

TALKS
ON
THE ACTS OF THE APOSTLES

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THE ACTS OF THE APOSTLES

GIVEN BY
PEGGY M. BROOK
in London
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The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this book :

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Ret.</i>	<i>Retrospection and Introspection</i>
<i>Un.</i>	<i>Unity of Good</i>
<i>Pul.</i>	<i>Pulpit and Press</i>
<i>No.</i>	<i>No and Yes</i>
<i>Mess. '00</i>	<i>Message to The Mother Church, 1900</i>
<i>Mess. '01</i>	<i>Message to The Mother Church, 1901</i>
<i>Mess. '02</i>	<i>Message to The Mother Church, 1902</i>
<i>Hea.</i>	<i>Christian Healing</i>
<i>Peo.</i>	<i>The People's Idea of God</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany</i>
<i>Chr.</i>	<i>Christ and Christmas</i>

TALK ONE

ACTS 1 : 1—3 : 26

(Saturday, 9th June, 1951)

I always have a feeling on these occasions that the audience is just as vital a part of the talk as the one who is giving it, and I don't think that I have ever felt that so clearly as with these particular talks. All the time in thinking about these talks, I have been realizing that there's only one thing going on, and that is God, and that because there is only one infinite God, there's only one infinite man. These talks are an individual expression of that one infinite man, and everyone who is here is just as important in this particular aspect of the one infinite man as everyone else.

It gives me such a sense of comfort these days to realize this fact of the one infinite man and that all of us are part of that one man. Paul says the same thing in Ephesians when he says that we are all "members one of another." I love that sense of things, because I think that it's going to make for unity in the world more than anything else, and remember, it has only come about because of Science. To have a sentimental sense of all being "members one of another" isn't much use, but to realize that because there is only one infinite Principle, one infinite Science, which manifests itself in one infinite system, therefore we as ideas of that system are part of one another, is something that is scientific, something that is absolutely irresistible, and something that we can prove with power. To have a sense of Science which shows us that there is only one being and that we are part of that one whole is a completely different thing from having a merely sentimental sense that we are all brothers.

I feel that if we keep this idea of the one infinite man in mind all through this week, we shall have a glorious outpouring of spiritual vision and inspiration, because we shall see that we are all sharing in it and contributing to it. It isn't me talking and you listening, so much as God showing all of us wonderful things during this week. It's nothing to do with a person, or with any body of people, and it's nothing to do with time or place or anything of the kind. This session that we are attending (and I'm attending it too, really) is an idea of God which has always existed. If we listen with that in mind, I am sure that the divine influx that we shall receive will be new and inspiring to every one of us. I just know that's true, because I've experienced it many times before.

“Receive Ye the Holy Ghost”

I feel that this story of The Acts is such a wonderful story to take after our study of the four Gospels, because (as someone said to me) the story of The Acts is really the story of how to live the Gospels; it's the story of the Gospels in operation. It's also such a pertinent story for us at this particular juncture, because the accent in thought in the period which the book of Acts covers is so very similar to the accent in thought to-day. In fact, it's amazingly parallel, as we shall see as we go along, because Jesus had just left the disciples, and they were faced with standing on their own feet and spreading the gospel all over Asia Minor and Greece. Jesus had shown them the Christ-idea and he had proved it to them, as well as teaching them of it; and when he left them, the disciples had to take that Christ-idea out into the world and prove it for themselves and others. Those disciples could never have done it at all if they hadn't been impelled by the spirit of Life, Truth, and Love,—by the Holy Ghost. Before Jesus left them, he said, “Receive ye the Holy Ghost” (John 20: 22), and on the Day of Pentecost the disciples received the Holy Ghost, and from that time on they began to grow in spiritual strength and inspiration and then they began to spread out and to develop along their own individual lines. But it was essential that they should first receive the Holy Ghost before that could take place.

Now, what is this Holy Ghost? Mrs. Eddy defines it as “Divine Science; the development of eternal Life, Truth, and Love” (*S. & H.* 588: 7-8), and to me it seems that the Holy Ghost comes to each one of us as an absolute conviction that of our own selves we can do nothing, but that because we reflect divine Principle, Life, Truth, and Love, every one of us is a complete individuality. Life is the creative sense, fatherhood, inspiration, cause; Truth is the sense of sonship, the ideal; and Love is motherhood, the conceptive quality. Every one of us has got to realize that we are complete,—that we reflect fatherhood, motherhood, and sonship. I know from experience how important that is, and I'm trying to prove it for myself all the time. It is no good merely having a conceptive sense, a mothering sense about things, because you've also got to have a creative, progressive sense, and if you have fatherhood and motherhood balanced in your thought you'll always reflect the uprightness and the wholeness of true sonship. If you realize that you reflect Life, Truth, and Love, you can go forward fearlessly, because you know that the forward steps you have to take are initiated, fathered, maintained, and supported by Life; that those steps are taken care of, protected, blessed, and brought to fulfilment by Love; and that

the ideal which is the outcome of that fatherhood and motherhood is strong, is established on a rock, and is therefore unassailable, because it's of the nature of Truth.

And so we shall find all the way through Acts that every part of it is impelled by the Holy Ghost,—“the development of eternal Life, Truth, and Love.”

It is most interesting to read what Mrs. Eddy says about the baptism of the Holy Ghost in “Pond and Purpose” (see *Mis.* 204: 12–205: 12). Notice that she says there that this baptism of the Holy Ghost gives mortals “new motives, new purposes, new affections” and that it “develops individual capacity.” That sense of things comes out so clearly in Acts; all the way through it is so evident that as every man sees his completeness as the reflection of Life, Truth, and Love, through the baptism of the Holy Ghost, his individual capacity is wonderfully developed. One of the loveliest things about Acts is that it shows that there is room for every individual in the spreading of this gospel. You get the different characteristics of the apostles—Peter, Stephen, Philip, Paul, Barnabas, Silas, John Mark—brought out all the time; they were all different reflections of the one universal plan and every one of them was essential to the whole and yet every one was and is a complete individuality. That understanding of Life, Truth, and Love which Jesus gave to his disciples before he left them and which, incidentally, John Dooley showed us at his last Oxford Summer School makes every one of us “a king and a priest unto God,” because Life, Truth, and Love represent the completeness of the divine nature. If we really understand the completeness of our being as the reflection of Life, Truth, and Love, then what these apostles accomplished will be equally possible for us to-day. It is so important and so comforting to remember that fundamentally every individual is sufficient unto himself,—or rather, sufficient unto God,—but because being is a whole and every part is infinitely related to every other, he has an exact and close relationship to every other idea in the plan—that's the collective sense—and the plan is a universal plan. There you get the sense of Life, Truth, and Love in their individual, collective, and universal aspects.

The Design of Acts

When I began to study the story of Acts, I felt that since it was the story of the beginnings of Christianity, I should find the Christianity order in it,—the sense of the development of the Christ, the using and demonstrating and proving of the Christ individually, collectively, and universally. I first of all read through Acts again and again and again, just trying to see how the tones fell into place,

because I was quite sure that there must be an order in it, a divine design, as there is in every book in the Bible, and I knew that if I lifted up my thought I should see it. I was so anxious not to force anything, but to let God show me what that order was in its purity. Then it seemed to come so clearly that the first twelve chapters are in the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, and Love; that covers the events up to the time when Peter's mission ends and Paul's begins. Acts has two main divisions: the first part deals with events immediately after Jesus left the disciples, and Peter seems to be the chief apostle; the second part is concerned with Paul,—his missionary journeys, and his eventual imprisonment and captivity in Rome. The second part takes in the Christianity order in reverse, and this is quite natural, because Paul was the great apostle to the Gentiles and had a wonderful universal sense. From Chapter 13 to Chapter 28, therefore, we see the reflection of Life, Truth, and Love taken back to its Principle through Spirit, Soul, and Mind. Paul's whole concept was universal—he saw that the gospel was for all men—and so his mission was to lead every man back to the one source, the one origin, which is divine Principle.

So in the first part of Acts we see the tones of Principle, Mind, Soul, Spirit, Life, Truth, and Love, and in the second part we have the Christianity order reversed,—every idea taken back to its Principle. See charts on pages (279–284.)

I found that with every synonym in the Christianity order in those first twelve chapters the reflection of Life, Truth, and Love was very plain. First of all you find Principle reflecting, demonstrating, or proving itself as Life, as Truth, and as Love; then Mind reflecting, demonstrating, or proving itself as Life, as Truth, and as Love; and so on with all the synonymous terms in the Christianity order. You really see every synonym reflecting itself first individually, then collectively, and then universally. That is quite natural when you think that this whole book of Acts tells of the development of eternal Life, Truth and Love, and that it is all dependent on the spirit of Life, Truth, and Love,—the Holy Ghost. I also realized afterwards that in the Verbatim Report of the Oxford Summer School, 1948 (Volume II, page 52), Mr. Doorly says that in the Word you see Mind appearing in three tones, Spirit in three tones, Soul in five tones, Principle in five tones, Life in four tones, Truth in seven tones, and Love in two tones, as in the days of creation; in the Christ you see Principle, Life, Truth, Love, Soul, Spirit, and Mind appearing in a sevenfold way; but in Christianity he indicated that we should find the reflection of Life, Truth, and Love with each synonym. He didn't say this specifically, but he rather hinted at it, and so I felt that it wasn't surprising at all that in this Christianity order in the

first part of the book of Acts there can be traced the reflection of Life, Truth, and Love with each synonym. Moreover, whenever we touch Christianity, as you all know, the sense of Life, Truth, and Love is always overwhelming, because for one thing Life, Truth, and Love is the substance of all proof, and Christianity is essentially proof or demonstration, and for another thing Life, Truth, and Love is the basis of all true relationship and Christianity is essentially true relationship.

Proof Leading Back to Statement

One of the things which interested me very much in studying the book of Acts was the feeling I kept on getting that it was different from studying the Old Testament and even from studying the Gospels. I felt all the time, "This is quite different." Perhaps at the end of this week we shall be able to define more clearly what the difference is. My present sense is that when we were studying the Old Testament, we were studying statement leading to proof; I feel that in Acts what we are really studying is proof, taking us back to statement. There is much more in it than that, but that is what I see at the moment. Those stories which we studied in the Old Testament,—the great stories of Noah, Abraham, Jacob, and so forth,—were written as myths, or as folk-lore, hundreds of years after the time in which they were supposed to have taken place, and they were written primarily to illustrate the divine system which the prophets were beginning to see. And so uppermost in the thought of the prophets all the time was to give the inspired statement of the divine system. Now, in Acts, Luke is recording the day-to-day living of individuals. I don't know if he was conscious of the divine pattern behind their acts, or not, but nevertheless his very recording of what these individuals accomplished leads us to trace those accomplishments back to the great spiritual tones impelling them, back to the statement of Science. To me that proves that there is nothing going on anywhere but that which is impelled by the divine system. Whereas it seems that in the Old Testament the writers are taking great characters and using them symbolically to illustrate the statement of Science, here in the New Testament it seems that they are taking the proof and the illustration and the immense detail of the actual living of the idea; and as we read of any particular act we can trace it back every time to the divine statement which impelled it. In studying Acts we are all the time taking the proof of the Christ-idea in the lives of the apostles back to the statement which impelled that proof.

If we didn't take the proof of the Christ-idea in the lives of the

apostles back to its source, we should probably just think how wonderful the apostles were and what marvellous work they did and how brave they were and how they didn't count the cost in spreading the gospel, and we should think the whole book inspiring and lovely, but no more. But if we take this story of Acts, with the proof of the Christ-idea which it gives, and we trace it back to the great spiritual tones which impelled those acts, then we are going to find the vital, living value of the book to us to-day, because those great spiritual tones are just as operative to-day in all their richness and fulness as they were then. The apostles did all these wonderful works not because of their human characters or because they were remarkable men, but because Principle, Mind, Soul, Spirit, Life, Truth, and Love were operating and always are operating. Those apostles were reflections of those great spiritual tones; they were so willing to let their true being appear that Principle, Mind, Soul, Spirit, Life, Truth and Love used them. They *were* those tones, and those tones *were* them. To-day Principle, Mind, Soul, Spirit, Life, Truth, and Love are just as fully operating,—in fact, all that is ever operating,—and so all we've got to do is to be willing to be used by those spiritual tones, to realize our oneness with them, and to see that we *are* those tones in operation. If we do that, then there is nothing to stop us being used in our age as the apostles were in theirs.

The Challenge

When we trace proof back to statement in Acts, we prove overwhelmingly that there isn't anything going on anywhere which isn't in some degree either a counterfeit or a reflection or a symbol of the one and only Science, the one and only Principle. That is the great thing which we are seeing to-day, of course,—that there's nothing going on but Science, and that we aren't a little group of people who know the Truth and that nobody else does. We are proving to-day that this Science is everywhere—or if we're not proving it, we should be, because it is something that is coming into thought. Science is everywhere, it's universal. The Acts of the Apostles is a colossal challenge to all of us, when we think what those people went through, what they were willing to do to spread the gospel; of course, they couldn't help it, because they were impelled by Principle, but all the same, from a human standpoint what they did and what they were willing to do is a tremendous challenge to us. It makes me think to myself, "Either this Science is All (and so you've got to let it use you instead of you just using it when it's convenient), or it isn't anything. All or nothing." That is so much the Christianity sense of things, because if you study Christianity in Mrs. Eddy's writings you find that she shows it to be

based on the allness of Spirit and the nothingness of matter. She says that Christianity obliterates the mortal concept (see *Mess.* '02, 6: 15-22), and if you're willing to let your mortal concept of yourself be obliterated and if you're willing to come into your true estate as an idea of Principle,—if you're willing to be used by the Christ-idea and to let it be all to you,—then you're proving Christianity. I'm sure that the time is upon us all when we're going to see that there's nothing to any of us but the scientific facts of divine Principle; that we are not little people entertaining ideas of God, but that we are the facts of Principle in operation. When we see that, the effect in the world to-day is going to be revolutionary.

An Extract from Moffatt's New Testament Commentary on The Acts

Before we begin The Acts, I'd like to read you an extract from Moffatt's New Testament Commentary, which gives a very brief outline of what the book of Acts contains, because I think that it's helpful to get an overall picture of what it's all about if you're not familiar with it. The Commentaries say that Acts was written between A.D. 65 and 72.

I'm beginning to find what Mr. Doorly found so much—that you look in one Commentary and it says such-and-such, and then you look in another Commentary and it says something completely different. This is particularly so with the interpretation of names; sometimes you really can't see any connection at all between what one Bible dictionary tells you is the meaning of a name and what another one tells you, so you just choose which one you want!

The book of Acts was written, as you know, by Luke; at least, nobody knows it for certain, but they imagine that it was. This is what Moffatt's New Testament Commentary on the book of Acts says:—

The question is first, how did such books as Luke's Gospel and Acts come to be written? and on this point the unnamed author has given us some satisfactory information. A person of the name of Theophilus, otherwise unknown but evidently a man of importance, had heard by repute about Jesus Christ and his followers, and probably desired further information. He received two little books—we might almost call them pamphlets—one relating the life, death, and resurrection of Jesus; the other a continuation, telling of what occurred immediately afterwards—how the followers of the Christ formed a society, how they received a divine commission, and how they proclaimed in Jerusalem and elsewhere that their crucified Master was the expected Messiah.

It's so interesting that Jesus didn't leave an organization; he didn't leave anything except his words and his works.

Theophilus was informed of the adventures of a remarkable member of the group, named Saul or Paul, how he preached the gospel in the great cities

of the Empire, and finally reached Rome under a criminal charge brought against him by his Jewish enemies. These two books are known respectively as the Gospel according to Luke and the Acts of the Apostles, and it is very generally agreed that the author or compiler of both was the same. . . .

Whatever may be the date of Acts, and whether the "We sections" are the work of the man who later brought the book into its present shape, or of the writer of the whole, it is certain that a definite plan is manifest from first to last. The author begins from the birth of the Christian church, and traces its growth till he leaves Paul preaching without hindrance in Rome. It has been observed that the first part is divided into different sections, each marking the progress of the Christian community, at first as confined to Jerusalem, then spreading its influence throughout Judaea and Samaria, and developing along the coast of Palestine and Syria till it found its second great centre at Antioch. For a while the central body in Jerusalem is very conservative and Jewish, but gradually the Gentiles gain admission to the church, first under protest, but soon obtaining equal rights with the Jewish members, though as new converts they were free from the obligation to be circumcised. Thus the first part of Acts has been steadily leading up to the time when the Christian church ceased to be Jewish, and became a world-embracing institution, open to the whole race of man irrespective of birth or origin. Paul now becomes the central figure. Having gained that for which he had long contended, Paul's work in extending the gospel to the world is the one object of interest to the writer of Acts, who relates how the great cities of Macedonia and Hellas, Philippi, Thessalonica, Athens, and Corinth, received his message. Next he tells how Paul and his company crossed the Aegean and won Ephesus to the faith. Finally, we learn how Paul returned to Jerusalem, where his life as an itinerant missionary, as far as Acts is concerned, ended. The rest of the book is a history of the attempt of the Jews to embroil Paul with the Roman government, riots at Jerusalem, trials before the Sanhedrin, the procurators, and Agrippa II, followed by the dramatic story of the shipwreck and the arrival of the Apostle in Rome (pages ix-x, xi-xii).

That gives a picture of the whole book of Acts. We shall see that up till the time of Stephen's martyrdom, which introduces the tone of Life, the centre was Jerusalem and the disciples stayed closely together as a body, probably consolidating their developing understanding. With the tone of Life came Stephen's martyrdom, and from that point on the idea began to multiply, the centre changed to Antioch, and the apostles started to spread out. Stephen's martyrdom seemed to wake them all up, and from that point they really went out and started to be universal and to go to the Gentiles. This development, as always, was impelled by Life, Truth, and Love. First Philip went to the Gentiles, then Peter, and finally Paul. It's thrilling to see how the idea grew and spread out: it started timidly, in a sense—Peter consolidating the situation and keeping the apostles together (this was impelled by the tones of Principle, Mind, Soul, and Spirit); then with the tone of Life came the great burst forth, the centre changed from Jerusalem to Antioch, and Philip and Peter went to the Gentiles; then came Paul's great universal ministry. As we go through, we shall see so clearly why

Stephen, who laid down his life for his friends, so to speak, is introduced in the tone of Life; why Philip the Evangelist, who had such a sense of the brotherhood of man, is introduced in the tone of Truth; and why that great universal Christian, Paul, is introduced in the tone of Love.

Three Pre-eminent Ideas

Another thing I'd like to read to you is from The Century Bible's edition of Acts:—

Three ideas stand out from this survey unmistakably.

(1) The *Divine initiative* behind the apostles and other witnesses. The Holy Spirit is the prime factor in this story from first to last: "we are witnesses of these things, and the Holy Spirit which God gave to them that obey Him" (v. 32).

(2) The *universality* of the gospel, which step by step wins its way to wider circles and among all sorts and conditions of men, throwing off in virtue of its inherent nature all the restrictions of Jewish nationalism. It is thus the one religion fitted to be that of the whole empire; and its destiny in this direction is clear from what it has already accomplished, especially in the person of Paul, its typical exponent.

(3) The determined *hostility of Judaism as a national religion* to this gospel—and that owing to no disloyalty or provocation on the part of its original preachers, who always appealed to the Jewish scriptures and everywhere gave the Jews the first chance of receiving it: . . . (page 11).

Those three ideas stand out all the way through. First, there is the divine initiative—the fact that the apostles didn't do or say anything unless the divine Spirit moved them to do or say it; that was their safety all through. I feel that that divine initiative is the inspiration and the divinely creative impulse of Life. Second, there is the universality of the gospel, which represents Love; the gospel was for everyone. It isn't till we come to the tone of Love that we begin to get this sense of everyone being the son of God; at that point the apostles saw that it didn't matter at all whether those they converted had been circumcised or not, or what nationality they were, or anything of the kind, because the gospel was for all men. In fact, the apostles found that their converts already had the Christ-idea in a great measure; and it always amuses me to see how surprised they were when they found that others besides the Jews had a spark of spiritual inspiration in them! It makes me realize that we're inclined to do the same thing; we're sometimes quite surprised when we find that lots of people have thought much more about spiritual things than we ourselves have ever done. Third, there is "the determined hostility of Judaism as a national religion to this gospel"; that, I think, brings out the sense of Truth, because every time you get this tone of Truth in the book of Acts, you get persecution and opposition—Truth chemicalizing and stirring up error,

illustrating that "the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion" (*S. & H.* 97: 23-25).

Always in the tone of Truth you get a sense of the absolutely irresistible nature of what the apostles were preaching, because it was Truth itself. All attempts at persecution—putting the apostles in prison or forbidding them to speak ever again in the name of Jesus—just came to nothing, because Truth was its own witness and destroyed whatever was trying to persecute the idea. There is such a lesson for us to-day in that fact; it shows that this idea is not a little system which Mrs. Eddy discovered and John Doorly developed, but irresistible Truth. If we see that, we shan't worry about distortions of Truth any more than the apostles worried about the sorcerers and magicians whom they came up against. They often uncovered the error forcibly, but they didn't fear for Truth—Truth *is*.

So this extract shows the three points in Acts which we must look out for—the divine initiative, which was the impulsion of Life, the inspiration of Life, the divinely creative urge; the universality of the gospel, which was the impulsion of Love; and the determined hostility of Judaism, which, regarded in a positive way, is really the impulsion of Truth showing that the Christ-idea which the apostles were teaching was absolutely irresistible.

PRINCIPLE (Chapter 1: 1-26)

Divine Principle governs the times and seasons of man in truth and in belief, and is the one divine impulsion individually, collectively, and universally.

The whole of Chapter 1 has the tone of Principle, which is the beginning of the Christianity order in the first twelve chapters, and we shall see in this chapter, first, Principle as Life, then Principle as Truth, and then Principle as Love. I've given a caption for each tone, in which I have tried to epitomize what seems to me the main point of the section. These captions are in no way rigid; all I've done is to try to give you a feeling of what is being brought out in the section. Then it's for all of you to develop it for yourselves.

This first chapter brings out that there's only one impulsion going on, and that that is the divine impulsion of Principle. The disciples needed to know that, because in this first chapter it is recorded that Jesus left them, and so it might have seemed to them that the impelling power behind them had disappeared, because they had probably regarded Jesus as the impulsion of the Christ-idea in human experience. What they had to see was that it was divine

Principle which was the impulsion of that idea, and that it would continue to impel them individually, collectively, and universally.

PRINCIPLE as Life (Chapter 1: 1-9). *Principle eternally individualizes itself through divine inspiration.*

We don't have to know humanly the way Principle is going to interpret itself. All we have to do is to be alert to the divine inspiration of Life, Truth, and Love.

For the twelve opening chapters I've first given a caption to indicate what Principle is doing, or Mind is doing, or whichever of the synonymous terms it is, and then I've given a sentence to indicate what seems to be happening from our point of view,—how the divine fact comes to us.

I think that it's such a wonderful comfort to realize that we don't have to know humanly the way Principle is going to interpret itself, because if we plan how Principle has got to interpret itself, or how we think it should be interpreting itself, or if we think out ways and means from a purely human and limited standpoint, we get stereotyped, we get stuck, and we get more and more small-minded. I love what Mrs. Eddy says: "Judge not the future advancement of Christian Science by the steps already taken, lest you yourself be condemned for failing to take the first step" (*S. & H.* 459: 8-11). I think that's lovely, and to me it implies that we must listen to Principle alone, and not become stereotyped. Then we should do whatever Principle inspires us to do, and it doesn't matter what anybody else says about it.

CHAPTER 1

VERSE 1. "The former treatise"—Luke is referring to his Gospel, of course.

"Theophilus"—this means "lover of God," and the Commentaries don't know whether it is some particular individual who is being referred to or not.

"both to do and teach"—proof ("do") before statement ("teach"), which is the Christianity sense.

VERSES 2-4. Remember what Jesus had said in Luke 24: 49.

VERSE 3. "forty days"—we know that "four" symbolizes the divine infinite calculus and that "ten" symbolizes the application of divine fact to human experience, and so we would interpret this verse as meaning that Jesus had shown the disciples how to apply the calculus to their daily life—he didn't leave them

up in the air, but gave them a practical sense. Moffatt's *New Testament Commentary on The Acts* says the same thing; it says that "forty" was a symbol which had a special significance, and so it was used here in a particular sense.

VERSE 4. Jesus was telling the disciples that they must wait in Jerusalem until spiritual inspiration impelled them to go forward. They had to wait until the Father inspired them,—until Life inspired them, until they were convinced through individual spiritual inspiration of the way they had to go. When that came to them, they wouldn't hesitate. Jesus saw that the disciples might want to get busy trying to keep the Christ-idea going in a human way, and he realized that the only way to ensure that the idea would live was for each of them to culture what he had taught them until it became so real and so vital to them that they were impelled irresistibly to go out and do things. He saw that they had to wait for the divine impulsion of Life to move them.

Jesus was saying, in effect, "Let this divine Principle demonstrate itself in your life through inspiration, through letting the divine initiative move you." And it's the same to-day. Don't let's be impelled through unwise religious zeal into doing something in a hurry, unthinkingly, or into trying to keep the spiritual idea alive through organization of some kind, but let's wait, and culture the idea until the Father, Life, the divine initiative, moves every one of us individually. Then when that divine urge makes us needed in some direction, it will be right for us to respond. We have to listen to the inspiration of Life individually. Individuality means indivisibility, and we're all undivided from the one Life, and so we *all* have initiative—it isn't a question of some people having it and others not. We all reflect the divine impulsion of Life.

VERSE 5. "water"—the elements of Mind (see *S. & H.* 507: 3).

Being "baptized with the Holy Ghost" means seeing our three-fold essential nature as the reflection of Life, Truth, and Love; it means working out from divine Principle as the reflection of Life, Truth, and Love.

The old way, symbolized by John baptizing with water, was a working-up sense, through Mind, Spirit, and Soul to Principle, but Jesus was saying, "That was all right at the beginning, but now you've got to learn to work out from God. You've got to work out from Life, Truth, and Love." It is as if he was saying to them, "This laborious working-up sense is because you think that you were born into material existence,

that you've lived a material life, and that you've got to redeem yourself through purifying yourself, through gradually getting better and better. That's no longer the way to work. Instead of feeling that you've got to struggle to get there, you can work out from Principle, seeing that you were never born into matter at all, but that at this minute you live in eternity, in Life, the only Life,—not life in matter, but Life in Spirit; that your sense of motherhood isn't that you were in a womb forty or fifty years ago, but that you're in the plan of Love and that you're in it right now; and that your sense of sonship, of form, isn't a sense of a material form getting bigger and bigger, but your consciousness of the form of Truth, your consciousness of Truth right here and now." And so Jesus was saying to them, "You're going to be able to do the work that you should do individually, because you're not going to reckon yourself as material any more. You're going to reckon yourself as the idea of Life, Truth, and Love, and so you'll operate with power, because the Holy Spirit of Life, Truth, and Love will impel you."

We wouldn't have any sense of struggle or labour to put this idea over if we saw that the impulsion behind the idea is divine Principle expressed as abundant Life and inspiration. When we look at it from that point of view, we see that the idea puts itself over, so to speak, because, in reality, it is already over.

VERSE 6. Those disciples always remind me of us when we look to someone else to do great things and wait around to see what other people are going to do. The disciples expected Jesus to do something all the time, and in this whole section Jesus was bringing out, "It's not me as a person impelling this idea, it's divine Principle; and you're all individual ideas of Principle, so get busy about it yourselves. You've got to take up the strain individually."

Jesus was making his *own* individual demonstration and he was showing the disciples that they must do the same. He showed them that it was up to them individually, because divine inspiration is available to everyone.

VERSES 7, 8. We don't have to know how or where this divine idea is going to express itself; we don't have to know the way that Principle is going to use us. We always want to know; we want to know what we shall have to face, we want to know where we shall have to go and if it's right, and so forth, and yet if we did know, the spontaneity and inspiration of Life

would go out of the picture for us and we might cease to be minute men and women.

Jesus was saying, in effect, "You don't have to know how Principle is going to use you; Principle is expressing itself as Life at every second, and so all you have to do is to be minute men and women and be alert to what Principle wants you to do at every moment. If you do that, you'll receive power, you'll express the power of divine Principle, because you'll have a consciousness of Life, Truth, and Love, which never lets anybody down. But you've got to realize that you're the individual representatives of Principle! And you're going to become aware of that, because the Holy Ghost is coming upon each one of you."

In connection with these verses, I was looking up references to "time" in Mrs. Eddy's writings, and one of the things which she says on the subject interested me especially, because it is so correlative to Jesus' words to his disciples at this point: "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.' Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite" (*S. & H.* 292: 1-6). Remember that Mrs. Eddy defines the Holy Ghost, in part, as "Divine Science" (*S. & H.* 588: 7), and so only the spirit of Life, Truth, and Love, or divine Science, can show us the way.

Our desire to know just how the Christ-idea as Science is going to go over and if people are going to take any notice of it and what we're going to do in a human way—all that is really the belief that there's a material universe which has to be redeemed, which has to get better and better and better until the final day when everything will be perfect. But this sense of divine Principle as Life shows that from the standpoint of Science that is a complete misconception, and that we cannot base our reasoning on it. The perfection of Principle and the nowness of Life means not looking forward to a future when everything's going to be better, nor looking back at the wonderful progress one's made in the past, but living *now* as perfect idea. Time is such a funny thing; it really isn't a factor to be considered at all when you come to think it out! Mrs. Eddy defines time as "Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears and spiritual perfection appears" (*S. & H.* 595: 17-21).

If you think of time, you see that it's quite arbitrary and that there isn't any substance or entity to it at all. You can't see time stretched out before you, or behind you; you're conscious only of this moment now. And that's what Jesus was really saying to them: "Don't think back, don't think forward, but think now as individual expressions of Principle."

Again, he was bringing out the same point as Mrs. Eddy when she says, "Do you say the time has not yet come in which to recognize Soul as substantial and able to control the body? Remember Jesus, who nearly nineteen centuries ago demonstrated the power of Spirit and said, 'He that believeth on me, the works that I do shall he do also,' and who also said, 'But the hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth.' 'Behold, *now is* the accepted time; behold, *now is* the day of salvation,' said Paul" (*S. & H.* 92: 32-9). Jesus was giving them the sense that they hadn't got to wait and see what he was going to do, or wait for some terrific thing to happen which would start to redeem the world, but that they had to realize their God-given individuality right now, every one of them. Principle was eternally interpreting itself individually through them.

There is nothing rigid in the realm of Life, because it is the "open firmament," where there are abundant expressions of God,—abundant ways in which God expresses Himself. If we attempt to stereotype those ways, that often stops spontaneity of vision and prevents us from accepting whatever Principle says as to the way in which we should express the idea in our own individual lives at this moment. If we try to stereotype vision to certain times and places and persons, we lose the abundant multiplication of vision which would come to us if we opened our thought to the individual interpretation of Principle, forever going on.

VERSE 9. Jesus made his own individual demonstration of Life. He said, as John records, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." He found his own indivisibility from Principle, and in so doing he forced his disciples to do the same and to work out their own individual salvation.

PRINCIPLE as Truth (Chapter 1: 10-14). *Principle's manifestation of its ideal is truly collective.*

It is no good gazing at a wonderful revelation of Truth. We have to do something about it, remembering that *every* man's

vision counts. Generic man will lead on the centuries (see *My.* 347: 2-5).

As we go on, don't let's have the feeling that it is me talking to you, but that every one of us here is as important as every other. That's the true collective sense. Every individual reflects the divine Principle as no one else does, and each of us here has an equally active part to play, whether we're talking or listening. Listening is really reflecting divine ideas, just as talking is. So we're all reflecting divine ideas together. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them," and that's the sense which is brought out in this tone of Principle as Truth, where we find the truly collective sense.

VERSES 10, 11. "two men"—a symbol of the manhood and womanhood of God, generic man. Mrs. Eddy says, "Man is the generic term for men and women" (*My.* 239: 18-19). That is very interesting when you remember that Luke says in Chapter 24 of his Gospel that when the women came to the sepulchre and found the stone rolled away and the body not in the sepulchre, they saw "two men" standing by them in shining garments, who said, "Why seek ye the living among the dead?" In other words, "Why do you look to a material person for inspiration and for instruction?" If you look at person or personality, instead of at Principle, you're really looking for the "living" among the "dead." In personal sense is death; in persons there is no redemption. When I say that, I don't mean that we don't help each other with our inspiration, because, as we began by seeing, there's only one infinite man and we are all "members one of another," and so we all bless one another by reason of spiritual reflection. But to personalize an individual and depend on him or her exclusively for guidance will let you down every time. There's all the difference in the world between that and appreciating the divine individuality of others and sometimes getting wonderful guidance from them,—but guidance when you're relying on Principle and knowing that they too are thinking from Principle; then it's guidance from Principle and not from person. I always remember that God once spoke through Balaam's ass, and therefore God can speak through anyone and anything; so to segregate yourself and think that your inspiration must come only from your own individual sense of God isn't the true sense, either, because inspiration can come from anywhere. For instance, people

that I meet in trains and buses often say things to me which inspire me tremendously.

These two men here said, "why stand ye gazing up into heaven?" It was as if the manhood and womanhood of God, which is what every one of us needs to express as complete ideas of divine Principle, was coming to the disciples' thought and saying to them, "Why are you gazing at this most wonderful revelation of Truth? Get busy about it! There's no need to look for a personal Saviour or a personal leader, because Christ, Truth, is within you and you are complete."

"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"—that is really referring to the second appearing of the Christ. Mrs. Eddy says, "The last appearing of Truth will be 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 day-star of this appearing is the light of Christian Science—the Science which rends the veil of the flesh from top to bottom" (*Mis.* 165: 7-12). She also says, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science. And the scientific ultimate of this God-idea must be, will be, forever individual, incorporeal, and infinite, even the reflection, 'image and likeness,' of the infinite God" (*Ret.* 70: 20-25). She gives such a sense that this second appearing of the Christ is Science ushering in a sense of generic man, of true manhood and womanhood.

Here is another reference, which is very pertinent if you remember that Jesus had just left the disciples and that they were gazing up to heaven: "The monument whose finger points upward, commemorates the earthly life of a martyr; but this is not all of the philanthropist, hero, and Christian. The Truth"—remember that we're seeing Principle as Truth—"he has taught and spoken lives, and moves in our midst a divine afflatus. Thus it is that the ideal Christ—or impersonal infancy, manhood, and womanhood of Truth and Love—is still with us" (*Mis.* 166: 3-9). In the same article Mrs. Eddy gives questions and answers on the "reappearing of the infantile thought of God's man," "after the manner of a mother in the flesh," and one of the questions is, "Is the babe a son, or daughter?" The answer is, "Both son and daughter: even the compound idea of all that resembles God" (*Mis.* 167: 7-9). Truth always appears as the compound idea.

Now, Jesus went up in a cloud, which symbolizes that the

disciples didn't fully understand what was happening, and it was prophesied that the reappearing would be "in like manner." You remember that Mrs. Eddy says of the angel in the tenth chapter of Revelation: "This angel or message which comes from God, clothed with a cloud, prefigures divine Science" (*S. & H.* 558: 9-10). And it seems that when first of all this impersonal Science which represents the manhood and the womanhood of God comes to us, it is "clothed with a cloud" to mortal sense. Mrs. Eddy also says, "To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise" (*S. & H.* 558: 10-13). The disciples were going to be enabled to carry on because of the measure of understanding of impersonal Truth, or Science, which was coming to them. The "second appearing" of Jesus to them was the advent of their understanding of the Christ.

VERSE 12. In this little verse there is a very helpful and important point, because the name "Olivet" is derived from "oil," which symbolizes inspiration. The disciples returned from Olivet to Jerusalem; they had gained great inspiration from Jesus and now they were going to Jerusalem, so it was as if they had to take that inspiration into their lives and use it to deal with "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny." By so using and living with that inspiration, it would become to them "Home, heaven" (*S. & H.* 589: 12-15). Those are the two aspects which Mrs. Eddy gives in her definition of Jerusalem in her Glossary. Moreover, when our inspiration of Science becomes to us home and heaven, when we're dwelling with it,—so that we never feel right unless we're thinking scientifically, so that we're always trying to live with this ideal,—we shall be impelled to take this concept of "Jerusalem" farther afield. This was exactly the ordered way the apostles took.

You will notice that it was "a sabbath day's journey," which gives a lovely sense that it's a restful process—letting that inspiration come into your life and deal with "mortal belief and knowledge obtained from the five corporeal senses," letting it come in and transform your life so that spiritual reality is home and heaven to you. It should be and must be a peaceful and restful process. Never restful to material sense, but always so to spiritual sense.

VERSES 13, 14. Mrs. Eddy speaks of "the upper chambers of

thought prepared for the reception of Truth" (*My.* 156: 19-20). And here you see that all these eleven disciples were gathered together, and with them the women. It's a wonderful collective sense. In the tone of Principle as Life we saw Principle impelling those disciples individually to take up the strain; now in the tone of Principle as Truth we see them all gathered together in an upper room "prepared for the reception of Truth." They were all beginning to see that they needed one another, in the sense of there being one infinite man; they saw that every individuality goes to make up the collective and so is necessary to every other individuality. And they saw that they needed womanhood as well as manhood, which again is a true sense of the collective—generic man. Jesus had told them that every one of them had got to go out and be a witness unto him everywhere, and those disciples began to realize that it was up to each one of them to get on with the job. They hadn't got to go on gazing at this wonderful revelation which Jesus had given them, but they had to get down to it, and they could get down to it, because they had some understanding of Science. And now they began to get this true sense of the collective. Mrs. Eddy says, "Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us" (*S. & H.* 25: 26-31).

This idea of the collective always gives me a great sense of strength. When I realize that every one of us who loves this idea is doing his utmost in his own sphere to reflect it, to give it out, and to help others with it, I am always so deeply grateful, and it brings a feeling of strength. I love to think of all the talks on Science which are being given everywhere to-day and of the many summer schools which are being held. When I think of all these individuals reflecting God, it inspires, comforts, and encourages me, as I expect it does you, too. It shows that the idea is impersonal and irresistible and that wherever there is a clean window-pane, Truth will shine through it. It's a case of infinite reflection—the collective sense. It doesn't matter who does anything so long as it's done—that is the feeling that I have increasingly these days, and I find it so comforting; it takes away all sense of pushing and pulling, and it gives a collective sense. For instance, I've often found that if someone comes to me for healing and he doesn't get healed and then he goes to somebody else and does get healed, I am so glad about it, and quite honestly I never have any feeling of

inferiority, because I just reckon that this was the right demonstration for the particular individual and that it doesn't matter who is the channel for Truth.

PRINCIPLE as Love (Chapter 1: 15-26). *Principle fulfils itself in scientific demonstration—Love's plan.*

Before we can go out on our individual missions, we must have the "twelve" of demonstration. Moreover, our demonstration can be and should be from the standpoint of Science (Matthias = gift of the Lord), and not through suffering (Judas = man of murder).

VERSES 15-26. When I first studied this section, I thought, "I'm sure that this has the tone of Principle as Love, but I don't really see why," and then it came to me that Principle as Love is true demonstration, in the sense of being the fulfilment of Principle, and "twelve" is used in the Scriptures as a symbol of true demonstration. And I thought, "Yes, there always has to be the 'twelve.'" There were only eleven disciples left, because Judas had gone, and there had to be the twelve. If you think of this whole tone of Principle as a preparation for the mission of each of the disciples, you see that Principle as Life showed them that it was up to each one of them individually; Principle as Truth showed them that the idea was collective,—that every idea was essential to the whole; and then Principle as Love showed them that they had to have some measure of demonstration, of proof, before they could go forth universally. We must have experienced in some degree the "twelve" of scientific demonstration before we can go forth into the world and elucidate our scientific and spiritual idealism. In Christianity we have proof leading back to statement, and so if from our proof we can lead people back to an intelligent statement, then there are no bounds to the spreading of this idea. (I don't altogether like the word "spreading," and I think that it's better to say "the uncovering of this idea everywhere," because Truth shows that this idea is the true form behind every manifestation. Truth is fundamental, it is that which is.) Without proof, our statement of scientific Christianity might just be empty words, and it isn't that. When this idea is paramount in our lives and we're proving it to be the truth about everything and everybody—and proving the allness of Science involves disproving the presence of matter—then people will accept the statement of Science, and that's what

we shall be seeing all the way through Acts; we shall be seeing the proof of this idea,—that the Christ, Truth, is fundamental to everything and everybody,—and then our thought will be led back to the statement.

I have felt lately very much that we should be able to work out our lives, and this idea, and everything to do with us, much more from the standpoint of Science, instead of so often through suffering, which comes from a working-up sense. Now, that is what is brought out here, because “Judas” means “man of murder,” and “Matthias,” who replaced Judas, means “gift of the Lord.” So when Matthias was chosen by lot to replace Judas, it seems to indicate that our demonstration from the standpoint of divine Principle, Love, which is the scientific and the universal sense, can be and must be through Science instead of suffering. Judas is very much associated with suffering, of course. Remember that Mrs. Eddy says, “Error, not Truth, produces all the suffering on earth” (*S. & H.* 386: 25). And yet it’s amazing how often we put suffering down to God! Our demonstration hasn’t got to be through a murdering of the mortal,—it hasn’t got to be through a suffering, laboured sense, with persecution at every turn,—but rather it has to be through the gift of God, which is what Science is. Mrs. Eddy says, “Christian Science is a divine largess, a gift of God—understood by and divinely natural to him who sits at the feet of Jesus clothed in truth, who is putting off the hypothesis of matter because he is conscious of the allness of God—‘looking unto Jesus the author and finisher of our faith’ ” (*My.* 349: 11-16). Science as the gift of God symbolizes working out our own salvation and the salvation of everything connected with us through the entertaining of divinely scientific fact and not through suffering and struggling.

It is interesting, too, that Barsabas, who was surnamed Justus, was the other one on whom the lot might have fallen, but didn’t. Justus means “just,” or “upright.” So it isn’t merely through moral uprightness that our demonstration is to be made, and it isn’t through a suffering sense, but it’s through the “gift of the Lord,” divine Science.

I think that this is an extremely important point, because sometimes we wonder why we have to suffer, and I feel certain that if we would accept Science in every case we wouldn’t have to suffer. For instance, take an extreme case, the case of death: somebody was asking me the other day a great many questions about death, and when we talked about it together we saw very clearly that there is only one fact,—the fact of eternal

Life. The fact of eternal Life is that man lives in and of Spirit *now*. We can either accept that fact through Science and begin to be conscious of its reality here and now, as Jesus did, or we can suffer through death and thereby only prove the *same* fact. You may say, "Well, why did Jesus have to suffer death, then?" He didn't have to; Mrs. Eddy says, "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life" (*S. & H.* 51: 6-11). Jesus accepted the crucifixion in order to prove to mankind that Life is spiritual and not in the body at all. Now, we can either learn right now the scientific fact that Life is spiritual and eternal, or we can pass on and find through that experience that life is not in our corporeal bodies, thus proving the same scientific fact; but the *fact* always remains the same, and it's true right now. We don't have to pass on in order to prove it. With every experience it's a question of whether we will learn through Science or through suffering, but really it's through Science anyhow, because there's only Science.

Take another instance—money: if you had a lot of money and yet you were perfectly certain that your substance was spiritual,—that money wasn't the substance of life, that ideas were the only substance that you needed, and that that was the substance on which you relied,—then I don't think that you'd ever lack substance, even humanly, and that fact would be a fact throughout eternity. But if you had a lot of money and you relied on that money as substance, then it might be that you would lose that money, only to prove that spiritual ideas were your substance anyway. So you would be proving that spiritual ideas are substance, whether you accepted that scientific fact at once, or whether you went through suffering in order to prove that same fact. If we could only see that more, I'm sure that we wouldn't suffer so much. We suffer because we don't accept the way of Science; instead, we accept the way of what *we* think, the way of argument, the way of human will, or the way of what mortal mind is trying to fool us into believing. If in every case we took the way of Science—and we shall do this more consciously as we understand more of Science—we wouldn't have to suffer (not in the sense that we think of suffering,—that is, believing in the *reality* of pain or sorrow or persecution, or whatever experience we seem to be going through).

Someone pointed out to me that in an older edition of *Science and Health* the beginning of the last tenet in "Recapitulation" reads, "And we solemnly promise to strive, watch, and pray . . ." and that Mrs. Eddy later took out the word "strive." Don't you think that true watching is the positive fact about striving? If we watched more, we should have less and less suffering. Mr. Doorly always taught us that,—that if we really handled animal magnetism, instead of just drifting, we wouldn't have to go through the mill.

Isn't it lovely to see that the "man of murder" is passing out of our experience and that Science, the gift of God, is coming into our experience? If we think that we were born in matter and from a material person and that we are now laboriously learning Science and that we've got to work out our salvation through great personal effort, then the way may be the Judas way, the way of suffering. But if we see that we are a scientific fact of Principle and if we work from Life, Truth, and Love,—divine fatherhood, divine sonship, and divine motherhood,—then the way will be the way of Science and peace. That doesn't mean that if we're taking the way of Science, everything in the garden is always lovely, because sometimes it isn't. But there's a great difference between knowing what we're doing intelligently from the standpoint of Science and meeting perhaps persecution or suffering, and being a suffering saint and going through a hell of a time when we don't understand what's happening at all. There's all the difference in the world between Science and the old suffering sense. Mrs. Eddy says, "Jesus experienced few of the pleasures of the physical senses, but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ, his spiritual selfhood, never suffered" (*S. & H.* 38: 21-24).

When I was studying, with this question of suffering very much in mind, what Luke has to say in his Gospel of the crucifixion and the resurrection, it was very interesting to find that Luke says that when Jesus was praying in the garden of Gethsemane, "his sweat was as it were great drops of blood falling down to the ground" (Luke 22: 44). It seems as though his suffering at this point was the struggle that we all have to lay down the human will and to accept the divine way of Science. Thus he said, "not my will, but thine, be done," and after that it doesn't seem to me that Luke records any more of a suffering sense. He says that Simon carried his cross for Jesus, and on the cross Jesus said, "Father, forgive them; for they know not what they do," and to one of the thieves he said, "Today shalt

thou be with me in paradise" (Luke 23: 34, 43). So Luke doesn't record any suffering—not what we would consider suffering—after that moment when Jesus saw that there was one "will," or one way and one way only, the way of Science; when he had identified himself with that one way, he didn't have to suffer in the sense that we would think of suffering. He was right above any sense of suffering; he had dominion, he knew what was happening, and he knew the inevitable outcome. I'm sure that that is true with us individually. I know with myself that when I haven't taken the way of Science, I've suffered, and I've had to take the way of Science in the end, so I've said to myself, "How silly! You should have taken the way of Science first," because the little initial struggle to take that way is worth enduring every time. When, like Jesus, we are able to say, "not my will, but thine, be done," and we plant ourselves firmly on the oneness of Science, we don't suffer. We sometimes fight unconsciously against the way of Science because we're afraid and we want *our* way to work out for us. When we see the allness and onliness and exactness of Science and we see that we can't do anything contrary to Science, then there is no suffering for us, even if the world, looking on, thinks that we are suffering.

Mrs. Eddy writes, "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: 7-9). We don't have to suffer if we "yield lovingly to the purpose of divine Love." We've got to yield to it sooner or later, so why not yield lovingly to that purpose now? We usually want our own way, and yet if there is only one purpose and one God, then God's purpose must be our purpose and it must be the most wonderful thing possible for us. Animal magnetism tells us that that isn't true, and animal magnetism wants us to cling to our little so-called pleasures and to our human sense of things. And yet Love blesses us with more blessings than we could ever think of and it doesn't bring a whole lot of things we don't want! The purpose of Love is always to bless. Yielding lovingly to the purpose of divine Love doesn't mean adopting that wishy-washy attitude, "It doesn't matter about me; I don't mind what happens to me"; it's a scientific proposition. Love involves the entertaining of the facts of Science in our thought. Love is God's scientific plan, which holds every idea in its right place and harmoniously related to every other idea. If we see that, we bring Love's plan into operation in our lives and it is lovely in every way.

We've seen in these verses we're considering that there had to be twelve apostles, for a sense of completeness, but that "twelve" is also a symbol of true government,—Life, Truth, and Love understood as the essential nature of everyone, and the using of that understanding in an infinite calculus of the Word, the Christ, Christianity, and Science. When each of us recognizes our completeness as the idea of Life, Truth, and Love and from that standpoint we calculate our relationships through using the infinite calculus of the Word, the Christ, Christianity, and Science, then we have the "twelve." When each of us has that, we shall have true government and we shall be complete in God and we shan't need any person to tell us what to do. The operation of Life, Truth, and Love will govern us and everything connected with us. So true government is dependent on understanding Life, Truth, and Love.

Of course, we have the same symbol of "twelve" with the twelve tribes of Israel in the Old Testament. Twelve sons were born to Jacob, and the twelfth was Benjamin. When he was born, his mother called him Ben-oni, which means "son of my sorrow," and she died after his birth, but his father called him Benjamin, which means "son of my right hand,"—a symbol of Life, Truth, and Love, the right hand of Principle. So what seemed to happen was that the human sense of mothering, of trying to look after things humanly, passed out of the picture. We all feel at times that we want to run things and look after things humanly, or take on personal responsibility for making a demonstration of some kind, and we often have sorrow in letting go of that human sense, but if we are willing to lay down this mortal concept of things, then we have a "son of my right hand,"—a sense of Life, Truth, and Love, which is power. Our human efforts to mother ourselves, or our demonstration, or the idea, or a so-called patient, must pass right out of the picture and "Life, Truth, and Love understood and demonstrated as supreme over all" (*S. & H.* 593: 20-21), which is part of Mrs. Eddy's definition of "salvation," must come into the picture. We've all got to prove that with the development of this idea and with our own lives; we've got to let Life, Truth, and Love take control, and we've got to give up our false sense that we have to do things, or that we have to heal someone, or that we have to put this idea over. Life, Truth, and Love will make us take the right human footsteps, because we shall reflect the divine initiative of Life, and Truth will make us trenchant in so doing, and Love will make us fearless and

universal in our outlook and bring fulfilment in every instance. The feeling that *we* do things will go out, and letting divine Principle do everything will come in.

So Matthias replaces Judas. Justus won't do—mere human morality is not sufficient. The only thing that will do is Science, and Science is the only thing we can rely on for true government. The suffering sense and the sense of struggling to get to God, or mere morality, won't do the job. Only Science will do.

If all of us would take upon ourselves the responsibility of working from Science to-day, we'd be such a blessing to the world, because we'd act with so much more authority and with such a sense of dominion, and we wouldn't be frightened of things; we wouldn't be afraid of what might happen to us, because we'd know that nothing could happen to us but according to Science if we took the way of Science. The apostles always took the highest step that they could see, and so although they went through persecution and so forth, they were always taken care of so long as they had their message to deliver. Time and time again we shall see how wonderfully they were protected when they took the step that God showed them.

A Summary of the Whole Tone of Principle

There we have the whole tone of Principle, and before we go any farther let's look back over it. First of all, in the tone of Principle as Life, we saw that the only impulsion there is behind each individual idea is the impulsion of divine Principle; Jesus left the disciples and he indicated that each one of them was responsible individually for representing divine Principle; he said, in effect, "I'm making my own individual demonstration and you've got to make yours." Then in the tone of Principle as Truth there was the true collective sense; the two men who appeared to the disciples as they stood gazing up into heaven symbolized the manhood and womanhood of God which every one of us reflects, and this impelled the disciples to gather together in that upper chamber of thought, "prepared for the reception of Truth." They saw that the call of Principle was coming to them collectively—it wasn't just coming to one individual somewhere, but coming to every one of them whose thoughts were turned that way. Finally, in the tone of Principle as Love, we saw that Principle fulfils itself in scientific demonstration—Love's universal plan. Judas, the "man of murder," went out of the picture, but there had to be the "twelve" of scientific demonstration, and so it wasn't Justus, "just, upright," who was chosen,—

not the moral sense,—but it was Matthias, the gift of God, Science, who was chosen. That symbolizes to us that our demonstration must be from Science, instead of from the working-up sense, the suffering sense, of Judas. Remember that the word “universal” comes from the Latin *unus*, meaning “one,” and *vertere*, meaning “to turn,” so its root meaning is “turned into one, combined into one whole,” as Webster says. When we see that in Science there is only one plan, one purpose, one will, and we yield lovingly, intelligently, scientifically to its purpose, then we are operating from the standpoint of universal divine Science.

INTERVAL

As you all know, the Word involves seeking, the Christ involves finding, and Christianity involves using, proving, demonstrating. In true demonstration Principle alone must be your basis. Demonstration is just the operation of Principle’s idea, and infinite Principle and its infinite idea is all that there is. You remember that in the tone of Principle in the Christianity section of the Sermon on the Mount Jesus says that you mustn’t give alms—seek to help your fellow man—in order to be seen of men (for self-glorification), because everything must be based on impersonal Principle alone in the demonstration of Christianity. In Christianity there’s one infinite Principle forever demonstrating itself, and persons don’t enter into it. You can’t demonstrate Christianity if you have a personal sense. You remember that Mary Baker Eddy was once asked how she had healed a very difficult case, and she said, “I just forgot Mary,” and that’s the only way for true demonstration.

After Principle in the Christianity order comes Mind, the parent Mind, which always gives a sense of the Mind which is God having every idea that we need under any circumstance whatsoever, that parent Mind from which all ideas come. And then follows the sense of fundamental identity in Soul, so that we see that there is a specific answer in the identified facts of Principle to whatever problem we’re working out. Then in Spirit we experience the fact that absolute adherence to the straight line of Spirit brings the idea to birth. The outcome of that is the demonstration of the vital and living nature of the idea in Life, its irresistible establishment in Truth, and its fulfilment in Love. In Acts we see this demonstration as the multiplication of individuality in Life, the collective sense in Truth, which is the sense of the one infinite man, and finally the universal sense in Love. That tone of Love also gives the absolute Science of Christianity. I found that every time I came to the tone of Love in Acts, it brought the conviction of absolute Science, and you

remember how Mr. Doorly used to say that he felt that the term which most clearly expressed Science was Love, because Love is universal, it is the same for everyone, just as Science is.

MIND (Chapter 2: 1-47)

The one parent Mind manifests itself infinitely to uplifted thought everywhere, establishing its Truth and gathering all men into its plan.

MIND as Life (Chapter 2: 1-13). *The one parent Mind, filling all space, interprets itself individually.*

As we are conscious of the oneness of Principle, and lift our thought to its interpretation, the divine Mind will inspire us individually—we shall realize that each one of us has the Mind of Christ.

CHAPTER 2

VERSE 1. “the day of Pentecost”—this Pentecostal Day was the fiftieth day after the resurrection, and it’s interesting that it should be the fiftieth day, because that gives the sense of the “five” of the fifth day of Life applied to the human,—the “ten.” When you are willing to let the inspiration of Life so uplift your thought that it applies itself in your life in the way that Principle wants and not in your own personal way, then you’re ready to receive a wonderful influx of divine Science.

“they were all with one accord in one place”—Mrs. Eddy refers to this and says that the disciples were of one Mind. She goes on to say, “We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind; as when the earth was without form, and Mind spake and form appeared” (*Mis.* 279: 27-2).

VERSE 2. “a rushing mighty wind”—you remember Mrs. Eddy’s definition of “wind”: “That which indicates the might of omnipotence and the movements of God’s spiritual government, encompassing all things” (*S. & H.* 597: 27-29). So the disciples were all of one Mind and they felt its power. I love that fact of being of one Mind, because it gives a sense that everything is going one way, and that there’s nothing coming the other way. The apostles’ thought was so uplifted that they all felt the influence of the one Mind and it used them in great ways, as we

shall see. The realization of the power of Mind just filled their consciousness.

This story reminds me of when I was in Switzerland and saw the Rhine Falls, which are very high. As I stood beside them and looked up, they gave me a tremendous sense of power. The water was just thundering down and nothing could have stood up to the force of that water. It made me see how limited we are in our sense of divine power and I thought, "If only we would realize that God's ideas are even more powerful than that mighty torrent of water!" If we saw that, we certainly wouldn't fear mortal mind's whisperings.

I love the fact that the wind "filled *all* the house where they were sitting"; it reminds me of Mrs. Eddy's statement, "If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name" (*S. & H.* 143: 27-31). What a sense of the allness of Mind! Let us just think out that statement. "Chronologically," or according to material history, it is being recognized more and more that Mind is first and that Mind is the great power behind everything. For instance, Sir James Jeans wrote in his book *The Mysterious Universe* that "Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter." "Potentially"; that is to do with power, and it brings up the question whether intelligence is supreme or non-intelligence. The answer obviously is that intelligent thinking is more potential than non-intelligent thinking. "Eternally"; that gives the spiritual sense that Mind is forever first and foremost. So whichever way we look at it, Mind is first,—chronologically, potentially, and eternally.

VERSE 3. "cloven tongues . . . sat upon each of them"—every individual reflects this one parent Mind. Mind manifests itself individually, so that each of us can be equally inspired with divine ideas, whenever we lift up our thought to Life and let it apply itself in our human experience in the way of Principle's appointing. The Century Bible edition of Acts says, "The gift was at once collective and individual; it was for the whole body, and for each member" (page 136).

VERSE 4. There is a great deal of discussion in the Commentaries as to whether this means that they did actually speak in different languages. But even if they did all speak in different languages, of what avail would it have been unless they had spoken spiritual

Truth? The whole point of the incident, to my mind, is the apostles' realization that there was only the one Mind operating; every one of them was individually inspired so to lift up his thought to this fact that he was able to lift up every other man's thought, with the result that there was a tremendous influx of divine inspiration. Inspiration, as you know, has to do with Life, and here we are seeing Mind operating as Life to supply infinite ideas. Isn't this what happens to us? As we depend on the one Mind for our inspiration,—the one parent Mind, which includes all ideas,—it always brings exactly the ideas that we need under every circumstance. So it was this fact of the one parent Mind, common to everyone, interpreting itself individually through inspired thought, which was coming to light here.

I want to read you what Moffatt's New Testament Commentary says on this point: "It is clear that Luke wishes us to understand that those on whom the fiery tongues descended were enabled to make themselves understood in all languages, which, according to Rabbinic tradition, numbered seventy; thus the miracle was symbolical of the coming universality of the gospel" (page 11). It's rather interesting that "seventy" should be mentioned, because it's the "seven" of perfection applied to the human, and that surely is what all of us have got to demonstrate—our understanding of the sevenfold nature of God seen touching the human—in order to have a perfect picture to present to mankind.

So with this language question, I myself don't think it means that they began to speak in Latin and Arabic and so forth, because that wouldn't have been of much avail. That reminds me of a story that I have told many times of when Mr. Doorly was giving some talks in Switzerland; a woman used to come every day to those talks to hear him although she couldn't understand a word of English. When they asked her why she came, she said, "I get so much inspiration from listening to Mr. Doorly, even though I can't understand what he is saying." So it isn't the mere talking in other human languages which counts; what counts is the language of Spirit. And that is what we need.

Quite recently, when my mother and I were in Switzerland, we were taken to see an artist who did beautiful pottery. He didn't speak any English and we didn't speak any German, and so we couldn't talk to each other, but we felt that he had great spiritual sense and we loved him. Our friends who took us to see this man told us that when they next visited him he said how

glad he was that they had brought us along, and he said, "I need contacts like that in order to do my work and to get fresh inspiration for it." We hadn't said anything to him, but the whole experience refreshed and inspired both him and us. So speaking with "other tongues" may be through "silent utterances," as it was on this occasion. It comes as a result of recognizing that every man reflects God individually.

When you are talking to somebody who perhaps doesn't know about Christian Science and you realize that that man has the one Mind, just as you have,—that he is an individual expression of that one Mind,—then you may not find yourself talking to him about Science necessarily, but talking to him in such a way that the facts of Science permeate the whole conversation. I'm beginning to prove that in small ways, and I dare say that many of you have proved it in your experience, and so we know that it isn't just a question of language, but of letting the one Mind inspire us individually to reduce what we're seeing of Science, or put it in a form that is understandable.

If we lift up our thought to the one Mind, which all men have (whether they know it or not), and we realize that its language is ideas and that in reality all men are expressions of the one Mind, then we shall be able to put what we see of Science into effective words and so meet a response in the other fellow. In that way we shall really be speaking with "other tongues." We all long to be able to do that, and the way to bring it about is to see that every man has the Mind of Christ and expresses it individually. We're so rutted that most of the time we just speak in our own "tongue" and use symbols which we've used for years and years but which are not generally understandable. Yet Life gives such a sense of there being unlimited ways of expressing the things of God, and such a sense of spontaneity and of the endless abundance of means and methods of expressing Science. They come to us as we see that there is one infinite Mind, expressing itself as infinite individual ideas. When we let Mind's infinite ideas inspire us individually, then we shall speak with "other tongues" quite naturally.

I was reading the other day that when Paul spoke of "running with patience the race that is set before us" and of winning a crown of rejoicing and about abstaining and being temperate, he was speaking in language familiar to the people of the time, because they were all keenly interested in the Olympic Games and the physical training necessary for them, and so forth. So Paul was using symbolism that would be

appreciated in his day. He always used every means he could think of to put the idea over, and that's such a lesson for us.

VERSE 5. "of every nation under heaven"—that gives a sense of the one infinite Mind infinitely individualized.

VERSE 8. It's interesting that we speak of our *mother* tongue, because the one Mother of us all is this parent Mind, and if we would only see this fact with regard to our fellow-man, we would realize that we do speak a common language. In proportion as we realize that our fellow-man is an idea of this parent Mind, as well as ourselves, we shall begin to speak this common tongue.

VERSE 13. To those onlookers it must have seemed a mere temporary phenomenon, just as to some people to-day this idea of the Christ as Science seems nothing more than a passing phase, and so they say, "It'll wear off after a while." There is only one Mind and it operates as Life, which is eternal, perpetual, abundant, always supplying new ideas.

