the telephone this morning about this Book of Hebrews. She said that it seemed to her such an “immaculate” book, and I thought afterwards what a perfect, description of it that is, — it is an immaculate book. It hasn’t got a redundant word in it, it’s really neat, beautiful, an “immaculate conception” in every way, as all these Books of the Bible are, of course, but it seemed such an apt word to use about this Book.

Someone else just gave me a paper on the Epistle to the Hebrews, which is quite interesting. It says amongst other things that “the Epistle to the Hebrews was addressed to people who were very well acquainted with the story of the Hebrew people and the language of the Old Testament. A passion of nationalism was sweeping over the country, everything was very intense. The message was probably sent to these believing Christian people just before the fall of Jerusalem, since it seemed to point to some impending disaster. Was Christianity to be involved, or was it to go out into the world and win the world, for Christ? It was a time of tremendous crisis and the inclination was to waver. The people had been brought up in a strong historic faith. What was there to replace it? The ancient ritual, and commandment were merely shadows destined to fade away. The only reality was the eternal world of Spirit. The ideas about Christ had gone beyond the simple devotion to Jesus. It was a revelation of an eternal spiritual quality.” That’s beautiful, really. It’s what we’re seeing, that there just isn’t anything that you and I can rely on today but Spirit. There never has been, but it’s more apparent today because “material history is drawing to a close” (No.45). There’s nothing that you and I can rely on but that which is permanent and spiritual, that which always has been the only thing true about us.

I love to realize more and more clearly that I didn’t come here in time, I don’t live in the twentieth century, neither do any of you, neither does anyone. We live in eternity. Before Abraham was we were. It gives such a restful sense. You don’t think, Oh dear, I’ve only got threescore years and ten, or something like that, to work out Christian Science in, or to make my demonstration in. You realize that there’s all the time in the world because you’ve always lived, which is really like saying, There’s eternity, there’s nowness. There’s only nowness, that’s all that there is, and if you and I see that we’ve always lived, we’re always going to live, — in the so-called “time” of Jesus we were ideas, in the so-called “time.” of Abraham we were ideas, in a hundred years from now we’ll be ideas, but not in a length of time sense. There will only ever be the now, what you are now, so you need never think that you’re going to be bored by being you, for a hundred years or anything like that, because you’re only ever conscious of now. It’s a case of, “Now are we the sons of God,” now are we full, rich, free? Spontaneous, and lovely new things are unfolding to us every minute. We can enjoy the now, — the now, — the now. So let us continuously live in this “now,” and that’s the truth about the Word. It is the Word of Life, the creative “now.” It says to you and to me, “Your history, your father, your creator isn’t in 1906 or 18-something. That isn’t your creator that isn’t your father. Your history is the nowness of Mind, the tones of the Word. Your history isn’t through those 70, 60, 30, 20, whatever it is, years. That’s not your history. Your history is in these immortal tones of the Word. Your history is the nowness of Mind, the nowness of Spirit, the

nowness of Soul, the nowness of Principle, the nowness of Life, the nowness of Truth, the nowness of Love. That's your history today, the only history you ever have; your only intelligence is Mind, your only substance is Spirit, your only identity is Soul, not in this body-thing but in Soul—incorporeal. Your only person is the one Principle, your only life is the divine Life, your only manhood is the consciousness of Truth, your only Mother is the plan, the womb, of Love. We're all in it together, — we've all got one Mother, we've, all got one Father, we all have one sense of sonship." That's a wonderful sense to get, and it deals with the belief of heredity for everyone, — for your father, for your mother, for your children, for your relatives, for your friends, for mankind, always. Whenever we're conscious of Life, Truth, and Love as our only Fatherhood, our only Sonship, our only Motherhood, we're disproving the belief that there is human generation, material generation for everyone.

Mrs. Eddy says a lovely thing about that, which really comes, I think, in the Word as Christianity. "Proportionately as human generation ceases," — for you and for me, when we think of Life in the way we have just been doing, human generation ceases, "the unbroken links of eternal, harmonious being will be spiritually discerned;" — we're all related to one another in Christianity, we all have unbroken links with one another, and they are spiritual; — "and man, not of the earth earthly but coexistent" — living at the same time as — with God, will appear. The scientific fact that man and the universe are evolved from Spirit, and so are spiritual, is as fixed in divine Science" — there's the truth about hardness — "as is the proof that mortals gain the sense of health only as they lose the sense of sin and disease. Mortals can never understand God's creation while believing that man is a creator." That's true. If you think that you originate life, or that you originate thought, — that you are studying and originating ideas, — then you can't understand God's creation. "God's children already created will be cognized only as man finds the truth of being"(68). It's a marvelous statement that, and it's the truth about the Word of Life, true generation. You know how it says here, "I was grieved with that generation," the generation that thought that they lived in matter, that thought they were going to be comfortable and happy in matter, and who would never progress out of the concept of matter into true spiritual being, unconfined and infinite in every way. But we're not like that generation, we're not hardening our hearts, — none of us are, — because we've begun to accept Science, and it won't let us harden our hearts. It doesn't matter how hard we try to be, we'll be forced to be soft, we'll be forced to be pliable, because we have accepted the Truth of our being. Science is impelling us to be.

Now we come in verse 14 of Chapter 4 to the discussion of this high priest. You know it's so thrilling to discover certain things in a Bible Commentary after God has shown you individually something. For instance, when I was working on this Book I started to read the Scofield Bible, and it bothered me because he gives subheadings to the various subjects, and although sometimes it's helpful if you don't know what the writer is talking about because it tells you, on the other hand it starts to make divisions for you which may not be divisions at all in the spiritual plan, — they may not be the spiritual tones. So I put that to one side and I started to take a Bible that had no markings in it, it just went straight through each chapter, (it had the verses but not the subjects listed,) and I felt these twelve different tones becoming clear, I felt the whole Book dividing into

the four aspects. Then, the other day I was looking in Peak's Commentary on the Bible and as I read through it I thought, How amazing this is, this man divides the subject of this Book into four. What we've been doing up to now, he says, is an introduction leading to the main topic of the book, which is the discussion of the Christly work of Jesus as high priest. Now, the Word leads to the Christ, and all that we have been doing really is seeing this one Life that we are here going to see manifesting itself as the Son, or the Christ. Peake says that verses 14 to 16, which we're just going to do, "sum up the previous argument and prepare the way for the ensuing discussion of the high priestly work of Christ." He goes on further when we come to Christianity, and he says that the greatness of the high priest having been thoroughly established, the greatness of his mission, his work, is then discussed, and he really divides the Book into a fourfold presentation, which is unmistakably the development through the Word, Christ, Christianity and Science, and it's so thrilling to get confirmation like that from these Commentaries, — in their own language, of course.

So we are now at Christ, Truth, and first we're going to see Christ, Truth, operating as the Word of Life. The overall tone seems to be this: Christ, Truth, the ideal, the only Son of God, comes to us through the progressive inspiration of Life, the ordered way of the Word. So often in the Word in divine Science, in this Book, you'll find this sense of progress, of progressive inspiration, and here he's going to develop the theme of the high priest. He takes this standpoint of looking out from God, this high standpoint of the Christ coming from God, and he shows how the Word is not only the forever flowing from God of divine ideas, but it also involves the working-up to that standpoint. He's saying you can't adopt this high standpoint of the Christ without first working up through the Word. This Book is so complete, so perfect, because it finishes everything off; it leaves nothing out at all.

So it starts in verse 14, and you'll notice how "the Son of God," "the Son of God," "the Son of God" comes all through this tone of Christ, Truth, and it's the only place that it's mentioned so much. That's a thrilling thing, because Christ, Truth in divine Science is the sense of the Son of God, and all the time here he talks of this Son of God, "Seeing then that we have a great high priest, that is passed into heaven, Jesus the Son of God, let us hold fast our profession." You remember how Mr. Doorly used to say that divinely Jesus was the Son of God, humanly he made himself the Son of God, and Mrs. Eddy in discussing this point, says Jesus as the son of man was human; Christ as the Son of God, was divine. This divinity was reaching humanity through the crucifixion of the human, — that momentous demonstration of God," — you see, a demonstration of God, she doesn't say "that momentous demonstration of Jesus," — "in which Spirit proved its supremacy over matter. Our Master bore the cross to show his power over death; then relinquished his earth task of teaching and demonstrating the nothingness of sickness, sin, and death, and rose to his native estate, man's indestructible eternal life in God" (Mis.63). That's a lovely thing, "he rose to his native estate." Our native estate always is our Christ selfhood. That's where we live, that's where we dwell, and I believe that the more we develop this standpoint the more we're going to dwell in heaven consciously, and, as it were, take the problems of earth, so-called, in our stride, because we shall see them all the time as the disappearing of the mist. You know when you're sure of yourself in any subject, you can afford to be gracious

and not get troubled over all of the little problems in that subject. When you're sure and certain that you're the Son of God and that's your native estate, you can take the human problems in your stride because you can see there's no reality in them, that they are the disappearing of the mist, and that the only impulsion, the only originator of anything anywhere is Christ, Truth. Error has no initiative. What looks like a problem to you is Christ, Truth, stirring up the mist only for it to disappear. It never is error taking the initiative, because error has no initiative, it has no type, name, place, it has nothing. It's just a mist, which disappears, — it comes from nowhere and goes to nowhere. So all the time our native estate is in Christ, Truth. It's native, it's natural to you and me. So let's stick to this high standpoint. "The spiritual Christ was infallible" (Mis.84), Mrs. Eddy says, and your Christ selfhood is infallible always, and it's the only thing that's true about you.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." You see it says, This is the Son of God, the ideal, let's never budge from that, but remember this Christ comes to the flesh and destroys incarnate error. Mrs. Eddy, in talking about this "tempted like as we are, yet without sin," says, "Since Jesus must have been tempted in all points, he, the immaculate, met and conquered sin in every form" (564). As we saw yesterday, it's so comforting to see that although Jesus as the Son of God was the immaculate, — and you and me as the Son of God are the immaculate, — he proved for mankind that no matter what the suggestions of animal magnetism were, there was no reality in them, and that's why his mission is so helpful to us. She says another lovely thing in connection with this high priest: "In healing the sick and the sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus." The Christ-spirit, which governs you and me, we could say. "For this Principle there is no dynasty, no ecclesiastical, monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man" (141). You see, when we see it's Science and we see that Jesus was the outcome of this one Science dispelling the mist, we can see that what he did was the operation of Science, therefore it's possible to us. In reality, he wasn't a person demonstrating Science, he was the operation of Science. The Christ is the operation of Science. We're not people demonstrating Science, we're the operation of Science. When we see this fact, it means that there's no priest as a person. The "only priest is the spiritualized man." The only priest, you might say, is our Christ selfhood, and when we take Christianity in this Book, you'll see how wonderful it is when it's describing the work of the high priest; it says that he goes into the Holy of Holies once a year on the day of atonement, and it brings out how that going in and out of the Holy of Holies continuously, is passing away. Jesus proved his at-one-ment with God, then, now, and forever. There's no need of going into the Holy of Holies and becoming one with God, and then falling away again, — becoming one with God once a year, as it were, — for Jesus proved that it's a present possibility for every man here and now to be one with God constantly, as scientific, ever-present fact; that's what he proved.

There's another lovely point in that reference we've just read. Mrs. Eddy says, "Its only crowned head is immortal sovereignty." You remember we talked about Jesus in that

first chapter as the “divinely royal man,” and we saw that we were all divinely royal men. Someone pointed out to me how beautiful that Mrs. Eddy, speaking of those gates that we’re doing, should call them the “royally divine gates” (575). Here we get. “its only crowned head is immortal sovereignty,” and you remember how we saw that the twelve tribes of Israel were the twelve stars in the crown of rejoicing,” and we’re going to read about Mel chisedec, who was King of Salem. It’s all this royal sense, and I think it’s so beautiful. Somehow the concept to me of being divinely royal is wonderful; we are moving amongst true royalty, we really are. You know how royalty has everything perfect, everything up to standard, nothing shoddy. Now, in our lives as we’re conscious that we’re spiritual ideas, and everything is lovely and rich and royal for us, that must demonstrate itself in human experience in the same way, in fact I know it does, because sometimes when one looks at people today who are loving these things and being inspired by them, they do look truly royal. I often see that time and time again with people who love the spiritual, they seem truly divinely royal. And this certainly is a divinely royal book. It’s interesting how this royalty comes all the way through. “Its only priest is the spiritualized man” — no person, “The Bible declares that all believers are made ‘kings and priests unto God’” (141).

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Let’s come up to this high standpoint of the Christ, but in coming to this high standpoint of the Christ it won’ t lift us so high that we lose all sympathy with human experience, — “that we may obtain mercy,” it says, “and find grace to help in time of need.” A lovely thing this is, you know, that when you see that there’s only God going on, there’s only divine Science and that we’re all this Christ, Truth, operating, we’re divinely royal, then, when you know you’ve got everything divinely, in a sense, you can afford to be kind to the human. You have a great love for everyone, whatever stage they are at; once you begin to get this feeling that every man is divinely royal. You see him as divinely royal, but you also can see and meet his need and he can meet yours, because one thing is real to you, — Spirit, — and your one desire from a human standpoint is to help everyone to see this one reflection of Spirit, mostly by just being, not by trying to teach him, but by being the idea of Science.

Now, Chapter 5. “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.” Again, it’s saying here that the spiritualized man, the “high priest taken from among men,” or, in’ other words, when you have worked your way up, as it seems, and become the spiritualized man, you do have infinite compassion with those whom you know are also working their way up to find their true identity as the spiritualized man, because you see, that as humans we all have the same things to meet, and we can have such compassion with others because of that. I’ve always been so enormously helped by realizing that someone like John Doorly, for instance, whom we knew so well and loved, had exactly the same temptations come to him as come to you and come to me. I’ve heard him so often voice it, but he didn’t listen to them ever, he just went forward, just like we saw — in that last tone. But people sometimes think that a great teacher and a great leader in spiritual matters,

who is giving the Truth out in the most wonderful way, hasn't got the things to meet that you and I have got to meet, but he has. Everybody has. As mortals it's the same old mortal mind, no matter where you are, who you are, what you are, — it's the same old mortal mind, the one impersonal devil, which is a lie, nothingness. But there is one infinite God, which is the Truth. It makes it so impersonal when you see that and you don't go around thinking, so-and-so is just wonderful, they're marvelous, I wish I could be like so-and-so. So-and-so's exactly the same as you are. They're the Son of God. Humanly, when they've worked their way up they've had exactly the same temptations come to them as come to other people. Every one of you who does a bit of practice knows that's true, because you get lots of people coming to you saying exactly the same things, and you begin to think, this is mortal mind talking here, mortal mind talking there. It's not "Mrs. Jones," "Mrs. Smith," and so forth, It's the same old mortal mind, and when you see it in that impersonal way and start to recognize there's only the Christ going on, you can have compassion with every state and stage, because you can see it so impersonally. If you saw it personally you would think, "Well, goodness me, Mrs. So-and-so is amazing, she never sees this; she never sees that," but when you see it impersonally you can say, that's mortal mind; Mrs. So-and-so is God's idea. She's never been anything else. There's only the Christ operating forever as infinite ideas and she's a part of me and I'm a part of her, as this one infinite man." And you somehow take the problem and you work it out on an impersonal basis, almost as something "out there," not Mrs. So-and-so with a problem, but a lie about God, a lie about this Christ man in a particular aspect. When we deal with problems that way, we're going to deal with them impersonally, and not as my problem, or her problem, or his problem. It's going to be seen as a specific lie about God, which the Truth will immediately show as never having existed, it never could exist in this one infinite Truth.

So here the writer of Hebrews is saying, "Remember, although you take this high standpoint, that every high priest taken from among men, — that everyone who seems to have had to work their way up (that's looking at it from the human standpoint) must have compassion on others who seem to be doing the same thing at the moment." And then it says, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." No man takes the honour of being a high priest because he's worked his way up from the human. That's what it looks like from the human point of view, but what has really been happening from God's point of view is that his Christ selfhood, which has never left heaven, is asserting itself. It's a scientific fact that you're the Son of God, that you're a fact of Principle. It isn't because you've become humanly good or because you're taking on spiritual understanding that you've become the Son of God. You are the Son of God now. That's the Christ, Truth about you. Mrs. Eddy says, "Hold perpetually this thought, — that it is the spiritual idea," — that's what we are, — "the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being" (496). It isn't your spiritual understanding of God personally that enables you to demonstrate the rule of healing with scientific certainty; she says rather that it's the spiritual idea at work, it's the spiritual idea that you are. You can say in a way, through understanding, "I am God to this situation." Not that you are the whole of God, but you are the expressing of God to any problem; it's the spiritual idea that you are that enables you to "demonstrate, with scientific certainty the rule of

healing.” It isn’t understanding of it, it isn’t that you grasp an idea with your personal intelligence and that idea somehow or other does things through you. You and the idea are one, and your consciousness of it is the idea operating, and it’s Science. It’s nothing to do with your personal goodness or personal badness. You remember that lovely thing the Bible says, “Ho, every one that thirsteth, come ye to the waters” (*Isa. 55:1*), and Mrs. Eddy in talking about that says, “Love is impartial and universal in its adaptation and bestowals” (13). So it is Christ, Truth, that is impersonal and is the true being of every one of us that enables us to demonstrate the rule of healing, and it operates in spite of this concept of ourselves as persons. It’s the only scientific thing that’s going on.

I had a lovely instance of that, which I think is very much on this point actually. I was talking with Max Kappeler on his study of the textbook some time ago, and he was saying how in the chapter on Prayer in the Christian Science textbook, where you get true desire at the beginning of that chapter, how that desire only comes because Mind is operating, it only comes because Mind is forever saying, “Let there be light,” and that desire is really Mind operating. Somehow or other I saw it very clearly when he was saying it, and a few weeks afterwards I had a call from some people up north who asked me if I would help in the case of a little girl who was in hospital and who was seriously ill and wasn’t expected to last through the night. They said that they had heard of this case in a roundabout way, but the mother of this little child had given up all hope and had asked for someone to pray for her; she wasn’t a Christian Scientist, but she knew that these people were interested in something that healed, and she asked if they would get someone to pray for her child. And so they rang me up and said they didn’t know anything really about this child, but would I help. I said I’d be very glad to do so, and the first thing that came to me — I knew nothing about this child at all, — but I thought, There is desire, they want someone to pray, there is desire; and I thought, Scientifically that desire can only be because Mind is saying “Let there be light,” and I saw so clearly that that desire was already fulfilled because it was Mind that had produced that desire. It wasn’t a desire from the human looking for Mind to solve the problem, but the very desire itself was Mind in operation. It looked like desire in the human, but it was Mind operating and Love fulfilling that operation. I saw so clearly that it was not a human call for divine aid, but what looked like a human call for divine aid was really divine Mind fulfilling itself through what looked like desire. That was all I saw about it, but they rang me the next morning and they said that the child was sitting up in bed and eating food for breakfast and the whole situation had passed away and in a week that child was out and happy. At the same time the mother was suffering from bronchitis, and at the moment that child was healed that mother was also healed. Now, I know that these people that rang me and myself, we saw this scientific fact together; it was nothing at all to do with us as persons, it was a scientific fact operating that was so clear that it just dispelled that mist. But the thing that thrilled me so was to see that wherever there is desire, wherever there is prayer, it means that that which is always fulfilling everything has caused what looks like desire. So it’s certain that that desire will be met, because it is Love or Mind that has created it. It’s the operation of the Christ as the Word really; all the time this Christ, Truth, this absolute ideal is established, and all the time it’s manifesting itself in what looks like desire or progress or comfort in the human or something, but it is really this Truth “seen through a glass darkly.” There’s

only one thing going on, and that is infinite, divine Truth.

“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.” Mrs. Eddy says about that, ‘Jesus’ personality in the flesh, so far as material sense could discern it, was like that of other men; but Science exchanges this human concept of Jesus’ for the divine ideal, his spiritual individuality that reflected the Immanuel, or ‘God with us.’” — “Thou art my Son.” “This God was not outlined. He was too mighty for that. He was eternal Life, infinite Truth and Love. The individuality is embraced in Mind, therefore is forever with the Father” (Mis. 103). “As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.” You remember Melchisedec, (we shall come to him in great detail later,) he was “without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually” (Heb. 7:3). That’s our Christ selfhood. Mrs. Eddy says, “The unity of God and man is not the dream of a heated brain; it is the spirit of the healing Christ, that dwelt forever in the bosom of the Father, and should abide forever in man (Mess.’02:9). This is a lovely reference which I must just read to you because it gives such a sense, ‘thou art a priest forever after the order of Melchisedec. “We learn in the Scriptures, as in divine Science, that God made all; that He is the universal Father and Mother of man; that God is divine Love: therefore divine Love is the divine Principle of the divine idea named man; in other words, the spiritual Principle of spiritual man. Now let us not lose this Science of man, but gain it clearly; then we shall see that man cannot be separated from his perfect Principle, God, in as much as an idea cannot be torn apart from its fundamental basis” (Mis.186). It’s impossible. Can you imagine an ocean without drops of water? The drops of water are the ocean. Can you imagine the sun without the rays? An idea cannot be torn apart from its fundamental Principle. You and I are not man without God, and God is not God without us. We wouldn’t even exist or be at all if we weren’t God in operation. There’d be no reason for us. We didn’t make ourselves, we know that. The very fact that our thought is reaching outside of ourselves all the time, humanly speaking, is proof that we didn’t create ourselves, that our cause is bigger than this kind of thing. But I often think to myself, There’s no reason for me at all if it weren’t for God. Because God is, I am. That’s the only reason for any of us at all. It’s such a comforting thing, that.

“Who in the days of his flesh, when he had offered up prayers and supplications” — this is speaking of Jesus — “with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered;” again there’s this encouraging point, — “though he were a Son,” — though you and I know that we’re the sons of God, yet we seem to have to work out this human problem, but always from the standpoint that we’re the sons of God, that we’re the ideal, that we’re the Christ, Truth, to every situation. Mrs. Eddy says here, “The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony.” That’s true about us. Our Christ selfhood is “unconscious of matter, of sin, disease, and death.” “Hence the human Jesus had a resort to his higher self and relation to the Father, and there could find rest from unreal trials” — all our trials are unreal, they are never going on to our true selfhood — “in the conscious reality and

royalty” here’s the sense of royalty again — “of his being,” — holding the mortal as unreal, and the divine as real. It was this retreat from material to spiritual selfhood which recuperated him for triumph over sin, sickness, and death. Had he been as conscious of these evils as he was of God, wherein there is no consciousness of human error, Jesus could not have resisted them. ...Mankind’s concept of Jesus was a babe born in a manger, even while the divine and ideal Christ was the Son of God, spiritual and eternal.” Those words we’ve just read, that Jesus learned “obedience by the things which he suffered” and so forth, are explained when Mrs. Eddy says, “In human conception God’s offspring had to grow, develop; but in Science his divine nature and manhood were forever complete, and dwelt forever in the Father (No.36). I’m sure we have got to see this more and more about ourselves, that our divine nature and our manhood are forever complete and dwell forever in the Father, and that there are not two of us. There’s only the one of us, our Christ selfhood. What looks like this human problem that we have to work out is only the disappearing of the mist before our true Christ self-hood, and we needn’t take too much notice of the disappearing of the mist. You know you can go through absolute hell, and then you can suddenly feel the presence and the peace of Love, which shows you that the hell was never true, was never real. I love what Mrs. Eddy says with regard to the woman in Revelation, “remembering no more her sorrow for joy that the birth goes on”(562). And you and I have that experience often and often, and when we’re through with error we’re through with it, it never was true anyway. We don’t have to look back at it, we don’t have to think we went through it or anything. It never was true anyway, it never was, and that’s so lovely. It’s like stepping out of a chrysalis time and time again and finding your unfettered selfhood and that is the only selfhood you have. It’s the only selfhood any one of us has, but at the same time, we’ve just got to face up to this lie of material existence. It isn’t true and it never was true and it never will be true, but we must prove that it is a lie, and we can do so. If we didn’t think of it as being so mighty and so enormous and tough and so forth, I think by our very “pooh-pooing” of it we’d work out of it much quicker. We put up enormous mountains, which are really just molehills. When you say to what looks like a mountain, “I can’t be bothered with you,” and you really face up to it and almost say “To hell with it,” then you find that it just isn’t a mountain at all, it isn’t even a molehill, it is just nothing, and you chop it off from behind you and so keep on claiming your true selfhood over and over again. Mrs. Eddy says we should never weary of struggling for perfection (see My.150:11-14), and perfection should be our standpoint. And let’s remember that the struggle isn’t going on in our divine selfhood. It never is. It only seems a struggle when we’re believing a lie, but it is never going on in our true selfhood.

“And being made perfect, he became the author of eternal salvation unto all them that obey him;” — “His consummate example was the salvation of us all, but only through doing the works which he did and taught others to do” (51); — “called of God an high priest after the order of Melchisedec. Of whom we have many things to say,” — and he says them later, — and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who

by reason of use have their senses exercised to discern both good and evil.” It’s a wonderful thing he says here. He says this standpoint of looking out from God, which is really the standpoint of divine Principle —the standpoint of teaching or interpreting, — is the right standpoint, but you can’t adopt it until you have taken the milk of the Word. When you have worked your way up, (as it seems), when you have been “faithful over a few things,” then you can be made “ruler over many things.” I feel here that he is dealing with this belief of wanting to take this high standpoint, “There’s nothing but God going on,” and yet not having taken the human footsteps leading to it, because we all have to take them. We can’t fool ourselves, we have to do it. It doesn’t mean that it’s going to take years to get there. The time is entirely dependent on how much you and I are willing to give up the belief of mortal existence. That’s the only time limit there is. There’s no other time limit at all. If we’re willing to give up the belief in mortal existence rapidly, then there are no limits to what we can do. For instance, Paul was willing, and Jesus was willing, because Jesus had a comparatively short life, according to mortal calculations; he was willing to give it up quickly, and so he took this wonderful standpoint always of the Christ and accomplished great things. That “time” belief needn’t apply to any of us really, We can all take this standpoint of the Christ Truth, — looking out from God, — if we are willing to give up the mortal concept of existence.

Mrs. Eddy says on this very point, though, “To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much” (254). So we haven’t got to invade the kingdom of heaven and to take a standpoint that we can’t maintain. She says that we’re consistent if we gain good rapidly and hold our position, or attain slowly and not be discouraged (see S. & H. 254:2-6). It doesn’t matter how fast or how slow you go really. The great thing is to keep the high goal before your face and not to fool yourself. Know where you are, but know with as high a knowing as you can. Mrs. Eddy says, “We are all capable of more than we do” (89), and that is so true.

Remember, too, how Mrs. Eddy says, “In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.” She says that God had been graciously preparing her during many years, and our study, our drilling in the fundamentals which John Doorly gave us, was really graciously preparing us for what we’re beginning to see today, namely, that we’re beginning to look out from God, but intelligently, because we have cultured the spiritual understanding of God through the Word. Remember, this is Christ, Truth, operating as the Word. Mrs. Eddy also says, “The spiritual sense of truth must be gained before Truth can be understood” (272). In Miscellaneous Writings she has such a lovely reference to this point. She talks about God’s ways and means and we must follow them, and then says, “Let us not seek to climb up some other way, as we shall do if we take the end for the beginning” — that is, take this Christ standpoint, this looking out from God standpoint, “for the beginning” — before we’ve learnt the ordered way — “or start from wrong motives.

Christian Science demands order and truth. To abide by these we must first understand the Principle and object of our work, and be clear that it is Love, peace, and good will toward men. Then we shall demonstrate the Principle in the way of His appointment, and not according to the infantile conception of our way; as when a child in sleep walks on the summit of the roof of the house because he is a somnambulist, and thinks he is where he is not, and would fall immediately if he knew where he was and what he was doing.” That’s so important; when we know, through intelligent divine Science, where we are then we shall know what we’re doing. Where we are in reality is always one with God. But we’ve got to be intelligent and let the Christ translate itself in what looks like an ordered way of study and experience, to dispossess this dream of any reality. “My students are at the beginning of their demonstration; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit.” I think that is separating, using the firmament to separate between good and evil, which we seem to have to do when we’re working-up. “They cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the end of his demonstration” (*Mis.215*). That is such an important point.

Talking about this strong meat and milk, and remembering too that we’re taking Christ, Truth, operating as the Word of Life, Truth operating as Life, listen to this, “To those who are athirst for the life-giving waters of a true divinity, **it** saith tenderly, ‘Come and drink;’ and if you are babes in Christ, leave the meat and take the unadulterated milk of the Word, until you grow to apprehend the pure spirituality of Truth” (No.V). It’s lovely that, a perfect reference. Mrs. Eddy says too, “For Jesus to walk the water was scientific, inasmuch as he was able to do this; but it is neither wisdom nor Science for poor humanity to step upon the Atlantic until we can walk on the water.... The methods of our Master were in advance of the period in which he personally appeared; but his example was right, and is available at the right time,” Now that time can be now, it can be now. You don’t have to wait. Because Hebrews says things like “Ye have need of milk,” don’t let us remain forever saying, “Oh well, I’m just working my way up.” Hebrews says our standpoint must be as the Son of God always, even when you’re working your way up, It’s so comforting to realize in your study that you already knew these things “before Abraham was.” Then you find that what comes to you by way of cultured spiritual growth is so much more natural, so much more powerful, there is so much less strain attached to it. She says, “The way is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being” (*Mis.359*). What a balanced thing this book is! It never, never, never leaves the divine standpoint, but it takes in the human standpoint as a “suffer it to be so now,” and it doesn’t leave it out.

I’m sorry that it’s 9 o’clock because I wanted to read some references to you, but perhaps we’ll begin with them tomorrow. You see, it continues here, “strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil,” and I believe that this little verse is one of the most important in this tone, because it really says, You cannot work out from God, you can’t teach, which is in a way working out — I never like this teacher and pupil business at all. Let’s think of it as, You can’t show through example, (which is teaching,) you can’t interpret your Principle, until you have handled the belief in evil,

until you have handled animal magnetism, until your senses are “exercised to discern both good and evil.” I have marked several passages which I would like to read to you from the chapter, “Teaching Christian Science,” in the Christian Science textbook, where Mrs. Eddy shows unmistakably how you cannot teach, you can’t interpret God to your fellow man in daily conversation with one another, you can’t voice Christ, Truth, and do it sincerely, until in some measure you’ve learnt to handle evil. As a matter of fact, often and often, unless you had handled evil you wouldn’t be voicing Truth, because animal magnetism will try and stop you at every turn. It will say to you, “Oh, I’m no good at talking about Science, I can’t talk about Science, I don’t know how to do it,” it will say all these things to you, but if you can see it’s not you personally, and divinely you’ve always been good at it, because you are the voice of Truth in your own individual way, if you can see that that is the one impersonal liar whispering, whispering, and you handle it as such, then you can look out from, and interpret Principle to one another in healing, in talk, in conversation, you can freely interpret Principle to one another. But Mrs. Eddy makes so clear that in order to do this, you’ve got to face this belief in another power, which isn’t a power at all. It isn’t a creator, it has no development, identity, power, continuity, consciousness, fulfilment, it has nothing, it is nothing, but we have to face its nothingness, as it were.

We’ll have to stop now though, and we’ll read these references tomorrow, but remember what Mrs. Eddy says here, that “the way is absolute divine Science, and she says “Walk ye in it,” but “remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being.” So let’s realize that we’ve always been at this point of perfection, we’ve never, never left it, and all we are doing in human experience is seeing the dream fade, that’s all. So let’s keep always this goal before us.

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Talk No. 4 — Part 1

This morning when I woke up I had that statement of Mrs. Eddy's running through my thought, "Let us feel the divine energy of Spirit, bringing us into newness of life" (249), and I thought, How wonderful that is, — "Let us feel the divine energy of Spirit,"— because the Word is the divine order of Spirit, and it seemed to me as if that is what we had been seeing these first three days, that we had been feeling "the divine energy of Spirit," we had been feeling the divine strength, or energy of the Word, we'd been feeling the reality of it, the substance of it, and it was bringing us into "newness of life," into a sense that the Word is a living proposition, that it is really the true substance of our being, it's Life itself, our Life, the Life of everything. And the more I thought about it the more I thought. How lively that is, that this Word of Life in divine Science that we've been contemplating is really feeling the divine energy of Spirit, it's feeling the strength of our being, the power of our being.

It's so wonderful that now instead of the Word just being to us Mind, Spirit, Soul, Principle, Life, Truth, and Love as symbols, we're recognizing it as our very being, our very substance. You might say the Word is becoming flesh to every one of us. We're seeing that Mind is not an abstract, symbol, but we are that intelligence of Mind operating. We're seeing that Spirit is not a symbol written on paper but it's the substance and reality of our being, — we are spiritual. We're seeing that Soul is not something that we've been taught to mean identity, but it is us really, It's the very nature of our true selfhood, spiritual sense. We're seeing that principle is not a cold abstract thing that we're trying to study and get hold of but we are that very power of principle operating, we are the operating of Principle. We're seeing that Life is not just the dream of existence of so many years, or an eternal, spiritual life of the future, but that it's our being now, our being which was before Abraham and will be throughout eternity, spiritual being. We're seeing that Truth is the consciousness of God, it's our manhood, our form, our structure. We are Truth really to every situation, and we're seeing that Love is not just a sentimental thing, and it's not a God who is Love way up there and we're down here, but it's us living, moving, and having our being in a perfect plan which "encircles me, and mine, and all" (Po.4). That's the Word, that's the living, vital nature of our being, the Word of Life. So that wonderful quotation of Mrs. Eddy's is so real and true to us, "Let us feel the divine energy of Spirit, bringing us into newness of life."

Mrs. Eddy has such a lovely thing to say, in Retrospection, (27), when she's talking about her discovery. She says, "As sweet music ripples in one's first thoughts of it like the brooklet in its meandering midst pebbles and rocks, before the mind can duly express it to the ear, — so the harmony of divine Science first broke upon my sense, before gathering experience and confidence to articulate it. Its natural manifestation is beautiful and euphonious, but its written expression increases in power and perfection under the guidance of the great Master." And then she says, (and I think this is what happens to us constantly every time we voice Truth together,) "The divine hand led me into a new world of light and Life, a fresh universe — old to God, but new to His 'little one.' It became evident that the divine Mind alone must answer, and be found as the Life, or Principle, of all being; and that one must acquaint himself with God, if he would be at peace." Remember that lovely thing, "There remaineth therefore a rest to the

people of God.” “He must be ours practically, guiding our every thought and action; else we cannot understand the omnipresence of good sufficiently to demonstrate, even in part, the Science of the perfect Mind and divine healing. I had learned that thought must be spiritualized, in order to apprehend Spirit. It must become honest, unselfish, and pure, in order to have the least understanding of God in divine Science. The first must become last. Our reliance upon material things must be transferred to a perception of and dependence on spiritual things. For Spirit to be supreme in demonstration, it must be supreme in our affections, and we must be clad with divine power.”

You know, when you read these things you see how everything we’re doing and seeing and thinking today Mrs. Eddy saw years ago, Jesus proved years ago, John Doorly saw, — as you realize when you read his reports, — he saw the things that we’re seeing today, but in his time we didn’t really see them as clearly as we’re beginning to today. I don’t think I’ve ever used Mr. Doorly’s Verbatim Reports as much as I have done in preparing for these talks, and they really are wonderful. They say things that you feel you’ve never read before. It’s always like today “if ye will hear his voice,” it’s always today, and I’ve been thrilled in reading those reports in studying many passages that were propos of Hebrews. The things he said were just amazing, but let’s remember that all that we are seeing is something that is divinely natural to you and to me. It’s not something far-fetched, it’s not something difficult or hard, it’s something that is divinely natural and which has always been true about you and about me throughout eternity. It’s always been true. You know, sometimes when you present people with a book as deep as Hebrews, they feel it’s such a vast thing and it isn’t easy to get, but if you will approach it with the sense of “Before Abraham was I am”, I’ve always known these things, that’s my true selfhood, and I’m rising to my native estate as the son of God,” you’ll find it isn’t hard or difficult. It’s something supremely natural and unlaboured.

Someone said to me a few days ago, “You know I’m beginning to see that instead of thinking of oneself naturally as a corporeal mortal and thinking of oneself as born of material parents and the ordinary way of thinking of oneself, I’m beginning to see that we’re going to think quite naturally of ourselves, as these facts of Science, and when then we think of ourselves in future we’re not going to think of a mortal selfhood, but we’re going to think of ourselves as ideas of Mind, or Spirit, or Soul, or Principle, or Life, or Truth, or Love, and we’re going to think that quite naturally,” and I’m sure that she’s right. I’m sure that’s what we’re going to do. We’re going to find that it’s natural to think of ourselves as the Son of God and unnatural to think of ourselves in any other way at all.

Now, let’s just see where we’ve come from so that we can pick up the trail for today. Remember that we started in Chapter 1 with that wonderful sense of the Christ in divine Science as the Son of God, and then we saw at the beginning of Chapter 2 how we had to adhere to the ordered way of the Word, Christ, Christianity and Science. And then we began to come through these gates of Christ in divine Science, and we saw that first gate as the Word of Life operating as Christ Truth, and I just wrote out a little paragraph about each tone so that we can follow it along. This is what I wrote about this first tone: Life, the one Being always has a Son or Christ, and that Christ

always comes in a form that we can understand (you remember how it was Jesus' demonstration in the flesh). We know that there is one Being and that the days of creation climax with man having authority and dominion over everything, but we don't always see that manifested at the moment, and so we see how to bring it about through Jesus' demonstration. Mrs. Eddy speaks of Jesus as —"wearing in part a human form." We also seem to wear in part a human form, but our true selfhood is spiritual. We don't really dwell here, we dwell in heaven.