It often seems to ignorant mortal thought that spiritual things are far-fetched and abstruse, but Mrs. Eddy says, "If there is any mystery in Christian healing, it is the mystery which godliness always presents to the ungodly,—the mystery always arising from ignorance of the laws of eternal and unerring Mind" (*S. & H.* 145: 20-24). She also says, "Science dispels mystery and explains extraordinary phenomena";—this is what Peter does in the tone of Mind as Truth, as we shall see;—"but Science never removes phenomena from the domain of reason into the realm of mysticism" (*S. & H.* 80: 15-18). I think that that is a very important sentence, and it comes in Mrs. Eddy's chapter on spiritualism; I suppose that she was implying that believing in communication with spirits, and so forth, is removing phenomena "out of the domain of reason into the realm of mysticism," and so she says that Science never does that. Mrs. Eddy also says, "Science would have no conflict with Life or common sense, if this sense were consistently sensible" (*Mis.* 105: 12-13). I love to think that Science doesn't bring about demonstrations that aren't of benefit to anyone; it "never removes phenomena from the domain of reason into the realm of mysticism." The demonstrations of Science are normal and natural and there is nothing spooky about them at all.

These people who were looking on evidently had a material concept of the situation; their thought wasn't uplifted, and so they

didn't see the greatness of what was taking place, whereas thought that was uplifted, the thought of the apostles, was able to receive this Holy Ghost,—the spirit of Life, Truth, and Love came to them. Let us see what Mrs. Eddy says about this descent of the Holy Ghost. She says of this incident on the Day of Pentecost: "His [Jesus'] students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science, even to the spiritual interpretation and discernment of Jesus' teachings and demonstrations, which gave them a faint conception of the Life which is God. They no longer measured man by material sense. After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost" (*S. & H.* 46: 30-9). She also writes, "The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled the disciples to understand what Jesus had said. Heretofore they had only believed; now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost,—that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history" (*S. & H.* 43: 3-10). The disciples' whole sense of spiritual things was enlarged and uplifted to receive this great influx of light, which also brought with it a tremendous sense of the power of Mind.

The parent Mind is always big, big with blessings, and so we can't afford to be small-minded. We've got to be big-minded in order to receive its inspiration. We've got to be willing to speak with "other tongues," instead of saying, "I've never done it before," or "I couldn't *possibly* speak about spiritual things to So-and-so." We shan't say any of those things if we really see that the one Mind is everyone's Mind and that that Mind is the greatest proposition in all the world and is always expressing itself individually at every split second, in whatever way is necessary for it to be understood and accepted.

Mrs. Eddy writes, "Man is God's image and likeness; whatever is possible to God, is possible to man *as God's reflection*. Through the transparency of Science we learn this, and receive it: learn that man can fulfil the Scriptures in every instance; that if he open his mouth it shall be filled—not by reason of the schools, or learning, but by the natural ability, that reflection already has bestowed on him, to give utterance to Truth" (*Mis.* 183: 12-19). It's wonderful to realize that divine fact whenever we have to give utterance to Truth.

In this tone of Mind as Life, therefore, we have seen the one infinite Mind coming with power and supplying the apostles individually with divine ideas. *Principle* as Life makes us feel the divine impulsion leading us individually along the way, and here *Mind* as Life shows that the parent Mind furnishes us with every idea that is necessary as we take that way.

MIND as Truth (Chapter 2: 14–36). *The parent Mind is the Mind of Christ, and manifests itself as eternal Truth throughout all ages.*

The Mind of Christ is eternal Truth, and as it comes to us it proves “its obvious correspondence with the Scriptures” (*S. & H.* 271: 3–4). It shows us that that which *is* always has been and always will be.

At this point Peter explains the phenomenon of the Pentecostal Day. In the tone of Truth in Acts you very often find an explanation of some kind. For instance, Peter gives a second explanation in the tone of Soul as Truth, and Stephen makes his defence in the tone of Life as Truth. As I said before, we shall find that whenever we come to the tone of Truth, we see its irresistible nature. Truth just can't be resisted. It's the rock and it's the two-edged sword, always establishing the truth and destroying error. The truth is always the explanation of any situation, and so Peter here uses the voice of Truth to explain what has taken place in the tone of Mind as Life. Truth bears witness to what has been accomplished through the inspiration of Life. Truth is always its own witness and its own defence, proved beyond a shadow of doubt, and it cannot be gainsaid.

What we've laid hold of in some measure is no little temporary system, no fabricated thing, but fundamental Truth itself—something that we've all got to find either here or hereafter. Some people say, “Oh, I'm too old to accept this Science; I'm too old to change my ideas”; well, they'll have to, sooner or later, because the divine facts of Science are fundamental Truth, and how can anyone escape what is fundamentally true? It's such a comfort to realize that. Truth is foundational; you can't go farther back than Truth; its foundations are irresistible and eternal. And so if some people are teaching spiritual idealism in a way which doesn't seem to us to be according to Science, it doesn't really matter, because no one can preach against Truth. No one can preach against $2 + 2 = 4$ and get away with it for long. If you were a builder of bridges and you heard of another bridge-builder who worked on the basis that $2 + 2 = 5$, you wouldn't worry about the safety of arithmetic, and

you'd know that if this person tried to work on that basis, he'd just build wobbly bridges and he'd be bound to come back to $2 + 2 = 4$ in the end, because $2 + 2 = 4$ is fundamental in the science of arithmetic and it's irresistible. That's rather an exaggerated instance, but it illustrates the point. Of course, it might come your way to have to oppose and correct the misstatement openly, if people were being fooled by false teaching, and then you would need moral courage and wisdom to state the truth, but you would never really be worried by it if you saw $2 + 2 = 4$ as fundamental.

VERSE 14. "Peter, standing up with the eleven"—in the tone of Principle as Love Peter had stood up "in the midst of the disciples," but now he was standing up "with the eleven." We shall find that as the story of Acts unfolds, each of the apostles starts to take his place, and Peter who seemed to be the leader at first, fulfils his own individual mission alongside the others. Incidentally, the last we hear of him in Acts shows that he wasn't always agreed with.

That reminds me of an amusing story I read in the *Reader's Digest*. It was about some small boys in America who got together and started a club, which met in a garage; on the walls of the garage they chalked up the rules, and this was the first rule: "Nobody act big. Nobody act small. Everybody act medium." Everyone had to "act medium" in the Acts—actually, in one way, they didn't act medium, they all acted big! But even acting "medium" gives a lovely sense of balance,—the balance of the letter and the spirit, the balance of understanding and demonstration, the balance of the subjective and the objective. No individual is more important than any other in Christianity; each one is vital to the whole. It's a waste of time thinking that other people are doing things which you can't do, or something of the kind, because while you're thinking that, you could be getting on with your own individual demonstration.

VERSES 17, 18. "the last days"—the days of Life, Truth, and Love. As we understand Life, Truth, and Love, this outpouring of the Mind of Christ will come to everyone everywhere.

"I will pour out of my Spirit upon all flesh"—you know Mrs. Eddy's definition of Christ as "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (*S. & H.* 583: 10-11).

These verses give a wonderful sense of the collective reflection of the Mind of Christ—"sons . . . daughters . . . young men . . . old men . . . servants . . . handmaidens."

Peter was saying, in effect, "This phenomenon which you have witnessed isn't anything peculiar; it's the outcome of the Mind of Christ, which is common to all men, and which all men manifest. Its coming was always prophesied, as you would realize if you knew your Scriptures." Peter here cited Joel as one who foresaw this wonderful manifestation of power which had come to them, making all men prophets. Remember Mrs. Eddy's definition, in part, of "prophet": "disappearance of material sense before the conscious facts of spiritual Truth" (*S. & H.* 593: 4-5). Peter was saying, "That is what is happening."

This sense of all men prophesying is so true of to-day. People are beginning to see more and more that everything is mental. The one Mind is making men everywhere "prophesy," and "see visions," and "dream dreams." You can hardly pick up a newspaper or magazine without reading some amazing statement of Truth, or of the nature of man, or some spiritual interpretation of what is happening to-day. And so what Peter was saying describes perfectly the situation to-day.

VERSES 19, 20. This chemicalization is taking place to-day, too. Truth brings the most wonderful influx of light, so that men become prophets and Truth is manifested on every hand, but at the same time Truth inevitably stirs up its counterfeit, error. You remember what Mrs. Eddy says: "Mental chemicalization follows the explanation of Truth, and a higher basis is thus won" (*S. & H.* 453: 8-10)—that's what was happening here. She also writes, "What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief" (*S. & H.* 401: 16-18). And you know that wonderful statement at the end of her chapter on spiritualism, where she says, "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth" (*S. & H.* 96: 15-20). Of course, this chemicalization is never going on from Truth's point of view, but only seems to be going on from a material point of view, and we needn't be touched by it if we're on the side of Truth.

Some lines which are quoted in *Miscellaneous Writings* give a wonderful sense of this particular aspect of Mind as Truth:—

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

I've found those lines so helpful, time and time again, and I once used them persistently in dealing with a case, and the new birth which came as a result was wonderful.

Those words, "the world's new spring," remind me of some lines from *A Sleep of Prisoners*, a new play which was recently produced in London by the Religious Drama League. It's a most inspiring play by Christopher Fry, and these lines come into it:—

Dark and cold we may be, but this
 Is no winter now. The frozen misery
 Of centuries breaks, cracks, begins to move;
 The thunder is the thunder of the floes,
 The thaw, the flood, the upstart Spring.
 Thank God our time is now when wrong
 Comes up to face us everywhere,
 Never to leave us till we take
 The longest stride of soul men ever took.
 Affairs are now soul size.
 The enterprise
 Is exploration into God.

It is Mind as Truth which brings error up "to face us everywhere" so that it may be exposed and destroyed. This whole play gives a wonderful sense of hope and of the "world's new spring."

If we can be big enough to accept that man is spiritual (and not be surprised when a non-Christian Scientist says so!) and accept the wonderful facts about man which are coming to light all around us, then "shall the reign of Mind commence on earth." It's not persons, it's Mind as Truth manifesting itself as infinite ideas all over the world. How true it is that "infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (*S. & H.* 503: 15-17).

VERSE 21. I love to think that this means, "Whosoever will identify the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love,—that's 'the name of the Lord,'—and rely on that, and identify himself with it, will be saved." Mrs. Eddy says, "As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end"

(*S. & H. 96: 25-27*). And that doesn't mean the end of this world, but the end of error. There's a wonderful promise there.

VERSES 22-36. Peter goes on to show the Jews that this Jesus who had demonstrated the Mind of Christ to perfection had been prophesied by David, their own king. David had seen that such a man as Jesus must come. David's statements about the "Holy One" whose soul would not be left in hell nor his flesh see corruption couldn't have been meant with reference to himself, because he was dead and buried to human sense. Jesus had all the qualities prophesied by David, and so he must have been the promised Saviour.

Peter was appealing to the Jews on the grounds that they acknowledged David and the prophets, including Joel; these had prophesied of the Christ power, and so they should accept the Mind of Christ as something quite natural. Mind as Truth shows that the parent Mind supplies you with every idea that you need in order to present Truth in a form that people can understand. Here Peter was led to back up what he was saying by quoting the Jewish Scriptures and David their king. Mind as Truth always gives us the intelligence to present our case in the right way and to support its claims in whatever way is best. The divine Mind enabled Peter to give confirmation of the phenomenon they had seen, and in this case his speech met with a very good response and it was accepted—that didn't always happen, of course.

VERSE 22. Peter was showing the irresistible nature of Truth. He said, in effect, "You saw it proved, and so you know that it's true."

And so Peter defended this phenomenon that had occurred by explaining it as the Mind of Christ, which all men have, and he pointed out that it had been prophesied by Joel (who had seen that it would be accompanied by terrific chemicalization) and by David and demonstrated to perfection by Jesus Christ.

I have many references for individual verses in this story, but I think that we shall get a better sense of the whole picture if we do not concentrate too much on detail, and each of you can fill in the detail for yourself.

MIND as Love (Chapter 2: 37-47). *The parent Mind embraces all ideas.*

We find that the Mind of Christ attracts and unites all men.

VERSE 37. "they were pricked in their heart"—this always reminds me of that statement of Mrs. Eddy's, "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love" (*S. & H.* 322: 26-29). Something touched these people and they began to see that all that they wanted was the Mind of Christ, and so like tired children they turned to the arms of divine Love.

VERSE 38. "Repent"—in the Greek, "repent" means "change one's mind," and that gives a lovely sense of changing from a belief in a mortal mind to the one divine Mind, and recognizing that Mind as the only. Moffatt says, "Another interpretation of 'repent' is 'to have a new end in view.'" When you think of Mind as Love, and you think of Mind as being true desire, the divine impulsion, and Love being the goal, the fulfilment, the plan, the purpose, then you certainly have a new end in view. You stop thinking that you have a little personal mind of your own, and you accept the one universal Mind, which belongs to everyone and is always fulfilled.

VERSE 39. The promise is to all men, universally. Mrs. Eddy says, "Jesus' promise is perpetual. . . . The purpose of his great life-work extends through time and includes universal humanity" (*S. & H.* 328: 28, 30-31). Also, "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" (*S. & H.* 55: 21-26). So the promise is universal.

VERSE 40. Mind and Love save and deliver.

VERSE 41. "they that gladly received his word"—that lovely acceptance of Love.

VERSES 41-43. The fruition and fulfilment which come with Love.

VERSE 42. There's a fourfold sequence here, and I think that "they continued stedfastly in the apostles' doctrine" gives the sense of Science; that "fellowship" gives the Christianity sense; that "breaking of bread" indicates the explanation of Truth which the Christ always accomplishes; and that "prayer," or desire, gives the Word sense.

VERSE 44. Isn't that a wonderful sense of the parent Mind and the one universal plan of Love? No one is left out, and all good is available to all.

VERSE 46. “continuing daily with one accord”—there’s the sense of unity again.

“they . . . did eat their meat with gladness and singleness of heart”—Moffatt’s commentary on Acts says, “His [Jesus’] followers were distinguished by the simple gladness of their lives—happiness was characteristic of early Christianity . . .” (page 23). I think that’s lovely, because we’re sometimes apt to think of the apostles as having nothing but a very tough time, and they certainly did have a tough time, but they also had this sense of gladness and happiness. So often in the Acts, as we shall see as we go on, we find a great sense of joyfulness and happiness, and we should remember that. Our way can always be the way of Science, and not the way of suffering. We shouldn’t forever be going through the mill and having a “suffering saint” outlook! Science brings wonderful blessings, because it means universal Love. We must always have everything that is necessary to feel complete, because we are all ideas in the scientific plan of Love. Our being is as scientific facts in the one infinite Science of Love, and that means the absolute fulfilment of our being at every moment. It doesn’t mean long faces and feeling sad! It means being consciously and consistently and intelligently happy. It doesn’t mean a forced smile and a forced gaiety, but expressing happiness because we genuinely feel happy through our conscious understanding of Science.

Happiness just can’t help radiating from those who love Science. If you’re seeing the facts of Science everywhere and you’re recognizing and loving the spiritual identity of everyone you meet, people feel that there is something lovely about you, and they say, “I would like to meet you again,” and that’s just because you’ve radiated the Mind of Christ and *that* is really what they want to meet again.

We’ve all got to find our true selves sooner or later, so why not now? As Mr. Doorly so often used to say, “We’re headed for salvation, whether we like it or not.” So why not have it now instead of always putting it off?

I see so clearly one reason why joy comes with Soul, because I think there’s nothing more miserable than being indefinite. I know that if I’m not definite about something and I don’t quite know what to do, I suffer so long as that goes on, but when I see a definite idea and a definite path to take, I at once have joy, and although the doing of that thing may not be easy, the joy is there underneath all the time. I can see more and more why joy is associated with Soul

and definiteness, because directly you can be definite you're joyful. So I think that that is why these apostles were happy, in spite of the fact that they faced great trials and had to contend with very difficult conditions—Paul, for instance, tells us that he was shipwrecked three times and beaten five times and often in prison and in peril. But they were definite, they knew what they were doing, they knew why they were doing it, and when their divine inspiration told them to go to some place they went. They didn't hesitate for one minute, because this gospel was just the living, burning inspiration of their whole lives. They lived with it—it meant more to them than anything, and they gave their lives to it. Well, we can to-day. I'm sure that we've got to! And by doing so you don't lose anything worth having, do you? You gain everything, because nothing else but the spiritual is honestly worth-while, nothing else is real, nothing else is fundamental. So you're building on sand if you're not building on Truth, the rock of Truth.

This sense of joy and gladness in the apostles' lives has helped me, because when I used to think of the perils which these apostles faced, I used to think, "How awful! I would hate to go through all that." But now I can see how they had joy, because they were doing what divine Principle impelled them to do. They were fulfilling their divine identity and they couldn't do anything else, and that inevitably gave them satisfaction and joy.

A Summary of the Tones of Principle and Mind

Now, let's just look back for a minute over the way we have come. We began with the tone of Principle, and we saw that Principle is the one divine impulsion. In the tone of Principle as Life, Jesus left the apostles to fulfil his own individual demonstration and Principle inspired them individually to fulfil theirs. Then in the tone of Principle as Truth we saw that a truly collective sense came to the apostles. They were all together—the apostles with the women—in an upper room, and they saw that Principle operating as Truth was coming to every one of them. Then in the tone of Principle as Love they saw that the old sense of suffering, represented by Judas ("man of murder"), had to go and that they could start out with the demonstration of Science, with the "gift of the Lord," represented by Matthias—not just with an upright moral sense, represented by Justus, but with Science, the gift of God.

Then we came to the whole tone of Mind, the one parent Mind. We saw in the tone of Mind as Life how on that Day of Pentecost, the fiftieth day after the resurrection, when the apostles were willing to let their inspired sense of Life apply itself to the human problem

in the way that God wanted, they were "all with one accord in one place," and they had this wonderful influx of light, which inspired every one of them individually with divine ideas. They began to speak with "other tongues." Every individual felt the impulsion of the one Mind. Then in the tone of Mind as Truth Peter stood up and explained this phenomenon as the Mind of Christ which had been prophesied by Joel and is a perfectly natural thing—nothing extraordinary about it at all. Then he went on to tell them of Jesus, who was the great exponent of this Mind of Christ and whose coming had been prophesied by David. Finally, in the tone of Mind as Love, we saw that as this truth came to the Jews in a form that they could understand, they accepted it. The parent Mind operated as acceptance. There was great rejoicing, many signs and wonders were done by the apostles, and there was a wonderful sense of fruit and fulfilment. The people welcomed Truth, they loved it, and so they were willing to change their minds and accept the one Mind, the only Mind, with the result that they found that they were together and had all things common. They began to recognize the universal nature of the one Mind.

I'm so sure that when we think in terms of Science and we stop thinking of persons, we're going to prove this wonderful sense of having all things common and being together. When you stop classifying people as persons and you see the one man everywhere,—God's infinitely diversified reflection, the only man there is,—then you can't hate anybody, because there's no body to hate. Nor can you love anybody in a mushy, personal way, because there isn't any personal element in scientific Christianity. What Mr. Doorly impressed on us at his last Oxford Summer School was that the essence of Christianity consists in tracing everything that is good back to God and everything that is evil back to animal magnetism. When we really do that, we shall stop classifying people as such-and-such, and either not liking them or liking them, or thinking that they could do this or that better than they do. We shall think from Science, and when we think from Science we shall be of one Mind, we shall have all things common, and we shall be together. But being together won't be our one aim and object—it will just come about naturally and irresistibly, because of our love of Science. It isn't, "Let's stay together at all costs," but because of Science we can't help being together. Therefore it doesn't matter if we don't see people for a long time, because it may be best that way—we may have a certain mission which we've got to fulfil and to get on with individually. But when we meet, we'll find that we're together if we still love Science. And that's the important thing.

Later on we shall see how on one of the missionary journeys

Paul and Barnabas disagreed as to whether they should take John Mark with them; Paul didn't want to take him and Barnabas did, and so they parted—Paul went with Silas, and Barnabas went with John Mark. I believe Paul had to take that step, because of the divine impulsion. He couldn't have done it in any other way, and he was fearless about it. I don't suppose that Paul had a personal dislike of John Mark at all; it was just that he was impelled to go with Silas. All the way through Acts we shall see that there is this wonderful sense of unity, and yet it seems to me that all the apostles felt perfectly free to go where and how God told them to go—and they went, too.

SOUL (Chapters 3: 1—4: 37)

Fundamental spiritual identity, the fact of Soul, irresistibly demonstrates itself under all circumstances.

SOUL as Life (Chapter 3: 1–26). *The fundamental identity of Soul brings to light (demonstrates) man's eternal individuality.*

Through the realization that every man's fundamental identity is in the divine plan "before Abraham was," we prove the active, vital, living presence of true individuality.

Here in this tone of Soul we have the first instance of individual healing in the Acts, and it comes through the realization that fundamental spiritual identity is a vital, ever-present reality. None of us can ever get away from our fundamental spiritual identity. Christianity is always taking every idea back to its Principle, and Soul in Christianity means that our fundamental spiritual identity is the only thing we can ever return to. Mortal mind's argument is that people may improve for a bit, but that they lapse again; or it says that certain people are incurably allergic to certain things, and so forth. But if we ever do go back, it is only to our spiritual identity—that's all we can ever return to. Soul is changeless, and therefore our fundamental spiritual identity is changeless. So if mortal mind says that there is a going back or a reversal, "agree with thine adversary" in the sense of knowing that all that you can ever return to is your fundamental spiritual identity. That is true practically, if we love Science; whatever the experience, it can only take us closer to our Principle, back to Principle. That was true of Jesus at the crucifixion—it set him forward, not back, because he got nearer to Principle as a result of it. Of course, the absolute truth

is that man, as the idea of Principle, can never leave his Principle. But in human experience, Soul translates every happening into a blessing which shows us more of Truth; what we have to remember is that it was our understanding of Truth which exposed the error in the first place. There is *only* God. Mortal mind never has the initiative; in reality there is no such thing as mortal mind, and so everything leads back to God inevitably. "All roads lead to God," you might say. There is only God going on, and so everything leads us back to God if we love Science and feel the reality of it.

CHAPTER 3

VERSE 1. "the ninth hour"—that's rather wonderful, because "nine," or 3×3 , seems to symbolize here the multiplication of identity, which is the abundance of identity manifesting itself, the spontaneity of identity manifesting itself, and that's exactly what happened in this incident, which has the tone of Soul as Life.

VERSE 2. "a certain man lame from his mother's womb"—that would seem to indicate that what the apostles had to see was that the identity of this man had never been born into matter, or why should it mention "from his mother's womb"? The apostles had to see that this man had never been born into matter and had never lived for a certain number of years in matter, because his identity had always been in Life. Therefore his identity was in eternity, in nowness, in the "open firmament of heaven"—it had never been in a material womb. So Peter and John identified this man as living in Life,—in the spontaneity of nowness, with all the movement and individuality of Life.

"to ask alms"—the true sense of asking alms is the prayer, "Give us this day our daily bread," which is the fifth statement of the Lord's Prayer.

VERSES 2-4. I always imagine that this man was a bit apathetic, because he had got into the habit of lying daily at this gate. Day in and day out, he was in the same old place waiting for alms—I think that he had just got used to it and it had become his life. And then when Peter and John came along and didn't give him anything, but said, "Look on us!" that must have roused him somewhat. It startled him and woke something up in him. Peter and John were inspired to make this definite statement and to rouse that man to expect something more than alms. Mrs. Eddy says, "If it becomes necessary to startle mortal mind to break its dream of suffering, vehemently

tell your patient that he must awake. Turn his gaze"—this is what Peter and John were doing—"from the false evidence of the senses to the harmonious facts of Soul and immortal being" (*S. & H.* 420: 28-32). It was the scientific fact of Soul as Life operating—not Peter and John as persons—which turned this man's thought away from the evidence of the senses. So Mrs. Eddy says that you've sometimes got to startle mortal mind, and you can startle mortal mind by doing all sorts of things—it all depends what Principle tells you to do!

I've often found that if I really pray earnestly to know what to say and do in a case of healing, I'm sometimes quite surprised at the answer that comes. It isn't always the voicing of a lot of metaphysical statements which is needed. Sometimes it comes to you to do something which you may feel is just a human impulse, but which is nevertheless the way the Christ needs to be expressed in a particular situation. If you let your spiritual sense guide you spontaneously,—if you let Soul operate as Life,—you will accept what comes to you to do in individual cases. For instance, I remember that a long time ago I was helping somebody and it suddenly came to me to ring up this person. At first I thought to myself, "I don't want to be one of these practitioners who rings up all the time to find out how everything is going," but then I thought, "No, I'm not ringing up for that reason; I just feel that it would be right to ring up—I'm sure of it." So I rang up that girl and we said a couple of words to one another; I don't know that anything very metaphysical was said, but I learnt a long time afterwards that at that point there was a change in the whole condition and it began to clear up. It was a contact which seemed to be merely human, but Principle impelled me to make it, and I've often found that if I'm awake, Principle impels me to do something which might seem to be the outcome of a mere human impulse, but if I'm sure it's of Principle, then I know it's the right step to take.

VERSE 6. "In the name of Jesus Christ of Nazareth rise up and walk"—we shall find healing "in the name of Jesus Christ" taking place again and again in the Acts. What does that phrase mean? It really means that the apostles were identifying their spiritual authority with the same divine power which enabled Jesus Christ to demonstrate his dominion at all times and under all circumstances. You see, what must have been uppermost in those apostles' thoughts was Jesus' crowning demonstration over death, because it was unique. Jesus had told them that he would rise again on the third day, and he

had done this, and they had all witnessed it. Naturally it coloured their whole thought. What Jesus proved was that man's spiritual identity is deathless and that his life is in spiritual identity, not in a material body. This he proved beyond a shadow of doubt. He said, in effect, "Take what you call my body and hang it on the cross and do what you like to it, and I'll show you that that isn't me. Moreover, I can reproduce that human concept, because it's just the outcome of thought, it's just a mental proposition."

Humanly speaking, what Jesus had in common with us was this belief of a material body; he walked about on two legs just as we do, and he had two arms, and so forth. He let them take that proposition and do what they liked with it; he proved that it wasn't the real man. It's so helpful and comforting to remember that if you're struggling with the belief of a bad heart, or of poison, or of some physical disease, because a doctor would have said that Jesus' heart had stopped and that the nails in his hands would produce poisoning, and so on, but Jesus showed that that body was *not him*,—it was just a mortal mind concept. *Materia medica* says that the heart gives life, and it would have said that Jesus' heart had stopped beating, and yet Jesus was still alive! Jesus proved that man can't stop, because man is spiritual and is not *in* anything,—not in a body,—but exists now in eternal Life. Jesus proved that his identity was spiritual, and that he lived in Life,—that he had never been born into matter and had never lived in matter. We can prove that, just as Jesus did. If we don't see the point of this proof which Jesus gave of his identity being spiritual and therefore eternal and untouchable, then this amazing proof is in vain so far as we're concerned. So we must see that Jesus' resurrection proved that the material body is not the man of God's creating.

If we read one or two of Mrs. Eddy's statements about Jesus' demonstration over death, I think that it will help us to understand more of what is meant by the words, "In the name of Jesus Christ of Nazareth, rise up and walk." See how this passage teems with the sense of Soul and Life: "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,—evidence so important to mortals. The belief that man has existence or mind separate from God is a dying error"—conversely, man's existence as indivisible from God identifies him with the Life that is eternal. "This error Jesus met with divine Science and proved its nothingness. Because

of the wondrous glory which God bestowed on His anointed, temptation, sin, sickness, and death had no terror for Jesus. Let men think they had killed the body! Afterwards he would show it to them unchanged." His identity was not in that body—they could kill it, they could do what they liked with it, and it would make no difference, because his life was in Soul and therefore unchanged, no matter what they did. "This demonstrates that in Christian Science the true man is governed by God—by good, not evil—and is therefore not a mortal but an immortal." If only we would see that and stop trying to change our mortality into immortality, what a difference it would make! If only we would see that our identity is in Life,—Life outside of the body! "Jesus had taught his disciples the Science of this proof. He was here to enable them to test his still uncomprehended saying, 'He that believeth on me, the works that I do shall he do also.'" I think that that statement of Jesus' has a lot to do with "in the name of Jesus Christ," because it might be paraphrased, "He who understands what I'm doing, what I'm proving, will be able to prove the same things." If we really understand the nature of Jesus' demonstration, then that same power which enabled Jesus to make that demonstration will use us. "They must understand more fully his Life-principle by casting out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure" (*S. & H.* 42: 15-2).

Through his demonstration over death, Jesus proved that his identity was outside of the body,—that his life was not in that material identity and couldn't possibly be; his life was in Soul, and therefore he could show himself unchanged after the crucifixion. Mrs. Eddy says, "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine";—notice the sense of Life and Soul there—"but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same"—the changeless identity of Soul. "He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished. His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do" (*S. & H.* 51: 6-21).

So this phrase, "in the name of Jesus Christ," implies that the apostles understood that Jesus' demonstration proved that man's identity is not in a material body, but in Soul, and therefore that his life is not at the mercy of whatever this material body is manifesting or saying, but is safe in Soul. Don't you think that those disciples must have realized that fact about this man who was lame from his mother's womb? They must have thought, "What a lie that this man was ever born into matter. Jesus proved that man does *not* live in matter," and this was so natural to Peter and John that they could say to this man, "In the name of Jesus Christ of Nazareth"—in other words, "by reason of the nature of the demonstration which Jesus Christ made"—"rise up and walk."

VERSE 7. "immediately his feet and ankle bones received strength"—I love that "*immediately*." I wish that healing was always immediate. It was the spontaneity of Life, the identification of Life at that split second, which the apostles were proving here. They proved that there is no mortal history and therefore no time, and we shall experience quick healings when we too really see that.

VERSE 8. This gives a wonderful sense of what Mrs. Eddy meant when she said, "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual" (*S & H*. 76: 22-26). Those lovely words, "walking, and leaping, and praising God," give such a sense of well-being,—abundance of well-being. It wasn't just a little demonstration, so that instead of lying at the gate the man sat in a chair at the gate, or something of the kind; it was a case of him seeing the perfection of true identity and expressing it immediately in a vital, active way.

VERSE 10. "the Beautiful gate of the temple"—I like the gate being called Beautiful, because it gives a sense of Soul,—of the joy and the beauty of Soul. It's interesting to realize that that man had apparently never before gone on into the true temple—he had stayed outside at the Beautiful gate and had never gone through that gate. Mrs. Eddy's definition of "temple" reads, in part: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (*S. & H*. 595: 7-9). That temple, or true body, is not a corporeal thing, not a bodily organization or an organization of people; it is entirely a spiritual thing. Here Soul as Life operated through

Peter and John to enable this man to see his true identity as spontaneous in Life,—never born into matter, never living in matter,—so he entered the true temple, the true sense of body.

“and they were filled with wonder and amazement at that which had happened unto him”—I’m trying hard these days not to be “filled with wonder and amazement” when someone gets healed quickly, because it’s divinely natural, and the more we can see that it’s natural the more these so-called miracles will take place. When one feels that one hasn’t had anything at all to do with a healing, because God has done it, one usually isn’t filled with such wonder and amazement and it does seem perfectly natural. Mrs. Eddy says, “It was the consummate naturalness of Truth in the mind of Jesus that made his healing easy and instantaneous. Jesus regarded good as the normal state of man, and evil as the abnormal; holiness, life, and health as the better representatives of God than sin, disease, and death” (*Mis.* 200: 1-6). The “consummate naturalness of Truth in the mind of Jesus”! If we could see that it was natural to be well, natural to be healthy, natural to be happy, natural to have dominion, natural to love, and so forth, those things would come to us so much more easily. It’s Science which is going to let us see that, too, because Science is exact and Science is harmony and there’s no penalty in Science. Sometimes if you’ve been healthy for a very long time, you begin to wonder what might happen to you! Or if things have been going swimmingly, or well and happily, you’re apt to think, “This is too good to last!” That’s just superstition, and if we accept Science, there’s got to be good, because good is exactness, harmony, perfection, and if we are working from Science we should expect these things, and we shouldn’t be “filled with wonder and amazement” at them. Glorifying in the goodness of God as supremely natural is a lovely thing to do, and it’s something we’ve all got to learn.

VERSE 12. Peter saw that it wasn’t they themselves as persons who had brought about the healing, and therefore that it wasn’t extraordinary at all. Mrs. Eddy writes, “A demonstration of the facts of Soul in Jesus’ way resolves the dark visions of material sense into harmony and immortality” (*S. & H.* 428: 3-6). That is just what had taken place—a “demonstration of the facts of Soul in Jesus’ way.” What had been demonstrated was the fundamental identity of this man as being in Life, not in the body.

VERSE 13. “The God of Abraham, and of Isaac, and of Jacob, the

God of our fathers”—that gives me a sense of Soul as Life, a sense that God has always been the one eternal God, changeless and absolutely definite, but that He has always defined Himself to individuals in various ways throughout all ages.

VERSES 14, 15. We have just seen how spiritual sense identifies man aright in Life, and here is a case of the opposite—lack of spiritual sense failed to identify Jesus aright as the Prince of life, and instead chose a murderer, the counterfeit of Life.

VERSES 17, 18. If only the Jews had discerned through spiritual sense what their prophets really meant, they would have identified Jesus and his demonstration aright, but they based their sense of the Messiah on matter and on an earthly sense of kingship and so they identified Jesus wrongly.

VERSE 19. “the times of refreshing”—the Century Bible says that those “times of refreshing” were seasons of revival, like Pentecost. That is lovely, because Soul as Life shows that you can take on your spiritual identity *now*—you haven’t got to go through a long period of repentance. Repentance involves changing your mind at this moment, and getting back to your spiritual identity; it doesn’t mean long suffering to get back to God, because at this split second you can repent and receive at once that wonderful sense of revival. Mrs. Eddy says, “If you believe in and practise wrong knowingly, you can at once change your course and do right. Matter can make no opposition to right endeavors against sin or sickness, for matter is inert, mindless” (*S. & H.* 253: 18–21).

Your fundamental spiritual identity is sinless throughout eternity. Therefore if you have identified wrongly and made a mistake, which is all that sin consists of, see it as animal magnetism and not as any part of your identity; then it has no consequences for you and you realize the ever-presence of your true identity and the non-existence of sin. That isn’t just an easy way out if you’ve made a mistake, because sin has to be seen as a nonentity scientifically and specifically.

VERSES 20, 21. That really means that when they were ready to receive a fresh influx of light, it would come. At every stage, whatever is necessary for our spiritual growth will come to us.

VERSES 22, 23. This doesn’t mean that every man who doesn’t hear Jesus will be destroyed. The word “soul” here is best translated as “sense” (see *Mis.* 75: 15–21), and what Peter means is that material sense never does hear the prophet—it doesn’t hear, or

identify, spiritual Truth. Spiritual sense hears and receives the divine inspiration always, but material sense never does, and so material sense is inevitably destroyed. You don't have to make material sense better: material sense is destroyed, because it has no place in Soul and it has no life or continuity.

VERSE 25. The promise was given to the children of Israel, to the Jews, but they didn't accept it. Here in the tone of Soul as Life Peter is saying that the promise is to every man who has spiritual sense; the Jewish people thought of themselves as the chosen people, but Peter was implying that spiritual identity isn't in certain classes or types of people. We're not chosen because of our personal character, but every man is chosen because every man has spiritual identity. To every one who is conscious of his spiritual identity the promise is fulfilled; the promise isn't ever to any particular body of people, but to spiritual sense, which really means to all men, because all men have spiritual sense.

As we go along, we shall see how these apostles tried first of all to give the gospel to the Jews,—to the people who should have accepted it, the great people who to some extent had glimpsed the spiritual idea. But time and again the apostles felt that they must leave them and go to the Gentiles, because, I suppose, the Jews were satisfied with what they had. In the tone of Soul you so often find what is called "spiritual wickedness in high places," and I think that that is because it is a false sense of identity,—pride instead of the meekness of Soul, and a false sense of superiority, whereas Soul resurrects every man to his true spiritual identity. Man doesn't have to maintain this true spiritual identity through outward show; he has it because it is true about him, and he doesn't have to draw everyone's attention to it. In recognizing his identity as being of God, he has the meekness of Soul and the balance of Soul.

Paul always went first to the Jews and then to the Gentiles if he was rejected by the Jews. He went to the Jews hopefully to begin with, but towards the end of his life he went mainly to the Gentiles. He felt that the Jewish knowledge of their Scriptures should pave the way well, but it very often didn't. To-day some of us go to those who already know something of the spiritual idea through their religion, but there are others of us who go to those who don't profess any religion, because they feel that they make more headway with that type of thought. It's a completely individual choice, and it doesn't matter in the least if what we do is different from what others do. If we let

Life, Truth, and Love guide us, our way will always contribute to everyone else's mission. Every one of us gives a different sense of the picture, and every sense of it is vital. If individually we are all "lively stones," then collectively we shall contribute to a right universal picture. If any one of us falls out, the picture is incomplete. So don't think that the picture is all right without you being active. Remember, the picture is essentially an *individual*, *collective*, and *universal* one; it is dependent on the operation of Principle as Life, Truth, and Love; Mind as Life, Truth, and Love; and so on with all the synonymous terms in this Christianity order.

The Divine Impulsion

We must stop thinking of ourselves as persons and see that we are all ideas operating in one infinite plan,—a scientific plan, a plan of Love. If we do that, our thought will be liberated from the narrow confines and the mortal limitations which we place on ourselves. We shall find ourselves being impelled by the essential nature of that plan,—by Life, Truth, and Love. We shall find ourselves reflecting the divine initiative of Life; the rocklike, trenchant, stable sense of Truth; and the universal, warm, appreciative, comforting, lovely sense of Love. What we shall be able to do will be amazing if we see that our activity is not us, but Principle, Mind, Soul, Spirit, Life, Truth, and Love forever in operation. That always has been and always will be going on. It's been tried and proved, and so it's safe and absolutely foundational.

I'm sure that what is going to happen to us this week is that we're going to feel the impulsion of Life, Truth, and Love more clearly than we have ever felt it before. We shan't be able to help it. It was impelling every single act of these apostles, but that impulsion wasn't just a thing of so many thousand years ago—it's a thing of now and forever. Jesus said, "Heaven and earth shall pass away; but my words shall not pass away," and that is true of any inspired writing, and so as we touch the spiritual tones that lie behind the Acts we shall see that they are operative in our own lives to-day. We're going to find that and we're surely going to accept this challenge of Acts and do the works that the apostles did.

TALK TWO

ACTS 4 : 1—6 : 7

(*Sunday, 10th June, 1951*)

Let's remember that what every one of us, including myself, is here for is to listen earnestly to Principle. We're here to put aside all our personal sense of everything and everyone and to listen to what Principle is saying. Let's bear that in mind every time we come together, because then every meeting will be so impersonal and we shall all draw a rich blessing from it. At these meetings it isn't a question of a collection of persons listening to a person, but of all of us gathered together in Christ's name to hear Principle identify itself.

Let's remember when we meet here every day that there just isn't anything else going on but Mind, Spirit, Soul, Principle, Life, Truth, and Love, and that that is filling all space. Mrs. Eddy says that "infinite space is peopled with God's ideas" (*S. & H. 503: 15-16*), and God's ideas are those of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Individual, Collective, Universal

First of all, I'd like to read to you something which Mr. Doorly said about Life, Truth, and Love when he was taking the Gospel of Luke at his Oxford Summer School in 1949. As you know, we're taking the Christianity order as illustrated in these first twelve chapters of Acts and we've been seeing every tone from the standpoint of Life, Truth, and Love; Christianity essentially involves that reflection of Life, Truth, and Love.

Now, the question for each one of us is this: Are you individually letting your thought become of the impersonal nature of the one infinite Principle? Are you seeing that nothing enters your own thought but that which is of the nature of the one infinite Person of Life, of Truth, and of Love? Then, as you begin individually in that way, are you trying to use Truth just for yourself,—for your own betterment, popularity, and all that sort of nonsense,—or are you at the point where you see, as Mrs. Eddy saw, that Jesus "did life's work aright not only in justice to himself, but in mercy to mortals" (*S. & H. 18: 6-8*)? And then, through this collective sense, is your thought arriving at the point where it is universal, so that you take everything back to God, to divine Love? If each one of us is doing this, then we are beginning to understand Christianity, and the divine fact of Christianity will use us. It will use us individually, it will use us to help all mankind, and it will use us to take

every idea back to Principle, where we see the fulfilment of divine metaphysics, and our thought always operates in the realm of ideas.

You know, this is no child's play. It is the most serious business in the world, and we people have got to start by being absolutely honest with ourselves. What is our motive? Why do we want Science? You see, we as a small body of people are now at the point where we have touched the hem of Christianity, and we can't use Christianity, or rather it won't use us, unless we are willing to begin with Life (the individual sense), Truth (the collective sense), and Love (the universal sense), and so immerse our thought in the infinite Person of God, the one divine family of fatherhood, sonship, and motherhood. It is no use going on and vaguely hoping we'll win through. In Science you don't win through unless you obey the demands of system and Science. You don't win through by casting lots and taking a chance on the undivided garment. You win through only if you are a Christian, only if you associate every thought not with yourself, not with your own personal ambitions, not with an easy, comfortable material existence, but with the demands of Life, of Truth, and of Love. Only on that basis do you get results. You can't get results without a sense of the infinite divine family. Your fatherhood sense gives you a sense of manhood, and your motherhood sense fulfils that manhood as womanhood and universality, and without that you won't go anywhere. And yet the truth is that you must go somewhere. If you don't go now, you will have to go later, and it won't be so pleasant. When you hesitate and miss your opportunity, then the road forward, when you do take it, becomes a little harder. So let's remember that we are now entering into the realm of proof followed by statement, which is Christianity, and don't let's miss our chance.

You know, if we do grasp this sense of Christianity, and we begin to feel the touch of the one infinite family, the one divine Person, it will do wonderful things for us. We shall understand that infinite fatherhood which always maintains and sustains its own idea, individualizes it, exalts it, and inspires it. We shall have the sense of manhood, which is collective, so that instead of being afraid of our fellow-man, or condemning him, or criticizing him, or regarding him as a sick man, we shall see that the only thing true about him is that he is God's idea. And then, as we begin to realize that sense of sonship, the one manhood, we shall reach the wonderful goal of universality,—the universality of Life, Truth, and Love.

Christianity is essentially universality, but that universality operates with compassion and tenderness on behalf of the collective and the individual. When we have a true sense of Christianity as the universal reflection of the infinite One whose nature is Life, Truth, and Love, then we have a right sense of the collective and a right sense of the individual. If we concentrate on the individual to the neglect of the collective and universal aspects of Christianity, we pretty soon find ourselves losing the true sense of individuality, becoming personal, segregating ourselves, and thinking of our own selfish little interests. If we see ourselves as indivisible from the one infinite Life and therefore inseparable from every other idea of Life, we do not become personal and we see that all ideas have one common interest. Being is indivisible—universal, collective, and individual. Mrs. Eddy says, "Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God" (*Mis.* 18: 24-28).

With the true sense of universality there will come to us a sense of divine motherhood, of the glory, the grace, the power, and the ever-availability of God. And then, when every thought in us turns to God, we shall be ready to

rise into the realm of Science. (Oxford Summer School, 1949, Vol. II, pages 10-12.)

I think that that gives the most wonderful sense of Christianity.

I was reading in that same report another lovely passage which seemed to fit in strikingly with what we were seeing yesterday. Mr. Doorly said:—

“Launch out into the deep”—into the deep things of God. You must always do that in Christianity. Launch out into the deep, and don't be afraid. Become universally-minded. Be citizens of the world in the truest sense. That is what we are learning to be at these Oxford sessions, and you can see how true that is from the number of people who have come here from all over the world. They don't any of them remember that they're this nationality, or that, because they're just thinking about the idea. And when the idea is uppermost in your thought, you are bound to forget all about the limitations of heredity, sex, nationality, and so on. (Oxford Summer School, 1949, Vol. II, page 38.)

A wonderful thing that we're going to see more and more is that it's irresistible that we become truly individual, collective, and universal.

A Summary of the Tones of Principle and Mind

Someone has just said to me, “We're so thrilled, because we can recognize all these spiritual tones in Acts, and we feel that we wouldn't have been able to do that without our understanding of the days of creation and the synonymous terms for God.” That is so true, and I often remind myself of it. This story of Christianity in Acts is so lovely and so joyful and so simple to us and yet behind that sense of it lies our culture of the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. None of us would appreciate this story if John Doorly hadn't striven day in and day out to show us the necessity of understanding the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. We don't always realize how natural those tones are becoming to us and that that wouldn't be so if Mr. Doorly hadn't drilled us in their importance until some people almost wished he would stop. But thank God he didn't stop! Christianity is becoming natural and easy and lovely to us only because of the cultured spiritual sense which Mr. Doorly showed to be essential to an understanding of God, and I never cease to be grateful for what he did for us in this direction, as well as in many others.

Let's refresh our sense of the story as we have seen it so far. We began with the whole tone of Principle, and our caption was: Divine Principle governs the times and seasons of man in truth and in belief, and is the one divine impulsion individually, collectively,

and universally. The impulsion of divine Principle is the foundation of the whole Christianity order. The impulsion is always from Principle, not persons. In the tone of Principle as Life we saw that Principle eternally individualizes itself through divine inspiration; when Jesus left the disciples and made his own demonstration, he was also impelling every one of them to make theirs. Jesus said, "Ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth." He was really telling them that they had to take on their true individuality according to Principle and that Principle would impel them to do so. Next, in the tone of Principle as Truth, we saw that Principle's manifestation of its ideal is truly collective; all the disciples gathered together in that upper room, and they saw that the divine impulsion wasn't only behind one individual, but was behind them all,—that it was Principle's manifestation of the collective idea. They saw that every one of them was necessary to the whole, just as to-day a great sense of the collective is coming to all of us. We feel that we're all going forward together and all making our different contributions to the whole. Every one who expresses the scientific facts of being—whether through giving talks on Science or practising it or culturing it—is a strength to all the others; and the more each of us does from an honest, impersonal standpoint,—from the standpoint of Principle,—the more we contribute to and bless the other fellow's efforts.

And then we came to the tone of Principle as Love, where we saw that Principle fulfils itself in scientific demonstration—Love's plan. We saw that before we can go out on our individual missions we've got to have a measure of demonstration, a true sense of the "twelve"; you remember how the lot fell on Matthias, which means "gift of the Lord," symbolizing that our demonstration has to be through Science and not through suffering. If our demonstration is from the universal standpoint of Science, then there is no real suffering. Someone said a lovely thing to me yesterday: they said how thrilled they were with the sense that to-day we have to take the way of Science, not suffering, and that it reminded them of Mrs. Eddy's words in "Christ and Christmas":—

"The way in Science He appoints,
That stills all strife" (*Chr.* 53: 11–12).

The way in *Science* does still all strife; it involves the way of dominion, instead of a fighting, struggling sense.

Next we came to the tone of Mind in the Christianity order, which we captioned like this: The one parent Mind manifests itself

infinitely to uplifted thought everywhere, establishing its Truth and gathering all men into its plan. First of all, in the tone of Mind as Life, we had the story of that wonderful Day of Pentecost, which illustrated that the one parent Mind, filling all space, interprets itself individually. The disciples were "with one accord in one place"; they were of one Mind, they saw that there was only one parent Mind, which had all the ideas they needed. Their thought was uplifted to receive those ideas, and so they were inspired individually to speak with "other tongues." Then in the tone of Mind as Truth we saw that the parent Mind is the Mind of Christ, and manifests itself as eternal Truth throughout all ages; Peter stood up with the eleven and explained this phenomenon of speaking in "other tongues." He said that it was the operation of eternal Truth, which had been prophesied by Joel, foretold by David, and demonstrated by Christ Jesus. He indicated how irresistible was this operation of the Mind of Christ. As we go on, we shall see more and more how in this tone of Truth the irresistible nature of the Christ-idea becomes apparent. Then we came to Mind as Love. The parent Mind embraces all ideas. We saw there that after Peter's speech the Jews were all "pricked in their heart," and they said, "what shall we do?" They were told to "change their minds,"—to have a new end in view. They accepted the Christ, Truth, which Peter was preaching, and "all that believed were together, and had all things common." They accepted the one parent Mind and they saw that they had everything common in the plan of Love,—the one universal plan, in which they were all included as ideas.

A Summary of Soul as Life

Next we came to the whole tone of Soul, which we captioned: Fundamental spiritual identity, the fact of Soul, irresistibly demonstrates itself under all circumstances. First, in the tone of Soul as Life, we saw that the fundamental identity of Soul brings to light (demonstrates) man's eternal individuality. You remember that there was the healing of the lame man at the gate Beautiful. Peter and John recognized that man's fundamental spiritual identity is in Life,—in eternity, in nowness, in spontaneity, above the mortal, nothing to do with the mortal body. This man had been lame from his mother's womb, and what the apostles saw was that he had never been born into matter, that he'd never lived in matter, and therefore they were able to say, "In the name of Jesus Christ of Nazareth rise up and walk." And he did; he rose up and leaped, and walked into the temple praising God.

SOUL as Truth (Chapter 4: 1-22). *The fundamental identity of Soul shows Truth to be irresistible.*

As the fundamental identity of every man is made manifest, it may chemicalize error, but Truth has a witness always, and so it cannot be gainsaid—we only have to stand firm and mortal mind is bound to give its consent. We are always safe in Soul.

As we have said before, we often find in this story of Acts that the event recorded in the tone of Truth is one of persecution or chemicalization. Here Peter and John were put in custody; in another instance they were put into prison; and in another they were scourged—all in the tone of Truth. Mrs. Eddy says, "Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup. Resistance to Truth will haunt his steps, and he will incur the hatred of sinners, till 'wisdom is justified of her children.' These blessed benedictions rest upon Jesus' followers: 'If the world hate you, ye know that it hated me before it hated you'; 'Lo, I am with you alway,'—that is, not only in all time, but in *all ways* and conditions" (*S. & H.* 317: 6-15). Truth is absolutely irresistible; nothing can resist it. And Truth is a whole. No error can hide Truth or escape being brought out into the light of Truth to be destroyed. Persecution comes up only to destroy error,—never Truth. The blazing light of Truth must uncover all the little lurking errors, and the result seems to be chemicalization or persecution, but Truth's victory is certain, and our job is to see that we are on the side of Truth.

CHAPTER 4

VERSES 1, 2. The Sadducees didn't believe in the resurrection of the dead; they were deniers of the supernatural, and so they didn't believe in miracles or in anything which interfered with their sense of reason. They were what you might call the religious rationalists of their time. So they chemicalized at this instantaneous healing of the lame man, especially because the apostles preached Jesus' resurrection. The Pharisees, on the other hand, did believe in the doctrine of resurrection, although they didn't believe that Jesus had risen from the dead.

VERSE 4. "five thousand"—symbolizing those who were willing to lay down the mortal concept and to apply the "five" of spiritual inspiration to their human experience in the way that Principle dictated.

VERSE 7. "by what name, have ye done this?"—the Moffatt Commentary on Acts says an interesting thing:

Peter's address on this occasion bears a resemblance to the Pentecostal speech; but this similarity must not make the reader forget the difference of treatment. The object of the address is to emphasize the power of the name of Jesus. The miracle wrought by Peter and John is a conclusive proof that he is still a living power, able to bring, not only a future deliverance, but a present salvation into the world (page 27).

That recalls to me Mrs. Eddy's words, "Soul never saw the Saviour come and go, because the divine idea is always present" (*Un.* 59: 17-18). What Jesus demonstrated—the fact of man's true identity in Soul being deathless—is as present to-day as in his day.

Moffatt shows that this speech of Peter's differs from the Pentecostal speech in that all the time he is emphasizing the *name* of Jesus, the identity of the Son of man. He is stressing the changeless nature of Soul, or spiritual sense, which he and John realized in healing that lame man.

VERSE 9. "made whole"—the sense of Truth. As Mrs. Eddy says, "Truth is an alterative in the entire system, and can make it 'every whit whole'" (*S. & H.* 371: 30-32). There is always that sense of wholeness, or completeness, with Truth.

As we have already seen and as we shall see more and more as we go on, the tone of Truth always shows that Truth is irresistible and that it has a witness and cannot be gainsaid. Here Peter brings in three types of witness,—the spiritual witness, the moral witness, and the physical witness,—so that whichever way you look at it Truth is irresistible. Truth brings this wonderful sense of wholeness spiritually, morally, and physically. The sixth day of creation presents God's highest idea, man, and also the cattle and the creeping thing, and so forth, indicating the infinite range of Truth and the fact that Truth is a whole. Truth doesn't operate up in the air without affecting human experience; because it is a whole, it operates at every level, and that is what Peter is really bringing out.

VERSES 11, 12. Peter first of all brings the *spiritual* witness. He says, in effect, "The healing which you have seen is the outcome of the operation of the divine infinite calculus of Truth. This infinite calculus always has been and always will be, and because it is of Soul, it's permanent and changeless." The chief cornerstone in the house of God is Christ, the spiritual idea; to-day

we know that stone as the divine infinite calculus of Truth, which we're beginning to understand in some measure.

Mrs. Eddy writes, "Christian Scientists, you have planted your standard on the rock of Christ, the true, the spiritual idea,—the chief corner-stone in the house of our God. And our Master said: 'The stone which the builders rejected, the same is become the head of the corner.' If you are less appreciated to-day than your forefathers, wait—for if you are as devout as they, and more scientific, as progress certainly demands, your plant is immortal" (*Pul.* 10: 16-23).

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved"—Mrs. Eddy says, "If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, 'he that believeth on me, the works that I do shall he do also.' He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road" (*S. & H.* 326: 3-8). There is "none other name under heaven . . . whereby we must be saved." If we see Science as fundamental Truth (which we can't get away from, whatever we do or wherever we go), instead of just as an interesting picture that we're studying, then we shall find that we're able to detect resemblances to Truth which don't meet the standard of Truth, the ideal of Truth. If this is just an interesting system to you, you may be fooled by all kinds of subtle approximations to it, but if you recognize that this is fundamental Truth and that therefore there is "none other name under heaven" and if it lives for you and is fundamental to you, then the truth that you know will irresistibly detect dangerous resemblances to it.

As we go on, we shall find that whenever there's opposition from false systems,—for instance, with Simon the sorcerer and with the woman with the unclean spirit who prophesied and followed the apostles,—it always comes in the tone of Truth, because it seems as if in Truth, where the works are made manifest, all kinds of counterfeit works rear their head too, but the touchstone is: Is it fundamental Truth which lies behind this manifestation? Or is it just a form of hypnotism? We can detect what its origin is to some extent, because we are beginning to understand Truth,—the form or system of Truth. In the sixth day, as you know, we find Truth reflecting all seven tones and also the calculus of the Word, the Christ, Christianity, and Science. If we understand the divine system as pinpointed in that sixth day of Truth, it gives us a touchstone

whereby we can tell whether the works seen before our eyes are of Truth or of the devil. A phenomenon is either based on Truth or it isn't. False systems try to counterfeit Truth, but Truth is irresistible, and so anything which is not based on Truth just cannot stand; it either comes up to standard and is demonstrable spiritually, morally, and physically, or it doesn't and so falls by its own weight.

VERSE 13. Here we have the *moral* witness. Truth had made these disciples wonderful characters; not human knowledge, not learning, none of that had made the apostles wonderful characters—it was Truth made manifest, or in this case, Truth identifying itself.

VERSE 14. This is the *physical* witness,—the proof that Truth heals. Truth is foolproof, and because of its infinite wholeness, it acts spiritually, morally, and physically, so that not one thing can be said against it. If we can present a logical statement of Truth; if our lives are happy and we have a sense of dominion; and if we can prove that Truth heals and regenerates, then we shall bring the same threefold witness that the apostles brought.

VERSES 15-18. How ridiculous! Just as if they could stop Truth! Truth just can't be stopped. Mrs. Eddy says, "The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems";—that was the attempt here—"but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard" (*S. & H.* 225: 8-13).

You see, too, that "Truth cannot be stereotyped; it unfoldeth forever" (*No.* 45: 27-28). These Jews in the synagogue wanted to stereotype Truth. If the apostles had settled into the grooves of Jewish theology, nothing would have happened to them; but they voiced Truth, and so it chemicalized error. However, in voicing Truth they were safe, because they were voicing that which *is*, that which can't be resisted.

VERSES 19, 20. 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" (*S. & H.* 138: 17-22). She also says, "Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?'" (*S. & H.* 326: 20-22).

VERSE 21. The truth couldn't be gainsaid, because it had become collective. Spiritual Truth was seen to be collective, it had

touched the people who loved spiritual reality, and so nothing could be done to the apostles. Mrs. Eddy writes, "Has Truth, as demonstrated by Jesus, reappeared? Study Christian Science and practise it, and you will know that Truth has reappeared. What is demonstrably true cannot be gainsaid; but getting the letter and omitting the spirit of this Science is neither the comprehension of its Principle nor the practice of its Life" (*No.* 28: 18-23). If you've got only the letter, you've got no witness to Truth. You've got to have the spirit as well, which will leaven morally and physically too. You've got to have both the letter and the spirit, because Truth is a whole. And when Truth is seen to be demonstrably true spiritually, morally, and physically, it can't be resisted.

SOUL as Love (Chapter 4: 23-37). The fundamental identity of Soul fulfils itself in universal safety and satisfaction.

As we feel our fundamental spiritual identity to be the only fact about us in Science, we are conscious of its power and also conscious of the fact that it is the same for everyone, because it is *Science*. "They had all things common."

VERSE 24. "they lifted up their voice to God with one accord"—do you remember that in the tone of Mind as Love there was this sense "with one accord"?

"Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is"—can't you imagine that when these apostles came back from their first taste of persecution, they felt that they must realize the allness of God, that there was nothing but Love going on, and that their identity was safe in that plan of Love, and that divine Love would always protect them? What they said reminds me of what Mrs. Eddy says in her commentary on the seventh day of creation: "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!" (*S. & H.* 520: 3-5). I feel that the apostles must have had to get back to base, back to seeing that there was nothing but Science going on, nothing but Love going on. When we come up against trouble of some kind, we always find ourselves impelled to go into our "closet" and reassure ourselves that there is nothing but divine Love, nothing but Science, going on, and that we and all men are identified with it.

You remember that in the story of the birth of the Christ-

idea in the Apocalypse, which is related in the Christianity order, the great red dragon standing before the woman ready to devour the child appears in the tone of Soul; but the child is safe because it is identified with God. It is as if the apostles are remembering at this moment that although the definiteness of Soul may stir up vague and rutted thinking, God's representatives are safe, because they're identified in the plan of Love.

VERSES 25-28. Directly this definiteness of fundamental spiritual identity begins to appear, it seems as though mortal mind is stirred up. Even in general experience you often find that you can drift along without stirring anything, but directly you take a definite line of action, it's inclined to bring forth opposition. Here the healing of the lame man had chemicalized the rulers, and so the apostles had to remind themselves that Love would take care of the situation, in spite of the stir. If you read Mrs. Eddy's commentary (*S. & H.* 563: 1-565: 5) on the appearing of the great red dragon in the Apocalypse, you'll find a very similar sense given of that which would try to oppose the Christ-idea, but the idea is safe in Soul before it is brought to the birth in Spirit in the Christianity order. You will always find that Soul deals with the belief of malpractice—one reason being that Soul holds intact the fundamental identity of every idea.

VERSES 29, 30. The apostles' prayer here was something like "lead us not into temptation, but deliver us from evil," which is the seventh statement of the Lord's Prayer, the prayer of Soul. Mrs. Eddy gives the spiritual interpretation as follows: "And God leadeth us not into temptation, but delivereth us from sin, disease, and death." The concluding statement of the Lord's Prayer is, "For thine is the kingdom, and the power, and the glory, forever," which Mrs. Eddy interprets, "For God is infinite, all-power, all Life, Truth, Love, over all, and All" (*S. & H.* 17: 8-15). That is what the apostles were realizing here; they were strengthening themselves with that sense of things and giving all power to God.

VERSE 31. "they were all filled with the Holy Ghost"—they were again filled with the inspiration of Life, Truth, and Love. They got back again to the standpoint of Life, Truth, and Love which they had had on the Day of Pentecost.

VERSE 32. "And the multitude of them that believed were of one heart and of one soul"—think of that as an illustration of Soul as Love; isn't it beautiful?

"neither said any of them that ought of the things which he possessed was his own; but they had all things common"—I

think that that also gives a wonderful sense of Soul as Love, because it seems that they realized that spiritual sense didn't belong to them personally, but that spiritual sense is a fact of God, of Soul, and therefore belongs to everyone, because it isn't in a body, or in a person—it is universal and infinite. Every one of us has it. No one said or thought, "I've got marvellous spiritual sense," because they realized that spiritual sense is a quality of God and that every man reflects it; it is every man's fundamental spiritual identity. Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals" (*S. & H.* 13: 2-3). They saw that they had all things in common, because everything good is identified with the one plan of Love.

If you compare this with the tone of Mind as Love, where it also says that they had all things common, you will see that there is quite a difference; here there seems to be a greater stress on true identification and the exchanging of the objects of sense for the ideas of Soul in obedience to the impulsion of Love's universal plan.

Mrs. Eddy makes a wonderful statement which brings out this sense of Soul as Love: "Look high enough, and you see the heart of humanity warming and winning. Look long enough, and you see male and female one—sex or gender eliminated";—true identity—"you see the designation *man* meaning woman as well, and you see the whole universe included in one infinite Mind and reflected in the intelligent compound idea, image or likeness, called man, showing forth the infinite divine Principle, Love, called God,—man wedded to the Lamb, pledged to innocence, purity, perfection. Then shall humanity have learned that 'they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God' (Luke 20: 35, 36). This, therefore, is Christ's plan of salvation from divorce"—divorce from Principle or from one another in any way. And then Mrs. Eddy quotes Pope,

"All are but parts of one stupendous whole,
Whose body nature is, and God the Soul."

(*My.* 268: 27-13.)

That is really what is being brought out here. The apostles were seeing that they were all part of "one stupendous whole."

VERSE 33. "great grace was upon them all"—the beauty of their true identity shone forth.

VERSES 34, 35. A wonderful sense of divine Love meeting every human need. Spiritual sense was there in all its abundance for everyone. We can take these statements literally, but we can also see that they are true of the apostles' attitude to spiritual possessions. They exchanged the objects of sense for the ideas of Soul and then shared the vision which they gained in so doing—they gave to everyone who needed it.

VERSES 36, 37. Barnabas is mentioned specifically here for the first time, because he, of all the apostles, exemplified the unselfish, universal aspect of Love. Barnabas was a most lovable character, and so unselfed. He foresaw how valuable Paul would be to the development of the Christ-idea, and because he loved that idea above all, and was regardless of his own human importance, he was big enough to bring Paul forward; he saw Paul's possibilities and he saw the need for a man of might, so he had the bigness to befriend Paul when the rest of the apostles were suspicious of Paul's sudden conversion. Barnabas believed that Paul was sincere and told them that they should accept him, because he would be a wonderful worker. Many of the Commentaries say that if Paul hadn't been such a colossal character, Barnabas would have stood out much more in the Acts. Paul *made* people take the gospel, but Barnabas made it palatable and lovely to them. Barnabas went round after the various apostles had been to a town and had got people interested in their mission and he mothered the situation; he never criticized or introduced a lot of rules and regulations to keep people's interest going, as he might have done, but he just brought out the real substance in every situation and drew forth the best in everyone. It is so interesting that he should be mentioned specifically in this tone of Soul as Love, because his identity really was lovely.

A Summary of the Whole Tone of Soul

That ends the whole tone of Soul, which showed that fundamental spiritual identity, the fact of Soul, irresistibly demonstrates itself under all circumstances.

First of all, in the tone of Soul as Life, we saw how Peter and John healed the man lame from his mother's womb, by demonstrating his fundamental identity to be eternal in Life.

Then in the tone of Soul as Truth came the record of how Peter defended what they had done, and Truth presented its own irresistible witness spiritually, morally, and physically.

Finally, in the tone of Soul as Love, the apostles comforted

themselves with the allness of Love, the allness of Science, and “the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own”;—that anything belonged to him personally in the way of spiritual sense—“but they had all things common.” They all had divine identity in the plan of Love.

SPIRIT (Chapter 5: 1-42)

The reality and onliness of Spirit demonstrates itself as pure reflection.

I always feel that the sense of Spirit in Christianity is essentially reflection, and pure reflection involves strict adherence to Spirit,—seeing the allness of Spirit and taking the side of Spirit only. In the Sermon on the Mount, Jesus says in the section corresponding to Spirit in Christianity, “Ye cannot serve God and mammon,” and he brings out that our eye must be “single.” If we have the single eye and we adhere to Spirit, instead of trying to serve both God and mammon, we find the reflection of Spirit in our experience,—in satisfying, abiding substance, goodness, purity, progress, a sense of order. But we’ve got to see the allness of Spirit and adhere steadfastly to it first of all, in order to bring that reflection into our lives. If we don’t stick to Spirit, there’s no reflection.

SPIRIT as Life (Chapter 5: 1-16). *The purity of Spirit reflects itself in abundant Life and progress. Impurity, or divided interests, is death.*

If we have once seen the reality of Spirit and we don’t throw our whole weight into the scale of Spirit, we die spiritually—there is no progress, no multiplication, no individuality. Adherence to Spirit brings abundant health and happiness.

CHAPTER 5

VERSES 1-6. This is a wonderful story, and has a great lesson for us if we see the spiritual significance of it, because the name Ananias means “Jehovah has been gracious,” and sometimes if we think that God has been gracious and that we’ve experienced a wonderful demonstration of spiritual power, we weaken our reliance on Spirit a bit, just as Ananias did here, and so we die spiritually. We think, “God has been wonderful, and now I can rest for a while on all the spiritual truth I’ve been knowing,” but it just doesn’t work out that way—we’ve got to be a vital

reflection of Spirit all the time and throw all our weight into the scale with Spirit.

Mrs. Eddy says, "Consecration to good does not lessen man's dependence on God, but heightens it. Neither does consecration diminish man's obligations to God, but shows the paramount necessity of meeting them" (*S. & H.* 262: 1-5). That is a most important statement. The more we throw our weight onto the side of Spirit, the *more* dependent we are on Spirit and the less we can waver between Spirit and matter. Sometimes if we think that we've been relying on Spirit and that we've done a really good job, we begin to feel, "Well, now I'll have some time off, and I'll enjoy myself a bit and I won't consecrate myself so much, because I shall reap the benefit of what I've known spiritually for the past week or so." But it's no good—we've got to consecrate ourselves to the spiritual morning, noon, and night,—not laboriously, but naturally and normally. If you read about Mrs. Eddy's life, you'll see how she did that. She always saw that her consecration to good did not lessen her dependence on God, but rather heightened it. Mrs. Eddy does say, "Emerge gently from matter into Spirit" (*S. & H.* 485: 14), but once we've thrown our weight into the scale of Spirit, we must rely increasingly on the power of Spirit and not turn back or to one side. Remember, "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way—namely, God and His idea—which leads to spiritual being" (*S. & H.* 167: 22-26).

VERSES 7-11. The name Sapphira means "beauty." Mrs. Eddy says, "Nothing we can say or believe regarding matter is immortal, for matter is temporal and is therefore a mortal phenomenon, a human concept, sometimes beautiful, always erroneous" (*S. & H.* 277: 29-32).

Sapphira was echoing the testimony of material sense, which says, "I am wholly dishonest, and no man knoweth it" (*S. & H.* 252:18).

Sapphira thought that she could keep a little bit of matter, but she couldn't. Now, that may sound pretty drastic and demand of us something we're not nearly able to demonstrate. Maybe it is, but if we are putting more and more into the scale of Spirit, then we're doing the best we can. To give a very simple instance of the "Ananias" lesson: I used to think when I attended somebody else's talks other than those I had some kind of part in, "Oh, how nice to go to a talk where you don't have to do any work about it!" And then I thought, "What

a thing to be thinking, because wherever you go you've got to be 100 per cent. spiritually awake. Of course you can't just attend these talks as a kind of outsider!" When we come to the story of Eutychus, we shall find that he sat near the window (only half taking part in what was going on) and so he fell out! Whatever you're doing, you've got to put your whole weight into it all the time, and there's no excuse for half-heartedness. Spirit says, "It's all or nothing!" It's no good giving a certain amount of time to spiritual things in a half-hearted way, or attempting to follow the divine order of Spirit whilst holding on to a host of mental reservations. We've got to go the whole way with Spirit.

If you read in this connection Luke 18: 18-30 (the story of the rich young ruler who said, "What shall I do to inherit eternal life?"), you'll see that Jesus told him to sell *everything* he had and give to the poor, but he wasn't willing to do it. There's an interesting point here, too, which both these stories bring out. That rich young ruler called Jesus "Good Master," because he had a moral sense of Jesus and thought of him as personally good, and Jesus rebuked this personal, moral sense. In the story we are considering, Peter says, "thou hast not lied unto men, but unto God." Peter saw that it didn't matter so much that this man had told a lie, but what did matter was that he was going against scientific fact,—the fact that Spirit demands all and that you don't get anywhere unless you put your all into Spirit. Peter wasn't objecting on a moral basis that this man was telling a lie, but he saw that he was not exact or ordered in his thinking and that he was not seeing fundamental spiritual reality, where Spirit is all and matter is nothing,—where Spirit is the only substance and will never let you down. It's a logical and scientific fact that if you see the allness of Spirit, you will irresistibly adhere to the straight line of Spirit, and experience the strength, the substance, and the purity of Spirit. It's scientific fact—nothing to do with being either humanly good or bad. If you don't see the allness of Spirit and the nothingness of matter, something will fail you,—your vision will go dead on you, or something of the kind,—until eventually you have to be submerged in Spirit (that's the true sense of burial, as Mrs. Eddy defines it in her "Glossary") and you are forced to put corporeality and physical sense "out of sight and hearing" (*S. & H.* 582: 21-22). But it's so much better to do it gently and naturally, through Science and not through suffering!

We can take the death of Ananias and Sapphira literally,

but it isn't very helpful that way, whereas if you take it spiritually, you can see, as we have done, that it illustrates that if you don't recognize the allness of Spirit and put your all into Spirit, you die spiritually,—you don't go forward, you don't progress in the divine order, you don't get further inspiration, you don't get newness of Life. You just stagnate, and you're buried in materiality. If you do put your all into the order of Spirit morning, noon, and night, so that you live in that order, then that order shows you new things all the time and you're never afraid to go forward. We must go forward. Moreover, if we put our all into Spirit, we have the strength of Spirit, which enables us to go forward and to do all that we have to do.

VERSE 12. The apostles had put their all into Spirit and so they enjoyed abundance of healing, abundance of inspiration, abundance of progress and activity.

VERSES 13, 14. These two verses may seem contradictory, because one says, "and of the rest durst no man join himself to them," and the other says, "believers were the more added to the Lord." But the Commentaries say that this means that no one dared to be seen casually in the apostles' company, but that many joined them in the more thorough sense. Isn't that wonderful? Because Spirit was operating, they had to put their all into Spirit or leave the thing alone! They couldn't just be casual or half-hearted about it.

VERSES 15, 16. Mrs. Eddy writes, "Who lives in good, lives also in God,—lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle. Wait patiently on illimitable Love, the lord and giver of Life. *Reflect this life*,"—Spirit as Life,—"and with it cometh the full power of being. 'They shall be abundantly satisfied with the fatness of Thy house'" (*Pul.* 4: 20-27). I think that that is a wonderful statement in the tone of Spirit as Life. Mrs. Eddy also says, "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science" (*S. & H.* 78: 28-32).

Perfect Spiritual Tones

When I was studying these tones in Acts, I went over and over and over them until I felt the pattern, and subsequently it was very

interesting to find that these tones were confirmed by various things I read in the Commentaries. For instance, I felt that the story of Peter and John healing the lame man was in the tone of Soul, and then I read in Moffatt's Commentary that on this occasion Peter was emphasizing the power of the *name* of Jesus, and that made me feel, "Yes, this is all to do with identity, with spiritual sense identifying the implications of Jesus' mission." And then again when I came to this story of Ananias and Sapphira and felt that it unmistakably brought out the tone of Spirit, I was later looking in the Century Bible edition of Acts and read the following: "The sin of Ananias lay in the thought of 'cheating the Holy Spirit' or 'lying to God,' in attempting to win a name for more absolute devotion to God than really possessed him—in fact, 'to serve two masters.'" You remember that Jesus' command not to serve two masters comes in the tone of Spirit in the Christianity section of the Sermon on the Mount. So you see what perfect, irresistible spiritual tones these are.

A Summary

On the one hand, in this tone of Spirit as Life, we have the story of Ananias and Sapphira, who were half-hearted, putting a little into Spirit and a lot into matter, and who therefore died spiritually,—there was no progress for them. On the other hand, we have the apostles, who put their all into the scale of Spirit, and what was the result? They did signs and wonders among the people, multitudes of believers were added, and great numbers of people who were sick or vexed with unclean spirits were "healed every one." Think of the abundance and multiplication of healing that took place because they put their all into Spirit!

What this tone of Spirit as Life brings out so clearly is that it isn't wise to take a "halting or half-way position." If we try to do that, we make no progress. Isn't that so in every sphere? Take a musician, for instance: he has to devote himself wholeheartedly to music if he really wants to understand and demonstrate music. Just so, we've got first of all to recognize the allness of Spirit, and then put our all into Spirit, "turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God" (*Mis.* 340: 7-9). That doesn't mean that we've got to be recluses, but we shall find that if we love spiritual reality above all else, then wherever we are—whether at home, in business, in college, at a theatre or a dance, or whatever it is—we shall consciously be seeing the true likeness and reflection of Spirit in all kinds of varied manifestations. We shall find ourselves intelligently tracing all good back to God and everything that is not good back

to animal magnetism. Moreover, it won't be an effort to us, or according to a formula, but it will be a colourful, vital, intelligent, and unlaboured activity. We may forget ninety-nine times out of a hundred, but the one occasion on which we do remember will give us so much joy that next time we shall remember perhaps three times out of a hundred, and then it will become more and more of a habit. I'm sure that we shouldn't be discouraged when we fail to practise our idealism; Mrs. Eddy said that we should never weary of struggling for perfection (see *My*. 150: 11-14); but if we've got the high goal in view and we're aiming for it, it doesn't matter if we fail a hundred times, because gradually spiritual living, divinely scientific living, will become normal and natural to us. Don't blame yourself when you fail, but see it as animal magnetism, because that's all it is. Then you find it's so much easier to go on again.

INTERVAL

When you come to think it out, Spirit as Life really means living your spiritual vision, letting it be real and vital to you. Spirit as Life says, "Live in the Spirit!" Somebody was saying to me that they always felt on top of the mountain, as it were, when they were listening to spiritual things being expressed, but that when they began to try to live those spiritual facts they seemed a bit remote. Well, I think that we all get that kind of feeling, but I always believe that these times when we come together and let spiritual inspiration flow into us must necessarily be as exalted as the spiritual inspiration that comes—we can't help it. We're not saying and listening to a lot of impractical, high-minded idealism, but just expressing scientific, spiritual fact,—that which is divinely natural to everyone. "Where two or three are gathered together in my name, there am I in the midst of them"; that statement is so true of these occasions. These mountain-top experiences come to us and then we have to go and use them in the valleys, so that those valleys become mountains too, so to speak. Obviously we don't always remain in the same exalted position, but it's such a refreshing thing to come together now and again to identify spiritual reality. And the higher we see on these occasions, the more strength we have to go out into the world and use what we've seen. In fact, we're really using it while we're sitting here thinking about it, because when we're understanding reality we're really using it. If we accept spiritual reality as it comes to us to-day, we don't know what that realization is accomplishing in the world,—what it must do! It doesn't return void! I often feel that if we had a little chart on which could be recorded visibly the difference in world consciousness as we enter-

tain spiritual, scientific facts, we would be amazed at the red lines going up that chart! But because there is no materially tangible measuring line, so to speak, we don't always realize what is happening to our thinking and to world thought through entertaining ideas of omnipotence. But it's quite certain that it goes out into the atmosphere of thought and that it does leaven it. Of course, there are thousands and thousands of people all over the world thinking spiritually, consciously or unconsciously, and that's why there's progress. Really it's nothing to do with us; it's the impulsion of the Christ-idea and that's why it's universal.

SPIRIT as Truth (Chapter 5: 17-33). *Spirit's reflection is irresistible Truth.*

As we throw our weight into the scale of Spirit, its allness and purity, nothing can stop its reflection through us. We shall be impelled to bear witness to Truth, but this will be natural development, natural reflection, natural strength. We shall not be able to help it.

You remember that in the tone of Mind as Truth, Peter had to defend the phenomenon of speaking with other tongues, and that in the tone of Soul as Truth the disciples were arrested, because of the healing of the man at the gate Beautiful, and Peter then had to defend that healing, which he did through the spiritual, moral, and physical witness. Now again, in this tone of Spirit as Truth, the disciples meet opposition and persecution and have to defend themselves. Here Peter's defence really is that he has to go right forward and that he has to speak the words of Truth, no matter how hard they try to stop him. They put the apostles in prison,—they try to clamp down on Truth by shutting up the apostles,—but Truth can't be confined or stopped. Spirit as Truth gives the sense that the form of infinite reflection is absolutely irresistible.

CHAPTER 5 (Continued)

VERSES 17, 18. We've already seen that those Sadducees were the religious rationalists of their time, and such rationalism is really the "determination to hold Spirit in the grasp of matter" (*S. & H.* 28: 6-7). They couldn't see spiritual reality because they were so dead set in what seemed to them logical reasoning that they wouldn't accept anything which attempted to go out of matter or above matter. Mrs. Eddy says, "Human theories are inadequate to interpret the divine Principle involved in the

miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh." The Sadducees wouldn't believe in the resurrection, you remember. "Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation. Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines" (*S. & H.* 117: 19-31).

A materially-minded mentality won't see Truth, or Spirit, because it won't leave the ground, so to speak. Its method is what it calls reasoning, but its premise is matter. Now, Truth is reasonable. Remember that Mrs. Eddy says, "Science would have no conflict with Life or common sense, if this sense were consistently sensible" (*Mis.* 105: 12-13). Truth is reasonable, natural, logical, but from a spiritual standpoint. If we make matter our premise, then Truth seems unreasonable and Spirit seems foreign. But if we make Spirit our basis, then Truth is essentially reasonable and Spirit absolutely natural to us. But the Sadducees wouldn't have that, and so they "laid their hands on the apostles, and put them in the common prison."

VERSE 19. This verse always reminds me of a wonderful passage from the trial of Mortal Man in Mrs. Eddy's chapter "Christian Science Practice": "Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors and set the captive free" (*S. & H.* 433: 31-1). When you read of the apostles being put in prison, of course, you can take it either literally or symbolically, because it can be taken either way. It's the same with every incident in Acts, and in any case you find the same spiritual fact behind both the literal and symbolic interpretations. Let's consider this story symbolically for a moment: sometimes when we've voiced Truth, or we've done wonderful miracles, or we've had marvellous healings, or something like that, mortal mind tries to shut us up—it tries to put us in prison. What it tries to do is to make us think of our personal selves, and that imprisons us, but whenever that happens there's always the Christ, Truth, that will open wide those prison doors.

The form of Truth can't ever be confined to anything. In the tone of Truth all through Acts, you get a great sense of the form of Truth; I suppose that it is because all the time these apostles were working out what the form of Truth had to be in their experience, and it changed as they went along. Speaking

of the *form* of Truth, it would seem that the carnal mind's attempt is always to persecute the visible *form* in which it thinks Truth is appearing. It tried to persecute what it felt was the form of Truth when it persecuted Jesus, but of course it never touched his true Christ selfhood, because that wasn't in a material form. If ever you believe that your ideal is in a material form, you suffer from persecution, because you think that the form *is* your ideal and therefore that your ideal is being persecuted. The form of Truth is inorganic; it is never *in* anything, because it is entirely spiritual, and therefore the ideal itself can't ever be persecuted. Jesus knew all this and could have avoided the so-called persecution, and as Mrs. Eddy says, he "could have withdrawn himself from his enemies" (*S. & H.* 51: 6), but he wanted to prove that the body wasn't him and that you cannot destroy Truth or the true man.

VERSE 20. Mrs. Eddy writes, "We have strength"—the strength of Spirit—"in proportion to our apprehension of the truth, and our strength is not lessened by giving utterance to truth" (*S. & H.* 80: 1-3). Isn't that applicable here? These apostles were in prison, and then the command came, "Go, stand and speak in the temple to the people all the words of this life." Sometimes when you really love spiritual reality, but temporarily you feel in prison and you think, "Oh, I don't know any Truth and I don't feel a bit spiritual; I just feel completely material, and everything material seems real to me," it's just at that moment that you need to go and "stand and speak to the people in the temple all the words of this life." If you do go forward in that way, you find a wonderful spiritual influx coming to you. I know that, because on many occasions I have proved it.

I remember two instances when I had a call to go and see someone who was ill, and I was not feeling very spiritual, and rather as if someone should have been coming to see *me*! But I went, because I knew that the Christ was impelling me, although I didn't know a bit what I would say. On each occasion very clear spiritual facts dawned on both of us and a rich blessing poured out on us. If mortal mind is trying to stop you and yet you know that Truth is irresistible and so you go *forth* and *speak*, it's wonderful what takes place as a result.

You and I constantly feel in prison in that we feel that we can't do a particular thing or go forward in a certain way, but if we'll listen to Christ, Truth, irresistible Truth, and if we'll obey Truth, as the apostles always did, and *go forth* and *speak*, and not be confined by mortal mind saying that we can't do it, and that we're no good,—if we'll say, "This is

Truth, and I am the reflection of this Truth, and nothing can stop the reflection of Truth,"—then we shall be out of prison in a moment! You can't stop reflection—any more than you can stop the sun from shining.

Mrs. Eddy says also, "Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must,"—I like that "if you must"; it isn't always necessary—"to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day? . . . Science speaks when the senses are silent, and then the evermore of Truth is triumphant" (*Mis.* 99: 12-18; 100: 19-20). So when your material senses are trying to keep you in prison,—trying to shut you up so that you feel, "I can't do it, I'm not spiritually-minded," and so forth,—think of those words, "Go, stand and speak in the temple to the people all the words of this life." It's the strength of Spirit that will enable you to go, and the irresistible nature of Truth that will enable the victory to take place.

VERSE 21. "And when they heard that, they entered into the temple early in the morning, and taught"—the wonderful thing about the apostles is that they always did at once what their inspiration told them to do.

VERSES 21-23. This reminds me of when the women went to the sepulchre and found the stone rolled away and Jesus not there, and two angels said to them, "He is not here, but is risen." That is what happened here. It always amuses me to think of all these pompous officials getting together to try the apostles and then finding that they weren't there in the prison! Jesus said, "the prince of this world cometh, and hath nothing in me."

When mortal mind delivers its blow to silence you for ever, you're not there—you've come out of it; Christ, Truth, has made you come out of that box of a mortal man. You know, it is our "determination to hold Spirit in the grasp of matter" which stops us experiencing these things more. Mrs. Eddy says of Jesus, "He was to prove that the Christ is not subject to material conditions, but is above the reach of human wrath" (*S. & H.* 49: 21-23)—and that is true of the Christ in us. The apostles proved it here, although to a lesser degree than Jesus.

When I was thinking of the high priest and all the people gathered together ready to try the apostles, it seemed to me a

false sense of the collective, because they were trying to get all these many mortal minds together to try the Christ, Truth. They couldn't do it! The reflection of Truth is irresistible and it can't be stopped. That reminds me of another thing Mrs. Eddy says of Jesus: "Human law had condemned him,"—that collection of mortal minds thought it had condemned him,— "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" (*S. & H.* 43: 22-27). That's what happened to those apostles; they had been in prison humanly, just as sometimes we think we're in prison humanly, but their divine nature had to overcome the human at every point, and so it must with us.

VERSE 25. I think that's a wonderful story—here were the apostles actually standing in the temple and teaching the people! It was a *fait accompli*! Truth can't ever be resisted, and it must be reflected.

VERSE 26. The "people" again—the idea had become collective. Whenever the idea becomes collective in this story of Acts, it becomes safe. When we see this idea of Science springing up everywhere independently of persons, almost in spite of them, as we do to-day, mortal mind can't do anything to stop it, because it has become collective.

VERSE 29. I think that in one sense obeying God is really recognizing the irresistibility of divine reflection; there's a great sense of reflection in obedience. I know that one usually associates obedience with Principle, and, interestingly enough, it is in the second tone of the fourth day (Principle as Spirit) that a sense of obedience is brought in; Mrs. Eddy says at this point, "Truth and Love enlighten the understanding, in whose 'light shall we see light'; and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense" (*S. & H.* 510: 9-12).

In this Christianity sense, as I expect you find, the synonyms become so flexible in thought; when you come to Christianity, you realize more and more that it isn't the words that matter so much, but the spiritual sense of the tones, which by now we have some feeling for. When we first began to study the Word, our sense of the tones was rather rigid; with the Christ we began to feel the power of what we understood; now with Christianity we're using it, and using it in infinite ways, and so it's becoming flexible.

In connection with obedience, Mrs. Eddy says, "To obey the Scriptural command, 'Come out from among them, and be ye separate,' is to incur society's frown; but this frown, more than flatteries, enables one to be Christian. . . . To fall away from Truth in times of persecution, shows that we never understood Truth. . . . Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity" (*S. & H.* 238: 6-9, 12-13, 22-24). She also says, "God is the fountain of light, and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God *directs* your way; then, hasten to follow under every circumstance. . . . To obey the principle of mathematics ninety-nine times in one hundred and then allow one numeral to make incorrect your entire problem, is neither Science nor obedience" (*Mis.* 117: 27-32; 118: 8-11). In the tone of Spirit throughout Acts we find this sense of "all or nothing." In Spirit as Life, Ananias and Sapphira were half-hearted, and so they died spiritually; the apostles, on the other hand, put everything into the scale with Spirit,—they were obedient,—and so they demonstrated an abundance of healing and regeneration. In Spirit as Truth, Peter and John were obedient to the voice that said, "Go, stand and speak in the temple to the people all the words of this life," and as a result they went forward,—they enjoyed spiritual progress and its fruits.

VERSE 32. Here is this sense of being witnesses again. The apostles had witnessed Jesus' resurrection; they had seen him alive after his crucifixion. But this verse also implies that whether witnessed physically or not, the understanding of Life, Truth, and Love (the Holy Ghost) is sufficient witness of Jesus' resurrection, for that convinces us of the spiritual and therefore indestructible nature of man.

There is something in us,—the spirit of divine Life, Truth, and Love,—which, in spite of not always seeing the physical manifestation, says, "Spirit is All, and man *is* spiritual. I'm not fooling myself. This is fundamental reality." Paul said, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 16). Mrs. Eddy says, "I believe that of which I am conscious through the understanding, however faintly able to demonstrate Truth and Love" (*Un.* 48: 19-21). It's good to remember that when mortal mind tries to make us discouraged because we haven't proved Science in a certain instance. We know that Science is true, and we

feel it in every fibre of our being, and it seems that when discouragement tries to come in, because we haven't yet proved it in some situation, if at that very moment we are faithful to spiritual reality, then the light dawns and an overwhelming blessing comes to us. "The darkest hour precedes the dawn." I've often found that when discouragement has tried to overwhelm me; I've thought, "Lord, to whom shall we go? thou hast the words of eternal life." There's nothing else but Truth, and so one sticks, and then the light comes immediately.

VERSE 33. Mrs. Eddy says, "It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion" (*S. & H.* 97: 22-25).

SPIRIT as Love (Chapter 5: 34-42). *Spirit's reflection always fulfils itself and destroys all opposition.*

We have only to adhere firmly to the allness and onliness of Spirit and it will fulfil itself and bring every thought into captivity to Christ.

Here we see how Love preserved and took care of the apostles. We can think of this tone of Spirit as Love as patient reflection,—the motherhood which knows that the idea is developing, and so is satisfied and quiet. Mr. Doorly once said, "The best way to serve is to reflect the fulfilment of Love" (Oxford Summer School, 1949, Vol. II, page 39). That's what the apostles did. They discerned Love's plan, and so individually, in people and in situations, they called fulfilment into expression.

VERSES 34-39. Gamaliel was a wonderful character. Moffatt's Commentary on Acts says:—

He [Gamaliel] was the grandson of Hillel, one of the last "Pair" by whom the tradition of the Law was handed down. Hillel's rival was Shammai, and the two schools represent respectively mercy and justice. Consequently, Hillel and his grandson Gamaliel stand for the Pharisaic, and Shammai for the unbending Sadducean tradition. This Gamaliel is selected by Luke as the advocate of the Apostles. His admirers called him "the Glory of the Law," and he was one of the seven rabbis honoured by the pre-eminent title of Rabban (page 47).

Isn't it lovely that he should have been called "the Glory of the Law," remembering that we're doing the tone of Love?

Hastings' *Greater Men and Women of the Bible* says:—

Gamaliel was a man who believed in God. This was not a mere faith *about* God; he believed *in* God. To him evidently surrounding all

that man does—behind it and before it and working through it—there is God. And with God are the final issues and destinies of things. Work as man will, he cannot make a plan succeed which God disowns; work as man will, he cannot make a plan fail which God approves (Vol. 6, page 75).

Gamaliel must have been impelled by this tone of Spirit as Love, which is wonderfully illustrated in the parable of the tares and the wheat in Matthew 13: 24-30, in which the householder says, "Let both grow together until the harvest,"—until there is a separation by Spirit and that which isn't of Spirit does not come to fruition and that which is of Spirit does come to fruition and nothing can stop it. There is no harvest without Spirit as Love.

Gamaliel saw the irresistible fulfilment of divine order, whether he was conscious of what was operating or not. The order and development and purity of Spirit, which must always be fulfilled, used him to save the apostles. It doesn't matter *whom* the divine idea uses; it produces the right situation in *some* way and through *some* channel. By letting himself be impelled by Spirit as Love, Gamaliel preserved and saved those apostles. It wasn't Gamaliel as a person; it was Spirit as Love operating. These disciples had felt consciously the tone of Spirit as Truth and they'd been obedient, and so Spirit as Love took care of them and preserved them,—fed and clothed them as they went forward with the truth.

This story of Gamaliel also shows that if there's an honest thought, then it is used. Gamaliel belonged to the tradition of the law that had mercy as its standard, and his merciful, honest thought was used by this great spiritual tone of Spirit as Love.

VERSE 40. "And to him they agreed"—there was the sense of acceptance. Directly you touch one tone of Spirit as Love, it calls forth all the other tones of Spirit and Love,—acceptance, perfection, order, development, and so forth.

"they commanded that they should not speak in the name of Jesus"—how futile to forbid them to speak in the name of Jesus! It just was nothing more than mortal mind's mutterings, and it couldn't stop Truth and its reflection.

VERSE 41. Mrs. Eddy says, "Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause,—wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine

glory" (*S. & H.* 323: 6-12). I think that the beating the apostles got might be taken as symbolizing the "wholesome chastisements of Love."

VERSE 42. What a sense of activity and working! Those apostles were reflecting God morning, noon, and night. Mrs. Eddy throws a wonderful light on this verse when she says, "There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful. . . . The conscientious"—think of those apostles—"are successful. They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and, however slow, thy success is sure: toil is triumph; and—thou hast been faithful over a few things. The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God. . . . When will the whole human race have one God,—an undivided affection that leaves the unreal material basis of things, for the spiritual foundation and superstructure that is real, right, and eternal? First purify thought, then put thought into words, and words into deeds; and after much slipping and clambering, you will go up the scale of Science to the second rule, and be made ruler over many things. Fidelity finds its reward and its strength in exalted purpose. Seeking is not sufficient whereby to arrive at the results of Science: you must strive; and the glory of the strife comes of honesty and humility" (*Mis.* 340: 5-10, 19-29; 341: 2-13).

That passage of Mrs. Eddy's gives such a clear picture of what lay behind all the apostles' achievements and brings out to me so forcibly that it's *acts* which count. And that's what we're learning from the book of Acts. The apostles made speeches, of course, but it isn't the words that they say that we are studying and taking into account, so much as their acts,—where they went, how they dealt with various situations, what happened to them. It's their lives, their actual living, which is teaching us. It's what they did that we're learning from. And we're seeing that all that they did was the outcome of the operation of these great spiritual tones of Principle, Mind, Soul, Spirit, Life, Truth, and Love.

LIFE (Chapters 6: 1—7: 60)

The individuality or indivisibility of Life demonstrates itself in the way of God's appointing.

So far, in tracing the Christianity order throughout the first twelve chapters of Acts, we've considered the tones of Principle, Mind, Soul, and Spirit. Now we come to the tone of Life, and at once there's a change, and the change is that a more universal sense begins to come into the picture. Moffatt's Commentary on Acts says of these first five chapters:—

As has been suggested, a clue to the order of events recorded in the early chapters of Acts is to be found if we regard each as marking the progress of the narrative by a series of separate pictures, the background of each being varied as the tale proceeds. Or we may conceive of the opening of the book in the light of a drama with a succession of acts, not always closely connected. In the first five chapters the *dramatis personae* are the Twelve. The spokesmen are Peter and John, who are opposed by the high-priest and the Jewish rulers. The believers act as a silent chorus of saintly folks living in common, in perfect harmony, and obedience to the Apostles. The *ecclesia* or church which they have joined, greatly respected by the people of Jerusalem, increases day by day, and is unmolested in the city. But in the Temple it is otherwise: because the Twelve insist upon teaching in Solomon's porch and boldly proclaim their Master to be the Christ, they are subject to arrest and persecution by the dominant hierarchy. We have no means of knowing how long this state of things continues, or whether the record in Acts I. v. embraces a few days or some years. Perhaps the author of Acts was himself too desirous to describe the Church of the first days as the norm of what every church should be to pay strict attention to the exact sequence of events in point of time, although, as we have seen, he has in mind an orderly scheme as to the progress of the infant community (pages 49-50).

It's interesting to find that phrase "an orderly scheme," because that is certainly what we have seen.

Stephen is the great character in this tone of Life. He was the first Christian martyr, and the only one whose martyrdom is recorded in the story of Acts. His martyrdom marks a turning-point in the progress of the gospel, because from that time on, the apostles began to spread the gospel universally. His martyrdom seemed to wake them up to see that in following the Christ-idea they had taken on a serious responsibility and one which had universal significance. Up to that point they had taken the gospel only to the Jews and to the Greek-speaking settlers in Jerusalem. Stephen had a wider vision of the gospel as something which couldn't be confined or limited to place, person, sect, or anything of the sort, and he was opposed to mere ritual of every kind. His defence before the council on this occasion was a clarion call to the universal outlook, and the events

following hard upon his martyrdom forced the apostles to wake up to the fact that they had a mission to the Gentiles.

I believe that to-day we're all feeling the impulsion of Life. We've touched Life perhaps more clearly as yet than either Truth or Love, and the abundance, the spreading-out, and the sense of multiplication which come with Life are impelling us to broaden our activities. This sense of Life is a challenge to all of us to be alert to see our opportunities for going farther afield. To do this rightly, we've got to recognize that everyone is already in the divine plan,—that nobody is outside of Science,—and that all around us are ideas of the one universal Science. That is what we are trying to do with *Ideas of To-day*, for instance,—to focus thought on the expression of Science in every activity of life. It's not so difficult to accept the call to go farther afield if we see the universality of Science, because we find it everywhere we go—we simply have to call it forth, identify it, and interpret it. Now, going farther afield doesn't necessarily mean that we've all got to go out and give public lectures, or write articles for newspapers, and so on, but it does mean being alert to identifying and accepting the facts of Science everywhere, wherever we are, whatever jobs we find ourselves in, and whoever our co-workers are.

LIFE as Life (Chapter 6: 1-7). *Life demonstrates the coincidence of the human and the divine.*

If we adhere steadfastly to divine inspiration, it will always show us the way in the human.

In this tone of Life we find the beginning of the multiplication of the idea, and it's very clear to see here how side by side with the multiplication of the Christ-idea comes the divine inspiration which shows us the right way in the human, the right human footsteps to take. The apostles had to dwell consistently and continually with the divine inspiration of Life, and let that inspiration guide them irresistibly as to the particular human footsteps to take. In an understanding of Life we always find this wonderful coincidence of the human and the divine. There is only one infinite Life—Principle expresses itself as one infinite Life—and we're indivisible from it. As we become conscious of our being as ideas of that one Life, we must know irresistibly how to live right here and now, in what we call human experience, the right steps to take, and so forth.

At this point in the story it seems that the apostles were faced with having to make some kind of human arrangement to take care of a problem which had arisen. Anybody who is going forward in

the vanguard of a great idea like Christianity, for instance, is faced at some point or another with the question of organization. It is natural that it should be dealt with in the tone of Life, because Mrs. Eddy says, "Organization and time have nothing to do with Life" (*S. & H.* 249: 19-20), and the way that the disciples worked out this question was not through what would generally be called organization, in the sense of a hard-and-fast set-up. They appointed seven men to take care of the situation that had arisen, and the Commentaries say that these seven men must not be confused with the deacons whom Paul later appointed. These seven men were chosen to look after a particular need at a particular time. It wasn't a permanent organization in any way, but a temporary measure to serve the immediate need.

The Commentaries say that the record of the appointment of these seven is not chronological. It's just introduced by the words "in those days," but it could have happened at any time, and the appointment of these men was probably carried on for many years. So you see how interesting it is that it should come in the tone of Life. The appointment might have been made at the beginning of the story of Acts, immediately after Jesus left them, or it might have been made later, but Luke was spiritually-minded and he was writing in an orderly way, and so it had to be mentioned at this particular point. He may not have known the "Christianity order," as we call it, and as we think of it to-day as Principle, Mind, Soul, Spirit, Life, Truth, and Love. But those are only names which Mrs. Eddy used to identify spiritual tones which have been operating throughout eternity. The Science of Christianity is not just an invented symbolism: it's Truth itself. Because Luke was recording Truth, from a certain standpoint, he had to record it according to the order of what we call Principle, Mind, Soul, Spirit, Life, Truth, and Love. So when he came to the question of organization,—or rather, to the question of how not to organize,—he couldn't do anything else but bring it in at this point, because he was working in an orderly sequence. He may not have thought of it as having to do with the specific concept of God as Life, but the incident has the great spiritual tone which we know to-day as Life.

CHAPTER 6

VERSE 1. "the disciples"—this is the place where the word "disciple" is used for the first time in Acts. The Century Bible edition of Acts makes a statement about it which is most interesting when you remember that we are dealing so much in these verses with the coincidence of the divine with the human; it says,

“It was a term redolent of the earthly ministry of Jesus” (page 184).

“the Grecians”—these Grecians were Greek-speaking settlers in Jerusalem, known as Hellenists. The Commentaries say that there were two classes of believers in Jerusalem,—“the original followers of Jesus, perhaps Galileans or natives of the city who spoke Hebrew (i.e. Aramaic), and Greek-speaking foreigners settled or temporarily residing in proximity to the Temple” (*Moffatt New Testament Commentary on Acts*, page 51).

VERSE 2. “the twelve”—this is the only place in the book of Acts where this term occurs. It symbolizes the true government of the idea as the number of disciples multiplied. The twelve wouldn’t come down and “serve tables,” because they knew that if they went on understanding the “twelve” of true government, the situation would be taken care of humanly as well. They saw that they couldn’t afford to let their vision drop to the point of getting embroiled in a lot of detail.

VERSES 2-4. Those disciples were so awake, because they said, in effect, “No, we’re not going to come down and lose our vision by taking on a lot of detailed work.” The authorities seem a bit confused as to what the “daily ministrations” meant, but once again you can take it either literally or symbolically. If you take it symbolically, it has rather a lovely meaning, because these apostles were going forward spiritually but at the same time there was the necessity to care for those who were being widowed away from mortality, just as to-day there are many who are going ahead with the big, forward, progressive vision of Science, whilst at the same time there is a great necessity for simple instruction in the fundamentals of Christian Science. It isn’t everybody’s job to present the fundamentals to beginners, for instance, because some people have to go forward and perhaps give a higher sense of Science. No one can ever say what someone else’s job is, though, because it’s always an individual matter.

If you take this incident symbolically, it’s interesting to notice that there were seven men appointed; you could take it that there had to be a sense of the days of creation and the synonymous terms for God given to those widowed from mortality. Those who are widowing themselves away from materiality need the milk of the Word. Mrs. Eddy says, “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*: 8-13). So you could interpret it that there was a body of people needing the unadulterated milk of the Word and that the situation had to be taken care of intelligently.

If you take the incident literally, you see that the apostles recognized that if they stopped going forward with the inspiration of the idea and started to organize and to come down to working out on a human plane what should be done about these widows, that wouldn't be the right step for them. They had to go forward spiritually, and they knew that if they did, then because of the coincidence of the divine with the human which Life brings, they would see the way humanly as well as divinely,—they would see the method of Life, the way of Life. Mrs. Eddy brings in this sense of coincidence with Life when she writes, "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" (*S. & H.* 561: 16-20). Mrs. Eddy also says of Jesus, "Through the magnitude of his human life, he demonstrated the divine Life" (*S. & H.* 54: 1-3). Life always shows us how to demonstrate the coincidence of the divine with the human. I'm sure that that is because when you come to understand the synonym Life, you have to lay down the mortal concept of yourself and of everybody, and spiritual reality has to become living to you,—has to become everything to you. When it is everything to you, when it lives for you, then it lives in your so-called human life too, and it shows you the right method, the right way, always.

I know that from my own experience; I sometimes grope about for a long time trying to work out a situation humanly and to see what I should do, and I know that when I have conscientiously turned away from human ways and means and given myself "continually to prayer" and to lifting up my thought to the spiritual fact involved, and consciously feeling the reality of it, then invariably I've seen the right thing to do. In connection with the development of the Christ-idea as Science, I know that that is the only way that one can organize, if you call it organizing—it's really just seeing the best way of meeting a temporary need. But if you start to come down, you can't see the right steps to take. You remember that the story of Nehemiah building the wall had the tone of Life, and Mr. Doorly said, "That one Life always means infinite progression, infinite going forward, and infinite exaltation, it never means retrogression or coming down." You must never let your

thought drop down into organization as an end in itself, and it's so easy to do so if you don't watch.

Luke seems to lay great stress in Acts on the fact that these apostles kept together without an organization. It was because of the common Principle which they all loved that they did keep together. Luke never records anything about organization except this incident of appointing seven people to look after a particular need, and the Commentators are all surprised at it, too. And I find that when I get into conversation with casual acquaintances to-day, and I happen to tell them something of what we are doing, the thing that always amazes them is the fact that we have no organization. They all say, "But how do you manage to keep together?" It seems an extraordinary thing to the human mind that we can keep together without a central organization. But the reason why we can is that we're all endeavouring to fulfil our individuality according to Principle. If everyone is a "lively stone," fulfilling his God-given individuality, he'll find himself at one with every other individuality in the realm of Life. It will be a wonderful thing if we can continue to demonstrate this unity, but really it's perfectly natural; if we're all loving and understanding the same impersonal Principle, then we must always find ourselves at one in its infinite reflection of Life, Truth, and Love.

I'm sure that we shall always have a sense of unity and understand one another, if we're really faithful to Science. Mr. Doorly elucidated the fundamentals of universal Science, which Mrs. Eddy revealed, and it's on the basis of those fundamentals, which are common to all of us, that there is irresistible unity. If a student in Australia, or a student in Switzerland, or in any part of the world, lets the impersonal understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love come to him and the impersonal understanding of the Word, the Christ, Christianity, and Science, he will find that he is imbibing a common language based on fundamental reality, such as musicians and mathematicians have; this is so much vaster, though, for spiritual values embrace the fundamentals of all sciences. Surely these values are what Leibniz was seeking when he demanded fundamental "root-notions of reality," so that all men could work their problems out from a common basis?

VERSE 5. One of the Commentaries points out that there were three Hellenists, three Hebrews, and a proselyte, which is considered significant, because every type of thought that was interested in Christianity at that time was represented.

That gives a truly collective sense, which Christianity always brings.

VERSE 7. I think that's lovely, because if you do what your inspiration tells you to do in the way of some temporary kind of organization, or some method of helping those who are taking their first footsteps in Science, then the result will always be great multiplication and expansion. I've read quite a bit lately about the steps which Mrs. Eddy took when she opened and later closed her college, and when she dissolved her first church and later built The Mother Church, and whenever she took the human footsteps which seemed to come to her through the inspiration of Life, the result was always tremendous multiplication of the idea and a great sense of growth. It's so interesting to read these words in the resolution on closing her college, which may or may not have been dictated by Mrs. Eddy, but which must have met with her approval: "The fundamental principle for growth in Christian Science is spiritual formation first, last, and always, while in human growth material organization is first" (*Ret.* 49: 11-13). I feel that that should be written on our hearts. We've got to realize it more and more.

It isn't the outward form of organization which is the trouble and which kills the idea, but it's the beliefs that go to make up organization. You may believe that you're not organizing anything, but it often happens that you suddenly detect in your thought the elements of organization in the most subtle disguises, and you realize of something, "If I let that grow, that *would* be organization." One has to remember that it isn't only a question of some people wanting to organize, but also a question of others wanting to be organized; some people always want someone else to tell them what to do, and others always want to tell them, but that isn't all there is to the belief of organization. Basically it's a belief that you're material, and that you've got to get better and better and work your way up to perfection, whereas if you start straight out from God as spiritual idea, you're not organized—you're bound to operate systematically, because God is Principle, but you're not materially organized.

All these beliefs of limitation, and of organic life in any form, are all part of the belief of organization. Time plays a great part in organization. The physical body lives in time—it begins with birth and goes on till death. But if we start to reckon ourselves spiritually from God, we've got everything that God has, and so we don't need anybody else to tell us how

to go, what to do, how to do it, what to say, or anything of the kind. If we will lift our thought to the inspiration of Life, to God, we shall always know the way, we shall always know the method, we shall always realize the coincidence of the divine with the human in our own lives. As those lives become greater and greater and more like God or good, they will inevitably attract others, but not as inferiors—instead we shall have the sense of all being equal ideas of one inorganic Principle. That's a wonderful conception, you know—to realize that every man can become "a king and a priest unto God" in his own right. In that state of affairs there's no one person bossing everybody else, but all are "gathered together in my name" and Principle is "in the midst of them."

The one requisite is to love the Christ-idea with all your heart and all your soul. If you love it, you'll understand it. It isn't a question of not being able to understand it because you feel, "I'm not clever enough." If you love it, you *will* understand it, just as if you love music you understand it, and if you love mathematics you understand it, and if you love an individual you understand him. It's love that comes first, and then understanding comes as a result of that love. I feel that sense is so important for us to-day. Mr. Doorly used to say so often, "You've got to love this idea more than yourself." If you love this idea more than yourself, you'll be used by God, you'll be used in fellowship with your fellow-men, and you'll be used with power. I'm sure of it!

Life is uplifted, inorganic, spontaneous. At every split second Life is expressing itself in new and fresh forms; it's always scintillatingly new! It knows no sacrosanct organization, though it may impel a temporary form of organization to take care of a need of the moment, as we've seen in this incident in Acts.

All these incidents in the book of Acts are so pertinent to us to-day, aren't they? I'm sure that if we go away and ponder this story of Acts in our own individual ways, it will make every one of us into more of a "lively stone" than ever before. These apostles never counted the cost, and they lived Truth—they just couldn't help it. So if we feel the impulsion of Life, Truth, and Love, then we too shall not be able to help living Truth. Every one of us here to-day is going to feel that impulsion, I'm certain, because I have felt very consciously that every one who has come to this talk has come because God has brought him, and I feel that I've come because God has brought me, too. So we're all going to be touched by this spirit of Life, Truth, and Love.

TALK THREE

ACTS 6 : 8—8 : 40

(Monday, 11th June, 1951)

True Impersonality

I feel so much about these talks that every one of you, because you know something about the seven synonymous terms for God and the four divine orders of the Word, the Christ, Christianity, and Science, is thinking in the realm of these spiritual tones as we go along, and that I'm just articulating the inspiration that is coming to all of us here. During these talks I have seen so many things that I never thought of before and they have come from Principle, because of the fact that all any of us is doing at these meetings is listening to Principle's interpretation of itself. So let's just think all the time of these talks as being from Principle, because there aren't any persons. Mrs. Eddy says, "The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal. What is this ideal? Who shall behold it? This ideal is God's own image, spiritual and infinite. Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections" (*S. & H.* 517: 15-24). And there's no limit to the revelation that can come to you and me to-day or ever.

So let's remember all the time to keep our thought impersonal. We've got to become more and more impersonal and think in Science, instead of personalizing people as either good or bad. If we impersonalize the good which we see in someone, it takes all the limits off that good, and it eternalizes the good for that individual; we also see that that good belongs to everyone. If we impersonalize the evil which we see in someone, we take off that individual what seems to be associated with him and we see its nothingness. So let's think all the time of this meeting as completely impersonal, because that's what it is—it's from Principle. And if we do that, it'll also help to leaven and harmonize relationships everywhere.

A Summary

Before we go any farther, shall we just go briefly over the

story as we've seen it so far? Let's just take the absolute captions in each tone.

We began with the tone of Principle, because Principle impels the whole story of Christianity, and our caption was: Divine Principle governs the times and seasons of man in truth and in belief, and is the one divine impulsion individually, collectively, and universally. First of all, in the tone of Principle as Life, we saw that Principle eternally individualizes itself through divine inspiration; at this point Jesus made his own individual demonstration through divine inspiration, and he showed the disciples that they had to make theirs. He said that they must "wait for the promise of the Father,"—for the same inspiration as had guided him, which would enable them to fulfil their own individual missions. Next we came to the tone of Principle as Truth, where the disciples gathered together in an upper room ("prepared for the reception of Truth") and prayed together—they saw that the idea was collective, that it hadn't just come to one individual, but to everyone whose thought was uplifted. Our caption was: Principle's manifestation of its ideal is truly collective. Then we had the tone of Principle as Love in the story of Peter standing up in the midst of the disciples and saying that there must be twelve of them; we saw that as a symbol of the fact that we must have some measure of scientific demonstration before going out into the world. You remember that they chose Matthias ("gift of the Lord") rather than Justus, symbolizing a merely moral sense, to replace Judas; in other words, demonstration must be from the standpoint of Science and not through suffering. We captioned that tone: Principle fulfils itself in scientific demonstration—Love's plan.

Then we came to the tone of Mind, and our caption for the whole tone was: The one parent Mind manifests itself infinitely to uplifted thought everywhere, establishing its Truth and gathering all men into its plan. First of all, in the tone of Mind as Life, we had the story of the Day of Pentecost, on which the disciples were "all with one accord in one place,"—they were of one Mind,—and so the one parent Mind inspired every one of them individually to speak with "other tongues." You remember that the Day of Pentecost was the fiftieth day after the resurrection, and it symbolizes that the apostles were willing to lay down the mortal concept of themselves and let the inspiration of Life apply itself in God's own way in their lives; the result was that they received a wonderful influx of inspiration—the parent Mind inspired them with divine ideas individually. The caption there was: The one parent Mind, filling all space, interprets itself individually. Next we came to the tone of Mind as Truth, where Peter stood up with the eleven to

explain this phenomenon and said, in effect, "This is nothing extraordinary; it's the manifestation of the Mind of Christ, which your prophet Joel prophesied would come and which David said would be manifested through Jesus, and which Jesus came and proved before your eyes." We captioned that tone: The parent Mind is the Mind of Christ, and manifests itself as eternal Truth throughout all ages. Then we came to the tone of Mind as Love, where the people accepted that and said, "what shall we do?" and Peter replied, "Repent, and be baptized." You remember that lovely verse: "And all that believed were together, and had all things common"—the one universal parent Mind united them in the plan of Love. Our caption was: The parent Mind embraces all ideas.

Then we came to the whole tone of Soul: Fundamental spiritual identity, the fact of Soul, irresistibly demonstrates itself under all circumstances. First of all, in the tone of Soul as Life, we had the healing at the gate Beautiful of the man lame from his mother's womb; you remember that Peter and John said, "In the name of Jesus Christ of Nazareth rise up and walk." They knew that man's fundamental spiritual identity is in Life eternal, never in a body, never born into matter, and they proved it so that the man walked and leaped and praised God. They proved that his spiritual identity was the only fact about him and that it must demonstrate itself in abundant life and freedom. Our caption was: The fundamental identity of Soul brings to light (demonstrates) man's eternal individuality. Next came the tone of Soul as Truth, and there the apostles were arrested because of this healing and they were asked, "By what power, or by what name, have ye done this?" Peter was then filled with the Holy Ghost and made a speech identifying the name of Jesus Christ in a wonderful way and showing that it was a demonstration of Truth which they had seen. You remember that Truth with its threefold witness (spiritual, moral, and physical) was so irresistible that the authorities couldn't do anything about these apostles and had to let them go. We captioned that tone: The fundamental identity of Soul shows Truth to be irresistible. Then we arrived at the tone of Soul as Love, and we saw how the disciples strengthened and reassured themselves by seeing that Love was the only thing going on. They realized that it had been prophesied that the anti-Christ would try to destroy the idea, but nevertheless the idea was safe in Soul, and Love would protect them. Nothing could touch their identity in the plan of Love. Do you remember that beautiful verse in this tone, which reads, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he

possessed was his own; but they had all things common"; they saw that spiritual sense was common to every man, and not something special to them. They also sold what lands and houses they had and the proceeds were distributed "unto every man according as he had need"—in other words, they exchanged the objects of sense for the ideas of Soul, and reflected spiritual sense to one another. Our caption was: The fundamental identity of Soul fulfils itself in universal safety and satisfaction.

Next we came to the whole tone of Spirit: The reality and onliness of Spirit demonstrates itself as pure reflection. In the tone of Spirit as Life we had the story of Ananias and Sapphira, and we saw that that symbolizes that if we put half our weight on the side of Spirit and half on the side of matter, then we die spiritually, —we make no progress and we lose our inspiration. The apostles, on the other hand, put everything they had into the scale of Spirit, and so they healed and taught and many were added to their number. Our caption was: The purity of Spirit reflects itself in abundant Life and progress. Impurity, or divided interests, is death. Next we came to the tone of Spirit as Truth, and that was where the Sadducees, the religious rationalists, believed that they could hold Spirit in the grasp of matter—they took the disciples and put them in prison. You remember that they wanted to try them by their law, and so they went to the prison to fetch them and found that they weren't there—they were teaching in the temple! The angel of the Lord had come to them in the prison and said, "Go, stand and speak in the temple to the people all the words of this life." There was again that sense of the irresistible nature of Truth. You can't stop it, and you can't stereotype it! Nothing can stop the reflection of Truth. We captioned that: Spirit's reflection is irresistible Truth. Then, in the tone of Spirit as Love, we came to the story of Gamaliel, who said, in effect, "If this thing is of God, you can't stop it; and if it isn't of God, then it won't come to fulfilment." He was used by the tone of Spirit as Love, because he saw that if this idea was based on the order of Spirit, it would be fulfilled and it couldn't possibly be thwarted, and that if it wasn't based on the order of Spirit then there would be no fulfilment. And so they let the disciples go. Our caption was: Spirit's reflection always fulfils itself and destroys all opposition. Throughout the tone of Spirit there is such a sense of strength and of obedience. Spirit's reflection must be obedient to the original—it can only be and do and have that which the original is and does and has. You remember that Peter says in this tone, "We ought to obey God rather than men."

Then we came to the whole tone of Life, which we captioned:

The individuality or indivisibility of Life demonstrates itself in the way of God's appointing. It's really adherence to the straight line of Spirit, the purity of true reflection, which gives birth to the wider sense, the more universal sense, which comes with this tone of Life. We finished yesterday with the tone of Life as Life, where the disciples saw that they must do something about these widows who were being "neglected in the daily ministrations." They didn't set up a permanent organization, you remember, because "Organization and time have nothing to do with Life," as Mrs. Eddy states. They said, "It is not reason that we should leave the word of God, and serve tables"; they didn't come down from their inspired sense of Life and of the way of Life and the progress of Life, and they didn't try to organize something on a permanent footing, but they appointed seven men to take care of the immediate need. They solved the problem of what to do humanly by going ahead spiritually. They didn't delve into human ways and means, because they knew that if they kept their thought inspired, the inspiration of Life would show them the way to proceed individually, collectively, and universally. If we go forward spiritually with inspiration alone, it will always show us what to do in the human; the coincidence of the divine with the human will be made manifest to us. You remember that our caption here was: Life demonstrates the coincidence of the human and the divine. Now we have come to the tone of Life as Truth.

LIFE as Truth (Chapters 6: 8—7: 53). *Life is always demonstrating the inorganic form of Truth.*

We find that the divine inspiration of Life impels the form of Truth all along the line, and we must never stereotype that form in our thought.

It's so interesting to find that many of the Commentaries say that the whole story of Acts begins to take a different turn from this point. Stephen's defence and martyrdom woke them all up, so that the Christ-idea burst the bonds of confinement in a little segregated group. Of course, the apostles had been working towards that all the time, because they didn't want to be a segregated group and they were trying all the time to go forward, but it wasn't until Stephen was martyred that they really moved forward. His vision broke down the barriers.

Stephen had a universal vision. His main theme, as we shall see, was that you can't stereotype the form of Truth. He rebuked

the Jews for sticking rigidly to the Temple, sticking rigidly to ritualism and creed and so forth, and he said, in effect, "This idea is so much bigger than all that, and you need the spontaneity of Life, the inspiration of Life, to discern the ever-changing form of Truth." The Century Bible edition of Acts has a wonderful passage about Stephen's ministry:

Ere very long the period of grudging official toleration was brought to an abrupt close through the emergence of the more radically spiritual side of the gospel, as realized by Stephen. In taking the bolder line in relation to the external or ritual aspects of Judaism, the temple and the Mosaic system of usages, he marked one stage in the extension of the gospel from Jerusalem to the end of the earth (i. 8)—from the inmost circle of Judaism to its ideal circumference, redeemed humanity. For Stephen was a "Hellenist" and not a "Hebrew" proper, as these terms were then used; he represented the Jew of Hellenic or Greek, that is Gentile, training and sympathies. Accordingly he was better able than the original apostles, Palestinian Jews (though of the less strict type found in Galilee), to feel from the first the larger spirituality of the gospel, as expounded in word and life by Jesus himself (cf. vi. 14). He saw more quickly the fulfilment, as to spiritual substance, provided in Jesus the Christ for Mosaism, and therewith the sublimation, into some higher form, of the religion which since Abraham's day had been passing through various changes. Now it was reaching its final phase, foreseen of God from the first and involved in the Messianic Hope. This is the drift and tendency of his unfinished apology before the Sanhedrin. It was one quite on the lines of certain of the O.T. prophets, but appeared to the representatives of a stereotyped Judaism—a religion of the letter, which made existing forms Divine and eternal—to be blasphemy. And so he shared the fate of his Master, and on similar grounds (pages 183-184).

So you see that with Stephen began this break-out into a more universal sense, and that's exactly what we need to-day. The story starts to get really thrilling after this point where Stephen broke down the sense of the apostles being a little coterie and they began to expand their mission. Stephen sacrificed himself for that, although I don't suppose that to him it seemed a sacrifice.

Once again in the tone of Truth the form of Truth is stressed. Notice how that comment from the Century Bible speaks of the *form* of spiritual idealism, and indicates a changing form. Life as Truth always makes that form spontaneous, always adapted to meet the need of the moment, and Stephen was the first one who saw that. Stephen in his defence rejected the stereotyped form of Jewish religion, because he had such a sense of the spontaneity of Life, which dictates the form of Truth at every split second. Mrs. Eddy says of Jesus, for instance, that he appeared "to mortals in such a form of humanity as they could understand as well as perceive" (*S. & H.* 332: 24-26). The form of Truth in that age manifested itself to mortals as the man Christ Jesus. She writes of the form of Truth, in her own age, however, as follows: "Divine metaphysics

is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (*S. & H.* 146: 31-1). The form of Truth to-day is the divine system,—the days of creation, the synonymous terms for God, the numerals of infinity, all operating specifically but infinitely as a divine infinite calculus of the Word, the Christ, Christianity, and Science. "God is the same yesterday, to-day, and forever"; Truth always remains the same, but it manifests itself in a form adapted to meet the need of the moment. Stephen in some measure saw that.

CHAPTER 6 (Continued)

VERSE 8. You know, it's very interesting to compare these tones,—for instance, to compare Life as Truth and Truth as Life. Here in the tone of Life as Truth we have Stephen doing "great wonders and miracles among the people." When we come to the tone of Truth as Life, we find Philip also doing great wonders and miracles among the people. With Stephen the accent is on Life, laying down the mortal, whereas with Philip the accent is on Truth, because he had a wonderful sense of the one man. So you see how accurate these tones are and how fine are the shades of difference.

VERSE 10. Here again the tone of Truth brings the sense that Truth is absolutely irresistible. You remember that in the tone of Soul as Truth there was that verse, "And beholding the man that was healed standing with them, they could say nothing against it." Then in the tone of Spirit as Truth Peter and John were put in prison, but when the authorities went to look for them they didn't find them, because they were out in the temple teaching the people; Truth couldn't be resisted, and the angel of the Lord had told them, "Go, stand and speak in the temple to the people all the words of this life." Now we get here the same sense that Truth just can't be resisted.

VERSE 15. Mrs. Eddy says, "Human resistance to divine Science weakens in proportion as mortals give up error for Truth and the understanding of being supersedes mere belief" (*S. & H.* 329: 32-2). She also says, "The Christian Scientist has enlisted to lessen sin, disease, and death, and he overcomes them through Christ, Truth, teaching him that they cannot overcome us. The resistance to Christian Science weakens in proportion as one understands it and demonstrates the Science of Christianity" (*Mess.* '01, 15: 7-12). So as we begin really to *understand* this Science, we shall find the resistance to it weakening.

CHAPTER 7

VERSES 2-53. Here we have Stephen's defence, which we won't take time to go into in detail, but the great theme of it is that there is no set outward form for Truth. Stephen was saying, "Don't stereotype the form of Truth. See how the idea came to Abraham even before he was in this country or city that you call so holy. The ground that Moses stood on was holy ground and yet it wasn't in the Temple—it was nothing to do with the Temple." The spontaneity of Life means that there is no fixed outward form for Truth, because it has nothing to do with inanimate matter. In the open firmament of heaven you can't have a fixed form for Truth! Mrs. Eddy says, "Progress takes off human shackles. The finite must yield to the infinite. . . . The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity, nor can He be understood aright through mortal concepts. . . . No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of Christianity" (*S. & H.* 256: 1-2, 13-16, 24-27). Life is spontaneous and progressive and inorganic. There is no set form through which inspiration comes. There are infinite possibilities and opportunities in the realm of Life, and so inspiration can come in any way, anywhere, and at any time, as it did with Abraham and Moses.

One of the Commentaries describes Stephen's eloquence as "logic on fire," and I think that that's so true, because his speech is full of inspiration and yet absolutely scientific.

VERSES 2, 3. Abraham had to have the spontaneity which took him out of his ruts, and made him obey the command, "Get thee out. . . ." That's what comes to us when we feel, "I don't want to remain with the stereotyped form or concept of myself; I want to find my true, unfettered selfhood."

VERSES 4, 5. Stephen brings this in to show that Abraham relied on a promise—it wasn't a finite piece of material ground that Abraham wanted or was looking for. You remember that Hebrews says that Abraham "looked for a city which hath foundations, whose builder and maker is God." The idea is all you need. Abraham had real faith; he relied on the substance of the idea, and according to his fidelity to that, so did the right form manifest itself in his experience.

VERSES 30-33. The Century Bible edition of Acts says, "This quotation is made in order to suggest that wherever God is

pleased to reveal Himself, there is 'holy ground,' even though special consecration as a 'holy place' be lacking" (page 199).

VERSE 35. It's always the same old mortal mind doing the same old things; it resists progress all the time, although progress is inevitable. This same Jewish thought which had resisted Moses was now bitterly opposing the apostles for going against Moses, whom by now it had accepted.