Then we came, you remember, to the Word of Life as Christianity, Love, and we pass through that second gate, and that is where the writer of Hebrews speaks of Moses and of Jesus and he shows how "every house is builded by some man but he that built all things is God," how in Christianity every idea is the reflection of the one Principle. I felt that this could be spoken of in this way: These verses bring out that Moses needs the Christ. We must have "the union of justice and affection" (592). Levi (you remember Moses was of the house of Levi) or "ecclesiastical despotism" (590) takes everything to itself, and this sense of the one Being, wrongly seen as the self-importance of "me", denies the fullness of God's creation which ecclesiastical despotism always does. The living Word of Life, the one Being, diversifies itself as infinite individuality in the one plan of Love.

And then we came to this third gate, which was the Word of Life operating as Science, divine Principle, Love, and you remember those wonderful verses of "harden not your hearts," — go forward, — and we saw that — the Children of Israel didn't go forward and so they never reached their rest, but it said to you and to me, Go forward, go forward. The living Word of Life interprets itself Infinitely in Science, as continuous, satisfied, restful progress. These verses bring out the eternal development of Life, Truth, and Love. You can't stop. You can never say, "I've learnt the system. Now what?" There's no end to seeking in the Word, but when it is from the standpoint of divine Science it's always seeking with the feeling of having already arrived. It is satisfied seeking, patient seeking.

Then we came to the Christ, to the three gates on the east. You know it's awfully interesting if you take this book as a whole; you remember how yesterday we came into this sense of the Son of God, and if you follow out the whole of these passages that correspond to the three gates on the east, you'll find that all the time the writer of Hebrews is speaking of the Son of God. He brings it in here. Later on he says, "though he were a Son, yet learned he obedience by the things which he suffered." he goes on, as we shall see today, about crucifying the Son of God, and you remember that wonderful thing about Melchisedec, "made like unto the Son of God."

And then the whole of this tone ends with "the word of the oath, —maketh the Son, who is consecrated for evermore." Nowhere else in Hebrews, except in these passages and in the introduction which sets the standpoint of Hebrews, do you get this Son. So you see how perfect it is, that from Chapter 4, verse 14, to the end of Chapter 7 we get all this about Christ, the Son. It's a most perfect thing, one sees more and more how perfect it is when one starts to ponder it.

We finished Christ, Truth, as the Word of Life. Now, I didn't read you the summing up of

this fourth gate, but before I do so I'd like just to finish off what we were talking about yesterday when we ended, when we took Chapter 5, verse 14, which comes at the end of this tone, and which says, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Do you remember we saw in this tone so clearly that Christ, Truth, the ideal, the only Son of God, comes to us through the progressive inspiration of Life, the ordered way of the Word? And we saw that you can't take this standpoint of looking out from God, which is the Christ standpoint, unless you have first worked your way up, seemingly through the Word of Life. The Word of Life divinely is the one Being forever going on, but that the Being operating as infinite progression divinely, looks, in the human like progress humanly, but it never is that divinely, it's always the infinite progression of Life, always showing new reflections to itself, but humanly it looks as though we progress. Now this whole tone as you remember was one of teaching. It says you can't be teachers or you can't interpret Truth to one another until you have really earned that standpoint, until you know from what standpoint you are talking.

I'd like just to read to you one or two passages from the chapter "Teaching Christian Science" because that's what that whole tone was about, particularly in the last three verses, and you'll see how Mrs. Eddy makes it so clear that you cannot teach (or as I say I don't like the word "teach" because I think teacher and pupil has no part really in divine Science.) — you cannot interpret Truth from the absolute standpoint until you have really seen through the problem of life, substance, and intelligence in matter to a certain extent. Now listen to what Mrs. Eddy says about that right at the beginning of this Chapter. "...the teacher must thoroughly fit his students to defend themselves against sin, and to guard against the attacks of the would-be mental assassin, who attempts to kill morally and physically"(445). Notice that Mrs. Eddy doesn't say spiritually there, she says morally and physically, and I think that's rather an interesting thing because so often you find with this standpoint that people take of the absolute at the expense of everything else, and that you never come down and deal with animal magnetism — that it does attempt to kill morally and physically. That would be its attempt.

Mrs. Eddy says, "A sinner is afraid to cast the first stone." He may say, as a subterfuge, that evil is unreal, but to know it, he must demonstrate his statement. To assume that there are no claims of evil and yet to indulge them, is a moral offence.... When needed tell the truth concerning the lie. Evasion of Truth cripples integrity, and casts thee down from the pinnacle" (447). Then again, "To talk the right and live the wrong is foolish deceit, doing one's self the most harm. Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains" (448). She says on 450:19, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good." "Who, that has felt the perilous beliefs in life, substance, and intelligence separated from God, can say that there is no error of belief?" This is all apropos of having "their senses exercised to discern both good and evil." "Knowing the claim of animal magnetism, that all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life, who will deny that these are the errors which Truth must and will annihilate" (450)? On 451:19, "Every Christian Scientist, every conscientious teacher of the Science of Mind-

healing, knows that human will is not Christian Science, and he must recognize this in order to defend himself from the influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving.... Show your student that mental malpractice tends to blast moral sense, health, and the human life. Instruct him how to bar the door of his thought against this seeming power, — a task not difficult, when one understands that evil has in reality no power....Right is radical. The teacher must know the truth himself. He must live it and love it, or he cannot, impart it to others” (451-2). On 453:14, “Teach your student that he must know himself before he can know others and minister to human needs....Hidden sin is spiritual wickedness in high places. The masquerader in this Science thanks God that there is no evil, yet serves evil in the name of good.”

Now I've got lots more marked, but I won't go on reading them because you can find them for yourself all through this chapter of “Teaching Christian Science” but I think it's so interesting that it should come into this particular chapter, when in this tone we have “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God;” and where it says “strong meat belongeth to them that are of full, age, even those who by reason of use have their senses exercised to discern both good and evil.”

Don't let the term ‘animal magnetism’ frighten you. Its claim is what Mrs. Eddy says here, “all evil combines in the belief of life, substance, and intelligence in matter, electricity, animal nature, and organic life.” Now if you and I get rid of the belief that we have life in matter, substance in matter, or intelligence in matter, which we all do whenever we make any kind of a demonstration, then really we're dealing with the claim of animal magnetism, so whenever you've worked anything out you've dealt with animal magnetism because all it is is a name given to the belief that there can be something apart from God, and all disease, all sin, all error of every kind is a belief that there's something apart from God. So whenever you've worked anything out you've dealt with animal magnetism, but what Jesus and Mrs. Eddy were keen on showing us was that if we would deal with this belief of life, substance, and intelligence in matter before we're forced to do it through being fooled by it, then the “prince of this world” would come and find nothing in us. All they were saying was, “deal with it before you get caught by it,” that's what they were saying, but whenever we work anything out we're dealing with animal magnetism, because everything that isn't entitled to a classification as truth in Science is animal magnetism. There's just God, and lies about God, so anything inharmonious is animal magnetism, and it's Christ, Truth that comes to the flesh and destroys incarnate error and deals with the belief of a selfhood apart from this wonderful Son of God. That's why I felt that Dan was probably the tribe at this gate. I wrote the caption in this way: The demand of Christ, Truth, to live and to culture the idea forces us to pass through the fourth gate of Dan, animal magnetism, and find Truth, Life, and Love (because we're in the Christ now) to be “a, law of annihilation to everything unlike themselves, because they declare nothing except God” (243).

You see it's so true that if we want to live this Word, to live our Christ selfhood, we have to deal with the belief that we're anything else but the operation of spiritual fact, and

that's handling animal magnetism. I wrote this out just as a resume' of Christ as the Word: Jesus was the Son of God, but he worked up to it through progressive inspiration. He was tempted like as we are, but he handled animal magnetism, or the belief that he was material, and rose to his true estate as the Son of God. We must never lose our compassion, our sympathy, with those who appear to be working *up*, whilst always maintaining our status and theirs as sons of God; in fact we cannot teach like our great Master did, or look out from that Christ selfhood, until we have worked our way there.

Now let's come into Christ, Truth, as Christianity, the fifth gate. We're on the east side where Christ, Truth, the one Son of God, is reflecting Christianity. "Therefore leaving the principles of the doctrine, of Christ — leaving the first principles it really is, — "let us go on unto perfection:" — Love — not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." This is a lovely sense of Christ as Christianity. It's saying, Let's take as our standard of demonstration perfection, Love. It's Christ, Truth, the ideal way of demonstration, which is Christianity, from the standard of perfection, Love. It says we don't have to go again on the old foundation, which was repenting from dead works. I feel that that is trying to do things on a human basis. It's always dead, if you try to work on a human basis it's dead work, because you're trying to spiritualize matter. The only foundation that you and I can work from at all is perfect God and perfect man. Remember what Mrs. Eddy says about that: "In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow, — thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration." This is a perfect reference for this, you know. Our standard in Christianity must be the standard of perfection, perfect God and perfect man, as the basis of thought and demonstration. "If man was once perfect but has now *lost* his perfection, then mortals have never beheld in man the reflex image of God. The lost image is no image. The true likeness cannot be lost in divine reflection" — Christianity. "Understanding this, Jesus said 'Be ye therefore perfect, even as your Father which is in heaven is perfect'" (259).

You know, I'm sure that when we have this standard of perfection in the working out of Christ, Truth about ourselves and our fellow man, we're going to find it so much easier — we do now whenever we touch this Truth. I've often said to people, I like to think of one's true selfhood like a lovely mountain, and sometimes it would seem as though a mist covers that mountain and we might call it a tummy ache or rheumatism, or being out of a job, or loneliness, or any of those things, but it's a mist. Now that mist doesn't touch the mountain, it doesn't mingle with the mountain so that when it's gone there are bits of the mountain knocked off and the mountain's changed its shape and the mountain isn't what it was before. That mountain — if you think of the mountains in Switzerland which are so certain and sure and stable — it stays exactly the same, it's never, never changed. The mist might cover it for a while, but that mist isn't the mountain, it never had anything to do with the mountain, it covered it and then just went into its

native nothingness. So when you're trying to work out something you're not trying to change your identity, which is like that mountain, you're not trying to change it to make it a different kind of a mountain. All you're doing is seeing through the mist to what you always have been, and this problem or difficulty is just like that mist, it's not touching you at all. Just for a moment it seems to be covering your true identity, but it never mingles with it. You see, this is the standard of Christ, Truth, and it must be the basis of thought and demonstration always. Now when you begin to see that, it is very comforting because you might say it doesn't matter how long some problem, seems to be going on it doesn't make you any worse because it has never been you. It doesn't matter how thick that mist gets or how long it remains on the mountain, because as soon as it goes the mountain is the same as it was before and after. Perfect God and perfect man, it symbolizes. So when you think, "This thing has been going on for a long time and I'm getting worse and worse," it isn't really so, because it has never been you or been a part of you. We have got to work things out from this basis of perfect God and perfect man.

Mrs. Eddy says, "Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin" (290). The truth about us is irresistible and permanent. You could not make $2+2=4$ if it was not already so. Neither can you do it in scientific being. You may seem to be doing this, but the scientific fact is that $2+2=4$ — man is the Son of God. That has never, never changed. She says, "Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin."

Now isn't this a lovely reference, when you think we are doing Christ, Truth, operating as Christianity, divine Love? "The way to extract error from mortal mind is to pour in truth through flood-tides of Love." Then she goes on to say, "Christian perfection is won on no other basis" (201). "In Christianity man bows to the infinite perfection which he is bidden to imitate" (*Un. 15*). In Christianity "...an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (*Un. 7*).

You know the definition of "perfection" is lovely: "Having all the properties or qualities belonging to its natural, completely developed or whole state; lacking no essential detail; whole; complete; sound." (Webster). Now that is the nature of our perfect selfhood as the Son of God — our true being. You can say, "Divinely, I have all the properties and qualities that belong to the Son of God in their natural, completely developed or whole state. I lack no essential detail; I am whole, complete, sound, "because that is the truth about man in divine Science, the truth about you and me;

What the writer says here is that we have got to stop working on a human basis, a basis of dead works and just having faith in God, "not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Stop thinking you can purify the mortal, that is the wrong sense. Stop thinking that spiritual power is personal to you. Stop thinking that you are going to resurrect the mortal to something wonderful. You are getting rid of the mortal by clothing yourself with immortality. "Eternal judgment" — I think that is a good thing to remember. The

opposite of Christianity is eternally judging others on a personal basis. Christianity says that every idea is one with Principle. There are no persons. There is only Principle and its, idea. Our only judgment should be that judgment which says, “That is animal magnetism,” and “That is God.” Then immediately you have got perfect God and perfect man as the basis of demonstration. Tracing everything good to God and everything evil to animal magnetism is the operation of true judgment.

“For it is impossible for those who were once enlightened,” —the light of the Word, “and have tasted of the heavenly gift,” —the Christ coming from God to man, — “and were made partakers of the Holy Ghost,” we see that we are a part of this development of eternal Life, Truth, and Love, — “and have tasted the good word of God, — and the powers of the world to come, — you remember how we saw that ‘the world to come’ was always Science, — “if they shall fall away, ‘to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” You see its Science. You can’t renew yourself through just being good, through repentance. You can’t fall away from God and think, “Now I’m going to get back to God through being good,” because it isn’t a question of being good at all, it is all a question of the scientific fact that everyone is the son of God, every one of us is the son of God. So, as we saw with Paul in Acts, you can sin and sin and sin, if you are ignorant, and then you can suddenly see the light and because it’s Science, at once understand a scientific fact, and that fact operates for you and as you. Now that doesn’t mean., as we saw too, that you can just go on sinning and get away with it, because as long as you sin and believe in sin you’ll suffer, because it’s all the same stuff, but immediately you turn to God, at the eleventh hour or whenever, you are equal with every other idea of God in Science. 2 and 2 is 4 can be known by a beggar, it can be known by a prince, it can be known by a Frenchman, an Englishman, anybody, it’s the same for everyone. The fact that we’re the Son of God is Science; it’s the same for everyone, no matter what mortal mind has classified them as. That’s why Science is so kind, why it’s the Comforter, why it meets the human need, because you’ve only got to turn and it’s there in its fullness. You don’t get a little bit of 2 and 2 is 4 if you have been believing in 2 and 2 is 5 for a long time or a lot of other mistakes. But when you turn to 2 and 2 is 4 you get it in all its fullness in the science of mathematics. It doesn’t matter how bad a mathematician you think you are, if you touch the scientific fact it operates in spite of you. It operates as fully for a beginner as it does for an expert mathematician Well now, it doesn’t matter what you’ve classified yourself as, what you think about yourself, you turn to scientific fact and it operates in spite of you in the mortal, because it’s scientific fact. But it’s more so than mathematics, because it’s the whole of you. I think it’s such a lovely thing to see, that we don’t just get back our true selfhood through repenting, through being good, but we can all get back at once through scientific fact, every one of us, no matter how far we’ve strayed or what we’ve done, or how we think we’ve slipped; there’s no retribution, there’s no penalty — that’s religion. Science says now are we the sons of God.”

Mrs. Eddy says, “In Christian Science there is never a retrograde step, never a return to positions outgrown” (74). It’s wonderful, that statement. If you believe you’re a mortal and you’re entertaining Truth, and you’re getting better and better, you get better and better and better until one day you think you’ve slipped and you think, “Oh gosh, I’ve

gone back, I ought to know better than this,” and you blame yourself and you have a hell of a time over it, but in Christian Science that can never happen if it's Science, because you're not a mortal getting a better and better understanding of God. You are now this minute without any human history, you're the scientific fact of God right now. You can never slip from that, divinely you never can. The belief that you get better and better or more and more spiritual, or that you slip, is all part of the one lie of material existence, so as the Son of God you can never, never take a retrograde step because you never leave this basis of perfection. You can never do it. It's a wonderful thing the more we see this scientific standpoint. Do you remember at one point many of the disciples left Jesus, and he said to the twelve, “Will ye also go away?” that is, go back. “Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God” (John 6:67-69). You cannot ever go back, because there's nothing to go back to in mortal experience, you can only ever be one with the Son of God, with your true Christ selfhood.

It seemed to come to me so clearly this morning when I was thinking about, this crucifying of the Son of God, that when the Jews thought they had crucified Jesus, what they were really doing was crucifying their own Christ selfhood. That's what they were really doing, and when you and I say can't go on, I can't go forward, I can't make the grade, I just want to be comfortable in matter,” — when we say that what we're really doing is crucifying our own Christ selfhood. I'm sure that's what we're doing, and if we crucify our own Christ selfhood in that way, it means that we have to work out through suffering, but if we don't do that, If we go forward and accept our Christ selfhood, then there's no crucifixion for us. That's what we're seeing all the time, that when we operate from the standpoint of Science, which means this standpoint of perfection, then we don't have to keep on crucifying ourselves, but as long as we seem to be working up we crucify the Son of God afresh, as long as we seem to stall and think of ourselves as mortals, we don't want to go forward, and we crucify the Son of God afresh. But we're not going to do it, I'm sure we're waking up to what Science implies.

“For the earth which drinketh **in** the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:” — I love that. Mrs. Eddy says, “Am I demonstrating the healing power of Truth and Love?” one should ask oneself. “If so, then the way will grow brighter 'unto the perfect day'. Your fruits will prove what the understanding of God brings to man”(496).”But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.” You see, it's the same earth, in one case it accepts its true selfhood and brings forth fruit and demonstration. If you turn away from it, if you crucify your true Christ selfhood, you'll have thorns and briars. But it won't be you that will have it, it will be this misconception of you, let's always remember that, because we can't ever ever get out of God. Every one of us right now is this perfect idea of God, having all the qualities necessary to our whole state. That's true about every one of us sitting here right now, we have all the qualities necessary to our true state right here and now, as spiritual ideas. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.” You remember the definition of salvation: “Life, Truth, and Love, understood and demonstrated as supreme over all” (593).

Now Mr. Doorly said a lovely thing about salvation when he was doing Hosea, and let's remember we're taking this Christ, Truth, operating as Christianity, and we're seeing that the ideal in demonstration is starting from this basis of perfect God and perfect man. He says here, "As the Word of God comes to you, it says, 'Let there be light', and that begins to show you how to analyze, uncover, and to some extent to annihilate error. Then as thought develops, the revelation of God's true nature comes to you, — the Christ comes to you, — and you find your true identity with God." That's what we're seeing here; you find your true identity with God. "Then salvation becomes a very different thing to you — it becomes subjective, because you see that it comes from God, that it is the divine message from God to man. You are now hearing the angels sing, and salvation is coming to you irresistibly, because divine Love is translating itself as the truth about you and about all mankind. And then you begin to use the Christ-idea in Christianity, to demonstrate absolute Truth, and to annihilate mortality" (Oxford V.R. 1948, Vol. 1987). Actually when I took this reference I didn't realize that it ended by saying "you begin to use the Christ idea in Christianity," which is what we're doing.

You know, this isn't a difficult thing. Someone said to me this morning that they felt sometimes that it seemed a bit difficult, this high standpoint, but it isn't. We started off by seeing it's so natural, and it is natural because it's our birthright. And I was thinking today, whatever you want, whatever you think you need, there's only one way to it, and it's to seek first the *Kingdom* of God and His righteousness. I thought, now say you think the one thing in the world that matters is unity between the nations. Yes, it's a very important thing, but how are we going to get it? Surely by seeking first the kingdom of God. It's the only way that we shall ever get it. People have tried other ways, but nothing will work except we seek first the kingdom of God. Say you think, the most important thing is for me to be well. Yes, that's vital, but how are you going to be well? By seeking first the kingdom of God. Say you think, I wish I had a job; if I had a job everything would be all right. Seek first the kingdom of God. Say you want friends, you're lonely. It's right to have friends, but how do you get them? Seek first the kingdom of God. You can take every desire of the human heart and if we're honest and we know something of this idea, which all of us here today do, we shall know there's only one answer to all the longings of the human heart: seek first the kingdom of God. Why? Because it's the only truth about you. You can't expect to work out mathematics if you keep on thinking, I won't learn mathematics. I know I can work it out by having a go at it, by trying this figure and that figure and that figure, I know I can work it out that way. But there's only one way to demonstrate mathematics and to have harmony in bridge building, architecture, anything that needs mathematics, and that is to learn mathematics. There's only one answer to all the problems that anybody has. It's "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6: 33). What we're doing here together is seeking first the kingdom of God, and if we'll just open our thought, not bother about the details ever, but open our thought to the naturalness of it, and it being our own true being, then we shall find "Of course I see it," and we shall also find that all these things that we desire shall be added unto us.

I've found, as I expect many of you also have, that when you are giving out Truth, or preparing for Talks, and letting Truth be everything to you, so many things in your human

experience that you have been trying to work out previously or that you would have loved if you'd thought about them, come into your experience, and you think, How lovely, and it seems so natural. But I'm sure that it is because one is seeking first the kingdom of God and His righteousness. It's the only answer. It doesn't matter how many other answers we think there are, we all have to come back to the fact that it's the only answer, and it's so lovely to know what the answer is.

So let this be so natural to you. You know Hebrews is a deep book, but that doesn't mean that when we touch it together like this we can't see clear, straightforward, lovely spiritual facts here and now. We take them and we go away and we think about this book, and then all sorts of wonderful things open up to our own vision about it, but what we get now, let it just come in, and if you don't remember what was said yesterday, or if you don't see exactly how it's going, just let it come. What you can see, see, and love that. Love is the key to understanding anything. When I first started to study Hebrews I didn't love it very much because it was difficult, and sometimes I felt like throwing the book around, and then I thought, I must love this, I must love it, because I knew it was lovely, but the human mind trying to operate as me said, "I can't understand it." When I began to love it, in spite of not understanding it, and I began really to love it every time I approached it, little by little it started to unfold. Every one of us knows that love is the key to understanding. If you love someone you always understand them, no matter what they do you always understand them. That's why if we can get this scientific love of man, we're always going to be able to understand man, we're always going to be able to put situations right, because we're going to understand man in a way we've never understood him before. So love it, love it, and you'll understand it. That's the key to understanding, I'm sure of that and you are too.

"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." It's a lovely sense really of "Love is reflected in love" (17). "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

I'm sorry to go back to verse 9, but Mrs. Eddy says some lovely things about "salvation" that I would like to read you. She says, for one thing, "...if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God, the divine Principle, Love, as demonstrated by Jesus" (230). So our awakening, our healing from sin, sickness, and death, is the forever coming of Christ, and this salvation, Mrs. Eddy says, is as eternal as God. "Life, Truth, and Love understood and demonstrated as supreme over all," is as eternal as God. It's always available, always with us. She also says, "Body and mind are correlated in man's salvation; for man will no more enter heaven sick than as a sinner, and Christ's Christianity casts out sickness as well as sin of every sort" (Mis.241). It's a lovely thing, that, to realize. I'm trying to see it more and more myself, because everything I say to you I'm talking to myself too, and this is the theme, that when, more and more, we understand this sense that God and man are one, that the ideas we entertain are us,

we're not people entertaining those ideas, we are those very ideas, (because our corporeality is a belief, — the opposite of idea is a belief of mortal existence, a belief of sin, a belief of disease, a belief of personality) — as we see we are those ideas, and where those beliefs were, ideas are in reality, — as we see this standpoint we must irresistibly be healthy, be happy, and have a sense of well being. Don't let's think that because we're seeing Science it's something outside of redemption and healing to the body. It is the only thing that is going to bring that about, but as long as we think we've got a body to be healed and an illness to be overcome, then it's going to be difficult, but directly we see we're spiritual, anything that says otherwise is a lie about God and a lie about God is a lie about us, then we shall find that healing will be more easy and spontaneous. I'm sure of that; because whenever I have risen to that height I've seen wonderful things take place.

This sense of the “promise” I think is lovely, where it says that “through faith and patience (we) inherit the promises.” You remember how Mrs. Eddy says, “The promises will be fulfilled. The time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing” (55). “For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise.” I feel this promise is really the true sense of demonstration. But let's take for a moment this thing about swearing in the Bible, this thing about the oath. In Webster's Dictionary to “swear” means, “To affirm or utter a solemn declaration, with an appeal to God for the truth of what is affirmed.” When you say something like “By God it's true,” you might say, it means that you're making a statement and you're appealing to a source higher than yourself for the truth of what is stated, and it seems to me that in Science you make a statement and you know that that statement is backed up by the fact that it is forever true, and then it demonstrates itself — and we call that “working out a problem.” To me that's the promise really. You know that these things that are coming to you are true because they are backed up by the oath, or by the Christ, Truth that is forever and will be forever true, and so the promise is fulfilled, you might say the demonstration takes place

This question of the promise and Abraham obtaining the promise is rather lovely. This morning I looked up the word “promise” in Webster's dictionary, and interestingly enough it defines “Promise” as an individual word. “The promise” isn't a subdivision of the word promise, but it is defined as an individual word in the dictionary. Promise, the,” it has beside it and then it has “The oath which God made to Abraham, that his descendants should be multiplied, should possess the land of their enemies, and should be a source of blessing to all nations. The last part was interpreted by the N.T. writers as fulfilled in and through Christ” So it's a definite thing, it's something that's defined in a dictionary, the promise that was made to Abraham, and it gives a lovely sense of fulfillment of demonstration. You might say, (if you think of ourselves as Abraham,) that those who have always had “faith in the divine life and in the eternal Principle of being” (579), know that the outcome of that faith, the outcome of our love of Christ, Truth will be multiplication, it will be that we shall possess the land of our enemies, — we shall be able to deal with all our enemies in the way of sin, disease, and death — and we

shall be a source of blessing to all nations, — or universally, or to everyone. Now that is the fruit of our adherence, that is really the demonstration of our true Christ selfhood, which we are ever one with.

So the sense of the oath and the promise which comes here seemed to me to be the Christ, Truth about us that us unchanging always, that's the oath," and "the promise" which is eternally fulfilled is the fruit of that, the demonstration of it. It was to me a new way of thinking of this promise, and until this morning when I was doing it I hadn't really seen what it meant, but this morning I saw how lovely it is that it comes in Christ, Truth operating as Christianity, divine Love, that this oath, — this unchanging Truth which is always there, will always fulfill itself perfectly in this promise, this fruit, this demonstration.

Remember Mrs. Eddy says, "No doubt must intervene between the promise and the event" (Mis.319); she says too, (and think about Abraham, how faithful he was, how he adhered to his true Christ selfhood, and he had the fruit of it) — she says, "Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love" (Mis.307). That inheritance is inheriting the promises of omnipresent Love, of fulfillment. All the time through this tone we've had this sense of fulfillment, of perfection, of claiming as our right our Christ selfhood forever being fulfilled. That's what Abraham had to prove, that his Christ selfhood was always sufficient for him, it was always fulfilled.

"For men verily swear by the greater: and an oath for confirmation is to them an end of all strife." There's no argument about it, it's true. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, Who have fled for refuge to lay hold upon the hope set before us:" — the two immutable things in this connection they say is the oath and the promise, those two immutable things that Christ, Truth must demonstrate itself as Christianity, it's irresistible, so you can't stop it: — "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." You remember Mrs. Eddy talking about this veil – within the veil – think of this in Christ as Christianity: "The nature of Christianity is peaceful and blessed, but in order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us; and this advance beyond matter must come through the joys and triumphs of the righteous as, well as through their sorrows and afflictions. Like our Master, we must depart from material sense into the spiritual sense of being" (40). It's a wonderful thing that it ends by saying, "which hope we have as an anchor of the soul, both sure and steadfast," — these two immutable things, Christ, Truth which never, changes and which is always fulfilling itself in demonstration, Christianity — but it can't do so unless we enter within the veil, unless we cast our anchor of hope beyond the veil of matter. I think that that is what we're seeing and going to see still more and so clearly and naturally all through this week, the necessity of casting our anchor of hope beyond the veil of matter. If we do so, the greater will always control the lesser, but with every one of us It needs

courage to take that step, to take the step of letting go of a personal sense of ourself which seems safe and comfortable, but which isn't really; as we saw yesterday, if you jump into the deep end you'll find you can swim, and that's so true. We've all experienced it in different ways.

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Talk No.4 — Part 2.

When I spoke of Acts as a musical comedy, it was really a rather unfair description of it! I would say that the difference between these books is rather that Acts is like Prose Works and Hebrews is like Science and Health, — you could perhaps take it in that way. I've that sort of feeling about it. I'm sure you knew what I meant, but afterwards I was rather horrified that I'd called Acts a musical comedy (although one enjoys musical comedies) but it's far more than that, — it's a wonderful thing, Acts.

Now we've just taken this tone of Christ, Truth, as Christianity, and it's rather like this: We must demonstrate in Christianity from the standpoint of perfection, because that is the nature of our true Christ selfhood. We can't go back on it either, because our perfection as the Son of God is nothing to do with us humanly. It is the forever call of our true selfhood. Moreover, nothing is more sure than God's promise always being fulfilled, because of the fact of Love. At that gate I felt that there was Joseph. We haven't really gone into these tribes at all, and so it may not seem sometimes quite obvious on the surface as to which tribe is at which gate, but I'm just indicating to you which one it seemed to be to me, and then you can think it out for yourselves and see what you feel.

Believe me, if you take this Book and you just quietly sit with it and think about it, it's absolutely wonderful what will come to you. I've been thinking about it for months, but I had one week away doing nothing else for a whole week, but taking this Book and studying it and thinking about it. I didn't really know what it was about in the way that I'm beginning to see this week, but all I know is that I have never spent such a wonderful week. It was as if I was above everything that was going on and yet I was loving everything that was going on. I had such a sense of dominion and a sense of love and a sense of happiness, and it was the spirit of that Book of Hebrews coming to me. I tell you I didn't really know what it was about, and at times I thought, I can't do it, I don't really understand one word, and yet all the time I thought, No, it's the Truth, and they say it's the most inspired Book in the Bible. The writer knew what he was writing about, he was the Son of God; I'm the Son of God, I must know too. There are no persons; it's just this infinite message, which we're all at one with. And almost imperceptibly the spirit of Hebrews was coming to me and I'm sure that every one of us will find the same with whatever Book we take, — that if we just know we're one with the Christ which is translating its message in that Book, and we're part of that translation, and if it seems to be in the divine plan for us to identify ourselves with that specific angle of this translation at a specific moment, then we must understand what it is about. It was such a wonderful week, that week to me, and it will always stand out as the spirit of something being born to one in spite of oneself, and I'm sure you'll find the same thing.

One of the things that I'm beginning to see more and more though is, What should we do without the Key to the Scriptures? Everything that we've talked about here has been illuminated by something Mrs. Eddy has said, has been illuminated by the divine system that John Doorly showed us through that Key to the Scriptures. If we hadn't got that we should be extracting wonderful thoughts from Hebrews here and there, but it wouldn't be systematic, divine, and invariable whole, as Science is, and it's this Key to the Scriptures which has enabled us to see this, and it's the Key to the Scriptures that at this present stage is going to unlock all these wonderful truths to us; everything

we've seen, everything that has come to us has come because in this age we have this Key to the Scriptures. You see how it is a key, how it unlocks, unlocks all the while, and it's in that seven and that four that the key is molded, — in that pattern, — that's the key that undoes the lock.

Now just to finish this tone of Christ, Truth as Christianity, I'll just recapitulate how I've summed it up in the gate. Christ, Truth, the ideal, the only Son of God, demonstrates itself from the standpoint of perfection and fulfillment, Christianity, divine Love, All. This enables us to pass through the fifth gate of Joseph, and from "a higher sense of Truth" (that's Mrs. Eddy's definition of "Joseph," this higher sense of the Christ) rebuke mortal belief, and bless and receive blessing. There's so much about blessing in it, and you remember those lovely verses in Genesis 49 giving blessing on Joseph here it says that he shall have "blessings of the deep that lieth under, blessings of the breasts, and of the womb," and so forth. We shall bless and receive blessing — Christianity is always blessing — thus proving that "Truth, Life, and Love fill immensity and are ever-present" (504). The delicacy of these tones is lovely, because you remember in that first gate of the Christ, where we were doing Christ, Truth as the Word, we had a sense of Christ, Truth, Life, and Love, as "a law of annihilation to everything unlike themselves" (243); it dealt with animal magnetism. Here it seems to me its Truth, Life, and Love filling immensity and being ever-present in that sense of perfection that we talked about.

Now we come into Christ, Truth as Science. This is the last gate on the Christ side, and it's Christ, Truth as Science, divine Principle, Love. We're going to see here that Christ, Truth, the ideal, interprets itself as eternal Science, divine Principle, Love, and therefore demands impersonality in its application to the human. Christ, Truth "comes to the flesh to destroy incarnate error" (583), and we're going to see that that application of Christ, Truth in Science is absolutely impersonal. We have to lay down the personal concept. Always in this tone of Science you'll find there's a great impersonal sense, because it's Principle. There was a great impersonal sense in that seeking, entering into your rest. You have to give up the personal sense to enter into your rest, and we shall see a great impersonal sense here in our application of Christ, Truth to the human. It really talks about Melchisedec in full all the way through.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;" — it's wonderful because it calls Melchisedec "King of righteousness," there's your Principle, and "King of peace," there's your Love, divine Principle, Love. You remember the story that it's referring to here, that when the four kings made war against the five kings and Lot got engulfed in that warfare, Abraham went and rescued him out of the warfare, and then when he was returning from that slaughter of the four kings, (the slaughter really of the false calculus), he met Melchisedec. He had overcome a belief at that particular point in a false basis of reasoning, and when he returned he met Melchisedec, and Mr. Doorly in speaking of that in the Verbatim Report, says, "At that point Abraham had a vision of the Christ through Melchisedec, that which is without father, without mother, without descent, having

neither beginning of days, nor end of life; but made like unto the Son of God' (Heb.7:3). He began to see the Christ. What was that Christ? It was consciousness. And the record says that Abraham rendered to that Christ-consciousness a tenth of all that he had, — that is, he saw its application to the human. He saw that Christ is the 'divine manifestation of God, which comes to the flesh to destroy incarnate error' (S.&H.583:10-11)."(V.R. 15:14) Abraham saw its application to the human. That's what it means when it says that Abraham gave to Melchisedec " a tenth part of all." You know the "ten" is always a symbol of the seven applied to the human problem through analysis, uncovering, and annihilation. It's the Christ translation, and Abraham recognized that his true Christ selfhood alone had the right, you might say, to apply itself to the human.

Now let's take an instance of what that means to you and to me. It means that we can't work anything out in the human if we think that we are doing it. If we think it's something to do with us as persons we can't work it out, but if we're willing to grasp the fact that our true Christ selfhood is all that is true about us, — that's the Melchisedec of you and me, our true Christ selfhood, — and we turn to that and we let that Christ selfhood operate in the way that Christ, Truth dictates, then our application to the human will be right according to Science, according to divine Principle, Love. Abraham was willing to do that. Abraham was always willing to let God's will be done. That's Science, — "Not my will, but thine, be done," — that's Science always, and you remember how Abraham was so willing to do God's will. Remember Mrs. Eddy says, "Jesus' teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love" (26). She also says, "If we wish to follow Christ, Truth, it must be in the way of God's appointing" (326). That's the whole thing that we're going to see here, that giving to Melchisedec a tenth means following Christ, Truth in the way of God's appointing. It means that our application to the human of Christ, Truth must always be according to the Christ in divine Science. It really means seeing the irresistible nature of our Christ selfhood in Science, and it brings that out again and again.

He goes on with Melchisedec. You see, it's interesting how Melchisedec arose from the beginning, because most of the Commentaries say why this writer in Hebrews and in Psalms talks about Melchisedec in this way "Without father, without mother, having neither beginning of days nor end of life." They say that they write of him in this way purely and simply from the fact that the Old Testament is absolutely choc-a-bloc of "so-and-so begat so-and-so," particularly with important people, but this Melchisedec, to whom even Abraham, (the greatest man to the Jews because he was the father of their race) rendered a tenth and bowed down to and so forth, hasn't even got a genealogy in the Old Testament, and so from that they have deduced that he must be a symbol of the Christ. They deduced this from what is not said rather than from what is said. So this Melchisedec has no generation. Our true Christ selfhood has no generation. It neither began nor will it end. It is, throughout eternity. I love to get this sense "I've always been, I'm always going to be. I'm not just here as Peggy Brook, a person, born so many years ago, I've always been and you've always been, as Melchisedec." That's the truth — "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." You remember Mrs. Eddy says, "The Christ was Jesus' spiritual selfhood; therefore Christ existed prior to Jesus, who said, 'Before Abraham was, I

am" (MESS. 01:8)

That verse, "without father, without a mother without descent," and so forth, is quoted in "Christ and Christmas." You remember Mrs. Eddy bases all her verses in that "Christ and Christmas" poem on a quotation from the Bible, and one of the quotations is that Verse 3, and is the quotation which bases the verse in "Christ and Christmas" that says,

"Thus olden faith's pale star now blends

In seven-hued white,

Life without birth and without end,

Emitting light"

The picture is that lovely picture of the little child with the light reflected on the book, and the verse and the picture actually correspond in the layout that Mr. Doorly took, to Truth in the calculus, which is rather interesting; it's such a wonderful symbol that our Christ selfhood has nothing to do with generation, it's to do with eternity, it's to do with now, it's to do with that which always has been and always will be.