VERSES 47-49. *Moffatt's Commentary on Acts* says, "Here the object of the speech is evidently to shew that no temple made by man is capable of containing God, a fact, by the way, which none of Stephen's opponents could deny. The noteworthy point is that the language of Stephen here bears a close resemblance to that of the epistle to the Hebrews, where the Tabernacle, built by divine revelation, is more important than the Temple, because it is the type of the true house of God revealed to Moses on the Mount (Heb. viii. 1-5)" (page 64). The solid Temple was not such a good type of the spiritual as the Tabernacle of Witness in the wilderness, which was a movable thing.

VERSE 51. They were still resisting the Holy Ghost, the "development of eternal Life, Truth, and Love" (*S. & H.* 588: 7-8). They were trying to resist the irresistible, really.

VERSES 52, 53. If the Jews had really obeyed the law and the prophets, they wouldn't have crucified Jesus and they wouldn't have had such a rigid religious sense.

VERSE 53. This is rather an interesting point. Stephen and Paul both believed that the law came through angels, or, in other words, was divinely inspired. But Paul maintained that although the law might have been divinely inspired, he preferred to listen to God direct; in other words, he had a subjective sense of divine law. Stephen believed that the law came through angels, but he thought that the trouble was that the people had never kept the law. There are two distinct viewpoints there. Stephen saw the fuller, freer implication of the law than had been generally conceived, but Paul saw that the law was entirely subordinate to spiritual vision and was nothing in itself, as it were. To-day you can see the equivalent of these two viewpoints with the government of the Christian Science Church, for instance. Mrs. Eddy was inspired to formulate her Manual as she did, and there are a great number of people who are convinced that if the Manual was really obeyed, the government of the Christian Science Church would be a much

freer and more progressive proposition, with the branch churches becoming individual units, and so forth. That would seem to represent the "Stephen" outlook. On the other hand, when the pure *Science* of Mrs. Eddy's discovery is understood, it irresistibly takes care of all questions of government, conduct, and the propagation of Truth, temporarily regulated by a Manual which its originator described as that which "I said in my heart would never be needed,—namely, laws of limitation for a Christian Scientist" (*My*. 229: 25–27). This subjective sense of universal Science seems to me to typify the "Paul" outlook in connection with this question of law. I think that to-day in many directions we're beginning more and more to come out of the Stephen outlook and to get the Paul outlook.

All the way through his speech Stephen was really showing "the chain of scientific being reappearing in all ages," and "maintaining its obvious correspondence with the Scriptures" (*S. & H.* 271: 2–4), as Christianity always does. He was proving to the Jews from their own Scriptures that the outward form of Truth had been constantly changing, and that where there had been a willingness to follow wherever Truth was leading, there had been progress. But all along it had been resisted by the Jews. He was saying, "How can you say that the Temple is sacred and that Jerusalem is the holy city, when God appeared to Abraham in Mesopotamia years and years and years before the Temple existed or Jerusalem as the holy city was thought of? How can you say that Truth has to be limited to one nation and to one temple and one city? How can you say that God is only here in Jerusalem among the Jews, when God appeared to Moses on Mount Sinai and told him that it was holy ground?"

At this point of Life, therefore, Stephen just lays bare the carnal mind's desire to stereotype Truth. As Mrs. Eddy says, "Truth cannot be stereotyped; it unfoldeth forever" (*No.* 45: 27–28). She also writes, "Both without and within, the spirit of beauty dominates The Mother Church, from its mosaic flooring to the soft shimmer of its starlit dome. Nevertheless, there is a thought higher and deeper than the edifice. Material light and shade are temporal, not eternal. Turning the attention from sublunary views, however enchanting, think for a moment with me of the house wherewith 'they shall be abundantly satisfied,'—even the 'house not made with hands, eternal in the heavens'—just as Stephen had said, "the most High dwelleth not in temples made with hands." ". . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life" (*Pul.* 2: 5–15, 28–1) Our true temple is Life, Truth, and Love, the true form and the

true body. Mrs. Eddy's definition of "Temple" reads, in part: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (*S. & H.* 595: 7-9). I am sure that as we understand the essential nature of God, which is Life, Truth, and Love, we shall be able to work out all questions of relationship (that is the operation of the "twelve,") and in so doing it will reveal at every stage the true government of this idea, the true body and the true form of it collectively.

I feel that these whole tones of Life, Truth, and Love in Chapters 6 to 12 are so applicable to the situation in which we find ourselves to-day, and it's no wonder, because at his last Oxford Summer School Mr. Doorly gave us the days of creation and all four Gospels from the standpoint of Life, Truth, and Love. The fuller understanding of Life, Truth, and Love is very much in the thoughts of each one of us, and it inevitably seems to raise the question of organization and the form the Christ-idea must take, because it is the truth about body. As we've seen already, though, we don't need to know ahead how things will work out humanly. If we stick to Life, Truth, and Love individually, understanding it here and now, then we shall see individually how to go forward. I'm certain of that! That sense of Life, Truth, and Love is the true body, it is the essential nature of God, and therefore the essential nature of the Christ-idea, of our individual missions, and of everything. When we see how to go forward, we find, also, that the form of Truth is already there for every one of us. I always like to realize that Science *is*. Everything *is* fulfilled, and so all we're doing when we're working something out is to discover what is already here and now and what is already true about the situation and about ourselves.

At the beginning of these talks I quoted Mrs. Eddy's statement, "Judge not the future advancement of Christian Science by the steps already taken, lest you yourself be condemned for failing to take the first step" (*S. & H.* 459: 8-11). And I think that that has so much to do with the form of Truth and with the spontaneous inspiration of Life. I feel that if we are awake to-day, we shall see the form that this idea should take, but it has to take form individually for each one of us, and it doesn't have to take one set form for the whole idea. In fact, there is a great breaking up into individual forms as the idea spreads. And you'll find that that was so with these apostles. Stephen had a certain mission to perform, and that was the individual form of Truth for him; Philip had another one; Peter had another one; Paul had another one. Every individual had to let himself be inspired to see the form that his vision had to take. Every individual has a mission because of his

divine individuality, and the form of that mission is absolutely unique. Moreover, no person can appoint him to it nor deprive him of it, because it is the outcome of his indivisible, individual relationship to divine Principle.

LIFE as Love (Chapter 7: 54-60). *The inspiration of Life is consummated in the glory of Love.*

Wherever divine inspiration may lead us, and whatever happens, it will *always* redound to the glory of God, and bless us and those around us.

VERSE 54. The Jews chemicalized at this point because they were proud of their Temple and their ritual and so forth, and Stephen had said to them, in effect, "That's not the real and eternal form of spiritual inspiration! Spiritual inspiration can't be confined in anything material. It's not static and rigid—it's always spontaneous." He had implied that *they* weren't important, but that the living, vital idea of Truth was all-important. Mrs. Eddy writes, "The apostle says: 'For if a man think himself to be something, when he is nothing, he deceiveth himself'"—that's what the scribes and the elders were doing in this trial of Stephen. "This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism" (*S. & H.* 345: 26-30). When these scribes and elders began to see their great religious structure and their vested interests crumbling in importance before their eyes, they were furious. It's no different to-day! Because we are more or less civilized, we don't throw stones at one another, but mentally we do many worse things.

VERSE 55. Here we have a wonderful picture of Life as Love; "looked up steadfastly into heaven" gives the sense of Life, and "saw the glory of God" gives the sense of Love.

VERSE 56. "standing on the right hand of God"—the Commentaries say that it is unusual that Stephen saw Jesus *standing* on the right hand of God, because he was usually portrayed as *sitting* there, but that standing gives a sense of how, to those looking on, Stephen seemed to have to work things out through suffering, instead of through Science and peace. Mrs. Eddy says, "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, 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*"—suffering ceases at that point. "This knowledge enables him to overcome the world, the flesh, and all evil, to have dominion over his own sinful sense and self. Then shall he drink anew Christ's cup, in the kingdom of God—the reign of righteousness—within him; he shall sit down at the Father's right hand: *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.

"Then shall he press on to Life's long lesson, the eternal lore of Love; and learn forever the infinite meanings of these short sentences: 'God is Love'; and, All that is real is divine, for God is All-in-all" (*Mis.* 124: 32-20). We may feel a chastened sense sometimes, but then we rise to see that there is no suffering, since "all that is *real* is *right*." If we obey the dictates of divine Principle, Love, that is right spiritually, morally, and physically, and so we can't suffer.

VERSE 57. They couldn't bear to listen to Stephen, because they knew he was right. If they had unstopped their ears, they would have been converted.

VERSE 58. "the witnesses laid down their clothes at a young man's feet, whose name was Saul"—I love the way that Luke brings that in. The Commentaries say that Stephen's defence and martyrdom was the first thing which touched Paul; he listened to Stephen proving from the Jews' own religious history that their Temple and so forth could not be regarded as the eternal form through which Truth would always reveal itself, and Paul was logical, and so he must have thought, "That man's telling the truth." Immediately afterwards, though, Paul persecuted the Christians more than he had ever persecuted them before. It was as though he was trying to escape from his own Christ selfhood, which had been touched by this incident. He knew that what Stephen had said was true, and it awakened his Christ selfhood. We just hear of him here at the martyrdom of Stephen and then he isn't mentioned until his conversion, which comes in the tone of Love. But every one of the Commentaries says that it was at that martyrdom of Stephen that Paul felt the first touch of Christianity, and that is so interesting, because

Stephen had seen that there were no limits to Truth and that the limited form of Jewish religion was strangling the Christ-idea and Paul's whole mission had this universal outlook in an even greater degree.

VERSES 59, 60. In Luke's Gospel we read that Jesus said on the cross, "Father, forgive them; for they know not what they do," and Luke also says, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23: 34, 46). So you see how similar is Luke's account of what Stephen said at his martyrdom. Both Jesus and Stephen forgave their enemies, and they could do that only because they were so certain that all the hate was just animal magnetism resisting progress, and not those people themselves.

Mrs. Eddy says, "Though clouds are round about Him, the divine justice and judgment are enthroned. Love is especially near in times of hate, and never so near as when one can be just amid lawlessness, and render good for evil" (*Mis.* 277: 25-28). She also says, "Meet dispassionately the raging element of individual hate and counteract its most gigantic falsities. The moral abandon of hating even one's enemies"—that's a wonderful way of describing hate, because it just seems to run away with people sometimes—"excludes goodness. Hate is a moral idiocy let loose for one's own destruction"—for one's *own* destruction. "Unless withstood, the heat of hate burns the wheat, spares the tares, and sends forth a mental miasma fatal to health, happiness, and the morals of mankind,—and all this only to satiate its loathing of love and its revenge on the patience, silence, and lives of saints" (*My.* 249: 6-16). It's so ridiculous to hate, because you're injuring only yourself if you do; you're the main sufferer! I remember once, a long time ago, being jealous of someone, and I suddenly saw how absurd that was, because it wasn't doing any good at all—it wasn't benefiting me, the other person, or anybody. That jealousy suddenly seemed to me like a third person, or shadow, standing between me and another individual, and when I saw that it had nothing to do with me or with the other person, I thought, "Well, how ridiculous! What a complete waste of time!" Impersonalizing it in that way destroyed it. Hate and jealousy and so forth is just personal sense, and it can't stand up against the impersonality of divine Principle, Love. It falls to the ground.

Again, Mrs. Eddy writes, "calm strength will enrage evil"—Stephen was perfectly calm, because he was absolutely certain

of what he was doing. He didn't care what happened; he just knew that he was going the right way, and so he said his say and went. Mrs. Eddy goes on: "But the very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you" (*Mis.* 338: 17-19). How comforting that is!

Mrs. Eddy also states, "Earth has no repayment for the persecutions which attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love" (*S. & H.* 97: 32-3). I'm sure that that's what came to Stephen. Stephen's speech brought down on him the wrath of mortal mind to such an extent that it claimed to kill him. But even the text says that he "fell asleep," and not that he died. What mortal mind claimed that it had done to him it had not done and could never do. Mortal mind is powerless; it has *no* reality. And so the only result of Stephen's martyrdom was that the idea spread still farther.

The name "Stephen" means "crown," and that gives a great sense both of being without beginning and end and also of the glory of Love.

Stephen didn't care about his own material form; he just didn't care about anything except what Life impelled him to do. He knew that Life divine was the only Life, and it seems as though he felt certain that he had to go this way of martyrdom. The more I go on, the more I learn that you can't ever judge anybody else's demonstration. You perhaps think, "Now, why should he have to die like that? If he saw the truth, he shouldn't have died!" But you don't know what another individual has to meet, you don't know the problems that he has, and so I keep on resolving to myself never to judge another person's demonstration. Often when you find yourself in the very position in which you saw somebody else, you see why they took such-and-such a course. At the time you didn't understand, because you couldn't see it from their standpoint; you can never quite see a situation from the other person's point of view. I think we've got quite enough to do to make our own demonstrations without wondering, "Why did So-and-So do such-and-such? I should have thought he'd have known better than that. Why did he have to do that?" Of course, you can learn a tremendous amount from other people's lives—that's what we're doing with this story of Acts—but at the same time I'm certain that it's not right to judge the other fellow's demonstration. It doesn't do any good, anyway. How could it benefit? It doesn't benefit anybody. If we were honest, we'd admit that we generally do it because

it gives us a cosy feeling that we're doing the right thing and that someone else is doing the wrong thing.

We may ask ourselves, "Why was it necessary for Stephen to give up his life for the idea?" I'm sure that Stephen himself didn't look upon it as a sacrifice. There is no sense of sadness in what he says, and he seemed to know exactly what he was doing and to feel that it was the right step in that age and at that time. Perhaps he felt that the rest of the apostles wouldn't progress without this jolt and that he had to make that kind of a demonstration; and so he did it fearlessly. I'm sure that he himself didn't suffer.

All the way through Acts we may not agree with the way in which individual apostles worked things out, but how do we know what they had to meet, or what the demands of the period were? We think, "Well, there ought to be Science, and not suffering," or something of the kind, but we don't know what the individual had to put up with or the temptations which came to him. We shall see that when we come to Paul and consider his firm resolve to return to Jerusalem after his third missionary journey.

You just can't judge anyone else's demonstration or say what is right for anyone else. But I'm sure of this: the more every one of us puts his all into Science, the less any of us will have to suffer. Maybe the apostles were so blind about the need for going farther afield that Stephen had to take what looked like the way of suffering in order to wake them up. If they had all been taking up the strain, and going forth, there would probably have been no martyrdom. I'm beginning to see what it means scientifically to say that Jesus took on the sins of the world. If all the disciples had been "lively stones" individually at that period, it is possible that Jesus needn't have been crucified. But he was so far ahead of them all, and they were clinging on to his demonstration, and that is why he had to undergo the crucifixion. But still it's important to remember that his spiritual selfhood never suffered. And nor did Stephen's. To-day we have the age of generic man, and perhaps there is suffering to-day in order to *be* a "lively stone" (because mortal mind tries to keep us in comfortable ruts in matter), but if we are all "lively stones," then I'm sure that no one will have to suffer as the apostles did.

The Century Bible edition of Acts says:—

It was no accident that expansion dated from Stephen's martyrdom, that his blood was thus the seed of the wider church. For the gospel as he apprehended it (after the manner familiar to us in the Epistle to the Hebrews) essentially transcended Jewish nationalism in its spirit and conception. Though not a word had been said by Stephen touching Gentiles, the spirit of legalism and ceremonialism, which was the real barrier between Jew and Gentile, was broken through by his large ideas of God and His graciousness.

Stephen didn't say anything about the Gentiles, but he just laid bare the awful rigidity of Jewish thought and the desperate clinging to a material form of Truth; and the mission to the Gentiles was the outcome of that exposure.

So the next thing we read is the extension of the new *ecclesia* beyond the "Holy Land" proper, and the incorporation of Samaritans on their partly alien soil. Then the Ethiopian eunuch (a detached proselyte returning to his distant and "unclean" land), and the uncircumcised semi-proselyte Cornelius and his fellows, mark successive steps towards the inclusion of Gentiles as such—the stage opened up at Antioch through the labours of certain of the dispersed Hellenists (xi. 19 ff.) (pages 207–208).

So from the time of Stephen onwards the idea began to go out. The apostles pushed out far from Jerusalem, and the centre became Antioch. They ceased to be just a small coterie of disciples after this point. Stephen seemed to give up his life for this larger sense of the idea, but I'm sure that it didn't seem a sacrifice to Stephen himself. He saw something much higher than his material form and what he could do here. He said what he had to say and he knew that he had planted the seed of a universal sense of the Christ-idea, and he left that seed to propagate.

TRUTH (Chapter 8: 1–40)

The demonstration of Truth is irresistible individually, collectively, and universally.

Here again we have a wonderful sense of the irresistible nature of Truth. And the expansion which began in the tone of Life is carried still farther.

TRUTH as Life (Chapter 8: 1–8). *The standard of Truth chemicalizes mortality, whilst multiplying good to all inspired thought.*

If we hold to the standard of Truth, it may bring chemicalization in the form of persecution, but it will only bless and multiply good for all who love Truth.

At this point the apostles left Jerusalem. True, they had to leave it because of the persecution—they couldn't stay—but sometimes it happens that you stay nice and cosy in a certain position until something just pushes you out and you've got to go.

CHAPTER 8

VERSE 1. "there was a great persecution against the church which was at Jerusalem"—as we are beginning to expect, in the tone of Truth comes a story of persecution of some kind, but always it is offset and Truth is the victor. You remember how in the tone of Mind as *Truth* Peter had to defend the phenomenon of speaking with "other tongues," because there seemed to be a need for explanation. Again, in the tone of Soul as *Truth*, Peter had to defend the healing of the man at the gate Beautiful, and then he and John were persecuted—they were put in hold. In the tone of Spirit as *Truth*, just after that experience in Spirit as Life when the apostles had performed wonderful miracles of healing, the Sadducees came and put them in prison. Then in the tone of Life as *Truth* Stephen was persecuted. Now in the full tone of *Truth* there is this great persecution against the church.

"and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles"—the idea was growing and growing, and the opposition to what the apostles were doing was growing only because they were growing spiritually; it was their very sense of Truth that brought up the opposition. Truth has the initiative every time, and so when there seems to be persecution, it isn't because error has the initiative—it's because Truth is stirring up ignorance only to destroy it, that's all. Mrs. Eddy says, "Falsehood is on the wings of the winds, but Truth will soar above it. Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance. Whosoever proclaims Truth loudest, becomes the mark for error's shafts. The archers aim at Truth's mouthpiece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the everlasting victory. The stake and scaffold have never silenced the messages of the Most High. Then can the present mode of attempting this—namely, by slanderous falsehoods, and a secret mind-method, through which to effect the purposes of envy and malice—silence Truth? Never. They but open the eyes to the truth of Benjamin Franklin's report before the French Commissioners on Mesmerism: 'It is one more fact to be recorded in the history of the errors of the human mind.' 'The Lord reigneth; let the earth rejoice.'" (*Mis.* 277: 3-22). There is nothing but God going on.

Mrs. Eddy also writes, "Conflict and persecution are the truest signs that can be given of the greatness of a cause or of

an individual, provided this warfare is honest and a world-imposed struggle" (*Mess.* '00, 10: 5-8). It's got to be "honest and a world-imposed struggle," because some people have a "conflict and persecution" complex, and very often such people aren't really accomplishing very much, but just imagine that everyone is against them and that they're being persecuted. I'm sure that what is called persecution comes to us only if we're really accomplishing something, because all that persecution is is positive Truth stirring up a negative sense—only to destroy it, of course. The word "persecution" comes from the Latin "per" + "sequi," which means "to follow up with vigour to the end." It seems to me that that is exactly what Truth does—it follows up with vigour to the end. Because Truth is a whole and operates spiritually, morally, and physically, there's nothing that it doesn't touch, and because of that very fact it seems to stir up opposition, but because Truth is a whole and is complete and operates everywhere, it's bound to be victorious.

We can get great comfort these days from realizing that it is Truth which is bringing out all the chemicalization in the world. As Mrs. Eddy says, "Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance." Error just doesn't have a chance against the voice of Truth. Truth always has the initiative. We've got to see that we're on the side of Truth and that we understand Truth. If we don't, then it may seem as though temporarily we get overwhelmed, but there's nothing ever to fear if we're on the side of Truth.

Regarding this question of persecution, I believe that if you and I wouldn't hold to a fixed physical form of Truth, by sometimes unconsciously determining to hold Spirit in the grasp of matter, we wouldn't feel persecution. It might look as though we were being persecuted, but we wouldn't feel it, because it's only the material form of anything which is persecuted—and never spiritual identity. Spiritual reality can never be touched. You can't persecute Spirit. If we determine not to hold Spirit in the grasp of matter, I don't think that we shall ever feel persecution.

I have seen people deprived of membership in a church because of their honest adherence to their understanding of Truth. That's a form of persecution. But it didn't touch them in the slightest, because their sense of "church" had risen out of a material organization, or body; they had seen a higher form of the idea called church, —something of what Mrs. Eddy means by her definition of "Church" as "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (*S. & H.* 583: 12-13). In fact, in

cases like this it is a higher sense of the symbol which causes the lower sense of the symbol to drop off; to the onlookers it may appear as though an individual is being turned out of a church, whereas to the individual concerned what is happening is that a higher form of church is taking shape in his thought. Again, I have often seen those who have put their all into understanding the divine, infinite calculus, the calculus of Spirit, which presents the relationship of ideas to one another, go through a period when it appeared that many whom they considered their friends turned against them. Another form of persecution. But they themselves took on a higher and more fundamental sense of true relationship, and so the so-called persecution never touched them; moreover, it translated many relationships on to a firm and unshakable basis of loving and understanding a common Principle, rather than just a basis of personal friendship. So if you don't put your idealism into matter and then try to stay with that material form, you'll never feel persecuted. Remember that Jesus' true selfhood never suffered, because he knew that he didn't live in the material form of a body.

So you can see how persecution is very much connected with the form of a thing. Mrs. Eddy says, "The blood of the martyrs is the seed of the Church." Mortals try in vain to slay Truth with the steel or the stake, but error falls only before the sword of Spirit" (*S. & H.* 37: 5-8). If you have the sword of Spirit, which involves the determination *not* to hold Spirit in the grasp of matter, error will fall before it. If there is any temporary material form that you are trying to stereotype, or which you like and which you want to keep, and you hold on to that form as real substance, then you'll feel persecution, because persecution can touch the outward material form of something. The form of Truth which you hold in consciousness, the divine ideal, is a purely spiritual thing and can never be touched, so if you feel the reality, the substance, and the onliness of that idea and hold to that and identify yourself with it, you won't suffer from persecution. It'll be like the apostles who were put in prison, but who were no longer there when the authorities came to bring them out to try them and persecute them. They weren't in the prison and they couldn't be persecuted! If you determine not to cling to some transient form of an idea through fear, you won't feel what looks like persecution.

Jesus was the best example of that, of course. Mrs. Eddy says, "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine"; he could have got out of that human form if he'd wanted to, but he didn't, because he had to prove to men that there was nothing to the physical body—that it wasn't

power, it wasn't substance, it wasn't reality. Mrs. Eddy goes on, "but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life" (*S. & H.* 51: 6-11). He didn't *have* to, because he was very clear that he didn't live in that form, and he could have withdrawn himself, as Mrs. Eddy says, but he said, in effect, "Take the body and do what you like with it, and I'll show you that it isn't me." So if you're clear that true substance is not in the material form of anything, you won't feel persecution. "Error falls only before the sword of Spirit," so the error that is trying to get at you will fall if you don't attempt to hold Spirit in the grasp of matter. It's a most interesting point and very significant. I'm sure that we can't suffer from persecution if we decide to think inorganically in every way.

VERSE 2. The Commentaries say that they think that Luke mentioned this here in order to bring out again the fact that Stephen was the forerunner of the tremendous outburst of spiritual activity which eventually climaxed with Paul's mission.

VERSE 3. It often happens that when somebody is touched by Truth, he goes absolutely in the opposite direction, and it's really because he's trying to run away from what he feels to be true.

At this point I would like to read you some extracts from Volume 6 of Hastings' *Greater Men and Women of the Bible*, because they give a very clear picture of the implications of Stephen's martyrdom and its effect on Saul:—

There can be no doubt that the death of Stephen must have appeared at the moment to those first Christians as marking a great triumph of evil. The withdrawal of a man of such power and activity from this earthly scene, where his peculiar capacities were, as it seemed, so greatly needed; the high-handed violence which precipitated his death; the evident resolve of the leading minds in Jerusalem to exterminate Christianity—all that might well have inspired widespread alarm and discouragement.

At first, indeed, it might have seemed that the only consequence of Stephen's death would be the outbreak of a general persecution, which might stamp Christianity out of existence. The Sanhedrin, now thoroughly aroused against the disciples of Christ and their religion, determined to suppress the new sect altogether. Accordingly a general proscription of the sect was issued. Meetings were broken up, men and women were arrested and imprisoned, and Christians were persecuted throughout the land, even to distant cities. In consequence of this persecution, a great body of disciples fled from the city, most of them scattering through Judaea and Samaria, but many of them going much farther, even to Phoenicia, Cyprus, and Antioch in northern Syria. The Apostles themselves seem to have continued in Jerusalem, evidently considering it their duty to remain at the headquarters of their work.

Yet all these events, disheartening as they must have been to

Christian believers at the time, turned out, providentially, to be the most effective means of extending a knowledge of the new religion (pages 106-107).

You remember that when the Jews were dispersed in the Old Testament, what happened was that they were scattered among other nations and there in captivity their prophets wrote their wonderful Scriptures. Whenever the adherents of a living faith have been scattered, or forced out from a limited sense of religion, it has always resulted in a greater expansion of the very idea that was being persecuted.

Wherever these persecuted believers went, they continued to bear their testimony to the faith as before, and many were converted to it, not merely of Jews and Jewish proselytes, but some even from the ranks of the Gentiles. But for the death of Stephen and the subsequent persecution, these pioneers of the faith would perhaps have been content to stay at home, basking in the moral sunshine that their religion had brought to them, enjoying and fondling it in private, while making no effort for the spiritual well-being of others at a distance. Now the dangers which awaited Christians in Jerusalem, the stir and ferment which had been created by the words and the sufferings of Stephen, the spectacle of his tranquil, saintly death, have all had their effect. The Church of Jerusalem has gone into exile, and almost every one of its members is perforce a missionary (page 107).

We're being forced to that to-day.

Such, then, was the effect on the Church. But what of Saul, what of the young Pharisee at whose feet the witnesses had cast their raiment and who had taken a leading part in the persecution?

Saul goes on persecuting, arresting, imprisoning, accusing. But there is something significant, something to arrest attention, in his feverish activity. Men often try to crush a conviction which is taking shape within them, and which they dread to recognize, by talking or acting violently in an opposite direction. They hope that the conscience will obey the tongue or the arms, or that, at least, its voice will be silenced amid the din of work. But Saul has heard that speech before the Sanhedrin; and he knows that it was not answered by arguments, but only by stones. Saul has marked the bearing of the martyr in his last moments, while he himself stood by keeping the raiment of them that slew him. Let us be patient with him. He will make a few more Christian homes desolate, and then he will be on the road to Damascus.

It has ever been the faith of the Church that Saul was the fruit of Stephen's prayers. "Si Stephanus non orasset, Ecclesia Paulum non haberet," was one of its sayings. The quenching of Stephen's light was the kindling of a yet brighter lamp for the illumination of the world (pages 107-108).

VERSE 4. Persecution was taking place, but all it resulted in was a multiplication of Truth. Mrs. Eddy says, "I also saw that Christianity has withstood less the temptation of popularity than of persecution" (*Ret.* 45: 23-25). Elsewhere she writes,

“Our Cause is growing apace under the present persecution thereof. This is a crucial hour, in which the coward and the hypocrite come to the surface to pass off, while the loyal at heart and the worker in the spirit of Truth are rising to the zenith of success,—the ‘Well done, good and faithful,’ spoken by our Master” (*My.* 224: 32-5).

VERSE 5. This is the first time that the idea touched Samaria. Hastings’ *Greater Men and Women of the Bible* says of Philip:—

The account of Philip’s character and life is given in a very brief form in Scripture, but it is full of encouragement to us, because we cannot all expect to be a Paul, and very few of us expect even to be a Stephen; but might not all of us be a Philip? (Vol. 6, page 117).

That’s very lovely, because Philip the Evangelist, as he is called, used to go around quietly converting people here and there wherever he contacted them. He didn’t seem to stir up a lot, but he did his job, and when Paul was on his way to Rome he visited Philip and found him still doing his job quietly; by that time he had four daughters, who prophesied. His is a type common among groups of this kind, and it is much needed.

Every individuality is needed, because every one is different; if that were not so, there would be no Science and no system. We’re every one of us different, and in human experience it works out that some are used by God to cut through and stand up against opposition and lead the way, and others, just as essential, like Barnabas for instance, are used to make the gospel palatable and to comfort, or, on the other hand, to evangelize like Philip. Every individuality is needed, and that’s a lovely thing to remember. It’s what we’re seeing to-day, when every one of us who loves this idea is going about his Father’s business in his own way, expressing the idea in his own way and in a way that is absolutely vital. If we’re keen on doing our own job, we shan’t interfere with anyone else, or criticize anyone else, but we shall appreciate what everyone is doing. If we all genuinely desire to see the idea of universal Science accepted, then we shall all love what the other fellow is doing and help him whenever we get an opportunity.

I think that the reason why Philip didn’t appear to come up against much persecution or go through many difficulties was that he didn’t seem to take on a lot of human responsibility. He just took opportunities as they came along to spread the truth, but he didn’t take on a lot of responsibility for other people. If he had, he would probably have met more persecution. I feel, for instance, that Jesus’ demonstration and

Mrs. Eddy's demonstration and John Doorly's demonstration were such that they seemed to have to break through the apathy and resistance of mortal mind and rouse people to their *own* individual responsibility, and so they had to take on a certain amount of responsibility for others and that was their burden and the cause of the persecution they encountered.

In going through this story, you constantly find yourself seeing great similarity between the various missions of the apostles and those of individuals of more recent times. It's interesting, though, how one realizes from doing just this that one individual manifests something of the nature of a "Philip," something of the nature of a "Stephen," something of the nature of a "Paul," and so forth. Individual reflection of the divine idea is infinite and unlimited. So it's never a question of being classified by mortal mind in a stereotyped way. Our individuality is always definite, but infinite and unconfined. The great thing to see is that each one of us has a God-given individuality. So don't let's decide for ourselves in advance and from a human point of view, "My job is just to do such-and-such," because the divine way we have to go may be quite different. Our only job is to listen to what the spontaneity of our inspiration tells us to do, and that's so much better than classifying ourselves humanly as a Philip for instance, or as not a Philip. Sometimes if we say, "I'm just a Philip," it's because we're resisting something greater that God wants us to be.

We must be willing to take on our God-given individuality, and it's usually past anything that the human mind would say that we're capable of. I'm getting very chary of saying, "My job is such-and-such," because I can see that the important thing is to keep our thought open to the spontaneity of inspiration, and to be prepared to go whatever way Principle dictates in order to express our true individuality. This spontaneity of thought may lead us to do all kinds of things that we never thought were possible, but if Principle impels us to do something, we should do it at once, or we shall only have to do it later. There are no ruts for any of us!

We're all individual expressions of the one divine Science, and we're going to see that that is true and the scales are going to fall from our eyes in many ways. It may seem to us that as a result of listening to Truth, we go up higher, but really it's just our true individuality coming to light. It's not a question of getting a bigger and bigger understanding, but of reflecting our true individuality, which has always been there.

Don't for a moment despise the Philip type of thought in human experience, because it has a valuable contribution to make, but do keep your thought open to listen to what divine Principle is impelling you to do.

VERSES 6, 7. You see what a wonderful job Philip did. This is the passage that I mentioned to you before, when I was comparing it with the tone of Life as Truth, where Stephen was doing the same thing from the standpoint of laying down the mortal concept—"greater love hath no man than this, that a man lay down his life for his friends."

Philip had a great sense of the universal brotherhood of man, generic man, and he called forth God's image and likeness wherever he went. As Mrs. Eddy says, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick" (*S. & H.* 97: 29-32). I just long to see Truth more clearly, because sometimes one has an experience of helping somebody who is getting on in years, and it's as if what one knows seems to prolong their life but doesn't bring health. And so I long to see the Life that is Truth and the Truth that is Life, because if we did, we should heal those people quickly. I feel that the full answer lies in Truth and Love, and we're beginning to see it.

VERSE 8. You remember that one of the Commentaries says that happiness was characteristic of early Christianity.

So in this tone of Truth as Life we've seen that persecution doesn't do anything but multiply the Word of God. That's what happened here. Truth stirred up error, but it also multiplied Truth.

INTERVAL

A Scientific Story

This story of Acts is a marvellous story of marvellous people, and we've always read it like that, but to-day we're reading it as a marvellous story impelled by *Science*, and that is such a different sense of it. I think that the world has always read this as a wonderful record of acts accomplished by wonderful characters, but we're seeing it to-day as more than that, because we're seeing it as a story of Science, as a story of spiritual facts, and seeing it in that way makes it possible for every one of us to be expressions of Science equally great as the apostles. Science is the interpreter, and so it is because of Science that we can interpret this human story scientifi-

cally. We're learning many everyday lessons from it and we're seeing the individual ways that these apostles went, but behind it all, and most important of all, are the spiritual tones that were impelling the action, because those same spiritual tones are impelling us to-day. The same spiritual Science that lies behind the story of Acts is available to us to-day. Mrs. Eddy says, speaking of the four cardinal points of "the city of our God": "first, the Word of Life, Truth, and Love; second, the Christ, . . . ; third, Christianity, . . . ; fourth, Christian Science, which to-day and forever interprets this great example and the great Exemplar" (*S. & H.* 577: 13-19). And what we are doing is interpreting this symphony, this story, through Science, and because it's universal Science it's possible for every one of us to be like these apostles. If it weren't Science, it wouldn't be possible for us, and we'd still be reading this story and saying, "Weren't they wonderful?" whereas to-day we're saying, "Isn't Science wonderful?" We're seeing that we to-day must identify ourselves with the scientific facts which were impelling these apostles.

Don't let us ever lose sight of the fact that the whole story of Acts is different to-day because of Science. I can get very fond of Barnabas and Paul and all these characters, and then I think, "That's all very well, but don't let's forget that they were impelled by Science. This is a story of the operation of Science." That doesn't stop us admiring them, but at the same time let's always remember that this is Science, because that realization gives every one of us the power to go and do likewise. That's the whole point of what Mr. Doorly showed us.

I realize to-day more than ever before the greatness of what Mr. Doorly did: he identified for us the *Science* of Mrs. Eddy's discovery. It would seem that many of us plodded along after him in the beginning, learning the fundamentals of Science and studying "Science and Health" and the Bible as though the divine system were something apart from us, but now it seems as though the fruitage of that work is beginning to come and Science is really beginning to live for us. We're consciously feeling its reality "closer than breathing." But we shouldn't ever forget to be grateful for what Mr. Doorly laboured to show us and sacrificed to show us; without that, we wouldn't be able to interpret the book of Acts like this, and we wouldn't see and feel so keenly the living reality of Science. We would still be religionists. So it's the most wonderful achievement, when you really ponder it. I never saw so clearly as when studying this book of Acts that we can interpret these books of the Bible so practically only because we have learnt something of the spiritual tones and the fundamentals of Science.

TRUTH as Truth (Chapter 8: 9-25). *There is only one Truth, and it establishes itself in spite of all dangerous resemblances.*

If we hold to Truth, we needn't worry about what extravagant claims or deeds the anti-Christ may put forward, because Truth is its own witness and cannot be turned aside. Truth *is*.

Here we have the story of Simon the sorcerer, who really represents the anti-Christ. He was trying to pose as the Christ, as Truth. The apostles had previously met opposition only from the Jews, but now they began to meet it from other quarters,—from various world systems. The Century Bible edition of Acts says:—

Simon seems to have won the name of being the incarnation of the highest personal potency emanating from God, and so to have occupied among the Samaritans very much the place which their religion assigned to the coming Messiah (John iv. 25). Indeed it is possible that Simon, after his first formal adhesion to the name of Jesus the Messiah, boldly claimed to be himself the true Messiah (page 210).

VERSES 9-11. *Moffatt's Commentary on Acts* says:—

Rival miracles often mark the contest between a new and an old religion. Nor must it be forgotten that preachers of truth and disciples of error are both wont to claim to be gifted with supernatural powers. Thus, when Moses confronts the magicians of Egypt, both sides are able to work wonders; and Jesus himself warned his disciples that their enemies would show signs and wonders to deceive, if possible, the elect (page 71).

Mrs. Eddy writes, "What the prophets of Jehovah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of wisdom. Science only can explain the incredible good and evil elements now coming to the surface. Mortals must find refuge in Truth in order to escape the error of these latter days . . . Between Christian Science and all forms of superstition a great gulf is fixed, as impassable as that between Dives and Lazarus" (*S. & H.* 83: 2-9, 22-25).

Simon was a sorcerer who claimed to do the works of Truth, and of course we have the same phenomenon to-day when such people as hypnotists claim to do the works that Christ, Truth, accomplishes. But remember that Mrs. Eddy says, "Science only can explain . . ." We may see healing accomplished in all kinds of ways, but the question is, "What is the statement behind the proof?" In Christianity we're always tracing proof back to statement. The statement behind

our proof is Science. Truth operates through divine system, and you remember that the essential structure of the sixth day of creation is the reflection of the "seven" and the "four"; so when the consciousness of spiritual Truth produces healing, there lies behind it the infinite intelligent operation of divine system, just as the whole system of arithmetic lies behind an arithmetical fact introduced into an arithmetic problem. It seems to me that the touchstone in all these cases is, "What is the statement of Truth which lies behind the healing? Does it lead back to a clear statement of Truth?" I don't mean just words, but the absolute fundamental facts of Truth which lie behind the phenomena of healing. Also we have to ask ourselves, "Does it heal spiritually and morally as well as physically?" That's the test. "Does it measure up to the standard of Truth, which always has that threefold witness,—spiritual, moral, and physical?" Truth is a whole, and it is "the light of the world." Jesus said of this light, "A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house,"—it brings light to every level and state of thought. If we see that, it gives us a touchstone. "Rival miracles" are all right if they're done spiritually and in the name of God, but if they're done through magic or sorcery they don't really get one anywhere.

Somebody told me recently that he saw one of these hypnotists on the stage doing amazing things, and so he paid him a fee and asked him to come back to his home and tell him how he did it; he said, "Tell me from A to Z about hypnotism." Then this hypnotist said, "Well, there's nothing to tell you. The most important thing is to persuade people that you have this hypnotic power. When you've done that, it's more than half the battle. If I go into a room and nobody knows that I'm a hypnotist, they don't take much notice of me, but if I'm introduced as a hypnotist, they all say, 'Oh yes, you can tell! Look at his eyes! Extraordinary!' If I can convince people that I have this hypnotic power, I've more than half hypnotized them. It's the build-up that counts." And it's so interesting, too, to find that at these hypnotists' shows the people who are real thinkers can't be hypnotized. Someone was telling me the other day that he went to a dinner where there were a great many people, and a hypnotist was engaged to entertain them. This fellow had no success at all in hypnotizing those people, except with one man. The guests at the dinner were all very pleased with themselves, because they felt that they had

dominion over their thinking. The hypnotist was most apologetic about his failure, but I think that he had done them a very good turn, because he had given them all courage. Some people get frightened that they might be hypnotized, but if you have dominion over your thinking and if you understand that Truth is the rock, you can't be hypnotized, either by this material existence, which is trying to hypnotize us all the time, or by those who call themselves hypnotists.

Truth is a two-edged sword, and so it enables us to detect what is true and what is not true,—to detect what measures up to the standard of Truth and what is just a dangerous resemblance to Truth. Truth establishes us on the rock, and nothing can budge us from it. If we love Truth, we shall never be fooled, because the standard of Truth just won't allow us to be fooled.

This is the first instance in Acts of the way in which Truth exposes dangerous resemblances and anything that isn't genuine. We shall see that aspect of Truth at work again with Elymas the sorcerer and with the woman who had the spirit of divination.

VERSES 12-16. They had received the Word of God and they had been baptized "in the name of the Lord Jesus," and so they had a sense of the Word and the Christ, but it was necessary for Peter and John to give them the Holy Ghost,—to tell them of Christianity. They were at the same point that we're at to-day; we have some sense of the Word, and some sense of the Christ, and now we're beginning to feel the spirit of Christianity,—of Life, Truth, and Love.

VERSE 17. You remember that Mrs. Eddy says that hands in the Bible stand for spiritual power. (See *S. & H.* 38: 10-12, 15-18.) So this verse symbolizes that as soon as the understanding of Life, Truth, and Love began to dawn on them, they had power. That's true for all of us. In proportion as we understand divine Life, Truth, and Love, we have power. There's no limit to the demonstration of good through understanding divine Life, Truth, and Love.

VERSES 18-20. Mrs. Eddy says, "Christian Science may be sold in the shambles. Many are bidding for it,—but are not willing to pay the price" (*Mis.* 269: 25-26). She also writes, "Is it not professional reputation and emolument rather than the dignity of God's laws, which many leaders seek?" (*S. & H.* 236: 6-7). Christian Science can't be bought with money. You can't buy Truth with money; the price of Truth is loving Truth, that's

all—loving Truth more than yourself. As Mr. Doorly said, “You’ve got to love this idea more than yourself.” It sounds simple, but it’s the price you have to pay for Truth. If you love Truth more than yourself, then Truth uses you with power. Many of us are not willing to stop loving our little ruts of comfortable matter; if we really love Truth, it will take us out of those ruts, but at the same time it will establish us on unshakable spiritual foundations and leaven our whole experience. It’s a case of “seek ye first the kingdom of God, and his righteousness . . .”

Mrs. Eddy says also, “In Latin the word rendered *disciple* signifies student; and the word indicates that the power of healing was not a supernatural gift to those learners, but the result of their cultivated spiritual understanding of the divine Science, which their Master demonstrated by healing the sick and sinning” (*S. & H.* 271: 11-16). Peter and John and Philip had worked for their understanding. They were on the rock of Truth, but they had swum through deep waters to get to it and they’d stuck to it. When Simon saw them doing miracles, he thought, “This is wonderful! I’d like to be able to do that.” And he thought that he could buy the power with his money; he thought that he could get it materially, but he couldn’t, and nobody can. The real worker sticks through evil or through good report, and Peter and John and Philip had done that and they had a standard which they had worked for. Now, it’s true that everyone is the son of God, and so there’s no fixed rule as to how long or how short a time it takes you to recognize it; it’s the fact right now, and every one of us could rise up with power right now, if we gave ourselves to it. At the same time, however, as Mr. Doorly often used to say, “Jesus was the Son of God divinely, but humanly he made himself the Son of God”; in other words, from a human standpoint, we’ve got to work out our salvation.

Simon wanted this gift of being able to inspire people, which was what Peter and John had when they gave them the Holy Ghost,—they were really explaining to them the nature of power, the nature of Life, Truth, and Love, so that they were empowered by it themselves,—but Simon wanted it because he wanted to be a big shot and to impress people. So Peter and John said, “No, it can’t be done that way! It comes through honest toil.” Something had evidently touched Simon’s thought when he saw all the miracles which the apostles did, but he couldn’t make the grade, because it meant loving Truth more than himself and apparently he was not prepared to do

that at that time—although sooner or later we all have to come to that point.

VERSE 21. “thy heart is not right in the sight of God”—remember the sixth Beatitude, “Blessed are the pure in heart: for they shall see God.” That’s not a vague and empty promise: it’s absolutely true, and being pure in heart means loving Truth more than yourself.

These words also remind me of some lines which Mrs. Eddy quotes,

Thou must be true thyself, if thou the truth would’st teach;
Thy heart must overflow, if thou another’s heart would’st reach
(*Mis.* 98: 27-29).

That’s really what Peter was pointing out. It’s a challenge to us all, but it’s inescapable. Mr. Doorly once said, “Only the holiest desire can give you an understanding of Life, Truth, and Love,” and how true that is. It’s a consciousness which is absolutely definite, but which cannot be gained except through spiritual sense.

Mrs. Eddy says, “The best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death” (*S. & H.* 201: 1-3). She also writes, “Living a true life, casting out evil, healing the sick, and preaching the gospel of Truth,—these are the ends of Christianity” (*No.* 12: 18-20). Truth is a whole, so you can’t talk Truth and not live Truth—you’ve got to let it use you physically, morally, and in every way. Of course, when I say these things, I’m saying them for myself as much as for everyone else.

TRUTH as Love (Chapter 8: 26-40). *Truth is universal and is always translating itself to all mankind.*

As we see the scientific nature of Truth, and therefore its universal nature, we shall be used irresistibly to bless and help mankind.

This story of Philip and the eunuch is a very lovely story and illustrates wonderfully the operation of a universal sense of true manhood,—of generic man.

VERSE 26. “the south”—a symbol of Christianity.

VERSE 27. “And he arose and went”—now, Philip had been in Samaria preaching and healing, and Samaria was a busy place where there was lots to do and where he was probably always

active, and then the command came to go down into the desert; Philip might have resented this and wondered what he could do in a desert place, but he obeyed at once. He didn't hesitate for a moment. Sometimes to-day circumstances move us from a busy place to a country place, perhaps, or a place a long way away from home, but if it's of Principle, then we're moved for a purpose, for a divine purpose, and if we see that, we shall bless and be blessed in the same sort of way as Philip. Wherever we go, we shall know that "infinite space is peopled with God's ideas" (*S. & H.* 503: 15-16).

This eunuch was a proselyte,—one of those who had been converted from some other religion to the Jewish faith, and who enjoyed only partial privileges in Israel.

VERSES 27-40. This story is a wonderful instance of the operation of Christianity, and I feel that from verses 27 to 35 it has the tones of the Christianity order in reverse, and that from there to the end of the chapter it has the tones of Christianity in its straightforward order of Principle, Mind, Soul, Spirit, Life, Truth, and Love. We won't go into the reverse of the Christianity order in detail here, because we will deal with it fully later on when we come to Paul's missionary journeys, but you can trace it in cameo in this individual instance of leading thought back to the divine Principle. Here it begins with Philip's recognition that the Christ of *Life, Truth, and Love* was in some measure being reflected by the eunuch, because Philip was one who saw clearly that it is *Spirit* which diversifies, classifies, and individualizes, and not matter or mortal mind. He didn't classify the eunuch as a mortal with a material personality and so forth, but he classified him spiritually as individually reflecting the essential nature of his source,—*Life, Truth, and Love*. Then through spiritual sense, or *Soul*, Philip was able to identify the common spiritual ground between the eunuch and himself. The realization that the one *Mind* was as much the eunuch's as it was his enabled Philip to have that bigness of thought which granted intelligence and wisdom to the eunuch; so he let him take the initiative in their conversation, and this irresistibly led thought back to the one *Principle*, and its interpretation of the Scriptures.

Now let's take the story verse by verse.

VERSES 27, 28. "a eunuch . . . sitting in his chariot read Esaias the prophet"—the fact that this eunuch was interested in reading the book of Isaiah indicated that his thought was turning Spiritwards, and you remember that it was in Isaiah that the

Christ first came into full light in the Old Testament,—that Christ of Life, Truth, and Love. (See *S. & H.* 286: 9-11.) Here the eunuch was reading specifically of Jesus' demonstration of the Christ.

VERSES 29, 30. I am sure that Philip must have identified this man, not as a eunuch, not as a mortal man, but as the son of God, and therefore he obeyed the Spirit when it said, "Go near, and join thyself to this chariot." That seems to have the tone of Soul in the reversal of the Christianity order, because if we can identify the Son of God in the other fellow, our spiritual sense will also identify for us the unity of interest between him and ourselves, the level on which we can meet. Soul enables us to identify spiritual sense in anyone, and also to identify where he is in the divine plan, and so to find identity of interests with him. Spiritual sense enabled Philip to touch the true spiritual identity of the eunuch where he was.

I love the fact that the Spirit said, "join thyself to this chariot"; it didn't say, "Take this man out of his chariot and make him get into yours." That's such a good lesson for us, because I feel these days that we aren't going around trying to convert people and to make them leave their churches and come to us—we haven't got any organization for them to join, so we can't, anyway. But we don't want to. It seems that the thing which appeals to many people when you tell them of this idea is that they don't have to join anything, because it's something that they can take with them and use wherever they are—in the churches, if they happen to be there, or in their work, or wherever they may be. To-day we're seeing the need to meet people where they are and show them that the fundamentals of Science are universal and operating right here and now all around them.

Notice that Philip didn't say, "I'll tell you what Isaiah is all about," but he meekly asked the eunuch, "understandest thou what thou readest?" Philip was so compassionate and he had such a sense of the one universal man that he knew that Love would meet the eunuch's need. I don't believe that he thought of the eunuch as simple-minded, or classified him materially in any way, or he couldn't have blessed him; he must have recognized that in some measure the eunuch was loving what he was reading of the Christ in Isaiah.

VERSES 31-34. It seems to me that these verses have the tone of Mind in the Christianity order, because Philip granted the eunuch the intelligence of the one Mind; he let the eunuch take

the initiative, instead of feeling that *he* had to conduct the conversation. He saw that because that eunuch had the one Mind, the same Mind which he himself had, that eunuch could impel the conversation, and so he let him do it. He allowed the eunuch the initiative, and he asked Philip the very questions which Philip was probably waiting for—he was probably burning to tell him about Isaiah!

I often think of this when I go to see someone I'm helping in Science; instead of thinking, "I've got to give him the truth," I think, "Where two or three are gathered together in my name, there am I in the midst of them." I try to realize that our meeting has nothing to do with me or the other individual as persons, because all that is ever going on is the divine Mind reflecting on itself, talking to itself. I've often found, whenever I've seen that, that the person I've been to see has brought out the most wonderful truths and has really initiated the conversation and inspired us both. My part has been essential, but one of listening and reflecting. Naturally, it doesn't have to work out this way, but the important thing to see is that there is *one* Mind operating, and it isn't ever a case of *my* personal mind or *your* personal mind.

VERSE 35. The explanation of Principle took place. Philip's compassion was so great that he picked that eunuch up exactly where he was in the Scriptures and "preached unto him Jesus," and I often think that our initial approach to people must be "at the same scripture," as it were. I think that sometimes—and don't misunderstand me when I say this—we may make a mistake if we tell people right at the beginning, "Now, you've got to learn the days of creation and the synonymous terms for God," because that may not be quite where they are and they may not be ready for that yet. We have to be guided by wisdom as to where to begin when we are leading other people's thought to the facts of Science. Sometimes they have first to see that Mind is fundamental before they can go any farther. Until they have grasped the fact that Mind is all-important and that there is a divine Principle, they're not really ready to get down to a lot of study. Your experience may be different, of course, and there are no hard-and-fast rules, but we often have to "go many miles with our brother" before he will consider the possibility of understanding Science through studying the days of creation, the numerals of infinity, and the synonymous terms for God. It may be a long time before he really cottons on, but that doesn't matter a bit.

Someone who has given a public lecture abroad on this

subject was telling me about it and I asked him if he brought in the days of creation. He said, "No; I wanted to convey that spiritual reality is scientific, and so I brought in symbols commonly associated with science and just indicated the possibility of fundamental root-notions of reality. I wanted to turn thought away from a merely religious sense of things to see that spiritual reality is definite and can be understood as Science and that when seen as such, it operates with immense power in human experience." Of course, as with all these matters, you can only do what you yourself feel convinced is right.

I remember a student of Christian Science telling me of how she went to share a house with another girl for six months and during that time she got talking to her about Science in a general kind of way, helping her over her problems and telling her how she could think about them, and so forth, with the result that at the end of the time that girl was so enthused with the sense of spiritual things which this student had given her, that she said, "I want to learn about this. What is it? How do I get this understanding?" And it was only then that my friend began to tell her about the days of creation and the synonyms and so forth, and of course she just lapped it up and loved it, because her thought had been touched first of all by being met at the point where she was. Now, you can't get anywhere in understanding reality without learning the days of creation and the synonymous terms for God and the four divine orders, but I believe that when thought is touched so that it *wants* to get somewhere spiritually, then is the time to present the days of creation and the synonymous terms and the four orders and to study them in earnest. In our individual approach to people we've got to let spiritual sense show us where they are and where to meet them and what to say to them. That's why this story of Philip is so helpful.

Verse 35 seems to me to be the pivotal point in this story, where thought is led back to the interpretation of Principle and this interpretation forms the basis of the eunuch's conversion. So from this verse onwards we can trace the Christianity order in its straightforward operation.

VERSE 36. Here we have the tone of Mind—the eunuch himself takes the initiative again, and he asks, "what doth hinder me to be baptized?" He isn't pushed into it by Philip.

VERSE 37. If you study Mrs. Eddy's answer to the question, "Did the salvation of the eunuch depend merely on his believing that

Jesus Christ was the Son of God?" (see *Mis.* 77: 1—78: 6), you'll see how her answer brings out that the salvation of the eunuch depended on him identifying correctly what Jesus had accomplished,—and not only Jesus, but also the true identity of man as a whole. Mrs. Eddy's answer, which is most profound and a very good example of what a great deal you can get out of studying just one Bible verse, brings out a wonderful sense of Soul and of Life, Truth, and Love. So it is as though Philip was saying, "If your spiritual sense identifies correctly the nature of Jesus, this great Exemplar of what man really is, and therefore the nature of man as a whole, then there's nothing to prevent you going right ahead and being baptized with a fuller understanding."

VERSE 38. With the baptism of the eunuch we have the tone of Spirit,—submergence in Spirit. It's lovely that both Philip and the eunuch went down into the water, because you so often find that when you approach somebody and you're telling them about Science, you yourself have a great sense of being submerged in Spirit and being blessed too, and you learn just as much as they do, although from your own standpoint. It's an impersonal sense that there's nothing going on but God infinitely reflecting Himself.

VERSE 39. I feel that this verse gives a sense of Life, Truth, and Love, because Philip left the eunuch to the divine motherhood, and you remember that Mrs. Eddy defines "Mother" as "God; divine and eternal Principle; Life, Truth, and Love" (*S. & H.* 592: 16-17). I think that that's such a wonderful lesson for all of us, too, because we're apt to have a false sense of responsibility for somebody whom we've told about Science, and to think that perhaps we should always see if they're getting on all right, and that kind of thing. But Philip knew that he had been impelled by divine Principle and that he had done what he had to do, and so he left that eunuch to the divine motherhood of Life, Truth, and Love, and the eunuch "went on his way rejoicing."

Mrs. Eddy says, "After class teaching, he does best in the investigation of Christian Science who is most reliant on himself and God. My students are taught the divine Principle and rules of the Science of Mind-healing. What they need thereafter is to study thoroughly the Scriptures and *Science and Health with Key to the Scriptures*. To watch and pray, to be honest, earnest, loving, and truthful, is indispensable to the demonstration of the truth they have been taught. If they are

haunted by obsequious helpers, who, uncalled for, imagine they can help anybody and steady God's altar—this interference prolongs the struggle and tends to blight the fruits of my students. A faithful student may even sometimes feel the need of physical help, and occasionally receive it from others; but the less this is required, the better it is for that student" (*Mis.* 87: 20-5). It's an illustration, from Mrs. Eddy's point of view, of this same fact that "the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

These apostles always did the job they had to do and then left it to God. They realized so clearly that it was God operating all the time. Stephen, for instance, had a brief mission, but he knew that it would go on,—he knew that the truth which he had spoken had fallen into good ground and that it would multiply. Here, too, Philip just went where the Spirit told him to go and did his job and went on. He didn't feel that the eunuch had to confine himself to his (Philip's) explanations of Truth, or that the eunuch must always call on him if he found himself in trouble. If you've really done your best for someone, then you need never mind if he turns to someone else for help or for classes and talks—in fact, you're glad that he's getting a different sense of the picture. We're all reflecting different parts of the picture at different times, and I feel that we're getting that sense of things more and more. We all seem to be making our own individual demonstration as to where we go, and what we listen to, and what we do.

We need each other always, but not as persons, and that sense of things is coming in a wonderful way among those who love this idea of Science. I believe that we're loving and appreciating each other more than ever, but we're not hanging on to one another as persons. When we meet, we rejoice over the idea together, and then perhaps we don't see each other again for quite a long time, but it doesn't matter, because we're all living, vital ideas in the calculus of Truth and we're all inseparably united in the plan of Love. Because of this, we know that we can never be divided; animal magnetism has no power to divide us, and it has no presence and no continuity in the plan of Love.

This story of Philip and the eunuch is so practical, and one is always coming across modern instances of it to-day. If we are alert when the Spirit tells us of some definite course to take, because of our cultivated spiritual understanding, we shall be used by the divine initiative in the kind of way that Philip was. Often on

railway journeys and among gatherings of people one feels impelled to talk quite naturally about spiritual things with one's fellows. And it's often very fruitful and mutually helpful. I always regret it when I haven't taken an opportunity of this kind, because you certainly know when Principle is impelling you, but sometimes you are comfortable in the corner of a railway carriage and you can't be bothered, but I have proved many times what a blessing it is for yourself and the other fellow when you do take the opportunity. You may not even hear of the other fellow again, but it doesn't matter. Philip probably didn't hear anything more about his eunuch, although there is a legend that that eunuch went back to his country and did a wonderful job in propounding the gospel there. So we may not ever hear of the fruits of our work, but what really matters is that we're alert and awake and doing what Principle impels us to do. Mind you, I don't believe in proselytizing or going around trying to convert people. I am just speaking of being alert to the divine leading. Sometimes Principle prompts one to be silent. But always it prompts one to be alert.

This story of Acts isn't a fairy story, or even just an historical record; it's something that is Life, something that is living, something that is vital, something that we can't help, because Truth is irresistible. Truth is always irresistible, and if we stick to Truth, we'll be impelled and used by it. So always be on the rock of Truth, and nothing will ever touch you.

TALK FOUR

ACTS 9 : 1—12 : 25

(Tuesday, 12th June, 1951)

I have just been thinking how Mrs. Eddy's hymn, "O'er waiting harpstrings of the mind" (*Mis.* 396: 18—397: 20), epitomizes the state of thought in which we all find ourselves at this moment. God is pouring out a blessing to us here, and with every one of us there are those "waiting harpstrings of the mind." That hymn begins with Mind and ends with Love,—the Christianity sense. There is a great feeling of Christianity in that hymn which I've never noticed so much before.

Chapters 1-12 as the Order of Demonstration

Before we go on with the story, let's take a broad view of the way we've come, just recalling the main tones. It's wonderful to realize that the first twelve chapters of Acts show the way of demonstration, and that it is exactly the same way in which demonstration comes to you and me individually.

You remember that at the beginning of the story the apostles had to see that Principle was impelling everything, and that the divine impulsion did not emanate from persons,—that it did not emanate from the human Jesus, nor from themselves. We too have to begin by seeing that the great impulsion behind our lives, and behind the life of everything, is the one impersonal Principle. So we saw in that first chapter that divine Principle governs the times and seasons of man in truth and in belief, and is the one divine impulsion individually, collectively, and universally.

When we have seen that, we then have to realize that the one parent Mind has all the ideas we need,—in fact, that we are that divine Mind in operation (in quality, though not in quantity). All the ideas we need in order to develop our individual mission are in that one Mind, and the absolute truth is that we ourselves are ideas of that Mind. Our main caption for the second chapter of Acts was: The one parent Mind manifests itself infinitely to uplifted thought everywhere, establishing its Truth and gathering all men into its plan. That was illustrated, you remember, by the story of the Pentecostal Day, when the apostles all saw that there was one Mind and that it was their Mind, and consequently every one of them was inspired individually to speak with "other tongues,"

which resulted in that wonderful state of having everything in common.

Then, as we go on, we see that the spiritual sense which comes to us is our fundamental identity. Those ideas of the divine Mind, the one parent Mind, which we express and accept constitute our fundamental spiritual identity, and because of this we can prove spiritual fact for ourselves and for other people. At this point of Soul we begin to identify not only the fundamental identity of ourselves but also of others and of everything. We begin to use our fundamental identity to live in Soul,—to live in that realm of spiritual sense, which disproves material sense. In the tone of Soul in the third and fourth chapters of Acts there was that healing of the man at the gate Beautiful, the man lame from his mother's womb, and then Peter's speech to the people about the name of Jesus Christ,—the identity of Jesus Christ. Our caption here was: Fundamental spiritual identity, the fact of Soul, irresistibly demonstrates itself under all circumstances. You remember that we took that reference of Mrs. Eddy's: "A demonstration of the facts of Soul in Jesus' way resolves the dark visions of material sense into harmony and immortality" (*S. & H.* 428: 3-6).

So this is how demonstration begins to come to you individually, although of course we're seeing it in slow motion, you might say. First of all, you see that you've got to base your thinking on Principle; then Mind shows you the idea that you need; then Soul shows it to be definite,—part of your fundamental spiritual identity; and then you come to Spirit. Once the definite idea about a situation has come to you through Soul, you have to stick to that idea, come what may, and not waver—that's reflecting the strength and purity of Spirit. Ananias and Sapphira didn't do that, you remember. But if you and I in any individual demonstration and in our lives will adhere to Spirit, the reality of Spirit, it'll bring definite spiritual ideas to birth in our experience in an orderly way, and they will live for us in Life, take form in Truth, and be fulfilled in Love. Our caption for the whole tone of Spirit in Chapter 5 was: The reality and onliness of Spirit demonstrates itself as pure reflection.

Then you come to the tone of Life, and as the idea comes to birth, it shows you the coincidence of the divine with the human. It shows you the highest way in which to work out the situation humanly as well as divinely. In the development of the Christ-idea as Science, you find that as you adhere to the divine order of Spirit and it becomes real to you, you have to go forward in Life; the idea begins to multiply itself in your experience, and at that point you may have to make some kind of a loose organization in the human

to carry on individually, collectively, and universally. Then it's as if a warning comes: "Don't stereotype! Whatever form you're led to adopt, don't stereotype it!" That is what happened to the apostles. They saw that they had to set up some flexible form of organization in the human; they appointed seven men, you remember, to look after the widows, but they themselves gave their thought to uplifted spiritual thinking—that was what enabled them to make the right demonstration in the human. Then came the story of Stephen, and Stephen's whole message was Life,—inorganic Life, that which cannot be stereotyped. I believe that we all need to be flexible in thought about the working out of spiritual fact in human experience. Our main caption for Chapters 6 and 7 was: The individuality or indivisibility of Life demonstrates itself in the way of God's appointing.

Then we come to the tone of Truth, which shows the form of the idea,—the manifestation. You remember that first of all in Chapter 8 there was great persecution of the apostles; the authorities were trying to persecute the form of Truth, but they couldn't do it, because the apostles hadn't organized anything material,—they hadn't organized a form that *could* be persecuted. Although it looked as though persecution was going on, it resulted only in multiplication of the idea. The more the apostles were scattered into Samaria and all around, the more the idea grew; the form of Truth just couldn't be touched, because it was the consciousness of the essential reality of the spiritual idea which each of the apostles had individually. Next we had that story of Simon the sorcerer, who was bewitching the people with sorceries, but his works weren't based on Truth—they had no reliable foundation or structure. Finally we came to the story of Philip and the Ethiopian eunuch. Philip went out with the sense that every man is the son of God, and he met that eunuch's need perfectly.

So you see how all along these tones in the Christianity order are exactly the same as those which operate with us to-day in our experience individually, collectively, and universally, whenever we're doing something Christlike, whenever we're using the Christ-idea.

Now we come to the tone of Love. When we've perceived the inorganic form of Truth, it makes way for universality at once, because it breaks down all the barriers, and that's what happened with the coming of Saul in the tone of Love.

LOVE (Chapters 9: 1—12: 25)

The demonstration of Love is universal in its healing, regenerating, and protective power.

LOVE as Life (Chapter 9: 1-43). *Love's way of Life is redemptive, reclaiming the sinner, healing the sick, and raising the dead.*

As we individually find the unity of God and man in the plan of Love, nothing will be impossible for us to accomplish through divine power.

In this tone of Love as Life we have first of all the story of Saul's conversion; then the story of the healing of a sick man, Aeneas; and then the story of the raising of Dorcas. The whole tone shows that it doesn't matter how sinful mortal mind says that you've been, or how long you've been ill, or even how good you've been in the human, because the scientific fact is that right now you're the son of God; everyone stands the same chance of claiming this fact. Human goodness or badness or health or sickness just doesn't count in attaining salvation; the only truth is the scientific and spiritual fact. It's true that scientific and spiritual fact produces better health and morals, but this is because of scientific fact and not because the human has any power of itself to improve. Mortal man does nothing at all to merit salvation. Mrs. Eddy says, "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained . . . Mortality is finally swallowed up in immortality" (*S. & H.* 476: 13-15, 17-18). Love as Life shows so clearly that the scientific fact of perfection is *now*: the perfection of man's spiritual individuality is a *fact* of being.

It's interesting that the story of Saul's conversion comes in the tone of Love as Life, because you remember that it was in the tone of Life as Love that Saul was first mentioned, where his true individuality was touched and aroused by Stephen's defence. Paul had a great sense of universality, and so it seems quite natural that he should come fully into the picture with the tone of Love. The story of his conversion is epitomized perfectly in Mrs. Eddy's words, "Love hath shown thee the way of Life!" (*S. & H.* 137: 24-25).

Mrs. Eddy says, "Saul of Tarsus beheld the way—the Christ, or Truth—only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then the man was changed. Thought assumed a nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in humility he took the new name of Paul. He beheld for the first time the true idea of Love,"—it's interesting that she uses the synonymous term Love, because where Love is, the accuser is not there and there is only Science, God's plan,—“and learned a lesson in divine Science” (*S. & H.* 326: 23-32). You know, it's so obvious that Paul should

come fully into the picture in the tone of Love, because whatever he did, he did wholeheartedly and in a thorough-going way—there were never any half-measures with Paul. He had a universal outlook, too—there's the tone of Love—and his conversion and missionary journeys all give the sense of Love's impelling.

Mrs. Eddy also says, "Great only as good, because fashioned divinely, were those unpretentious yet colossal characters, Paul and Jesus"—she puts Paul first, you notice. "Theirs were modes of mind cast in the moulds of Christian Science: Paul's, by the supremely natural transforming power of Truth; and the character of Jesus, by his original scientific sonship with God. Philosophy never has produced, nor can it reproduce, these stars of the first magnitude—fixed stars in the heavens of Soul" (*Mis.* 360: 6-14). I think that Mrs. Eddy mentions Paul first there because she is speaking in terms of Christianity; even her statement about Paul brings the wonderfully compassionate sense which Christianity gives, because it indicates that every one of us can be a Paul. Jesus naturally had the sense of scientific sonship with God, whereas Paul had it by "the supremely natural transforming power of Truth," and we too can have it in Paul's way, for "God is no respecter of persons." Paul changed his sense of himself as a mortal to the divine *fact* of his sonship with God, and Mrs. Eddy shows that it was "supremely natural."

"Paul" means "small," or "little," whereas "Saul" means "desired," and it seems to me that in Saul there was something unsatisfied; he had to go on persecuting, looking for some kind of satisfaction, but never finding it. And then he became Paul, and he became humble,—amazingly humble for such a colossal and humanly dynamic character.

Before we go any farther, I should like to read you some extracts from Funk and Wagnalls' Bible Dictionary about Paul:—

Paul . . . was born in Tarsus, a Cilician city of note, intellectually as well as politically . . . Whatever influence the Greek environment had on him must have been mainly unconscious. It was to Jewish influences he gave up his mind. Not only his father but remoter ancestors were Pharisees (Ac. 23: 6), and he became a devoted Pharisee himself . . . He was by birth a Roman citizen (Ac. 22: 28) . . . When Paul says himself (Gal. 1: 15) that God set him apart from birth, it means that all the influences about him from the beginning—Jewish, Greek, Roman—contributed, apart from any consciousness or intention on his part, to fit him for the work of his life. There was a pre-destination in them which made him a "chosen vessel" (Ac. 9: 15), but which he only came to see later.

That rather reminds me of Mrs. Eddy's words, "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" (*S. & H.* 107: 3-6)—all of Mrs. Eddy's early life contributed to her demonstration.

From Tarsus Paul went to Jerusalem to be educated as a Rabbi in the school of Gamaliel (*Ac.* 22: 3).

So Paul was educated by that wonderful lawyer, Gamaliel, who, you remember, came into the story of Acts in the tone of Spirit as Love, because he stood for the mercy of the law.

He became a "zealot" for God, or for his ancestral traditions . . . Paul was a profoundly serious and pious man: he hungered and thirsted after righteousness, and he sought it devotedly along this line. To be righteous meant to keep the Law, and he strove with all his strength to keep it . . . We do not know when he came to Jerusalem. We have no evidence that he ever saw Jesus in the days of His flesh. Apparently he came into contact with the new movement in some connection with Stephen . . . Hence Paul probably encountered Christianity first in the form in which it threatened Judaism; Stephen had recalled the words of Jesus which threatened the destruction of the Temple and, therefore, to a great extent the superseding of the Law (*Ac.* 6: 14). But apart from definite dogmatic differences, a man so deeply in earnest with his own religion as Paul would soon feel that in the new society there was an attitude of the soul to God which was not his attitude, and which, if it were justifiable, made his religion vain . . . up to the moment of his conversion Paul was persecuting with a good conscience. The "kicking against the goad" (*Ac.* 26: 14) does not mean that he was stifling nascent Christian conviction. He was to the last moment of his prechristian life in the tragic situation described by Jesus; he thought that his persecution of the disciples of Jesus was service rendered to God.

He was absolutely honest; he was persecuting because he thought he was doing his duty to God, and it was that honesty of thought which could be used and is always used.

Paul's conversion is in its issues the greatest event of early Christian history . . . The whole of Paul's Christianity can be put into the eschatological proposition, "We shall bear the image of the heavenly" (*I Co.* 15: 49), if we understand "image" in the full Pauline sense (*II Co.* 4: 4-6).

He knew from this time on [the time of his conversion] with absolute certainty that salvation is of the Lord. It begins on God's side and with a gracious act of God in Christ which man has done nothing to merit. Paul was going madly on the wrong road when he obtained mercy (*I Ti.* 1: 13), was apprehended or arrested (*Ph.* 3: 12), turned, and put right . . . God did not appear to Paul in Christ because of what he had done or was doing. It was not his devotion to the Law which was rewarded with salvation. All he had ever done, or tried to do, faded into nothingness, or only rose to impeach him; salvation was in Christ alone and in surrender to Him, not in anything Paul could do apart from Him, or antecedent to Him. This again is the fundamental doctrine of redemption as a doctrine of man, and all the gospel is in it—righteousness by faith alone, apart from work of law. Paul knew now that nothing statutory contributes anything to salvation; it is *all* in Christ, crucified and exalted, and in the free response which Christ evokes in the heart . . . Absolute grace has in it the promise of universality; in the

relation of absolute debt to God, all distinctions of men disappear (pages 684, 685, 686).

The wonderful thing about Paul's conversion and this whole tone of Love as Life is that it shows that salvation isn't anything to do with human goodness or human badness—it's just a scientific fact, true for everyone. On the road to Damascus Love showed Paul his true individuality and the way of Life, and all the Commentaries say that his conversion was of God and that it didn't matter at all what Paul had done in the past—he could change at once and take on his true selfhood.

CHAPTER 9

VERSE 2. "this way"—Moffatt's Commentary points out that this is the first time in the Acts that the apostles' faith is known as *the way*, and that is lovely, because, as we've said, this whole tone of Love as Life is epitomized in Mrs. Eddy's words, "Love hath shown thee the way of Life!" That is what happened to Saul.

VERSE 3. "Damascus" means "a sack full of blood," and it seems to me that Saul was reaching the zenith of his persecution and that you might very well call it "a sack full of blood." At that point the light dawned on him. Mrs. Eddy says, under the marginal heading "The darkest hours of all," which they certainly were, both for the apostles and for Saul: "Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit" (*S. & H.* 96: 4-5). She also says, "The more destructive matter becomes,"—and Saul was becoming the absolute apex of destruction at this point,—"the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears" (*S. & H.* 97: 11-13). That was true for Saul, and is true for us.

There's nothing so comforting when you're going through a difficult time as the saying, "The darkest hour precedes the dawn," because it always does. One of the things which Mr. Doorly used to say over and over again was, "Whatever happens, and wherever you go, and whatever you do, go forward!" Often the darkest hour is when you don't *want* to go forward, but if you stick to the truth long enough, it's inevitable that the light will dawn. Paul always went forward, though here he was going right off in the opposite direction from Love, at the climax of his headlong career, but the light came to him, because he was honest and in earnest.

"Suddenly there shined round about him a light from

heaven"—that was the light of Love, I think. 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 illumines the universe" (*S. & H.* 503: 12-15). The light of Love dawned on Paul, and he was to develop this universal sense which Love conveys that all men are the sons of God.

VERSE 6. "Lord, what wilt thou have me to do?"—here you see Paul's humility; he wasn't humble at all by nature, but at this point he was willing to "humble himself as a little child."

VERSE 7. We often have that experience: we hear the truth, but we don't at once see the form of it.

VERSE 8. "and when his eyes were opened, he saw no man"—the same thing happened with Paul; his eyes were opened, but he didn't at once see the form of his vision. We often find that; we suddenly see some new sense of Truth,—perhaps we are attending some talks, or perhaps reading, or perhaps just thinking,—but for the moment we don't really see what it implies.

VERSE 9. It's interesting that Paul was three days without sight, because it seems to me that when you do see a wonderful revelation of Truth, it doesn't really become dynamic to you until you have identified yourself with it and seen that you are it and that it is you. Sometimes the vision seems to you intangible—you know that it's wonderful, but that's all. But if you culture it, one day you see it clearly and you can define and name it. It becomes "dry land" to you, and it's so clear and natural that you're one with it. Then that sense of Soul leads on to a sense of the power of Principle. That's exactly what happened here with Paul.

VERSE 11. Paul was to be found in the street called Straight, which seems a wonderful symbol that he was on the straight and narrow way. He was on the way, on the job, and nothing could stop him!

VERSES 13, 14. I think that this was really an argument that was going on in Paul's own thought, as well as Ananias' answer to God. Paul met this suspicion three times in this section (see also verses 21 and 26); he was suspected because he had been persecuting the Christians and his background naturally seemed very questionable.

"Ananias" means "God hath been gracious," and surely that was just the thought that Paul needed to have come to him at that moment,—the thought that God had always been

gracious and therefore Paul as His undivided idea had always been gracious, too, in reality. The argument must have come to Paul over and over again that he had been very guilty in persecuting the Christians, and that he had been cruel, unkind, and beastly.

The same argument of personal failings comes to us in different forms; it says to us, for instance, "Oh, you've never had the proper upbringing to understand Science; you can't talk about Science, because you don't know how to talk, and you've never had any experience of talking," or "You're not the sort of person to go out and tell others about Science,"—arguments arising out of our human background, and yet that background doesn't matter, because it isn't true anyhow. If Mrs. Eddy had listened to those arguments of the serpent, she might have said, "I'm not physically strong, so I'm not the sort of person to carry a movement," but she saw that mortal history is a lie, and that our ability, our strength, our individuality, and so forth are from God. Mrs. Eddy writes, "It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being" (*Ret.* 21: 13-15). It's a wonderful thing when you can see that the ever-present fact about yourself is that at this moment your individuality is fulfilled divinely and so whatever you have to do at this moment you can do, because your individuality is *fulfilled*. It isn't really a question of getting better and better and more and more capable of doing things, but it's like the bud of a flower—at every stage that bud is perfect and just what it has to be at that moment.

In connection with Paul's conversion, remember that Mrs. Eddy says, "The destruction of sin is the divine method of pardon." You haven't got to get gradually better and better as a mortal; it is the destruction of sin, which is really the belief of life in matter, that is the divine method of pardon. "Divine Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no other form of forgiveness. Does not God's pardon, destroying any one sin, prophesy and involve the final destruction of all sin?" (*S. & H.* 339: 1-6). She says also, "A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause" (*S. & H.* 393: 30-32). It's so important to remember that, if mortal mind tells you that you have been a sinner, or that you've been ill, or that you've done something that wasn't right. I've often derived much comfort from realizing that the

sin and the sinner are both false beliefs,—that it wasn't I who committed a particular sin, but the "I" that committed it and the sin itself were both false beliefs, neither of them true. It's so helpful, too, to remember that in the practice, because sometimes you find yourself thinking, "Now, if I know the right idea about the situation, then the disease will go, or the situation will work out," but the wrong situation and the belief about it are one, and so when you see the truth, the whole false structure collapses.

And so Paul had to see that he had never indulged in sin, and that the belief that he had been a sinner and the sin itself were one, and that the whole experience was completely untrue. Paul saw his individuality as fulfilled in the plan of Love now and forever. It's so easy to be caught out by old theology; we sometimes feel that some calamity has come upon us because of something that we've done and we feel that it's right for us to suffer, but that's just the argument of old theology. The scientific fact is that we never did sin; the sin and the sinner are both false beliefs, and so the thing that is trying to tempt us is just a lie about God. When we see that, we can deal with it.

It doesn't matter how many years of your life you've spent in going the wrong way, because the scientific fact of your individuality is that it is forever in the plan of Love as perfect and fulfilled. Years of going wrong can be wiped out in a moment, and so can years of belief in sickness or in mere human goodness. The only truth is that you are a scientific fact in Love's plan, and that is eternally true; there is no time, because Life wipes out the sense of time. You may have been believing for years, or for five minutes, that $2 + 2 = 5$, but that belief goes the moment you correct it with $2 + 2 = 4$. Any false belief is a lie about some fact in *Science*, and so when you put the scientific fact in place of the lie, that's the end of the trouble—if you *really* see it. This doesn't mean that there's an easy way out of sin, or that you can sin and get away with it, because you suffer so long as the belief of sin lasts. If you're indulging in false belief, which is both the sin and the sinner, then you seem to go on suffering. But it's a scientific impossibility for man in God's image to have anything to do with missing the mark or falling from the divine standard, and it'll free you if you realize that. I know that in saying these things one is talking from a high, scientific standpoint, but Science is exact and so something is either a scientific fact or it is not. Naturally, in the working out of these facts one does the best one can in human experience,

but we must have the high and pure goal always before us, or else we are working with semi-metaphysics, which is no use.

VERSES 19, 20. The first chapter of Galatians gives the impression that Paul went away to Arabia for some while, evidently thinking out the Christ-idea and studying and pondering. I think that he must have been imbibing the spirit of the gospel during this period. His conversion had come about without human agency, and so perhaps Paul felt that his inspiration could best come from individual study of the Hebrew Scriptures in the light of this new revelation, though Peter probably taught him a great deal when he stayed with him in Jerusalem. The Commentaries don't know exactly when Paul went to Arabia, but he was there at some period before he really began his ministry.

VERSE 21. The same argument going on—"Isn't this the man who was a sinner?"

VERSES 22-25. I always love what Mrs. Eddy says: "God is responsible for the mission of those whom He has anointed. Those who know no will but His"—who love the idea more than themselves—"take His hand, and from the night He leads to light" (*Mis.* 347: 25-27). Also, "I ask: What has shielded and prospered preeminently our great Cause, but the outstretched arm of infinite Love?" Remember that we're considering Love as Life,—that Love which protects and preserves true individuality. Mrs. Eddy goes on, ". . . In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe" (*Mess.* '02, 14: 24-26; 15: 1-5). That's what Paul did—he leaned on God and was safe.

VERSE 26. The same argument again, and, as I have said, I feel that it was something which Paul was working out in his own thought, because he probably had a great fear that he would have a hostile reception; in fact, he probably couldn't make out himself why he had been chosen by God. And so he was working out all the time that one's past history is a lie, because God is All and as the idea of God man is perfect now.

VERSE 27. Of course it would be Barnabas who supported Paul, because he was always seeing the good in everyone. The Moffatt Commentary says of Barnabas:—

Barnabas indeed is one of the most attractive characters in the New Testament. He possessed the rare gift of discerning merit in

others. Probably inferior in ability to Paul, he was his superior in Christian graces. He seems to have been utterly without jealousy, eager to excuse the faults of others, quick to recognize merit, ready to compromise for the sake of peace. Paul's elevation of character makes him scarcely human, whilst the virtues of Barnabas make him singularly lovable. The Paul of history contributes to the progress of the world, Barnabas and those like him make it endurable to live in. Whilst we admit the greatness of Paul, we cannot forget that Barnabas was the real pioneer of a world-embracing Christianity (page 100).

Paul was very far from being "scarcely human," except in respect of the superhuman task he accomplished. But it was the impulsion of divine Life and Love which brought it to pass, and which will always manifest a universal sense of true individuality.

VERSES 28-30. Love again protected Paul.

VERSE 31. There is a wonderful sense here of the rest which Love brings and the multiplication which Life brings.

VERSES 32-35. Now we come to the healing of sickness. This shows that our true Christ selfhood is demonstrable right here and now, because it is the only fact about us eternally. So it doesn't matter how long we seem to have been ill—it makes no difference to Truth. Mrs. Eddy says, "The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: 'Whom do men say that I, the Son of man, am?' That is: Who or what is it that is thus identified with casting out evils and healing the sick? . . . Who or what is it that is able to do the work, so mysterious to the popular mind? . . . With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: 'Thou art the Christ, the Son of the living God!' That is: The Messiah is what thou hast declared,—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally . . . It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony" (*S. & H.* 136: 9-14; 137: 10-11, 16-21; 138: 6-9). Peter saw so clearly the healing power of Truth,—of the Christ-idea which enabled Jesus to heal the sick. He had a dynamic, spontaneous sense of Christ, Truth, and therefore he accomplished much healing.

VERSES 36-42. Now we come to the raising of the dead. Dorcas was dead, but Peter demonstrated the fact of Life. He demonstrated her individuality in Life to be forever fulfilled.

I feel that this incident brings out primarily that it isn't

personal goodness which accomplishes anything. This whole tone of Love as Life shows that the fact about man isn't conditioned by his material life or material history at all. Once the light of Love, the light of Science, dawned, it didn't matter that Paul had been sinning against the Christians for a long time, nor did it matter that Aeneas had been sick for eight years, nor did it matter here that Dorcas had been full of good works all her life. The human mind says that if you're full of good works, you deserve good and you don't deserve to suffer, but it isn't the works alone that bring to man a safe, whole, and satisfied sense of being. It is the realization of man's true spiritual selfhood as a fact of Science, and consequently its infinite, harmonious operation, which does this. True, good works are often an "outward and visible sign of an inward and spiritual grace," but the "good works" of themselves don't constitute a passport into the kingdom of heaven, as it were. The only thing that counts is the scientific fact that you're the son of God,—an individual idea in the plan of Love fulfilled here and now.

Paul says in Ephesians, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"—those "good works" are the works of God, not of humans. ". . . But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father" (Eph. 2: 8-10, 13, 14, 17, 18). Paul was saying that salvation doesn't depend on what sort of person you are, because every man is the son of God; whether a man appears to be "afar off" from God or "nigh" to God in his human life, the scientific fact about him is that he is an idea of Principle,—no more and no less.

You know, this scientific concept of man is a revolutionary one to the human mind, and it spells death to vested interests of every kind; so no wonder there appears to be resistance to Science. But it's Truth, therefore it's irresistible; and it's Life, therefore it's colourful and individual; and it's Love, therefore it's warm and comforting.

Mrs. Eddy makes this scientific definition of man so clear in the passage which we have already quoted from *Recapitula-*

tion: "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity.' Mortality is finally swallowed up in immortality . . . When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you'; that is, Truth and Love reign in the real man, showing that man in God's image is unfallen and eternal" (*S. & H.* 476: 13-18, 28-32). I always love to realize that "Mortals are not fallen children of God," because often and often you classify yourself as a mortal who has fallen from perfection, and yet that's not so in reality. You're immortal. You never have to get back to anything that you've left, because the truth about you as man is that you've always been God's idea; you've never fallen from that state of perfection, and right at this moment you're God's idea, and you always will be God's idea. You never change from mortal to immortal by means of better mortality; if you're wise, though, you will see through mortal belief (with its sin, sickness, and death) and realize your immortality here and now.

VERSES 39-41. A great deal of false human sentiment must have surrounded Dorcas, and so Peter "put forth" all that sentimental sense of man and all the sympathetic animal magnetism which was saying how wonderful Dorcas had been and how terrible it was that she had died. Sometimes that false sentiment would try and get hold of us, and when it does it just drags us down from the sense of Life, which always shows us the divine and deathless individuality of man, man's true character. So Peter had to put that sense out of his thought, and then he gave Dorcas his hand and lifted her up,—lifted her up to her true individuality. He proved that human belief can make no conditions for man, and he established the scientific fact that Dorcas was the ever-present idea of divine Life, and so her individuality in Life was fulfilled immediately.

So in that wonderful tone of Love as Life we have seen that Love shows us the way of Life. It showed Paul the way of Life; it showed Aeneas the way of Life; and it showed Dorcas the way of Life. It healed sin, sickness, and death.

INTERVAL

LOVE as Truth (Chapters 10: 1—11: 30). *Love's ideal includes all ideas—generic man.*

As we understand the universality of Science, we shall recognize

all men as ideas in Love's plan and grant them their status as such, whoever they are.

In this tone of Love as Truth we see the idea spreading farther and farther afield, and the inspiration of that expansion was the sense of universal manhood. Do you remember that it was in the tone of Truth as Love that we first saw a more universal sense of manhood—in the story of Philip and the Ethiopian eunuch?

CHAPTER 10

VERSE 1. "a centurion"—it's interesting to remember that the first Gentile whom Jesus came in contact with in his healing work was a centurion.

VERSE 2. I always feel that if we can only detect in others what they already reflect of Life, Truth, and Love, we can then lead their thought back to Principle. And I think that this verse here gives a sense of how Cornelius was reflecting Life, Truth, and Love. He was "one that feared God with all his house"—in other words, he had that sense of looking to God, of laying down the mortal concept and turning to God, which Life inspires. He "gave much alms to the people"—in other words, he had a sense of the brotherhood of man, which Truth brings. And he "prayed to God alway"—in other words, he had that sense of Love which consistently acknowledges God's power and accepts that God is the one universal God.

VERSE 3. "about the ninth hour of the day"—Cornelius' thought was resurrected.

VERSE 4. "Thy prayers and thine alms"—that's rather interesting, because we saw that Cornelius' prayers had the tone of Love and that his alms gave the sense of Truth, and we're considering the tone of Love as Truth.

VERSE 7. There were three of them, you notice. This story is full of symbols of Life, Truth, and Love in various aspects.

VERSE 9. "Peter went up upon the housetop to pray about the sixth hour"—Peter's thought (like Cornelius') was lifted up, and it was being resurrected to true manhood. He was beginning to see the spiritual truth about universal man.

VERSES 10-12. Don't you think that what Peter saw was a symbol of the fourfold calculus of man? That calculus contains the truth about everything,—about man and beast and all things. In the vessel which Peter saw were symbols of the fifth and

sixth days of creation,—fowls of the air and beasts of the earth, indicating Life and Truth. Mrs. Eddy says, you remember, “Christianity is again demonstrating the Life that is Truth, and the Truth that is Life” (*S. & H.* 97: 29-30). It seems to me that Peter in his exalted state of thought was now going to see that man is universal,—that the calculus of Truth embodies all ideas, and that that constitutes man. The manifestation of God called man isn’t anything to do with a physical body, or with a merely moral sense, but is a spiritual calculus of ideas.

Peter was very hungry when this vision came to him, and I think that it could be interpreted in this way: sometimes we are hungry for spiritual vision and we have a great desire for spiritual things, and we perhaps think that if we closet ourselves with our books and just pore over them, that will feed us, when sometimes that may not be the food we really need; it may be that the food we need is to expand in some direction and to give out what we’ve already got of spiritual vision. I’m sure that Peter had to learn that here, because as a result of this experience he went to the Gentiles for the first time—it hadn’t entered his consciousness to do so until that moment. So when we feel empty and hungry and we think that what we need perhaps is to go to some talks, or something of that nature, it may be that what we need more is to give of what we already have. They were actually “making ready” for Peter to eat, but the very thing that was really going to feed him was to go out and give of his spiritual riches to others in ways that he had never done before—that was the command which came to him.

I think it’s lovely that it was when Peter was up on the housetop that he became more universal in outlook. Being up on the “housetop” doesn’t mean getting so “metaphysical” that you can’t be understood. The higher you go, the more you can understand the other fellow and meet his needs. Sometimes we’re apt to think that the more spiritually-minded we are, or the more we pursue spiritual things, the more that may cut us off from others. But that isn’t true. The more spiritually uplifted your thought is, the more universal it becomes, because you are getting closer and closer to the one universal source, and so your thought must inevitably become more universal, in the sense of seeing that all ideas everywhere reflect in some measure the facts of Science, because there’s only *one* Being. As you touch the one plan of Love, you irresistibly begin to see everyone and everything as part of that

one plan—you can't help it. So Peter's thought was impelled to be more universal than it had been. He began to see that everyone is within the calculus of man and that no one is outside. Remember, this is the tone of Love as Truth,—universality seen as irresistible Truth.

VERSES 13-16. You can either take that three-fold message as symbolizing the analysing, uncovering, and annihilating of Peter's false sense of manhood, or from another angle you can take it as symbolizing that Peter had to understand the three degrees which Mrs. Eddy elucidates on pages 115 and 116 of her textbook. The voice first said to Peter, "kill, and eat"; in other words, "Kill your physical concept of man, your sense of man as a physical entity, and take in the true concept of man as a calculus of ideas." The second time, the voice said, "What God hath cleansed, that call not thou common." There, it seems to me, Peter had to see that he couldn't despise moral qualities, second degree qualities, because when seen in their right light they represent the cleansing of the mortal concept of man so that something of the divine concept shines through. He mustn't despise those good qualities that were in evidence all around him,—in the Gentiles as well as in the Jews,—because those qualities represented some measure of the disappearance of evil beliefs and the appearing of the divine. The third time, the vessel was received up again into heaven, indicating that the only true man, the only real man, is the man who has never left heaven—the spiritual idea of God.

So first of all, before he went to Cornelius the Gentile, Peter had to see that man isn't a physical proposition, and then he had to see that all there is to moral qualities,—to humanity, honesty, faith, and so forth,—is some measure of the divine cleansing away ignorance and shining through; he had to take those qualities back to their source in Principle. And then he had to see that the only reality is that third degree of spiritual consciousness, which shows that this calculus of manhood is in and of divine Principle, and that there is nothing going on but the operation of Principle and its infinite idea; there is nothing to anyone or anything but God's idea.

You know, this story symbolizes in some degree what we're trying to do in our publication, *Ideas of To-day*; our thought has expanded to discern the manifestation of Principle in all kinds of different spheres, and we're seeing that wherever there's genuine good appearing in human experience, wherever there's any light shining through, that is something that God has cleansed, some measure of Truth's appearing. And we're trying

to trace this appearing back to the one Principle, and thus show the oneness of being and the universal nature of Truth.

The collective sense which comes out in this story is most interesting; for instance, Cornelius was inspired at the same time as Peter, and when you consider that we're in the tone of Love as Truth, that's so natural, because Love as Truth means that the universal plan of Love is coming to all men everywhere—irresistibly. It's really nothing to do with us—it looks as if we go out and convert people, but all we've got to convert is our own sense of manhood, and we've got to convert it into the true sense of man. The ideas of God are reflected everywhere, and what we've got to do is to recognize those ideas of God. So it isn't so much a question of taking Truth out to people as of drawing Truth out of people—it is already there. And if we can see that more and more, as we are trying to do with *Ideas of To-day* and as I think we are all trying to do with our own individual lives, we shall find that Truth is universal, and we shall see how impersonal it is and that it is nothing to do with ourselves as persons.

Peter saw the truth about the sixth day of creation when he saw this great sheet let down from heaven “knit at the four corners,”—the calculus of Truth; he saw that man is idea,—“the compound idea of God, including all right ideas” (*S. & H.* 475: 14-15). He saw that “All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible” (*S. & H.* 514: 28-30). He also saw this, and it's another extract from Mrs. Eddy's commentary on the sixth day: “The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere” (*S. & H.* 516: 4-8). That's what we're doing: we're subordinating the false testimony of the corporeal senses, which says that man is a mortal, and we're seeing that the fact in Science is that man is God's idea. Whatever God is, man is, by reflection. We're seeing one infinite man—not lots of separate human beings dotted about, but one infinite man. We're all “members one of another,” and that was symbolized by all those beasts and birds contained in the one great sheet. Mrs. Eddy says, again in her comments on the sixth day, “The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage . . . The rich in spirit help the poor

in one grand brotherhood, all having the same Principle, or Father. . . All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love” (*S. & H.* 517: 15-19; 518: 15-17, 21-23).

So in this tone of Love as Truth, the universal sense of brotherhood is coming to light, and we’re seeing that “infinite space is peopled with God’s ideas, reflecting Him in countless spiritual forms” (*S. & H.* 503: 15-17). That’s man, the one man.

VERSE 19. “Behold, three men seek thee”—the “three” of Life, Truth, and Love is always seeking you, always calling to you to recognize this one infinite man.

VERSE 20. Remember that Peter was on the housetop and had seen this vision of the one universal man, but he didn’t yet know what that vision was going to lead him to, or bring to him. He was again told, “Arise,” but this time he was told, “and get thee down”; the Christ both lifts us up and also enables us to come down to meet every type of thought.

VERSE 23. “Then called he them in, and lodged them”—Peter at once took these “three men” into his consciousness; he accepted the universal sense of relationship which an understanding of Life, Truth, and Love brings.

“certain brethren . . . accompanied him”—in verse 12 of the next chapter Peter says, “these six brethren accompanied me,” and that symbolizes that he took with him his true sense of manhood.

VERSES 25, 26. Throughout Acts and the Epistles there is this wonderful sense of nobody being superior, and of everybody seeing that it was God alone who was operating. Nobody wanted to be worshipped or to be thought important, because everybody was much too intent on doing his job to bother about what other people thought about him, or whether he was more important than somebody else, or what his position was. It was Christianity, the one infinite man, which was impelling the apostles, and so they didn’t care a bit about themselves as persons—they couldn’t. In Christianity you learn to take all good back to *God* and all evil back to animal magnetism.

VERSE 28. Mrs. Eddy says, and remember that we’re considering Love as Truth: “With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science” (*S. & H.* 469: 30-5). The “brother-

hood of man would consist of Love and Truth,"—would consist of a sense of the one infinite plan of Love, manifesting itself in one infinite ideal or Christ. This understanding of scientific oneness would certainly bring a demonstration of Principle and spiritual power which would be humanly astounding but divinely natural.

I am sure that as this sense of the one infinite man becomes real and vital to us, it's going to enable us to accomplish the most wonderful things for humanity. It doesn't matter how small and insignificant you seem to be as a person, it doesn't matter if you're not known at all, because what you are spiritually as God's idea is the most powerful thing in all the world. When you come to think of it, it was amazing that that little band of apostles, hardly known by anyone in their time, was the nucleus of a world-embracing Christianity. Well, to-day too we may be a small bunch of people and nobody may know much about us, but that doesn't matter at all, and it's in quietness that great ideas grow. I feel that it's of the utmost importance that we're beginning to catch a glimpse of this one infinite man, because it's completely revolutionary. I often think to myself, "Do you realize that when we say that there's one infinite man we are touching something that is revolutionary from a human point of view?" It's perfectly natural from God's point of view and from our point of view as God's image and likeness, but revolutionary to the world.

VERSE 29. "came I unto you without gainsaying"—a wonderful spontaneity! Notice that verse 33 shows that Cornelius also had this sense—"immediately therefore I sent to thee."

VERSE 30. It's interesting that Cornelius should have been fasting and that Peter was hungry; they were both eager for a new vision, and they must have felt that it was about to burst upon them.

VERSES 30-33. Cornelius recognized the power of God. We are sometimes so surprised when we find some individual recognizing the power of God and going forward with spiritual sense, when, in our ignorance, we didn't think that that individual thought anything about God or knew anything about God! But when we understand universal man, we're bound to see God manifest everywhere and to hear all kinds of people putting the things of God into words. To-day they may not use the term "God," because it is associated with so much mysticism and superstition, but they speak rather of "funda-

mental values,” “the nature of reality,” or something of the kind.

VERSES 34, 35. Peter had seen the one infinite man.

VERSES 37, 38. Here we find a little seven-fold sequence in the order of the Word,—“that word . . . which was published throughout all Judaea,” the creative Word, the sense of Mind; “and began from Galilee, after the baptism which John preached”—it went to all pure thought, all thought touched by Spirit; “how God anointed Jesus of Nazareth”—Jesus was identified by Soul—“with the Holy Ghost and with power”—he was identified with the power of Principle; “who went about doing good”—that enabled him to go about and multiply good to all men; “healing all that were oppressed of the devil”—there’s the tone of Truth, which is always to do with the health, or wholeness, of man; “for God was with him”—because he was one with Love. You find these little instances of the four orders time and time again in Acts.

VERSES 44–48. I think that Mrs. Eddy is here saying the same thing as Peter: “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 are they that reflect Him—that reflect Love” (*Mis.* 150: 25–29). She also says, “Christian Science is not only the acme of Science but the crown of Christianity. It is universal. It appeals to man as man; to the whole and not to a portion; to man physically, as well as spiritually, and to all mankind” (*Mis.* 252: 17–21).

CHAPTER 11

VERSES 1–17. Peter here told the apostles and brethren in Jerusalem exactly what had happened and how he hadn’t been able to resist the impulsion of Love as Truth. This question of circumcision or uncircumcision comes in again and again and particularly after Paul’s first missionary journey, when he had been to the Gentiles and had converted a great many of them. The officials at Jerusalem felt that unless a man had been circumcised according to a certain ritual he couldn’t receive the Holy Ghost, just as to-day some people believe that unless you belong to a church or do certain material things you’re not spiritually-minded or you’re not putting your all into the spiritual. But we’re seeing to-day more than ever, as I’m sure you’ll agree, that the idea of Science is inorganic, and that it doesn’t demand adherence to any material rite, or any material

organization, or to anything material at all; it only demands that every man recognize his inherent spiritual nature and be true to it.

VERSES 15-17. Peter says that he remembered that Jesus said, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost." He saw that at one stage there has to be a working-up sense,—there has to be what we might call to-day a form of organization,—but that when one begins to understand how to work out from God, from divine Principle, Life, Truth, and Love (which is what the baptism of the Holy Ghost means), then one begins to realize that *every* man can work out from that same standpoint.

When this teaching is seen as Science, then it's a question of working out from the standpoint of our true selfhood, as ideas of divine Principle, rather than a laborious working-up process. Years and years of plodding aren't necessarily needed in order to get to where we seem to be now in the understanding of Science. The time element is going out of the picture. That reminds me of the parable of the labourers in the vineyard, in which those who only started work at the eleventh hour were given the same wages as those who had started early and worked all through the day. It's not a question of personal merit, but of split-second realization of our true being. Paul, for instance, was at the same level as the other apostles—and more advanced than many of them—and yet the others had been taught by Jesus! Paul had been believing in God before, of course, though his sense of God had made him persecute the Christians.

VERSE 19. Now they come to Antioch, which was a busy city, the centre of much coming and going, and so was more "in the world" than Jerusalem. It's rather interesting to read what the Moffatt Commentary says about it:—

Now the scene shifts to what afterwards became the second capital of the Faith and the centre of a more extensive evangelization. Antioch was the chief city of the Hellenic east; . . . Its Jewish inhabitants were numerous and influential, and there were many proselytes. Unlike Jerusalem, Antioch was a busy centre of commerce within easy reach of the sea and in touch with the cities of Cappadocia, Syria, and Arabia . . . most of the missionaries preached only to the Jews, but on reaching Antioch some Cyprians and Cyrenians proclaimed Christ to the Gentiles, as Peter had done to Cornelius. This would not imply that they founded a body of Gentile believers, but that they told their heathen friends about Jesus (pages 98-99).

VERSES 20, 21. Peter had started the ball rolling by seeing this one

universal sense of manhood, and now others were following suit—they were speaking to the Grecians. So the idea was spreading farther and farther afield.

VERSES 22-24. It's lovely that Barnabas was chosen to go and consolidate the situation, and it is said that when he went to these various cities he didn't criticize what the people there had done, or say, "You must organize this," or "You must do such-and-such," but he just "exhorted them all, that with purpose of heart they would cleave unto the Lord." All the authorities say that the great thing that Barnabas emphasized was, "It doesn't matter about all these rules and regulations; the only thing that matters is that you stick to the spiritual, and if you do that, you'll be all right." And that's why his name means "son of exhortation" as well as "son of consolation"; he exhorted and inspired others wherever he went. He is such a lovable character, and all that you read about him gives a wonderfully comforting and warm sense.

VERSES 25, 26. Barnabas went to seek Saul at Tarsus, and that really was a very generous thing to do, because Paul was the man who eventually eclipsed Barnabas in his mission to the Gentiles—it is said that he was such a strong character that he overshadowed Barnabas. But Barnabas knew that Paul was the man for the job and he didn't care about himself—none of those apostles did; all he cared about was the job, and so he had the greatness to go and fetch Saul from Tarsus and say, "Come and help in the work at Antioch." Barnabas knew that Paul did things differently from himself and that Paul would eclipse him, but he felt that it was right that Paul should be called in, so that the Word of God would prosper and multiply.

"And the disciples were called Christians first in Antioch"—I think that it is rather lovely that this should come into the tone of Love as Truth, because "Christians" surely means those who embrace the standard of Truth, who accept the Christ,—who see that the plan of Love manifests itself in the ideal of Truth and who stick to that. Love as Truth is the forever acceptance of the Christ.

VERSES 27, 28. This prophet Agabus is only mentioned at one other point in Acts, and that is when he comes to try to dissuade Paul from going up to Jerusalem, because he says that he'll be bound and imprisoned there. Here he prophesies that there will be a dearth. Once Truth had gone out to the Gentiles, there seemed to be this great dearth. When you suddenly become conscious of the wonderful truth about man, you do

sometimes become aware of your own famined sense, and I think that men were beginning to see that in that day. Truth had woken them up to their need for Love.

VERSES 29, 30. There are no vacuums in Love, and so that belief of a vacuum was filled. The disciples had this wonderful sense of true brotherhood, this wonderful sense of the one man, infinite man, and if you really have that, then there isn't anything lacking,—there isn't any vacuum that can't be filled with that sense of the ever-presence of the one infinite man, the exact and perfect calculation which satisfies every situation.

LOVE as Love (Chapter 12: 1–25). *Love's plan is perfect, and embosoms every idea.*

As we are conscious of the perfection of Love's plan, and that we are ideas in that plan, inseparable from it, we can never lack the protection and guidance of Love.

When I found that this story of Peter's imprisonment must be in the tone of Love as Love, I couldn't at first see why this should be so, and then suddenly several quotations leapt into my thought—so quickly that I could hardly turn them up fast enough in the concordance. One was, "Love is the liberator" (*S. & H.* 225: 21–22). Another was, "Clad in the panoply of Love, human hatred cannot reach you" (*S. & H.* 571: 18–19). The third was, "Love is our refuge; only with mine eye Can I behold the snare, the pit, the fall: His habitation high is here, and nigh, His arm encircles me, and mine, and all" (*Mis.* 389: 10–13). The fourth was, "The depth, breadth, height, might, majesty, and glory of infinite Love fill all space" (*S. & H.* 520: 3–5). Mrs. Eddy also says—and this has the tone of Love, although the word Love isn't actually used: "rest assured you can never lack God's outstretched arm so long as you are in His service" (*Mess.* '01, 1: 4–6). These references give a great sense of Love as the liberator, of the compassion and the protection of Love, and Peter needed that sense. It seems to me that Peter was proving the power and presence of Love, as the climax of his demonstration as it is recorded in Acts. This is the last time that we hear of Peter in detail in Acts, and Love as Love really shows us the fulfilment of his mission.

CHAPTER 12

VERSE 1. This counterfeit sense of Herod stretching forth his hands is rather interesting in the light of that reference which we've

just taken: "rest assured you can never lack God's outstretched arm so long as you are in His service."

VERSE 2. James and John, you remember, were the sons of Zebedee, —the "sons of thunder." There are only two instances of James and John operating together in the Gospels; one is where they ask Jesus if they shall call down fire from heaven to destroy the Samaritans for rejecting him, and the other is where they ask to sit on the right and left hands of Jesus. On both occasions James is mentioned first of the two, and it is generally believed that whenever two disciples are mentioned together it means that the first mentioned was the ringleader. So it seems to me that James had a strong personal sense and a desire for retribution, and his death by the sword seems to confirm that "all they that take the sword shall perish with the sword."

VERSE 6. "Peter was sleeping between two soldiers, bound with two chains"—Peter was sleeping when he should have been awake. He was a wonderful character, but he always seemed to go to sleep at the wrong moment! Mrs. Eddy says, "The notion that one is covering iniquity by asserting its nothingness, is a fault of zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears" (*Mis.* 335: 21-24). Mrs. Eddy also says, "The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter" (*S. & H.* 306: 32-2). When we come later on to the account of Paul and Silas in prison, we find that they didn't sleep, but sang praises to God all night, and so they didn't save only themselves, but also all the prisoners, and they converted the jailer into the bargain—it was a collective demonstration. But old Peter here was snoozing away! But there was something of true greatness about Peter, and so in spite of all his sleeping he was always saved. Here again he was saved, but he didn't make the fine collective demonstration which Paul and Silas made when they were in prison.

Peter was probably rather elated by his success with Cornelius and was feeling that he had done a very good job, and so he went to sleep. That's what we often do when we've seen some wonderful truth, or some wonderful healing, or attended a wonderful series of talks on Science. If we're not alert, then mortal mind afterwards attempts to induce a false sense of satisfaction so that we go to sleep in matter and then have to get out of the prison in which we find ourselves.

If you take these words symbolically, "Peter was sleeping between two soldiers," you can interpret it as mortal man dreaming in matter, and it seems to me that those two soldiers represent the belief of life and intelligence in matter. I found this wonderful reference which confirmed that: "We must destroy the false belief that life and intelligence are in matter, and plant ourselves upon what is pure and perfect. Paul said, 'Walk in the Spirit, and ye shall not fulfil the lust of the flesh.' Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit" (*S. & H.* 222: 31-6). So that belief of life and intelligence in matter binds us with the fetters of finite capacity. The belief of life and intelligence in matter had fooled Peter into thinking that he personally had done a good job.

Those two chains with which Peter was bound seem to me to symbolize sin and sickness, because if you believe in life and intelligence in matter, those two "soldiers" will bind you with the "chains" of sin and sickness. Mrs. Eddy says, "We are made glad by the divine Love which looseth the chains of sickness and sin, opening the prison doors to such as are bound" (*Mis.* 262: 19-21).

"and the keepers before the door kept the prison"—what are those keepers? What is it that would prevent us getting out of this kind of situation? It's really conservatism, which prevents us from getting down to the job of thinking our way out of it. Under the marginal heading, "Conservative antagonism," Mrs. Eddy says, "Ignorance, pride, or prejudice closes the door to whatever is not stereotyped" (*S. & H.* 144: 25-26). Conservatism makes us feel, "I've always thought this way," or "I've always been timid," or something of the kind; conservative theories about ourselves always try to keep us in ruts. But they're not true, and we don't have to put up with them.

So mortal man is asleep between the two soldiers of life and intelligence in matter, which bind him with the chains of sin and sickness, and what stops him from getting out of that situation is ignorance, pride, or prejudice.

VERSE 7. Peter was asleep, but he was woken up with a start! The angel smote him on the side; Love adopted no gentle measures with Peter at this juncture!

You remember that when Peter was in prison before, along with the other apostles, because of all the healing which they had done, we cited the passage, "Christ, Truth, the spirit of

Life and the friend of Mortal Man, can open wide those prison doors," but here it seems that it is more the sense, "Love is the liberator," because it wasn't just a question of being let out of prison and told, "Go, stand and speak in the temple to the people all the words of this life," as on the previous occasion; here Love took care of Peter and led him to a new vision. That's what happens with us when we are asleep over some situation and are dreaming that life is in matter; Love,—divine Science,—rouses us, guides our every footstep, and leads us into new vision, meeting our every need along the way. Mrs. Eddy says, "The power of God brings deliverance to the captive. No power can withstand divine Love" (*S. & H.* 224: 29-31). She also writes, "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee" (*My.* 149: 31-2). Sometimes a mother sees that her child is very pleased with himself, and she may see that he's going to come a cropper sooner or later, and he does, and then she points out the mistake, so that he needn't go wrong again. I feel that that is what happened with Peter.

"his chains fell off from his hands"—Mrs. Eddy writes, "eventually both sin and suffering"—remember that the two chains symbolized sin and sickness—"will fall at the feet of everlasting Love" (*S. & H.* 23: 10-11).

VERSE 8. The angel's instructions to Peter give a lovely sense of Truth, Life, and Love. "Gird thyself" gives the sense of Truth, because swords hung in men's girdles in those days, and so it's as if the angel was saying, "Prepare to take the sword of Truth." "Bind on thy sandals"—that gives the sense of Life, because you put on your sandals for walking, for progressing, and so it's as if the angel was saying, "Be prepared to progress in Life." Peter obeyed. Then the angel said, "Cast thy garment about thee, and follow me," and that reminded me at once of Mrs. Eddy's words, "Clad in the panoply of Love, human hatred cannot reach you." So the angel was saying, "Take on an understanding of Truth, Life, and Love,—your true Christ selfhood,—and you won't be able to be asleep in prison any longer." Mrs. Eddy says, "Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written,—in the pulpit, in the court-room, by the wayside, or in our homes. They are the victors never to be vanquished. Love is the generic term for God. Love formed this trinity, Truth, Life, Love, the trinity no man can sunder" (*My.* 185: 10-16). She also writes, "Truth, Life, and Love are a law of annihilation

to everything unlike themselves, because they declare nothing except God" (*S. & H.* 243: 27-29).

So Peter had been asleep in matter, in a material sense of his selfhood, bound with the two chains of sin and sickness, and conservatism had made him sit down under it; but then this universal plan of Science, which Love always involves, smote him on the side and forced him to get out of that situation; it said to him, as it says to us, "Put on your true Christ selfhood, which is Truth, Life and Love, and you will find that that is formidable." That sense of Truth, Life, and Love means first of all that we are the manifestation of God,—that we reflect Truth, the calculus of manhood; that impels us to make the demonstration of Truth practical in the human, through the coincidence which an understanding of Life impels; and whatever we do in that way will always be fulfilled, because of the fact of Love. That is just one way of looking at Truth, Life, and Love, of course.

VERSES 10, 11. In those two verses you find another little seven-fold sequence. "When they were past the first and the second ward,"—there's the sense of Mind and of Spirit,—“they came unto the iron gate that leadeth unto the city; which opened to them of his own accord”:—Mrs. Eddy says, "When will man pass through the open gate of Christian Science into the heaven of Soul . . .?" (*S. & H.* 535: 15-16); the heaven of Soul is the fact of identity, and the gate to it is always open:—"and they went out, and passed on through one street";—there's only *one* infinite Principle—"and forthwith the angel departed from him"—Peter was beginning to find his own life "hid with Christ in God," he was beginning to see his inseparability and indivisibility from the one Life. "And when Peter was come to himself,"—when he came to true manhood, a true sense of himself, instead of the conceited sense which he had had,—“he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod”—he accepted the deliverance of Love.

VERSES 12, 13. Peter's deliverance from prison showed him something of his true Christ selfhood,—Truth, Life, and Love,—and the way to it through Mind, Spirit, Soul, Principle, Life, Truth, and Love, and then that led him to true motherhood and womanhood. You notice that Mary (the mother of John) and Rhoda are both mentioned here, and you'll find all the way through Acts, just as in Luke, that when a woman is mentioned it's because Luke is bringing her in as a symbol of the woman state of thought.

When Peter came to true motherhood and womanhood, he couldn't become conceited again, because true motherhood and womanhood never thinks of itself, but always thinks of how it can serve the idea.

VERSE 15. There was a belief then that a man had a guardian angel and that sometimes this guardian angel assumed his form.

VERSE 16. "But Peter continued knocking"—he wasn't going to be left outside! Peter was determined to have this true sense of womanhood and motherhood. Do you remember that in the tone of Love in Christianity in the Sermon on the Mount come these words: "to him that knocketh it shall be opened"?

VERSE 17. The James who is mentioned here was the brother of Jesus. He was an elder in the Church and a very temperate man.

We don't hear anything more of importance about Peter's activities after this point.

VERSES 21-23. It's very interesting that it is in this tone of Love that Herod is acclaimed as a god and is destroyed, because in the one plan of Love, which is universal, since it includes all men, no man can say that he is the whole of God. This raises an important issue, because one sometimes comes across the suggestion that one can say to oneself, "I am God." It's true to say, "I am God individually expressed in operation,"—for instance, "I am inspiration individually expressed," or intelligence or law individually expressed,—but that's very different from saying that one is God Himself. If any one person could be the whole of God, there'd be no other reflections of God at all—there'd be absorption instead of reflection.

Mrs. Eddy makes the answer very clear when she says, "Man is not equal with his Maker; that which is formed is not cause, but effect, and has no power underived from its creator. It is possible, and it is man's duty, so to throw the weight of his thoughts and acts on the side of Truth, that he be ever found in the scale *with* his creator; not weighing equally with Him, but comprehending at every point, in divine Science, the full significance of what the apostle meant by the declaration, 'The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ'" (*Mis.* 46: 14-25). Mrs. Eddy also says, in the "Platform" in *Science of Being*: "God is indivisible. A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than

God. Allness is the measure of the infinite, and nothing less can express God. . . . God and man are not the same, but in the order of divine Science, God and man coexist and are eternal" (*S. & H.* 336: 19-24, 28-30). If you believe that you are God, you are setting yourself up as the centre and circumference of the universe. It is like calling a drop of water the ocean or a ray of light the whole sun; they are the same in quality as the whole, but not the same in quantity. And it seems to lead to taking everything into this concept—good, bad and indifferent; it starts by absorbing every individuality and ends by absorbing Spirit and matter, good and evil—everything.

Paul says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2: 3, 4). That's what Herod was trying to do. It is said that the spectacle of Herod enthroned was tremendous, and it seemed as if he were shining like the sun. It was the enthronement of the false "I," of course.

It's interesting that this story should come into the tone of Love, because Love is the fulfilment of everything, but Herod had a false sense of fulfilment, a false sense of glory, a false sense of completeness and perfection. He had the same sense of self-glorification as Peter had had in a smaller degree, but Peter was saved, as always, by his vision of the Christ, which gave him a humble but mighty sense of his true selfhood. When the angel smote Peter, he raised him up, but here the angel struck Herod down. And so Herod was destroyed, and I suppose that's what inevitably happens to all arrogance and self-glorification; that sense of things just keeps out fulfilment.

A Summary

Let's just quickly summarize what we've seen in this whole tone of Love. First of all, in the tone of Love as Life, we saw that Love's way of Life is redemptive, reclaiming the sinner, healing the sick, and raising the dead. There we had the story of Saul's conversion and the story of the healing of Aeneas and of the raising of Dorcas. You remember Mrs. Eddy's words, "Love hath shown thee the way of Life!" Then, in the tone of Love as Truth, a universal sense of manhood came into the picture, with Peter going to Cornelius. Our caption there was: Love's ideal includes all

ideas—generic man. Finally, in the tone of Love as Love, we saw Peter liberated from prison, and self-glorification destroyed, and we epitomized it: Love's plan is perfect, and embodies every idea. Love as Love shows the fulfilment of true individuality, collectivity, and universality.

As we go on, don't let's concentrate too much on the detail of this picture. Let's think of it as a whole all the time. When I go home and I sit and think about it quietly to myself, all sorts of wonderful ideas come to me that I've never seen before, and I know that it will be exactly the same for all of you, because this story isn't anything to do with material history, or with material persons—it's only to do with God. And what is God? God is essentially Life, Truth, and Love. And so as you go home and think about this story of Acts, let it unfold to you gradually and let it unfold to you as vital and practical. I've never touched anything that has such practical import in all my life.

I always find that the beauty and detail of a spiritual vision comes to you gradually and you don't realize it all at once. It was like that with Paul, who was three days without sight after his vision on the road to Damascus. But suddenly you can identify what it is that has come to you—I've found that time and time again, and I expect you have, too. You suddenly identify the idea, and it's with you and you're it, and you see what it all means. We shall find exactly the same with the story of Acts. Luke has packed a multitude of detail into twenty-eight chapters; he has condensed in his story of Acts the happenings of thirty odd years—sometimes years elapsed between what is described in one verse and what is described in the next. But the great thing is to see the picture as a whole and what it really means. If we do that, I know that it will bring wonderful riches to us all.

TALK FIVE

ACTS 13 : 1—16 : 15

(Wednesday, 13th June, 1951)

So many people have been showing me such helpful things which they have seen in this story of Acts as we go along. For instance, someone pointed out that in the story of Peter in prison, which we took yesterday, it is most interesting that it was Herod who put Peter into prison originally, because Herod stands for mortal mind's puffed-up belief of a personal "I" and it was that belief which bound Peter. And it was that belief of man as a personal creator or originator which was finally destroyed and is all that is ever destroyed.

Being a True Mother

Now, let's remember that there's nothing but God going on. Whatever you've been doing to-day, or whatever has been bothering you, forget it all, and just open your thought wide to spiritual reality. Someone said to me before these talks began, "I'm just knowing that all of us are going to be big enough to receive this message of Acts,—that we're going to open our thought wide enough to receive it." I feel that that is so true about my part in this as well, and so I keep praying that I may be big enough and that I may open my thought wide enough to see what the message of Acts means. It is the message of Christianity, which means Love,—universality, bigness, all that motherhood means,—and if we open our thought wide enough we shall find that there's "no limit to infinitude or to its reflections" (*S. & H.* 517: 23–24). And so let's all the time pray to be big enough to be true mothers.

You know, these days I find that I'm continually struck with the inspiration and perpetual freshness and aptness of the Verbatim Reports of Mr. Doorly's talks on the Bible. I often pick one up before coming here, and invariably the passage that I read seems so very living and vital for to-day. For instance, I was reading this extract this morning from the Verbatim Report of Mr. Doorly's Oxford Summer School, 1949, Volume II:—

You know, someone said to me this morning, "Mrs. Eddy gave us the key, and we're opening the door." Mrs. Eddy found that key in the Bible, and to-day we certainly are using it to open the door. But we've got to do it with such holiness, with such impersonality and selflessness, without a thought

for anything in the world but the idea itself, because we're treading on holy ground. And you know, if you recognize this and the idea becomes your child, and your mother sense develops, after a time you find that you have such a sense of divine motherhood that nothing in the world matters to you but that idea, and if you have to lay down anything for that idea, it doesn't worry you in the slightest. The joy of motherhood in you, that joy of Love forever including its own idea as Truth, becomes so great that you just don't count anything but how much you behold of the perfection of your child. When we get men and women who will think like that, the progress of this idea will be irresistible. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Suppose many of us begin to be lifted up in thought and we begin to see the beauty of holiness and to recognize that we are the sons of God and that this is the only thing that is really worth while; suppose we see, moreover, that this sonship is ours, that it's positive, dynamic, and real,—not a theory or a fairy story, but fact; why, there will be no limit to what we can accomplish! If we will face this issue and see that the only way of salvation is through this sense of divine motherhood, in which the child is Science alone; if we will come to the point where that child is all that matters to us, then we shall go somewhere, and believe me, that is what is going to happen (pages 255-256).

I'm sure that that is what is beginning to happen right now.

"Beloved, Now Are We the Sons of God"

We spoke yesterday about conservatism; you remember that we saw that the keepers of the prison stood for conservative antagonism and that Mrs. Eddy says, "Ignorance, pride, or prejudice closes the door to whatever is not stereotyped." So let's all see that we don't let our ignorance, our pride, or our prejudice close the door to something that is revolutionary and yet so natural, so true, and so wonderful. Remember, it isn't really *our* ignorance, or *our* pride, or *our* prejudice, but impersonal ignorance, impersonal pride, impersonal prejudice,—lies about God, and therefore nothing to do with us as God's ideas at all. So if mortal mind says that you're conservative (in the sense of refusing to accept progress, or to open your thought wide enough to see this idea of Science), deny it and don't identify yourself with it, because it isn't true about you. Identify yourself as the idea of Life,—progressive, unlimited, living in the "open firmament of heaven" where there is nothing restricted or confined. If mortal mind says that you are ignorant and that you don't know enough about Science, don't accept that either. Identify yourself as the intelligent idea of Mind,—the infinite, all-knowing Mind. And if it says that you're proud,—that you know what you think and you don't want other people to tell you what to think,—don't let that influence you either. Identify yourself with the true meekness of Soul; to express the meekness of Soul is always to appreciate spiritual sense, from whatever direction it comes. All

these things—ignorance, pride, prejudice, fear, false education—are nothing but present lies about God, about Mind, Spirit, Soul, Principle, Life, Truth, and Love. I say “present” lies, because sometimes we think that they are beliefs which have been with us for a long time, and therefore more difficult to annihilate, but time in itself is a false belief, and it’s just false identification which attaches conservative antagonism of any kind to us. All those things are just lies about this moment; that’s why every man can free himself at this minute from anything that would try to stop him from progressing, stop him from going forward, stop him from giving out Truth, stop him from healing, stop him from doing anything that man has a right to do as the son of God. If we can see that these things don’t belong to us, and we can start off now at this split second with our true identity as an idea of God, then there’s no limit to what we can do.

Science is absolutely impersonal. Truth isn’t embodied in a personal form and that material form then called “man.” The manifestation of Truth is qualities of divine thought, and those qualities of divine thought are man, and so man isn’t in a material form at all; that’s why we can feel such tremendous hope to-day, because if we all begin to reckon ourselves and to operate as qualities of divine thought, the truth of Mrs. Eddy’s statement that generic man is going to lead on the centuries will be demonstrated. (See *My.* 347: 2–5.) Generic man means all the ideas of the infinite calculus of Spirit and Truth, and that’s what we are—we are this calculus in operation. If we realize that, it brings to us a great sense of power and spontaneity, because we see that at every moment we can reflect Truth, under every circumstance and in every condition, wherever we are—it doesn’t depend on our upbringing, it doesn’t depend on our education, it doesn’t depend on how mortal mind has classified us, it doesn’t depend on any of those things. It depends only on the fact that you and I are the sons of God, and we can accept that fact right now, no matter what our past has been.

Now, you may feel at first that that could be rather unfair, because you may ask yourself, “What about all this wonderful culture of the idea? What about all these years of study, and so forth? Don’t they count for anything?” Yes, they are essential, but always as unfoldment of our spiritual identity, not as an accretion of spirituality; there’s nothing to stop you and me from receiving spiritual power, tremendous spiritual power, if we start now to look out from Principle,—accept the baptism of the Holy Ghost, which is what these apostles were trying to do. It’s only in proportion as you and I are willing to lay off the beliefs

which say that we're anything else but the sons of God, that we can accept and demonstrate our true identity, and it's this laying off of false beliefs through entertaining the facts of reality that is accomplished through study and spiritual contemplation. Directly we take off the limits which false belief imposes on us, our true selfhood operates. Our true selfhood has always been there, of course; we aren't trying to change it from a mortal selfhood to an immortal, but as we take off the limits our true selfhood shines through and operates here and now.

I'm sure that if we could get this sense about ourselves and about others,—this sense of the one infinite man, which is the calculus of divine ideas,—we would fulfil our individual missions in a wonderfully dynamic way; the truth about man would be so living in our thought that we would recognize it in everyone, and so it would be perfectly natural to give it out. You can call it giving Truth out, and yet in a way it's taking it in, because it's a question of recognizing it and accepting it in the other fellow.