It goes on, "Now consider how great this man was,"— how great is our true Christ selfhood, — "unto whom even the patriarch Abraham gave the tenth of the spoils." He was speaking to Jewish Christians, remember, — that's probably who he was speaking to, and they thought Abraham was the "bigwig", he was the great one, he was the beginning of their generation. Even though they had become Christians I expect there was still this sense that Abraham was the beginning of everything. He says, consider how great this Christ selfhood is, to whom even this wonderfully inspired man bowed down, he bowed down to it, Arid we might say, "Think how great our Christ selfhood is, to whom even Jesus, Mrs. Eddy, John Doorly, everyone, has to be obedient. It isn't those people, you see, it wasn't Abraham, it wasn't Jesus, it wasn't Mrs. Eddy, it was their Christ selfhood (and therefore, of course, the truth about those people), which was important. Remember what we've just talked about, — that Abraham, who was an illustrious personage really to those people, — that he bowed down to Christ, Truth and accepted the dictates of Christ, Truth. It reminds me of that lovely thing that Mrs. Eddy says, when she's talking of Jesus, "This spiritual meeting"— you remember, on the shores of Galilee — "with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate.

They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love"(35). Those synonyms, Christ, Truth, and to commune with the divine Principle, Love, are what we are concerned with at this gate. Those disciples had thought that Jesus was a person, I expect they had thought of him in a personal way really, and they had sorrowed when he was crucified and at the last supper, and then Mrs. Eddy talks of the contrast between that and the morning meeting on the shores of Galilee, and she says that they saw Christ, Truth anew on the shore, — they discerned Christ, Truth, anew on the shore, - and don't you think that happens to us? We think we are persons; it seems as though this personal sense of oneself is

crucified, you might say, through perhaps troubles coming to us, or disease, or something like that, and we sorrow about it. But if we will rise to see that it isn't really taking place with us, — nothing could kill Jesus and nothing can touch our Christ selfhood, — and we can start to discern Christ, Truth, anew on the shore, we shall begin to see that if we bow down to the Christ, Truth, about us, which is coming anew to us, and we start to accept that and love that and so come away from the personal sense of ourselves, then we shall find we are really communing with divine Principle Love, and the next step is being demonstrated in our experience in the most wonderful way. All the time it's this laying down of the mortal concept of ourselves and finding the one Christ, Truth, about us.

And then it goes on and says, "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:" — he's saying that through the law the sons of Levi took on the priesthood, as you remember, and through the law it meant that everyone had to bow down, or give tithes, to the sons of Levi, and yet the sons of Levi and those who gave tithes to them, all came from Abraham, they all came from the same source. That to me means today that if you or I think personally, then that's the priesthood, — personal thinking, — that's what divides us from God, thinking we're persons. The priest stood between the people and God. What stands between us and God? The belief that we're persons. Now if we think personally, we may think that somebody else can do something but we can't do it, or we might think that some other person can work out something for us, but we can't work it out. Well now, if we see that this personal concept is the lie about us — and as mortals we all come from this personal concept and it's no good to anybody at all, — and if we'll turn aside from that personal concept and we'll turn to Melchisedec, to our Christ selfhood, every one of us can work out our problems direct with God. That doesn't mean that at times along the way someone can't help you, because so very often we find it's true that "where two or three are gathered together in my name, there am I in the midst of them," and we all belong to one another, but it does mean that it's Christ, Truth that works it out anyway; it's Christ, Truth that works it out when you're working it out with someone, it's Christ, Truth that works it out when you're working it out alone. It never is the priesthood sense that works things out.

Do you remember that lovely thing that Mrs. Eddy says when talking about the priesthood? She says, "All revelation (such is the popular thought!) must come from the schools and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty." That's the false sense. "In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus." It was the understanding of Principle, and of the Christ-spirit. "For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made 'kings and priests unto God'" (141). There's this sense all the time that it isn't personal, that our demonstration of Christ, Truth, or our application of Christ, Truth to the human is never a personal thing; it's according to Science.

It says that “he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better.” We are blessed by surrendering ourselves to Christ, or to our Christ selfhood; without all contradiction the greater,— our Christ selfhood,— blesses the less, which you might call what seems to be our human experience here. “And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.” If we’re thinking personally, it is a case of “men that die receive tithes,” it means that if you’re relying on a person it will die on you sooner or later. If you’re relying on a church, if you’re relying on any personal priest (because a church or an organization is a priest,) or another person whom you think knows all about God and you don’t, — that’s believing in a priest again,— and if you do that it will die on you sooner or later, but if you rely on your Christ selfhood it will never, never, never die on you.

I have often thought about this point because at one time when I started giving talks several years ago, and it was agony to me, mortal mind used to say to me, “Imagine you’re talking to your family. You never mind talking to your family. Imagine you’re talking to them. You’ll be all right then.” And then I thought, No, that’s a subtle suggestion of the carnal mind, because you might wake up to the fact that you weren’t talking to your family, then where would you be? It would die on you,— “men that die receive tithes,” or the application to the human. I saw that the truth was that there was nothing but God going on, and that all that giving a talk was, was Principle interpreting itself to itself, that we weren’t a lot of people gathered together, that it was just Principle’s specific reflection of itself through infinite ideas, having infinite different offices, and that was all that was happening. It was all the operation of Principle, and its infinite Christ translation going on forever and ever and ever, and we were a part of it. I saw that if I realized that, which I tried to do, then that, realization would never die on me,— that’s Melchisedec, Without beginning, without end, having neither beginning of days, nor end of life.” If you were in a desert that would be true, if you were in the middle of New York that would be true, if you were at the bottom of the sea it would be true, wherever you were it would be true, it would never die on you, but any lesser loyalty will die on you sooner or later. Now, you may have to have a lesser loyalty for a while, because as we saw yesterday, you can’t take a high standpoint sometimes at once, and if you have to,— like Moses had to have Aaron,— well it will work out until the time comes when it can die on you quite peacefully and you’ve seen something higher, but it’s a very true thing, if you look to “priests” and give tithes to them, they’ll die on you sooner or later.

You remember Mrs. Eddy says, “Only through radical reliance on Truth”— Christ, Truth— “can scientific healing power be realized (167). She says, “We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ. Human opinions are not spiritual.” You remember how wonderfully that was brought out with Paul. It was said of him that he was neither flattered by what people said nor was he discouraged by what people said, because he saw that human opinions are not spiritual. Human opinions are priests always. “They come from the hearing of the ear, from corporeality instead of from Principle, and from the mortal instead of from the immortal”(192). Now when one says these things, one doesn’t mean that appreciation is wrong, or anything of that kind, because I think we often gladden another one’s way by rejoicing in the things that we

both love together, and it's sometimes the word of encouragement to someone that may be the Christ to any situation. But it doesn't really matter what people say about you for good or for ill, because what personal sense says is a priest always, and it will dispense out good or it will condemn, and it never, never, never has anything to do with your true Christ-selfhood which is unchangeable, Melchisedec.

"And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham." The tribe of Levi has to do with the priesthood, and it's making the point that Levi, a descendant of Abraham, was in Abraham's womb of generation when tithes were paid to Melchisedec, so it says really what every knee must bow to Christ if you take Levi as the law, as it is here, you see that the law really was embraced in Abraham, who stood for spiritual understanding, but the law and spiritual understanding and everything bow down to this spiritual Christ selfhood. "For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Meichisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Now this is rather interesting. Peake says, "The meaning is that the high priesthood is like the keystone of the whole structure of the Mosaic law; all the other regulations fell away of their own accord when the priesthood passed over to Christ." Now let's take that in everyday symbolism, today's terminology. "The high priesthood is like the keystone of the whole structure of the Mosaic law." The law is "thou shalt not" — morality really. The whole point of any law of that kind, — the whole point of the laws in the Manual, — is only when man believes in this priesthood business, when he believes that he's a person and that he's separated from God. Then it seems necessary to have laws. That is the keystone really of the whole structure of law, that man thinks he's a person. If man took on his birthright as a son of God, which we're all going to do, there wouldn't have to be any human law, because Science would govern the lesser automatically. If you think Love as a scientific fact and you know you're the idea of Love as a scientific fact, you can't help but be loving. If you know that you are an idea of Mind, you can't help but be wise. If you know that you are the idea of Spirit, you can't help but bless, and so forth. It's only when you think you're a person that you have to have laws. Mrs. Eddy says about her Manual laws, they were "laws of limitation for a Christian Scientist," that which in her heart she prayed should not be necessary, or something to that effect (see My.229). She saw that a Christian Scientist didn't need laws, but she also saw that until one had reached that point of Science where you really understood what you were, you had to have laws, — "suffer it to be so now. "

Now, it's a wonderful point that Peake brings out here when he says, "All the other regulations" — laws and so forth — "fell away of their own accord when the priesthood passed over to Christ," That's what is happening today, that's why we've come out of the church, our priesthood is passing over to Christ, our belief that we can be separated from God, that we're mortals, is passing over to the fact that "beloved, now are we the sons of God." That's why we don't need an organization, and if we're faithful to Science we shall never build an organization. An organization is this priesthood. That's why this gate is the Christ as Science, because Science is always the answer to organization. You can't have organization with Science, and you can't have a belief in an organized

body and be a Scientist at the same time; that's what we're going to find. We're going to find that for a great while possibly this Science is going to take care of this organization that we call a body until we ascend, but it's only as long as there's a personal sense of salvation that we've got to have moral law. Directly the personal sense goes, directly the priest goes then the law bows down to the Christ. Mrs. Eddy says, "Starting from a higher standpoint, one rises spontaneously," "even as light emits light without effort; for "where your treasure is, there will your heart be also"" (262). Science, your heart, — the center of your affections, what you do humanly, so to speak, — will be also there. It's a wonderful thing, "Life without birth and without end, emitting light," — that sense of everything being taken care of naturally and spontaneously because of Science.

"For he of whom these things are spoken" — that's Jesus Christ — "pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." The Christ always comes in a way that we least expect it. Science today is a form that the world least expects to find Truth, or Christ, or spiritual things in. The priest of Melchisedec, the Christ priesthood, so to speak, didn't come out of the ordinary priesthood of Levi, which everybody had got accustomed to and out of which they expected all priesthood to come. It didn't come out of that at all. It came spontaneously, and in the least expected way. You remember Mrs. Eddy says, "Must Christian Science come through the Christian churches as some persons insist? This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it, according to the Scriptural saying, 'He came unto his own, and his own received him not'" (131). The Lord, the Melchisedec priesthood, came out of Juda and not out of Levi. I think it's a lovely thing when you can begin to see the impersonal nature of Christ, Truth, because then you start to see it in everything and everyone everywhere. You may miss so much by expecting Christ, Truth to come out of one Priest. It may be coming out of infinite other ways,, and because you've said, "This is the channel, it must come out of this," you miss a lot. I think that's why they rejected the Christ, that's why Christian Science met with such persecution and still does to a great extent, but all of that is going to break down as soon as we liberate our thought and see the impersonal nature of Christ, Truth.

It goes on, "And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever, after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the' bringing in of a better hope did; by the which we draw nigh unto God." In Science and Health Mrs. Eddy says, — think of this as the law, the working up, the human working out of things as opposed to Christ, Truth — "The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom," — not just freeing of slaves, but universal freedom, —asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human mind and that its freedom be won, not through human warfare," — not through

the law, — “not with bayonet and blood, but through Christ’s divine Science.” Now we can take that to ourselves. Our freedom needn’t be won and shouldn’t be won through human warfare, through a human struggle, and through bayonet and blood, but it can be won through Christ’s divine Science. “God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or, creed,” — the Levitical priesthood, — “but in demonstration of ‘on earth peace, goodwill toward men.’ Human codes,” — this is, all the law, — “scholastic theology, material medicine and hygiene, fetter faith and spiritual understanding.” They would have fettered Abraham, who stood for faith and spiritual understanding.” Divine Science rends asunder these fetters and man’s birthright of sole allegiance to his Maker asserts itself” (226). And do **you** remember when she’s talking of Jesus and his trial, she says, “Human law had condemned him,” — and human law, as we saw, will die on us, it will condemn us to death and it will die on us itself, — “but he was demonstrating divine science. Out of reach of the barbarity of his enemies, he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him. The divine must overcome the human at every point” (43). The bringing in of a better hope is the divine. You remember how she says that, “Love fulfils the law of Christian Science,” and you get a wonderful sense in that paragraph that nothing short of this divine Principle can open the seven seals of error with Truth (see 572). You get divine Principle, Love, and Truth in that paragraph. If we only had time to take these references really slowly and discuss them, we’d be here for years, but it would be wonderful. It’s so wonderful when you can just see quietly and unlabouredly the shades and shadows of these tones, and there’s going to come a time, — and it is here to a great extent, — when these shades and shadows of tones won’t be interesting things to see, they’ll be living realities to us, they’ll be the Truth of being, they’ll be Life here and now. “And In as much as not without an oath he was made priest:(for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec)” — so much of this, you know, is quoted from the Psalms. It says here that the Levitical priesthood wasn’t made with an oath, but this unchangeable priesthood was made with an oath. There again you get the fact that this priesthood is based on Christ, Truth, that which is eternal, the order of Melchisedec is that which never changes, whereas the law changes. And don’t forget that the law isn’t wholly bad, it’s a “suffer it to be so now.” It’s like with a child; when it’s young you have to say certain things to it, not to do this and not to do that, but the more you see in your own consciousness that it’s natural for a child to be good and that it’s natural for it to be the son of God, the less you have to use the law, but the law is necessary at a certain stage obviously, in different guises and different ways, but it will never be unchangeable like Christ, Truth is. The law was made without an oath, but Christ, Truth is established with an oath that is unchangeable. “By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood.” We saw at the beginning of these talks how with the angels and now with these priests, the law changes, changes, changes. Moses gave one type of law, Mrs. Eddy gave another type of law in the Manuel, and very often with the human things that we could type as law, they change and change and change, but Christ, Truth is always unchangeable. You remember we

took this reference early on: “As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground” It’s the leaven of Truth really, — unchangeable Truth — but it produces change in the human.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” It’s lovely how comforting this story is. It’s a case of “If I be lifted up from the earth, will draw all men unto me” (John 12:32), and “No man cometh unto the Father (the divine Principle of being) but by me.” Christ, Life, Truth, Love” (286) — that sense that he can “save them to the uttermost.” Christ, Truth, because it’s unchangeable, saves, delivers, comforts. If it was changeable, it wouldn’t do that. If the principle of mathematics could change, you’d have no comfort in your mathematics at all. One moment it would be one thing, another moment it would be another, there would be no harmony, therefore no peace, no comfort. This unchangeable Science, because Love *is* always Love, because Life is always Life, because Truth is always Truth — gives you comfort, and it gives you comfort exactly at the point that you can understand it. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens”. Mrs. Eddy says, “The Christ is incorporeal, spiritual, — yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death” (332). And that “higher than the heavens” I think is beautifully illustrated where she says, “Christ dwells forever in the bosom of the Father, God, from which it illumines heaven and earth” (334).

“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this, he did once, when he offered up himself.” That’s a marvelous thing, because I think this daily offering up is what John Doorly used to call “pulling yourself up by your bootstraps.” It’s thinking that we’re mortal, and every now and then we have to get up to God, get up to God. That’s what those priests symbolized by their popping in and out of the temple. They were offering up to God and then going back again to get back into the daily work, offering up to God and then going back again, but Christ Jesus’ demonstration showed us that if we will live in our true Christ selfhood here and now, we shall be so much more consistent in our lives, we shall take everything that comes to us from the throne of grace and turn it into a blessing. Nobody taught me that more than John Doorly. Working closely with him one saw that no matter what came, he turned it into a blessing, so that his life wasn’t popping into the holy place and coming out again, going into the holy place and coming out again, offering up daily like these priests, “first for his own sins, and then for the people’s,” but it was a steady working from Christ, Truth, a steady reliance on his scientific selfhood. To the world it looked like ups and downs, but it wasn’t to him really. True he had struggles as we all do, but the Christ made him tackle everything from the throne of grace and turn it all into a blessing. It says about Jesus: “for this he did once, when he offered up himself.” Mrs. Eddy says this lovely thing: “The Master’s sublime triumph over all mortal mentality was immortality’s goal. He was too wise not to be willing to test the full compass of human woe, being ‘in all points tempted like as we are, yet

without sin” (Un.58).

And then this ends, “For the law maketh men high priests which have infirmity;”– it does. This law sense all the time personalizes Christ in others – “but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. That reminds me of where Mrs. Eddy says in that last day of creation, “How shall we declare Him, till, in the language of the apostle, ‘we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” **(519)**? And also she says that “Christ, God’s idea, will eventually rule all nations and peoples – imperatively, absolutely, finally –with divine Science”

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Talk No.5-Part 1.

I've been thinking today of how lovely this message of Hebrews is, how comforting it is, how warm it is. Don't try and remember things, don't try to remember the layout and remember what this verse means and what that verse means, don't try to do any of that. Just open your thought to now. As we talk about these things together now, just open your thought to them and let them come in and be real to you at this moment, and don't have the sense, "Shall I remember it?" or "My goodness, this is such a deep Book, I shall never understand it," or anything like that. Don't feel like that about it. Just feel that all we're doing is identifying ideas that are always in the Mind of Christ, and whenever you need them they will come to you. Whenever you need any idea, it will come to you, but don't try and get it with your brain intellectually, or feel that it's a big mouthful, or anything of that nature, because it isn't. It's something infinitely natural, something infinitely lovely. It's your being and it's my being, and it's the being of everybody and everything throughout eternity.

You see, we're not saying anything new together here. Jesus said all this many years ago, Mrs. Eddy said it, masses of spiritual leaders have said and seen the same things. John Doorly saw them. When you read his Verbatim Reports today and read what he said, you realize that things we're seeing today, things we're saying today, he said many years ago. I think that if you realize that we're never seeing anything new, you won't strain after it. You'll feel all the time, "I'm coming home, I'm coming home," like it said in that reference we read, that Jesus "rose to his native estate," something which has always been native to you, natural to you. So take it in that unlaboured way, and today, because we're going to take Christianity, divine Love, and it's the standpoint of acceptance, let's see that our hearts are accepting, that we are in a state of acceptance of all the divine good that is already ours. Good is our birthright. We're not hardening our hearts, any of us. We're opening them to something that is natural and lovely, like a beautiful clear mountain stream we're drinking from, — something so natural, so very natural. And let's just accept it in that way.

These Talks are being recorded, but I don't know what I'm going to do about them; there'll be a record of them and I hope someday perhaps to put them out in a much fuller way, I don't know at all, but I just thought it was worth recording them, because one doesn't know beforehand, at these gatherings, what's going to come out. It doesn't matter, though, if you have a report or if you don't have a report, because Hebrews is there for everyone and the inspiration which is in that Book is yours. We take Hebrews and we see some wonderful things in it, but it's just a channel through which those wonderful things happen to come at a specific time, but those wonderful things come to you and me as we're going about our daily business, the same things that are in Hebrews, because they're eternal spiritual facts. They come through other Books of the Bible, through Mrs. Eddy's writings, etc. and so it isn't Hebrews we've got to get held of so much as to open our thought to the spiritual facts which Hebrews presents through a "ladder," as it were. Mrs. Eddy says, "books and teaching are but a ladder let down from the heaven of Truth and Love" (Ret. 85). So it isn't Hebrews as a Book of the Bible we've got to get. If we open our thought, all that is in Hebrews can come to us at any moment, wherever we are, —without a Bible, with a Bible, anywhere, —

because it's unconfined. The Book of Hebrews is a ladder. So let's see all the time, as Hebrews says, that Truth is "the same yesterday, and today and forever."

Before we start, I'll just read you a page I've written here which summarizes where we are to date: — The Book of Hebrews begins by raising you to the standpoint of the Son, Christ in divine Science. It shows how the working out from God is the ultimate, and commands us to take the ordered way and not to neglect this wonderful new standpoint. Then it's as if it says —you remember that takes you up to where we began with the gates — then it is as if it says, "All right, but you may say this standpoint is too exalted. How does it come down and meet the human need?" — "What is man, that thou art mindful of him? or the son of man, that Thou visitest him?" It comes down from the exalted sense of divine Science through the gates, Christ in divine Science, "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (585).

Then we began, you remember, the first three gates on the side of the north, the Word. First, the one Being, the Word of Life operating as Christ, Truth, the Son, interprets itself through Jesus' proof of divine fatherhood and eternal Life. You remember it says he came to destroy "him that had the power of death." Then the one Being, the Word of Life, operating as Christianity, Love, the infinite All, also interpreted itself through Moses' demonstration, and the writer compares Jesus and Moses as aspects of the one Being. You remember it said, "Every house is builded by some man; but he that built all things is God." We then see the one Being, the Word of Life, fully interpreting itself through Science, divine Principle, Love. You remember — "Today, if ye will hear his voice, harden not your hearts," and that wonderful thing "there remaineth therefore a rest to the people of God." There is no end to the interpretation of Principle in Science. "Infinite progression is concrete being." That's what we saw there.

Then the writer begins to discuss Christ fully as "our great High Priest." We're coming to the east side now with the three gates on the east. He continues in the tone of Christ, Truth operating as the Word of Life, and it is as if he says, "We have an ideal, the Son of God, our 'High Priest,' who fulfilled the days of creation as everyone must do, but the only thing that enabled him to do it, or us to do it, is our true Christ selfhood," "Called of God, an high priest after the order of Melchisedec." To be faithful to this ideal and interpret it, we must also fulfill the days of creation. You remember it said that we must take the milk before the meat. Then in Christ, Truth operating as Christianity, Love, we see that our standpoint of demonstrating that ideal must be one of perfection. You remember it said, "Let us go on unto perfection." It was a case of "Perfect God and perfect man as the basis of thought and demonstration," — recognizing the fulfillment of God's promises here and now. And finally, in the tone of Christ, Truth operating as Science, divine Principle, Love, he shows that the Christ comes to the flesh according to Science and not according to personal sense. You remember there we had Melchisedec, who symbolizes our impersonal, lovely Christ selfhood in Science. And that was where we got to yesterday.

I'll just read you the three references that we usually take to divine Science. You remember in the Word we took three references to divine Science which gave the three tones of the gates. In the Christ, the references I think that bring out the three

gates in divine Science; are these. You remember in Christ as the Word we saw that this Christ standpoint is the ideal, but that we must work our way there through taking the milk of the Word, and Mrs. Eddy says, "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality — to have no other consciousness or life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure or the senses" (242). You see, it's Christ in divine Science that compels us to rise. We're not rising because we are humans getting better and better. It's the very Christ coming to us that makes it look as though we're rising to it, but in reality we're not rising to it at all. As we've seen all along, it's the Christ dispelling the mist, and that mist going, looks like us rising, but it's the mist departing.

Then in Christ as Christianity we had the standpoint of perfection, and I feel that this reference, which we've had before, brings it out very clearly: "In divine Science, man is the true image of God. The Christlike understanding or scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration" (259). And then in Christ as Science, you remember, we had that wonderful story of Melchisedec, and that we must not try, — or we cannot really, — to work out the application or Christ, Truth in human experience through anything else but our true Christ selfhood; which is impersonal and scientific. We can't work spiritually on a human basis, we can't have a priest, — that was the point. Mrs. Eddy says, "The only excuse for entertaining human opinions" — that's the priest — "and rejecting the Science of being is our mortal ignorance of Spirit, — ignorance which yields only to the understanding of divine Science, the understanding by which we enter into the kingdom of Truth on earth and learn that Spirit is infinite and supreme" (280). I love that, — "enter into the kingdom of Truth on earth," — because I feel that as we see this wonderful Christ standpoint that we've been talking about all this week, — and which isn't new to us, which always has been and always will be, — we're going to find that it isn't going to waft us up into some airy realm where everything that goes on in human experience we take no notice of at all; we shall find that we're above it, but at the same time it's going to make even our human experience a million times more wonderful. Now, we're going to see that so clearly tomorrow, when we take divine Science itself, because interestingly enough, when you're really thinking in divine Science, it seems to come right down to the human in a more perfect way than any other standpoint. You remember in The Threefold Essential Nature Talk, we discussed divine Science and we saw that when a stream or a waterfall is coming from a terrific height it has much more power than if it's a little tiny trickle coming from a little height, and that's our standpoint of divine Science, It comes with such power into this experience (as it looks to us,) and it comforts, it brings health, it brings friends, it brings true relationship, true substance, — everything that is lovely, — but it must be from this standpoint or we shall never have a permanent sense of those things.

Now let's come into Christianity, divine Love. We're on the third side, the south now, and we're going to see Christianity, divine Love, operating as Christ, Truth, which begins at Chapter 8. Peake says here that "the greatness of the High Priest has now been sufficiently proved, and the writer proceeds to demonstrate the greatness of His ministry." Doesn't that give you the sense that we've established this high priest, this

Christ, Truth, and now we're going to see the greatness of the works he did, the greatness of his demonstration, the greatness of his using, the greatness of using Christ in divine Science? We shall find through these chapters that the Christ, of course, is mentioned a lot, and when I was first studying this Book, for a long time I couldn't see how the divisions went, because every now and again you get this tremendous sense of the Christ, and I thought, "No, the Christ accent can't be where I thought it came, it must be here," but then as you see it as a whole, you can see that of course it's all the Christ in divine Science. Those chapters we took on the Christ specifically emphasize the standpoint of the Son of God, but here it's the work that the Son of God did, and so it's a Christianity sense. The great point, too, of this Christianity section, is true relationship, — that Jesus by manifesting the Christ more than anyone has ever done, demonstrated the true relationship of God with man. It's that absolute at-one-ment the co-existence of God and man — which runs throughout these chapters characterizing Christianity in divine Science,

Now, here in Chapter 8 I believe you get this: Christianity, the infinite All, the divine motherhood of God fulfils itself in a New Covenant, through Christ, Truth, the ideal, reflected in our, mind and heart. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;" — isn't that wonderful? Christ is on the right hand, the Life, Truth and Love side of Principle, as it were. Mrs. Eddy says, "Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning." We're going to see in these three gates, which are Christianity as the Christ, Christianity as Science, and Christianity as the Word (remember every time the first gate is the Christ) ,that Christianity as the Christ means being Christlike, Christianity as Science means possessing the Christ-spirit, and Christianity as the Word means following the Christ-example. Those three in that reference, — being Christlike, possessing the Christ-spirit, and following the Christ-example, — are really a perfect summing up of these three gates, as we shall see.

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." That true tabernacle is the tabernacle not made with hands, eternal in the heavens" (11 Cor. 5:1). The wrong sense of the tabernacle is this body, but the true sense of the tabernacle is the true Christ form that every one of us has. "For every high priest' is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." We're going to see here how the high priest sense always has to keep on offering up. This is the wrong high priest sense; it has to keep offering up sacrifices. The high priest had to offer up bullocks and calves, goats and all kinds of animals in this temple, in the tabernacle, but it says that Jesus had somewhat also to offer, but his offering only had to be made once, and we shall see here that what Jesus offered was his whole concept of life. His offering was completely changing over from thinking that he was a mortal with a mortal life, who has to keep on laying down animal dualities to make this mortal better, to making one supreme sacrifice and laying down the whole concept of life as material; the giving up of animal qualities was included in that, because if you or I will see that we are spiritual, therefore we are

Mind in operation, — infinite intelligence, infinite wisdom, — we're the infinite operation of Spirit, we're the infinite operation of Soul, if we'll see that we are God in operation, not the whole of God but the individual operating of God, then we shall find that the greater controls the lesser all the time, and that jealousy, hatred, envy, — all these animal qualities, — will be laid down automatically without this continual giving up of this, and giving up of that, and so forth. Mrs. Eddy says about Jesus in connection with "this man have somewhat also to offer": It was not to appease the wrath of God, but to show the allness of Love and the nothingness of hate, sin, and death, that Jesus suffered. He lived that we also might live" (No.35). Wonderful sense of Christianity that, — "he lived that we also might live."

"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:" —if Jesus' demonstration was just as an earthly mortal showing us how to be good, how to be better, there would be no advantage in it, because there are hundreds of people that have done that all through the ages. There are lots of people to-day who believe in the necessity of merely having a high moral standard, and if Jesus' mission were on earth (just the working-up and being humanly-good standpoint), there would be no point in it. The great thing that Jesus did though, was to show us that we do not live as mortals, that man is spiritual. That was the whole point of his demonstrations — "who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." That's a lovely thing, You know that pattern of the tabernacle shewed to Moses in the mount was on the sixth ascent; you remember he went up the mount seven times, and on the sixth ascent he was given the instructions regarding the tabernacle. You remember in the sixth day you get the "seven and the "four", — you get the pattern really of the sevenfold nature of God operating through the Word, Christ, Christianity and Science. That was the pattern shown to him in the mount, and we're going to see that even though Moses at that time might have established the tabernacle and the ritual that went on in it, and so forth, that even though it was a working-up process, nevertheless it was "according to the pattern shewed to thee in the mount," because the only reason any of us can work our way up to God in an ordered way is because of this ordered Christ pattern which operates in an ordered way to dispel the mist. So it looks as though we take an ordered way upward, but it isn't a humanly ordered way, it's the shadow of "the pattern shewed to thee in the mount."

"But now hath he obtained a more excellent ministry, by now much also he is the mediator of a better covenant, which was established upon better promises." You know Scofield says that in the whole of this Book, the key word is "better", — that Christ better than the angels, that the true tabernacle is better than the tabernacle established by Moses. All the time it's showing a better way than the working up way. Fink and Wagnalls defines "covenant" in this way: "An agreement entered into by two or more persons or parties;...A divine ordinance designed to govern the relation between God and man." And an "agreement" is "The act of coming into accord, or the state of being in accord, as of person... a state of correspondence." And you remember Mrs. Eddy says that "Christ illustrates the coincidence, or spiritual agreement, between God and man in His image" (333). So here we're seeing that in Christianity the true

relationship of man to God, which was illustrated through this Christ standpoint that we've been seeing all along, is not man here and God there, but God and man one, — all that God is in being is man, like the drop of water that's one with the ocean, and the ray of light that's one with the sun.

“For if that first covenant had been faultless, than should no place have been sought for the second. For finding fault with them, he saith, Behold, the day come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:”— a new agreement with the true man and the true woman: — “not according to the covenant that I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in **my** covenant, and I rewarded them not, saith the Lord.” That covenant that God made when He took them out of the land of Egypt was really the Word sense; it was the Christ impelling it but it was the Word sense, it was the working-up sense. “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:” — isn't that a lovely thing? I feel that it's very much what Mrs. Eddy says in Miscellaneous Writings: “God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people” — “they shall be to me a people” — “are they that reflect Him — that reflect Love” (Mis.150). A wonderful sense here we're seeing of everyone being a king and a priest unto God, that the New Covenant is that everyone's Christ selfhood can feel the law in their mind and in their hearts.

“And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” Do you remember we had in the Christ as the Word that the time is when we should be teachers? But here, when we come to Christianity as the Christ, it says that “they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest,” and I have such a sense that that is beginning to happen with all of us. I feel at a meeting like this, for instance, and at lots of other meetings, it isn't a question of us teaching other people, or anybody teaching anybody, because we've begun to see something of this standpoint that every man is the son of God. So what is really happening is that the Christ selfhood of every one of us is operating in this one universal plan of Love, and I reflect you, you reflect me, — and it isn't in a way even that, it's God reflecting upon himself to Himself. It's just God doing it. Mrs. Eddy says, “Chief among the questions herein, and nearest my heart, is this: When shall Christianity” — remember we're doing Christianity as the Christ — “be demonstrated according to Christ, in these words: ‘Neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you’” (Pan.13). That's really what the writer of Hebrews is saying here, “for all shall know me, from the least to the greatest.” He's saying that “the kingdom of God is within you.” She says too, “The Christianly scientific man reflects the divine law, thus becoming a law unto himself...He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness” (23). I think that this statement here is going to become more and more true. We're beginning to see it in the world today, how every man is finding his own true Christ selfhood, and there isn't nearly so

much this sense of one person right up here and other people right down there, and the individual who is high taking the individuals who are low and teaching them. There's an evening-up going on, because of this Christianity sense that is coming and showing the true Christ selfhood of every man.

I think these verses bring out a wonderful basis for relationship too, because I always feel a true relationship is one in which each individual is complete. He has found his true Christ selfhood and is complete, and all he is doing is reflecting that true Christ selfhood to others and they are reflecting their complete Christ selfhood to him. The wrong sense of relationship is when you believe that you have a vacuum and you want it filled by something, and you go around feeling friendless or companionless, and you start from the wrong basis. You start with a vacuum. I think if you start that way you get that vacuum filled with all kinds of things you don't *want*, but if you start with completeness, if you start with perfection, then that demonstrates itself in human experience in a perfect relationship. I'm so certain that we're going to realize more and more that we can't demonstrate anything in human experience by starting with human experience and the needs of human experience. We're going to find that if we start with the scientific fact in all things, then we shall prove that scientific fact in this human experience in a way that is right for us. For instance, say you were lonely, you wanted friends, or you wanted to get married, or you wanted companionship of some kind, I believe that if you started by thinking, "I want something, I must get something," then you've started with a vacuum, you've started with incompleteness. You'll probably get a kind of relationship, but it won't be satisfying because you haven't started with Love, which is always satisfying. But if you start with the consciousness that you're a fulfilled idea of Love, you have everything that you need, and from that standpoint of being fulfilled you start to give, — even in the human, — then it seems to me that that scientific fact of completeness disperses the mist more and more, so that a sense of completeness comes into your experience at the point where you are, because it's that scientific fact of completeness that is demonstrating itself in your life. It isn't that we see completeness and then it completes the human, but the very entertaining of completeness disperses the mist which calls itself incompleteness, — an unfulfilled sense, dissatisfaction, — and as it dispels the mist, obviously that wrong sense goes and this completeness comes to you in a way that you can understand, because it's the fact that's doing it. There aren't two things ever, it's the fact of completeness that's doing it.

I see more and more that if you're going to prove anything in human experience you've got to start from the perfect fact. I've often thought to myself, If one is trying to get a job and one could only see that one's going to give a job, not get a job, then one is working out from the standpoint of perfection and completeness and it's the highest way to work. Even if you don't know this fact, even if you don't understand the scientific metaphysics that we're talking about, you find so often, that people manifest a sense of completeness or a sense of giving, or a sense of radiation or something, and that works out so much for them in their lives. They may not know that it's Love, but it is. It's the operating of Love. They haven't got a little private store of it themselves. There's only one Love, and it must be the operating of Love. But I begin to see more certainly that if we're going to demonstrate anything in human experience, so-called, there's only one way ever to do it, and as Scientists we know the way and we're silly if we don't

use it. If you entertain a scientific fact, than fact operates. You don't have to push it to operate it, you don't have to force it, you just have to entertain it and it does its work, because it is a fact of being. Spiritual fact is the one fact of being.

It goes on, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. You remember how Mrs. Eddy says, "The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being"(Mess. '02.6). So, in this Christianity as the Christ, we get the sense of "their sins and their iniquities will I remember no more;" it's the obliteration of the mortal concept."In that he saith , A new covenant, he hath made the first old.. "Now that which decayeth and waxeth old is ready to vanish away." So in those verses there you see this sense of Christianity, the infinite All, the divine motherhood of Love, fulfils itself in a New Covenant. It's a lovely thing, that the Old Covenant was working-up, getting to God, but the New Covenant says, "Son, thou art ever with me, and all that I have is thine." That's true motherhood. It fulfils itself in a New Covenant through Christ, Truth, the ideal, reflected in our mind and heart.

I felt that the tribe at this gate was Simeon. You get so little about Simeon in the Bible and Mrs. Eddy gives no definition of him at all, but he's coupled with Levi, and you remember when we took Levi how we saw Levi was "ecclesiastical despotism," and personally I think that Simeon is coupled with Levi, because if you have ecclesiastical despotism you must have something to be despotized, you must have the people that are willing to be shepherded and ruled and so forth, and Simeon seems to me to give that kind of weak, inferior sense; Mrs. Eddy probably didn't even bother to define him because he was of that nature. This New Covenant enables us to pass through the seventh gate of Simeon and deal with the weakness and insignificance which ecclesiastical despotism breeds in others, thus obeying the demand of Life and Love (we're in Christianity now) to workout our own salvation (S. &H.22: 11-12). It's a very lovely thing, that, if that is true about Simeon, because when you get everybody with the laws in their mind and written in their hearts, and every man knowing the Lord from the least to the greatest, you can't have this inferior sense that ecclesiastical despotism breeds, because ecclesiastical despotism would say, "I know the Truth and I'm going to tell it to you." Christianity as the Christ says, "Every man is the Son of God, every man has the law in his mind and in his heart," and you can't have ecclesiastical despotism when you get that operating.

Now we come to Christianity, Love, as Science, and here we're re going to see that Christianity, Love, the infinite All, demonstrates itself in man's at-one-ment with his divine Principle, Love. Here we are going to see how the writer takes the tabernacle, and he takes what the priests did in the old tabernacle, and so forth, and then shows how Jesus' one preeminent sacrifice took him right into the Holy of Holies and rent the veil of the temple. That means to us here and now that the old way of working-up, — thinking that this tabernacle is us and that we have to improve it by sacrificing animal qualities and becoming a better mortal, — is passing away before the consciousness of our at-one-ment with God, because of our true Christ selfhood. You know, we're going to see what we saw about Science last night, that Science means the operation of divine Principle, Love, it means that wonderful at-one-ment with everything that is

lovely, but absolutely exact.

“Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.” Isn’t that so true, that in the old religious sense we had ordinances of divine service, but we also had, as a reality, this worldly sanctuary, that had to be redeemed, that had to be translated out of itself and made better, and so forth, — a working-up process? “For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.”