Moreover, I feel myself that when this truth that we are studying and loving is so real and natural to us that it's All to us, and we genuinely feel the allness of Spirit and the nothingness of matter, then whatever we voice of a spiritual nature will have power. Sometimes we think that we must wait until we get a vast knowledge of this subject before we can talk to people about it, and certainly talking about it prematurely isn't good, but whatever is *real* to you, you can prove and you can speak about. The touchstone is: is it real to you? You've got to love it so that it becomes natural and real to you. I am often struck by the way in which Mrs. Eddy didn't think out clever statements to make, and didn't think that she had to appeal in a humanly clever way to people in order to get them to understand what she meant. When spiritual reality was real to her,—when it was Life to her,—then whatever she said was with power. Here is an instance of this in an account of how Mrs. Eddy gained a charter for her church:—

To gain her charter, it was necessary for Mrs. Eddy to appear before the faculty of Harvard College. With one exception she was the only woman present. When it was time for her to arise, one of her students, an M.D. said, "Do not be frightened." She turned and said, "I am not frightened." He himself was so frightened that he almost fainted. The question, "For what purpose do you wish a charter," was put to her. She replied, "Gentlemen, I do not know. God has not unfolded that to me yet; but He has led me thus far, and I can trust Him—He will unfold it to you, gentlemen." They all bowed their heads. The sincerity of our Leader was such that it convinced the most skeptical.

Prior to the hearing, President Elliott had read *Science and Health* and had thrown it aside, saying, "Only a woman or a fool could have written that." At the hearing, she referred to that comment, saying, "Yes, only a woman or

a fool could have, for only a woman would have laid herself on the altar, and only a fool, knowing what she would have to meet, would have done it."

That woman sense doesn't refer to a female, but to the qualities of thought which belong to true womanhood. "Only a woman would have laid herself on the altar." That quality of laying down one's human sense of life for the ideal isn't confined to females, of course; it's found just as much in males as in females. This passage goes on:—

No mesmerism had any power over Mrs. Eddy. Arens, a renegade student, hired a noted European mesmerist, who was, in fact, the head of a certain school, to come to Boston to mesmerize Mrs. Eddy. He attended one of her Sunday services for that purpose. In the middle of the sermon God said to Mrs. Eddy, "That man needs your help." So she preached right at him thinking that he was a sinner. His head dropped and he did not lift it again. After the service, when going out, he was overheard to say, "No man can mesmerize that woman" (reported by a student of Mary Baker Eddy's and considered to be accurate).

I think that's lovely! All that Mrs. Eddy knew about this man was that she wanted to heal him, and his mesmerism fell to the ground before that; Truth made it crumble, it couldn't stand.

All that we read about Mrs. Eddy shows clearly that Mrs. Eddy's spiritual sense wasn't just personal to her, but that it was the reflection of an impersonal Principle. It brings out the fact that Mrs. Eddy was wonderful solely because she realized more consistently and clearly than most people that she was God's idea. Anyone who lets Truth use him is wonderful, because he then takes on his status as God's idea, and God's idea is always wonderful; but that quality is never in a person, and that's so reassuring to you and me, because it means that any one of us, so long as we let God use us and let our true identity come to light, can operate with power; and because that quality of greatness is never in us as persons, it can never be destroyed, it can never cease. I know that it is true that every one of us can fulfil his mission and that every one of us must do that, but we can only do it when we see that there is nothing but divine Principle going on and that we are idea undivided from that divine Principle. It's vital for all of us to-day to see that, and it's possible for all of us—that's the marvellous thing about it.

Paul's Missionary Journeys

Now, this is all à propos of Paul going out on his missionary journeys (which we're going to begin studying to-day), because Paul must have had to see that he was idea, indivisible from Principle, in order to accomplish his great work. He must have had to be willing to let himself be impelled by Life, Truth, and Love,

the nature of this one impersonal and universal Principle. We shall find that his three missionary journeys are impelled by Life, Truth, and Love respectively. The first journey has the accent of Life; the second journey has the accent of Truth; and the third journey has the accent of Love. There is a wonderful sense of the reflection of Life, Truth, and Love on these missionary journeys. It was Life, Truth, and Love which impelled the apostles all the time—not their own personal initiative, but Life, Truth, and Love in operation individually, collectively, and universally.

On the first journey Paul and Barnabas were sent out by the Holy Ghost, which said, "Separate me Barnabas and Saul for the work whereunto I have called them." On this first journey they were walking by faith rather than by sight, so to speak. It's as if they let their thought soar in the "open firmament of heaven" with all its possibilities, and that inspiration led them forth. You know how our thought is inspired when we touch Life, and we see that there is only one Life and that we are undivided from it, and then it seems as if the divine initiative impels us and pushes us out to multiply our activities, and we follow by faith—we don't know where we're going, but we're willing to lay down the mortal concept and follow God's leadings.

On the second missionary journey, it seems to me, Paul went out (this time with Silas) with a sense of dominion; he had profited by the experience of his first journey and he knew a bit of what he was up against, and so on this occasion it isn't recorded that it was the Holy Ghost which sent him out, but it reads that Paul himself took the initiative. He had authority over the situation and went with a conscious sense of being man in God's image; he knew where he was going at the outset and what he was going to do—as God's idea, not as a mortal. Of course, his original intention developed, under God's guidance, into a much wider proposition, but his journey seemed to begin with the conscious impulsion of true manhood and to develop from that.

On his third missionary journey, Paul took neither Barnabas nor Silas, and it seems as if he went to mother the whole situation; he consolidated the work he had done before, and he didn't break any fresh ground, so far as can be ascertained, but spent his time strengthening all the churches. He also prepared all the people whom he had previously taught for his leaving them; he told them that they would see his face no more, and he showed them how the divine motherhood would care for them when he withdrew his human sense of mothering. He also had it in his mind all the time on this third journey to go to Rome and then perhaps to Spain; his thought had become even more universal. It is believed by

some that after his captivity in Rome he did go as far as Spain, as well as to the places he had previously visited, but the history of Paul after the end of the record in Acts is shadowy and dim, and much of it is surmise gleaned from the Epistles and certain other historical documents. Acts takes the story of Paul no farther than his arrival and sojourn in Rome. What Paul did afterwards is much disputed, of course, and the Scriptures give no account of it; but as we have come to realize, the story of the Bible is primarily a spiritual record and it isn't the historical aspect which really counts.

While we're doing Paul's journeys, it may help you to look at a map showing the way he went; most Bibles give such a map. I found that it was helpful to have a mental picture of his journeys, because it makes one more definite and helps one to be intelligent about it. On his first journey, for instance, Paul went to Cyprus, and then to Asia Minor, where he visited Perga, Antioch in Pisidia (that's another Antioch), Iconium, Derbe, and Lystra, and then he went back again to Antioch. On his second journey, which was much more extensive, he went as far as Macedonia and Greece.

It's very interesting that on his first journey Paul confined himself to teaching and proving the power of God, but that on his second and third journeys he also began to write some of his Epistles. It seems that he first of all taught and proved the power of God, and then that experience led him back to the definite statement of his idealism in his writings. When he was in captivity in Caesarea and then in Rome, he wrote the rest of his Epistles. I suppose that that is true of the experience of any great individual—first proof and then statement. It was true in Mrs. Eddy's experience, for instance; she writes in her own biography that she did not venture upon her first publication for some while, "having learned that the merits of Christian Science must be proven before a work on this subject could be profitably published" (*Ret.* 35: 8-10). It was true in Mr. Doorly's life, too; for many, many years he practised Christian Science and he taught it and proved it, and in the last few years he didn't stop doing that, but he also gave the statement of his teaching. So it was proof leading to statement, and there must always be that sequence if the statement is to be with power. The essence of Christianity is proof before statement, as we've often seen.

After the accounts of Paul's three missionary journeys, with the tones of Life, Truth, and Love, the story goes on in the tones of Spirit, Soul, and Mind, showing how the universal idea is taken back to Principle,—found in Principle. The idea is seen in Spirit as infinite inorganic reflection,—through a negative illustration in this story; it is seen in Soul to be unconfined and its identity irresistible; it is seen in Mind as operating with power through divine

metaphysics; and finally as Principle's forever interpretation of itself. The sequence in Acts is perfect. It begins with Principle in Chapter 1 and ends with Principle in the last chapter; it comes from God and returns to God, and all through the story we are discerning the infinite reflections of divine Principle operating in an unlimited and universal way.

Now, we shall find in these accounts of each of Paul's missionary journeys the tones of the reversal of the Christianity order,—Love, Truth, Life, Spirit, Soul, Mind, Principle. In this first missionary journey, for instance, which was impelled by Life, we are first of all shown the universal purpose of it,—that sense of universal Love impelling Paul and Barnabas to go out to all men. Then as they went out with that sense of universal Love, Truth irresistibly uncovered all that would oppose and impede their message; the two-edged sword of Truth exposed and dealt with the dangerous counterfeit which tried to stop the idea from reaching receptive thought. Then Life enabled Paul to preach the way of Life, the method. Spirit then separated that quality of thought which was willing to adopt it from that which wasn't. Then Soul identified and made definite and fundamental what had been accomplished; it established the fundamental spiritual identity of their message through specific healing. Mind based it on divine metaphysics and so maintained it. Finally, Principle established it on everlasting foundations,—the foundations of individual demonstration of the one universal Principle. The tones are quite unmistakable, and the more one goes over them the more one sees the logic and the inevitability of the order. As we go on, you'll see perfectly clearly how this reversal of the Christianity order takes shape.

LIFE (Chapters 13: 1—15: 35)

The way of Life,—the way of multiplying the Word of God.

LIFE as Love (Chapter 13: 1-5). *The way of Life is impelled by Love.*

This tone gives the sense of the divine method of multiplication; Paul and Barnabas had to go out not caring where they went, not knowing what was awaiting them. They had to bosom themselves on the infinite ocean of Love.

CHAPTER 13

VERSE 1. Remember that the centre had now changed from Jerusalem to Antioch. Here the apostles entered the full

current of the life of that time; Antioch was a busy port with a cosmopolitan atmosphere. People were constantly coming and going, and it was a great centre of commerce. It was from Antioch that Paul went out on his missionary journeys.

The Commentaries say that it is significant in this verse that Barnabas is mentioned first and Saul last; at this time Barnabas was considered by Jerusalem to be the more important of the two, as he had been an apostle for a much longer time.

VERSE 2. "As they ministered to the Lord, and fasted"—that gives a sense that they were lifting up their thought to God and laying down, or fasting from, the mortal concept of life, and so they were prepared to be used in the way of Principle's appointing. They were lifting their thought to Life, to the divine inspiration, and it was that which impelled them to go farther afield; it operated individually for Paul and Barnabas, compelling them to be more universal in their activity.

VERSE 5. "they had also John to their minister"—the apostles went around in twos, but with a younger man to do their secretarial work and take care of them, and I think that it's a wonderful symbol of Life, Truth, and Love,—a sense of fatherhood and motherhood (Paul and Barnabas in this case) and sonship (John Mark). Later we have Paul and Silas and Timothy going out together. So Life, Truth, and Love reflected itself even in the human set-up.

Mrs. Eddy seems to epitomize the stage at which the apostles were here when she writes, "My students, with cultured intellects, chastened affections, and costly hopes, give promise of grand careers. But they must remember that the seedtime is passed, the harvest hour has come; and songs should ascend from the mount of revelation, sweeter than the sound of vintage bells. The seed of Christian Science, which when sown was 'the least of all seeds,' has sprung up, borne fruit, and the birds of the air, the uplifted desires of the human heart, have lodged in its branches." You find the tone of Life there very much and also the tone of Love in "borne fruit,"—the fulfilment of Love. "Now let my faithful students carry the fruit of this tree into the rock-ribbed nests of the raven's callow brood" (*Mis.* 356: 10-21). Mrs. Eddy was saying to her followers, in effect, "Now is the time to take this message farther afield," and it's what the Holy Ghost was saying to Paul and Barnabas.

Mrs. Eddy also says, "Love impels good works. Love is greatly needed, and must be had to mark the way in divine Science" (*Mis.* 358: 1-3). Again, "Christian Scientists must live under the

constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life" (*S. & H.* 451: 2-7). To a great extent Paul had to "renounce aggression, oppression and the pride of power," when he stepped forth from the general current of popular thought, and after his experience on the Damascus road "Christianity, with the crown of Love upon her brow," certainly became his "queen of life."

The Holy Ghost was saying here to Paul and Barnabas, "Go forth. The Word has to be multiplied. You must have a universal sense of Love." And Paul and Barnabas obediently went forth. That call comes to you and to me to-day; the Holy Ghost is saying to each one of us, "'Come out from the material world and be separate.' Separate yourself from a material concept of yourself as a mortal person, and go forth and be universal in your thought." There's all the difference in the world, you know, between thinking that *you've* got to be universal and seeing that the *fact* is universality. The scientific fact is that we are all ideas in the one infinite plan; every man is the son of God, and so going out to spread the Christ-idea universally really means recognizing that fundamentally every man is already an individual expression of the one Principle. If we go out with that state of consciousness, we're not going out with the idea of trying to convert others—we're starting out by accepting a positive sense of their Christ selfhood; and that makes a much easier and more natural proposition of whatever we're led to do humanly in this direction.

You know, in the old days I used to feel that I had to love everybody just because I had been taught that I had to love them. But I realize now that our whole outlook is quite different; it isn't an effort or a mere human duty for us to love now, because we're seeing that it's a scientific fact that every man is a part of the divine plan, the one universal man. The scientific fact is that I'm essential to you, and that you're essential to me, because we're all part of the one plan, and this one plan is Love; therefore every one of us is rightly related to everyone else. If anyone appears to be unkind, or jealous, or hateful, or something like that, we don't have to love that imperfection. We're learning to-day to see all those imperfections as animal magnetism, as lies about divine Principle, Love, and as having no place, therefore, in the divine plan; in that way we can go on loving the truth about the individual and let the imperfections go, because that isn't the truth about him. Oh, it's going to do such a lot when we become really impersonal in our love!

I'd like to read you something which we're reprinting in the July issue of *Ideas of To-day*, because it gives a wonderful sense of the scientific fact which lies behind the demonstration of universal Love, the one plan. It's from the *Newcastle Journal*:—

One of the most important discoveries that a human soul can make is the discovery of its identification with all people. The solidarity of humanity is a needed belief. I can never forget the way Kirsopp Lake put this truth in his parable of the Island and the Archipelago.

He described how these little islands, which extended down the side of the continent, were so proud of their insularity. Each little island boasted of the fact that it was an island, looked across the waters at the other islands and then across the waters to the continent, and was so proud that it was an island.

One day to the amazement of each island, the waters dried up, and each little island looked down to discover that between it and every other island there was hard, firm soil. Each was no longer an island, but each was a part of the other. With no waters from which mists could rise each little island looked and saw clearly for the first time the great mountain itself, and how that the firm soil went not only from island to island, but on to the great mountain itself.

Truly, a great discovery—to find that between all differences of pigmentation, all differences of nationality and religious belief, there is the hard, firm soil, which binds us to the other person, to the human race, and to God.

This sense of the one man is certainly dawning on human thought, and I believe that it is because of this that a chemical is produced, so that there are wars and rumours of wars and the world is divided into two great camps, but as somebody recently said, "Two is next to one," and the sense of oneness is coming irresistibly. Nothing can stop it, because it's fundamental fact.

LIFE as Truth (Chapter 13: 6–13). *Life as Truth uncovers all that opposes the way.*

We've already seen that in the tone of Truth in Acts there is very often an account of Truth exposing and destroying something that would try to counterfeit it or oppose it. You remember that the story of Simon the sorcerer came in the tone of Truth as Truth in Chapter 8. Here in the tone of Life as Truth we have the story of Elymas the sorcerer. Elymas, like Simon, represents the anti-Christ. He tried to prevent Sergius Paulus, a wise and temperate deputy, from listening to the apostles, but he failed.

In *Life and Epistles of the Apostle Paul* by Corybeare and Howson, this incident is written of as follows:—

Truth and falsehood were brought into visible conflict with each other . . . That which had been intended as an opposition to the gospel proved the means

of its extension . . . We cannot doubt that when the proconsul was converted his influence would make Christianity reputable, and that from this moment the Gentiles of the island, as well as the Jews, had the news of salvation brought home to them (pages 136-137).

Every attempt to stop Truth in the story of Acts only resulted in the victory and triumph of Truth, and in the idea of Truth going farther and farther afield. That was true throughout Bible history, of course, and in Acts the great persecution against the Church made every Christian a missionary. It doesn't matter what opposition Truth seems to meet, because Truth's voice speaks loudly and clearly and its light brings every error out of its hole and deals with it. Truth always "urges upon mortals its resisted claims" (*S. & H.* 223: 29-30), and finally it puts to silence all opposition.

VERSE 6. "Bar-jesus"—that means "son of Jesus," "son of salvation," but the Century Bible says that "No 'son of Salvation' (*Bar-Jesus*) was he, but 'son of the devil'."

VERSE 8. Mrs. Eddy says, "To hinder the unfolding truth, to ostracize whatever uplifts mankind, is of course out of the question. Such an attempt indicates weakness, fear, or malice; and such efforts arise from a spiritual lack, felt, though unacknowledged" (*No.* 45: 8-12). Elymas evidently had a spiritual lack which he felt but wouldn't acknowledge, and so he tried to "hinder the unfolding truth,"—to "turn away the deputy from the faith,"—but Truth is irresistible and it can't ever be turned aside.

VERSE 9. This is the first time that Paul is given that name; the moment he goes out on his first missionary journey his new name becomes established, it seems.

VERSES 9-11. Mrs. Eddy writes, "Truth has but one reply to all error,—to sin, sickness, and death: 'Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return'" (*S. & H.* 545: 27-30). That is what happened here. Paul caused the error to be self-seen; it seems that he made that sorcerer see how blind he was, and Mrs. Eddy says, "When false human beliefs learn even a little of their own falsity, they begin to disappear" (*S. & H.* 252: 7-8).

VERSE 12. That deputy was a wise man, and he calls to mind Mrs. Eddy's words, "Truth places the cherub wisdom at the gate of understanding to note the proper guests" (*S. & H.* 538: 5-6).

VERSE 13. Here John Mark left Paul and Barnabas, and it was that which was the cause of the argument which Paul and Barnabas

had at the outset of their second missionary journey. Barnabas wanted to take John Mark with them again, but Paul said, "No; he let us down in Pamphylia and it doesn't seem right to take him this time." The result was that Paul and Barnabas parted—Paul took Silas with him, and Barnabas took John Mark, who was his cousin. It would seem as though John Mark, who was the youngster of the party, felt that he couldn't stand up to the rigours of the experience, with all its difficulties and dangers. He probably felt that he'd rather do his evangelizing a little nearer home. And so he went back to Jerusalem, while Paul and Barnabas went on to Asia Minor.

It's good to remember that John Mark didn't give up spreading the gospel just because the going was too tough for him with Paul and Barnabas. He took a lower position with Barnabas later, and even though he was weak-kneed at this particular point, he didn't let it put him off evangelizing for good. Paul later spoke with great appreciation of John Mark and of the comfort he brought him when he was in prison. So let's always be compassionate about "John Marks." It never matters if you feel that you've failed at some point; if you love Truth, you'll have another chance and so you'll win through and redeem yourself. It's a scientific fact that every one of us is the son of God, and if that fact doesn't unfold as quickly as we or others would like, don't let's condemn ourselves and become discouraged, because our true selfhood is intact from everlasting to everlasting, and if we constantly return in thought to this standpoint and deal with our failures as lies emanating from the one liar, that true selfhood will increasingly manifest itself. Salvation is irresistible, because of the scientific fact of our sonship with God. So it may look as though we have a second chance if we've gone wrong somewhere, but scientifically it just is that our true selfhood is always there, and the only true fact about us is that we are the perfect ideas of Principle and that we have a divine individuality which is forever fulfilled; our so-called "second chance" is just a matter of recognizing this more clearly. The human working out of it is only the falling of the scales from our eyes; the fact itself is changeless and irresistible.

Science is the Comforter, because it is so exact. It is not cold just because it is logical and systematic. Science says that every one of us is perfect and that every one of us is rightly related to every other idea, and that fact operates to transform our human experience. If God were a person subject to whims, then His

government could be cold and cruel, but because divine Principle operates as exact Science, it's the warmest and loveliest thing—harmonious and certain.

LIFE as Life (Chapter 13: 14-44). *The way of Life is "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God"* (S. & H. 271: 2-5).

This is where Paul makes his first big speech, and it met with great success, which must have encouraged him. The purpose of his speech was first of all to give a sense of "the chain of scientific being reappearing in all ages,"—to give a sense of the Word of Life as presented in the Scriptures,—and then to emphasize Jesus' fulfillment of Scriptural prophecy and his demonstration over death. Paul brought those facts to the attention of the people in a very vital way, and the interesting thing is that the Gentiles were enthusiastic about it, whereas the Jews were only lukewarm.

One of the Commentaries points out that a reason why the idea established itself so quickly in Antioch was that it was quite a long way from Jerusalem,—away from the watchful eyes of the religious authorities there.

VERSE 14. Remember that this Antioch in Pisidia is away in Asia Minor, and mustn't be confused with the port in Syria from which Paul sailed.

VERSE 15. It was the custom to ask visitors to the synagogue to speak, and I think it's lovely that the way opened up for Paul to speak there without him having to force anything. He didn't have to go there and say, "Now, we want to talk to you, we've got something you ought to hear," but he waited till he was asked to speak. That's how it should be with us, I think, and if we have something worth saying, and which we love to share with others, then someone says quite spontaneously, "Tell us something about God!"

VERSE 16. Paul always had a wonderful sense that the gospel was for *everyone*, not just for the Jews, and so he addressed himself to "ye that fear God," as well as "men of Israel."

VERSE 18. "suffered he their manners in the wilderness"—that sounds rather strange to our ears, and it's interesting that it is translated in an ancient version, "bare he them as a nursing-father," which gives a great sense of God as Life.

VERSE 21. "Saul the son of Cis, a man of the tribe of Benjamin"—

Paul was of the tribe of Benjamin himself, which is rather interesting when you think of what Benjamin means (see *S. & H.* 582: 4-13), and remember that he was the last of the twelve sons of Jacob and so completed the "twelve" of true government.

VERSES 28-31. Paul gives a wonderful sense of Life in these verses.

VERSE 34. "the sure mercies of David"—doesn't that remind you at once of the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy"? The sense of mercy was so marked with Jesus' mission in the fifth thousand-year period of Life.

VERSES 34-37. Paul was making the same point here as Peter made in his speech on the Day of Pentecost. He was pointing out that David did see corruption, and so David's words couldn't have been referring to himself, and must have been referring to Jesus, who was of the house of David and who was literally raised from the dead and who never saw corruption.

VERSES 38, 39. This was a very important point, because up to the time of Jesus the Jews had thought of the law as supreme, and the law said that if you sinned you must suffer; when Jesus came, he showed them that that sense of the law was bondage, whereas the Christ-idea of perfect man brought freedom. Jesus came in the fifth thousand-year period of Life, which had that wonderful tone of living in the "open firmament of heaven," where nothing could cramp man, and so Jesus showed that the law needn't bind men any longer. Mrs. Eddy says, "The great Way-shower illustrated Life unconfined, uncontaminated, untrammelled, by matter. He proved the superiority of Mind over the flesh, opened the door to the captive, and enabled man to demonstrate the law of Life, which St. Paul declares 'hath made me free from the law of sin and death' " (*Mis.* 30: 16-21). Paul meant that Jesus had proved for all time man's incorporeality, and this proof of divine fact set him free from reckoning man as a mortal sinner in any way. Love had shown him the way of Life.

VERSES 40-42. Notice that it was the Gentiles who loved what Paul preached about the way of Life and were enthusiastic about it.

VERSE 43. "persuaded them to continue in the grace of God"—Paul and Barnabas persuaded them to continue in a sense of Life as that which maintains and sustains with infinite mercy.

VERSE 44. A wonderful sense of the multiplication which Life brings.

So throughout these verses Paul presents the way of Life, “the chain of scientific being.”

LIFE as Spirit (Chapters 13: 45—14: 7). *The way of Life separates through pure reflection.*

Here we find Spirit separating that which was in accordance with the way of Life from that which was not; those who loved the idea were separated from those who were opposed to it. The one infinite reflection of Spirit in Christianity never tolerates anything which doesn't partake of its nature. Mrs. Eddy says, “Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance” (*S. & H.* 330: 2-7), and here in this tone we see how the idea which Paul gave didn't meet with universal acceptance.

VERSE 45. Now Paul meets with opposition, in contrast to his first experience in the synagogue. Those Jews weren't manifesting the spontaneity of Life, and therefore they couldn't accept the wonderful message of Life which Paul had delivered,—this sense of man living in the “open firmament of heaven,” man never born into material life, never confined in matter, but living above matter as the undivided idea of Principle. The Jews had a stereotyped form of religion and they loved the temple with all its ritual, and they couldn't accept the laying off of the limits. They were satisfied in their old ruts and they rejected the progress and spontaneity and inspiration and abundance which Life in and of Spirit brings. They were frightened, really, to let their old set form go, just as we all are at times, whereas if we will only do that and step out and onwards and upwards we shall find real safety.

VERSE 46. Everlasting Life had been Paul's theme, and when the Jews rejected it, he turned to the Gentiles—the separating activity of Spirit took place. This sense of “lo, we turn to the Gentiles” comes in again and again in the story of Acts.

VERSE 48. “And when the Gentiles heard it, they were glad, and glorified the word of the Lord”—that reminds me so much of that statement in Mark's Gospel, “And the common people heard him [Jesus] gladly.”

VERSE 49. The infinite, irresistible reflection of the Word of Life.

VERSE 50. Mrs. Eddy says, “foreseeing the persecution which would attend the Science of Spirit, Jesus said: ‘They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service; and these things will they do unto you, because they have not known the Father nor me’” (*S. & H.* 31: 28–2)—just as here the Jews did not understand Life (the Father) and its outcome and weren’t prepared to lift their thought up to the inspiration and spontaneity of Life. The apostles were being expelled from Pisidian Antioch, but it was really the separation of Spirit which was operating. Wherever these apostles went, they did the job that they had to do, and receptive thought in that particular place accepted their message, and then something moved them on; either they moved on of their own accord, or they were expelled, but they were alert and active and progressing all the time.

VERSE 51. You remember that Jesus had said to his disciples, “whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.” And that’s what Paul and Barnabas were doing here—they dismissed as animal magnetism the rejection of the Christ-idea.

VERSE 52. They didn’t mind that they had been expelled; they had known that there might be opposition, and they had been prepared for it, and so they just went on with joy. They knew that some of the people had accepted their message and they knew that at some time later the seed which had been planted would bear fruit irresistibly.

CHAPTER 14

VERSES 1, 2. They met with opposition because they spoke boldly. Mrs. Eddy writes, “If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love” (*S. & H.* 28: 4–8). Because Paul and Barnabas spoke out and wouldn’t be silenced, whatever happened, they stirred up the Jews, but it didn’t matter to them what hostility they met, because they knew that Truth is always the victor.

VERSE 4. There’s the sense of separation again.

VERSES 5, 6. Here Paul and Barnabas separated themselves from the opposition by going to Lystra and Derbe. Mrs. Eddy says, in a passage which shows her wisdom in providing for all stages

of thought, "In Science we can use only what we understand. We must prove our faith by demonstration. One should not tarry in the storm if the body is freezing, nor should he remain in the devouring flames. Until one is able to prevent bad results, he should avoid their occasion. To be discouraged, is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the rule of the problem because he fails in his first effort" (*S. & H.* 329: 12-20). Paul and Barnabas didn't stay in Iconium and think, "We ought to stay here and make the demonstration, in spite of the opposition, and go on preaching the Word of God." They realized that they had come to the end of the work which they could do there for the time being, and so they went on elsewhere. Life was moving them on, moving them on, all the time. They were led by their spiritual sense every step of the way. They knew that Life always points out the way in human experience. If they saw that in a certain place there was not going to be much fruition or they couldn't make the grade, they were led gently out of that place—and sometimes not so gently, because on occasions they were pushed out! Here Paul and Barnabas moved on because they saw that they must be where there was going to be the greatest multiplication of the idea. On another occasion Paul had to stay and face up to the situation, so each time they had to see where divine Principle wanted them to be. We must always let our inspiration lead us, and never human will.

All the way through that tone of Life as Spirit there is this very clear sense of separation between those who accepted the scientific story of Life and those who wouldn't accept it. First of all, in Chapter 13, verse 46, we had "lo, we turn to the Gentiles,"—Paul and Barnabas separated themselves. Then we saw in verse 50 that the Jews "expelled them out of their coasts," but it was the right thing, because they had to go on farther. Again, in verse 51, we had that sense of separation—"they shook off the dust of their feet against them, and came into Iconium." Then in verse 4 of Chapter 14 we read that "the multitude of the city was divided: and part held with the Jews, and part with the apostles." And then in verse 6, "They were ware of it, and fled unto Lystra and Derbe . . ."

These apostles were really wonderful in the way that they spoke boldly and went on with joy, no matter what happened. Do you remember those words of Theodore Roosevelt on "Criticism" which Mr. Doorly quoted in his "Statement"? I think they apply to Paul more than to anyone:—

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better.

The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement; and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat (page 27).

That describes Paul perfectly, because, as we shall see in the tone of *Life as Soul*, he was once taken up half dead, but they couldn't kill him—he had a job to do and so nothing could kill him and he was protected. I always love that passage, because it says to you and me, "It doesn't matter what happens; go on. Don't be timid."

Wayshowers

Mrs. Eddy said that she could tell of timidity and self-distrust assailing her, and I've often thought to myself, "What timidity was it?" It wasn't her private timidity; it never is *our* private timidity. Timidity is just animal magnetism's lie about courage, and it comes to everybody in some form. Mrs. Eddy saw that it was just animal magnetism, and that it wasn't her, and that she didn't have to fear it, and so she went forward. It's always so encouraging to me to remember that, because instead of making Mrs. Eddy into a super-human person who did a wonderful job which none of us could even attempt to do, it makes her into an example and a wayshower. Because she was of the same stuff as we are, we are capable of making an equally fine demonstration in our own individual way.

I often think that Jesus made his supreme demonstration on the cross because that was the only way that he could show to men that man is spiritual, since the thing that Jesus had in common with us was what one might call a "flesh-and-blood box,"—a physical body. That was what made his demonstration so helpful,—the fact that he had the same kind of body as we have as mortals, and yet proved that that body wasn't him. He let that body hang on a cross, with nails through it and blood gushing out, and all that type of material manifestation, and yet he proved that that wasn't him. It's a great comfort to me, because we all have the same belief of a physical body as Jesus had. Now, Mrs. Eddy says, "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine" (*S. & H.* 51: 6-8), but if he had done that, we should probably all have said, "Well, his birth was different from ours and his end was different, because he just suddenly was not, like Enoch"; in which case he wouldn't have been the Way-

shower. But because he had a physical body in common with us, or rather mortal mind's belief of us, and he let that body be crucified and then resurrected it, he proved something that is invaluable to every single one of us.

I've often found that fact most helpful when I've been helping people who are ill and who may be very distressed by the unlovely condition of their bodies; I sometimes say to them, "Well, Jesus must have had just as messy-looking a body when he was on the cross as you think you've got now, but he proved that it wasn't him. He had absolute dominion over that messy proposition, because he knew that it wasn't his real identity. He held firmly to the consciousness of his true spiritual identity, and you can do exactly the same thing. He went through that experience to help you in just such a situation as you're in now." You couldn't imagine a more refined person, a more cultured person, than Jesus, and yet he had to face this proposition of a suffering-looking body, a sight for everyone to see, but he was able to go through with it, because he knew that that couldn't be the real man,—man in God's image and likeness, with dominion over all the earth; he saw that the real man is spiritual, and that it didn't matter what was done with this box of flesh and blood which claimed to be him, because it wasn't him.

It's so encouraging when we remember things like that, because sometimes we tend to think, "Oh, Jesus was wonderful," and we don't realize what Jesus must have gone through, and we forget that he was "in all points tempted like as we are, yet without sin." Exactly the same temptations came to Jesus and to Mrs. Eddy as come to us to-day, and that's a comfort, because they overcame them through recognizing themselves as sons of God. We overcome them because we too are sons of God, and for no other reason whatsoever. You haven't got a private, individual, spiritual sense that isn't available to me, and I haven't got a private, individual spiritual sense that isn't available to you; spiritual sense is universal, it's a quality of God, and as ideas of God we *are* that spiritual sense in operation. That's the truth about us, and it makes everything so possible right now if we realize that. So let's be big in our thought, and conceive the fact that "Beloved, now are we the sons of God."

INTERVAL

The teaching of Science is essentially healing and regenerating in its effects. I'd like to read you an extract from a letter I have just received from a man in Europe who is a very staunch reader of Mr. Doorly's Verbatim Reports. He says, "I have just now

finished reading the fourth volume of the Oxford lectures. It took me a tremendously long time to read them, but it is wonderful. I believe I told you that most of my reading was done on my way to and from my office, 35 minutes each way on the railway, with a very indifferent sort of lighting. I wore glasses but one day in my room I was doing something needing great attention and I had my glasses on. I could not succeed and somewhat provoked I took them off, and succeeded. This came to me as a confirmation of what an eye doctor told me years ago in giving me some glasses that he had made for me—"You will have to get accustomed to them"—and for years I thought, "If I could get accustomed to glasses, I suppose I could get accustomed to no glasses." However I let it go at that. But my constant reading since October '49, reading of those highly captivating subjects as have been produced by Mr. J. Doorly, drew and maintained my attention and forced my eyes to be obedient and now I do not use glasses at all." I think that that is really lovely.

LIFE as Soul (Chapter 14: 8-20). *The way of Life demonstrates fundamental spiritual identity.*

Do you remember that it was in the tone of Soul as Life that we had the story of the healing of the man who was lame from his mother's womb and who was laid daily at the temple gate which is called Beautiful, in Jerusalem? Well, here in the tone of Life as Soul comes the story of the healing of the man at Lystra who was impotent in his feet. The spiritual accuracy of all these tones is beautiful, isn't it?

Here the work of Paul and Barnabas was clinched and established through a healing. They saw so clearly the *one* Life identifying itself through Soul, and through this healing they made their idealism definite. This demonstration of man's fundamental spiritual identity established in thought the way of Life.

VERSE 8. This man was also a cripple from his mother's womb.

VERSE 9. "steadfastly beholding him"—it's interesting that those words should be used here, because do you remember how Peter and John said to the lame man, "Look on us"?

VERSE 10. What Paul did was to identify the Life which is God. Mrs. Eddy says, "Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate" (*S. & H.* 258: 27-30). Also, "That which is born of the flesh is not man's eternal identity"—a

wonderful sense of Life as Soul there. "Spiritual and immortal man alone is God's likeness, and that which is mortal is not man in a spiritually scientific sense" (*No.* 25: 21-24). Now listen to the sense of Life as Soul in this passage: "Self-renunciation of all that constitutes a so-called material man,"—there's the laying down of the mortal concept of man, which Life impels,—“and the acknowledgment and achievement of his spiritual identity as the child of God,”—there's the sense of Soul,—“is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness. There is no other way under heaven whereby we can be saved, and man be clothed with might, majesty, and immortality” (*Mis.* 185: 7-16). That's what Paul proved on this occasion.

VERSE 11. You remember that when Peter and John healed that man at the gate Beautiful the people rushed towards them, “greatly wondering,” and Peter asked them, “Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?” He knew that the healing had been “a demonstration of the facts of Soul in Jesus' way” (*S. & H.* 428: 3-4). Here again we find the attempt to identify with a person the power which had healed the cripple. The people didn't see that that healing had come about because of the *one* sinless infinite identity, God, and not because of personal identity. These people worshipped many gods and they wanted to include Paul and Barnabas among those they already worshipped.

VERSE 12. Mrs. Eddy says, “The argument of the serpent in the allegory, ‘Ye shall be as gods,’ urges through every avenue the belief that Soul is in body, and that infinite Spirit, and Life, is in finite forms” (*S. & H.* 280: 21-24). So here it was the argument of the serpent which tried to make Paul and Barnabas into gods, and it was the very opposite of Life as Soul, as Mrs. Eddy brings out. The serpent says to you and me, “You're pretty good,” or “You're responsible for healing So-and-so,” or “You've done something pretty wonderful,” and it's really whispering that we are gods. The fact of Life is that man is undivided from Principle, and that he is Principle in operation,—not that he is anything on his own account. Our only responsibility is to see that we recognize that fact and identify ourselves aright as the expression of Principle, indivisible from Principle.

VERSES 13-15. This story reminds me of that question which Mrs. Eddy was once asked, "Are you the second Christ?" She said that to her understanding of Christ that was impossible, because there can be but one Christ. She said, also, "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women" (*My.* 344: 1-8).

VERSE 17. Paul gives a lovely sense there of God as Father, feeding, clothing, and supplying man as He does the lilies, and it's the same sense which Jesus gives in the tone of Life in Christianity in the Sermon on the Mount.

VERSES 19, 20. Here Paul proved the truth of these words of Mrs. Eddy's: "Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal" (*S. & H.* 427: 5-7)—a wonderful sense of Life as Soul, which is a fact, whatever mortal mind says.

LIFE as Mind (Chapter 14: 21-28). *The way of Life is established through divine metaphysics.*

Now the apostles returned the way they had come and they consolidated the work they had already done.

Remember that it was a universal impulse, the impulse of Love, which had sent them out on this missionary journey; then Truth was a sword to error and prevented Elymas the sorcerer from stopping Sergius Paulus from accepting Truth; then Paul preached the way of Life in Antioch in Pisidia; then Spirit separated those who accepted the infinite reflection of Life from those who wouldn't accept it; then Soul established the idea through the healing of the impotent man—Paul proved the fundamental spiritual identity of man. And now in the tone of Mind the apostles consolidate and maintain the work they have done, and they do it through teaching what we would call to-day divine metaphysics.

VERSES 21, 22. Mrs. Eddy was asked, "How happened you to establish a college to instruct in metaphysics, when other institutions find little interest in such a dry and abstract subject?" She answered, "Metaphysics, as taught by me at the Massachusetts Metaphysical College, is far from dry and abstract. It is a Science that has the animus of Truth. Its practical application to benefit the race, heal the sick, enlighten and reform the sinner, makes divine metaphysics needful, indispensable" (*Mis.* 38: 13-21). Mrs. Eddy saw that the teaching of divine metaphysics was indispensable, and so did

Paul and Barnabas in their own way. They were busy "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God"—they were teaching divine metaphysics, including how to handle the claims of animal magnetism.

VERSE 23. "When they had ordained them elders in every church"—that is so interesting, because when Mr. Doorly was doing Revelation he showed that the fourth and fifth chapters, with the vision of the enthroned One, have the tones of the Christianity order, and the twenty-four elders round about the throne symbolize the scientific metaphysics of Mind elucidated in the twenty-four questions and answers in "Recapitulation." Here Paul and Barnabas were teaching divine metaphysics, so isn't it an interesting correlation?

VERSE 27. They recognized that it was the power of God which had accomplished all the good that had been accomplished and that it wasn't anything to do with them as persons. Mrs. Eddy says that "all true thoughts revolve in God's orbits: they come from God and return to Him" (*Mis.* 22: 16-18). Isaiah writes, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please,"—that is what happened with these apostles on their first missionary journey,—“and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands” (Isa. 55: 11, 12).

LIFE as Principle (Chapter 15: 1-35). *The way of Life is no respecter of persons. It is the infinite operation of a universal divine Principle.*

Here the apostles go back to Jerusalem in order to attend a meeting to determine exactly what rites and ceremonies the Gentiles shall have to go through in order to be acceptable to the Jewish religious authorities. The Century Bible calls this section, "The great challenge of the principle, 'The gospel for man as man,' and its issue." The account of this in Paul's Epistle to the Galatians differs from that in Acts considerably, and most authorities think that the Galatians account is more trustworthy, because Paul wrote it himself; in it Paul gives the sense that Peter should go to the circumcised and he to the uncircumcised, and he maintains a very uncompromising attitude towards the whole question. Luke, on

the other hand, doesn't say much about Paul at this conference, except that he relates how Paul and Barnabas told of the miracles "God had wrought among the Gentiles." However the details go, the main point is that agreement was reached that the gospel was for all men, and that gives a great sense of one impersonal Principle.

CHAPTER 15

VERSE 1. Religious organizations always make certain strict rules and regulations which they say that everybody must obey or there is no hope of salvation for them. Here "certain men of Judaea" were saying that salvation without circumcision was impossible. They were taking everything back to the dead letter of religion instead of to the inspired statement. But the only way any of us can be saved is through letting Principle live in our thoughts,—abiding by Principle and letting Principle inspire us individually under all circumstances. The way to live your Principle is to understand it and then let it abide in you and you in it so that your life becomes an expression of the living Principle. Then people want to know something about that living Principle which impels your *life*.

Mrs. Eddy says, "To the ritualistic priest and hypocritical Pharisee Jesus said, 'The publicans and the harlots go into the kingdom of God before you.' Jesus' history made a new calendar, which we call the Christian era; but he established no ritualistic worship. He knew that men can be baptized, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers, and yet be sensual and sinful" (*S. & H.* 20: 6-13). She also writes, "Our Master taught no mere theory, doctrine, or belief. It was the divine Principle of all real being which he taught and practised. His proof of Christianity was no form or system of religion and worship, but Christian Science, working out the harmony of Life and Love" (*S. & H.* 26: 28-32),—the place of the individual idea in the plan of Science and its relationship to that plan and to every other idea in that plan.

VERSE 3. The apostles were presenting the proof. We shall see that the course of the controversy was altered because the elders were faced with *proof*,—with the fact that the Gentiles were receiving the Holy Ghost, and being inspired by it, and doing the works,—and in the face of that proof they had to make the statement conform; they had to compromise.

VERSE 4. Again the apostles gave all the glory to God.

VERSE 5. These Pharisees had a stereotyped sense of the letter.

VERSE 7. Peter was referring to the conversion of Cornelius, of course.

VERSES 8, 9. A great sense of impersonal Principle.

VERSE 10. Mrs. Eddy says, "The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man, and these claims are divine, not human";—so there *are* claims on us, but they are divine, and not concerned with ritual or with the joining of churches or with the reading or not reading of certain literature, or anything of that kind,—“and man’s ability to meet them is from God” (*Mis.* 16: 9-12). The demand on each one of us is to be God’s image and likeness, but our ability to meet that demand lies in the scientific fact that we *are* God’s image and likeness.

VERSE 12. There was the proof again. Mrs. Eddy says, “While respecting all that is good in the Church or out of it, one’s consecration to Christ is more on the ground of demonstration than of profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin” (*S. & H.* 28: 9-14). So Mrs. Eddy says that our consecration to Christ must be on the ground of demonstration rather than of profession. Therefore it doesn’t matter if we belong to a church or if we don’t; it doesn’t matter if we read certain literature or if we don’t. If we’re following a certain human course because we think that through the routine following of it we’re getting nearer to God, then whatever we’re doing won’t get us anywhere spiritually. But if we’re following a certain human course because of divine inspiration, then that will always lead us onwards and upwards. It all goes back to the fact that divine Principle is the one great impulsion, and we must let the divine Life inspire our every footstep.

VERSES 13-21. James was the brother of Jesus, and he was much respected as the head of the church in Jerusalem, and he seems to have had a very balanced outlook on all these matters.

VERSE 20. Many of the Commentaries say that these were moral precepts rather than the respecting of Jewish scruples in a ritualistic way. That raises a very interesting point, because what James was advising was that the Gentiles should be told to watch that their spiritual understanding of the divine Principle was making them more truly moral in their lives,—that because of a divine impulse they were abstaining from carnal desires and from a material sense of things and from materiality

in every way. That was the important thing, and not the actual rite of circumcision.

This question of being morally good is one that often comes up, because many people feel that it is through moral goodness alone that you get into the kingdom of God, while on the other hand there's another body of people who feel that morality has outgrown its usefulness and that you just don't have to bother any more about being good—you just have to study the letter of Science and that's all you have to do, they feel, and it gives them a sense of liberty. But I often recall what Mrs. Eddy says on this point: "Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward. But thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory" (*S. & H.* 552: 16-21). When our thought is instructed by *Science* and we see the all-embracing nature of Science, then as it enters our lives, it affects us spiritually, morally, and physically. If we see that Science is All and we understand Science, then we don't have to ask whether something is morally right or not, because Science impels us aright, whether we like it or not. Mrs. Eddy also says, "Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit through better health and morals and as the result of spiritual growth" (*S. & H.* 485: 14-17). One finds that everyone who loves the Science of the Christ has become sweeter, kinder, more tolerant, and lovelier in every way; we've all changed through its influence. It changes us into "the image of the heavenly," irresistibly.

The truth of the matter is that if you see the reality of spiritual things, if you understand your Principle, then it automatically makes you do the right things in human experience. We're studying the tone of Life as Principle here, and if you love divine Principle and you see that you are that Principle in operation and that that Principle in operation is you, you can't possibly do anything that is unlovely, unkind, ungenerous, or hateful; your understanding of Principle will take care of your human actions, because of the coincidence of the divine with the human. Paul has a wonderful passage on this point in his Epistle to the Galatians: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love

thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." The Spirit always leads you to do the right thing in the human. You will never hurt or harm anyone by what you do if you let the Spirit guide you, although what you do may not necessarily be what the world considers to be morally right. Think of David eating the shewbread, for example. But it's the right thing if it's right with God and right for your fellow-man, even if it involves rebuking him, but thereby blessing him. Paul goes on: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5: 13-25).

Here they came to the conclusion that so long as these Gentiles lived the wonderful truth that they had accepted,—so long as it made them less carnal and more spiritual and they saw that that was the thing to watch,—then all was well. They agreed that it wasn't necessary for these Gentiles to be circumcised and to obey the rules and regulations which the orthodox Jews had to obey, but they wanted to make it very clear that they must watch that the gospel which they had accepted made their lives sweeter, kindlier, and lovelier. They must live the Principle whose statement they had accepted.

VERSE 26. In other words, men whose very lives proved the statement of Principle.

VERSES 28-29. I feel that just as the council at Jerusalem reduced their instructions to this statement, so the only kind of human advice one would give to anybody to-day would be: "Yes, the exactness and beauty of this Science is wonderful, but do let it be real to you so that you let it use you in your life, and so that it enters into the minutiae of your life spiritually, morally,

and physically. Then you've got the complete thing, and you can't go wrong."

VERSE 30. This is Antioch in Syria, and they were back there again. They were back to the statement, to the teaching and preaching, after having been around proving it. So again we find that sequence of proof before statement, which is the essence of Christianity.

VERSE 32. They established them in a sense of Principle.

VERSE 35. There were many of them there, and they were giving out the statement of Principle morning, noon, and night.

A Summary of the Whole Tone of Life

Let's look back over the whole of this first missionary journey, which was impelled by Life. Paul and Barnabas followed the leading of the Holy Ghost and went out not knowing where they were going; the fact of Life impelled them to expand their individual missions. First, Love gave them a universal purpose; the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Then Truth showed that nothing could oppose what they were giving out in that universal way; Elymas the sorcerer couldn't stop their message being accepted by Sergius Paulus. Life then impelled Paul to preach at Antioch in Pisidia and to show the obvious correspondence of the Christ-idea with the Scriptures; he emphasized Jesus' wonderful demonstration over death. Spirit then separated those who gladly accepted what Paul was saying from those who wouldn't accept it. Next, Soul established the fundamental identity of what Paul was saying, through the healing of the impotent man; it also impelled right identification of the apostles,—that they were not gods, but that they had common identity as sons of God with everyone else. Mind then led them to maintain their work through the teaching of divine metaphysics; they went around strengthening the churches,—“confirming the souls of the disciples, and exhorting them to continue in the faith.” Finally, in the tone of Principle, came the establishment of the fact that the gospel was for all men. Impersonal Principle was behind that resolution that all that the converted Gentiles had to be certain about was that they let this impersonal Principle be living to them spiritually, morally, and physically,—in every way. That was the only requirement of accepting this Principle,—that it should live to them.

This same divine order operates with us to-day, and one can also trace it in the universal activities of any spiritual pioneer. The trouble so often is, though, that with the followers of such pioneers

the universal vision fades, and instead of such vision leading thought back to the living universal Principle the attempt is to bring everyone back into the confines of a dead organization.

TRUTH (Chapters 15: 36—18: 22)

The demands of Truth are imperative and impel our every footstep.

Now we come to Paul's second missionary journey, on which Silas accompanied him. They went through Asia Minor, and then on to Macedonia and Greece, where they visited Athens and Corinth, and then back through Ephesus and Rhodes. This was Paul's first European mission, and it seems to me that he went out on this mission with a much greater sense of dominion than on his first journey. After the experience of that first journey he knew something of what he would have to encounter and he was prepared. He didn't know where the impulsion of Truth would finally lead him, but he started to take the first footsteps and he went forth with a conscious sense of dominion and authority.

I was interested to read what Gilbert Carpenter says about the three stages in man's journey from sense to Soul. The first stage is where man utilizes the power of the human will to make his way in the world, and finally finds that it gets him nowhere. This would seem to have been Paul's early experience before his sudden conversion. The next stage is where he ceases to rely on human ability and virtually says, "I'll perish rather than rely on anything else but God." The third stage is where he sees that he cannot perish, because he is God's representative, and he has conscious authority and dominion as God's idea. Those last two stages seem to me to be represented by these two missionary journeys of Paul's, because on the first journey Paul and Barnabas went out not knowing where they had to go, but just knowing that they had to go out, whereas on the second Paul and Silas went out much more consciously as the representatives of God.

TRUTH as Love (Chapters 15: 36—16: 15). *The demands of Truth bring unity of purpose, guidance, and acceptance through Love.*

VERSE 36. On this second journey it wasn't a question of the Holy Ghost saying to Paul and Barnabas, in effect, "Go out!" but of Paul himself saying with a sense of dominion, "Let us go again and visit our brethren . . . and see how they do." It was a sense of motherhood impelling Paul, and remember that we're in the tone of Truth as Love.

VERSES 37-40. Mrs. Eddy says, "For students to work together is not always to cooperate, but sometimes to coelbow!"—that

was true in this case. “. . . Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross. I once thought that in unity was human strength; but have grown to know that human strength is weakness,—that unity is divine might, giving to human power, peace” (*Mis.* 138: 9-10, 14-19). She also writes, “Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action” (*Mis.* 264: 10-12). It looks as though the apostles realized that there must be unity of purpose if the mission was to be successful.

This contention between Paul and Barnabas over John Mark, which resulted in Paul taking Silas and Barnabas taking John Mark, wasn't really a quarrel so much as the working out of the purpose of Love. It was Love which impelled Paul and Barnabas to separate, because it was rather a waste to have them both going to the same places when Barnabas was perfectly capable of going somewhere else on his own and doing a wonderful job there. Barnabas was a lovely character, but was apt to be overshadowed by Paul, and so it was probably best for them to separate. He and Paul were so devoted to each other and had been through so much together that it would perhaps never have occurred to them to separate, so something was needed to blow them apart, as it were, and that something was this disagreement over John Mark. Later the quarrel was made up and Paul spoke most appreciatively of John Mark.

Love has a plan, and has a place for every idea in this plan; sometimes a personal sense of friendship will make us want to keep with a certain person for personal reasons, or make us feel that we couldn't possibly get on without them, when Love would have us do something else that approximates more nearly to its plan. That can happen quite peacefully, but if we don't let it happen peacefully, there may be a “bust-up” and a split, as in this case. It certainly needn't be a bad thing, and I don't think that it was a bad thing here. I feel that it just had to be this way. The result of this separation was a more collective sense (as always in the tone of Truth) and the further spreading of the idea; Paul and Silas went their way, and Barnabas and John Mark went theirs—to Cyprus, where Barnabas came from. So the gospel went farther afield than if Paul and Barnabas had stayed together. Love's plan always blesses everyone.

CHAPTER 16

Moffatt's Commentary on Acts says at this point:—

With the sixteenth chapter we enter upon an entirely new phase of the story of Acts, and feel we are in a different atmosphere. The first half of the Acts is intensely Jewish . . . The Twelve with Peter and John, the Seven with Stephen and Philip, James, and even Barnabas and Mark, are Hebrews in every respect. The only great utterance of St. Paul reported is a discourse in a synagogue; and it must never be forgotten that in that early period the great Apostle of the Gentiles was not, in the eyes of his fellow-workers at least, a central figure. One may perhaps suppose that, till he won his crowning triumph by being permitted to approach the Gentiles in his own fashion, Paul was, so to speak, feeling his way towards the assumption of the role of the greatest Christian leader and missionary of the primitive church, and that it was not till he had parted from Barnabas and become an unquestioned leader in the diffusion of the gospel throughout the world that his greatness becomes apparent. From that time the story of Acts is almost exclusively that of the Apostle Paul.

With all his Jewish education, and strong sympathy for his ancestral religion, Paul was, in a certain sense, more attracted to the West than to the East. He really found himself in Europe. Like some other eminent Jews, Rome had a strong attraction for him. As a citizen he felt sure of the protection of the Empire; and with Philo and Josephus he regarded the imperial city as the means by which the peace of the world was secured. When therefore he said, "I must see Rome," and wrote to the Christians there, "I greatly desire to see you," Paul was expressing a heartfelt wish; and it is a testimony to the artistic sense of Luke that, having related his adventures and trials, he leaves his hero in his own lodging in the city. If Rome was also the scene of the martyrdom of the Apostle, no place on earth was more suited to witness the triumph of his whole career (pages 147-148).

So you see that Paul always had a leaning towards the West, and that is most interesting when you remember that the west symbolizes Science; it was the universal sense, or Science, which was always impelling Paul.

VERSES 1-3. Timothy had evidently been converted on Paul's first journey to Lystra, and meanwhile he had been studying and pondering the Word. Now Paul decided to take Timothy along with him, and to circumcise him before doing so. Paul didn't believe in circumcision for its own sake, as we have seen, and he probably didn't want to circumcise Timothy, but he must have thought, "If this is going to help the idea, I'll do it." That's a wonderful lesson for us. You remember that Jesus said, "Suffer it to be so now," when he allowed John to baptize him at the beginning of his ministry, and I think that we often have to do things which we wouldn't do if we were wholly free to choose; sometimes we feel that we have to take a certain course, and if it's for the sake of the idea then it's right. Timothy was going to be Paul's closest friend from now on in

his journeys and Paul probably felt that to be completely acceptable to the Jews his chief companion should be circumcised; so he did what he felt was best for the progress of the idea. The true woman sense doesn't mind what it does so long as it helps the idea.

VERSE 5. This verse reminds me of Mrs. Eddy's words, "Thus Truth engrounds me on the rock" (*Mis.* 397: 9).

VERSES 6, 7. These verses give a wonderful sense of the guidance of Love. All the Commentaries point out that divine direction is very apparent at this stage. Mrs. Eddy says, "Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work'" (*S. & H.* 454: 18-24). Like us, the apostles wanted to go forward, and they wanted to take the right step, and so they experimented with various courses, which didn't work out rightly, until they saw what Love's plan was. I always love what Mrs. Eddy says on this same point: "Two individuals, with all the goodness of generous natures, advise me. One says, Go this way; the other says, Take the opposite direction! Between the two I stand still; or, accepting the premonition of one of them, I follow his counsel, take a few steps, then halt. A true sense not unfamiliar has been awakened. I see the way now. The guardians of His presence go before me. I enter the path. It may be smooth, or it may be rugged; but it is always straight and narrow; and if it be uphill all the way, the ascent is easy and the summit can be gained. God is responsible for the mission of those whom He has anointed"—and that means every one of us. "Those who know no will but His take His hand, and from the night He leads to light. None can say unto Him, What doest Thou?" (*Mis.* 347: 14-28). That's as true to-day for us as it was for Paul and Mrs. Eddy, because there is only one infinite ever-present system of spiritual facts.

VERSE 9. Have you noticed that where there is the combination of Truth and Love in this story of Acts a more universal sense immediately comes into the picture? The reason is that Truth and Love together give a sense of universal man. In the tone of Truth as Love Philip met the Ethiopian eunuch; in the tone of Love as Truth Peter was brought in contact with Cornelius; and now in the tone of Truth as Love in this reversal of the Christianity order Paul feels a call to go to Europe.

The three great nations in that day were the Hebrew, the Greek, and the Roman. The most striking thing about the Hebrews was their religious sense; their religion was the only monotheistic one and they had stuck to their monotheism in spite of everything. The great thing about the Greeks was their culture; they had enquiring minds and were interested in all the arts. The Romans were the powerful people; they had a great empire, and their sense of law served Paul well. So everything was ready for the Christ-idea to go into Europe. The time was ripe for it. Greek thought was open, and the Greeks had established good communications, so the stage was set humanly for the spreading of the gospel. Truth was leavening thought everywhere, and consequently it was prepared to receive the Christ-idea.

VERSE 10. The word "we" is introduced here, and the Commentaries say that either Luke joined the apostles here or up to this point he was more or less a bystander, but that when they started going into Europe it meant all hands to the pump,—a more collective sense again,—and so Luke used "we" because he really began to take an active part in things at this point.

VERSE 11. "we came with a straight course"—the way is always straight and narrow.

VERSES 12-15. It is lovely that in this tone of Truth as Love, describing how Paul went into Europe in obedience to his vision, the first converts in that great continent should be women. The woman thought was first to welcome and accept the Christ-idea, for true womanhood is that quality of thought which is always open and ready to receive the good. It is not fussy nor picky nor small-minded; it is big. If we have that woman sense, we shall always welcome and accept the Christ-idea wherever it appears. With true womanhood there is no sense of pushing and pulling or wanting to be in the front rank and to take all the kudos; rather is it impersonal and full of service, willing always to accept God's plan.

The Moffatt Commentary says:—

It is possible that Paul's company came to Philippi early in the week, and finding no Jewish community, waited till the sabbath, and went to the river, where they might expect to find any local Jews at prayer . . . only a few women had met by the little river Gangites, one of whom, a rich lady from Thyatira in Asia, named Lydia, hospitably received Paul and his friends in her home. Probably she and her household were baptized at once. Yet this little informal gathering of women was the foundation of a church renowned for its courage, generosity, and truly Christian spirit, for whose members the Apostle has only praise, gratitude, and love (page 153).

This church which was started in Philippi began with these women sitting by the river; it began with Lydia, "whose heart the Lord opened." Acceptance was there. That little colony of women always had a sweet savour as far as Paul was concerned. There were two churches which he loved deeply: one was the church at Philippi, and the other was the church at Thessalonica. He didn't find it necessary to rebuke them, as he often did the others, and they supported him through thick and thin.

I love the fact that that church at Philippi began with this womanhood sense. You remember that passage I read you in which Mrs. Eddy said that only a woman is willing to lay her all on the altar; and that woman is in every man, woman, and child, because it is a quality of thought. There's one infinite manhood and womanhood, and we all reflect it. So when we read that the church started through those few women, it means that the church started through the spontaneous acceptance of spiritual reality.

Mrs. Eddy says, "To one 'born of the flesh' . . . divine Science must be a discovery. Woman must give it birth" (*Ret.* 26: 22-23)—as these women did by the river. They accepted what Paul taught. She also writes, "The leaven which a woman took and hid in three measures of meal, is Divine Science; the Comforter; the Holy Ghost that leadeth into all Truth; the 'still, small voice' that breathes His presence and power, casting out error and healing the sick. And woman, the spiritual idea, takes of the things of God and showeth them unto the creature, until the whole sense of being is leavened with Spirit" (*Mis.* 174: 30-5). The true woman thought has the patience, the compassion, and the love to translate the things of God to every state of thought. It was the womanhood in Jesus which enabled him to do this in his age; it was the womanhood in Mary Baker Eddy which impelled her to translate her vision. Again she says, "woman, 'last at the cross,' was to awaken the dull senses, intoxicated with pleasure or pain, to the infinite meaning of those words [the words of Jesus]" (*Mis.* 100: 5-7).

This reference brings in another aspect of womanhood: "Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, 'The serpent beguiled me, and I did eat'; as much as to say in meek penitence, 'Neither man nor God shall father my fault.' She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man

and to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man" (*S. & H.* 533: 26-7). The woman saw that neither God nor man was the creator of evil—she separated it from God and therefore from His image and likeness, man, entirely. If we have this impersonal woman sense, we shall trace everything that is good back to God and everything that is unlike God back to animal magnetism. The woman sense always recognizes good, under whatever guise, even if it has to look around the corner for it, and traces it back to God; and woman always recognizes evil, under whatever guise, and traces it back to animal magnetism. It's a personal sense which says, "That's a bad man and he's done a bad thing," whereas the true woman sense is impersonal and says, "That isn't man; that's animal magnetism,"—and so impersonalizes it and makes nothing of it scientifically.

You remember, too, that Mrs. Eddy writes, "In this age the earth will help the woman; the spiritual idea will be understood" (*S. & H.* 570: 22-23). So if the earth is to help us and our vision of the Christ, we must be woman. Let's think constantly, therefore, of what being woman really means. It hasn't anything to do with being either a male or a female. Woman qualities are just as apparent in so-called males as in so-called females, because they're states of thought. Womanhood is a quality of God, and so it is available to anyone. It involves true acceptance, patience, tolerance, being "big," flexibility, impersonality, love—all these attributes. And true womanhood is Christianity. Mrs. Eddy says, "The ideal woman corresponds to Life and to Love" (*S. & H.* 517: 10), and you all know that Life and Love is Christianity in absolute Christian Science. So let's all strive to put on our womanhood.

It's interesting to remember that Paul met this small company of women by the river after he had made quite a journey across the sea to Macedonia in obedience to his vision; and so when he found that he only had a few women to speak to, he might have thought, "It's not worth bothering with these few women," but he was full of the spirit of the idea and so he gave fully what he knew of Truth. He never withheld anything; he reflected Truth in all its fullness, no matter where he found himself, and that's such a lesson to us. I was reading an article by Eileen Joyce the other day in which she was giving

advice to someone who wanted to be a concert pianist, and she said that you shouldn't ever compromise with your audience. Even if you are playing to people who don't know much about music or to an audience that you haven't much regard for, you should play your very best or you'll soon be compromising with yourself, and that's fatal.

Wherever Truth is voiced, it must voice itself fully; that's the scientific fact. It's like the sun shining; the sun shines at full strength even if there's only one person around to enjoy it—it doesn't wait for more people to come out before bothering to shine fully. It just can't help shining! Truth as Love is the tone we're doing here, and so Truth was shining in all its fullness and the woman thought accepted it, because the woman thought always accepts and loves the fulfilment of everything; it discerns the fruit of everything and accepts it.

To take another instance in the story of Acts: Stephen's defence was made before a great many people who didn't want to hear it, and Stephen might have felt that it wasn't worth saying anything because he would be killed anyway, but he gave of his best, and at least one person (Paul) was profoundly influenced by what he said. Stephen's words gnawed and gnawed at Paul until his conversion on the road to Damascus, and later Paul became the great apostle to the Gentiles and saved the Christ-idea from being temporarily stifled, which was the danger Stephen had foreseen. So we should always give of our best and highest, wherever we may be. The voice of Truth is always fulfilled in Love.

Truth is Everywhere

Let's remember all the time that this Truth that is coming to us isn't confined to you and me, but is everywhere. It's not confined in our minds or under this roof, but is filling infinite space. I love to think of that consciously when I'm walking down the street or wherever I am. Wherever we go—even when we're out enjoying ourselves—Truth is just as full and close and clear every step of the way. It's fully and richly with us whatever we're doing. It's there before we go anywhere, and we're living in the atmosphere of Truth all the time. Truth makes everything in human experience more enjoyable and more lovely, so let's have the standard of Truth as a living reality in our thoughts all the time and wherever we are. If we remember to do that, we're going to see what Jesus and Mary Baker Eddy saw: that "the earth *is* filled with the knowledge of the glory of the Lord, as the waters cover the sea." We shall be conscious of present reality.

TALK SIX

ACTS 16 : 16—21 : 17

(Thursday, 14th June, 1951)

Remember what we said last night,—that each one of us reflects the qualities of womanhood, and therefore each of us is big and loves spiritual things, so that they are natural to us and we accept them and they bless us; they externalize themselves for us and make us happy, healthful, joyous, and abundant in every way. What we are studying and thinking about is living reality, Life itself, and Life always shows us the coincidence of the human with the divine, and so takes care of the so-called human. I was reading to-day in the Verbatim Report of Mr. Doorly's Oxford Summer School, 1949, Volume II, and I came across this passage: “. . . all we want is ideas, and if we have them, we shall always have all we need in the human, all that is necessary for our well-being” (page 30). I love that fact,—that if we have ideas we shall have everything we need in this human experience; and we can't help having ideas, because, in reality, ideas are the substance of our being, the very nature of our being, and as idea we are one with infinite Mind, and that infinite Mind is one with us.

“Shepherd, Show Me How to Go . . .”

When I was thinking about Paul on his missionary journeys, I found myself thinking of Mrs. Eddy's hymn, “Shepherd, show me how to go,” because so much of it seems to apply to Paul perfectly. I often think of the “shepherd” as Science, because the shepherd of to-day is the Science of the Christ. “Shepherd,”—or Science,—“show me how to go O'er the hillside steep, How to gather, how to sow,—How to feed Thy sheep”;—that's what Paul was doing: gathering, sowing, and feeding the sheep;—“I will listen for Thy voice,”—that's what Paul was always doing; you remember that when the light first broke on him on that Damascus road, he said, “Lord, what wilt thou have me to do?”—“Lest my footsteps stray; I will follow and rejoice All the rugged way”—the apostles always had great joy, you remember, in spite of everything.

“Thou wilt bind the stubborn will,”—Paul certainly had a stubborn will before he was converted,—“Wound the callous breast,”—he was callous, too,—“Make self-righteousness be still,”—from all accounts he was a self-righteous Pharisee,—“Break earth's stupid

rest"—I think that Paul often broke "earth's stupid rest." "Strangers on a barren shore, Lab'ring long and lone,"—remember that Macedonian who appeared to Paul in a dream and said, "Come over into Macedonia, and help us,"—"We would enter by the door, And Thou know'st Thine own";—every man is "Thine own";—"So, when day grows dark and cold,"—as it sometimes did for Paul,—"Tear or triumph harms,"—both tear and triumph came to him,—"Lead Thy lambkins to the fold, Take them in Thine arms; Feed the hungry, heal the heart, Till the morning's beam";—the revelation of Life, Truth, and Love, or the Holy Ghost;—"White as wool, ere they depart, Shepherd,"—Science,—"wash them clean" (*Mis.* 397: 22–20)—the divine order of Science cleanses and purifies. The more you think about that hymn, the more you see how wonderfully it applies to Paul, and to all those apostles.

This story of Acts shows again and again that there is room for everybody; there's room for Stephen, there's room for Philip, there's room for Peter, there's room for John, there's room for Barnabas, there's room for them all. And that's what we're seeing to-day; we're seeing that everybody has a place in the divine plan and that everybody has a mission, and as somebody said to me before this talk, "I can see that nobody's mission is ever unfulfilled; it can't be, because of the fact of Love."

I remember that when I did Paul's missionary journeys at school, I was not very interested; it was just past history. But oh, the difference to-day, when we have Science as the interpreter! It's the same story, but to-day it's vital and alive and it means so much more to us.

Someone said to me that they felt that this story of Acts is forcing us to calculate spiritual reality accurately and naturally. They had been over the tones of the first twelve chapters and seen how clear they were, how natural and simple, and yet also how subtle are the differences in tone between Truth as Love and Love as Truth, and so forth, and how manifold is the detail.

A Summary

Before we go on with the second missionary journey, which we've already begun, let's quickly look back at the first missionary journey, which was impelled by Life. You remember that it was the Holy Ghost which sent Paul and Barnabas out; Love impelled them to go farther afield, on a more universal mission than ever before. Then, in the tone of Truth, Elymas the sorcerer tried to keep the gospel from the deputy, Sergius Paulus, but Truth was like a sword, uncovering and destroying that which was opposed to the way of Life. It's important to remember that, because sometimes we

mistake for a truly universal sense an outlook that takes in everything—good, bad, and indifferent—as an expression of divine Principle without any attempt at intelligent analysis and classification; but Truth cuts off everything that doesn't come up to the standard of Truth and everything that would oppose the spreading of its message. Next, in the tone of Life Paul preached the Word of God in Pisidian Antioch; he emphasized the "chain of scientific being," and showed how the Christ-idea had appeared throughout the Scriptures, culminating in Jesus' resurrection. Then Spirit separated between those who were ready to follow the way of Life and those who weren't. Then we came to the tone of Soul, where there was the wonderful healing of the man who was impotent; the fundamental spiritual identity which Soul manifests healed that cripple by proving that his true identity lay in ever-present spiritual fact and was therefore whole, balanced, progressive, and vital. That healing made the apostles' work definite, and Soul also began to show that spiritual sense constitutes the fundamental identity of all men, and that the gift of healing is a natural outcome of it. Then in the tone of Mind the apostles maintained the work they had done by teaching divine metaphysics. Finally, we had the tone of Principle in the story of their return to Jerusalem and the agreement of the Jewish authorities that the gospel was for man as man,—that it was impersonal. We really saw here, too, that the Word or statement of Principle must truly be the living Word, the Word of Life. Our statement of Principle must be a vital, living statement, so that our lives irresistibly conform to that statement; otherwise, it is just the dead letter. Principle is manifestly a Principle of life.

Then we began the second missionary journey, which was impelled by Truth. Our caption here was: The demands of Truth are imperative, and impel our every footstep. In the tone of Truth as Love we saw that the demands of Truth bring unity of purpose, guidance, and acceptance through Love. First of all we saw how the plan of Love caused Barnabas and Paul to separate, through their disagreement over John Mark, so that Barnabas fulfilled one part in the plan and Paul fulfilled another part and the gospel spread farther afield. Paul and Silas went to Derbe and Lystra and took Timothy along with them, after circumcising him. Then they travelled farther into Asia Minor,—the Spirit not allowing them to go to certain places,—until Paul had a vision in a dream of a man saying, "Come over into Macedonia, and help us." He obeyed, and went immediately into Europe, where the first converts were a handful of women; we saw how the woman thought accepts Truth willingly and gladly. Now we come to the tone of Truth as Truth.

These tones are timeless. We may seem to be studying a record of history, but what we're really doing is entertaining timeless, ever-present spiritual tones. The history is just the symbol of those tones in operation, and the important thing throughout is to recognize and love the great spiritual tones.

TRUTH as Truth (Chapter 16: 16-40). *The demands of Truth uncover error, and bring the elements of liberty through man's immortal status.*

CHAPTER 16 (Continued)

VERSES 16-18. Here again, in the tone of Truth, we have the exposure of a counterfeit which would oppose Truth. You remember that in the tone of Truth as Truth in Chapter 8 we had the story of Simon the sorcerer, and in the tone of Life as Truth (in this reversal of the Christianity order) we had the story of Elymas the sorcerer. Here again the sword of Truth detects unerringly that which is of the nature of Truth and that which is of the nature of error. This particular instance is especially interesting, because the counterfeit was very subtle. This woman with a spirit of divination was saying, "These men are the servants of the most high God, which shew unto us the way of salvation," and so it might have looked as if she was genuinely voicing Truth, but Paul saw that her spirit of divination wasn't based on an understanding of Truth and therefore that it was of no real value; it had no foundation, and so he cast it out.

It doesn't matter how good something looks on the surface, or how nearly it approximates Truth, because if it isn't based on the purity and exactness of Truth, it has no permanent foundation and no real value. Mrs. Eddy says, "Truth is ever truthful, and can tolerate no error in premise or conclusion" (*S. & H.* 129: 5-6). In this case the error was in the premise; Paul saw that this woman's statement was not made on a right basis and that it didn't measure up to the standard of Truth.

Truth searches the remotest corners and exposes the hidden error. Mr. Doorly used often to remind us that error never says, "I am error," but says, "I am Truth," and so you have to know Truth in order to detect that which doesn't come up to the standard of Truth. You remember that the warning about false prophets who come in sheep's clothing but inwardly are "ravening wolves" is in the tone of Truth and Spirit in the

Science order in the Sermon on the Mount. Only the purity of Truth can detect the false prophet.

VERSES 19-24. Mrs. Eddy says, "when error felt the power of Truth, the scourge and the cross awaited the great Teacher" (*S. & H.* 20: 19-20), and here Paul and Silas were thrown into prison, after exposing this woman. We've had this kind of persecution in the tone of Truth before in this story of Acts, but, as we've seen, Truth is always irresistible and triumphant.

VERSE 25. "at midnight"—the hour when the bridegroom came in the parable of the ten virgins (see Matthew 25: 1-12).

Paul and Silas didn't go to sleep, as Peter did when he was put in prison. They "prayed, and sang praises unto God." You remember that Peter found himself in prison after his good work with Cornelius,—a success which might have made him rest on his laurels and feel self-satisfied and thus imprison him in personal sense. Paul and Silas had been doing good work, too, and they might have been tempted by the same belief, but when they found themselves in prison they didn't sleep, they were *awake* and alert and watching. Mrs. Eddy writes, "Many sleep who should keep themselves awake and waken the world. Earth's actors change earth's scenes; and the curtain of human life should be lifted on reality, on that which outweighs time; on duty done and life perfected, wherein joy is real and fadeless. Who of the world's lovers ever found her true? It is wise to be willing to wait on God, and to be wiser than serpents; to hate no man, to love one's enemies, and to square accounts with each passing hour. . . Be faithful at the temple gate of conscience, wakefully guard it";—that's what Paul and Silas were doing;—"then thou wilt know when the thief cometh" (*Mess.* '02, 17: 12-19; 18: 1-3). Because Paul and Silas were awake singing praises, they made a collective demonstration, whereas Peter freed only himself.

Paul and Silas "sang praises unto God,"—they rejoiced in spite of everything, and that's a lovely thing, because the prisoners heard them. If you're going through a tough time or a difficult period, and yet you maintain your joy, then others who are imprisoned in the same belief or in other beliefs will also become conscious of the truth which enables you to rejoice and it'll help them too. One man's demonstration of Truth must bless all associated with it, because Truth isn't confined to any person or body of people. Truth demonstrated is a collective proposition, because it is a matter of ideas and not persons.

You remember that in the Sermon on the Mount, in the tone of Truth in the Christ, Jesus says, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house"—Paul and Silas exemplified that perfectly in making this collective demonstration. How scientifically true that statement of Jesus' is, because man is not a little limited person with two legs and two arms, and so on; man, or the compound idea of God, is the calculus of Truth,—the infinite, individualized ideas of God operating throughout infinite space. Our true being is not localized,—sitting in a room in a certain town and country; our true being is everywhere, as Mr. Doorly often used to say. That doesn't mean that we're not specific individualized concepts—we are, because the very nature of Being is infinitely individual. But it does mean that as we individually realize true manhood,—the divine, infinite calculus,—that realization must leaven and bless general human thought everywhere, because the divine infinite calculus is a universal proposition and fills all space.

Of course, this sense of the infinity of being cannot be grasped by the human mind, but it's natural to spiritual sense and it's wonderful when we begin to see that the numerals of infinity operating in the infinite calculus of Spirit and Truth constitute our manhood. We express this individually, but it's inevitably collective and universal as well. There is no separation, but only infinite reflection, in the one infinite man.

VERSE 26. "all the doors were opened, and every one's bands were loosed"—Mrs. Eddy says, "Truth is an alternative in the entire system, and can make it 'every whit whole'" (*S. & H.* 371: 30-32). This verse brings out a wonderful sense of the collective, and as someone said to me the other day, "Isn't it lovely that the minute an idea becomes collective, it's always safe?" The minute you feel that an idea is coming to every man everywhere, then you know that it's nothing to do with you personally but must be of God, and therefore is safe and irresistible.

VERSE 29. "he called for a light"—the keeper of the prison was seeking the light of Truth.

VERSES 28-34. Do you notice how the collective sense is emphasized again and again? We've already read that "*all* the doors were opened, and *every* one's bands were loosed." Now Paul says, "Do thyself no harm: for we are *all* here"; Paul and Silas "spake unto him [the jailer] the word of the Lord, and to *all*

that were in his house"; then the jailer was baptized, "he and *all his*." So when our demonstration is from the standpoint of Truth, then this wonderful collective sense enters and nobody is left out, because Truth is the one infinite man, generic man, which includes everyone.

VERSE 35. Truth touched even these magistrates. They didn't realize what was happening, but they felt this impulse of Truth,—it was irresistible,—and so they said, "Let those men go." They were changed by this collective demonstration of Truth.

VERSES 36, 37. This incident reminds me of Mrs. Eddy's statement, "Christian Scientists first and last ask not to be judged on a doctrinal platform, a creed, or a diploma for scientific guessing. But they do ask to be allowed the rights of conscience and the protection of the constitutional laws of their land" (*Mess.* '01, 33: 13-17). The Commentaries say that by insisting on a public apology Paul was helping the adherents of Christianity in that city from being persecuted after he and Silas had gone—the collective sense again. He was establishing the status of the Christians in that city and the dignity of the work they were doing. I love to think that Paul and Silas were divinely impelled to take the right human footsteps to protect their mission, and those steps established a sense of the dignity of the Christ-idea they were presenting; they showed that it wasn't a hole-and-corner affair.

The Commentaries also say that Paul wanted to establish a precedent for future journeys by showing that he and Silas, being Roman citizens, were entitled to the protection which Roman law afforded them against mob violence. Paul let Truth, the divine standard, guide him in everything, and he used human institutions and circumstances to protect him whenever he saw fit. It's a question of the earth helping the woman, as Mrs. Eddy brings out in her chapter "The Apocalypse." If through divine inspiration Paul or Mrs. Eddy saw that some human step was necessary to help the idea forward, they never hesitated to take it.

Mrs. Eddy says, "Be patient towards persecution. Injustice has not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science—one God and one Christ.

Keep personality out of sight, and Christ's 'Blessed are ye' will seal your apostleship" (*My*. 191: 4-14). Peter's temporary temptation had been to think that he had been a "big shot,"—in other words, he didn't keep personality out of sight,—but he escaped from prison because in spite of everything Peter had great vision. Paul and Silas, on the other hand, did keep personality out of sight, although they might have been tempted to think, "Look what these people have done to us—they've stripped us and beaten us cruelly and put our feet in the stocks"; but they just realized that there was nothing going on but Truth, true manhood, God's ideal, and that it was the truth about everyone, and because they knew that so consciously, they were able to sing praises to God and help the jailer and the prisoners and the magistrates one step nearer their true individuality. If we never lose sight of the ideal, and are conscious, moreover, that this ideal belongs to all men, then we too shall be able to accomplish wonderful things,—because of Science, not because of ourselves as persons.

VERSE 40. "and when they had seen the brethren, they comforted them"—they had that lovely sense of brotherhood, that sense of the one universal man.

TRUTH as Life (Chapter 17: 1-3). *The demands of Truth impel man to preach the way of Life.*

Do you remember how before, in the tone of Life as Life, Paul on his first missionary journey entered into the synagogue in Pisidian Antioch and preached about the "chain of scientific being"? Here, in this tone of Truth as Life, he goes into the synagogue at Thessalonica and does the same thing, but it is recorded only very briefly. This is the first mention of Paul preaching in a synagogue on this second missionary journey and also the first mention of the subject-matter of his preaching. In Philippi he and Silas had spoken to the women by the river, but they hadn't actually preached and there was no synagogue there.

CHAPTER 17

VERSE 3. "opening and alleging"—the Century Bible says that this means "opening up the meaning" of the Scriptures, and that gave me such a sense of the open firmament of heaven of the fifth day of creation. Paul was telling them of the wonderful sense of Life which Jesus demonstrated. Mrs. Eddy says,

“Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out” (*S. & H.* 24: 4–10). Here Paul was showing the Bible to be the chart of life and how Jesus had fulfilled the Old Testament and proved the eternity of Life.

The Commentaries all emphasize how dearly Paul loved the churches at Thessalonica and Philippi, and it's good to remember that although Paul was bold and trenchant, and fearless in his denunciations of error, he also had a great love and affection for those he taught. He often wrote of them in an affectionate way and was always very sad at leaving them. The more one thinks of him, the more one sees what a marvellous character Paul was. He knew that he was under bonds to preach Christ, and nothing ever deterred him, in spite of the things he had to contend with,—shipwrecks and imprisonments and beatings, to mention only a few. One can't help but admire his tremendous courage and also one can't help loving him for the great affection he had for those he converted and the very deep affection he had for a friend like Timothy—there was a lovely relationship between him and Timothy. So Paul wasn't just tough, I believe that he was very lovable, too.

Moffatt's Commentary on Acts writes as follows of this Chapter 17 and of the churches at Thessalonica and Philippi, which were the churches for which Paul had a great affection:—

In chapter xvii. the progress of the Christian gospel in two cities of the empire is now related. Each place had its own peculiar characteristic. Thessalonica was a large commercial centre, with a numerous and turbulent Jewish population, and a disorderly mob. Athens, on the contrary, was the intellectual centre of the Roman world. In each of these cities the artistry of Luke is manifested by his sketches of the progress of the mission. It is worth remarking that, whereas at Philippi and Thessalonica, where the gospel was subjected to opposition and persecution, flourishing churches were founded, at Athens, where Paul suffered no annoyance, no success followed his mission. One is bound to admire the skill with which the different episodes in every town are introduced. In no single place are the conditions the same. Luke has undertaken the difficult task of describing the missionary work of Paul in the fewest possible words. The result is that, if he has left much the reader would like to know practically unnoticed, and sometimes condensed the events of months and even years within the limits of one or two verses, he has given a series of brief sketches admirably selected to depict the varied conditions of the towns throughout the Roman Empire, in which there was no drab uniformity, each having characteristics of its own. In the modern world different cities, in the same country at any rate, are much alike; but in the first century there was an amazing variety not merely in appearance, but in constitution, government, and the temper of the populace. Corinth was no more like Ephesus than Athens resembled Philippi (pages 157–158).

One gets such a sense in Acts of infinite individuality—in the apostles, in the cities they visited, and in the people they came in contact with. Luke emphasizes that sense all the way through Acts, just as he does in his Gospel.

Luke's Gospel is a highly metaphysical proposition, whereas Acts illustrates more the workings of metaphysics in human experience. The four Gospels stand apart, of course, because they present the Word, the Christ, Christianity, and Science in all their purity. Acts is really the story of those Gospels in operation. As someone said, Acts shows you how to live the Gospels,—how to live the great metaphysical truths contained in those four Gospels.

TRUTH as Spirit (Chapter 17: 4-10). *The demands of Truth call for purity, and separate the pure in heart from the impure.*

In this tone there is a clear distinction made between the pure in heart, who accepted Truth, and the impure, who rejected it—or rather, between purity and impurity, because purity or impurity doesn't belong to persons.

VERSE 4. “and of the devout Greeks a great multitude”—Mrs. Eddy associates devoutness with purity when she speaks of “devout self-abnegation and purity” (*S. & H.* 7: 21). She also says, “We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Christianity. Worshipping through the medium of matter is paganism” (*S. & H.* 140: 16-19). These devout Greeks must have had a wonderful sense of purity, of worshipping spiritually.

“and of the chief women not a few”—that is so interesting when you remember that Mrs. Eddy says, “The ideal woman corresponds to Life and to Love” (*S. & H.* 517: 10), and also, “Purity was the symbol of Life and Love” (*S. & H.* 561: 10).

VERSE 5. What a contrast between the devout Greeks and the chief women and these “lewd fellows of the baser sort.” Mrs. Eddy says, “Appetites, passions, anger, revenge, subtlety, are the animal qualities of sinning mortals; and the beasts that have these propensities express the lower”—the baser—“qualities of the so-called animal man” (*Mis.* 36: 13-16). Mrs. Eddy also writes, “Jesus was unselfish. His spirituality separated him from sensuousness, and caused the selfish materialist to hate him” (*S. & H.* 51: 28-30). So these materially-minded men in Thessalonica were stirred up by Truth and tried to resist it.

If any of us is ever moved by envy or by any one of those animal qualities, then we're taking on “lewd fellows of the baser

sort," so don't let's confine that phrase to certain people long, long ago. And more than that, don't let's be content just to think, "I'm not a jealous type of person," because envy and jealousy and such-like are not personal errors; it's never *our* envy, or passion, or jealousy, or hatred, nor does it belong to someone else—it's just impersonal animal qualities, which can attack anyone whose thought does not form an armour against them. When any one of these errors succeeds in occupying our thought it brings other animal qualities along as well. But Mrs. Eddy tells us how to protect ourselves from this invasion. She says, "Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defence" (*S. & H.* 234: 32-3). It's the pure consciousness of Truth which is our defence and which acts as a sword to destroy these animal qualities that would debase true manhood.

VERSES 5-9. Mrs. Eddy says, "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source" (*Mis.* 19: 11-17). I think that that applies perfectly here, because Jason had accepted those disciples and he was safe, in spite of all the uproar against him. The rulers of the city just took security of him and let him go. Once you have hitched your wagon to Truth and you're faithful to it, you're always safe, because Truth is irresistible.

VERSE 10. Paul and Silas saw that they had to separate themselves from this situation. All the time they had to allow their spiritual sense to show them how to develop the idea,—where to go, when to speak and when to be silent, when to remain in a place and when to leave. Always they had to be alert to the impulsion of the spiritual idea.

TRUTH as Soul (Chapter 17: 11-14). *The demands of Truth appeal to cultured spiritual sense.*

In the tone of Life as Soul in Chapter 14 the way of Life was made definite by the healing of the impotent man and by the realization that the healing was nothing to do with Paul personally but was the manifestation of the one divine identity. Now, in this tone of Truth as Soul, Paul's teaching is clinched by these noble

Jews welcoming what he says through their spiritual sense, seeing that it is definite, and then satisfying themselves that what he preaches is in conformity with their Scriptures. I have a feeling that this gives a rather more collective sense than the healing of the impotent man, because Paul's teaching is here confirmed by the impersonal record of the Scriptures, just as Peter on the Pentecostal Day brought forth the record of the Scriptures as evidence that what had taken place was nothing extraordinary, but the operation of fundamental Truth, which always had been and always would be.

VERSE 11. "These" refers to the Jews in Berea; in Thessalonica there had been terrific opposition, but in spite of it all the Christians there remained faithful, and I think that that is why Paul was so fond of them. His Epistle to the Thessalonians is one of the most comforting of all the Epistles; it has a tone of comfort all the way through. Paul seemed to meet with a good reception in Berea and yet his great affection was for the church at Thessalonica.

Webster defines "noble," in part, as "possessing high ideals or morals." That reminds me of Mrs. Eddy's words, "My students, with cultured intellects, chastened affections, and costly hopes, give promise of grand careers" (*Mis.* 356: 10-11). And you remember that she also says, "The signs of the times emphasize the answer to this [misrepresentation of Christian Science] in the rapid and steady advancement of this Science among the scholarly and titled, the deep thinkers, the truly great men and women of this age" (*My.* 113: 29-32). So here Truth appealed to cultured spiritual sense; these Jews weren't only noble in that they had high ideals or morals, but also because they loved spiritual things. After Paul had spoken to them, they "searched the scriptures daily, whether those things were so." Their cultured spiritual sense wanted to identify rightly what Paul had been talking to them about. Mrs. Eddy urged her students to do the same thing; she wrote, "My students need to search the Scriptures and *Science and Health with Key to the Scriptures*, to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency" (*Mis.* 214: 19-23).

VERSES 13, 14. There wasn't a complete separation here, because there still remained Silas and Timothy to cultivate the idea in Berea.

So in the tone of Truth as Spirit we saw the distinction between pure spiritual consciousness, represented by the devout Greeks and

the chief women, and impure material sense, represented by the "lewd fellows of the baser sort." Here in the tone of Truth as Soul we have seen that what Paul was preaching fell onto "dry land,"—onto these noble Jews who had a cultured spiritual sense.

TRUTH as Mind (Chapter 17: 15-34). *Truth demands intelligent and divine metaphysics.*

This is a very interesting story, illustrating the necessity for understanding divine metaphysics in order to experience the perfect balance of the letter and the spirit, understanding and demonstration. We have seen all the way through Acts that Truth is a whole and operates infinitely at every level of thought. This story of Paul in Athens shows the wholeness of the Christ, Truth, which Paul was preaching, and the allness of Mind, as opposed to the semi-metaphysical systems of the Athenians. And it has such a lesson for us to-day too.

VERSE 16. Mrs. Eddy says, "The supposed existence of more than one mind was the basic error of idolatry" (*S. & H.* 470: 5-6). She also says, "This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry" (*S. & H.* 469: 28-30). Again, "Idolaters, believing in more than one mind, had 'gods many,' and thought that they could kill the body with matter, independently of mind" (*S. & H.* 388: 9-11); "The human mind has been an idolater from the beginning, having other gods and believing in more than the one Mind" (*S. & H.* 186: 32-2). These people of Athens, which was a city "wholly given to idolatry," didn't understand divine metaphysics, and so instead of having one Mind they had minds many, gods many; they were fascinated by many mental systems.

VERSE 18. "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him"—the Epicureans were a sect founded by Epicurus, and Peloubet's Bible Dictionary says:—

The object of Epicurus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. It is obvious that a system thus framed would degenerate by a natural descent into mere materialism; and in this form Epicurism was the popular philosophy at the beginning of the Christian era (page 183).

So it had become mere materialism, and pleasure in matter had become the important thing to the Epicureans.

The Stoic school of thought was founded by Zeno of Citium in Cyprus, and its name was derived from the painted portico ("Stoa") in which Zeno taught in Athens. Peloubet's Bible Dictionary quotes the American Cyclopaedia as saying of the Stoics:—

They regarded God and the world as power and its manifestation, matter being a passive ground in which dwells the divine energy. Their ethics were a protest against moral indifference, and to live in harmony with nature, conformably with reason and the demands of universal good, and in the utmost indifference to pleasure, pain and all external good or evil, was their fundamental maxim (page 649).

To the Epicureans, matter was everything; to the Stoics, human intellect was everything. It seems to me that the main difference between these two schools was that the Epicureans thought exclusively of pleasure in matter, whereas the Stoics were keen moralists and didn't care what happened to the flesh or the material.

You can see the same two schools of thought in a measure to-day among Christian Scientists: on the one hand there are the people who say that all that really matters is the fruit, the works, the healing, what they call the outward manifestation; and on the other hand there are those who say that it doesn't matter what happens in the human, because the only thing that really matters is what you think spiritually. Well now, both those points of view alone are unbalanced, because the whole proposition is one, and I feel that the answer lies in what Mrs. Eddy gives on pages 115 and 116 of *Science and Health* as the "Scientific Translation of Immortal Mind" and the "Scientific Translation of Mortal Mind." In her article, "One Cause and Effect," speaking of the translation of Mind, she says, "Christian Science translates Mind, God, to mortals"—here she gives the true sense of the metaphysics, the letter, of Science, for she continues, "It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit" (*Mis.* 22: 10-12). This indicates that Christian Science is an infinite calculus which translates and defines spiritual reality to us in an ordered and definite way, and therefore what you think spiritually *must* be important—the ideas you entertain of reality must necessarily be ordered and definite. Then farther on in this same article she describes what is virtually the translation of mortal mind when she writes, "Science, understood, translates matter into Mind. . . It is religion's 'new tongue,' with 'signs following,' spoken of by St. Mark. It gives God's infinite meaning to mankind, healing the sick, casting out evil, and

raising the spiritually dead. Christianity is Christlike only as it reiterates the word, repeats the works, and manifests the spirit of Christ" (*Mis.* 25: 12, 15-21). This indicates that an understanding of Science does and must affect the outward manifestation; and we do need to see a better manifestation in the human. The truth is, of course, that we're never dealing with matter as an entity, because it is only a subjective state of what is called mortal mind, and before the facts of divine Mind, the beliefs of mortal mind fade; therefore mortal mind's subjective state or manifestation called matter irresistibly changes.

We need to recognize the wholeness and allness of the divine Mind. Mind is All, and Truth is a whole, and that's what we're seeing in this tone of Truth as Mind. Mrs. Eddy says, "Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally, and spiritually" (*S. & H.* 466: 28-31).

Mr. Doorly used to point out so often that unless we have these *two* translations, we haven't got the whole of metaphysics but only a semi-metaphysical system, and it's important to see that these two translations are taking place simultaneously, because the translation of immortal Mind inevitably involves the translation of mortal mind out of itself. And remember it isn't two things going on. In reality there is only one activity ever taking place, namely, the infinite operation of the ideas of divine Mind, and the translation of mortal mind out of itself is the disappearing of the darkness and ignorance because of this one activity. In her "Scientific Translation of Mortal Mind" Mrs. Eddy has analysed that disappearing of the darkness as taking place through three degrees which she has termed the Physical, the Moral and the Spiritual, but we should always remember that these are not three self-existent states and stages of consciousness but they are merely terms given to describe the degree in which the light is dispelling the darkness. One great fact that we must always bear in mind is that there is only *one* being, one Principle, one Mind—there's no activity ever taking place but the one divine activity.

It's wonderful to see that the answer to these two schools of thought, termed here the Epicurean and the Stoic, lies in divine Mind, with the two translations which it involves. They show us the perfect balance of the letter and the spirit,—of understanding and demonstration. Paul spoke to the Athenians to that effect, as we shall see, although it didn't apparently accomplish a great deal as far as they were concerned.

VERSES 19-21. These Athenians were always delving into new beliefs, because they loved mental exercises and loved human knowledge, but that type of thought doesn't always get a firm grasp on divine metaphysics and produce a good student of Science. The type of thought which Paul had touched before had been hungering and thirsting for Truth, not just mildly interested, or perhaps interested only in something new in mental science,—something that could be argued about and rolled round the tongue.

Mrs. Eddy says, "A fad of belief is the fool of mesmerism" (*My.* 218: 22), and also, "A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, which bears the fruit of sin, disease, and death, 'In the day that thou eatest thereof thou shalt surely die' " (*S. & H.* 197: 2-10). She also says, "Christian Science is no 'Boston craze'; it is the sober second thought of advancing humanity" (*No.* 19: 7-9). I expect that in those days they had "Athens crazes"! Divine metaphysics is no "new thing"; it is that which always has been, and that which always will be. Mrs. Eddy was the discoverer of Christian Science, but she called it "the sober second thought of advancing humanity". It's most helpful to look up some of her references to human knowledge; she says, for instance, "All the knowledge and vain strivings of mortal mind, that lead to death,—even when aping the wisdom and magnitude of immortal Mind,—will be swallowed up by the reality and omnipotence of Truth over error, and of Life over death" (*Mis.* 61: 6-10). Mrs. Eddy also says that when her thought "wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight" into the Scriptures was "darkened thereby" (*Mis.* 169: 3-5), and that was what Paul was up against here—idolatry, minds many, mythology, paganism, ancient philosophy, and the love of human knowledge.

VERSES 22-31. Mrs. Eddy says, "We need the spirit of St. Paul, when he stood on Mars' hill at Athens, bringing Christianity for the first time into Europe. The Spirit bestows spiritual gifts, God's presence and providence. St. Paul stood where Socrates had stood four hundred years before, defending himself against the charge of atheism; in the place where Demosthenes had pleaded for freedom in immortal strains of eloquence . . . Methinks the infidel was blind who said,

'Christianity is fit only for women and weak men'; but even infidels may disagree. Bonaparte declared, 'Ever since the reign of Christianity began the loftiest intellects have had a practical faith in God.' Daniel Webster said, 'My heart has always assured and reassured me that Christianity must be a divine reality' " (*Mis.* 344: 29-6; 345: 14-20).

Paul certainly had tremendous moral courage to make this speech. Imagine yourself going to a strange town where nobody knew you at all and where you were alone, and seeing as you went around that everything that the people there were doing was quite foreign to your sense of Truth, and then imagine standing up and telling a huge crowd of them about Truth! It's a big thing to do, but a most wonderful thing, and Paul could do it because he knew that he reflected the divine Mind; he knew that intelligence was nothing to do with a material brain, or a mere intellectual training—he knew that it was the divine Mind that was inspiring him, and which enabled him to state Truth with all these critical minds listening and waiting for a loop-hole to criticize him. Paul let Mind guide him as to the right way to deal with the prevailing thought. His speech dealt perfectly with the two types of thought represented by the Epicureans and the Stoics. When he said that God "dwelleth not in temples made with hands," he was correcting the thought that it is only the outward manifestation, the body, which matters. And when he quoted the two Stoic poets' lines, he was showing that the Stoics weren't really manifesting the intelligence which they claimed to manifest, because they didn't recognize the one Mind, although they maintained that they were the offspring of God.

We certainly do "need the spirit of St. Paul, when he stood on Mars' hill," as Mrs. Eddy says, and there are quite a few Pauls to-day. They may still be little Pauls, but they are giving out the idea of the Christ as Science in many courageous ways. To-day there isn't *one* Paul, but many Pauls, just as there are many Philips and Barnabases and Timothy's, and so forth, because this is the age of generic man. So we've all got to fulfil our missions,—to accept the wholeness of our manhood,—and it's so true that to-day we can no longer fondle this idea in private, as it were; we're just not allowed to, if we love the idea. We're impelled out of a narrow circle, and we've nothing to lose and everything to gain by that.

VERSES 22, 23. Mrs. Eddy says, "Paganism and agnosticism may define Deity as 'the great unknowable'; but Christian Science brings God much nearer to man, and makes Him better known

as the All-in-all, forever near”—Mind is infinite and knows all, so how can Deity be unknowable? Rather is it infinitely knowable. “Paul saw in Athens an altar dedicated ‘to the unknown God.’ Referring to it, he said to the Athenians: ‘Whom therefore ye ignorantly worship, Him declare I unto you’” (*S. & H.* 596: 3-9). The Christian apologists of those days were always at pains to show that the God whom they were declaring was the God whom mankind had always worshipped, and that men had always been naturally monotheistic, although unknowingly so. That’s in line with our purpose in *Ideas of To-day*. We’re trying to show that there is nothing in the world that is progressive and good that is not the result of the leavening of the one infinite Principle or Mind—that’s what we’re trying to “declare.”

VERSE 24. Paul was showing that Mind is the one creator and that which is All. Mrs. Eddy states, “Mind is the grand creator, and there can be no power except that which is derived from Mind” (*S. & H.* 143: 26-27). She also says, “Life is Mind, the creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of being would be forever lost through a mortal sense, which falsely testifies to a beginning and an end” (*S. & H.* 331: 5-10). “Infinite Mind cannot be limited to a finite form, or Mind would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth” (*S. & H.* 257: 27-29).

“God . . . dwelleth not in temples made with hands”—of course Paul meant that literally, but I think you can also take it to mean that God isn’t an intellectual proposition, that He doesn’t dwell in the “temple” of a body or behind the temples in a brain, because God is Mind, infinite Mind, within and without all things, filling all space, “the All-in-all, forever near.”

VERSE 25. Mrs. Eddy says, “Mind made the ‘plant of the field before it was in the earth’” (*S. & H.* 509: 23-24); “The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation” (*S. & H.* 511: 5-6); “From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily” (*S. & H.* 512: 21-24).

VERSE 26. “and hath made of one blood all nations of men for to dwell on all the face of the earth”—Mrs. Eddy says, “It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love” (*S. & H.* 467: 9-10).

VERSES 27, 28. There is a lovely fourfold sequence here.

“that they should seek the Lord”—the Word sense.

“if haply they might feel after him and find him”—the Christ sense.

“though he be not far from every one of us”—the coincidence of the divine with the human which Christianity demonstrates.

“for in him we live, and move, and have our being”—the Science sense, the sense of infinite being.

“as certain also of your own poets have said, For we are also his offspring”—two of their Stoic poets had said that.

VERSE 29. Paul was saying, in effect, “If you believe that you’re the offspring of God, as your own poets tell you, and if you love reason and intelligent thinking, how can you think that that God can be made of gold or silver or stone? It’s just unintelligent; because if it were so, it would mean that you too would be mindless.” He was saying, “Be intelligent! Think! Use the one Mind!” He picked up their thought where it was and at the point where they could understand his message.

VERSE 30. He was also saying, “Be up-to-date!” He rather cornered them there, because they prided themselves on being very intelligent and very up-to-date, and he was saying, “Be *really* intelligent and *really* up-to-date. Your way of looking at things isn’t reasonable. You’re not using the intelligence of Mind.” Mrs. Eddy says, “This age is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture. Why, then, should religion be stereotyped, and we not obtain a more perfect and practical Christianity? It will never do to be behind the times in things most essential, which proceed from the standard of right that regulates human destiny” (*Mis.* 232: 6-12). That’s what Paul was saying to them in his own words.

VERSES 32, 33. They were just lukewarm about it, like the Laodiceans in Revelation. You remember that wonderful statement which Mrs. Eddy makes: “In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on the false testimony of the material senses as well as on the facts of Mind” (*S. & H.* 268: 14-18). These Athenians loved mental things, but their mental things were based on the material senses. Paul had to deal with the fallacy that you can make any real headway with semi-metaphysical systems. The Stoics thought that the things of the human intellect were all-important and they took

no notice of physical things, and the Epicureans thought that physical things were all-important and didn't take much notice of mental things. But Science says, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (*S. & H.* 468: 10-11). It says that Mind is translated to mortals and that "Science, understood, translates matter into Mind." It doesn't leave anything out, because Mind is All and there must be those two translations, which take place simultaneously. These Stoics and Epicureans believed in a mental proposition *and* a material proposition, but Science, or metaphysics, says, "There's nothing but Mind and its ideas. There's no such thing as matter. Matter is mortal mind's concept—it's mortally mental." Paul was indicating that to them, but the great majority didn't grasp it.

VERSE 34. There were a few converts made in Athens, but very few, and nothing very much was achieved there. It wasn't that there was much opposition, because they listened to Paul quite kindly, but they were half-hearted, for they were more interested in matter and the human mind than in the one divine Mind.

TRUTH as Principle (Chapter 18: 1-22). *The facts of Truth have a firm foundation in Principle.*

Now this is where Paul comes to Corinth, a flourishing city which at that time was the seat of the government and of trade in the southern province of Greece; in Corinth he makes two converts, Aquila and his wife Priscilla, who were a tremendous help to him. They were solid, trustworthy, principled people, and they were very good to Paul; they had him to live with them, and they always remained staunch friends of his. So on this journey it seems that Paul at last found two people who were willing to carry on the work and abide steadfastly by Principle.

This section takes in a good deal of activity, but it has the tone of Principle because Paul established the idea in a very basic way in Corinth—he stayed there for a year and six months and laid it on firm foundations.

It is thought that in Corinth Paul wrote his two Epistles to the Thessalonians, which were his first epistles to churches; he didn't write any on his first missionary journey. He wrote more epistles on his third missionary journey,—the Epistles to the Romans, Corinthians, and Galatians,—and some when he was in prison. It's the same sequence again of proof leading back to statement;

Paul was always proving his Principle and as he went on he was able to state it with authority.

It's interesting that in this tone of Principle Paul should write his statement of the Christ-idea,—that is, write his first Epistles,—because you remember that in the tone of Principle on the first missionary journey the elders in Jerusalem wrote that letter about circumcision which the apostles took round to all the churches.

CHAPTER 18

VERSE 2. It doesn't actually say that Aquila and Priscilla were converted to Christianity, but it is evident that they were. It is believed that while Paul was staying with Aquila and Priscilla, working with them at tent-making, he wrote his first Epistle to the Thessalonians, one of the churches he loved and which at that time was going through much persecution. A little later on, before he left Corinth, he wrote a second epistle to them.

VERSE 4. Paul taught them regularly about Principle.

VERSE 5. "pressed in the spirit"—the Revised Version reads, "he was constrained by the Word," which gives a sense of the imperative nature of Principle.

VERSES 5, 6. Paul was constantly finding that he had no success with the Jews and saying, "All right, I'll go to the Gentiles."

VERSES 9, 10. Mrs. Eddy says, "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: 'Neither death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God'"—Paul must have seen that very clearly here. ". . . The perfect man—governed by God, his perfect Principle—is sinless and eternal. Harmony is produced by its Principle, is controlled by it and abides with it" (*S. & H.* 304: 3-9, 14-17)—God said to Paul, "I am with thee." This is one of the occasions when Paul had to face the opposition and stick it out, because much was being accomplished in Corinth, and he could do this by recognizing that it was Principle that was impelling the whole situation and that he was the undivided idea of this omnipotent divine Principle,—not an isolated person fighting a lone battle.

VERSE 11. Mrs. Eddy says, "To be appreciated, Science must be understood and conscientiously introduced" (*No.* 11: 13-15). That is just the sense we get in the text. Mrs. Eddy also writes,

“Principle is not to be found in fragmentary ideas” (*S. & H.* 302: 1-2). There must be systematic and conscientious teaching.

VERSES 12-17. Most of the Commentaries speak very favourably of Gallio, but Scofield calls him “the careless Gallio.” I don’t think that he was careless; I think that it was the impulsion of Principle which made him unwilling to interfere. He said, in effect, “This is a matter of *your* laws, so attend to it yourselves.” He probably would have taken action if he had felt it to be a matter of principle, but because he felt that it was just a matter of names and words and the Jewish law, he washed his hands of the whole business.

VERSE 18. “having shorn his head in Cenchrea: for he had a vow”—this refers to Aquila, not to Paul.

VERSE 22. Paul was now back in Antioch in Syria, the port from which he had sailed on this second missionary journey.

A Summary of Paul’s Second Missionary Journey

As I read these three missionary journeys over and over again, I felt more and more that the first one was impelled by Life, the second by Truth, and the third by Love. On the first journey Paul and Barnabas were sent out by the Holy Ghost, and they had to walk by faith and let the way of Life lead them on. On the second missionary journey Paul seemed to go forward with a conscious sense of dominion. He still didn’t know where he finally had to go until the Spirit impelled him, but he seemed to go out with a sense of dominion,—with an understanding of what he had let himself in for and of what he was likely to encounter. Let’s just look back quickly over this second missionary journey. We captioned the whole journey: The demands of Truth are imperative, and impel our every footstep.

You remember that at the beginning of this journey, in the tone of Truth as Love, we saw that the demands of Truth bring unity of purpose, guidance, and acceptance through Love. That unity of purpose came about when Paul and Barnabas agreed to go their separate ways; Mrs. Eddy says, “I once thought that in unity was human strength, but have grown to know that human strength is weakness,—that unity is divine might, giving to human power, peace,” and here I’m sure that these apostles were fulfilling the plan of Love by separating. The guidance came when Paul and Silas tried to go to various places, “but the Spirit suffered them not.” Then Paul had a vision of a man saying to him, “Come over into

Macedonia, and help us," and he went. And then the acceptance came when those women by the river, that woman thought, accepted the demands of Truth.

Then we came to the tone of Truth as Truth, and we saw that the demands of Truth uncover error, and bring the elements of liberty through man's immortal status. You remember that that woman with a spirit of divination followed the apostles, and praised them, but Paul (with his wonderful sense of what was pure Truth and what was not) cast out that spirit, with the result that the authorities were stirred up and Paul and Silas were thrown into prison. But they were freed, because they never let their light of Truth wane and they held to the standard of Truth; and not only themselves were freed, because in this tone of Truth as Truth they made a collective demonstration—"all the doors were opened, and every one's bands were loosed."

Next, in the tone of Truth as Life, we saw that the demands of Truth impel man to preach the way of Life; in Thessalonica Paul preached in the synagogue about Jesus and his demonstration over death,—the way of Life. Then in the tone of Truth as Spirit we saw that the demands of Truth call for purity, and separate the pure in heart from the impure. The pure in heart were the devout Greeks and the chief women, and the impure were those "certain lewd fellows of the baser sort," and there was a distinct line of demarcation between them.

Then we came to Truth as Soul: The demands of Truth appeal to cultured spiritual sense. That was where Paul and Silas went on to Berea and found those Jews who were "more noble," and who "searched the scriptures daily, whether those things were so." They had cultivated spiritual understanding, and they let Paul's message become definite in their thought. In the tone of Truth as Mind we saw that Truth demands intelligent and divine metaphysics. There we had that most interesting story of Paul at Athens, where semi-metaphysical systems were the vogue; Paul showed that the only metaphysics is the metaphysics of divine Mind,—Mind that creates everything, Mind that is All-in-all and so translates matter out of itself into Mind. He showed that there is no other Mind but the divine Mind, and that it isn't in temples, it isn't in brain, it isn't in people, but is infinite.

Finally, we came to Truth as Principle: The facts of Truth have a firm foundation in Principle. Paul came to Corinth and not only established a firm friendship with those wonderful characters, Aquila and Priscilla, but also taught in the synagogue and conscientiously introduced the subject. He built up a wonderful church in Corinth.

INTERVAL

LOVE (Chapters 18: 23—21: 17)

The all-encompassing plan of Love demonstrates divine motherhood in every detail.

Here on this third and last missionary journey there is a great sense of the divine motherhood impelling Paul. He went round mothering the churches; he didn't break any fresh ground in new places, so far as can be gathered from the Scriptures, but rather consolidated the churches already established. (It seems that all the people converted to the faith formed themselves into churches and societies at this time.) On this journey Paul took his leave of the churches in order to go to Jerusalem, and then, of course, he was taken captive there, and finally went to Rome as a prisoner. There are all kinds of theories that he was freed from captivity in Rome and made a fourth missionary journey, but there is a great deal of doubt about it. But on this journey, his last missionary journey, he went through Galatia and Phrygia, then on to Ephesus, and through Macedonia, to Corinth; then he went back to Philippi, Troas, Miletus, and so to Jerusalem; all those places (with the exception of Miletus) he had visited at some time or another on his first or second missionary journeys. He wrote several Epistles on this journey, too—the Epistles to the Corinthians and to the Galatians and to the Romans, so they think. When he was on this journey, Paul envisaged going to Rome, not as a prisoner, of course, but because he wanted to, and he also envisaged going to Spain. It was very typical of Paul, with his universal outlook and his leaning towards the West, that he should plan to go to Rome, although he also had a foreboding that he might not get there, anyway as a free man, and so he wrote that Epistle to the Romans both in order to prepare them for his intended visit and also to ensure that if he never did get there the Romans would have the gospel rightly presented, instead of getting a garbled account of it. It was also typical of Paul to be so anxious that they should get hold of the Truth correctly.

Timothy was Paul's chief assistant on this journey. The other apostles were mostly engaged in collecting money for the poor among the Jews in Jerusalem. We don't hear about this in Acts, but it's mentioned in the Epistles. They collected money from the Gentiles all over the place, because Paul thought that such a gift from the Gentiles would bring the Jewish religious authorities over to his side and they would see that it wasn't such a bad thing having

uncircumcised Gentile converts (a sore spot to them) among the brethren if they helped financially.

LOVE as Love (Chapters 18: 23—19: 10). *The all-encompassing plan of Love brings fulfilment.*

VERSE 23. A sense of the mothering which Love demonstrates.

VERSES 24–26. Aquila and Priscilla brought a sense of the fulfilment of his vision to Apollos, who had known “only the baptism of John”—he had had only that working-up sense through Mind, Spirit, and Soul, to Principle. Aquila and Priscilla took him and explained to him that which would fulfil his vision. They showed him how to look out from Principle, Life, Truth, and Love, which is what Paul had taught them. So Apollos accepted the idea from the standpoint of divine Science,—the baptism of the Holy Ghost. Working up to a perfect Principle is not the way of fulfilment, and Apollos was humble enough to accept the fulness of God’s plan through Love.

VERSE 27. That verse gives a wonderful sense of brotherly love and of Apollos’ reflection of true motherhood.

CHAPTER 19

VERSE 1. When Apollos crossed over to Corinth, he began to preach and teach wonderfully, and many said, “Oh, he’s better than Paul.” Neither Paul nor Apollos desired this partisan spirit—their thought was universal and they saw something of the wholeness and oneness of Love’s plan. In his Epistle to the Corinthians Paul rebuked the attitude of “I am of Paul; and I of Apollos”; he pointed out that the truth of the matter was that he “planted, Apollos watered; but God gave the increase” (I Cor. 3 : 6). The fact is that we are not little independent personalities with purposes of our own, but essential parts of an infinite divine plan, impelled by one common Principle.

VERSES 1–4. Mrs. Eddy says, “John came baptizing with water. He employed a type of physical cleanliness to foreshadow metaphysical purity, even mortal mind purged of the animal and human, and submerged in the humane and divine, giving back the lost sense of man in unity with, and reflecting, his Maker” (*Mis.* 184: 29–1). When we first hear of Christian Science, it improves our physical health, and we rejoice over that and we feel, “This is enough,” but that physical health only foreshadows *metaphysical health*. Health of mind is the

only real health. That reminds me of something I read in some notes on Mrs. Eddy's Divinity Course; Mrs. Eddy said that before she discovered Christian Science she was a bad sleeper; then she healed herself in Christian Science and began to sleep normally; finally she was beginning to learn that man doesn't need sleep. It's the same with eating; you've got to learn to eat normally before you can prove that you're not dependent on eating. We mustn't try and miss out normality, but then we must go on to an even higher sense of normality.

Mrs. Eddy also says, "John the Baptist prophesied the coming of the immaculate Jesus, and John saw in those days the spiritual idea as the Messiah, who would baptize with the Holy Ghost,—divine Science" (*S. & H.* 561: 32-3). Mrs. Eddy's article, "Pond and Purpose," describing the three baptisms, is very interesting in connection with this missionary journey, because here we begin with the baptism of repentance (the baptism of John), which was all that Apollos knew; then Paul introduces the baptism of the Holy Ghost; and later, in the tone of Love as Spirit, we shall see a lovely illustration of the baptism of Spirit.

VERSE 7. That "twelve" is a symbol of demonstration, and you remember that in the tone of Principle as Love, right at the beginning of Acts, Matthias was chosen to replace Judas, because there had to be twelve disciples—the number had to be made up to twelve for fulfilment.

VERSE 10. The idea was spreading universally. The Century Bible edition of Acts says an interesting thing about these two years in Ephesus:—

Our author here sums up a period of great activity and significance in the apostle's ministry. Ephesus was another of the great typical centres of the Roman Empire, of like rank with Athens and Corinth, yet more akin to Antioch in its blending of East and West. Here Greek and Roman elements moved in an atmosphere largely Oriental in thought and feeling. In this great thoroughfare and distributing-centre of the commerce, mental as well as material, between Asia Minor (and the further East) and the West, that subtle fusion of ideas originally distinct in origin known as Syncretism flourished exceedingly. With it went, as usual, superstition and quackery on the one hand, and restless scepticism on the other. But this meant, at least, that the more earnest minds were more open than elsewhere to new truth, especially truth with a definite basis and good credentials. Hence it was natural that the gospel, in hands at once so elastic and so firm as Paul's, should achieve great and widespread success. For what was moving men in Ephesus, soon reached the more stirring souls throughout the province of Asia. The flow in and out of the metropolis was constant, particularly of those drawn to its great temple and the religious festivals connected with it (page 315).

So Ephesus was a cosmopolitan centre, and whatever began to stir men there began to stir men in the surrounding districts. It's interesting that Paul's great activity in this cosmopolitan centre should take place on this third missionary journey, impelled by the universal motherhood of Love, because nothing much had happened there on his first visit at the end of his second missionary journey.

LOVE as Truth (Chapter 19: 11-41). *The all-encompassing plan of Love heals through Truth, causes error to destroy itself, and proves that erroneous motives and standards have no fulfilment.*

VERSES 11, 12. Mrs. Eddy says, "Truth is God's remedy for error of every kind, and Truth destroys only what is untrue" (*S. & H.* 142: 31-2). Also, "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light" (*S. & H.* 135: 26-32). One associates Paul chiefly with his great missionary work rather than with healing, but I notice that Paul did a great deal of healing; all the apostles healed, of course.

VERSE 13. Once again, as we might by now expect, in the tone of Truth we have a counterfeit rearing its head in order to be destroyed by Truth. An exorcist is defined as "one who pretends to expel evil spirits by conjuration, prayers and ceremonies" (Peloubet).

Mrs. Eddy says, "The path of Christian Science is beset with false claimants, aping its virtues, but cleaving to their own vices" (*No.* 42: 20-22). She also says, "Ignorant of the origin and operations of mortal mind,—that is, ignorant of itself,—this so-called mind puts forth its own qualities, and claims God as their author" (*S. & H.* 512: 27-30). Again, Mrs. Eddy writes, "Expect to heal simply by repeating the author's words, by right talking and wrong acting, and you will be disappointed" (*S. & H.* 452: 23-26). All these statements are perfectly exemplified in this verse. Here again, as we've often seen before, Truth is true physically, morally, and spiritually, and so you can't just repeat words and hope to get away with it, because if you haven't got the spiritual sense of Truth as a whole and as all, it's unavailing.

VERSES 14-16. Mrs. Eddy says, "The hypnotizer employs one error to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than before it was grasped by the stronger error" (*S. & H.* 104: 22-28). Isn't that a perfect reference for these verses? And the marginal heading is "Adulteration of Truth." Nothing is healthy and straight and true and the same for everybody except unadulterated Truth; that is the only safe standard that you and I can afford to have. You read about people who have been hypnotized and it would seem that their general condition is worse after they've been hypnotized than before, because one hears that if you once allow yourself to come under hypnotic suggestion, the influence of it and the dependence on it grows and grows. It often has most unhealthy effects on people.

In her writings Mrs. Eddy takes spiritualism, hypnotism, and various other false so-called systems and analyses them, and she also shows how we ourselves are often unconscious believers in spiritualism or hypnotism or whatever it is. Spiritualism, for instance, is one aspect of mortal mind, consolidated into a so-called system, but in essence it's a false structure based on the universal lie that Spirit and matter are both real and can commingle. And don't we repeatedly find ourselves believing in the reality of both Spirit and matter? Again, take a form of government like dictatorship; it's a political system we don't like, but we partake in some measure of the beliefs of that system every time we're dictatorial in any way; lust for power, greed, suppression of individuality—in little ways we find all those elements of dictatorship in our own thought at some time or another. So it's impersonal mortal mind that we're dealing with all the time, either in solution or in a consolidated form. But we can begin to deal with these false systems even if we're not associated specifically with their consolidated forms, so to speak, because we can deal with them right where we are in our own consciousness and thus help to deal with them for the world. When we're dealing with them impersonally, we *are* dealing with them for the world.

VERSES 17-20. Truth destroyed completely all that magic and mystery erected into false so-called systems aping the works of Truth.

VERSE 21. Remember that we are in the tone of Love as Truth, and whenever there is a combination of Truth and Love in this

story of Acts a more universal sense comes into the picture. Here again, universal manhood was impelling Paul.

VERSE 22. It was during this time at Ephesus that Paul wrote two letters to the Corinthians, and later in this journey followed it with a third. These three letters constitute I and II Corinthians. You know, in the light of what we're seeing to-day Paul's Epistles will make a most thrilling study, because we're getting the feel of the message of Christianity, the message of grace as opposed to law,—the message of working out from Principle instead of working up to it, that message of the Christ which Christianity makes available to all men.

VERSES 23-34. Here in this tone of Love as Truth the universal sense of man,—the one infinite man or universal consciousness,—stirs up its counterfeit,—mass man. This mass man is the false sense of man as an unintelligent unit,—not man free and spontaneous and with dominion over all the earth, made up of "lively stones" conscious of the plan of Love. Universal Love, Science declaring the one true man, uncovers and destroys the false sense of man as a collective proposition. Truth is irresistible and will always "overturn, overturn, . . . until he come whose right it is."

These silversmiths were impelled by fear; they were fearful that they would lose the money that they were making, just like the masters of that woman with the spirit of divination. It is often this desire for material wealth and the fear of losing material wealth which makes people do mad things. Here the vested interests of the silversmiths aroused their fury against the apostles, so that there was no true manhood, but just unintelligent mob hysteria,—hundreds hypnotized into becoming an unthinking herd. Mrs. Eddy says, "Christian Science reveals Truth and Love as the motive-powers of man. Will—blind, stubborn, and headlong—cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good" (*S. & H.* 490: 6-11).

VERSES 28, 34. The opposite of the voice of Truth. This slogan type of thinking always gets whipped up by mass mesmerism.

VERSE 29. "with one accord"—the opposite of the unity of the one man.

VERSE 32. You find that it is true of those who are mesmerized by mass thinking that "the more part [know] not wherefore they [are] come together." There's all the difference in the world

between the true sense of the one infinite man, showing that everyone can realize that he's part of the divine infinite calculus, and this one common man who knows not why he has come together. This false sense of the common man is mass mesmerism, the opposite of Truth,—of the one man, the infinite man, universal man.

Do you remember that article by Lance Whyte which we printed in *Metaphysical Notes* about this being the century of man? To-day I believe that there is a tremendous amount of thinking being done by the ordinary man, no matter what may be said to the contrary. The papers and journals are full of articles which show that there is a great searching, seeking, and overturning going on in thought everywhere. It matters very much that we all wake up to our own individuality, and the glorious possibilities and beauty of it, instead of waiting for someone else to do things all the time. That's what the false sense of the mass man would have us do, whereas this is the age of generic man, the true collective sense, and it means that you and I and everyone have got to become "kings and priests unto God." We must take on our true Christ selfhood and listen to it, instead of looking *at* others or *to* others,—except in appreciation of what they're doing and being blessed through reflection. We've got to take up the strain of being God's image and likeness, remembering that it is God impelling us, and not just *our* desire and love of Truth.

VERSES 35-41. In Corybeare and Howson's *Life and Epistles of the Apostle Paul* it says, "Thus God used the eloquence of a Greek magistrate to protect his servant, as before he had used the right of Roman citizenship and the calm justice of a Roman governor." This man was just the town clerk, nameless, but he was impelled by the divine motherhood, with its right sense of the Son, or Truth, the one man. His speech sounds like a mother talking to her child, and his sound common sense quieted that mob hysteria. Anyone who has named the name of Truth and adheres to it, is always protected; that's irresistible scientific fact, because Truth is the rock and is a sword to error.

LOVE as Life (Chapter 20: 1-16). *The all-encompassing plan of Love preserves and restores life and leads the way.*

It is very interesting that in the tone of Life as Life, on the first missionary journey, Paul preached in Antioch on the "chain of scientific being"; then, in the tone of Truth as Life, he preached

in Thessalonica on the Book of Life and on Jesus' resurrection; here, in the tone of Love as Life, he doesn't preach the way of Life, but he *proves* it by raising Eutychus from the dead.

CHAPTER 20

VERSE 3. "three months"—it is believed that during this period Paul wrote his Epistle to the Romans. Some believe that he also wrote his Epistle to the Galatians at this time, but others contend that it was written from Antioch at the end of his second missionary journey, or at the beginning of his third.

As always, Love protected Paul and guided him aright and preserved his life. He returned to Syria through Macedonia instead of going directly over the sea, and so the Jews' plot to harm him fell to the ground and he was safe.

VERSES 7-12. Taken literally, this is a story of Paul restoring life, which is a lovely happening to have taken place in the tone of Love as Life,—the ever-present fulfilment of Life, the fullness of being; but I'd like to take it with you to-day symbolically. I know that you can take these stories in many, many ways, because they are capable of infinite individual interpretations, but when I was studying this story recently, I saw what an interesting lesson it can teach us. Eutychus was a young man, and what happened was that he sat in a window while Paul preached and preached and preached, and after a bit he went fast asleep and fell down from the third loft and was picked up dead. If you take that symbolically, you can see it as a reminder that often a young and vigorous type of thought, not yet whole-hearted about Science, may get extremely bored with just endless preaching and constantly being told, "You must study, you must study," and if that's all it gets it may lose all interest in its spiritual identity (Eutychus "fell down from the third loft") and its spark of spiritual inspiration may temporarily die.

Paul saw that in order to bring that young man back to the wonderful inspiration of Life which was his birthright, he had to go down to him and embrace him,—have the compassion to show him the warm, vital, living, practical nature of the Truth that he was teaching. He said, "Trouble not yourselves; for his life is in him"; in other words, "His inspiration, the inspiration of divine Life, is every man's birthright and can't be taken away from him," but it needs to be awakened, not through preaching and preaching, but through showing men the loveliness and the warmth of spiritual reality. Paul proved

that inspiration *is* in everyone, because it is the individuality of everyone; it can't be snuffed out, because it's inherent, and so you can bring someone back again to his true identity, so that he continues to love Science and to be comforted by it. When Paul had resurrected Eutychus, he talked to him about spiritual things in probably quite another way, as verse 11 indicates. It says here that he "talked"; before, he had been preaching!