Now let’s take that all out of Holy of Holies and sanctuaries and so forth, and see what it means spiritually. Do you remember when Mr. Doorly took Moses’ ascents **up** the mount and the building of the tabernacle, he showed us that there were three divisions to this tabernacle, and that in the Holy of Holies was the ark of the testimony and the mercyseat, and he showed us that that ark of the testimony, which had the Commandments in it, was a symbol of divine Principle. It had the Commandments in it, — it had the exactness of divine Principle, you might say, the law of divine Principle, —and it had the mercyseat, which he took as Love. You know, it’s a most wonderful symbol. Don’t think literally about Holy of Holies and tabernacles and so forth, but think about it symbolically, and what it means. We know that the standpoint of divine Science is most clearly expressed through the synonymous terms, divine Principle, Love. Science is exact, changeless, and therefore of the nature of divine Principle, but warm and comforting always because it’s Love. Now, that is the Holy of Holies, and that is what we’ve been touching to some extent this week, —this wonderful standpoint of everything being an aspect of one Principle, but a Principle whose nature is Love and so it’s essentially warm and comforting. Now, in the next division, which was the Holy Place, there was the altar of incense which Mr. Doorly showed us to be Life, — it was where the prayers of the saints ascended, it was the ascending sense, —and the table of showbread, which was Truth, and the candlestick, which was Love. He took that Holy Place as being a symbol of Life, Truth and Love, because he showed how through Life, Truth and Love, — through an understanding of Life, Truth and Love, we can enter into the Holy of Holies, we can enter this consciousness of divine Science. And isn’t that exactly what we’ve been doing? You and I, many of us, have been thinking of Life, Truth and Love for quite a few months, and, slowly but surely it’s leading us into this wonderful Holy of Holies sense of divine Science, divine Principle, Love. Now, in the outer court there was the entrance which Mr. Doorly took as Mind, —you go in through the entrance, — the layer where they washed, which he took as Spirit, and the altar of burnt offering, which was Soul, because Soul burns up the tares and gathers the wheat.

So this temple was a shadow of this wonderful divine system, which we start to identify ourselves with through Mind, Spirit and Soul, in the outer court, as it were. We then come into the Holy Place and we begin to understand something of Life, Truth and

Love, and as we do that we find irresistibly our thought starts to think from divine Science, from the Holy of Holies, divine Principle, Love. Now, it's an irresistible thing. You and I can't help possibly getting this consciousness. A fish can't help swimming; it's its native element. Nobody teaches it to swim; it swims. A bird flies; it's its native element. We think in this realm of spiritual ideas naturally because it's our native being. Let's see that more and more, that it's absolutely supremely natural to us.

Here in this Chapter he gives that pattern that I've just showed to you there. The only thing that he does differently is that he puts the golden censer, which should have been in the Holy Place, into the Holy of Holies, which seems to worry the commentators enormously! They say they can't think why he put it there, it shouldn't have been there at all, but they do say that it probably is because in the day of atonement, when the priest went into the Holy of Holies, the golden censer was carried from the Holy Place into the Holy of Holies and it became rather a blending of the two, and so they may have got mixed up. But actually I think it's rather a lovely thing because it is Life (which the golden censer symbolizes) that brings the sense of coincidence all the way through, and it's the understanding of Life in and of Spirit that really ushers us into higher and higher and higher realms. Life is infinite progression, and I'm sure that is why it is put in this way here.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God." You see, in this ritualism of the priest and the temple, there were three orders of priests. There was the high priest, the priest, and the Levites. Now the high priest went into the Holy Of Holies once a year on the day of atonement, and he was the chief one amongst them and he only had the important job to do. Then there were the priests who offered up sacrifices daily in the Holy Place — they didn't go into the Holy of Holies — and then there were the Levites who looked after everything to do with the temple. But we're going to see here that those just stand for states of consciousness, that when you and I are thinking from divine Principle, Love, — as we've thought so much this week, — then we're like this priest "after the order of Melchisedec." That's the high priest sense. When we're thinking in the realm of absolute Christian Science, we have what you might call the priest sense. A priest is the spiritualized man, the spiritualized concept. And the Levites correspond to the application to the human, they took care of everything in the temple, and, spiritually interpreted, you would say that Christian Science takes care of everything in our temple. But they are not three things remember; all the time there's only one thing going on.

"But into the second" — that's the Holy of Holies — "went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:" — that's a marvelous symbol for us today. As long as we believe that we're a mortal getting nearer to God, that first tabernacle is still standing and we can't enter the Holy of Holies where we realize that all there is to us is the expression of divine Principle, Love. It says that the way into the Holy of Holies was not made manifest while the first tabernacle was yet standing, because you can't think in a twofold way about Science. Science demands

that you think out from God always, and in the realm of oneness, but at the same time remember that all through Hebrews there is this infinitely compassionate sense. It continues, “which was a figure for the time then present,” — it says that although it was a working-up sense — and in the some way today it looks to us as though we’re getting better and better and improving the mortal — it is “a figure for the time then present.” Hebrews says time and time again, don’t despise the working-up. See what it is, but never despise it. Always have compassion and understanding for that state of thought: — “which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.” Now today I believe these meats and drinks, and divers washings, and carnal ordinances, that could not make him that did the service perfect, means that we used to think, Now I must give up this and I must give up that if I’m going to be a good Christian Scientist. I must give up drinking, I must give up smoking, I must give up a lot of things; but that done on a material basis, on a working-up basis, will never make for perfection, because spiritual perfection has nothing to do with giving up this and giving up that and giving up the other. But you know, you often hear of people who say, “I didn’t give up smoking; it left me.”

That, although they may *not* know it always is working from the other standpoint, the more absolute standpoint. If you and I will seek first the kingdom of God and His righteousness, and we will look out from God, —out from spiritual reality as the only thing true about any of us, —all these things will take their proper place and will be given up at the right time if they have to be given up and when they have to be given up, because when we’re talking from Science we’re not saying, “Oh, we’re Scientists; you don’t have to bother about the human at all” What we’re saying is that there’s one Being. When you realize that you are the purity of Spirit in operation, what’s it going to do to this mist of impurity, sensuality, or anything like that? It must dispel that mist. It must look, therefore, as though you’ve become a better mortal, but it isn’t really at all. You’re seeing that you are Spirit in operation, or Soul in operation, which automatically dispels the mist of sin.

You see, it’s a different way that we’re beginning to touch and think about these days, from the way of improving mortality. If we think we’re improving mortality, we believe in good people, bad people, inspired people, uninspired people, people that are sacrificing things, people that aren’t sacrificing things. We have this tabernacle which daily we offer sacrifices in, but if we think from the other standpoint, then everything in our human experience takes its proper place naturally and normally, and we find things happening to us that if we tried to do them would never happen. The greater controls the lesser always. That’s what we’re seeing, because there’s only one. The lesser is less mist, that’s all. There’s only the One.

“But Christ being come an high priest of good things to come,” —that’s what happens with Science, good things come to you abundantly. All this week we haven’t been taking anything away from man, we have been clothing him, “that mortality might be swallowed up of life” (11 Cor. 5:4). Do get that sense. Hebrews hasn’t been saying to

us, “Lay down the mortal, it’s terrible, you mustn’t have anything to do with it,” in that tone of voice. It’s been saying, “Look out from your divinely royal selfhood, look out from the Christ, the Son of God, and you’ll find that that is a high priest of good things to come, because you can’t be intelligence and not know what to do, you can’t be substance and have lack, you can’t be definiteness and have vagueness in your life, you can’t be the operation of Principle and lack the power to demonstrate, you can’t be Life and not have abundance you can’t be Truth operating and not have that rock-like, wonderful sense of dominion, you can’t be Love and not loving. You can’t be these things if there’s only one of them, and not express them, because that expressing of them is the disappearing of the mist, But what we have always thought when we were religionists was that we’ve got to get some Love and we’ve got to use it humanly, but when we touch Science we’re going to see it’s operation is irresistible, —it’s absolutely irresistible, and our lives conform to it, Look at Jesus; Jesus was able to heal, he was able to comfort, he was able to raise people from the dead, —which was the humanly comforting thing to do, —he was able to do all these humanly comforting things, not because he believed in matter and making matter comfortable, but because he knew that Spirit was all, because he come from the Father, because he never left heaven for earth. He was only able to do those things because he was superior, but it brought comfort just where people were, because the mist can’t disappear for you too quickly to the ratio of your growth. It can only disappear to you as you see the light, and therefore it disappears to you in proportion to your understanding of what you really are. That’s why you can’t ever be in a position where you’re left comfortless, or where Love has not been before you, because it’s your spiritual vision of your own true selfhood that dispels the mist at the point where you can bear it to be dispelled. Always remember that. You’re never, never asked to see the disappearing of the mist unless your own Christ selfhood is already there to disappear it at that moment.

Hebrews continues, “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” Mrs. Eddy says, “Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of men and his divine Principle, Love” (45). Isn’t that a lovely thing of the Holy of Holies? Christ rolling away the stone, Christ Jesus rending the veil of the temple, it’s the same thing. Between the Holy Place and the Holy of Holies there is the veil. In the past we’ve felt that between us and God there’s a veil. It may be a veil of space, — God up there and man down here, —or a veil of our own personality, or something of that sort, but Jesus showed us that that veil was not there, and that all man is is God expressed. He rolled away the stone that would confine him in a tomb or in a body, and he rent the veil that separated God and man. That was the whole point of his demonstration; he rent the veil of the temple, “having obtained eternal redemption for us.” Mrs. Eddy says, “We acknowledge Jesus atonement as the evidence of divine, efficacious love, unfolding man’s unity with God through Christ Jesus the Wayshower;” —you see, all this that we’re doing of Jesus’ demonstration of at-one-ment was Jesus’ demonstration of man, and therefore a demonstration of us and for us. There’s such a lovely Christianity sense about it. For one thing it was Jesus’ using of the Christ, this proof of the Christ, or another thing by him proving it he proved it for man, —for every

one of us. It was a Christianity demonstration of universal Love.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the unifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” I always think those dead works are doing things on a human basis. Think of this statement of Mrs. Eddy’s, in connection with those words, — “offered himself without spot to God,” — “When all fleshly belief is annihilated, and every spot and blemish on the disk of consciousness is removed, then, and not till then, will immortal Truth be found true, and scientific teaching, preaching, and practice be essentially one” (Ret.94).

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Talk No. 5 — Part 2

Now, we're at Chapter 9, verse 15, "And for this cause he is the mediator of the new testament," — Jesus was the mediator of the New Testament, because he offered himself without spot, you remember, — "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," Mrs. Eddy, when she was asked if she believed in the atonement of Christ, said that she did, and she said, "It brings to my sense, and to the sense of all who entertain —this understanding of the Science of God, a whole salvation" (Mis.96). A whole salvation — an eternal inheritance, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Now that means that when you make a will, that will is of no force at all, until you die and the heir comes in to inherit the will, and he's indicating that the operation of a will is dependant on the passing away of something. "Whereupon neither the first testament was dedicated without blood." He's saying here that if you and I want to inherit the will of God, our material concept of existence has to pass away, we have to lay off the mortal concept of ourselves and realize that now are we joint heirs with Christ, now are we the sons of God, now are we the heirs of God, What is the will of God? Let me just read to you from John's Gospel. Jesus said, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:39-40). That last day is the day of Love, and it means that everything about us is fulfilled when we start to do the Father's will, — that we lose nothing. I think that's such a wonderful thing, that nothing in our experience that is lovely, nothing that we value, nothing that is tending towards God can ever be lost. It's such a gentle sense, such a gentle presence. "Not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life." That's God's will, that's the will that Jesus came to do.

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament Which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all, the vessels of the ministry, and almost all things are by the law purged with blood; and without shedding of blood is no remission." Now that means that we have to sacrifice when we're working-up. Mrs. Eddy says, "A great sacrifice of material things must precede this advanced spiritual understanding" (16). And sometimes in order to find our true relationship with God in Science, it seems as though we too have to sacrifice certain things, but it is never really a sacrifice, because, as we've seen all along, what it really is, is our true Christ selfhood coming to us, and forcing us, you might say, to lay down the mortal, and if we'll look to the light it will never seem a sacrifice. If we think we live in the mist then it does sometimes seem a sacrifice, but if we're always conscious of our true Christ selfhood it will happen as the Bible says, — "mortality will be swallowed up in life."

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:” — that means that Jesus Christ didn’t appear in this body to try and show us how to improve this body, but he appeared to show us that man is spiritual — he entered “into heaven itself, now to appear in the presence of God for us”, — he showed us the absolute at-one-ment of man with God. That was the whole point of Jesus’ demonstration. Mrs. Eddy says of this, “ The spiritual interpretation of the vicarious atonement of Jesus, in Christian Science, unfolds the full-orbed glory of that event: but to regard this wonder of glory, this most marvelous demonstration, as a personal and material bloodgiving’— or as a proof that sin is known to the divine Mind, and that what is unlike God demands His continual presence, knowledge, and power, to meet and master it — would make the atonement to be less than the at-one-ment whereby the work of Jesus would lose its efficacy and lack the signs following” (No.37). You see, we have to realize more and more what the point of Jesus’ demonstration was. It was to show us this absolutely revolutionary thing, that we are God in operation. We’ve always thought that Jesus had a different birth from us, and so he was God in operation, as it were, but we had, to work our way up. That isn’t so at all. If Jesus’ demonstration proved anything for us, it proved that you can have this bodily thing and yet you can see that it isn’t you, — that it never is you, it’s just mortal mind’s concept, — and all that there is to you and to me is the divine ideas of God. There’s nothing else to you or to me at all.

It goes on: “Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundations of the world: but now in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” That offering yourself often, — I think that that’s such a wonderful description of the religious sense of our relationship with God, or the religious sense of working up, that we continually have to work out things like jealousy, hatred, envy, and so forth, we have continually to go into the Holy of Holies and sacrifice something, if we think we’re working-up. But when we’re working out from God, when we see this wonderful relationship of man with God in Science, then we don’t have continually to be sacrificing this and sacrificing that, because we’re starting from that which is true about us, which is that we are God in operation, and it takes care of all, the things that, on a human basis, we would think we had to sacrifice. It takes care of them in the right way always. I know that this is true, and I know that we’re all beginning to see it and feel it. Recently, Bertrand Russell, in a talk on the radio, said that if only we had a code of morals which wasn’t just a matter of trying to be good (which poor mortals can’t do anyhow, it’s too difficult), some set of values that would automatically make us do the right thing, that would be what man needs today. Isn’t that exactly what we are laying hold on in Science? As we saw before, if you are conscious of good, then you are automatically intelligently good in the human; if you’re conscious of divine good, that manifest itself in goodness. If you’re conscious of substance, that manifests itself in substance here. Whatever you’re conscious of divinely manifests itself humanly in the right way, but not always

according to human standards as judged humanly.’

Now here it says, “and unto them that look for him shall he appear the second time without sin unto salvation.” Mrs. Eddy says of that, (it’s referring really to the Christ appearing in Science) “The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality.” Isn’t that what we’re seeing today, that this appearing of Truth is a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality? “This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science” isn’t that wonderful, that’s how it comes, — “the Science which rends the veil of the flesh from top to bottom. The light of this revelation leaves nothing that is material; neither darkness, doubt, disease, nor death, the material corporeality disappears; and individual spirituality, perfect and eternal, appears — never to disappear” (Mis.165).

Now Chapter 10. We’re still doing Christianity, this relationship of man with God, operating in Science as absolute at-one-ment, “For the law having a shadow of good things to come, and not the very image of the things,” — you see how kind he is to the law really. It has “a shadow of good things to come,” obviously, because when you are what you might call improving the mortal, it’s because of the light coming anyway, so it has that “shadow of good things to come,” — “and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers there unto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins” That always reminds me of the ruler who came to Jesus and said, “What shall I do to inherit eternal life?” He said that he had kept all the commandments from his youth up, and Jesus said, “Sell all that thou hast and distribute unto the poor” (Luke 18:18-22). In other words, he had been good humanly, he had the shadow of good things to come, but Jesus said to him, “sell your material concept of existence, and reflect your true spiritual status to all mankind. That’s the only way you can give to the poor. **It’s not** by being good, not by moral goodness, but by taking on your true status as the son of God” And it said that the young man sorrowed about that saying, “for he had many possessions.” Sometimes we sorrow about that saying, because we think we’ve got lots of things that we shall have to give up if we pursue Science, but we don’t ever have to. That’s the joy of Science, that it never, never unclothes you, but it clothes you,

“For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure.’ You see, we don’t want sacrifice. The sacrifice is the thing that the writer of Hebrews is saying, Give up. He’s saying, Don’t make it a laborious way of sacrificing this and sacrificing that to make the mortal better. He’s saying, Look out from God and enter thou into the joy of the lord, “—Enter thou into thy rest,” Then the comings and goings of mortal existence really don’t touch you, they don’t mean anything to you. But it doesn’t mean that you’re not compassionate; you’re infinitely compassionate, but the comings and goings of mortal existence don’t disturb you because you’re on the absolutely unchangeable basis of Science.

“Then said I,” — that’s the Son, — “Lo, I come (in the volume of the book it is written of

me) to do thy will, O God.” Here’s that will again. Mrs. Eddy says, “Jesus said, ‘I came not to destroy the law’, — the divine requirements typified in the law of Moses, ‘— but to fulfill it’ in righteousness, by Truths destroying error.” That’s wonderful: “I came not to destroy the law, but to fulfill it,” — “I didn’t come to destroy getting better, being kinder, being healthier, being sweeter.” The law did it through the working-up, trying to be morally good. “I came not to destroy whose wonderful results, but to fulfill them through Truth destroying error.” Jesus said, “I came to do it in a much more lovely way, a much more unlabored way.” She says, “No greater type of divine Love can be presented than effecting so glorious a purpose” (Mis. 261). So the way of Science is a type of divine Love. It takes nothing away from you, but it fulfils everything.

“Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.” Now that sense of taking away the first that he may establish the second, I think we saw that so clearly when, on the very first day of these talks, we saw that in that prophetic age it seemed as though the prophets were taking away the first that they might establish the second. In other words, they were taking away the belief that man could work upwards to a state of perfection in materiality, only to establish the fact that if we look out from God, from Christ, from Truth, then we shall have peace, we shall have “yet in my flesh shall I see God” (Job 19:26), We shall have that wonderful thing that Mrs. Eddy talks about, — “man’s changed appearance and diviner form visible to those beholding him here” (Mis.68). We shall have that, but it seems, — as we saw so clearly on that first day, — that you have to be willing to let the mortal concept of this existence go, and to see it really as a washout, before you can accept the spiritual as the only, and then see the peaceful benediction of that spiritual in human experience. You see, Mrs. Eddy says a thing like this, for instance, “The Master forbore not to speak the whole truth, declaring precisely what would destroy sickness, sin, and death, although his teaching set households at variance, and brought to material beliefs not peace, but a sword” (19). Jesus brought a sword to material beliefs, because what he came to show us, surely, was that this existence looked at from a material standpoint, or thought of as real and substantial, because of mortal belief, is a washout. We could never work anything out if we took that standpoint, but if we took the spiritual standpoint, then we should look at this mortal existence, as it were, rightly, and we should see that it was the disappearing of the mist, but through a gentle, kind, loving way, because it was from Love, We’ve always seen that if we accept Science we shan’t have to suffer, and that’s what we’re going to see more and more and more until we experience that state that Mrs. Eddy speaks of when she writes, “Have you ever pictured this heaven and earth inhabited by beings under the control of supreme wisdom?” When we get to that state of consciousness, we’re all going to ascend, but individually; I’m sure that’s what’s going to happen.

Apropos of verse 9 again, it says in Luke for instance, “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple” (Luke 14:26). That sounds pretty strong really, but it doesn’t mean literally hate his father and mother, it means that if any man come to me and doesn’t see that the working-up sense, born of material father

and mother, with material relationships, material life, material pleasures, material business and so forth. If he still has that as the reality in his consciousness, then he can't be my disciple. But you can have father, mother, sister, brother, job, — everything in this human experience, — and they can be lovely things, if you are seeing that the only realities are spiritual and that there is no substance in those things on a material basis. Then they became more and more lovely as the mist disappears, because of Christ, Truth. Having said such things as Jesus brought to material beliefs “not peace, but a sword,” and so forth, on the other hand she says something like this, “The nature of Jesus made him keenly alive to the injustice, ingratitude, treachery, and brutality that he received, yet behold his love so soon as he burst the bonds of the tomb he hastened to console his unfaithful followers and to disarm their fears” (Mess.'02:18). She gives such a lovely compassionate sense of this “he taketh away the first, that he may establish the second.” She says, “Are earth's pleasures, its ties and its treasures, taken away from you? It is divine Love that doeth it, and sayeth, ‘Ye have need of all these things.’ A danger besets thy path? — a spiritual behest, in reversion, awaits you. The great Master triumphed in furnace fires. Then, Christian Scientists, trust, and trusting, you will find divine Science glorifies the cross and crowns the association with our Saviour in his life of love” (Mess.'02:19). Nothing can come into your experience except from Love, You may think sometimes that you have a difficult passage to go through or a difficult thing to overcome, but Mrs. Eddy says that it's “divine Love that doeth it,” and if you will see that whatever comes to you that seems unlovely, by reversal, you can turn into a blessing, you'll have a positive path all the way through. You'll have nothing but a positive path, I'm sure that to Jesus it was the way of Life always. It wasn't so much the conquering of death as the way of Life, and it's going to be a positive path for every one of us if we accept Science. I'm quite sure of that.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices,” — don't we do that? — “which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;” — that's where we're all sitting, on the right hand of God; — “from henceforth expecting till his enemies be made his footstool.” You can make your enemies your footstool always, and as I said yesterday, no one taught me that more than John Doorly; no matter what came to him he saw that evil had no initiative, and by reversal that enemy became his footstool. Now we can do that very same thing. Every enemy that comes to us, lets make it our footstool, because there's only positive being going on. “For by one offering he has perfected forever them that are sanctified. Where of the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more, Now where remission of these is, there is no more offering for sin” Mrs. Eddy gives that lovely passage, you remember, about Love's atonement. She says, “Then shall he also reign with him: he shall rise to know that there is no sin, that there is no suffering; since all that is real is right.” And then she goes on to say, “Then shall he drink anew Christ's cup, he shall...sit down; not stand waiting and weary; but rest on the bosom of God; rest, in the understanding of divine Love that passeth all understanding; rest, in that which ‘to know aright is Life eternal’, and whom, not having

seen, we love" (Mis. 125), I so love this sense of rest that always comes with Science. Because we have often thought in the past, (and it is one of the criticisms really that was leveled against us), —that Science was cold and there wasn't any comfort in it, but I'm beginning to see that it's just the warmest thing there is, that whenever you turn to it, it's always there in all its fulness, it's absolutely changeless, completely changeless, and that is comfort,

I think we're going to find this accent on Science, this standpoint of divine Science, developing with us more and more and more after this week, because something very, very wonderful has come to us all this week. It's new in a sense, old to God and old to our true selfhood, but it seems to be new where we're thinking of ourselves beginning to see it in spiritual development, and remember, this sense of scientific spiritual being is coming from God to every one of us, — not just to the people here in this room or interested in Christian Science, — it's coming everywhere. Maybe those who are pressing forward in this idea of Science are more conscious of what is taking place — I don't know,— but it's coming irresistibly to everyone, and I know that we shall find that many, many people, — not Christian Scientists too, — are beginning to see this fact of one man, this one plan of being, because these things don't come because of ourselves or because of our human reaching up to God, they come because of the Christ forever translating itself throughout the ages, and it's something irrespective of you and me as persons, but it's something very wonderful, and when we go away at the end of this week, I feel that we need just to think quietly about what has come to all of us during this time, because it's something very holy. It isn't only in the Book of Hebrews or developed in the Book of Hebrews. You'll find yourself thinking in a big, scientific way of at-one-ment, whatever you're doing and wherever you're going, because this consciousness of oneness is something that is coming to every one of us irresistibly, and if we'll quietly culture it and think about it, we shall certainly find that with all of us a completely new outlook on life has developed and we shall feel a sense of our manhood and our dominion, and a sense of being a son of God that we've never felt before. I'm quite sure that's going to come to us.

Now let's just sum up because I want if we can, to get through Christianity: so that we can do Science tomorrow, in this tone of Christianity, Love, as Science, we've seen that Christianity, Love, the infinite All, demonstrates itself in man's at-one-ment with his divine Principle, Love. This enables us to pass through the eighth gate of Issachar, the burdened sense of immorality or being the offspring of error," (that is how Mrs. Eddy defines him in her Glossary,) and thus "rid ourselves of the belief that man is separated from God, and obey only the divine principle, Life and Love." Mrs. Eddy says, "Here is the great point of departure for all true spiritual growth" (91). Issachar was the burdened sense. Do you remember he was "a strong ass couching down between two burdens" (Gen. 49:14)? And I think that we're all asses if we couch under the burden of trying to get matter better and thinking that certain troubles belong to us. They don't belong to us at all. They are just part of the dream and when the mist goes, it goes. It never belonged to us, it never was us, it never had anything to do with us. Every moment we're newborn, we come straight from God with nothing unlike God about us at all. That's the truth, and we're not fooling ourselves, it's the truth. It's the truth about you and me that at this minute we come out from God fresh, new, spontaneous, with

dominion and authority, and anything that mortal mind has said about us in the past is just mortal mind talking to itself. It was never attached to us, it never was us, it never had anything to do with us at all, so we can set forth free at every moment. That's the sense we're going to get more and more.

Now we come to Christianity, Love, as the Word of Life, and this is where you get Christianity, Love, the infinite ALL, demonstrates itself as the living way of Life, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," — and sometimes it does need boldness to enter into the holiest, because we think of ourselves as little mortals, and we think "That's a bit too high a standard to take," but we have to have that boldness to enter into the holiest by the blood of Jesus, — "by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Talking about this "living way," Mrs. Eddy says, "Mortality's thick gloom is pierced," Isn't that the veil? "The stone is rolled away. Death has lost its sting, and the grave its victory. Immortal courage"—having the boldness — "fills the human breast and lights the living way of Life" (My.191). Mrs. Eddy also speaking of this veil — that Jesus has consecrated the way for us "through the veil, that is to say, his flesh," — writes in her definition of veil, "The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the temple. It revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with divine Science, — immortality and Love" (597). Jesus going through the veil, or rending the veil, or entering into the Holy of Holies, showed us how we too can live at one with divine Principle, Love. He showed us the way, — "and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having, our hearts sprinkled from an evil conscience, and our bodies washed with pure water," You see, it doesn't leave out having a pure heart and having health or happiness and holiness right here, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" — as we saw before in the way of Life, you so often get this sense of "progress", an how we must hold fast to it; it's the straight and narrow way. Mrs. Eddy talks about this way: "Do you not hear from all mankind of the imperfect model? The world is holding it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work and adopt into your experience the angular outline and deformity of matter models. To remedy this, we must first turn our gaze in the right direction, and then walk that way" (248).

"Let us hold fast the 'profession of our faith'" he says. And then it goes on; "and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." I love that. You see, all this that we're seeing here is the Christianity way. In Christianity, Love, the way is the wonderful way of at-one-ment that Jesus exemplified, it's showing us that way and how we must stick to it, but at the same time in sticking to this way we mustn't forget to consider one another, be tender towards one another, meet together and "exhort one another: so much the more, as ye see the day approaching." This is an essential part of the way in Christianity. I love what Mrs. Eddy says about that. She says, "The spiritually minded meet on the stairs which lead up to spiritual love." That's what we're doing here today; we're meeting on the stairs, which lead up to spiritual love. "This affection, so far from

being personal worship, fulfils the law of Love which Paul enjoined upon the Galatians. This is the Mind, which was also in Christ Jesus, and allows no material limitations. It is the unity of good and bond of perfectness. This just affection serves to constitute the Mind-healer a wonder-worker, — as of old, on the Pentecost Day, when the disciples were of one accord” (Ret.76).

And then she says that lovely thing, “Where God is we can meet, and where God is we can never part” (My.131). I think it’s a very important thing to see that part of this ordered way of Christianity is meeting together and exhorting one another, or reflecting God to one another, because if you feel that you are individual, and the way is just your individual way, and you don’t want to meet with other people and so forth, that isn’t Science, that isn’t Christianity. It’s a personal sense, because in reality we’re all members one of another. There’s only the one **man**. We’re all members one of another, and so when we meet together like this we’re not a lot of persons meeting together, we’re an individual and collective idea of God expressing it self at this moment, and so scientifically we all need one another because we are all a part of one another. I think that that’s a very important thing, because one is so enormously blessed when one can share the reflection of God with another. You see, all the time, how compassionate Hebrews is, — that it takes this high standpoint that we’ve seen all through this week and yet it says, “not forsaking the assembling of ourselves together,” and “let us consider one another to provoke unto love and to good works.” It never has such a high standpoint that it doesn’t come and comfort what seems **to** be human experience.

“For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses.” I feel that means that we mustn’t despise even the first footsteps towards God, because that was Moses’ law: — “of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?” If one shouldn’t despise Moses’ law, which was the working-up sense, —a shadow of good things to come, —how much more should we not turn our back on the source of that wonderful working-up sense which enabled Moses to accomplish what he did. In other words, you can never turn your back on your true Christ selfhood, “For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.” It’s really saying here that this Principle is a just and exact Principle and you can’t fool with it. It says it’s “a fearful thing to fall into the hands of the living God,” but it doesn’t mean that God punishes you, that God is a fearful God and a God of wrath, and so forth, because we’ve seen all along that this scientific sense of God is infinitely compassionate. But just as you can’t fool with the principle of mathematics or you can’t fool with the principle of any subject; no more can you fool with the Principle of Science. When you touch a scientific fact of Science, it operates for you, but you can’t expect it to operate if you say 2 and 2 is nearly 4, or you’re inexact, or you’re not willing to see the pure spiritual fact of a situation.

“But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.” He’s reminding them here that when they first started on this ordered way, they “endured a great fight of afflictions” and they suffered *reproaches* and so forth. You and I might say today that when we once started on this way of Science, some of us couldn’t see it, it was difficult for us and many of us went through various persecutions and so forth. You see, this writer of Hebrews is writing to encourage these people to go forward, and he says, “You remember how when you first started to accept the Christ, you went through many persecutions for it, but you stood, and now it’s clear to you, now it’s wonderful to you.” He’s saying, “Now I am showing you a higher sense, I’m showing you what Christ really means. Stick in the same way, no matter if it seems far off, no matter if you seem to receive no present reward, don’t go back to error, go forward.” *Again*, in this tone of Life we have this “go forward.” No matter what happens, go forward, and if you go forward then you will find you’re blessed beyond measure. And sometimes I think it’s helpful to remind ourselves of things that seemed to happen to us in human history, and to realize how we went forward in spite of them, and how it always turned out all right. (Ret.21:25-27). And then it encourages us to go forward now.

It goes on, “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” I love that. We are “not of them who draw back,” we’re not a lot of people in the flesh believing in the mortal. We are the sons of God, we are mighty, we are full of dominion, we’re tough. You know, I was helping somebody one day and the belief was that they were very sensitive to things and got nervous and touched about things because of sensitiveness, and I had such a lovely sense that Soul is tough. I’d never thought of it that way before, but I saw how it is the dry land, and dry land is firm, and the dry land is a symbol of man’s identity, You can’t be shaken off **it**, no matter what happens, and your identity therefore is tough in the true sense, it’s absolutely sure and certain. It was a great help to that individual, and it was a great help to me too, because if you’re inclined to be sensitive, it seems that things would try and touch you and knock you off from your position, both good things and bad things, but if you see that Soul is tough and Soul is spiritual sense, which has no consciousness of material sense whatever, then you can only be sensitive to the spiritual shades and shadows of divinity. That also makes you sensitive to when animal magnetism is trying to creep in and do something, and then you can rebuke it as Soul rebukes sense, by knowing that every idea is impeccable, every idea is immaculate, every idea is spiritually tough, and we are of the nature of idea, it’s our true being, and nothing can assail us. You know, Mrs. Eddy never liked weaklings; she never gave into weaklings or thought that the weakling could help at all. We’re not weaklings, — none of us, — we’re tough. She says, “Will you doff your lavender-kid zeal, and become real and consecrated

warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science, which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright” (Mis. 177): I often get great encouragement when I think of how tough were those apostles, how tough was Jesus, how tough was Mrs. Eddy, how tough was John, but not tough in the way of brushing aside other people’s opinions, other people’s fears and so forth — infinitely compassionate in that, —but tough with error, and I think we’ve got to be that way. We are not of them who draw back unto perdition; but of them that believe to the saving of the soul.” Soul is tough, and we’ve, got to have that sense, because we are mighty.

We’ve been seeing this week too that we are royal, we’re divinely royal, — divinely royal men, divinely royal women, divinely royal idea, — and that divinely royal man that every one of us is, isn’t a cringing little mortal, frightened by this, upset by that, off its balance by the other. That’s not man. Man, Mrs. Eddy says, is superior to sin and sickness and death (231:20-29). I’ve never liked that word “superior” until the other day when I was reading it in that reference of hers, and I suddenly began to love it. I began to think, Yes, it’s What this Book of Hebrews is all about — man superior to sin, sickness, and death, man with dominion, superior to all these things. I have felt such a sense that the more we let this come in and abide with us, — what we have seen in Hebrews, —the more we’re going to feel this sense of superiority over the comings and goings of human experience. Not a “snooty” superiority at all, but a sense that we have dominion, that we have authority, Let “the heathen rage,” let them imagine a vain thing” (Psa.2:1); God reigneth, God is superior, man is superior.

Now let’s just end this tone: Christianity, Love, the infinite All, demonstrates itself as the living way of Life. This enables man to pass through the ninth gate of Zebulon. (Mrs. Eddy doesn’t define Zebulon, but when John Doorly took the tribes of Israel, he gave the sense that Zebulon symbolized a nebulous sense.) This enables man to pass through the ninth gate of Zebulon to overcome a nebulous attitude through the straight and narrow way of Life, thus proving “the divine law of Life and Love” (108). You see, in Christianity as the Christ, we had that we must obey the demand of Life and Love to work out our own salvation. In Christianity as Science we were ridding ourselves of the belief that man is separated from God and obeying only the divine Principle, Life and Love, which was the point of departure for spiritual growth, and here we are proving the divine law of Life and Love.

I’ll just read to you the references to divine Science, so that tomorrow we can start with the last three gates of divine Science itself. Of Christianity as the Christ, which was that first tone we had, you remember, — “they shall teach no more every man his neighbor, saying, Know the Lord, for they shall all know me,” — Mrs. Eddy says, “In divine Science, where prayers are mental all may avail themselves of God as ‘a very present help in trouble’. Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, ‘Ho, every one that thirsteth,’ come ye to the waters” (12). A lovely sense of everyone being a king and a priest unto God. Then we had Christianity as Science, where Jesus entered into the Holy of Holies and demonstrated at-one-ment. Mrs. Eddy says, “In divine Science the material man is shut out from the

presence of God.” That’s the only man who is shutout. Let’s all the time shut out the material concept from our consciousness of God’s presence. ‘The five corporeal senses cannot take cognizance ‘of Spirit. They cannot come into His presence,” — they can’t enter into the Holy of Holies, — “and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion,” against, which divine "Science is engaged in a warfare of extermination. The great verities of existence are never excluded by falsity” Then in Christianity as the Word, which we have just done, which was the ordered way of at-one-ment, “The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide spiritual ignorance from the world, but we can never succeed in the Science and demonstration of spiritual good through ignorance or hypocrisy” (242).In other words, we’ve got to let Science demonstrate itself here and now.

That is the sense of Christianity, and I really wish that we had had longer on it, because I feel that we went through it rather quickly, but remember that the main point about it was this, that Christianity as the Christ means that every one of us is the son of God and reflects that fully, — Love operating as Truth. Christianity as Science, as divine Principle, Love, means that our relationship with God is one of at-one-ment, that we are all in that Holy of Holies, and think what that means — to be at one with divine Principle, Love. And Christianity (or Loves or man’s relationship to God, this at-one-ment with God), as the Word, means that it must be demonstrated as a living way of Life, that it isn’t so abstract that we don’t have compassion towards one another and love one another, exhort one another, meet one another, because that is the way that this at- one-ment in Christianity demonstrates itself as the Word of Life.

So let’s when we leave here tonight keep this idea lovely, fresh, wonderful. Don’t let anything mar it in your consciousness, because it’s of God, and all that animal magnetism would like to do is to drag it down, to take the substance out of it, to take the reality out of it, but it’s not going to do it because there’s nothing but God going on. Spiritual fact is real, it’s true, it’s living, it’s vital, it’s here and now, it always has been and it always will be. So let’s stand porter at the door of thought and keep this idea lovely in our thought, every one of us.

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Talk No. 6 Part 1.

I feel this week that we have been attending a wedding, and it is the wedding of our true selfhood, our true Christ selfhood, to Principle. I feel that so strongly, and also that it isn't anything that's difficult, anything that's so exalted that you can't get hold of it. When we really understand and feel divine Science here and now as Immanuel or God with us, it doesn't mean that we're just going to sit down and have some holy thoughts about angels or priests, or the Holy of Holies or something like that. What it means is that if somebody is sick, we'll be able to say, "I'll come and heal him," because we'll know that all there is to us is God in action. It means that if we have something to do that on the face of it seems difficult, we shall say, "Yes, I'll do that," because if it has come our way through Science we shall know that we're just God in action, we're responding to the call to be God's idea, that's all. If we have a difficulty to solve in our business, we shall know, "Yes, I'm intelligence, to this situation," and we'll be able to work it out. I think that what it's going to do for us all is to enable us to operate with a much greater sense of dominion and authority than we have ever experienced before, because we're going to see that all there is to us is this unchanging, lovely, warm, certain consciousness, which is Science.

You know, if you take that story of the holy city in "The Apocalypse" in Science and Health, and you study what Mrs. Eddy says about it, you will find that it teems with the word "consciousness." Let's just look at it for a minute. Mrs. Eddy is talking about the new heaven and the new earth, and she starts off on page 573 by saying, "This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows," — notice she mentions the human consciousness here, and we've been seeing all this week that all there is to the human consciousness of peace, happiness, health, harmony and so forth is because of the "consciousness which God bestows" dispelling the mist, — "while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness." That's all that matter is, it's a state of consciousness, a mental concept that there is a flesh, blood, and bones man. There isn't; there never is. It's just a misconception, a mistaken sense of consciousness. Then she goes on, "Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people." Consciousness comes from "con, with" and "scio, to know." It has the sense of "to know with," and I think consciousness is "knowing with God," knowing as God. She goes on and says that "St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality." She says further down the page, "we can become conscious, here and now, of a cessation of death, sorrow, and pain." And then later, "'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility.'" And again, "Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, — Love wedded to its own spiritual idea.'" That's the wedding that we are attending, — a wedding of Love to its own spiritual idea. And then she says further on in the same

description, “The Lamb’s wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God’s creation.” You see how these pages teem with the sense of “consciousness,” and what we’ve been seeing with this standpoint of divine Science is that it’s the consciousness of God, and that consciousness of God is man. The consciousness of God is man. That’s you, that’s me, throughout eternity, — the consciousness of God.

Now, I’m just going to read you a short summary of the whole of Hebrews. I thought if we just had the whole story, then we can take these last three tones in their relationship to the whole. It’s something the same as I read you yesterday, but I’ve abbreviated it a little.

Hebrews begins by raising you to the standpoint of the Son, Christ in divine Science. It shows how the working out from God is the ultimate, and command us to take the ordered way and not to neglect this wonderful new standpoint. Then it is as if it says, “Right, but you may say it’s too exalted. How does it come down and meet the human need?” “What is man that thou art mindful of him, or the son of man that thou visitest him?” It comes down from the exalted sense of divine Science through the gates, Christ in divine Science, “the divine manifestation of God; which comes to the flesh to destroy incarnate error” (583). First, the one Being, the Word of Life, operating as the Christ, interprets itself through Jesus fulfilling the Word, the Christ coming to the flesh; the one Being operating as Christianity also interpreted itself in Moses’ demonstration, and the writer compares the missions of Moses and Jesus as aspects of the one Being, — “Every house is builded by some man; but he that built all things is God.” He then goes on to show that the one Being is fully interpreted through Science, and then we have rest, but it’s a living, active Word, so it is resting in action, satisfying interpretation.

He continues by saying that we have an ideal, the Son of God, our “High Priest,” who fulfilled the days of creation like everyone must do, but the only thing that enabled him to do it, or us to do it, is our true Christ selfhood, and if we are going to be faithful to this and interpret it, we must also have fulfilled the seven days. From the Christ as the Word, he goes to the Christ as Christianity, and says that our standpoint of demonstrating that ideal must be one of perfection, of recognizing perfection here and now. Finally, in the Christ as Science he emphasizes the fact that this ideal applies itself according to Science and not according to persons. Melchisedec symbolizes a perpetual priesthood, our impersonal Christ selfhood in Science.

Finally, he shows how divine Science, the infinite One, divine Principle — Love, is interpreting itself through its whole Christ; how it is loving and chastises only to bless, — true motherhood; and how it leads us into the church of the first-born, a new sense of the Word of Life as one infinite Being, and not the old working-up sense. The writer ends in the last chapter by bringing this wonderful sense of the one Being right down into human experience. And that really is the whole of the book of Hebrews. As we have seen all the time, its message is condensed into a few verses but with a multitude

of ideas contained in them. Just as in divine Science it is true that “as we rise, the symbols disappear,” so this is true about Hebrews.

You know, these days I often find myself singing hymns! And so many of the hymns bring in the Christ, and with this new sense of the Christ they have become quite re-illuminated to me. I keep finding the same sentiments echoed in them as come into Hebrews, and it makes me feel that this Book of Hebrews must contain the absolute pith of everything that’s spiritual. I was thinking the other day of that wonderful hymn of Mrs. Eddy’s about the Christ: — “Blest Christmas morn though murky clouds pursue thy way, Thy light was born where storm enshrouds Nor dawn nor day!” — That gives a wonderful sense of our Christ self hood being born always from God. “Where storm enshrouds nor dawn nor day!” — That is like detaching thought from “its material conceptions, that the birth will be natural and safe” (463) — no storms to obstruct it. And then she goes on, “Dear Christ, forever here and near,” — the ever-present now of our eternal Christ selfhood, “No cradle song, No natal hour and mother’s tear, To thee belong.” Our Christ selfhood is never born and never dies. It was “before Abraham.” “Thou God-idea,” the idea’s God, God’s the idea, “Thou God-idea, Life encrowned, The Bethlehem babe — Beloved, replete, by flesh embound — Was but thy shade!” The writer of Hebrews sees all the time that the human is but the shadow of the good things to come, — “was but thy shade.” “Thou gentle beam of living Love, And deathless Life!” —that’s the Christ, — the “gentle beam of living Love, and deathless Life,” — “Truth infinite, — so far above All mortal strife, Or cruel creed, or earthborn taint and then it says, “Fill us today With all thou art — be thou our saint, Our stay, always.” Whatever hymn you take you find this exalted, timeless and eternal sense of the Christ and a certainty that there’s nothing but God going on. And we’re an integral part of this activity. Don’t let’s forget that.

Now let’s come into this wonderful Chapter 11. You all know this Chapter. I suppose it’s one of the most well-known ones, and here we’re going to see it as divine Science, divine Principle, Love, operating as Christ, Truth; When I first came to ponder this Chapter, I wondered whether it was in the tone of the Word, or Christianity, or really whether it was absolutely everything before I’d finished with it! But, all the time, my first thought or first revelation of it was the right one, I feel. Remember, always, you may see differently as you ponder these things. I’m just giving you what has come to me individually during these months as I have studied this Book. Do remember this, because if you say, “No, I don’t see it that way, I see something else,” that’s alright. If it is something else, it will be shown to us all in the course of time, because obviously our understanding of spiritual reality develops and changes, and after all, these writings are only to culture our thought in what is eternally true.

For my own part, I see now why this Chapter is an illustration of divine Science divine Principle, Love, operating as Christ, Truth, because it takes this whole *story* of the Bible, — it takes Cain, Abel, Enoch, Noah, all the great Bible characters, and because the writer of Hebrews has raised us to the standpoint that there’s nothing but God going on, he says of this chain of scientific being, “From the standpoint of divine Science, there is nothing to this story but my Christ forever translating itself. There is nothing to any history, so-called, but my Christ forever translating itself.” It’s really thrilling

this, because it is exactly what John Doorly showed us with his wonderful work on the Bible. We don't perhaps remember, but before he showed us the scientific interpretation of the Bible story, the Bible, to us, was a book of history. It had the most wonderful statements in it, but, to us, they were real people who lived in history and were marvelous examples in the human. But I'm sure we all remember the thrill that came to us when Mr. Doorly started to interpret the Bible through Science and as Science. I remember the thrill I got when he said, "Noah is you, Abraham is you, Jacob is you, Moses is you," — when he took what we had thought of as people and showed us that they were merely symbols of an infinite ever-present Principle, and that they were you and me and all men today, right here and now. Through Science he took them all out of history and people and time, and said, "The Bible record is a symbolization of an infinite Principle, and the operation of its infinite idea or Christ here and now."

Here are one or two very brief statements on this point that come in his Verbatim Reports on the Bible. He says, "All the way through the Bible the purpose of the record has been to symbolize the development of the right idea of God coming to man." "It is all one wonderful story of translation, and the shades and shadows of it are exquisite? He says, "The Bible is essentially the story of the Christ-idea." And then he says a lovely thing: If you find the message of the Bible, you will understand the living, practical nature of the divine system, but if you don't find the message of the Bible, you will never attain to the Science of it." I had a wonderful time, (which I could have had for years!) taking this chapter, and looking up everything that John Doorly has said in his Verbatim Reports about these characters mentioned here, and you will find, if you do the same thing, that your thought is left with a sense — not of Noah, but of the allness of Spirit and the nothingness of matter, — not of Moses, but of that wonderful definiteness of Soul in all its ramifications which Moses represents. Your thought is not left with any impression of these people as people at all, but rather of scientific spiritual fact, of divine Principle operating here and now through its eternal Christ. It gave me a wonderful sense of the vastness of divine Science, when I took this chapter and took John Doorly's reports and started to study them in connection with it, because I think, for one thing, that I was studying them much more from this new-old sense that there is nothing but God going on, nothing but Science forever interpreting itself. Of course when you study those Verbatim Reports, too, you can see that Mr. Doorly said everything that we've said this week over and over and over again. We're not saying anything new. Jesus said it, Mrs. Eddy said it, people have said it throughout the ages, but what is new, I think, is that generic man is seeing and saying it today. It's not just Jesus, Mrs. Eddy, John Doorly, saying these things, and a lot of followers listening. It's every one of us saying them today, every one of us feeling them today. There are lots of people in the world who are seeing and saying wonderful, progressive things today. That's the difference, as I see it. We're not saying anything new. It's that which always has been, but the difference is that we're all seeing it today, it's becoming generic.

Now, in this wonderful Chapter it has this phrase ringing through it again and again, "By faith, by faith, by faith." It brings out, I think, the sense of faith which all of us have by inheritance, faith that is not just our personal faith. It doesn't emanate from this little thing called "me. It's the Christ, the operation of the mighty Christ which comes to us

as what we call “faith,” but that faith is the stirring of the Christ in every one of us, which is more certain, more definite, more tangible, more real than the whole of this human experience. It is “the substance of things hoped for, the evidence of things not seen.” All the way through this Chapter, this sense of faith means the conviction of the validity of spiritual evidence, the conviction that the spiritual is the real.

Let’s take a few of Mrs. Eddy’s references to faith because she uses the word in various ways. In a kind of working-up way she says this about it: “Faith is higher and more spiritual than belief. It is a chrysalis state of human thought, in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth,” — Christ, Truth, — “the ever-present, is becoming understood.” She says, “Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine” (297). I believe the faith which is constantly mentioned in Chapter 11 of Hebrews is an absolute sense of faith really, because do you remember when Mrs. Eddy is talking about verse 1 of Chapter 11, she says, “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”” (468). So what we call “faith” is really the substance of Truth, Life, and Love, the Christ. From the human standpoint it looks to us like a sublime trust in something outside ourselves, but what it really is is the substance of the Christ, the substance of our true selfhood unfolding. First, it may only look like a good belief, then it looks like faith to us, and then it develops into spiritual understanding. In talking of that, Mrs. Eddy says, “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” (23). So faith is “the evidence gained from Spirit,” — from the conviction of our true spiritual Christ selfhood. She says lots of things about faith; this is a lovely reference: “Life, Truth, and Love are the realities of divine Science. They dawn in faith and glow full-orbed in spiritual understanding” (298). She says, “The scientific, healing faith is a saving faith” (My.153); “Christian Science has one faith, one Lord, one baptism; and this faith builds on Spirit, not matter (Peo.9). So we’re going to see how all the way through this Chapter, these wonderful characters whom we would previously have thought were people, (they may or may not have been people according to material sense, but there was a time when we only considered them as people with wonderful faith), are really symbols of eternal divine Science; we’re going to see them as the eternal operation of divine Principle, Love, forever interpreting itself through Christ, Truth.

If you think of this Chapter as a record of the Bible, a record of man throughout the ages, these references seem to epitomize this story: — “What but divine Science can interpret man’s eternal existence, God’s allness, and the scientific indestructibility of the universe” (Mis.206)? “From Genesis to Revelation the Scriptures teach an infinite God, and none beside Him” (No.37). “The divine Science of men is woven into one web of consistency without seam or rent” (242). And you remember how Mrs. Eddy says that “Abraham, Jacob, Moses, and the prophets caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love” (333). So really, Science has revolutionized and is revolutionizing our concept of history, our concept of the Bible, our concept of ourselves, our concept of everything,

because it has completely turned the standpoint round, and from looking up to God with man and God separated, we're looking out from God with God and man one, and that's the true standpoint. I'm sure, though, that it's only now, when thought is so liberated, that we're able to see this standpoint and accept it, and welcome it.

Let's start reading Chapter 11. "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Isn't that just what John Doorly showed us when he took those seven days of creation, which are the framing of the world, you might say, and showed us that that really is a statement of the eternal Word of God? It isn't really a record of the beginning of the world, and, of course, everybody realizes it today anyway. It isn't a description of the world and the beginning of the world, but it is a symbolic presentation of the one Word of God forever going on, — Mind forever saying "Let there be light," Spirit forever saying, "Let there be a firmament," Soul forever saying, "Let there be definiteness," Principle forever saying, "Let there be infinite operation with power," Life forever saying, "Let there be abundance, resurrection and exaltation," Truth forever saying, "Let there be man, consciousness, the rock," and Love forever saying, "Let there be peace, rest, fulfillment, perfection." He showed us that those days of creation, which, up until some while ago, had been thought of as a record of the beginning of the world, are not that at all. They are a Statement of the eternal now, they are of today. Science interprets that story as today, as the eternal living Word of God forever going on with you and me today.

"By faith" — because of spiritual conviction, you could say, because of this Christ forever going on, — "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Abel means "self-offering" (379), and he's saying that even if you have a sense of self-offering, even if you have a sense of the moral and you're willing to give up certain things for spiritual progress, that's the operation of the Christ, but seen "through a glass darkly. What we have to do all the time is to see the universe correctly, that's what we're engaged in doing, — identifying these wonderful things that come in human experience, from the standpoint of the throne of, grace and not from the working-up standpoint.

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." You remember Mrs. Eddy says about Enoch, "If Enoch's perception had been confined to the evidence before his material senses he could never have walked with God' nor been guided into the demonstration of life eternal"(214). As Mr. Doorly used to say to us, what good is it to us if Enoch walked with God and we don't or we can't? What good is it if somebody also as a person walks with God and we can't. The story doesn't mean that at all. The Bible is the story of you and me. That illustration of Enoch is you and I when we do not confine our evidence to the material senses; when we have perception, which is spiritual, we walked with God. So that isn't a thing that happened thousands of years ago. It's saying, "In Science everything is spiritual." Enoch is an illustration of this, and that's all that Enoch is. So today, if you and I will let our

perception be unlimited, spiritual, we shall find that we are walking with God. You see, Abel symbolizes what you might say the suffering way to get to God, but Enoch symbolizes the Science way, but whichever way you do it, you'll get there anyway because there's only one thing going on, — infinite harmonious Being. When I realize that, I often think to myself, Well, you are a silly ass, if you're going to get there anyway, you might as well take the Science road and not take the suffering way. And we shall, when we become convinced that in reality spiritual progress is nothing to do with human effort, but it's due to the divine fact that we're the Son of God. When we recognize this more clearly, we shall take the lovely way, the way of Science, which is wonderful.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that is a rewarder of them that diligently seek him." All that we've seen up to this verse is really the Christ operating as Mind in the symbol called the first thousand years. But it isn't a historical record, and let's get this quite clear all the time; it isn't a record of history, but, it's Science saying to you and me, "I operate through my Christ as Mind," and it means that you and I can walk with God because we have that Mind of Christ. We may struggle to find the Mind of Christ, like Abel did, but we shall turn from Abel into Enoch. You see it isn't Abel, a person living and dying, — Enoch, another person living and dying. They're symbols of consciousness. You and I will never die. We'll be Enoch, we'll be Abel, we'll be Abraham, we'll be Moses, we'll be all these people, but we shall never die. The symbols change, but man is eternal, "man born of the great Forever, lives on, God-crowned and blest" (Mis.205). These are the symbols changing. That's what this Bible story shows.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." That says that Noah made an ark through faith. What is Noah? The "knowledge of the nothingness of material things and of the immortality of all that is spiritual" (592), and it's saying to you and me that we can become conscious of "the nothingness of material things and of the immortality of all that is spiritual," and in doing that we shall find we've got an ark. What is this ark? It's "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter. God and man coexistent and eternal;" now this is a lovely thing; "Science showing that the spiritual realities of all things are created by Him and exist forever" (581). That's really what we're seeing, that spiritual realities exist forever, so in seeing that, we've all got an ark. Noah didn't build a ark a long time ago, (if he did it doesn't help us, it's just a material ark), but as John Doorly showed us, right here and now that ark is Science, right here and now Noah is you and me. This is not a record of people, it's you and me, our Christ selfhood in Science, our being in Science. That illustration of Noah symbolizes the infinite operation of Spirit, so it's divine Principle, Love, the one Science, translating itself through its Christ as Spirit, here and now. You see, Mrs. Eddy makes the point about the Revelator being "on our plane of existence, while yet beholding what the eye cannot see" (573). Spiritual reality is the "substance of things hoped for, the evidence of things not seen. "So obviously, this writer of Hebrews, from the exalted standpoint that he's been speaking, couldn't have been meaning now just to give us a story of human beings who had done wonderful things through a lovely faith. He must have been beholding this one infinite

range of Science interpreting itself through an eternal Christ; he must have been beholding what “eye hath not seen.”

And then it goes on to Abraham. “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country,” —how often we do that, don’t we, we seem to sojourn in the “land of promise, as in a strange country?” Sometimes spiritual being seems unfamiliar to us, and yet, like Abraham, who couldn’t possibly go back, we can’t go back, because we’re really coming home to our true selfhood. It’s only strange, it’s only a foreign country to the mortal, but always it’s home to our true spiritual selfhood, and that’s why we feel safe when we really touch and feel the essence of spiritual things, that’s why we have a sense of joy that no man can take away, and a peace that passeth all understanding. You all know, every one of you, how wonderful is the comfort that comes to you when you really touch spiritual things and feel them as real. There’s no joy to be compared with it, no peace to be compared with it. It’s something that you know no man can take away from you, whatever happens, — “dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God.” That’s the city we’ve been dwelling in all this week, that city foursquare, which cometh down from heaven. It comes down from heaven, just like these gates in divine Science. They open with in and without, and during this week we’ve been opening these gates, which sometimes seem to be closed to us, and I believe that they are going to be more open to us than ever, from now on. Mrs. Eddy says that they’re always open, and we’re not going to be fooled by the belief that they’re shut. The veil that would try and shut those gates will always be rent for us if we keep this high goal of Spirit, and only Spirit, in front of us.

We read of this heavenly city, “This sacred city, described in the Apocalypse (xxi 16) as one that ‘lieth foursquare’ and cometh ‘down from God, out of heaven,’ represents the light and glory of divine Science. The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is ‘a city which had foundations.’” Let’s remember that all the time that this city that we’re beginning to see is foundational. We’re not leaving something solid for something that’s “airy-fairy” and way up somewhere. *We* are touching foundations, which can never pass away. “Taken in its allegorical sense, the description of the city as foursquare has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine Science; ‘and the gates of it shall not be shut at all by day: for there shall be no night there.’” You remember Mrs. Eddy’s definition of “day” brings in the tones of Life, Truth, and Love (S. & H. 584:1-2) and when we’re thinking in Life, Truth, and Love, those gates are never shut.

Now, that’s wonderful, because if you’re in a hole and you didn’t see your way out of it, turn your thought to Life, Truth, and Love. You may not feel at once the consciousness of Life or Truth or Love, it may not come quickly to you, but if you just turn your thought in that direction and know that there’s nothing to you but the one infinite Life, eternal, rich, abundant, inspired; the one Truth, — the consciousness of God’s infallible Christ shut out: if you turn your thought to Life, Truth, and Love, which are the eternal day, you’ll

find that those gates will open in whatever direction you need them, whatever tone you need to see to comfort you right here in the human, they will open for you. I know that that is true, and so do you. Mrs. Eddy ends, "This city is wholly spiritual, as its four sides indicate" (575). It's wholly spiritual.

Hebrews continues, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." Age doesn't enter into Science at all. If you are 80 and you just hear of Science, you can make the same progress as somebody who is 20. It doesn't make any difference at all. You see, if we thought it made a difference we should think, "Oh its a bit late at my time of life to take up Science." You never "take up" Science. You've always been in Science. All you ever do in Science is to become aware of your true Christ selfhood. Spiritual being has nothing to do with age or education or any of those things; it's the truth about you here and now. And so that illustration of Sara can mean to you and me, that although we might seem to be getting on, or we might seem to have had a problem for years and years, and the problem seems to be a bit aged; it doesn't make any difference, because directly you open your thought to your Christ selfhood, mortal beliefs go, because you see they never were true about you. Mortal beliefs are just a dream from which we can awaken at any moment. In human experience, if you dream that you've been to South Africa, and you've been talking with people there and so forth, when you wake up from that dream, the scene fades so quickly. You don't remember it for very long, if at all, and you never think that you actually were in South Africa. You don't go around telling people, "I was in South Africa last night, you know," because you were never there. That's just a human illustration, but it's true about us and our problems, and diseases and so forth. All these things that we think belong to us as a mortal man never did, because even while the problem seems to be going on, our true Christ selfhood is there in all its loveliness, in all its fullness, in all its glory and beauty, and you and I can turn to it, no matter what mortal mind says about age, time, place, or anything, — that's all part of the dream, — and directly we turn to it, even though we were in the midst of a fiery furnace, it will deliver us. That's the point of these stories.

"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and the sand which is by the seashore innumerable." That's so true. If you'll have faith, which is the conviction that the spiritual is true and your Christ selfhood is all there is to you, — if you'll have that kind of conviction, then there are no limits to the good that can come to you. And, remember, you don't have to "get", or add on to yourself spiritual sense, you don't have to say, "I must get it." Just open your thought to it, and it's there. No one is more spiritually minded than anyone else because we're all the sons of God. If you'll open your thought to this fact, you'll find that what will come to you in the way of inspiration, in the way of demonstration, is "as the stars of the sky in multitude," and as the stars are fixed so it will be fixed. It won't be some wavering good that will come and go, it will be fixed identity in any demonstration, "and as the sand which is by the seashore innumerable." Think of the infinitude of the grains of sand on the seashore! That's the infinitude of good that can come into our lives through this Christ consciousness.

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” That really means that these states and stages of consciousness symbolized by these Biblical characters, pass away. Many of these were illustrations of working-up, and so they will die and pass away and others will take their place. You see, this whole Chapter ends by saying that “they without us should not be made perfect,” and in the Century Bible it says that by this the writer wasn’t “pooh-poohing” all these people and saying that because they only had mere faith, they were no good, and so they died and did not receive the promises. He was taking them as illustrations of spiritual states of consciousness, which are important, and without which you can’t have fulfillment, you can’t have the “faith which is by Christ Jesus so, although they may pass away, they are essential to the whole working out. Really it’s what we’ve been seeing all the way along, that divine Science is a whole, and the working-up or anything that tends towards good is the effect of this one Christ. The question always is: what is the standpoint from which you’re looking at anything? Are you looking at it materially, thinking this human experience is real, and working-up to God from that basis, or are you looking at it as the disappearing of the mist before the operation of the one Christ? When you do the latter, it has no reality to you of itself, but infinite reflection of good comes to you in spite of it, because the mist is getting thinner. They “confessed that they were strangers and pilgrims on the earth, and really you might say that we’re strangers and pilgrims on the earth. Mrs. Eddy says, “Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God” (254). So we may seem to be, and are, in fact, pilgrims and strangers on the earth. Don’t you think that’s why we sometimes get into a muddle and have diseases and so forth? Because we don’t belong here, and if we try and fit in here we don’t fit, but when we fit into our natural habitat then everything else fits. Let’s live in heaven and we shall illumine earth, I’m sure of that.

“For they that say such things declare plainly that they seek a country.” What is it that makes us so convinced that we don’t really belong to the mortal picture, that this isn’t the real? What makes us reach out to God? Why do we? Why aren’t we content just to be bodily and to creep around on the earth never looking above it? Why? Because, in nature and essence, we’re not really this sort of a man. It’s our Christ selfhood that is continually impelling us and impelling us. It’s only because of our Christ selfhood that we reach out, and not because our mortal selfhood wants to get out of this. It might look like our reaching out to get out of it, but it isn’t really our personal reaching out to get out of it. That’s how we think of it humanly, but in reality it’s Christ coming to us. That’s why it’s so sure that that yearning will fulfill itself, because it is the operation of fundamental, irresistible Truth. “And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.” If the body was really real, we’d be content to dwell in it and to have no aspirations outside of it. “But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” Isn’t that lovely how this city comes in twice here, because we’re doing divine Principle, Love, which is symbolized, in Revelation, by the city foursquare, and we’re seeing how it interprets itself through its Christ in various ways.

“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called:” you know John Doorly said of that, that Abraham “had to gain a true spiritual sense of what was the spiritual and what was the symbol.” So, again, that story of Abraham doesn’t mean that an old patriarch, a long time ago, offered up his son on an altar, but it means to you and to me today that we have to be prepared to give up what is just the symbol for the living reality. But John Doorly always said, many, many times, that you’re never asked to give up anything except you’re ready to do so. It’s a scientific fact that, because as you see a certain fact of your Christ selfhood, that very fact translates and removes a lower sense of that fact. You may think you’re giving up something, but you’re not. It’s the Christ pouring in the real substance of what you think you’re giving up, that’s what it is. It may look to you like giving up something, but it isn’t; it’s Christ, Truth, coming to you and translating your life. It’s a scientific fact, not just a sentiment: — “accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” — “in a figure” means “so to speak.” It was as if Abraham had received him back from the dead. That is a wonderful thing, because if your vision takes you a long way, perhaps almost intellectually, and you don’t realize that, it may lead you to think you’ve got to give up something before you’re ready for it, but if you’re not ready for it, again this Christ won’t let you, just like Abraham. You see, out of every situation there is a way, because of the ever-present Christ. You can’t go too fast for your spiritual progress. If you try to, it won’t let you. There’s always an answer.

“By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the Children of Israel; and gave commandment concerning his bones.” Now the Commentaries bring out that those three instances are very much linked with one another, because they were all concerned with people blessing their posterity, when they themselves were dying. The Commentaries say that it brings out that these people must have had tremendous faith that the spiritual idea would go on, even though they weren’t there to take it on. Well now, if you translate what that means to you and to me today, it really means that none of us is responsible for the spiritual idea as persons. It always takes such a great load off you if you can see that you’re not the saviour of the world or of a few people. It’s not your responsibility at all. This one impersonal Science is always translating itself through its Christ, and it’s our responsibility to identify ourselves with it intelligently and individually. If you get that unlaboured sense that that’s all it is that’s happening, then you can do what ever you have to do in a much more helpful and universal way. Jesus went and left the world, and as John Doorly used to say, If he had gone thinking that he was responsible for saving the world, and yet he just died out of it when he could have stayed here, he would have been a brute. But Jesus knew it was Science, it was nothing to do with a personal Jesus, and so he left no Church, no writings, nothing but his life-example.

“By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.” If you take this record through and you elaborate it with a study of John Doorly’s Verbatim

Reports, the story is thrilling. It's an ordered story of the Christ in all its detail, and at this point you begin to get womanhood coming in. The quality of womanhood is essential to have the whole, full Christ, and you remember how, at the point when Moses was born, it was woman who saved the situation. This was symbolized by Moses' mother to begin with, and then the midwives, and then his sister, and then Pharaoh's daughter. Then later on, with Moses, it was the daughters of the priest of Midian, and it's amazing if you study it in the Bible how the womanhood seems to come into the text in abundance there, meaning not that Moses made a wonderful demonstration of womanhood thousands of years ago, but that womanhood, as illustrated in the story of Moses, with all its ramifications, applies to you and me, and to every man today. This universe teems with these spiritual facts, which are you and me, and they are ever-present, timeless facts.

While we're talking about this impersonal sense of Christ, Truth, I'd love to read you what Mrs. Eddy wrote in an essay, which somebody drew my attention to many months ago but I had forgotten completely about. Before I was coming here today though, I was looking for something to read as I had a little time to spare, and I picked this book up and I opened it at this essay, and as it was so much what we've talked about this week, I felt I'd like to read you a few sentences from it. It really is amazing what Mrs. Eddy says regarding this impersonal sense that we have been seeing this week. It's in an essay called "The Second Advent." She says, "What is the second coming of Christ? It is another era of the world's awakening, a higher advent in human consciousness of the spiritual idea, the true character of God. This idea of God neither comes nor goes, for it is inseparable from its divine Principle, the ever-present I AM. But the human concept of this idea has its periods of light and shade."

"Christian Scientists are not Second Adventists believing in the finite appearing of finite good. Every loyal Scientist understands that the second coming of Christ is the next higher, hence, more spiritual revelation of God's character. The Christian era presented the first tangible idea of God's character by its inspired man, Jesus. The era of Christian Science ushers in through woman the second appearing of His character and this from the necessity of his nature as the Father and Mother of all, the creator, even the complete. and ever-present idea of God. Therefore, this era comes not through Jesus but through Mary, the type of womanhood and mother of its first and forever appearing which divine Science alone can give." And then she says a very interesting thing: — "The third appearing of the spiritual idea of the character of God will present but the disappearing of all else, and establish the supremacy of Spirit which obliterates the human sense of the divine, takes away all sense of matter and reveals the final fact that the idea, Christ, is not a materialized or finite man or woman, but is the infinite concept of infinite Mind."

Now she says a thing which shows you how she knew the human mind: — "Now, are you disappointed and declare, 'She hath taken away my Lord and I know not where she hath laid him'? I have not taken away the real, but the false conception of the individual God, individual man, and the personality and merits of Jesus, but I have endeavored to dematerialize and unlimit your human dream of the divine, your material sense of the spiritual, your finite views of the infinite, and to give you a scientific concept

of Jesus and his mission, of the nature of Christ, of the mission of Mary as the mother of Jesus, the scientific interpreter of true manhood, womanhood, and the character of God.”

Jesus’ work on earth is done, for he as an individual finished his glorious earthly career and sat down at the right hand of the Father — left earth for heaven in other words, he entered into the infinite sense of Life and its manifestation, never more to be manifest as flesh. This was the consummation of his earth mission and it needs no reappearing or repetition to crown its glory.” Jesus did his work. No one needs to appear again to suffer on a cross and prove that this body isn’t real, because Jesus did that.

Now comes a lovely thing, this is what we’re seeing in this story here, and what we’ve said all this week. All this is not the material Jesus, nor Mary, nor Martha,” — it’s not the material Jesus, the material Mary, the material Martha, the material you and me, “but the spiritual idea dwelling forever in the bosom of the Father-Mother God, because this idea is the link in being’s chain, which unites indissolubly the Father and son, man and God. The onrushing centuries are declaring this idea higher and higher in the scale of being and will ere long yield to the sense of its ascendant glory.” It’s a very lovely thing, that. It was pointed out to me a long time ago, but until I read it today, I hadn’t realized that Mrs. Eddy talked about a third advent. Many of you probably had, but I hadn’t. I believe that as we really, see the Science of Mrs. Eddy’s discovery that will show us that there is nothing but Spirit and spiritual fact. I am sure that is the sense of the third advent.

Now let’s go on with our tour through the Bible! “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.” All these instances do bring out such a wonderful sense of, “the substance of things hoped for, the evidence of things not seen.” Why do we do things, which in the face of it would look ridiculous to do, but under spiritual conviction we just know we have to do them? Because it’s nothing to do with you and me as persons. It’s our Christ selfhood impelling us, and you know we’ve talked so often this week about jumping into the deep end, and I know that if we do, we’re all going to find that we can swim, and swim well, and that we never realized we could swim as well as we can swim! I think that this story we’ve been doing this week has been impelling us forward. This impulsion is going on everywhere, of course, but when we come together and we elucidate spiritual things together, it all helps us to swim more strongly. I’m sure that everything we’ve said this week, all of you have been thinking, — you’ve been touching and thinking, — because otherwise there wouldn’t have been this talk and you wouldn’t have been here. It isn’t ever me as a person, or you as persons, who motivate things. It’s a collective spiritual activity that is taking place here, and it’s of God.

Then Hebrews goes on. “Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.”

If you think of that just as a literal illustration, you could certainly say they took a jump into the deep end! They went into the Red sea, and they didn't have to swim either! They had dry land, but all the same, those Children of Israel had the courage to go forward. You remember that verse in the poem of Annie Johnson Flint, which says, "Have you come to the Red Sea place in your life, —where in spite of all you can do, there is no way out, there is no way back. There is no other way but through?" so often you find yourself at that place, but your spiritual selfhood will always make you feel it's safe. It may not look safe to human sense, but if you trust your spiritual sense, your Christ selfhood, — because that's all that's true about you, — you'll find that you're safe. It may be something that you've never had to face before or never done before as a human, but the truth about every experience is natural to your Christ selfhood.

"By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." If you take these stories that he recounts here and you start to explore them, it's really wonderful. You can see the scientific facts they represent, — a multitude of scientific facts. Take this one of Rahab, for instance. It was the harlot Rahab you remember, who, when the spies went into Jericho was the one that befriended them. And then, in return, she was the one who was saved when the children of Israel took Jericho and slew everyone. John Doorly said of that incident, "Rahab saw the Christ-idea and was able to save the situation." She had true womanhood. So you get again this symbol of womanhood, and when we come down here to the next verse, it comes again: — "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:" — when I was studying those and wondering just why he had chosen those particular judges, (because Gideon, Barak, Samson, and Jephthae were judges), I took the Book of Judges, and I looked up what these various people did, and also studied Mr. Doorly's interpretation of it. One thing he says is, "What Judges shows you is that woman must give it birth." You see, we're coming into the symbol of the third thousand years where womanhood starts to appear. And here, with these judges who are mentioned, you get the manhood and womanhood illustrated in each case. Gideon illustrated manhood. All the way through Mr. Doorly brings out a sense of manhood with Gideon, because he slew the Midianites and saved Israel from a very difficult situation. On the other hand Barak, if you remember, was a judge who operated in connection with Deborah. These two were the fourth and fifth judges, and they operated together, and in that period of Barak and Deborah you find that the accent is on womanhood all the way through. You remember Jael, the wife of Heber, slew Sisera, and when you study all about Barak, you find that he was all the while seeking womanhood. And so, the writer here brings in Gideon and Barak, the manhood and the womanhood. He's illustrating that in a period in our lives characterized by Judges, you might say, which naturally has a lot to do with true rulership, with the rule of Soul, you begin to see that to have the true rule of Soul in your life, you must have the balance of manhood and womanhood qualities. You must have Gideon and Barak and all that they mean. And then he takes Samson and Jephthae, and that's exactly the same story. Samson represented the manhood and Jephthae had a sense of womanhood, but again from a different standpoint.

We can't go into these stories now, but I saw when I was doing this chapter what a vista it opens up to you, because if you want to study Hebrews, if you want to study this chapter, quite obviously you've got to study these people he mentions. Studying these people means studying what they mean as scientific facts of a Principle, and John Doorly's Verbatim Reports help one in that more than anything does so far in the way of literature. If you take them and you study the chapter in connection with those reports, it's thrilling. Get your own sense of the story first, though, or it doesn't mean as much to you. You know, when Mr. Doorly was giving these Talks, we were so near to them, (and particularly perhaps those who were working in the office on editing these reports) that I don't believe we properly appreciated them; in fact I'm sure we didn't. I'm certainly beginning to do so today. . When I take them now and read them, I feel I've never read them before, I've never heard them before. They're quite amazing.

To return to our text. David again had the womanhood; you remember he united Judah and Israel. He had that lovely warm sense of womanhood, David. Samuel was the first of the prophets, he was symbolizing the "disappearance of material sense before the conscious facts of spiritual Truth," and if you study what's said about Samuel, he seems to bring out Truth, or the manhood more than David, with whom he's coupled here. In mentioning those judges, I asked myself, why did he bring in some and leave out others, but you can see to some extent why, because he seems to bring in an example of womanhood and manhood in each case, "and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained, promises, stopped the mouths of lions," — that's a reference to Daniel in the lions' den (you can find illustrations for all these instances in the Bible), — "quenched the violence of fire, escaped the edge of the sword, out of weakness we're made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again:" — the Shunammite: — "and others were tortured, not accepting deliverance; that they might obtain a better resurrection:" — they say that that refers to the activities of the Maccabees before the time of Jesus: — "and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned," — they say that refers to Jeremiah and Zechariah, — "they were sawn asunder," — they say that refers to Isaiah — "were tempted, were slain with the sword: they wandered 'about in' sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

It's a wonderful story, because as you study it, you'll see that whether you suffer, whether you have scourges, stones, or whether you have mockings, — whatever happens, — it's never never going on to Christ, Truth. It's the overturning as Christ, Truth dispells the mist, but there's one thing going on in reality, and that is Christ, Truth. There's only one thing going on. "They without us should not be made perfect" You can't have manhood without womanhood, or womanhood without manhood. You remember how John Doorly showed us that this Science is a whole. He insisted on the fact that you must have the objective and the subjective, you must have the absolute and the relative, you must have divine Science, absolute Christian Science, Christian Science. You

must have Mind, Spirit, Soul, Principle, Life, Truth, and Love, and the Word, the Christ, Christianity, and Science. You must have the perfect balance: —‘ They without us could not be made perfect;’ us without them could not be made perfect. Mrs. Eddy says a wonderful thing along these lines: “We must seek the undivided garment, the whole. Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence” (142). The material can’t furnish us with absolute evidence, but Christ, Truth, “the substance of things hoped for, the evidence of things not seen,” furnishes us with absolute evidence. Then she says again, “Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections” (517). I love that, because I used to get the feeling that if I knew too much Truth I might suddenly not be here any more! But there’s a long way to go, humanly speaking! I was thinking the other day, though, that the more Truth we know, the more we’re going to have a wonderful time in this human experience, in that we’re going to have dominion over it. We shall all ascend eventually, whether we do it here or hereafter, (if we really live in heaven we’ve jolly well got to), but this sense of divine Science that’s coming to us, is gently going to transform our lives. It’s never, never going to take anything away from us, but it’s going to make us richer, stronger, healthier, and with more dominion. When the time comes that we have such a consciousness of spiritual reality as Jesus had, that we do ascend, we’re still going to be us, because we’ve seen all along that we never go further than our Christ selfhood takes us, so we’re still going to be us, and wherever we are we’re going to feel ourselves at home. You and I couldn’t possibly ascend.- bang — like that. Mrs. Eddy says that every footstep has to be taken to the throne of grace, so if we gently but firmly and without hesitancy go forward in Science, our lives are going to experience painless progress. The way only seems tumultuous when we believe in matter as reality, but when we see that it has no reality as *us*, we are spiritual, — when we see that — then the most gentle benedictions come into our lives. I’m sure of that. The only conflict you and I ever go through is when we think we’re mortals. Directly we let go of that there’s no conflict. There’s no conflict in Science.

Think of the last Chapter we’ve just read, particularly the last two verses. Mrs. Eddy says, “When the last mortal fault is destroyed, then the final trump will sound which will end the battle of Truth with error and mortality; ‘but of that day and hour, knoweth no man.’” We don’t know it, as man, — mortal man. Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite” (292).

Let’s just sum up what we have just read this afternoon. Divine Science, divine Principle, Love, the infinite One, interprets itself through its one Christ, Truth, always. This enables man to pass through the gate of God, — “Science; spiritual being understood; haste towards harmony;” (586) — and understand spiritual being as Science, thus hastening towards harmony and proving “man’s unity with Truth and Love” (12). You remember, when Gad was born Leah said, “A troop cometh” (Gen.30:10); and she called his name Gad, which means “a troop,” and I had the most wonderful sense, as you probably will do, if you take those verbatim reports and study them that they are like a troop coming, a troop of ideas, of Science. You know, it gives a similar sense in the story of Elisha, when the men come to take him at Dothan. You remember, his servant who was with him was afraid when the enemy was coming against them, and Elisha prayed to God, “Lord, I pray thee, open his eyes, that he may see.” Then the young man saw

that “the mountain was full of horses and chariots of fire round about Elisha (II Kings 6:16-17). And I think that’s what we’re going to find, as we realize our being in Science, that whenever we seem to be afraid and then suddenly our eyes open to silence, — we’ll find a troop coming, the mountains of Israel will be absolutely covered with horses and chariots of God. It’s a lovely, big, comforting, infinite, spacious sense, and if we get that sense it will make us that way, too. We shan’t be little mortals creeping around and wondering if we can do this and that, but we’ll be big, and we’ll be big towards one another too.

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Talk No.6 - Part 2.

You know, when we understand man as the operation of infinite, scientific fact, it's going to make us able to say to one another in a sincere, intelligent way, "I love you," and we shall know what we love. We shall love the scientific nature of man, because when we see what man is and we understand what man is, we **can't** help but love it. It used to be a sentimental sense of "I love you" as a person, but when we understand being as Science, we can't help but love the other fellow, because all that they are is the expression of this wonderful Christ, Truth we've been seeing, so you can't help but love him. You love Truth, so you must love him, but it's not a personal mortal that you love—it's man. Jesus said that the two great Commandments on which hung all the "law and the prophets" were, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And, "Thou shalt love thy neighbour as thyself" (Matt.22-37, 39), if you love God first and foremost, then you can't help but love His expression man.

Thinking of the tribes of Israel at the gates of the city, you remember Mrs. Eddy's definition of the Children of Israel contains this sentence: "the off spring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science" (583). So that which in you wrestles with error, sin, and sense, will, through the opening of these wonderful gates that we've seen this week, be governed by divine Science, and the wrestling will go. Someone said to me just before we began this second half, "I've felt such a sense lately of the comfort and the safety and the assurance of Science, and I see that Jesus suffered to show us how we needn't suffer, that Jesus suffered to show us that if we'll take the spiritual way always, we needn't suffer." It's a lovely sense, and I think it's what's been coming to us all this week.

Let's go on to Chapter 12, where we're going to see divine Science, divine Principle, Love, operating as Christianity, Love. Here we're going to get a sense of what the writer calls "the chastening of the Lord," but that chastening isn't a grievous thing, it isn't a punishing: thing, "Chaste" means "pure in design and. expression" (Webster). Therefore, all that chastening does is to show our beautiful, chaste Christ selfhood that is pure in design and expression, so the chastening of the Lord is not, as we've seen before, giving us a good hiding! It may look like that if we're thinking from the mortal, but when we're thinking from the divine; we can say, "I love the chastening of the Lord, because it enables me to see my pure Christ selfhood, which is pure in design and pure in expression, and that's all that the chastening of the Lord is."

Chapter 12 starts, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,"—that "cloud of witnesses" is really everything witnessing to God. That great cloud of witnesses is you, me, —every man's Christ selfhood. Witnessing to God in true Christianity, so that we see God everywhere. It's a wonderful Christianity sense, and Mrs. Eddy, in quoting this injunction from Hebrews, says, "When every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts testifying to one creator," —when everything we see around us is no longer seen as matter but as the disappearing of the mist because of the Christ translation, then, in one sense you can

say everything we see around us will be “spiritual concepts testifying to one creator,” — “then, earth is full of His glory,” — the fulfillment of Love in Christianity, “and Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus. To this great end, Paul admonished, “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.” Wonderful statement that: the “author”, — Mind, and “finisher”, — Love. You see, the Christianity tone comes in here; and all through you can see these tones coming in time and time again. With “author” and “finisher”, also, you get the sense of the working-up and the working out, both of which processes Jesus exemplified to perfection. “So shall mortals soar to final freedom, and rest from the subtlety of speculative wisdom and human woe” (Mis. 361). In line with these first two verses Mrs. Eddy also says, “Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence” (249). God is always producing “His own models of excellence.” That’s you and me. She says too, “The Scriptures require more than a simple admission and feeble acceptance of the truths they present; they require living faith, that so incorporates their lessons into our lives that these truths become the motive-power of every act” (Mis. 196).

Hebrews continues, “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Doesn’t that give you a lovely sense of “remembering no more her sorrow for joy that the birth goes on” (562)? That’s what we need to have more continuously, I’m sure, — the sense of “joy that the birth goes on.” Christianity has so much to do with divine motherhood and true spiritual birth. Mrs. Eddy says, “The good fight must be fought by those who keep the faith and finish their course. Mental purgation must go on: it promotes spiritual growth, scales the mountain of human endeavor, and gains the summit in Science that otherwise could not be reached, — where the struggle with sin is forever done” (Mis. 41). The summit in Science is where the struggle with sin is forever done. She also speaks of divine Love specifically as “the author and finisher of our faith” (Mess. ’01. 17).

“For consider him that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds.” It’s as if he’s saying, Don’t worry if your way forward is beset by great odds, just go on forward as Jesus did. He never faltered and neither need you. Love is calling you to its own; Love is calling you to your satisfied being. Here is that wonderful quotation that we touched on before: “If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross, take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God” (254). It’s not such a bad cross really, and remember, whatever anyone is saying about you that isn’t true, is just mortal mind talking to itself about its own concept. If people are not voicing what is true about you, then they’re never talking about you, and so it can never touch you: it’s just mortal mind muttering away to itself, but it’s never talking about you if it’s not talking about man in God’s image and likeness,

and mortal mind has not consciousness of man in God's image and likeness anyway. Only the Truth bears witness. Mrs. Eddy says, "If your endeavors are beset by fearful odds" — remember, "For consider him that endured such contradiction of sinners against himself," — "and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (22), There's Love's chastening — maintaining its idea as pure in design and expression.

"And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord, loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you, as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The mortal is always a bastard, and there's never anything to chasten the mortal because the mortal can never become pure, but our immortality is always pure. "Furthermore we have had fathers of our flesh which corrected us, and, we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Although this chastening is all the time taken in connection with the Father here, (because they didn't name God as Mother), I feel it's the motherhood of God that chastens, because it's always so tender, so all-embracing, and all it says is, "Return to your true status, your true sonship." If you're a prodigal, then Love's chastening will eventually bring you back, so that your father meets you half way, — the mother really, — and rejoices. It's the lovely sense of motherhood chastening its idea that it may be all the time its own, idea. It's like a chiseling off of all that doesn't belong to the ideal.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Mrs. Eddy says, "'Whom the Lord loveth He chasteneth,' He, who knows God's will or the demands of divine Science and obeys them, incurs the hostility of envy; and he who refuses obedience to God, is chastened by Love" (241). But it's "whom the Lord loveth He chasteneth." Divine Love loves its own, idea, and that chastening is always keeping that idea pure, so it isn't chastening in a hard way, it's a lovely thing. Mrs. Eddy says again, "In proportion to a man's spiritual progress, he will indeed drink of our Master's cup, and be baptized with his baptism — be purified as by fire, — the fires of suffering; then hath he part in Love's atonement," — at-one-ment, "for whom the Lord loveth He chasteneth.' Then shall he also reign with him: he shall rise to know that there is no sin, that there is no suffering; since all that is real is right" (Mis.124). You remember that lovely poem of Mrs. Eddy's too, where she says,

“Learn, to, that wisdom’s rod is given
 For faith to kiss, and know;
 That greetings glorious from high heaven,
 Whence joys supernal flow
 Come from that Love, divinely near,
 Which chastens pride and earth-born fear,
 Through God, who gave that word of might
 Which swelled creation’s lay:
 ‘Let there be light, and there was light.’
 What chased the clouds away?
 ‘Twas Love whose finger traced aloud
 A bow of promise on the cloud.” (Mis.387)

And Love is always doing that, it’s always tracing this “bow of promise” of our true Christ selfhood on all the clouds of *sense*, —it’s always doing it.

“Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” We had this kind of injunction in the Christianity tone before. That lifting up the hands is lifting up your sense of power as the operation of Love’s at-one-ment; and “the feeble knees” — strengthening ourselves and others with the understanding of true progress, true going forward. “And make straight paths for your feet” I always think that’s “love leadeth me in the paths of righteousness for His name’s sake.” “Lest that which is lame be turned out of the way; but let it rather be healed” — “Love restoreth my soul” (578). Don’t have anything turned out of the way. What Science as Christianity will do is that it won’t turn anything “out of the way,” but it will “let it rather be healed,” — it will bring that comfort which will make the things that seem to obstruct your path pass from your experience gently, beautifully, and in a calm way. “Let us labor to dissolve with the universal solvent of Love the adamant of error” (242); dissolve it, don’t chop it off in bits but dissolve it, that’s a gentle process. Isn’t it lovely that the Science of Christianity is so revolutionary, yet when we agree to stand on that revolutionary standpoint, then it’s gentle always in its operation? The question is, will we wake up to our Christ selfhood in Science, where infinite gentleness is the order of the day? I believe we’re going to. One of the lovely things those Americans whom I told you about, said to me, in fact, they kept on saying it to me all the time they were over here, — was, “You know, it’s amazing; you people here have got Science in an exact and systematic way, we can tell, but we’ve never been in an atmosphere of people where there is such a wonderful sense of impersonal love for one another. It really is quite remarkable. Whether the people are young or old, male or female, there is always this lovely sense of relationship.” They said, “We don’t feel we’re going around visiting a lot, of personalities here; we feel we’re moving in one Principle and seeing different reflections of it.” I was interested to hear that, because we often don’t notice it ourselves; but with somebody coming in from the outside; as it were, it was the thing that impressed them more than anything else with their contact here. They said, “It’s so impersonal, and yet it’s warm. You haven’t lost any of the warmth, and yet it’s exact Science.” And that’s what we’re going to demonstrate more and more. Sometimes there would seem

to be a bit of a hiatus, as there always is when you're reaching a new standpoint, but when that standpoint becomes clear, and you start to look out from it, then you know where you've arrived. You see it dimly to begin with, and then suddenly it becomes definite, and you see where you are, and what is taking place.

"Follow peace with all men, and holiness, without which no man shall see the Lord:" — that 23rd Psalm seems to be so much in line with these verses. I feel that's "[Love] prepareth a table before me in the presence of mine enemies" (578). We can "follow peace with all men" if we're really practising the Science of Christianity: — "looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled". In Science operating as Christianity — universal Love — there can't be any root of bitterness. Mrs. Eddy says, "Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward" (139). You see how she says that reforms in the past have been attended with bloodshed and persecution, but today when we have this scientific sense that is revolutionary, the story should be different. When we really see that the revolution in relationship involves turning from the looking up to God to the looking out with God — when we get this sense of looking out from the oneness of Science— then patiently and wisely we shall be able to stem the tide of sectarian bitterness. We shall have no bitterness or root of bitterness, which is the partaking of sorrow, persecution, conflict, and so forth, when our consciousness is firmly based, on the impersonal oneness of Science. She says again, "Let no root of bitterness spring up among you, but hold in your full hearts fervently the charity that seeketh not only her own; but another's good." (Mess. 00.14). And also, "No personal considerations should allow any root of bitterness to spring up between Christian Scientists" (No.7). We can't have roots of bitterness springing up between us when we see there's one infinite Science, and we're all facts of that one infinite Science, and anything else is a lie, which has no part, in Science — "nothing can enter that city, which 'defileth, or maketh a lie'"(577).

Hebrews continues, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." That's what we sometimes do, — for one morsel of meat we sell our birthright, — we tell something that is nasty about someone else for the morsel of self-importance, and we lose our birthright. We fail to progress for the morsel of comfort in matter, and so we temporarily lose our birthright. But we are not going to sell our birthright, because we're beginning to see that it's foundational and therefore inescapable, that it was ours "before Abraham was." Our spiritual identity is changeless and permanent; moreover, it doesn't belong to anyone else and no one else wants it or can possibly have it, because it's us. Mrs. Eddy, talking about man's birthright, speaks of human codes and so forth fettering us, and then she says, "Divine Science rends asunder these fetters, and man's birthright of sole allegiance to his Maker asserts itself" (226). That's our birthright — sole allegiance to our Maker, — having no other Mind, no other Spirit, no other Soul, no other Principle, no other Life, no other Truth; no other Love, but the divine; that's our birthright. She says, "Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven," — he's lord of that belief that there's earth and heaven as two

things, — he's got dominion over that, — he knows that there's only one being, and he's, lord of it, God's highest idea, — "himself subordinate alone to his Maker. This is the Science of being" (517). Then she says a beautiful thing about our birthright: "When we understand man's true birthright, that he is 'born, not, of the will of the flesh, nor of the will of man, but of God,' we shall understand that man is the offspring of Spirit, and not of the flesh; recognize him through spiritual, and not material laws," — that's what we're going to do, — recognize man through spiritual laws, through metaphysical and spiritual Science; — "and regard him as spiritual, and not material. His sonship, referred to in the text, is his spiritual relation to Deity:" — that's our birthright: — "it is not then, a personal gift, but is the order of divine Science" (Mis.181). Our birthright is "the order of divine Science," not a personal gift.

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Esau can never take that birthright, because Esau is the man of the earth, and the man of the earth can never get back to what he thinks was his spiritual selfhood as a mixture of Spirit and matter, because it never was his true selfhood. "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit" (John 3:6). Always, in this Christianity sense you get the obliteration of the mortal concept of man, and that the only thing we can ever return to, so to speak, is our Christ selfhood. In reality, the mortal (Esau) never returns to it, though. The mortal fades as our changeless spiritual identity appears.

That's the end of divine Science as Christianity, and we've summed that up: Divine Science, divine Principle, Love, manifests itself as Christianity, divine Love, the motherhood that chastens and comforts. This enables man to pass through the gate of Asher, where "hope and faith" brings "spiritual compensation" and rebuke "the ills of the flesh" (see 581), thus proving Truth and Love to be "the motive-powers of man" (490), I felt that Asher was the tribe at this gate for this "chastening of the Lord" does bring with it "spiritual compensation" always, and rebukes "the ills of the flesh." Jacob's blessing on him was that "his bread shall be fat, and he shall yield royal dainties" (Gen.49: 20), which gives the sense of verse 11 here in Hebrews, that the chastening of God "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Now we come to the last gate, which is divine Science, divine Principle, Love, operating as the Word. This is lovely; it's showing us that "The Way in Science He appoints, That stills all strife" (Ch.& Chr.). That's what we're going to see here. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake:)" — that was the old sense of the Word, which was a struggle and a fight, — the old sense of the law, with its "thou shalt not," its terrible punishment and penalty, . That's not the way in Science. The way of the Word in Science is "The way in Science He appoints, That stills all strife." Mrs.

Eddy says, “‘The way’ in the flesh, is the suffering which leads out of the flesh. ‘The way’, in Spirit, is ‘the way’ of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears” (Un.55). Isn’t that beautiful, that “‘the way,’ in the flesh, is the suffering which leads out of the flesh”? That was the old way when we thought we lived in the flesh, but “‘The way,’ in Spirit, is ‘the way’ of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears.” So the way of Life, Truth, and Love is redeeming us from a false sense of this existence. It’s not doing anything else but giving us the right sense of the one existence, because there’s only one existence. We may have a false sense of it and think we live as mortals, and we have to suffer till we let go of that belief and find the true existence, but if we have a true sense of existence as spiritual, it will redeem us, through peaceful benedictions, out of this false sense of existence.

This is lovely: “but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.” This gives a most ordered sense of the living way in Science. Let’s just go through it. “‘But ye are come unto mount Sion.’ — Zion means “Spiritual foundation and superstructure” (599). Our Word today, in Science, is spiritual foundation and superstructure. We can start to understand those days of creation, (which are the foundation of everything from a spiritual standpoint), so that our superstructure isn’t something built from the mortal up to heaven, but it’s starting from a higher standpoint, a spiritual standpoint, where “light emits light without effort” (262). “Spiritual foundation and superstructure” is Zion, also, “inspiration; spiritual strength.” Mrs. Eddy says, “Who so builds on less than an immortal basis, hath built on sand” (Hea. 1). Our Word is this “spiritual foundation and superstructure.” “And unto the city of the living God, the heavenly Jerusalem,” — that is the Christ, the calculus, the “city of the Spirit, fair, royal, and square (575). Mrs. Eddy calls Jerusalem, “Home; heaven”(589). Haven’t we all been coming home to the Christ and, as pilgrims, finding that our home is heaven? “And to an innumerable company of angels,” — Christianity. “Infinite space is people with God’s ideas, reflecting Him in countless spiritual forms”: (503), “an innumerable company of angels”— that’s Christianity. “To the general assembly and church of the firstborn, which are written in heaven,” — don’t you think that’s Science, the only church? Mrs. Eddy says this lovely thing: “Our church is built on the divine Principle, Love” — divine Science — “We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing, forth the fruits of Love, — casting out error and healing the sick”(35). She says such lovely things about the church militant becoming the church triumphant, and I think that’s what happens in Science. She says, “No longer are we of the church militant, but of the church triumphant; and with Job of old we exclaim, “Yet in my flesh shall I see God”” (Pul.3). It’s marvelous how this Book of Hebrews begins on a very high level, and then it comes down and shows us what we must do to knock the trappings off ourselves and get our mortal sense out of the way and so lift ourselves to the height that it started out with; and then it seems to say, “When you re there, this is going to happen: ‘yet in my flesh shall I see God, “ — a millennium will take place in the lives of every one of us. Mrs. Eddy says again, “So shall all earth’s children at last come to acknowledge God, and be one; inhabit His holy hill, the God-crowned summit of divine

Science; the church militant rise to the church triumphant, and Zion be glorified” (My. 133). You know, in *Miscellaneous Writings* in that wonderful allegory on page 323, you really get a picture of the four aspects, — the Word, Christ, Christianity, and Science — in the most beautiful way. I had never seen it before until yesterday. You remember the story of the stranger coming down from the hill into the valley to help the people up the hill. In the beginning of this article she says, “Picture to yourself ‘a city set upon a hill,’ a celestial city above all clouds, in ‘serene azure and unfathomable glory: having no temple therein, for God is the temple thereof; nor need of the sun, neither of the moon, for God doth lighten it. Then from this sacred summit behold a Stranger wending his way downward, to where a few laborers in a valley at the foot of the mountain are working and watching for his coming.” Now this ‘city set on a hill’ is divine Science itself. Then she says at the end of this allegory, “Dear reader, dost thou suspect that the valley is humility, that the mountain is heaven-crowned Christianity, and the Stranger the ever-present Christ, the spiritual idea which from the summit of bliss surveys the vale of the flesh, to burst the bubbles of earth with a breath of heaven, and acquaint sensual mortals with the mystery of godliness, — unchanging, unquenchable Love?” In that passage she says that “the mountain is heaven-crowned Christianity, and the Stranger the ever-present Christ,” and the way up that mountain is through the Word. You remember the story, how those who tried to carry a lot of baggage up the mountain never got anywhere, and the ones who tried to help them up were told to make their own way and listen for the mountain horn. If you take that symbolically as a story of the Word, Christ, Christianity, and Science, it’s a beautiful illustration of the operation of the four sides of the city.

So our way is through “Zion,” — through the Word, “spiritual foundation and superstructure;” through the city of the living God,” the New Jerusalem, — the Christ; through “an innumerable company of angels,” Christianity; and through “the general assembly and church of the firstborn, which are written in heaven, — Science, — “and to God the Judge of all, and to the spirits of just men made perfect.” I like to think of that “God the Judge of all,” as the only rulership in this church of Science and the spirits of just men made perfect” as its only members! It’s really a sense of Principle, and its infinite idea.

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Mrs. Eddy says, “The blood of Christ speaketh better things than that of Abel,” meaning, I believe, that Abel was a type of the moral working up to God; and Jesus a type of the spiritual working out from God. She says in that same article, “He who pointed the way of Life conquered also the drear subtlety of death” (*No. 34, 35*). That was the ‘better thing,’ — that Jesus conquered the drear subtlety or belief in this mortal existence as real; in other words, Abel typifies the suffering way — working up on a moral basis, that was the symbol, — but Jesus proved: that “There is no life, truth, intelligence, nor substance in matter” (468), and so he conquered death. Therefore, you might say that his blood “speaketh better things” to us then that working-up sense, “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:” — if they refused to listen to the man Jesus when he was talking to them on earth in visible form, how much more must we be alert to listen

today to the voice of impersonal-Science, the inward voice of Science. You know, I think this is a very lovely thing, because it's rather what Mrs. Eddy says in "The Apocalypse," when she writes, "Heaven represents harmony," — remember that phrase, "if we turn away from him that speaketh from heaven" — "and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word." (560) I think entertaining a false estimate of anyone whom God has appointed to voice His Word is thinking of them personally. That's a false estimate. If you think they're absolutely wonderful as persons it's false estimate of that individual, because all they are is the Christ idea expressed. I realize, how much you can help people by recognizing that fact, because immediately you take all the limits off them. If you try and push spiritual sense into a body and call it a person and say how wonderful it is, you're limiting good for them, but if you see that that good is the one and only spiritual sense individualized, then you're taking the limits off. As we've said before, don't let that attitude make us hard and not appreciative, though, — not loving what is expressed to one another through what looks like persons, — because that's part of the Christ comfort, and it will come spontaneously to you to express appreciation. But always bear in mind that in order to be kind, to the other fellow we must recognize that his goodness is the goodness of God. Mrs. Eddy says, "The divine Spirit, which identified Jesus thus centuries ago, has spoken through the inspired Word and will speak through it in every age and clime," — the Word of Life in divine Science. "It is revealed to the receptive heart, and is again seen casting out evil and healing the sick" (p46). With regard to this listening, and not turning away from him that speaketh from heaven, it reminds me of this verse, "I will listen for Thy voice," — thy Word, — "lest my footsteps stray; I will follow" the Word, the way of Life — "and rejoice All the rugged way" (Mis.398). That verse teems with the way of Life.

"Whose voice then shook the earth: but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." It's a bit more terrific! I think that means that at one time the Word of God has to shake the earth, or in a way, chemicalize this material experience in order to wake us up, and then it shakes heaven, — it revolutionizes our spiritual concept of things. The earth, you might say in this context, symbolizes material sense, and heaven a more exalted sense, and the divine Principle is so exact that it is always shaking the earth and shaking the heaven to bring us into accord with it. You remember Mrs. Eddy says, "He uttered His voice, the earth melted. This Scripture indicates that all matter will disappear before the supremacy of Spirit"(97). That's 'the shaking of the earth'. This is what you might call the shaking of the heavens; — "the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character" (565). Our concept of all that is good on a human basis will have to be purified in order to see that there's only the divine operating, and "the gold of human character" is the thinning of the mist. You remember Mrs. Eddy says, "In Isaiah we read: 'I make peace, and create evil. I the Lord do all these things;' but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy riverbed must be stirred in order

to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin" (540). That's all that happens when His voice shakes the earth and the heavens.

"And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." So all that divine Principle is doing is taking away or dispelling the mist,— which can always be shaken, for it isn't substance, and it has no reality, — and showing us that which can never, never be shaken, never pass away; "that which cannot be shaken may remain." It's a lovely sense of the operation of the Word from the standpoint of divine Science. Mrs. Eddy says, "What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental Chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid" (401). Then she says rather an interesting thing, when you think of this shaking of the earth and the heavens and leaving that which cannot be shaken behind, "The present flux in religious faith may be found to be a healthy fermentation by which the lees of religion will be lost, dogma and creed will pass off in scum, leaving a solid Christianity at the bottom—a foundation for the builders, I would that all the churches on earth could unite as brethren in one prayer: Father, teach us the life of Love" (MY. 301) — the way, or Life, of Love, or Science.

"Wherefore we receiving, a kingdom which cannot be moved," we've always had this sense with Science that it can't be moved, "let us have grace, whereby we may serve God acceptably with reverence and godly fear:" — Mrs. Eddy says, "When: human struggles cease, and mortals yield lovingly: to the purpose of divine Love, there will be no more sickness, sorrow, sin, and death" (No.35). So if we will cease our struggles and yield lovingly to Love's purpose, knowing that we can express everything that is right and harmonious because we're love expressed, then there'll be no more sickness, sorrow, sin, and death: — "for our God is a consuming fire." Mrs. Eddy says, "God is a consuming fire. He separates the dross from the gold, purifies the human character, through the furnace of affliction. Those who bear fruit He purgeth, that they may bear more fruit. Through the sacred law, He speaketh to the unfruitful in tones of Sinai:" — if you're, unfruitful, or you seem to be, you may have to be spoken to through the law, but none of us has to be unfruitful. No man has to be unfruitful. The fruit of Love is rich and full for every one of us if we'll accept it..."and, in the gospel, He saith of the barren fig tree, 'Cut it down; why cumbereth it the ground?' ...Glorious things are spoken of you in His Word. Ye are a chosen people, whose God is — what? Even All. May mercy and truth go before you: may the lamp of your life continually be full of oil,"— inspiration, — "and you be wedded to the spiritual idea, Christ; then will you heal, and teach, and preach, on the ascending scale of everlasting Life and Love"(Mis. 151). The way of Life coming from divine Principle, Love, is Science, not suffering,

I've summed up this tone of divine Science, divine Principle, Love, as the Word of Life in this way: Divine Science divine Principle, Love, interprets itself through the living inspired way of the Word of Life. This enables man to pass through the gate of Naphtali

and to cease wrestling. Naphtali means “wrestling,” and I thought that tribe as at this gate because we learn in the Word of Life in Science — the way in Science, — to cease wrestling, to understand “goodly words” (see Gen.49: 21), and prove that “Truth and Love enlighten the understanding, in whose ‘light shall we see light’” (510). There’s no definition of Naphtali in the Glossary and Jacob’s blessing on him merely says that he is “a hind let loose: he giveth good words” (Gen.49: 21). When Mr. Doorly took Naphtali he said that he stood for the mentality that just gave “goodly words” or empty words with nothing in them. That may be so. It may mean that we’ve got to see that the Word of Life is more than just “goodly words.” You can see it that way if you like, or you can see it in the way that we’ve got to understand goodly words; it comes to the same thing in the end.

As we’ve done all along, let’s just take the three references to divine Science that bring out the tones of these gates on the west. First, Science as the Christ, the wonderful story of the Bible that we started off with today. Then, Science as Christianity, — that chastening of the Lord, — and then Science, as the Word, — this glorious way of Life. Now, Science as the Christ: remember this is the Bible record that the writer of Hebrews took us through, and we saw that it wasn’t people, it was the one Christ idea in Science coming from divine Principle, Love, and translating itself infinitely now, — not in time, but now. “Changes in belief may go on indefinitely, but they are the merchandise of human thought and not the outgrowth of, divine Science”(12). Another reference to that: “In divine Science, God and the real man are inseparable as divine Principle and ‘idea’ (476.) And also I thought that the definition of “*Euphrates*” summed that gate up so well: “Divine Science encompassing the universe and man” (585). That’s really what we saw in that story, that divine science was encompassing the universe and man, as one whole idea, one Christ. Then in Science as Christianity, which was “the chastening of the Lord,” you remember, — “despise not thou the chastening of the Lord:” “Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter. When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle, — thus partaking of the nature, or primal elements, of Truth and Love, — do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope” (559). That’s where we are going to live more consciously, — in this “El Dorado of faith and hope.” Incidentally, I saw only this morning that Asher, whom we had at this gate, means “faith and hope,” which is rather interesting in connection with this reference. Then again, Science as Christianity: “Divine Science” is absolute, and permits no half-way position in learning its Principle and rule — establishing it by demonstration” (274). “The chastening of the Lord” is only because Science permits no half-way position for any of it. Then Science as the Word, — what we’ve just been doing: “In the words of St. John: ‘He shall give you another Comforter, that he may abide with you forever. This Comforter I understand to be divine Science (55)” *The Way in Science* He appoints that stills all strife” — is the Comforter. Another one to this tone, “Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony” (560). And it does it through that wonderful Word of Life.

Now we come to the last Charter, and I can't tell you really why this last Chapter seems to be laid out this way, but it's just the way that it came to me, I went through it and it came to me this way, but I can't really say why. It comes right down to the application to the human in this last Chapter, and in the first six verses I found the Christianity order very plainly. Now, it may be that after having given this wonderful picture of the Christ the writer of Hebrews says, "Use it," and so he gives first of all the Christianity order, I think that's probably it, as far as I see at the moment. He starts, "Let brotherly love continue." To my mind we can only have brotherly love because of the fact that we all come from one Principle. Because we're all ideas of one Principle, we love and appreciate one another, not personally, but impersonally and foundationally, because of Principle. It's what those Americans noticed here, — that there was a sense of impersonal love. Then verse 2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." To my sense, that's the parent Mind, which is big to embrace all ideas. When we were doing Christianity, you remember, we saw that you've got to be big-minded, you've got to be broad-minded, you've got to open your thought wide to entertain strangers. Those strangers are new conceptions, new ideas as they may seem to be to you, but they are eternal ideas — of divine Science. Then verse 3, Soul, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body," In other words, identify your interests with the interests of others. I remember when we were taking Soul in Christianity, we saw how our spiritual sense enables us to identify our interests with the interests of others, wherever they are. Our spiritual sense can discern their need wherever they are, can see their true identity, even if it may seem to be clouded over. So it's a wonderful sense of identifying your interest with others. The first six verses have so much to do with relationship. Then verse 4 is Spirit. "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." That seems to me to be, — let your relationships be the pure revelation of Spirit. Marriage is honorable in all,— we're all wedded to one another, — and let our sense of the other fellow be pure. Don't let anything adulterate your sense of the other fellow. Have this sense of pure reflection in relationship and keep it pure always.

Then in verses 5 and 6 you get Life, Truth, and Love as a whole, which you often seem to get in Christianity. "Let your conversation be without covetousness; and be content with such things as ye have" —in Life you don't have to be worried about what you're going to get. It's always a matter of, "How much can I express, how much can I give?" That's the true sense of Life, —the outpouring, the outflowing, the infinite expression, — and the richness of that giving is beyond words. You don't have to go around coveting, — wanting to get, get, get, — and to be rich. Give, and you'll be rich. That's Life. "Blessed are the merciful: for they shall obtain mercy," — is the fifth beatitude, and mercy is certainly giving. "For he hath said, I will never leave thee, nor forsake thee." You are the idea, the idea is you. It's certain — **Truth**, the **rock**, Christ. "I will never leave thee, nor forsake thee." "I am you and you are me." In Truth, man is the idea and the idea is man, "So that we may boldly say," this boldness we've had all the time, — "The Lord is my helper and I will not fear what man shall do unto me." We realize that we have everything in the plan of Love. Mortal man can do nothing to you except to force you to find your home in Love. Whatever experience comes to you, it will do one thing and one thing only if your thought dwells in the Love that makes angels entertained

unawares; it will show you, “This mortal experience is not reality; the spiritual, the infinitely good, is all that is real, and man lives and moves and has his being in that good always.” Love will always make us conscious of that fact, and if we accept it and don’t fear anything, the blessings that will come will be enormous.

Then, at verse 7, it seemed to me to go into the Christ order. It has a sense of teaching here really, or instruction, so it seems as though it is indicating that you’ve got to prove this wonderful Christ, Truth that we’ve just seen before you can teach, — that the proving comes before the teaching. You may see a different order in this Chapter but this is how it appears to me. Verse 7 indicates Principle in the Christ “Remember them which have the rule over you who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:” —it reminded me so much of Mrs. Eddy’s statement, “Follow your Leader, only so far as she follows Christ” (Mess.’02-4), and the sense it gives is, “Listen to the teaching of Principle, and weigh it up according to Principle and not according to persons. Whoever it comes through, listen to the teachings of Principle.” This is the teaching: “Jesus Christ the same yesterday, and today, and forever.” That Christ is eternal Life, so it’s the same yesterday, the same now, and it will always be the same, it will never, never change. Then Truth: — “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats; which have not profited them that have been occupied therein.” You remember that we found in Acts, that often and often the tone of Truth was illustrated by the detection of false teaching, — Truth uncovering error. If you’re on the rock of Truth, you can’t be carried about with divers doctrines. And Mrs. Eddy says “Grace and Truth are potent beyond all other means and method” (67). Let “the heart be established with grace.” Then it goes into Love. “We have an altar, whereof they have no right to eat which serve the Tabernacle” We have an altar; it’s the altar of divine Science. The altar of Love, — but you can’t serve that altar, — you can’t “eat or partake of that altar, if you serve the body. If you serve the tabernacle, you can’t partake of divine Science. “But we don’t serve the tabernacle, we serve God. The Commentaries say that the next few verses are the most difficult to understand in the whole of Hebrews, but they seem to me quite clear when spiritually interpreted. Let’s read them. “For the bodies of those beasts, whose blood, is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” I think what it means is this: that Jesus’ mission took place outside of Judaism, just the same as in this sacrificial ritual they destroyed the bodies of the beasts outside the camp of the sanctuary. It’s still in the tone of Love, and I feel that it means that in Love you can’t have this ritual sense, you can’t confine universal Love in bodies, you can’t confine it in a temple”; in an organization or anything. Love is universal it is always “without the camp” without the tabernacle. It has this wonderful sense of being unbounded, not circumscribed, universal. “For here” — that means on earth — “have we no continuing city, but we seek one to come.” We haven’t got a continuing city here on earth. This material body; this material universe, is not a permanent thing, — it is a thing that is going to be translated here and now, — and gently, tenderly, — but of itself to the divine heights where we are at home. “By him therefore let us offer the sacrifice of praise to God continually that is the fruit of our lips giving thanks to his name.

But to do good and to communicate,” and forget not: for with such sacrifices God is well pleased.” It’s as if he is saying, There’s only Love and it’s ‘without the camp —’ it isn’t in a body it isn’t in an organization it isn’t confined in anything, — but don’t forget that “Love is reflected in love” (17), and therefore “to do good, and to communicate, “and to love is the reflection of this one Love.

And then Soul: Obey them that have the rule over you, and “submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” He’s really referring there to the teachers in the church who were speaking to them, and exhorting them, and so forth, and he says, “Use your spiritual sense or Soul to discern what Principle, Life, Truth and Love is saying to you. If you can discern, through spiritual sense, the Christ message and what it is saying to you, then this Christ, Truth, will translate everything for you with joy. Then Spirit in verses 18 and 19. “Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this that I may be restored to you the sooner.” I felt that meant; entertain the pure spiritual concept of your fellow man, because the spiritual is all that is real about any of us. When we recognize that, then there’s no parting, and so he says, “that I may be restored to you the sooner” If you see that Spirit pervades all space and there’s one infinite reflection in which you and I live, then there is no sense of space and consequently no parting, no pain, because we’re all one in this infinite diversification, classification, and individualization of spiritual being.

And then Mind in verses 20 and 21. “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen —” That Christ translation comes right down to the flesh, and it comes as intelligent ideas and leads us to that third degree where “mortal Mind disappears, and man as God’s image appears” (116) — perfect God and perfect man. It’s rather interesting that in the Sermon on the Mount in the Christ order, the tone of Mind, the last tone in that order, says, “be therefore perfect,” even as your Father which is in heaven is perfect (*Matt.5:48*), and when Mr. Doorly was describing that tone he used those very words, — that “In the third, degree mortal mind disappears, and man in God’s image appears.”

And then it ends, “And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints, They of Italy salute you. Grace be with you all, Amen.” You can see those last four verses as giving the sense of the Word, Christ, Christianity, and Science, because it says, “suffer the word of exhortation: for I have written a letter unto you in few words.” Then it says, “Know ye that our brother Timothy is set at liberty;” — that’s the Christ setting free. “Salute all them that have the rule over you, and all the saints. They of Italy salute you.” A sort of general greeting in Christianity. “Grace be with you all, Amen.” Science. That’s not important, but at the same time you really can’t think anything, you can’t say anything, you can’t do anything, you can’t be anything but the Word, Christ, Christianity, Science, the

one infinite operation of the Christ in divine Science.

I think that we have had a wonderful week and seen some inspiring things together. I never knew this Book of Hebrews was so wonderful until you all came into the picture, and when you all came into the picture, somehow or other together we've seen how marvelous this Book is. I think that if we'll all go home and take this Book, and think about it unlabouredly and consecratedly, and let it develop to us, quietly, — you might say in the Holy of Holies, I believe it will bring us a sense of divine Science, of living from God that is just beyond words. And it's not going to be something "high falutin," something far-fetched, but it's going to be something that is going to make our lives here joyous, full of dominion and happy, so that the thing we've talked about so often of going out into the world and reflecting this Science to others will be a natural thing, because we shall go around with this consciousness of oneness, and that everyone is a part of this divine plan.

Now, do keep this idea close to you and pray about it and think about it and love it. John Doorly was so wise when he advised us after any lovely spiritual experience not to go and scatter it around before you've really seen and felt it in your innermost being, because it's something so precious that the birth has to be natural and safe. It doesn't mean that for years you've got to think about it and never talk about it, it doesn't mean that at all. All it means is, Think quietly about it and be wise about it, because it's something so holy and something that's going to develop and develop, not only to us who've been at these Talks on Hebrews, but to everyone everywhere, because it's infinite Truth. Remember that It isn't a little talk in this room for a week. It's infinite Science going on everywhere, but when it seems to be born to us on an occasion like this, we have to be wise and quiet about it, and not let anything defile the wonder and beauty of this child, and truly it's name is "Wonderful."

(March 15th, 1949)

AMOS

Chapters 1:1—9:15

A Momentous Issue

We are now going to consider the prophetic books, beginning with Amos, but before we begin I want to have a real heart-to-heart talk with you, because we have reached a point where we must face issues. For some years we have been giving a great deal of attention to the days of creation and the synonymous terms for God, and so far very little to the question of how to combine those terms. But I feel very decidedly that the time has now come when we must consider, with equal earnestness and consecration, how those terms combine.

It is undoubtedly true that Mrs. Eddy was led step by step through the Bible to her discovery of Science, and I wish that those of you who have not done so would look up all that she says in her writings about the Bible and the Scriptures. It was the Bible which led Mrs. Eddy to her logical conclusions regarding Science and system, and we can see today that the Bible is leading us along the very same path that Mrs. Eddy trod. The Scriptures are going to force us to learn how to combine the synonymous terms for God, intelligently, because that is what is shown to us in the prophetic age. Remember, the prophets who wrote in Babylon didn't only give us the days of creation, but they also showed us very distinctly how those days blended. And so the time has come in our experience when we must strive for as definite an understanding of the Word, the Christ, Christianity, and Science as of the days of creation or the synonymous terms for God.

The Christ Brings the Calculus of Divine Ideas

It is evident that you do not fully become conscious of the calculus of divine ideas until you touch the Christ. If you look at the Matrix chart (which shows the four orders of the Word, Christ, Christianity, and Science in their reflected tones) you will see that Word order begins with Mind, Spirit, Soul, and this leads up to some sense of divine Principle, Life, Truth, and Love. But after that, every one of the other orders begins with Principle; the Christ order is Principle, Life, Truth, Love, Soul, Spirit, Mind; that of Christianity is Principle, Mind, Soul, Spirit, Life, Truth, Love; and the Science order is Principle in the centre, with Life, Truth, Love on the one hand, and Soul, Spirit, Mind on the other. And so the Word in Christian Science is predominantly in the tone of Mind, Spirit, Soul, with a dawning sense of Principle; it is that process which is the means of leading thought to an understanding of divine Principle, Life, Truth, and Love.

Now, it is only when you begin to understand divine Principle, Life, Truth, and Love, that you really begin to entertain a definite calculus of divine ideas and that you begin to experience real healing. I feel that the time has come when it is absolutely imperative that we should face the question of what the Word is, what the Christ is, what Christianity is, what Science is, and it is the story of II Kings which is now forcing this on our thought and we can't sidestep this issue. It is true that in Amos we once again consider the simple tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, which is the way in which Amos tells his story. But remember that his book was written two hundred years

or more before II Kings, which appeared just before the climax of the prophetic age, when the sense of the Christ was swelling and swelling in thought. That Christ in its scientific aspect is Truth and Spirit; it is the divine ideal, or Truth, diversified, classified, and individualized in Spirit as an infinite calculus of ideas.

Mrs. Eddy's textbook certainly gives a very clear sense of the days of creation, and it uses the symbolism of the days of creation throughout, but at the same time it is the most scientific statement of the blending, in infinite order, of the synonymous terms for God. Now, at present I feel that we know what these synonymous terms are in some measure, but that we don't know so well how to blend them, and until we face this issue we are not going to do the healing we should do. There are many students of Science today who are showing people how to study the days of creation and the synonymous terms for God, and they are doing it well and earnestly, but they must also do convincing healing. The truth of the matter is that until you have a definite understanding of the Word, the Christ, Christianity, and Science, you haven't entered the realm of divine Principle, Life, Truth, and Love, and it is always divine Principle, Life, Truth, and Love which you demonstrate. Mind, Spirit, and Soul are terms for God which show you how thought reaches divine Principle, Life, Truth, and Love, or how divine Principle, Life, Truth, and Love, translates itself, but what you demonstrate is divine Principle, Life, Truth, and Love, itself.

Until we entered the realm of the Christ—and it is the Bible which forces us to do that—we weren't at the point where we could understand the calculus. It is a remarkable example of religious bias and of the apathy of the human mind that if you talk to a great many people about the days of creation and the synonymous terms for God, they will love and accept what you say, but the moment you demand that they understand the calculus of reality so that it becomes real to them, then some of them turn back. Many of Jesus' disciples were willing to have the manna—the days of creation—but the minute the demand came that they should touch and handle the divine calculus itself, they couldn't stand the pace. The reason is that you can take Mind, Spirit, and Soul and study them, and they will give you a sense of improving mortality, of better health, better homes, better businesses; but as soon as you begin to understand Life, Truth, and Love, the demand comes to give up the mortal, and then, so far as mortality is concerned, there is hell to pay.

We really have, by God's grace, done a pretty good job so far, and, as I say, we have gained a good sense of the days of creation, of the Word of God. It is true that that Word of God gives a sense not only of the Word, but also of the Christ, Christianity, and Science, but we must now learn to blend the synonymous terms for God infinitely, or we shall be like a musician who has learned the values of the notes, but doesn't know how to combine and use them in musical compositions. The Bible is impelling us to take a new step, and if we want to go on with the study of the Bible we shall have to take that step. The Word, the Christ, Christianity, and Science must become just as familiar to us as the terms for God or the days of creation.

Now, it is true that it took us quite a little effort and time to learn these synonymous terms and the days of creation, but we did it, and so we must do exactly the same with the Word, the Christ, Christianity, and Science. There is no place in Science for drifting.

Science means infinite progression. If you want to drift, sooner or later you will drop this idea, and you will drop the pearl without price. You've got to face the fact that the "time for thinkers has come" (S. & H. vii:13). The grandeur, dignity, and holiness of being able to understand the blending of the synonymous terms for God is beyond all words.

When Mrs. Eddy gives her answer to the question "What is God?" in "Recapitulation," she qualifies her definition by the four adjectives "incorporeal, divine, supreme, infinite," which indicate the Word, the Christ, Christianity, and Science. Now, "incorporeal" is, in a measure, not a very absolute term, whereas "divine" is wholly absolute. Likewise, "supreme" is not a very absolute term, because it means the highest, and in reality there isn't anything that can be compared to God. "Infinite" is essentially absolute. So the two absolute terms here are "divine" and "infinite," and it is interesting to notice in this connection that in her chapter "Genesis" Mrs. Eddy refers specifically to "the divine infinite calculus." "Incorporeal" and "supreme" are not really absolute in the purest sense.

I am talking now in the realm of Christian Science. The Word is that process of thought which leads you out of corporeal sense into an understanding of God, but the Christ is something very different. The Christ is essentially "divine," which means "of the nature of God," and refers to Principle's own translation of itself. In Christianity we begin to use this translation, to demonstrate it as "supreme," and that leads us to the wholly positive sense of Science as "infinite." And so in Christian Science the Word and Christianity are not of the same significance as the Christ and Science.

As you go further and you ascend the scale of being to the "city of our God" and to the "city foursquare", then your sense of these values also begins to rise. Both the Word and Christianity take on a deeper and more positive significance, but in Christian Science the two terms which are really positive, fundamental, and essential are the Christ and Science.

The Divine Calculus Rejected in Jesus' Time

I want to read you an extract from John's Gospel to show you how clear this demand is that we accept the divine calculus, and how that demand is sometimes rejected by human thinking. "Then said they unto him, What shall we do, that we might work the works of God?" I don't believe we shall ever "work the works of God" until we understand the calculus of the Word, the Christ, Christianity, and Science, each in its own essential nature. "Jesus answered and said unto them, This is the work of God, that ye believe in him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, I say unto you, Moses gave you not that bread from heaven;"—Moses was only able to give a sense of the Word;—"but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." The bread of God is something that comes from Principle itself.

"Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that

believeth on me shall never thirst.” Jesus knew that all that he was manifesting was from God; it was not arriving at God, it was from God. “... All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” Unless the impulsion is from the Christ, you don’t come to the Christ. “For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day” (John 6: 28-35, 37-39).

Unless the impulsion is from the Christ, you will find yourself in the Word going just so far and no further. You will find yourself in the state of thought so often symbolized in the Bible by the “three and a half,” that is, you will have a sense of Mind, Spirit, and Soul, and a sense of Principle from the aspect of Soul, but you won’t go any further, and all you will have will be a relative sense of God. You must go on to the pinnacle of the calculus, which is fundamentally the Word of Life; Christ, Truth; Christianity, divine Love; and Science, divine Principle, Love. Unless you do go on to that fundamental calculus of reality, you won’t really begin to demonstrate divine Principle, Life, Truth, and Love.

Listen to this: “It is written in the prophets,”—Jesus had just said that the Word (Moses) would not really accomplish anything; but the prophets illustrated the Christ, and it is the prophetic writings which are forcing us to these conclusions. “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me” (John 6: 45). Mrs. Eddy says, “Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being” (S. & H. 496: 15-19). Only the Christ will do that. Until you have touched the hem of the Christ, until seeking has become finding in your thought, you will have no real demonstration. As the translation of divine Principle, Life, Truth, and Love, begins in your thought, you arrive at Christianity, which brings true demonstration, and then finally you arrive at Science, at Principle, Life, Truth, and Love, and Principle, Soul, Spirit, Mind. Up to the point of Science you are dealing with a sevenfold symbolism, but in the realization of Science itself you are dealing with a fourfold symbolism. As your thought touches in any measure the Science of the Word, the Christ, Christianity, and Science, immediately you begin to think in terms of the infinite calculus, and no longer in terms of the days of creation. A cultured musician doesn’t think in terms of seven notes, but in terms of the musical calculus of tone, rhythm, melody, and harmony. A mathematician doesn’t think about digits only, he thinks about addition, subtraction, multiplication, and division.

“Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?” When thought grasps the fact that everything is from God and

is in God and of God, then the Son of man has ascended “up where he was before.”

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him” (John 6: 46-50, 60-66).

Many Christian Scientists have never faced up to the fact of real Science and of a divine infinite calculus. But if we are going to succeed in what we are doing, we’ve got to be spiritual and scientific thinkers, and that means being unceasingly progressive. There may be many people who are coming fresh to the study of Science, and of course it is necessary to show them the days of creation and the synonymous terms for God, but those of us who have been studying for years must now devote ourselves to gaining an understanding of the Word, the Christ, Christianity, and Science, so that these become perfectly definite to us. We can’t any longer sidestep the issue. If we do, we shall be lost. The Bible story we have seen so far has been in the main the story of “Moses,” the story of the Word, but now we come to the prophets and the prophets were telling the story of the Christ. When the prophets gave us what we call the days of creation, that was not just seven days, it was the completeness of the divine system, it contained the calculus of Life, of Truth, of Love, and of divine Principle, Love, and that is what we need now to familiarize ourselves with.

Christian Science, Absolute Christian Science, and Divine Science in “The Apocalypse”

I want to show you how Mrs. Eddy develops this sense of the divine calculus in her chapter called “The Apocalypse,” in “Science and Health,” also how she leads thought from Christian Science through absolute Christian Science to divine Science, and then down again through absolute Christian Science to Christian Science. She begins by speaking of that which merely prefigures divine Science. “This angel or message which comes from God, clothed with a cloud, prefigures divine Science” (S. & H. 558:9-10). The Word is always clothed with a cloud. Darkness is upon the face of the deep, and God says, “Let there be light.” Then Mrs. Eddy takes the wonderful twelfth chapter of Revelation and she shows the divine way of handling the belief of evil, bringing thought to the point where it can say, “Thus we see, in both the first and last books of the Bible,—in Genesis and in the Apocalypse,— that sin is to be Christianly and scientifically reduced to its native nothingness”—that is, through Christian Science. “Love fulfills the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death” (S. & H. 572: 3-6, 12-17).

At this point Mrs. Eddy introduces absolute Christian Science as the vision of the “new heaven” and the “new earth,” in which there is a cessation of death, sorrow, and pain” (S. & H. 573:27).

She writes, “This is indeed a foretaste of absolute Christian Science” (S. & H. 573:28). Then she goes on to interpret the supreme symbol of the twenty-first chapter of Revelation—the “city foursquare. Her comment on verse 9 reads: “This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the ‘New Jerusalem, coming down from God, out of heaven,’ ... Note this,— that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing. Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares.” Mrs. Eddy now shows that the scientific annihilation of evil leads to the vision of the New Jerusalem, which is the highest Scriptural symbol of the infinite One which men call God.

So she continues: “Then thought gently whispers: ‘Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb’s wife, — Love wedded to its own spiritual idea.’”. When we see Love wedded to its own spiritual idea —encompassing it — when we see the idea embosomed in divine Love and we recognize that being is just one and that that One is infinite, then that is the marriage feast. “Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense” (S.& H. 574:10-14, 19-6).

Now she describes the “city foursquare,” which, as I have said, is the highest symbol of Science which the Bible gives. At first Mrs. Eddy didn’t interpret the twenty-first chapter of Revelation in her textbook. There is a lovely story told of how when Dr. Eddy passed away she was very deeply grieved. She went away with some of her friends, and they didn’t seem able to comfort her. Then one day she called them to her and said, “I have found my husband.” She had put into her textbook her commentary on the twenty-first chapter of Revelation. The “city foursquare” had shown her what marriage really is—the unity of Principle and its idea.

So, having led thought in “The Apocalypse” through Christian Science, which shows how to deal scientifically with error, to the vision of the “new heaven and new earth,” which “is indeed a foretaste of absolute Christian Science,” she now brings you to the “city foursquare,” of which she says: “This sacred city, described in the Apocalypse (xxi. 16) as one that ‘lieth foursquare’ and cometh ‘down from God, out of heaven,’ represents the light and glory of divine Science”—that is, the beginning and the end of divine Science. “The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is ‘a city which hath foundations.’ The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine Science; ‘and the gates of it shall not be shut at all by day: for there shall be no night there.’ This city is wholly spiritual, as its four sides indicate” (S. & H. 575:7-21).

When you begin to touch those four sides, you begin to touch the purely spiritual. You

then turn completely away from all that is material and you begin to contemplate ultimate values—"the light and glory of divine Science."

Next, Mrs. Eddy goes on to speak of the gates of the city, which she calls "The royally divine gates." "As the Psalmist saith, 'Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.' It is indeed a city of the Spirit, fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation;" —a symbol of the state of thought which sees that from everlasting to everlasting God is forever revealing Himself, and which no longer believes in a relative process of seeking God. The Word has ceased to be seeking, it has become revelation, it is subjective; —"eastwards, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus;" —at this point thought really begins to accept the Christ-idea, through divine translation. Remember, Mrs. Eddy is here speaking from the standpoint not of the "city foursquare" itself, but of its gates; —"southward, to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union;"—that which "binds human society into solemn union,"-- is divine reflection, by which every idea reflects every other;— "westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony. This heavenly city, lighted by the Sun of Righteousness," — and Mrs. Eddy defines "Sun" as "The symbol of Soul governing man, —of Truth, Life, and Love" (S. & H. 595:1-2), typifying the Christ-idea —"this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness, — reached St. John's vision while yet he tabernacled with mortals" (S. & H. 575:22-7). So through that symbol of the gates thought is led into the "city of our God," into absolute Christian Science with its four cardinal points.

Before her description of the "city foursquare" Mrs. Eddy gives the very highest sense of the Lamb's wife in divine Science. She writes, "behold the Lamb's wife, — Love wedded to its own spiritual idea;" when thought sees that being is one, that cause and effect are inseparable, and that Principle and its idea is forever one, at that point it beholds the Lamb's wife. Before her description of the "city of our God," she gives the sense of the Lamb's wife in absolute Christian Science. So we read, "The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God's creation" (S. & H. 577:4-11). You can't ever wipe out God's creation. The Lamb's wife will present it to you in all its perfection.

Then follows the description of the "city of our God." "This spiritual, holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love;" — the Word has now risen beyond the terms Mind, Spirit, and Soul, it is just the Word of Life, Truth, and Love; — "second, the Christ, the spiritual idea of God;" — in her writings Mrs. Eddy symbolizes the Christ-idea through the combination Truth, Life, and Love; —"third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history;" — Mrs. Eddy indicates pure Christianity by the two terms Life and Love; — "fourth, Christian Science, which today and forever interprets

this great example and the great Exemplar” — this she indicates by the combination Truth and Love, symbolizing the idea forever embosomed in divine Love. “This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city. Its gates open towards light and glory both within and without,” — that is, the gates of the “city of our God” open “both within and without.” First of all, you ascend from absolute Christian Science to the “city foursquare” where the gates are ever open, because the vision is always subjective; but when thought descends from the “city foursquare,” to the “city of our God,” then the gates open “both within and without, for all is good, and nothing can enter that city, which ‘defileth, ... or maketh a lie’ “ (S. & H. 577:12-27).

Remember, divine Science, the “city foursquare,” is the climax of everything. It is the “city of the Spirit,” and Spirit means order. It is essentially an ordered city, or it would not be the “city foursquare,” but it is the height, the pinnacle, of all divine symbolism, and that which leads you to it is the bride, the Lamb’s wife, showing the complete unity of Principle and its idea — “Love wedded to its own spiritual idea.” That is the revelation which “will destroy forever the physical plagues imposed by material sense;” there are no physical plagues in the “city foursquare.” When you return to the “city of our God,” thought once again enters the realm of absolute Christian Science, where you scientifically demonstrate spiritual values.

Finally, Mrs. Eddy brings you down once more to Christian Science. She ends the chapter: “The writer’s present feeble sense of Christian Science closes with St. John’s Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it. In the following Psalm one word shows, though faintly, the light which Christian Science throws on the Scriptures by substituting for the corporeal sense, the incorporeal or spiritual sense of Deity” (S. & H. 577:28-3). Then she gives the twentythird Psalm, which embodies perfectly the seven tones of Mind, Spirit, Soul, Principle, Life, Truth and Love. And so, through the seven days of creation, she brings the vision of divine Science right down to human apprehension.

You can see now the value which Mrs. Eddy set on the “city foursquare.” Up to the present we have been dealing mainly with a sense of the Word, which is only one of the aspects presented by the days of creation. Let us remember that the symbol given in the first chapter of ‘Genesis is not only the days of creation in their unfolding aspect of the Word, but it is those days as illustrating the synonymous terms for God which were divinely revealed to Mrs. Eddy, and the way these blend in the divine infinite calculus.

And so it is essential that we arrive at this “city foursquare.” Our first sense of it is Christian Science, through which we learn how to uncover sin, disease, and death. Then our thought rises to absolute Christian Science, where we learn to demonstrate absolute values — the “new heaven” and the “new earth.” Finally we arrive at the “city foursquare” itself, where thought recognizes that there isn’t anything going on at all but the infinite One — “Love wedded to its own spiritual idea.” When we begin, in Christian Science, we seem to have what we need most at that point — a sense of seeking, finding, and using God, until we come to some sense of being like God. But that is, in

a measure, relative, because the fact is that “Beloved, now are we the sons of God.” You have never been anything but God’s idea, and there is never in all the world anything going on but God and God’s idea.

Distinguishing the End from the Means

Now, that sense of reality which comes to us through the symbolic terms for God of Mind, Spirit, and Soul is invaluable in the approach to God, and we mustn’t in any way discard it as unnecessary. Even when we ascend to the “city foursquare,” so long as we are in the human we must return to use that process. But we must never stop there. We must not become so enthused about the days of creation, or the synonymous terms for God, or even about the calculus of reality as “incorporeal” and “supreme,” that we regard those as ends in themselves. What we must do rather is to keep our thought fixed on this calculus as both “divine” and “infinite.”

Then, as thought grows, the Word ceases to be a process of seeking, but becomes a process of infinite revelation forever going on from God. Thus we arrive at absolute Christian Science, at the “city of our God,” in which the Word becomes Life, Truth, and Love. That Life is fatherhood or the creative sense; that Truth is the Son, the idea; and that Love is motherhood, or the conceptive sense. So what you really see there is the fact, in absolute Christian Science, of the one infinite Principle forever saying, “I am Life, the infinite cause, the infinite Father; I am Truth, the infinite effect, the infinite Son; I am Love, the infinite Mother, the infinite conception.” There are four cardinal points in the “city of our God,” and here the Word and Christianity take on a much higher and more absolute significance.

Then, in the “city foursquare,” which is the highest symbol, the Word becomes just Life, the one divine fatherhood; Christ becomes just Truth, the one divine sonship; Christianity becomes just Love, the one divine motherhood; and Science becomes divine Principle, Love, because Principle includes all terms for God, and Love “imparts the clearest idea of Deity” (S. & H. 517:13-14). Only at that point do you see Principle completely and entirely fulfilled.

Accepting “the Divine Infinite Calculus”

I am not trying to force these things on you, I am trying to prove them to you from the Bible. I think those disciples of Jesus turned back because they wouldn’t accept Science itself, and Science itself demands a four-dimensional calculus of Life, Truth, Love, and divine Principle. They wouldn’t rise to that at all, and so they just turned back. They were seeking, they were willing to listen, and, as Mrs. Eddy says, Jesus was “always leading them into the divine order” (Ret. 91:19-20). But order doesn’t involve just the seven days of creation. Divine order is infinite, there isn’t any end to it at all. There is no end to order in music or mathematics. In mathematics you have four basic processes of addition, subtraction, multiplication, and division; but look at the endless categories in which those processes enable you to use your symbols.

And so to each one of us these four divine orders, this four-dimensional calculus which brings out the infinite blendings of the ideas of Deity, must become as clear as they were to Mrs. Eddy. If you open her textbook anywhere, you can see that there is constant

blending of the synonymous terms for God in endless combinations, and we shall never really understand her book until these four orders do begin to become definite to us. We begin with the order of Mind, Spirit, Soul, Principle, Life, Truth, Love, and we learnt something about it, and we gained a very clear sense of it. But now we have come to the point where the prophetic writings are forcing on us the order of divine Principle, Life, Truth, Love, Soul, Spirit, Mind. In that order, which is essentially from God, we are beginning to see that the only thing going on is the infinite One, forever translating itself as an infinite calculus of divine ideas, as the truth about you and me and everybody and everything.

So our thought must progress. The time has come when it must rise to an understanding of the fact that Christ is “the divine message from God to men” (S. & H. 332:10). As we begin to touch the hem of that Christ, our thought will naturally glide into Christianity and we shall experience the healing we should, and it will be perfectly natural and spontaneous. You cannot blend the infinite tones of infinity without the four-dimensional infinite calculus any more than you can compose music without the musical calculus of tone, rhythm, melody, and harmony. From now on I am going to expend a good deal of my effort on impressing thought with this four-dimensional calculus which, as it rises, eventually becomes the “city foursquare.” When you reach the “city foursquare” and you grasp the fact of the divine One and you know how to use that symbol, you will come down to the “city of our God,” and then down even to Christian Science. Thus you will be able to say with Mrs. Eddy, “The writer’s present feeble sense of Christian Science closes with St. John’s Revelation . . . for his vision is the acme of this Science as the Bible reveals it.”

I want you to think a lot about this, because I believe that this progressive step is absolutely essential. The fact of the matter is that until you touch the Christ you won’t heal conclusively, and the minute you touch the Christ, you have touched Truth operating as Spirit, which is the calculus of reality. Then immediately your thought glides naturally into Christianity, and the result is real healing. Christianity is the basis of healing and it makes it perfectly natural and perfectly spontaneous.

So there are two facts we have got to face if we are to succeed in presenting Science to humanity. The first is that the Word in Christian Science, to which we have been giving a lot of time and thought, is invaluable, but that it must melt into the Christ, so that we are no longer just seeking God, but the Word becomes revelation and the Christ becomes the activity of divine Principle eternally translating itself. The second is that we must never be content until we heal and heal well. We must not be content until Christian Science uncovers to us the falsity of sin, disease, and death. Then we shall be able to open the seven seals of error, and in dealing with those seven seals we shall be able to enter the “city of our God,” and so help mankind truly in its great universal problem.

(March 22nd, 1949)

MICAH I

Chapters 1: 1—2: 5

Last week we considered the Book of Amos, and I want to run over it briefly with you, particularly the last chapter, which we only very lightly touched upon. But before I do

that, I want to consider again with you some of the things which we discussed last week, so that we see quite clearly their immense significance.

From the Days of Creation to the Infinite Calculus

Now, as I said to you, we have been spending a good many years learning the real meaning of the days of creation and the synonymous terms for God. Moreover, the only way in which that can ever be done is through spiritual sense. Spiritual sense is the most accurate thing in the world, in fact it is the only accurate thing. I was reading in an American magazine last night called "Think" about a clock worked by atomic power, and it is impossible for it to lose more than one second in three million years! Now, if you think of that accuracy and you multiply it about fifty billion times, you might have some idea of the accuracy of spiritual sense. Nothing in all the world is really accurate but spirituality. Anything that partakes of materiality is bound to vary in some degree, but that which originates in the Mind which is God, that which is of the nature of idea, can never vary. And so if we are going to have power in our thinking, then we must have Science and we must have spirituality. As time goes on, it will be found that that which is called the Science of spiritual reality is really the fundamental Science of all sciences.

For a long time we have considered the days of creation, which as they expand become numerals of spiritual thought. Mrs. Eddy speaks of the "numerals of infinity, called seven days" (S. & H. 520:10), and we found that the days of creation have in some measure to do with time — with the thousand-year periods of the Bible — but that as they become numerals of consciousness they cease to have anything at all to do with time. Then those numerals of consciousness which, as we know, focus at the point of the fifth day of Life, climax as the synonymous terms for God.

And so for many years we have spent our time learning these numerals of consciousness and these synonymous terms, and now I think we all realize what I was trying to stress last week, that the time has come when we must learn scientifically, exactly, infinitely, how to combine them in a divine infinite calculus.

There are four main processes indicated in the Scriptures and in Mrs. Eddy's writings by which we learn to combine the synonymous terms for God. In mathematics you learn to combine the numerals through addition, subtraction, multiplication, and division, but that doesn't limit them. You can combine them in infinite ways. Just so, these four orders of Science — the order of the Word, the Christ, Christianity, and Science — are all infinite; they are all orders of infinity, which reflect each other infinitely. They have nothing to do with time or with any material circumstance whatever; they only have to do with idea.

I emphasized to you last week the importance of the two terms "divine" and "infinite" in Mrs. Eddy's definition of God. She describes the synonymous terms for God as "incorporeal, divine, supreme, infinite." Now, "incorporeal" — the Word sense — isn't really an absolute term, but "divine" — the Christ sense — is wholly absolute. Similarly, "supreme" — the Christianity sense — isn't really absolute, because "supreme" means "highest," and God is not the highest, He is the only; but "infinite" — the Science sense

— is the most absolute of all. In connection with this, it is very interesting that Mrs. Eddy, in speaking of the calculus of reality, specifically refers to it as “the divine infinite calculus” (S. & H. 520:14-15).

The Ascending Stages of Science

I am talking now in terms of Christian Science, the term which Mrs. Eddy uses to show the application of Truth to the human. Christian Science is that practical sense of Science which comes to the flesh to destroy sin, disease, and death. Absolute Christian Science is a higher sense of Christian Science, it is that aspect of Christian Science which is concerned with the positive spiritual values of divine ideas and with their operation. Mrs. Eddy indicates even more than that; she indicates that it is also that aspect of Christian Science which deals with what might be termed the essence of evil. In Revelation it deals with the seven vials, as I shall show you.

Then divine Science, as we saw, presents a yet higher aspect, and the symbol of that in the Scriptures is the “city foursquare.” But remember there is something even higher than that. There is something that includes divine Science, absolute Christian Science, and Christian Science, and that is Science itself, the term which Mrs. Eddy uses most frequently of all in her textbook. In divine Science the “city foursquare” reveals one Life, one Truth, one Love, one divine Principle, Love; it begins to indicate the oneness of infinity through a four-dimensional calculus; but the time comes when thought rises past all symbols to the fact of the infinite One, and that involves the realization of Science itself.

Remember, though, that this development through Christian Science, absolute Christian Science, divine Science, to Science itself isn’t a matter of time at all. It has nothing whatever to do with time. When an idea, any idea that is true, comes to you, you first begin to see that idea in Christian Science, and you recognize that it will improve the human. Then you begin to see that idea in a very much clearer way, you begin to see its absolute nature, and at that point you touch absolute Christian Science. Next, you see that that idea is forever included in God, which is when you touch divine Science. Finally you realize that from everlasting to everlasting there is never anything but the divine One which includes all, and in that realization you touch Science itself.

Don’t think that these processes or stages of development have anything to do with time. It isn’t that you are a Christian Scientist today and in fifty years you are going to be an absolute Christian Scientist. As any individual spiritual idea comes to you, it comes to you in Christian Science as “Let there be light, let there be development or order, let there be definiteness, let there be demonstration, let there be eternity, let there be form, and let there be fulfilment.” Then that idea becomes definite in your thought, it begins to have for you an absolute spiritual value, and at that point you touch the hem of absolute Christian Science. Then the idea, as you grasp it in pure spiritual thought, reaches the tone of divine Science or complete oneness with its Principle.

From Christian Science to Absolute Christian Science

I just want to run over again with you how Mrs. Eddy illustrates these different aspects in her chapter “The Apocalypse.” Remember that at one time Mrs. Eddy, in this chapter,

only interpreted up to the twelfth chapter of Revelation, which is concerned with Christian Science. That twelfth chapter of Revelation is wholly based on the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love, and Mrs. Eddy climaxes it on page 572 with the statement: "Thus we see, in both the first and last books of the Bible,—in Genesis and in the Apocalypse, — that sin is to be Christianly and scientifically reduced to its native nothingness." Then she goes on and she ends, "Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demonstrated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth," — that is what occurs early in Revelation, — "or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear" (S. & H. 572:3-6, 12-18). So Christian Science involves the disappearing of matter, it is the application of Science to the human.

Then, as Mrs. Eddy goes on further, she lifts thought into the realm of absolute Christian Science. She writes: "In Revelation xxi. 1 we read: — 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more seas ' — no more error. "The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, material or spiritual? They could not be the former, for the human sense of space is unable to grasp such a view. The Revelator was on our plane of existence, while yet beholding what the eye cannot see, — that which is invisible to the uninspired thought. 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 unillumined 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. 572:19-12). In Science there are no states and stages of consciousness, there is only the one infinite consciousness.

"Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men, and they are His people. Thus man was no longer regarded as a miserable sinner, but as the blessed child of God." You will find in this ascending process from Christian Science through absolute Christian Science to divine Science, that at the point of absolute Christian Science you see perfect manhood. Moreover, when thought descends from the "city foursquare" to the "city of our God," which symbolizes absolute Christian Science, again you see perfect manhood. "Why? Because St. John's corporeal sense of the heaven and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality." That is what the subjective state is, it is the wholly spiritual. "This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence, — that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian

Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility" (S. & H. 573:13-2).

From Absolute Christian Science to Divine Science

But Mrs. Eddy doesn't stop at this point. She goes on even further: "The Revelator also takes in another view, adapted to console the weary pilgrim, journeying 'uphill all the way.' He writes, in Revelation xxi. 9: — 'And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife'" (S. & H. 574:3-9). If you study the Book of Revelation, you will find that that verse is in the tone of Truth and Love, which is absolute Christian Science as Science. Mrs. Eddy's comment on it reads: "This ministry of Truth, this message from divine Love," — there you see Truth and Love, — "carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the 'New Jerusalem, coming down from God, out of heaven,'— the spiritual outpouring of bliss and glory, which he describes as the city which 'lieth foursquare.'" It was absolute Christian Science which led him to the "city foursquare."

"The beauty of this text is, that the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, — that the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven-bestowing" (S. & H. 574:10-24). So in this stage of consciousness, which we call absolute Christian Science, you begin to deal with positive spiritual values, and as you do that you are no longer engaged in improving the human, but in destroying mortality. In its essence, you are engaged in the pouring of the seven vials. Absolute spiritual values enable you to deal with the very essence of evil.

Mrs. Eddy continues, "Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." There was never a clearer illustration of that in Hebrew history than in the destruction of Jerusalem and the burning of the Temple. You will see, when we consider Micah, that he foretold exactly what would happen, and that the captivity in Babylon would prove to be a wonderful experience to the Hebrews. When Jerusalem and the Temple were destroyed and they were taken into captivity in Babylon, then the writing of the great prophetic books began in earnest, and the "seed-plot" of the Bible, as recorded in the first chapter of Genesis, was given its final form. I am not quite sure in my own mind that these great convulsions which we see going on in this world of ours today are not just blessings in disguise. I think we are going to find that many of them of which we are so terrified are necessary to stir us out of our ruts. We shall find them to be angels entertained unawares, because they are forcing us to understand and grasp spiritual values. Without them we might not begin to seek spiritual things.

Mrs. Eddy goes on, "Then thought gently whispers: 'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, — Love wedded to its own spiritual idea.'" When you behold the Lamb's wife, you see "Love wedded to its own spiritual idea," you begin to see the unity between Principle and its idea, and you recognize that the idea is inseparable from its Principle. Mrs. Eddy continues, "Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense" (S. & H. 574:25-6).

Divine Science—the "City Foursquare"

The "city foursquare" is the highest symbol which the Bible gives to symbolize the nature of God as operative in a four-dimensional spiritual calculus, but the highest symbol which is coming to us today, and which the Bible foretells in the teaching of Jesus, is the infinitude, and therefore the oneness, of being. If being is infinite, then being is one, indivisible, and inseparable, and the highest symbol of Science is oneness. Science makes everything one and infinite. Writing of divine Science, Mrs. Eddy says, "This sacred city, Described in the Apocalypse (xxi. 16) as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science." When you begin to see that there is one Principle, and that that one Principle has one idea, which eternally comes from Principle, you begin to touch the hem of what we call the "city foursquare." "The builder and maker of this New Jerusalem is God, as we read in the book of Hebrews; and it is 'a city which hath foundations.' The description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal? Taken in its allegorical sense, the description of the city as foursquare has a profound meaning." Remember that the "city of our God" has four cardinal points, but that the "city foursquare" has four sides. "The four sides of our city are the Word, Christ, Christianity, and divine Science;" — notice the difference in terminology and idiom between this passage and the description of the four cardinal points in the "city of our God." Here, for instance, she says Christ, whereas the corresponding cardinal point is the Christ; — "'and the gates of it shall not be shut at all by day: for there shall be no night there.' This city is wholly spiritual, as its four sides indicate" (S. & H. 575:7-2 1). In the "city foursquare" the gates are never shut. In the "city of our God" the gates open within and without. They open within for thought to enter, and without for thought to leave.

Mrs. Eddy has taken inspired thought in this chapter first through Christian Science, by which you demonstrate the power of Truth to overcome sin, disease, and death, and to give what seems to be a better human sense of things. Then she has led you through absolute Christian Science, by which you begin to think in terms of divine ideas, and so are able, with a sense of pure spiritual values, to pour the seven vials and handle the very essence of evil. In absolute Christian Science you don't handle the effects of evil — sin, disease, and death — but you handle the carnal mind itself. Jesus said, "how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" The time comes when you don't deal with sin, disease, and death as effects, but you deal with the cause of them. You learn thus to deal absolutely with the myriad effects of evil, and that is the process symbolized by the pouring of the seven vials.

Then the time comes when this very process of having to deal with the vials of wrath, the essence of the carnal mind, forces you to recognize that the idea always comes from Principle and is included in Principle, and then you enter the “city foursquare” with its four sides of the Word, Christ, Christianity, and divine Science. At that point thought touches the hem of divine Science—it becomes wholly subjective. But it doesn’t stop there, because the gates of that city are always open to the vista of absolute Christian Science and of Christian Science. Whenever thought begins to grasp pure reality, whenever it begins to see that everything comes from one cause and is included in that cause, at that point it becomes subjective, and then it uses the symbol of the “city foursquare,” it uses it as the Word, Christ, Christianity, and divine Science.

As you know, we saw before in Christian Science that there are four orders all based on the seven synonymous terms for God. But when you arrive at the “city foursquare,” in fact as soon as you touch absolute Christian Science, you no longer use those orders in the same way. You cease to think fundamentally in terms of Mind, Spirit, and Soul. Mind, Spirit, and Soul are synonymous terms for God which show us how the infinite translates itself, or how thought can reach some understanding of the infinite, but the infinite itself is divine Principle, Life, Truth, and Love. Mrs. Eddy says, “God is what the Scriptures declare Him to be,—Life, Truth, Love” (S. & H. 330:19-20). And so when you touch absolute Christian Science or divine Science, you begin to think in terms of divine Principle, Life, Truth, and Love.

Descending Through the Gates of the “City Foursquare”

Next Mrs. Eddy describes the gates of the “city foursquare,” which she calls “The royally divine gates.” When any idea you entertain has arrived at the “city foursquare,” that idea must then operate through the four sides of the city, because your sense of it has become subjective. At that point you see the Word, Christ, Christianity, and Science, demonstrating some measure of Life, Truth, and Love. And so the Bible gives the symbol of twelve gates, the “four” multiplied by the “three.” As soon as your thought grasps the fact that the idea is always in and of Principle, then you pass through the gates, that is, you begin to use the four sides to demonstrate Life, Truth, and Love.

So Mrs. Eddy continues: “As the Psalmist saith, ‘Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.’ It is indeed a city of the Spirit,” — because it is an ordered city, but remember that order is always infinite, — “fair, royal, and square. Northward, its gates open to the North Star, the Word, the polar magnet of Revelation;” — remember, thought has now left the “city foursquare,” it is going through the gates, and therefore the viewpoint is more relative; — “eastward, to the star seen by the Wisemen of the Orient, who followed it to the manger of Jesus;” — Mrs. Eddy has really given these gates in a historical way. She has given them as they have operated in human history; — “southward, to the genial tropics, with the Southern Cross in the skies, —the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony. This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness, — reached St. John’s vision while yet he tabernacled with mortals” (S. & H. 575:22-7) — but not through material sense, through spiritual sense.

She goes on: "In Revelation xxi. 22, further describing this holy city, the beloved Disciple writes: — 'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.'" Mrs. Eddy defines "Lamb of God" in part as "The spiritual idea of Love" (S. & H. 590:9). So there is nothing in that city but the Lord God Almighty and the Lamb — that is, Principle and the idea of Love. When your thought grasps the fact of Principle and of Principle wedded to its idea, of the idea forever coming from Principle, then you understand the Lamb. "There was no temple, — that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word temple also means body. The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt (John ii. 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple [body] therein'? This kingdom of God 'is within you,' — is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science,"—the "city foursquare," — "man possesses this recognition of harmony consciously in proportion to his understanding of God" (S. & H. 576:8-25). As you begin to understand God right and you gain a right sense of the idea as the idea of God, inseparable from God, you have touched the "city foursquare."

Absolute Christian Science — the "City of Our God"

Next Mrs. Eddy brings you down to the "city of our God," which symbolizes absolute Christian Science. She doesn't take you up to the "city foursquare" or to Science and leave you there. Mrs. Eddy knew that being is always both objectively subjective and subjectively objective, and that it must be so. Here she doesn't give you a far fetched spiritual vision as a dead end and leave you at that point. She is showing you "practical, operative Christian Science" (Mis. 207:5-6), and so she takes you up to the "city foursquare" in an objective way, and then she shows you the subjective way, which is from the ultimate — the way Jesus used — by which you can take that vision and bring it right down to the flesh, in order to deliver mankind from evil. Without that reduction, Christ would not be the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583:10-11).

So now she describes the "city of our God," and she begins by showing it to be wholly impersonal. "The term Lord, as used in our version of the Old Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated to deific apprehension through spiritual transfiguration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, — as one Father with His universal family, held in the gospel of Love. The Lamb's wife" — before Mrs. Eddy defined this as "Love wedded to its own spiritual idea," but now she gives a different sense — "presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God's creation" (S. & H. 576:26-11). Whenever Mrs. Eddy is speaking in terms of absolute Christian Science and of pure spiritual values, whether considered objectively or subjectively, she always introduces that sense of manhood.

She goes on to develop the “perfectibility of God’s creation” through the symbol of the “city of our God.” “This spiritual, holy habitation”— where the “Lamb’s wife presents the unity of male and female... as two individual natures in one,” and which is a “divinely united spiritual consciousness —“has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love;”—spiritual values are now all in terms of Life, Truth, and Love. In the “city foursquare” the symbol was just the Word, but now, it is the Word of Life, Truth, and Love;—“second, the Christ, the spiritual idea of God;”—not Christ, but the Christ. The Christ in absolute Christian Science is the divine idea beheld from Principle, and Mrs. Eddy indicates this in her writings by the combination Truth, Life, and Love. The Word presents God from the aspect of fatherhood as Life, Truth, and Love, but the Christ gives the sense of God from the aspect of sonship as Truth, Life, and Love;—“third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history;”—Mrs. Eddy indicates this in her writings by Life and Love, because at the point of Christianity the whole sense of the Christ as Truth gives way to the compound idea man: —“fourth, Christian Science, which today and forever interprets this great example and the great Exemplar” — Mrs. Eddy indicates absolute Christian Science itself in her writings through the terms Truth and Love. “This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honors within the heavenly city” —everything in the way of manhood will come into it. “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” (S. & H. 577:12-27).

You ascend through Christian Science and absolute Christian Science to the “city foursquare.” In the “city foursquare” itself the gates are always open. Then, as thought reaches the “city foursquare” and becomes one with Principle, you once again descend through the “city of our God,” and its gates open within. From this point of absolute Christian Science —the “city of our God” —you understand and demonstrate Christian Science, and so the gates open without.

The Reduction to Christian Science

Finally, in “The Apocalypse,” Mrs. Eddy brings thought right down to Christian Science itself. She ends her chapter: “The writer’s present feeble sense of Christian Science closes with St. John’s Revelation as recorded by the great apostle, for his vision is the acme of this Science as the Bible reveals it” (S. & H. 577:28-31). Then she gives the twenty-third Psalm, with its sense of the days of creation, and so brings the Christ right down to the flesh.

Ascending and Descending in Science

I want to go over and over these things with you, because, although through the days of creation you can gain a sense of the divine infinite calculus, it is essential to go further than that. The days of creation at the point of Life become numerals of consciousness and at that point they give you a sense of the Word, the Christ, Christianity, and Science. But as your thought rises higher and you begin to lay hold on the synonymous terms for God, your sense of the Word, the Christ, Christianity, and Science rises still higher.

You begin to touch the hem of absolute Christian Science. Then, as your thought rises even higher, you begin to gain a sense of the Word, the Christ, Christianity, and Science in the “city of our God;” they become Life, Truth, and Love; Truth, Life, and Love; Life and Love; and Truth and Love. Finally, the climax of ascending thought is the “city foursquare,” in which your sense of the Word is just one Life, your sense of Christ is just one Truth, your sense of Christianity is just one Love, and your sense of Science is just one divine Principle, Love.

And so your thought is constantly rising to the climax of oneness or Science. But when it reaches Science, you begin to understand both subjectively and objectively that being is one, that from everlasting to everlasting there is nothing going on but the infinite, and that God’s thoughts come from God and return to God. God is the infinite. That infinite is eternally conscious of itself. God’s thoughts of Himself are not static, but are forever reflected. God’s thoughts or ideas of Himself must have action, and so God’s thoughts come from God and return to God —they operate both subjectively and objectively. So the time comes in your experience and in my experience when we begin to realize that the subjective is the important aspect, because God Himself is always subjective. But, as Mrs. Eddy puts it, “divine Love cannot be deprived of its manifestation, or object” (S. & H. 304: 10-11), and so the subjective must have an objective, or consciousness would be no consciousness at all.

The minute we touched the days of creation and we began to see that there was an order to them, we began to understand something of the nature of Spirit and to use the divine infinite calculus, although we didn’t know we were using it. We knew in a dim way, but we didn’t know definitely. Then we began to see that Mrs. Eddy had given in her writings four definite orders of the synonymous terms for God, and we began to learn those four orders which are embodied in the Matrix and which we have been over so often — the orders of the Word, the Christ, Christianity, and Science. At that point we began to realize for the first time that there was a four-dimensional spiritual calculus. Then for a time this sense of the Word, the Christ, Christianity, and Science satisfied us, and we didn’t really pay very much attention to the calculus except at the point of Christian Science. But now we are beginning to see that Christian Science must rise to absolute Christian Science and to divine Science, and that divine Science, absolute Christian Science, and Christian Science must all be included in the infinitude of Science itself. The Bible is forcing these conclusions upon us, just as it forced Mrs. Eddy and impelled her to her discovery. The Bible led her irresistibly to her revelation, and she says so time and time again.

Accepting the Implications of the Divine Infinite Calculus

In our study of the Bible we have progressed through a sense of the Word, and whilst we haven’t come yet to where the Christ in the fourth thousand-year period breaks forth in its fulness, we are beginning to touch it. We are on the verge of it, and the minute thought touches the Christ it begins to grasp the divine infinite calculus. True, the Word gives a sense of that calculus, but it isn’t a full sense. With the appearing of the Christ itself we are beginning to see divine order as infinite, because in reality every order reflects every other order. We have come now to the point where, if we are going to be real metaphysicians and Scientists, we must begin to think in terms of

Life, Truth, and Love. Mind, Spirit, and Soul have been names or synonymous terms for God which have shown us the way up to an understanding of divine Principle, Life, Truth, and Love, or they have shown us how we can translate divine Principle, Life, Truth, and Love down to the point of manifestation. But now we must see that the divine infinite calculus involves the essential nature of God, which is Life, Truth, and Love. As we begin to think of the four-dimensional calculus in that way, our thought will rise to the "city of our God," and we shall begin to think of that as four cardinal points, a compass by which we can rise still further to the "city foursquare," and so attain to the scientific fact of the infinite One.

In considering this calculus, therefore, let's remember that we are not only thinking in terms of the four orders in Christian Science. Someone said to me, "But if you know the synonymous terms for God, then surely you must know the divine infinite calculus?" Well, if you know the notes in music and you know them well, but you don't know anything else, you don't necessarily know music. You have to learn how to use the notes, how to combine them in infinite order. Now, the days of creation give you a sense of the Word in Christian Science as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (S. & H. 116:2-3). But that is just the order of unfoldment. As your sense of the Word rises, it becomes to you Mind, Spirit, Soul, Principle, Life, Truth, and Love. In absolute Christian Science you begin to gain a sense of the Word as Life, Truth, and Love, and then in divine Science as one Life. Finally, when thought ascends to Science itself, you begin to see that order is infinite, that the infinite One expresses itself as an infinitude of ideas, as a divine infinite calculus of ideas, and you realize that from everlasting to everlasting there is just one infinite. Then even the symbol of "four" begins to assume its proper place, and because it assumes its proper place, it becomes more, not less, important.

For instance, consider our government. Suppose a man is given a job to do in that government and he doesn't realize that it is essentially one government. The job he does won't be of anything like the importance it would be if that man realized that there is one government and that everybody is working for that one government. But if that man realizes that he is really working in the realm of oneness, then there will be what is humanly called co-operation, but which in divinity and in reality is reflection. When you see that there is but one reflection of the infinite One, in which everything reflects everything else, then you understand something of the subjective fact of oneness. Mrs. Eddy says, "We are individually but specks in His universe" (My. 109:20-21), and that is true. But when thought rises to the realm of oneness, we begin to see that every idea reflects every other idea, but that no one idea is ever absorbed in any other. Then we begin to think in terms of the divine One, and that One is not human, it is infinite. At that point thought which has come from God returns to God.

So as we go on with this Bible story, we must begin to think more and more about the Word, the Christ, Christianity, and Science. Even in a book such as Micah, which is all in the Word order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, there are constant glimpses of the Christ. The infinite calculus is going to force us to think infinitely, and with absolute accuracy and Science. Think of that clock, which is so accurate that it will only lose one second in three million years. We need never be afraid of accuracy

in thinking. We've got to arrive at the point where we see that we can't consider the Word as the Word alone. The Word reflects the Christ, Christianity, and Science. They all reflect each other, and when thought begins to see that, it enters the realm of oneness.

Time and time again I want to go back to this divine infinite calculus of God's ideas, and as the Christ-idea comes to us, I want us to see how it operates. If we didn't do this now, we wouldn't go any further. We would just go on learning the days of creation and the synonymous terms for God, and there would be stagnation.

TALK NO. 60

(March 29th, 1949)

MICAH II

Chapters 2:6-6:5

The Infinite is One

You know, some day it is going to break upon the thought of each one of us — and I find it breaking on my own thought very distinctly these days — that there is only one thing ever going on, and that is the infinite. Anything that is unlike the infinite, anything that is finite, simply is not. Now, the minute you touch the infinite — and you can touch it only in thought — you begin to accept the divine infinite calculus of God's ideas and you begin to understand those ideas — the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love — and how they eternally combine in infinite categories.

If we can only establish a sense that there is just one infinite and its divine infinite calculus of ideas, then all the time we shall be thinking in the realm of the infinite. In the realm of the infinite there is nothing but idea, and you remember that the Christ translates everything down to the point of Mind as idea. If we can gain a sense that the one infinite is forever translating itself as an infinite calculus of divine ideas, and if we begin to think more and more in the realm of idea, then we shall begin to see that all there is to health, holiness, happiness, wealth, is idea, that there is nothing in all the world worth having but idea. Every idea of God is your idea, it is ever-present, understandable, demonstrable, and universal. Every idea which exists in the Mind which is God is your idea and my idea and every man's idea, because every idea is ever-present and infinitely available. When we begin to think in the realm of infinity and in terms of idea, we shall begin to translate matter into Mind, to exchange "the objects of sense for the ideas of Soul" (S. & H. 269:15-16), and we shall really be touching the hem of the Christ. Moreover, in touching the hem of the Christ we shall be touching something which is irresistible and which is always coming from the divine. When you touch the hem of the Christ, immediately the Word becomes subjective to you, and then it is no longer a process of working up to God, because it has become divine revelation. You begin to realize that the Word of God is God's revelation of His own nature to man.

What we need to do is to become really consecrated to the things of God, to the things of Mind, Spirit, Soul, Principle, Life, Truth, and Love; we need to see that the ideas of Life, Truth, and Love are all that there is, that there is nothing in all the world which is substance, nothing which is worth having, nothing which is of any importance whatever except the ideas of Life, Truth, and Love. Isn't substance what we are all looking for?

For instance, today you hear people saying that nobody has any money, that times are hard. What is it that mankind needs? Money? Not for one moment! Mankind needs ideas, and those ideas are substance, they are of the nature of Life, Truth, and Love. Well, where are they? They are in spiritual thought and nowhere else. What is wrong with the world? It lacks spiritual ideas. It lacks agreement, confidence, unity, because it lacks spiritual ideas, and you can't find those things anywhere but in spiritual thought.

A “Process of Reasoning by the Use of Symbols”

Remember, a calculus is simply a “process of reasoning by the use of symbols” (Webster). In mathematics there is a four-dimensional calculus, which is constituted of addition, subtraction, multiplication, and division. The Chaldeans, who were certainly great mathematicians and astrologists, obtained their four-dimensional symbol from the four cardinal points—north, east, south, and west. The Hebrew prophets accepted this symbol for their calculus of ideas, but lifted it into the realm of monotheism. Any “process of reasoning by the use of symbols” is a calculus, and we must begin to see that what we call the divine infinite calculus is just the endless reflection of God's ideas, each one individual, each one ever-present and ever-available, each one reflecting the nature of God, each one reflecting all other ideas. If we also recognize that we can understand those ideas through the symbols of the Bible, then we shall have a definite “process of reasoning by the use of symbols.” There is nothing in any way vague about this calculus, and as we have considered the ordered story of the Bible, we have seen that everything about it is absolutely definite, and that is the beauty of it. Because spiritual things are definite, everybody can have them and learn them. There is nothing abstruse or indefinite or weak about them. They are of the nature of power and Science and being.

Now that we have entered the fourth thousand-year period of the Bible, I can see quite clearly that we are travelling along the same road which Mrs. Eddy traveled. Mrs. Eddy studied the story of the Bible consecutively, consecratedly, and logically, and the story of the Bible forced her thought to definite conclusions about the Science of reality. To each one of us, Christian Science must be an individual discovery. Now, as you and I come along the same way, we don't have to cut down the trees, as it were, because she put her discovery into a textbook, but rather do we come along the boulevard in a motorcar. It is the same road, however, and so we, like Mrs. Eddy, are being forced to the conclusion that there is one infinite, and that that one infinite expresses itself from everlasting to everlasting as an infinite calculus of divine ideas—a calculus because it embodies a perfect, divine system of symbols by which we can understand the infinite.

Now, what are those symbols? There is the symbol “one,” which men have always used to indicate the great First Cause; the symbol “three,”—originating from the sun, moon, and stars—which today we know as Life, Truth, and Love, and which Christianity calls the Trinity; the symbol “four,” which occurs so frequently throughout the Bible, originating from the four cardinal points of the compass, and which today we know as the Word of God, the Christ, Christianity, and Science; the symbol “seven,” which came from the seven great planets, as known in those days, and which today we know as days of creation, numerals of consciousness, and the synonymous terms for God; the symbol “ten,” which came from the ten fingers, which touch and handle things, and

which today we know as the sevenfold nature of Truth analyzing, uncovering, and annihilating the claims of the carnal mind; and lastly the symbol “twelve,” representing that purely spiritual state of consciousness which can demonstrate Life, Truth, and Love as the Word, as the Christ, as Christianity, and as Science. These symbols epitomize the story of the Bible and of the first chapter of Genesis. They permeate the Bible, and they constitute a metaphysical “process of reasoning by the use of symbols.”

We have gone through the story of the Bible up to this point most consistently and we have been able to show logically that this is the divine system, that this is the spiritual process of reasoning by symbols which is accurate, scientific, basic, and which we can understand and explain to others. I just thank God that at last we have something in the way of religion, which can be explained to mankind as logically as arithmetic can be explained.

The time has come when you can't be a Scientist except in so far as you recognize oneness. Science demands infinity, and infinity demands oneness. Dualism is impossible in Science. You can't have $2 \times 2 = 5$ or 7 , you can only have $2 \times 2 = 4$. Just so, as you enter the realm of Spirit, the realm of the divine infinite calculus, as you really enter the realm of infinity and Science, you recognize that “The Lord our God is one Lord,” that there is only the one infinite, and you begin to understand the infinite expression of that one infinite as an infinite calculus of ideas, as all the ideas of God symbolized in one perfect divine system of symbols, in no way limited, but infinite in scope.

The Universality of Symbols

In talking about symbols, remember that Mrs. Eddy says, “The only proper symbol of God as person is Mind's infinite ideal” (S. & H. 517:19-20). That ideal is the Christ-idea, and so Mrs. Eddy indicates that Christ is a symbol of God. Everything which expresses the infinite is a symbol. Idea is symbol; everything is symbol. The first symbols of God we learn are such simple symbols as the mustard seed, the sheep, the cattle, the goat, and so on, but they gradually rise higher and higher till they become wholly mental. For instance, you learn music and you learn notes with certain forms on paper to which you give certain names, but as you go on in music, everything becomes mental. Just so, the calculus in the Scriptures began with very crude human symbols, although when Jesus used them they were absolutely accurate.

We began by learning something about the days of creation, but our first sense of them was rather dim and vague. We saw at first that they had an order, and we were thrilled, but then those days of creation began to expand to us, and we began to see them as definite numerals of thought. The first day became a definite numeral of consciousness, so did the second day, the third day, and so on. Then they climaxed in our thought when we saw that they led us to understand Mind, Spirit, Soul, Principle, Life, Truth, and Love. Then we began to see that all these terms reflect each other infinitely, that they all symbolize the one infinite, but from different aspects.

The Divine Calculus Eliminates Time

Today we need to realize the fact that as we rise the symbols must become more and

more mental and spiritual, and that that which is mental and spiritual is alone truly scientific, infinite, and eternal. In this Scriptural story we have been learning how this infinite calculus of divine ideas, which expresses the infinite, has been symbolized from the lowest point of darkness upon the face of the deep, at which God says “Let there be light,” right up to the highest point of infinite spiritual consciousness. But all the time nothing has ever been operating but the calculus of divine ideas. From the moment, therefore, that we began to know anything that was in any way true about the ideas of God, we were using the divine infinite calculus. Humanly speaking, spiritual ideas seem to come to us by degrees and according to a time process, but that is only a human conception of development.

Suppose, for instance, that you know something about arithmetic and you make a calculation in division. You have learned to make that calculation, having first learned the processes of addition, subtraction, and multiplication. But when you make that calculation in division, you don’t go back through addition, subtraction, and multiplication, you make it immediately without any difficulty whatever. Just so, when a divine idea comes to you in the infinite calculus of divine ideas, and that idea operates according to law, order, rule, system, method, form, and design, it may seem to you that it is operating according to a time process; but in reality that idea has only to do with infinity, and if we understood that, if we could grasp in a degree the nature of eternity and the nature of infinity, then we would not be aware of a time process at all.

It is true that when we were thinking solely in terms of the days of creation we were conscious of a time process. We thought of the first day and the second day and the third day and the fourth day and so on, and then those days became to us numerals of thought and finally synonymous terms for God so that the time process began to disappear. But when we understand the divine infinite calculus, when we begin to lay hold on the divine infinite calculus of God’s ideas and we begin to regard it from the standpoint of God Himself, then our thinking will be subjective, and at that point time disappears before eternity and infinity. We can only understand these ideas as we understand God, because, as Mrs. Eddy says, the “divine Principle of the universe must interpret the universe” (S. & H. 272:28-29). We can never draw conclusions about spirituality from materiality. We draw conclusions about mathematics and music from the principle of mathematics or music. When an idea comes to you—and any idea comes because you have understood something of God—it is essentially because you have accepted in thought the divine infinite calculus. Moreover, that which operates is always the divine infinite calculus, and not our human sense of it, which may be very poor, though earnest. It is the divine infinite calculus which does the work.

Our Need of the Divine Calculus Today

As I said to you in the last two talks, we have studied the days of creation in great detail for a long time. They have led us through Mind, Spirit, Soul, and Principle up to the point of Life, and then at the point of Life those days became numerals of thought, and immediately they began to give us a sense of the divine calculus. Then they led us further, and at the point of Truth we arrived at an understanding of the synonymous terms for God and a fuller sense of the essential nature of the calculus.

In following the Scriptural record we saw that it began by revealing in the first chapter of the Book of Genesis, the different tones of the days of creation —three tones of Mind, three of Spirit, five of Soul, five of Principle, four of Life (the climax of the Word sense), seven of Truth, and two of Love. At present we are considering the fourth thousand-year period of the Bible, which symbolizes the activity of Principle, and we saw that as we began to touch Principle, which we did in the Book of Judges, each one of the synonyms for God began to be illustrated in a sevenfold aspect, because Principle includes all the terms for God (see My. 225:29-30). Now we come to an even fuller sense of Principle, and whilst it is true that in the story of Micah we are seeing once again the tones of the days of creation, yet we can't hide from ourselves the fact that we are approaching very close to the period when the Christ translation of divine Principle, Life, Truth, Love, Soul, Spirit, and Mind, broke forth in all its fullness.

Here then is a fact which must be faced. You never really understand the Word of God until you understand the Christ; you never really understand the Christ until you understand Christianity; and you never really understand Christianity until you understand Science. When you understand Science, you understand all four aspects, because the scientific aspect is the subjective aspect, and until you look at something subjectively you never fully understand it. Even historically that is true. The Old Testament, revealing the Word of God, was never fully explained until Jesus came — it couldn't be. Then again, but for Christianity there would have been no real sense of the Christ. No other religion but Christianity fully presents the Christ. So it was only when Christianity came that the Christ really became definite and operative in thought. Today, because Science has come to us, we can understand Christianity, the Christ, and the Word basically and scientifically.

We must face the fact that what we have been considering so far has mostly been in the tone of the Word. We have been studying very prayerfully and carefully the days of creation, the numerals of consciousness, and the synonymous terms for God, and we have a fairly good sense of them, but now we must go on to consider the order of the Christ. As I have already said to you, in the four orders in Christian Science, the Word begins with Mind, Spirit, and Soul, but the other three orders begin with Principle, and until our sense of Science begins with Principle, until it is based entirely on Principle, it isn't divine. We are now coming to the point in the fourth thousand years of the Bible where the Christ is breaking on thought, and that Christ is not a sense of rising *up* to God, it is a sense of looking out *from* God, it is divine Principle, Life, Truth, Love, translating itself as Soul, Spirit, and Mind.

TALK NO. 61

(April 5th, 1949)

MICAH—III

Chapters 6:1—7: 20

ISAIAH I

Chapters 1:1—31

Progressing from the Objective to the Subjective Viewpoint

Someone asked me, "What is the fundamental difference between the aspect from which we are now considering Science and the aspect from which we have considered

it before? We have talked about the days of creation, we have talked about the synonymous terms for God, we have talked about the ‘city of our God’ and the ‘city foursquare;’ what is it that is different about our present viewpoint?” Well, perhaps I could explain it in this way: suppose we were going towards a great mountain, the greatest mountain in the world; as we approached it, we would catch different views of it at different times; but when we eventually set foot on the mountain itself and we began to look out from the mountain, then we would be aware of just one immense view, including all the others.

We are now considering Christian Science and its divine infinite calculus from the point of view of oneness, the subjective viewpoint. We are therefore considering the infinite, and its infinite categories. The idea of this complete picture which is coming to light in the world today is that which we symbolize by the two terms Truth and Spirit, which epitomize the divine infinite calculus. The moment we understand any idea in the realm of metaphysics, we are using the metaphysical calculus. The minute you understand any detail of mathematics, you are using the mathematical calculus, and that is so in any subject. But in reality there is only one divine infinite calculus, which expresses the infinite from everlasting to everlasting as infinite individual ideas. Mrs. Eddy writes of the omni-action of those ideas that “infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms” (S. & H. 503:15-17).

In order to symbolize this calculus of ideas so that thought can grasp it, the Scriptures begin with the days of creation. As those days develop in your thought, they become numerals of consciousness, but they are still objective to you. As thought rises higher, they become definite, positive numerals of consciousness. That development comes at the point of Life, the fifth day, and it also brings a sense of the infinite calculus as four-dimensional. Then at the point of Truth, the sixth day, thought begins to understand the days of creation as synonymous terms for God; you don’t lose either the days of creation or the numerals of infinity, but they have become wholly subjective to you. They have developed and deepened in every way. Furthermore, in that sixth day you begin to lay hold fundamentally on the essential nature of the calculus as the Word, the Christ, Christianity, and Science, and you begin to think wholly in terms of that calculus. That is what we are doing now, and remember that we are living in the sixth thousand-year period from the beginning of Bible history.

We are beginning to think in terms of Truth and Spirit—that is, we are beginning to see the *order* of Truth, the divine and infinite order of the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (S. & H. 465:9-10). As our thought ascends still higher, we shall see Truth and all that Truth indicates, forever included in divine Love.

So far, our thinking has been almost entirely in the realm of Christian Science, but as we progress, we begin to think more in the realm of absolute Christian Science, and to make our calculations from the standpoint of the synonymous terms Life, Truth, and Love. The Word of God becomes Life, Truth, and Love; the Christ becomes Truth, Life, and Love; Christianity becomes Life and Love, because in Christianity the Christ is revealed as the compound idea man. Finally Christian Science becomes Truth and Love, which again is the picture of the seventh day, in which the whole of Truth is

forever included in divine Love. Then, as thought ascends still further, we enter the realm of divine Science—the “city foursquare,” and we are able to see the Word as one Life, Christ as one Truth, Christianity as one divine Love, and Science as one divine Principle, Love.

Every one of these aspects of God which we have been considering is divinely true, but until now we have considered them in an objective way. As they become truly subjective to us, we shall rise even higher than divine Science into the realm of Science itself, and at that point we shall begin to consider infinity as one indivisible whole. That means that we shall no longer think of Principle and idea as two separate entities, but rather we shall know that “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being” (S. & H. 465:17-1). We shall neither lose nor discard any of our symbols, but we shall use every one of them subjectively. The infinite must ever be infinitely expressed as an infinite calculus of divine ideas. It is impossible to lose the categories of divine metaphysics. The categories of the days of creation; the synonymous terms for God; the Word, the Christ, Christianity, and Science; Christian Science, absolute Christian Science, divine Science, have led us up to the point where we appreciate and understand the infinite One in some measure. Now we are beginning to look out from the infinite One, and every one of those categories is becoming subjective to our thought.

Thinking from Divine Oneness

In every advancing step, remember this: you never really understand the Word until you understand the Christ; you never really understand the Christ until you understand Christianity; and you never really understand Christianity, the Christ, or the Word until you understand Science. That is borne out historically. No one really explained the Word of God in the Bible until Jesus came—the Christ explained it. Again, without Christianity there would have been no understanding of the Christ, because Christianity is the only measure of thought in history which has accepted the Christ. Christianity was never really understood until thought touched the hem of Science, and now we see that the only Christianity is *Christian Science*. The only Christ is the Science of the Christ, and the only Word of God is the Science of the Word of God. When you touch Science, you see the whole picture.

So we never lose anything of these categories, and we can't afford to lose anything. We are now looking out from the mountain, as it were, and seeing the idea of Science as a whole, and we are considering the infinite. I find in my own experience that as I look out from the infinite, I realize that everything is of the nature of infinite idea, infinite thought, infinite health, infinite life, infinite activity, infinite substance, infinite relationship. I have a sense of the *one* infinite. You can't have anything less than infinity, and infinity is composed of infinite ideas, each one individual, identified, ever-present, ever-available, infinitely understandable, infinitely demonstrable, and of the nature of infinity in every way, shape, and form. When you look out from the infinite One, you realize that there isn't anything but infinity, and so your thinking becomes subjective. From that exalted point of view you don't lose any of the categories of metaphysics, but you begin to use them subjectively and with power.

You think not only from the point of view of Life, Truth, and Love, which is what the Bible declares God to be, but from the point of view of one Principle, which is what Science declares God to be. Science declares God to be one infinite Principle including within itself its own infinite calculus of divine ideas, its own system of metaphysics, and its own categories of metaphysics, and as you begin to think in the realm of that one Principle, you don't lose any of the categories, because you need them all. That is what Mrs. Eddy implies in her chapter "The Apocalypse," and what John makes clear in Revelation.

The Christ Must Come to the Flesh

Having reached this point of the one infinite Principle, and having seen that there is only one infinite Being, infinitely expressed as an infinite calculus of divine ideas, you are then in the realm of Science. I feel that our thought is now reaching this point of accepting the infinite One and of looking out from it. The fundamental fact of divine metaphysics is oneness, and until you reason from that point you are not really reasoning at all, you are only trying to climb up, as it were. When you understand that basic fact, then you really begin to think and to know with power, because you know that there is only One, and that that One is Principle. Then anything which operates in the way of Principle, anything that operates in the way of oneness, demonstration, interpretation, honesty, obedience, and so on, must be of the nature of that one power. Demonstration isn't your thinking, my thinking, or anybody's thinking, it is just divine Principle operating.

From this standpoint of Science you can begin to use the "city foursquare" subjectively. The "city foursquare" is the highest symbol in the Scriptures which portrays the one infinite as one Word, one Christ, one Christianity, and one Science. And then, as your thought develops subjectively, you begin to see that the Christ must come to every condition of thought right where it is, because Truth is omnipotent in Truth, in belief, and at all times and under all circumstances. If you say that Truth is omnipotent in Truth, the carnal mind will agree with you. But it will also say, "Here is another proposition. Here is mortality, in which men are going through hell, and Truth does not touch that." What the carnal mind does not want you to prove is that the omnipotence of Truth includes dominion over the carnal mind. But Mrs. Eddy says, "This is the law of Truth to error, 'Thou shalt surely die'" (Mis. 208:2-3). The theory that the absolute is something detached, which doesn't operate in the realm of the human as well as in the realm of the divine, is not Christian Science. Mrs. Eddy has done the most wonderful thing for mankind. She has shown how to use the infinite categories of divine metaphysics to prove the power of Truth over error right down to the last detail of human experience. She has shown mankind how to handle the claims of the carnal mind scientifically, as no one else has ever done. John illustrated this process of handling evil in Revelation, and Mrs. Eddy undoubtedly learnt a very great deal from her close study of his book. But she herself said that she was "astounded at the apathy of some students on the subject of sin and mental malpractice" (Mis. 115:3-5).

So as you look out from the "city foursquare," you must begin to translate it into terms of human experience. God translates Himself because He is Love, and if you are like God you will translate Truth; if you don't, then you are not being Godlike. You begin to translate by combining Life, Truth, and Love, as four cardinal points. Then you translate

further, and you use the four orders of the synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth, and Love (the Word); divine Principle, Life, Truth, Love, Soul, Spirit, and Mind (the Christ); Principle, Mind, Soul, Spirit, Life, Truth, and Love (Christianity); and Life and Soul, Truth and Spirit, Love and Mind, all based on Principle and coming from Principle (Science).

But you must go even further than that. Thought must translate itself right down to the point where it recognizes that every knee must bow to Christ, so that there isn't any human error left claiming to exist. Thought must translate itself to that point, and it must do so scientifically and metaphysically, or Truth is not omnipotent, omniscient, omnipresent, and omni-active. So, in Christian Science, you use the days of creation in order to analyze, uncover, and annihilate every belief of the human mind. There you are using the symbol "ten," as typified by the ten Commandments. Then, as Mrs. Eddy says of the translation of mortal mind, "In the third degree mortal mind disappears, and man as God's image appears" (S. & H. 116:4-5); thus you begin to demonstrate the positive values of Life, Truth, and Love as the Word, the Christ, Christianity, and Science, which is what is meant by the symbol "twelve."

So we have the most perfect system. But now, instead of working up to the infinite One, we are working from that One. The minute you know—and I really mean *know*, not just accept reservedly and believe—then you are working from that standpoint, and your understanding will be with power.

The Way to Greater Spiritual Achievement

Sometimes we wonder why we don't do more than we do, and I'll tell you why. It is because we are not in earnest enough. Some of our little troubles are so insignificant that they are just laughable, and yet we worry about them as if they were the most important things in the world. I was reading the other day what that great Christian Paul has to say on this subject. He writes: "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not?" (II Cor. 11:23-29).

The reason we don't do more is that we have so little of that spirit. A man like Paul didn't count the cost. To him there was one beacon light ever before his eyes, and to him that was all that mattered. We must brush our little troubles aside—all that the carnal mind says to us by way of despondency, fear, worry, and so on. We need to see that nothing matters to us but increased understanding and increased demonstration, which must always go hand in hand. It is no use studying Science unless it comes into your life and proves itself. There are people who are deeply interested in the mere

study and think that they are satisfied with that. But really they are not satisfied. They will never be satisfied until they can prove the truths they learn. Would you be satisfied if you were studying music and you couldn't play anything? Of course not! Science must become the all and the only to us; and we are at a point now in the world's history where it is just pregnant in thought. It is on the point of being born universally, and today we symbolize its operation as the divine infinite calculus through the terms Truth and Spirit. We are supposedly in the sixth thousand-year period from the beginning of Bible history —the period of Truth. Mrs. Eddy discovered Christian Science at the point of Life in and of Spirit, but she brought it to the point of Truth in and of Spirit, which is what the world is becoming conscious of today.

The Implications of Oneness

In Christian Science we have a divine infinite calculus, and we are now beginning to regard that divine infinite calculus from the standpoint of Science, and we are beginning to see it subjectively from the standpoint of oneness. We are going to think more and more in terms of infinity and of idea, and that will force us to recognize that the only thing in the world that matters is idea. We don't need a pocketful of money or a body full of health. We call that material body *our* body. But this mortal belief called a body says we are inside it. It possesses us, it tells us when we are hot or cold, hungry or sleepy. It doesn't belong to us: as mortals we belong to it! It tries to control us with the belief that we live inside it. But now we are going to think in the realm of idea, not of matter, and the minute we think in the realm of idea we shall begin to accept the divine infinite calculus. Idea is always infinite and indestructible, and as we think in terms of idea, we shall think in terms of oneness. We shall see that Principle is forever interpreting itself to itself as one ideal, translated to us as a divine infinite calculus of ideas; when we begin to think that way, we are going to think with power. We are going to have real healing, which means the overcoming of sin, disease, and death. The healing of the body is the beginning of Christian Science, but it is the overcoming of sin, disease, and death which mankind needs most, and we are going to see that in the most wonderful way.

The great change now taking place is that we are beginning to think and live and move and have our being in the One, and not in something, which seems to be apart from that One. We are finding our lives "hid with Christ in God," and as we understand that, then Truth and Spirit, the divine infinite calculus of ideas, operating through order and Science and system and metaphysics, is going to break on men's thought, and they are going to say, "Why, of course this is true." I believe that that hardest of things is going to happen: the Jew is going to accept Christianity and consequently the Christ. And not only the Jew. All these prophets —Isaiah, Micah, and so on —recognized that all men would have to accept the Christ-idea. They saw, as few others have seen, that there is only One, and that that One is infinite —infinite Life, infinite Truth, infinite Love, infinite divine Principle.

Let's now recognize that we must be metaphysicians, thinking from the basis of oneness. We have spent a great deal of time thinking up to that oneness, honestly and sincerely, but now we must think in the realm of infinity, not of a few finite isolated concepts. You can think all the $2+2 = 4$ you want, and the more you think about it, the

more there is. Let's begin to think in the realm of infinite Life, infinite multiplication, infinite individuality, infinite resurrection, infinite exaltation, infinite fatherhood, infinite inspiration, and infinite progression. Let's think in the realm of infinite Truth, infinite consciousness, infinite form, infinite Christhood, the infinite Physician, the infinite Surgeon, the infinite Redeemer, and the infinite Restorer. And let's think in the realm of infinite Love, in the realm of fulfillment, glory, beauty, holiness, motherhood, perfection, and protection—all that constitutes Love. Let's get into the habit of thinking in those terms, because **it** is true that as a man "thinketh in his heart, so is he." The things, which we are now thinking, are dynamic, they are "God with us," and they operate in the realm of pure Science, which proves itself and is irresistible.

That is the difference between what we have been doing and what we are now beginning to do, and it is as great a difference as it could be. What is really happening is that our thought is passing from the objectively subjective to the subjectively objective. The objective has comforted and strengthened and helped us, and we need it, but in the realization of the subjective we shall transfer our efforts from seeking, finding, and using, to being. We shall understand and recognize the fact of one infinite Being.

End of Study Guide