In that little story, too, I believe that you can trace the Word, the Christ, Christianity, and Science. In verses 6 and 7 you get the sense of the Word with the "seven days," symbolizing the seven days of creation, and "upon the first day of the week," symbolizing the creative Mind. The Hebrew day was reckoned as beginning at six o'clock in the evening, and so Paul's continuing his speech for six hours symbolizes his teaching of the Word until the Christ-idea was awakened; "many lights in the upper chamber" (in verse 8) is a good illustration of the Christ consciousness. In verse 9 the effect of Paul's preaching on this young man Eutychus symbolizes the need for the Christianity sense, the more universal expansion of the idea, and verse 10 shows wonderfully Paul's proof of Christianity—he had the compassion to prove that in every man is the expression of Life and that it is indestructible. Finally, verses 11 and 12 show Science as the Comforter.

So that story is such a lesson to us not to go on and on preaching Science to someone until they go to sleep and are no longer interested. We do need a balanced diet in Science; we're bound to lose interest if we have the same food always. So we need the grace of Christianity, which shows us just what to do in dealing with every type of thought. Christianity is the infinitely diversified sense of the Christ.

VERSES 13-16. From this point on, Paul was determined to get to Jerusalem by Pentecost, with the money for the poor Jews. This was Paul's sense of coming into accord with the one purpose; he felt that it was Principle impelling him imperatively to take this course, and that Love was guiding him.

LOVE as Spirit (Chapter 20: 17-28). *The all-encompassing plan of Love shows us when to separate ourselves from personal mothering, realizing that "Spirit duly feeds and clothes" (S. & H. 507: 3-4) every idea.*

At this point Paul called together the elders of the church at Ephesus and gave them what may be called a farewell message,

because he told them that they would see his face no more. He felt intuitively that he was not going to see them again, and so he taught them what would take care of the situation, through relating his own experiences and giving them various instructions and warnings. I'm certain that this farewell message of Paul's takes in the tones of Spirit, Soul, and Mind; then that the tone of Principle in this journey comes when Paul goes to Jerusalem and doesn't let anything stop him from obeying what he feels is the imperative demand of Principle.

VERSES 18-21. Mrs. Eddy says, "Never absent from your post, never off guard, never ill-humored, never unready to work for God,—is obedience; being 'faithful over a few things'" (*Mis.* 116: 26-29). She also says, "Obedience is the offspring of Love" (*Mis.* 117: 13). I love that sentence, and it confirms what we were saying the other day,—that obedience lies in reflecting Love's plan. Obedience consists in adhering to the divine order of Spirit, conscious of the onliness of Love's plan. Often when indecision or doubt or temptations would try to keep us from adhering to the divine order of Spirit, the realization that there is only one plan, one purpose, enables us to obey the divine order unhesitatingly.

Mrs. Eddy writes, "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin" (*S. & H.* 241: 19-21). And surely Paul had exemplified that in a very high degree.

VERSES 22-24. In his second Epistle to the Corinthians Paul says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," and Mrs. Eddy writes, in commenting on that, "The apostle Paul insists on the rare rule in Christian Science that we have chosen for a text; a rule that is susceptible of proof, and is applicable to every stage and state of human existence. The divine Science of this rule is quite as remote from the general comprehension of mankind as are the so-called miracles of our Master, and for the sole reason that it is their basis. The foundational facts of Christian Science are gathered from the supremacy of spiritual law and its antagonism to every supposed material law. Christians to-day should be able to say, with the sweet sincerity of the apostle, 'I take pleasure in infirmities,'—I enjoy the touch of weakness, pain, and all suffering of the flesh, *because* it compels me to seek the remedy for it, and to find happiness, apart from the personal senses. The holy calm of Paul's well-tried hope met no obstacle or circumstances para-

mount to the triumph of a reasonable faith in the omnipotence of good, involved in its divine Principle, God. . . . The Science of Paul's declaration resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit . . . Understanding this, Paul took pleasure in infirmities, for it enabled him to triumph over them,—he declared that 'the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death' " (*Mis.* 200: 11-28; 201: 3-6, 16-19).

Paul was a wonderful character; he acknowledged no difficulties as insurmountable, and I think that the basis of that conviction was that he felt that the God who had suddenly arrested a career of self-righteousness, bitterness, and hatred, and had transformed him into an agent of His purpose, was a God who would take care of him, in spite of all difficulties and trials.

VERSE 25. Here it seems that the elders were being forced to let go their personal sense of Paul, and this experience was being impelled through the third baptism, the baptism of Spirit, of which Mrs. Eddy writes, "The baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love, is the last scene in corporeal sense. This omnipotent act drops the curtain on material man and mortality"—these people here had to let the curtain drop on their mortal concept of Paul, and they had to see that Love as Spirit would mother the situation and duly feed and clothe it. "After this, man's identity or consciousness reflects only Spirit, good, whose visible being is invisible to the physical senses: eye hath not seen it, inasmuch as it is the disembodied individual Spirit-substance and consciousness termed in Christian metaphysics the ideal man—forever permeated with eternal life, holiness, heaven" (*Mis.* 205: 13-22). I love to think that that passage doesn't necessarily refer to someone passing from this earthly scene, but refers also to our consciousness of man here and now. We can be conscious here and now of man's identity reflecting only Spirit and good, and we often get glimpses of that even to-day. I love to realize that Spirit pervades all space, and that it's the substance of everyone's being, and so there is no separation, even though we may be physically apart; in the one infinite reflection no ideas can ever be separated.

VERSE 27. That reminds me of the passage in which Mrs. Eddy speaks of her "reluctance to give the public, in [her] first edition of *Science and Health*, the chapter on Animal Magnetism, and

the divine purpose that this should be done" (*Ret.* 37: 21-23). She also says, "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error—its hidden paths, purpose, and fruits—at first defied me. I was saying all the time, 'Come not thou into the secret'—but at length took up the research according to God's command" (*Mis.* 222: 29-5). It needed the strength of Spirit,—strength never to deviate from the divine order,—and the realization of the onliness and absolute reality of Spirit, good, for her to take the so-called opposite of Spirit and lay it bare. Mrs. Eddy speaks of Jesus obeying the divine order and never swerving from it (see *S. & H.* 20: 20-23). That was what Paul did and what Mary Baker Eddy herself did, and that is why they fulfilled their missions. If we let the divine order—instead of human will, material sense, and so forth—impel us individually, then we too shall fulfil our own missions, and our every step will be taken care of.

VERSE 28. This verse is wonderfully correlative with Mrs. Eddy's statement, "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God" (*S. & H.* 507: 3-6). Paul was leaving these elders with the understanding of Spirit to take care of the situation. He was saying, "Let Spirit feed and clothe the church of God," the consciousness of all those who love Truth. Spirit is real strength and substance, and you can always rely on it a hundred per cent.

LOVE as Soul (Chapter 20: 29-32). *The all-encompassing plan of Love shows its mothering in watchful Soul-sense.*

VERSE 29. Mrs. Eddy says, "If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out. We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease" (*S. & H.* 234: 17-21). In her illustration of a mental case on trial she speaks of "False Belief" smuggling "Error's goods into market without the inspection of Soul's government officers" (*S. & H.* 438: 24-25). It is spiritual sense, or Soul, that which constitutes our fundamental spiritual identity, which enables us to bar the door against "grievous wolves,"—false sinful beliefs that would claim to rob us of spirituality.

VERSE 30. Paul was warning them that the evil which would try to disturb them and put them off the spiritual idea would be found among themselves. In the tone of Soul in her interpretation of the birth of the man child in "The Apocalypse,"—that wonderful birth which takes place in the order of Christianity,—Mrs. Eddy writes, "The serpentine form stands for subtlety, winding its way amidst all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to 'spiritual wickedness in high places'" (*S. & H.* 563: 27-30),—spiritual wickedness where there should be the sinlessness of pure Soul-sense. Mrs. Eddy also says (again speaking of birth and in the tone of Soul in the Christianity order), "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (*S. & H.* 463: 12-13). So it would seem that in the demonstration of divine motherhood we must watch that we preserve in thought the sinless and pure identity of our child; if we do that, then our child—the spiritual idea—will remove whatever is no part of it, whatever would mar its identity. The watchfulness of Soul-sense comes from being so familiar with the identity of the spiritual idea, with the feel and the touch of it, that we can detect at once that which is no part of its identity. We watch through cultured Soul-sense, whereas it is Truth which uncovers and destroys error, as we have seen. There are infinite shades of difference between all these tones; there are no water-tight compartments, but infinite reflection.

VERSE 31. Remember that Jesus said to his disciples, "What I say unto you I say unto all, Watch." That watching is an alert Soul-sense, which handles animal magnetism. It's so important to be awake and watching, as we saw previously. If we are alert and use our cultured spiritual sense in a positive way to handle animal magnetism, it saves ourselves and others so much senseless suffering. Mrs. Eddy was always stressing the importance of watching and being alert. She says, "The prosperity of Zion is very precious in the sight of divine Love, holding unwearied watch over a world" (*My.* 184: 24-26). See also *My.* 232: 9—233: 27. As we identify ourselves with the motherhood of divine Love, we shall never weary of watching, and it will be unlaboured, because impelled by Love.

VERSE 32. Love as Soul forever identifies us with our divine inheritance.

LOVE as Mind (Chapter 20: 33-38). *The all-encompassing plan of Love includes all ideas and is ever active, supplying all needs.*

VERSE 33. The tenth Commandment, which corresponds to Mind in the Christ order, is "Thou shalt not covet," and we don't need to covet anything, because the parent Mind is All and includes all ideas and we reflect that Mind. Paul had proved that in his own experience. Mrs. Eddy says, "God gives you His spiritual ideas,"—the ideas of Mind, all the ideas that we could ever need,—“and in turn, they give you daily supplies” (*Mis.* 307: 1-2).

VERSE 34. I love that, because Paul was indicating that he had been active; he hadn't just been "spiritual" and sat around and done nothing, but he had been humanly active in obedience to his spiritual inspiration. Mind has all ideas, but we have to be active in accepting them; we must be willing to follow the leadings of divine Mind in an active way, for there are always the two translations going on, as we saw before. It was said of Abraham Lincoln that he prayed as if everything depended on God, and worked as if everything depended on himself; I think that that's the most perfect guide for you and me and I love the balanced sense it gives. Mrs. Eddy says, "There is no excellence without labor; and the time to work, is *now*. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful. . . Is a musician made by his teacher? He makes himself a musician by practising what he was taught. The conscientious are successful. They follow faithfully; through evil or through good report, they work on to the achievement of good; by patience, they inherit the promise. Be active, and, however slow, thy success is sure: toil is triumph; and—thou hast been faithful over a few things" (*Mis.* 340: 5-10, 18-25).

VERSE 35. Mrs. Eddy says, "Love supports the struggling heart until it ceases to sigh over the world and begins to unfold its wings for heaven" (*S. & H.* 57: 28-30). Again, in a passage which gives a wonderful sense of true mothering, she says, "Do not dismiss students at the close of a class term, feeling that you have no more to do for them. Let your loving care and counsel support all their feeble footsteps, until your students tread firmly in the straight and narrow way" (*S. & H.* 454: 25-29). Paul had been mothering and loving these elders and now he was leaving them to the divine motherhood, as Philip did with the eunuch.

So that farewell speech of Paul's has the tones of Spirit, Soul,

and Mind. Through Spirit, Soul, and Mind Paul was leading thought back to the divine motherhood. Spirit said, "Be faithful to the divine order of Spirit, and trust Spirit to feed and clothe every situation"; Soul said, "Use your spiritual sense to be alert and watchful, and so keep the idea safe"; Mind said, "Be active, and know that the parent Mind always supplies all ideas." They needed this practical counsel in order to carry on with their work, for they had to see that the idea would develop itself if they took everything connected with it back to Principle, since there is nothing going on but the infinite operation of divine Principle and its idea. We need to realize that to-day.

LOVE as Principle (Chapter 21: 1-17). *In the all-encompassing plan of Love Principle is imperative.*

Paul felt that the command of Principle was imperative that he should go to Jerusalem, and he didn't let anything deter him. It may appear to us to be a compromise with conservative religious organization, but in compromising in that way, in all honesty and because he loved the idea, Paul may have thought that with the Jewish Church on his side there would be no end to the spreading of the gospel. It didn't work out that way, because he was captured by the very authorities whom he had tried to appease, but it isn't for us to say whether Paul was right or wrong in the course he took, because we don't know. All we know is that if it hadn't been for Paul Christianity would never have taken hold on the world as it did, and that with every step he took he was absolutely in earnest. Whether he was in bonds or whether he wasn't, he still preached the Christ-idea. Whatever mortal mind tried to do to him, he was faithful in doing what he felt that he had to do; he felt that he was being obedient to Principle in going to Jerusalem, and because his motive was honest and right he and his message were taken care of in spite of everything.

CHAPTER 21

VERSE 1. "we came with a straight course"—always this straight course!

VERSE 4. You know, it's so easy for those who perhaps haven't yet attained to a universal sense of spiritual reality, and who haven't any responsibilities or burdens, to tell someone else what he should be doing, but that individual may be struggling with a human element of responsibility and burden of which

those people have no knowledge whatsoever, and perhaps he can't make the sort of demonstration which they're trying to tell him to make, and anyway it may not be right for him; for instance, Peter begged Jesus at one point not to be crucified. It's easy to tell someone else what he should or should not do, but if we were in his place, we'd probably be surprised at what he has to meet and the decisions he has to make. We can help him mightily by working out our *own* salvation, because man is a collective proposition, but it's very rarely that human advice helps in spiritual matters. People like Paul and Mrs. Eddy and John Doorly did a tremendous job and they stirred up a lot and they had many depending on them (through mortal mind's machinations), and then people with no burdens or responsibilities told them what to do, when they themselves probably couldn't be in their position for one moment!

I see more and more that no one can tell anyone else what to do humanly, nor can we judge anyone else's demonstration, and we help others so much if we don't try. We can get great help from other people's reflections of Principle, and we can help others by fulfilling our divine individuality, because everyone's individuality goes to make up the one man,—that's scientific reflection,—but that's a different thing. So I couldn't help thinking here that when these disciples said, "You mustn't go up to Jerusalem," it was easy for them to see what seemed to them the ideal thing for Paul, but he had to "make the grade" as he saw it for himself or he couldn't have gone forward at all. You can't go forward safely on any basis but your own individual spiritual vision.

VERSES 8, 9. This is where we hear of Philip again, still carrying on peacefully; he didn't seem to take on a lot of responsibility for others, and probably that was right as far as he was concerned and in accordance with his individual mission. No one else can say. Mrs. Eddy says, "All that I have written, taught, or lived, that is good, flowed through cross-bearing, self-forgetfulness, and my faith in the right. Suffering or Science, or both, in the proportion that their instructions are assimilated, will point the way, shorten the process, and consummate the joys of acquiescence in the methods of divine Love . . . May my friends and my enemies so profit by these waymarks, that what has chastened and illumined another's way may perfect their own lives by gentle benedictions"—Philip's experience seemed to be coloured more by those "gentle benedictions" than by cross-bearing and suffering. "In every age, the pioneer reformer must pass through a baptism of fire. But the faithful

adherents of Truth have gone on rejoicing" (*Mis.* 213: 3-8, 14-19). There Mrs. Eddy indicates that she had to pass through a baptism of fire, but that it isn't necessary for everybody and that it may not be everybody's demonstration to go through such a baptism. The pioneer may have to pass through a baptism of fire, but if those who follow learn from the experience of the pioneer, they can profit by it and go on rejoicing. If they are alert to learn, they don't have to suffer in the same way or to the same extent. But Mrs. Eddy says elsewhere that although no one else can drink the cup that either she or Jesus drank, yet every one of us must at some time taste of it in a degree. We haven't all got to be exactly like the other fellow—we can't be, anyhow, even if we wanted to be—but we all have to fulfil our own missions, as Mrs. Eddy says, "without timidity or dissimulation" (*S. & H.* 483: 31).

VERSE 13. Paul hadn't quite got that sense which Jesus had when he said, "nevertheless not my will, but thine, be done." Paul had a feeling that he had to be persecuted, and he didn't mind dying for the idea. Remember that statement of Mr. Carpenter's which mentioned,—that the first step Spiritwards is to see the fallacy of relying on your own human will; that the second step is to say, "I'll perish rather than rely on anything else but God"; but that the third step is to say, "I'm God's representative, and I can never perish; I have dominion and authority." Paul still had this sense that he might have to perish in doing God's will, and so it wasn't quite the highest sense.

A Summary

There ends Paul's third missionary journey, impelled by Love. Let's just quickly look back over the tones.

First of all, in the tone of Love as Love, we saw that the all-encompassing plan of Love brings fulfilment. Apollos, the convert, and others who had only known the baptism of John (the working-up sense) were given the sense of fulfilment by being shown what the baptism of the Holy Ghost meant,—“the development of eternal Life, Truth, and Love” (*S. & H.* 588: 7-8).

Next, in the tone of Love as Truth, we saw how the all-encompassing plan of Love heals through Truth (Paul did much healing), causes error to destroy itself (the seven sons of Sceva, who were exorcists, and many others gave up their magic), and proves that erroneous standards have no fulfilment (the uproar of the Ephesian silversmiths came to nothing—it had no fulfilment).

In the tone of Love as Life, our caption was: The all-encom-

passing plan of Love preserves and restores life and leads the way. Here Love as Life showed Paul that he would be killed if he went by sea to Syria, and so he went by land. Here also Paul restored the life of Eutychus, the young man who fell down from the third loft.

The tone of Love as Spirit brought out that the all-encompassing plan of Love shows us when to separate ourselves from personal mothering, realizing that "Spirit duly feeds and clothes" every idea. That was where Paul gathered together the elders of the church at Ephesus and showed them how he had mothered them up to this point, but that now he was leaving them to the divine mothering. Then, in the tone of Love as Soul, we saw that the all-encompassing plan of Love shows its mothering in watchful Soul-sense. Paul warned the elders that we constantly have to watch that "grievous wolves" don't get into the fold; we have to use our Soul-sense to handle animal magnetism. At the end of Paul's speech, in the tone of Love as Mind, we saw that the all-encompassing plan of Love includes all ideas and is ever active, supplying all needs. That's what Paul had proved—he had manifested that to the apostles.

Finally, our caption for the tone of Love as Principle was: In the all-encompassing plan of Love Principle is imperative. Paul wouldn't let anything stop him from going to Jerusalem. On all sides he was begged, "Don't go to Jerusalem," but he felt that that was the demonstration which he had to make, and so he went. He wouldn't budge, because he felt that Principle was impelling him.

All the time in this last journey it would seem as though Love was impelling Paul to leave those whom he had taught to the divine motherhood. They had to have the *whole* message before he could leave them (Love); they had to be able to heal, and to expose and denounce animal magnetism in all its forms (Truth); they had to be able to prove the divine Word (Life); they had to be able to feed the flock with the real substance of Spirit; with their spiritual sense (or Soul-sense) they had to be able to detect "spiritual wickedness in high places"; they had to be ever active, knowing that the parent Mind has everything needful for every occasion; and they had to obey implicitly Principle's demands. If we discern more of this divine mothering, it will take care of us and of this idea in such a holy way. If we love Truth with all our heart and soul, it will protect us, because the greater controls the lesser. Wonderful things will come to us if we will unself purpose and love the idea of Science more than ourselves.

Let's remember all the time that we're not primarily concerned with the story of what happened to Paul years and years ago, but with a story of spiritual reality that is just as applicable to-day. That's so obvious, because we're constantly meeting in our own

experience the same kind of problems as Paul had to meet, and the great comfort is that that same divine impulsion of Principle, Mind, Soul, Spirit, Life, Truth, and Love is just as full, just as operative, just as near to us to-day as it was then, because Science is the eternal "now," and there's no time in Science. It's now! Right now! So the power of this story of Acts is beyond words.

TALK SEVEN

ACTS 21 : 18—28 : 31

(Friday, 15th June, 1951)

Each day I become more and more convinced that what we are doing at these meetings has nothing to do with persons,—nothing to do with just me and a few persons gathered together in a room. I'm sure that what has come to us all this week is an outpouring of divine Principle, Life, Truth, and Love, and that it's something infinitely bigger than ourselves as persons; it's to do with the operation of divine Principle, though it's also the appearing of the true selfhood of every one of us.

Let's remember that Mrs. Eddy says, "Science speaks when the senses are silent, and then the evermore of Truth is triumphant" (*Mis.* 100: 19-20). So let's silence all material and personal sense in ourselves and listen to what Science says. I believe that Science—impersonal, divine Science—has spoken to all of us this week. It's been coming to us as the story of Acts, but it's the impersonal, timeless operation of Principle, Mind, Soul, Spirit, Life, Truth, and Love.

A Story of Life, Truth, and Love

To me this book of Acts is like a great musical composition that tells the story of Principle, Mind, Soul, Spirit, Life, Truth, and Love. The main theme of the whole composition and one that recurs again and again throughout, is Life, Truth, and Love. This theme comes right to the fore and reaches a grand crescendo in the middle of Acts with those three great missionary journeys, developing Life, Truth, and Love in a big, broad way. Then that wide reflection of Life, Truth, and Love is led back to its Principle through Spirit, Soul, and Mind, and the composition ends with the same impersonal and powerful theme of Principle with which it began.

All the Commentaries say that the Holy Ghost, that "development of eternal Life, Truth, and Love" (*S. & H.* 588: 7-8), is of paramount importance in Acts. It impelled every individual apostle to do what he did,—it impelled the whole situation,—and it's interesting that whenever the apostles converted anyone to Christianity, they left him as soon as the Holy Ghost had come to him, because they knew that when you touch an understanding of Life,

Truth, and Love, you can't go back on what you've seen of spiritual reality; in some measure you've "seen God face to face" and you know what's true and you can't go back on it. Life, Truth, and Love is the essential nature of God and therefore of ourselves and of everything; it is basic and fundamental to all being, and so when we begin to understand it and to feel its presence, we've reached our real home, from which we can never stray.

I was talking the other day to a friend who is an assistant to a professor at a university, and he told me that one day he and some friends were discussing what were the most fundamental processes in life and how you would define them. After talking about it for some time they came to the conclusion that there were *three* essentials, which they defined very simply as receiving, keeping, and giving. They felt that these three elements could be traced as the fundamental processes behind any activity.

To take another instance: at the top of that weekly paper, *The Christian World*, there is a threefold motto, as follows: "In Things Essential, Unity [a sense of Truth]; In Things Doubtful, Liberty [a sense of Life]; In All Things, Charity" [a sense of universal Love]. The threefold essential nature of being is a scientific fact, and therefore it permeates all being. This week we've been tracing its development throughout Acts, and we've been seeing how the divine spirit of Life, Truth, and Love impelled every detail of the story.

Now we come to the tone of Spirit in the reversal of the Christianity order.

SPIRIT (Chapter 21: 18-40, to first period)

Christianity demands adherence to the straight line of Spirit,—that is, to its inorganic nature, order, and purity.

You remember that in the tone of Life in this reversal of the Christianity order we had Paul's first missionary journey, the second missionary journey in Truth, and the third in Love.

Incidentally, it was most interesting this morning that when I opened my daily paper I found a picture of the rock of the Areopagus, or Hill of Mars, where Paul preached to the Athenians, and the caption said that it will be visited by pilgrims of 1951, in celebration of the nineteen hundredth anniversary of his landing in Greece. It's rather significant that we should be studying Acts and considering the spiritual foundation of Paul's journeys just at this period, isn't it?

In those three missionary journeys, it seems as though Paul proved universally the reflection of Life, Truth, and Love, and now

his own individual experiences were leading him back to the one infinite Principle through Spirit, Soul, and Mind. In Spirit the fact is that the reflection of this universal ideal of Life, Truth, and Love is infinite; it is diversified by Spirit, but it cannot be contained in any organized belief, for Spirit is inorganic. The story of Paul attempting to compromise with the religious authorities in Jerusalem is a symbol of the determination of mortal mind to "hold Spirit in the grasp of matter" (*S. & H.* 28: 6-7). The orthodox Jews evidently felt that to capture Paul would be to silence his message, but Spirit's universal reflection can *never* be confined. The persecutors personalized and localized the message, but that message was of the nature of the universal reflection of Life, Truth, and Love, and so it couldn't be impeded. The divine order cannot be interfered with.

Then the tone of Soul takes in the period of Paul's captivity. Mortal mind attempted to imprison the idea, but spiritual identity can never be *in* anything, and in spite of the so-called bonds imposed by animal magnetism the whole experience was translated into an opportunity to spread the Christ-idea farther afield. Paul's speeches and defences before the people, the Sanhedrin, Felix, Festus, and King Agrippa all helped to identify and define and establish the Christ-idea before various types of thought, which it might not have reached otherwise. And then in his journey to Rome, Paul proved the power of Mind,—the power and ascendancy of the metaphysics of Mind,—in dealing with a storm, a so-called natural phenomenon, in dealing with the serpent's bite (the sting of animal magnetism), and in healing all manner of diseases. Finally, he preached and taught the gospel in Rome, giving the statement of its Principle day in and day out. The story of Acts ends with Paul interpreting this Principle to all who came to hear him.

This tone of Spirit, which we are going to take now, is really the hinge of the Christianity order in reverse. In Christianity the infinite reflection of Life, Truth, and Love must always be traced back to its Principle for consistent demonstration and proof. To attempt to trace it back to persons or to any organic body is fatal. Therefore it seems to me that in order to trace the reflection of Life, Truth, and Love back to its Principle it's essential to recognize the purity and inorganic nature of Spirit. In Spirit there can be no compromise with matter; the substance of Spirit's reflection is purely spiritual, and so to trace the idea back to Principle as its one foundation, authority, and government, instead of tracing it back to an organic form of any description, demands that we understand Spirit. Mrs. Eddy says, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love" (*S. & H.* 28:

6-8). If we try to hold Spirit in the grasp of matter, we shall never attain to the true church, which, incidentally, is the "structure of Truth and Love" (*S. & H.* 583: 12). The false sense of church is material organization, built up through this very determination to hold Spirit in the grasp of matter. The true sense of church is really the spiritual consciousness of Science and system.

This whole tone of Spirit is very much concerned with the question of whether Paul compromised in his demonstration, hoping that the authorities would be appeased, or whether he didn't and just went the way that he had to go. We don't really know. All we do know is that whatever Paul did, he did in absolute sincerity, because all he cared about was the spiritual idea. The spiritual idea was impelling him and he was willing to let it.

Now, it's mostly a negative story in this tone of Spirit, but the captions I've given are positive, because the negative serves only to emphasize the positive. Mrs. Eddy says that "by reversal, errors serve as waymarks to the one Mind" (*S. & H.* 267: 24). All the way through you can see how the tone of Spirit formed the background and how Paul in some measure came into line with it.

In these last few tones we can trace the reversal of the Christianity order just as we did throughout each of the three missionary journeys.

SPIRIT as Love (Chapter 21: 18-20, to second comma). *Spiritual reflection is universal.*

VERSES 18-20 (to second comma). Paul told the elders about the wonderful universal reflection of Christianity and showed that every man had caught the light of that reflection. Mrs. Eddy speaks of "the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (*S. & H.* 503: 15-17). Again, she writes, "If, indeed, we may be absent from the body and present with the ever-present Love filling all space, time, and immortality—then I am with thee, heart answering to heart, and mine to thine in the glow of divine reflection" (*Mess.* '00, 1: 4-8); I think that that's a lovely description of all the Gentiles receiving the Christ-idea,—"the glow of divine reflection" (a wonderful sense of Spirit as Love). Paul had proved that spiritual reflection is universal, and he was telling them that here. He had proved that "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love" (*S. & H.* 477: 20-22). And when these elders heard it, "they glorified the Lord."

SPIRIT as Truth (Chapter 21: 20-22, from second comma). *The infinite calculus of Spirit and Truth chemicalizes vested interests.*

As we've so often seen already, the tone of Truth brings a story of opposition to the true idea, but Truth is always irresistible. The calculus of Spirit and Truth is the true man, as we saw in the story of Peter and Cornelius, and it means that all men are equal as divine ideas, and that is what chemicalized vested interests here,—interests that had tried to put Spirit into matter, into material form, and to hold that material form sacred. The attempt to hold Spirit in the grasp of matter is always broken by Truth, universal Truth,—the true form.

Mrs. Eddy says, "Ritualism and dogma lead to self-righteousness and bigotry, which freeze out the spiritual element" (*Ret.* 65: 6-7). Again, she writes, "Living a true life, casting out evil, healing the sick, and preaching the gospel of Truth,—these are the ends of Christianity. This divine way impels a spiritualization of thought and method, beyond doctrine and ritual" (*No.* 12: 18-22).

VERSES 20-22 (from second comma). Here we have the first indication of probable opposition to Paul in Jerusalem. These Jews wanted to keep the *status quo*, but the calculus of Spirit and Truth always destroys such attempts, for it involves spontaneous reflection. You remember that Mrs. Eddy writes, "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: 24-28).

SPIRIT as Life (Chapter 21: 23-26). *The purity and order of Spirit shows us the way of Life.*

That is a positive caption, although Paul's experience here seems to have been on the negative side; but whether this was so or not, the divine order of Spirit continued to impel the situation. The elders advised Paul to adopt a method which was inferior to what he honestly considered to be the way of Life. He was eager to do anything which he felt would advance the idea, but here it seems that he was tripped up and made to adopt a lower way. However, God was with him. If you love Truth, it never matters if you slip up somewhere, because you'll always come through in spite of everything. If love of the spiritual idea is your chief consideration,

the greater always takes care of the lesser, no matter what happens. The doers of deeds never reckon on always being right, and the onlookers usually have plenty of time to criticize them! But there's a saying that "those who never make mistakes never make anything," and if you are honest and in earnest you learn quickly from your mistakes, even as "by reversal, errors serve as waymarks to the one Mind" (*S. & H.* 267: 24).

VERSES 23, 24. The elders here suggested that Paul should take a Nazarite vow, and it seems to me that they were advocating a false method for appeasement's sake. It wasn't the outcome of the inspiration and spontaneity of Life. At this point the progressive inspiration of Life might have impelled a clean separation between Paul and the authorities in Jerusalem; but it didn't work out that way and the method of compromise was adopted instead.

VERSE 25. You remember that this was recorded in the tone of Life as Principle at the end of Paul's first missionary journey.

VERSE 26. This Nazarite vow that Paul was persuaded to take a part in meant undertaking not to shave one's head for a certain period, to abstain from every kind of intoxicating drink, and not to approach any dead bodies. These Nazarites were set apart, separated, for the service of God. The vow was not usually for life; Samson, Samuel, and John the Baptist are the only ones mentioned in the Bible who were Nazarites for life. But it seems to me that Paul was set apart in a *spiritual* way, and so it was unnecessary for him to participate in this ritual. Mrs. Eddy says, "When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof"—which was probably what Paul should have done—"a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle, you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone" (*Mis.* 358: 30-7); you continue with mental argument so long as you believe in the organization of the body. If you're convinced of the allness of Spirit and the nothingness of matter, then that's the true method of demonstration in Christianity. Paul was still using argument with the authorities, and so that may be the reason why he also adopted this course.

Material organization, if regarded as anything else but a

servant, constantly tries to get you to adopt inferior methods and to keep you back when you're going forward. It is always on the question of the allness of Spirit and the nothingness of matter that we stand or fall, and that we honour or refrain from honouring organizations.

SPIRIT as Spirit (Chapter 21: 27-29). *The order and purity of Spirit knows no opposition nor defilement.*

This caption gives the truth about what we read here of the Jews accusing Paul of impure teaching,—teaching contrary to the divine order, you might say,—and polluting the temple.

VERSES 27-29. Paul was here accused of impure teaching, but Mrs. Eddy says, "Streams which purify, necessarily have pure fountains; while impure streams flow from corrupt sources" (*Mis.* 223: 6-7). Paul's teaching was a stream which purified, and so it couldn't have come from an impure source. The fruit of Paul's teaching had always been good,—he had brought many people to see spiritual Truth,—and so his teaching couldn't have been corrupt and he couldn't have polluted the divine order; "by their fruits ye shall know them." The test is: does what is emanating from a particular source purify and elevate character? Does it purify physically, morally, and spiritually? If it does, then its source must be pure.

Mrs. Eddy also says, "Neither the origin, the character, nor the work of Jesus was generally understood. Not a single component part of his nature did the material world measure aright. Even his righteousness and purity did not hinder men from saying: He is a glutton and a friend of the impure, and Beelzebub is his patron" (*S. & H.* 28: 15-21). It was the same with Paul here. It's interesting how mortal mind always brings this accusation of impurity against any progressive spiritual leader. It would seem that the uncompromising purity of divine order stirs mortal mind to fight for its very so-called existence, which is based on the belief of the mingling of Spirit and matter, and so it attempts to defile its destroyer. But it can never do so, for mortal mind has no consciousness of and no contact with the divine Mind, and so it can't possibly touch or harm man as divine idea in any way.

SPIRIT as Soul (Chapter 21: 30). *The inorganic nature of Spirit keeps its idea safe.*

You notice here that Paul was caught when he was *in* the temple. It seems to me that if Paul had not tried in some measure to mix Spirit and matter, it wouldn't have been possible to take him, although I believe that he did what he himself could in that age. I feel that to-day, because we know something about Science, our way can be through Science and not through suffering. In those days it seems that there was a great deal of suffering, because the feeling of having to work up to perfection was still very much to the fore, although Jesus had taught otherwise; if you work out from God, your way can be through Science, and not through suffering. But this story of Paul is so comforting, because although at this point he perhaps compromised a little, his every step was taken care of none the less, because the spiritual idea was real to him and he was determined to fulfil his mission. So it didn't matter if he slipped up, or if his judgment was mistaken, because he had a mission to fulfil, as we all have, and it couldn't be turned aside, no matter what circumstances he found himself in.

At this stage it seems as though Paul woke up to see that the temple sense of organization never could help, and he never went back to thinking that it *could* help. I believe that it was literally true for him, as it says in this verse, that "forthwith the doors were shut,"—that he never returned to the false "temple" sense. He must have seen so clearly here the inorganic nature of Spirit,—that it can't be *in* anything, because Spirit is Soul. Mrs. Eddy says, "Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter" (*S. & H.* 467: 17–23). Again, she writes, "The Science of being shows it to be impossible for infinite Spirit or Soul to be in a finite body or for man to have an intelligence separate from his Maker. It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when such so-called life always ends in death. Life is never for a moment extinct. Therefore it is never structural nor organic, and is never absorbed nor limited by its own formations" (*S. & H.* 309: 24–32).

So don't let's get caught by remaining *in* the temple. If we don't try to put our spiritual idealism *into* a person or an organization or a body, then it will always be safe. Spirit as Soul shows that the infinite reflection of Spirit is identified, through Soul, as outside of any organization or body, and so it's safe and it can never be touched.

SPIRIT as Mind (Chapter 21: 31-36). *Adherence to Spirit invokes the protection of divine law.*

Paul's desires were right, and so when the people tried to beat him up and would have killed him, Roman justice intervened. Paul had the law on his side,—even the human manifestation of law.

VERSES 31-36. This brings out that no matter what happens, divine law will operate irresistibly to take care of us in the human, if our motives are right. This may look like the operation of human law on our behalf, but right motives, which emanate from divine Mind, are also governed by divine law and this law is omnipotent, omniscient, omnipresent, and omni-active in truth and in belief, at all times and under every condition. In this instance it manifested itself in human experience so that Paul was protected by Roman justice.

In reality the only law which any of us comes under is spiritual law, which never condemns, but strengthens, maintains, and supports. Mrs. Eddy says, "Man was not created from a material basis, nor bidden to obey material laws which Spirit never made; his province is in spiritual statutes, in the higher law of Mind" (*S. & H.* 307: 26-30). Paul loved Spirit more than matter, and so even if he made some temporary errors, divine law operated on his behalf, and divine law in this instance operated as human justice to protect him.

SPIRIT as Principle (Chapter 21: 37-40, to first period). *The purity and strength of Spirit gives us the dignity, authority, and power of Principle.*

VERSES 37-40 (to first period). This gives a lovely sense of Spirit as Principle, because Paul had had a very rough time,—the multitude had set on him and he had had quite a struggle,—and yet the strength of Spirit enabled him to speak with the authority and power of Principle.

Mrs. Eddy says, "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (*S. & H.* 393: 12-15). Again, she writes, "The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understand-

ing whereby to defend himself, not only from temptation, but from bodily suffering" (*S. & H.* 387: 27-32). Paul's faith and understanding enabled him to be used by the power of divine Principle, and so he was able to speak with authority before the multitude. It couldn't have been easy for him under the circumstances, but he spoke with calm and dignity. I love this sense of the strength of Spirit and the power of divine Principle. So often we need to see that as ideas of God we reflect those very qualities—particularly when mortal mind would try to overwhelm us. You remember that lovely verse in Isaiah, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (59: 19); that is what happened for Paul here.

A Summary

In this whole tone of Spirit we saw first of all how the reflection of Spirit is universal, illustrated by Paul telling the elders of the things that had been "wrought among the Gentiles"; then came the hint of opposition by the Jews to the calculus of Spirit and Truth; then, in the tone of Life, Paul adopted the elders' suggested method of appeasement,—that he should purify himself and bow down to ritual; then, in the tone of Spirit, Paul was accused of impure teaching; next, in the tone of Soul, he was captured in the temple; in the tone of Mind we saw how the law protected him; and finally, in the tone of Principle, he was able to speak with power and authority.

You know, as one quietly thinks out this reversal of the Christianity order and the various illustrations we have of it in Acts, it brings such illumination with regard to the universal spread of the Christ-idea, and Christianity has so much to do with this, because it is the infinite reflection of the Christ-idea in multitudinous ways. Take, for instance, this whole tone of Spirit, which is the hinge of the reversal of the Christianity order. If we look at it positively, we can learn from this experience of Paul's that Spirit's reflection is universal and that Truth operates to take away organized opposition to this fact; Life, as always, shows the right method to adopt individually in the spreading of the Christ-idea as Science; that method must be born of Spirit, it must be inorganic; if we never confine it "in" anything, it will always be safe; all progressive ideas will aid it; and its Principle will speak for itself,—interpret itself. This divine order is becoming clearer and clearer to us as we are compelled to face this whole question of organization,—be it religious, political, personal, bodily, or any type of organized life whatever.

SOUL (Chapters 21: 40, from first period—26: 32)

Fundamental spiritual identity knows no bonds.

This whole tone of Soul covers the period before Paul took ship for Rome. He was in captivity, but it was a time of freedom for him in many ways and he turned it to good account; he was really all the while exchanging what could have been a binding object of sense in every respect for the free and unconfined ideas of Soul. No matter what happened throughout this experience, Paul used the occasion to preach the gospel and to identify himself and his message aright—and not only that, but also to identify the spiritual sense of those listening to him.

Paul was in bonds, but it didn't make any difference to the fact that his fundamental spiritual identity was all the time speaking for itself. It couldn't be crushed, and that's so comforting to us, because if we ever seem to be in the bonds of sickness, or the bonds of sin, or the bonds of fear, we can remember how Paul's fundamental spiritual identity transcended those bonds and how all the time God encouraged him to go forward.

They say in many of the Commentaries that the "thorn in the flesh" which Paul talks about has never been identified, although many theories have been put forward. They suggest that it was purposely unidentified, so that anybody who has any kind of a "thorn in the flesh" can imagine that it was the one which Paul had and remember that he went on in spite of it.

In this whole tone of Soul, Paul defends himself before various audiences. First of all we see him making his defence before the people outside the temple, and he tells of his conversion, which, you remember, was recorded in the tone of Love as Life—"Love hath shown thee the way of Life"; the moment he says that he was chosen to go to the Gentiles, the trouble starts—the universal aspect of his mission chemicalizes the Jews. The second time we find him before the Sanhedrin, and he makes his defence from the standpoint of Jesus' resurrection—he says, "of the hope of the resurrection of the dead I am called in question," and the whole tone of his speech is Life. The third time he defends himself before Felix, and that comes in the tone of Spirit, because he is accused of impure teaching, polluting the temple, and so forth, and he proclaims his innocence. Fourthly, he comes before Festus, which is in the tone of Mind, and that is when he says, "I appeal unto Caesar," and a wonderful sense of law is brought out. Finally, he appears before Agrippa, and that is where his defence is so convincing that Agrippa says,

“Almost thou persuadest me to be a Christian”; that speech of Paul’s has the tone of Principle.

So you see that each of those five defences has a different tone about it and that Paul brings out a different aspect of his message each time. He always tried to identify his own interests with those of his particular audience and to meet them where they were; it was his spiritual sense which enabled him to do that. Uppermost in his thought on each occasion was the desire not so much to defend himself as to define and identify the Christ-idea. With Paul always, though, as with every spiritual pioneer, he had so wedded himself to his message that he and his message were one; consequently his own defence was the defence of his message, and *vice versa*.

SOUL as Love (Chapter 21: 40, from first period—22: 24). *Spiritual sense voices the translating power of Love, the irresistibility of fundamental spiritual identity, and its universal nature.*

CHAPTER 22

VERSES 3-5. Paul was trying to bring out that he had once been in the same state of mind as they were now,—that he had once been a strictly orthodox Jew. He told them that he had been brought up and educated according to Jewish law, and he said, in effect, “I was once in the same position as you are now, but then something wonderful happened to me—Love showed me the way of Life.” Mr. Doorly often used to say that because God is Love, He translates Himself; because universal Science is forever going on, it irresistibly translated itself to Paul as his true identity—it was not him, but a lie about his true identity which was engaged in persecution.

What Paul says here reminds me of what Mrs. Eddy says in her chapter “Some Objections Answered”: “The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense”—just as Paul saw that light which interpreted God as above mortal sense. “This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science,”—Love,—“which, reduced to human apprehension, she has named Christian Science” (*S. & H.* 471: 23-31). She also says, “The author became a member of the orthodox Congregational Church in early years. Later she learned that her own prayers

failed to heal her as did the prayers of her devout parents and the church; but when the spiritual sense of the creed was discerned in the Science of Christianity, this spiritual sense was a *present help*" (*S. & H.* 351: 8-13). It's wonderful to see the correlation between Paul's experience and Mrs. Eddy's and ours to-day, and we can do that because what we're concerned with is Science,—ever-present Science.

VERSE 4. "this way"—this refers to the way of Life, the way mapped out by Jesus.

VERSE 6. "a great light"—that light was the light of Love, as we saw when we were considering the story of Paul's conversion on the road to Damascus.

VERSES 12-16. Because Paul was here emphasizing the fact that he himself had once been an earnest Jew, he magnified the part which Ananias played, because he knew that that would be appreciated by the type of thought to which he was appealing; later, when he was speaking mainly to a Gentile audience, he told the story of his conversion quite differently, and also differently from Luke's own version. Here Paul says that it was Ananias, "a devout man according to the law, having a good report of all the Jews which dwelt there," who told him that he was chosen to go to the Gentiles, whereas later he says that he heard *God* telling him to go to the Gentiles. Of course, it isn't really the details which matter so much as the main point of the story, which was that Love had shown him the way of Life.

VERSES 15, 21. Here we have the emphasis on the universality of Paul's mission. It was that universal aspect which irritated this Jewish thought, because it gave it an inferiority complex and a sense of insecurity, for its so-called safety, which was no safety really, was based on respect for official position and obedience to ritual and creed—all limited, organic beliefs. Organized religion always resists the universal reflection of Spirit, because organization wants everything to flow "in" towards it in order to support it, whilst universal reflection sheds its light outwards, and its strength and substance lies in being free and spontaneous.

VERSES 22-24. As this story proceeds, it is so interesting to see how Roman law protected Paul, just as American law protected Mrs. Eddy in the "Next Friends" case.

And so the emphasis here is on the universal impulsion which

Paul received at the time of his conversion, and this was performed the abrupt end of his speech before the people as well as its climax.

SOUL as Truth (Chapter 22: 25-30). *The freedom of fundamental spiritual identity is true manhood.*

VERSES 25-29. These verses give a wonderful sense of Soul as Truth,—the fundamental freedom of true manhood. Mrs. Eddy says, “Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, ‘I was free born.’ All men should be free. ‘Where the Spirit of the Lord is, there is liberty’ ” (*S. & H.* 227: 14-19). She also says, “Man is free born: he is neither the slave of sense, nor a silly ambler to the so-called pleasures and pains of self-conscious matter. Man is God’s image and likeness; whatever is possible to God, is possible to man *as God’s reflection*” (*Mis.* 183: 10-14). Don’t those references give a clear sense of Soul as Truth,—the freedom of true manhood?

Paul was referring to his Roman citizenship when he said, “I was free born,” but Mrs. Eddy took that statement symbolically and developed it in many statements of her own, showing that man’s fundamental spiritual identity is outside of the organization of matter which we call a body. Being confined to matter is slavery; man in God’s likeness is free. Every one of us has the right and the privilege to declare, “I was free born.” We are not born to till the soil,—to be a slave to the material senses. We’re free to claim our birthright of dominion over all the earth, since man is the highest idea of creation. It’s so natural to be free, it’s so normal, and it’s our right. Sometimes we have to obtain it “with a great sum,” but the truth is, if we will only realize it, that we are free born, and the thing that prevents us from claiming our birthright is the lie of personal identity in a matter body—but it isn’t the fact, and thank God it isn’t.

VERSE 30. “he loosed him from his bands”—Soul always confers freedom.

SOUL as Life (Chapter 23: 1-35). *Spiritual understanding enables one to bear witness to the eternal identity of man, and this consciousness preserves man’s life.*

Here Paul appears before the Sanhedrin, the supreme council of the Jewish people, and the great point he makes is, "of the hope and resurrection of the dead I am called in question." After that there is a plot to kill him, but Paul's nephew reveals it to him and later to the governor of the prison, and so the plot fails and Paul's life is preserved. There is a great sense here that the fundamental consciousness of spiritual identity preserves man's life.

CHAPTER 23

VERSE 1. Paul gives a sense that he is and has been a witness to the nature of divine Life.

VERSES 2-5. Paul here rebukes "spiritual wickedness in high places," as Soul-sense always enables us to do. "Spiritual wickedness in high places" is a false resurrected sense and a false sense of identity (pretending to be something that one is not), and I'm sure that that's why it often comes up in the tone of Soul.

VERSE 6. Here Paul identifies the eternality of the one Life. Mrs. Eddy says, "In Colossians (iii. 4) Paul writes: 'When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory.' When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, 'hid with Christ in God,'—with Truth in divine Love, where human sense hath not seen man" (*S. & H.* 325: 10-19). The marginal heading there is "Indestructible being," and this is what Paul was declaring in his defence.

VERSES 6-8. The impulsion of spiritual sense made Paul very astute here; he hit the nail on the head perfectly and set these Jewish sects arguing against one another. It wasn't human cleverness which inspired Paul, but listening to spiritual sense—and that will always make us astute in human experience, whenever it's necessary.

VERSE 9. They had some respect for spiritual sense in Paul and they had respect for God, too, in that they saw that you can't fight against God.

VERSE 11. Always Paul received this reassurance; it must have been very hard for him to feel that sense of bondage when he wanted to go farther afield with his message,—not to mention the physical discomforts he suffered,—but God, or his spiritual intuition, kept on saying to him, "It'll be all right." Paul had

an intuition that he was going to get to Rome somehow or other, and he knew that his mission hadn't ended yet, and the sense that it was irresistible carried him on.

Probably to all of us there comes a time when we feel discouraged, but then our spiritual sense tells us that all that we are doing is bearing witness to God, and that it is always God doing everything. If God starts something, then He sees it through; so if something is of God, then He'll take care of it—it doesn't depend on persons in any way. It's always so comforting to see that.

Let's also remember that if we are rising in thought spiritually and taking on our true identity and individuality, it's nothing in the least bit nebulous. We're sometimes afraid to let go of our human personality, because we imagine that we might start floating off in space somewhere, not knowing where we were going! But Mrs. Eddy says, "Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight" (*S. & H.* 261: 21-30). Sometimes we feel that divine Principle is impelling our "skyward flight" too quickly—we feel, "This demand isn't for me and I can't meet it; I'd rather just stay with the familiar me." But what is really happening is that we are being compelled to take on our true identity in a richer, lovelier, sweeter, and more definite way than ever before. The material personality is the dream thing, whereas spiritual identity is always absolutely definite.

VERSES 12-35. Mrs. Eddy says, "God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men" (*S. & H.* 550: 5-7). And when Mrs. Eddy was once asked about the soul of man, she replied, "It is not the spirit of God, inhabiting clay and then withdrawn from it, but God preserving individuality and personality"—a true sense of personality—"to the end" (*My.* 344: 9-12). I think it's wonderful that Paul here in this tone of Soul as Life should have been impelled to speak of the resurrection from the dead, because you remember that previously in Acts when the lame man and the impotent man were healed (the first healing came in the tone of Soul as Life, and the second in

Life as Soul), the apostles used that phrase, "In the name of Jesus Christ of Nazareth"; and we saw how Jesus' resurrection had proved the fundamental identity of man to be in divine Life,—never born into matter, never living in matter, nor passing out of matter. Paul here spoke of the resurrection of the dead, implying the eternal fact of Life, and that fact of the indestructible identity of Life, outside the body, must have been so much in his thought that his own life was inevitably preserved. The plot to kill him,—to destroy his identity,—couldn't succeed, because burning in Paul's thought was this tone of Soul as Life,—the perpetual nature of true identity.

VERSE 29. "nothing laid to his charge worthy of death or of bonds"—a perfect sense of Life and Soul.

VERSE 33. "the governor"—this refers to Felix.

SOUL as Spirit (Chapter 24: 1-23). *Man's fundamental spiritual identity is pure and innocent.*

Here Paul comes before Felix, and Tertullus accuses Paul before him, but Paul proves his innocence. His fundamental spiritual identity enables him to prove his purity. In Christianity we have to take actions as a whole and see what is the divine statement to which they lead back; it's the *acts* of the apostles that we're studying, and we're taking them back to the statement of Truth behind them. Here we have Paul being accused of impurity and of stirring people up, but he proves his purity and innocence and his adherence to the divine order by stating quite clearly what the facts of the case are.

Felix was reputed by history to be evil both as a man and as a ruler, and the Jews eventually had him recalled in disgrace by Nero. He seems to have been a dastardly character; nobody has a good word to say for him, whereas Festus, before whom Paul appears later, was quite a fine man.

CHAPTER 24

VERSES 2-4. He was flattering Felix,—“pouring the bucket on him,” as they say!

VERSES 5, 6. You remember that in the tone of Spirit as Spirit in Chapter 21 Paul was accused of polluting the temple, and he is again accused of impurity here.

VERSES 10-21. Mrs. Eddy says, “Mortal Man has his appeal to Spirit, God, who sentences only for sin” (*S. & H.* 440: 20-21),—for missing the mark, for not taking on his fundamental spiritual

identity and adhering to it. The only suffering there is comes from that failure. Paul was innocent of this charge that they brought against him of stirring up sedition, and so forth. True purity involves adhering to the divine order, and Paul had always done that.

VERSES 22, 23. Although Felix was such a bad character, the power and the strength of Spirit nevertheless seemed to touch him in some way, and he treated Paul well.

Paul was in captivity here for two years, and one theory has been advanced that during this period Luke wrote his Gospel under Paul's eye, for Paul's friends and acquaintances were allowed free access to him at this time. That is a most attractive surmise, and quite certainly Paul would never have been inactive, so it doesn't seem too improbable.

SOUL as Soul (Chapter 24: 24-27). *Man's fundamental spiritual identity is a rebuke to sin.*

VERSES 24, 25. Felix's sinful sense was rebuked by Paul's teaching. Paul evidently felt that he must stress the moral side of the gospel with Felix, and that was just what was needed. The story is that Felix had seduced his wife, Drusilla, from a neighbouring king, and he was a man full of impurity and sensualism, and yet it would seem that something in what Paul had said touched him, for he sent for him and wanted to hear what he had to say.

Mrs. Eddy quotes Felix's words in this passage: "Who will stop the practice of sin so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The advanced thinker and devout Christian, perceiving the scope and tendency of Christian healing and its Science, will support them. Another will say: 'Go thy way for this time; when I have a convenient season I will call for thee'" (*S. & H.* 39: 31-7). Felix's spiritual sense was dulled by sin and the pleasures of the material senses, and although he felt the touch of spiritual Truth and it stirred him, he nevertheless felt that he couldn't at that time make the grade and identify himself with that Truth. His Soul-sense wasn't alert enough in him, and so he didn't want to be bothered with spiritual things,—he was happy in sin and he had no desire to be distracted from his sensual pleasures,—and therefore he said, "Go thy way for this time; when I have a convenient

season, I will call for thee." There's never a "convenient season" for mortal mind—the time to act is always *now*.

VERSES 26, 27. Felix expressed no Soul-sense, and therefore no certainty or definiteness; he just drifted along and was swayed by the physical senses. They induced in him a mere whim,—that it would please the Jews to leave Paul in prison,—and he obeyed that whim. That was an example of the unreliable way in which he operated.

SOUL as Mind (Chapter 25: 1-27). *Fundamental spiritual identity is maintained by divine law.*

Here the fact that fundamental spiritual identity is maintained by divine law operated to impel Paul to appeal to Caesar. If we look to God, divine Mind, as the only law, human law will operate to bring about the right situation, but that will be because of divine law and not because of the power of human law. There is no real power in human law. It may be that Paul, having got into this predicament which prevented him from going free to Rome, saw his chance of getting there in spite of his bonds by appealing to Caesar. He knew that in this way his mission could be fulfilled in a more universal way.

So Paul was again saved through divine law operating in human experience as justice. This brings out a wonderful sense that divine law must manifest itself in human belief through the highest sense of law, in order to protect those who have accepted the standard of Truth. Mrs. Eddy says, "When Jesus was questioned concerning obedience to human law, he replied, 'Render to Caesar the things that are Caesar's,' even while you render 'to God the things that are God's.' I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law. Injustice denotes the absence of law. . . . Jesus obeyed human laws and fell a victim to those laws. But nineteen centuries have greatly improved human nature and human statutes. That the innocent should suffer for the guilty, seems less divine, and that humanity should share alike liberty of conscience, seems more divine to-day than it did yesterday" (*My*. 220: 8-14, 26-32); Mrs. Eddy brings out there that nineteen centuries have improved human statutes, because inevitably the law of divine Mind must so leaven human consciousness that human law approximates more nearly to the divine law. And, of course, that is so true, as you can see even if you think of the humane laws that this country has made in the last hundred years or so. Mrs. Eddy also says, "Christian Scientists abide by the

laws of God and the laws of the land" (*My.* 128: 19-20), and "I do say that Christian Science cannot annul nor make void the laws of the land, since Christ, the great demonstrator of Christian Science, said, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil' " (*My.* 219: 21-25). Again, she writes, "I love Boston, and especially the laws of the State whereof this city is the capital. To-day, as of yore, her laws have befriended progress" (*Pul.* 7: 4-6).

Mrs. Eddy gives the sense, though, that the only law that is real and fundamental and on which we can rely is divine law, which supersedes all other so-called laws. She writes, "I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God. While I admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction,—'Look unto me, and be ye saved, all the ends of the earth' " (*My.* 282: 3-8). If you look up all that Mrs. Eddy says about law and the laws of the land, you'll find that she says, in substance, "Abide by the laws of the land, but above all know that you come under divine law and only divine law." And I think that that is a very wonderful thing to know constantly about yourself: that you only come under the law of the divine Mind, and that no other law operates for you—no laws of *materia medica*, or of mortal belief (laws which mortal mind says have been piled up for centuries and which attempt to bind us).

Sometimes we are tempted to be frightened of what we think is a law built up over centuries,—a law of *materia medica*, or of heredity, or something of the kind,—and it seems impossible to be free of it, and yet even the belief that it's been built up over centuries is a lie, and moreover, as we saw before, any lie is a present lie; it's not a lie that has existed for hundreds of years, because the belief of hundreds of years is also a lie. If you can see that the whole belief of life in matter, which is a time belief, is a lie and that the belief of the passing of centuries is a present lie about the eternal "now," then there's no more power to a lie that has claimed to exist for centuries than there is to a lie invented at this minute. If we could only see that, we'd be freed of things so much more quickly, because I'm sure that we've got to overcome this time belief—there shouldn't be a time element in healing. I know myself that if I have seen the truth about something quickly, then it doesn't matter how long that thing claims to have been existent in matter—it has gone in a flash. Of course, the absolute truth is that there isn't any matter, and that man was never born into matter, and so how can we have entertained any belief of life in matter for a long time?

CHAPTER 25

VERSE 4. Festus was impelled to make the right answer,—an answer which saved Paul. Festus was quite a different type of man from Felix; he was a very worth-while character and very much in earnest. These governors of provinces were under the thumb of Rome and couldn't always do as they themselves wanted.

VERSES 10-12, 16, 27. In these verses a wonderful sense of justice is brought out.

All the way through this tone, although Paul is in captivity, human justice operates on his behalf, because of the great scientific fact that fundamental spiritual identity is maintained by divine law. It is true that human law condemned Jesus, but the demonstration that Jesus made was different from Paul's. Jesus' supreme demonstration was to prove the fact of eternal Life, whereas Paul's was to burst through the bonds of the narrow confines of Jewish orthodoxy and make the spiritual facts which lay behind Jesus' demonstration available to all men,—Jew and Gentile alike. In a way, one might say that human law *had* to condemn Jesus, in order to enable him to fulfil his mission,—namely, to prove to mankind that even if the whole gamut of the malice and hatred of mortal mind is unleashed, including the sentence of death itself, Life is eternal and indestructible. In Paul's case, at this point, human law preserved him, in order to enable him to fulfil his mission,—namely, the wider and more unconfined spread of the Christ-idea. If the love of divine Principle is supreme in our consciousness and we realize our oneness with it, it will irresistibly move every situation to aid our demonstration.

SOUL as Principle (Chapter 26: 1-32). *Fundamental spiritual identity gives man the power and authority of Principle.*

Here we have Paul's speech before the Jewish king, Agrippa; they say that he was speaking to a Gentile audience, though he was in the presence of those familiar with Judaism. *Moffatt's Commentary on Acts* says:—

Although this speech may appear to the general reader little more than a repetition of that delivered by Paul at Jerusalem on the steps leading from the Temple to the Antonia (xxii. 1-21), it was evidently not Luke's purpose to leave this impression. On the contrary, considering the setting in which it is placed, and the distinguished company to whom it was delivered, it was intended to be the most important, as it is the last, of all the speeches of the Apostle. It is, in fact, a veritable *Apologia pro vita sua*, a fitting conclusion

to the account of his missionary labours and trials in Acts, and it resulted in his acquittal by Agrippa II, the chief personage in the Jewish nation (pages 223-224).

This speech had such an outstanding sense of power about it that at the end of it Agrippa said, "Almost thou persuadest me to be a Christian." I think that he must have been deeply impressed by Paul's sincerity and honesty. I often think that if someone is sincere and honest, then the words he uses don't matter, because it's his sincerity and honesty which appeal to those same qualities in his audience. That was what happened with Mrs. Eddy when she applied for a charter for her Church, as we have seen.

Paul's attitude and speech here remind one of Mrs. Eddy's statement, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal" (*S. & H.* 306: 25-29). Paul was completely undisturbed "amid the jarring testimony of the material senses," and so he gave a great sense of the power and authority of Principle.

CHAPTER 26

VERSE 8. More and more I feel that if we could see the absolute naturalness of spiritual reality,—the naturalness of health, the naturalness of happiness, the naturalness of substance, the naturalness of right living, of right acting, of right things happening, instead of thinking that it's bound to be too good to last if things go on rightly for a long time,—it would make such a difference. When I have been thinking along those lines lately, I have often remembered these words, "Why should it be thought a thing incredible with you, that God should raise the dead?" Divine Life, eternal Life, is natural, scientific fact.

VERSES 16-18. Previously, when Paul had mentioned his mission to the Gentiles to a Jewish audience, there had been an uproar, and the people had said, "Away with such a fellow from the earth: for it is not fit that he should live," but here he was speaking mainly to a Gentile audience, and so there was no chemicalization.

VERSES 19-23. Mrs. Eddy says, "Science has inaugurated the irrepressible conflict between sense and Soul. Mortal thought wars with this sense as one that beateth the air, but Science outmasters it, and ends the warfare. This proves daily that 'one on God's side is a majority'" (*Mis.* 102: 27-31); Paul was proving that 'one on God's side is a majority.' Whenever you touch the facts of Science and identify yourself with them, you

are touching facts with irresistible power at the back of them, and so they have divine authority.

VERSE 24. Mrs. Eddy says, "Metaphysics, not physics, enables us to stand erect on sublime heights, surveying the immeasurable universe of Mind, peering into the cause which governs all effects, while we are strong in the unity of God and man. There is 'method' in the 'madness' of this system,—since madness it seems to many onlookers. This method sits serene at the portals of the temple of thought, while the leaders of materialistic schools indulge in mad antics" (*Mis.* 369: 7-15). People sometimes think that Christian Science is mad, and sometimes mortal mind comes along even to us and says, "What is it that you're believing in?" and it tries to tell us that there isn't any power in it, and it tries to tell us that we can't reach the heights of Science, that the standard is too high, but of course that's nonsense. I often face up to that suggestion by asking myself, "Do you really believe that this Science is true, or don't you? Is Mind fundamental to everything, or is matter? Where are the conclusions of physical science leading to? Where are the conclusions of materia medica leading to? They're both leading in the direction of the power of mind. Then are the deeper conclusions of spiritual Science far-fetched? And if your reason and your spiritual sense tell you that Science is true, then why do you doubt? And what are you fearful about, what are you worrying about?" I find that it's most helpful to talk to oneself along these lines sometimes, because if you agree that Science is true, then it compels you to drop your materialistic outlook and to take the side of Spirit and to see the naturalness of spiritual things. Either spiritual Science is fundamentally true and the only Truth, or we shouldn't bother with it. If it is true (and it is), then there isn't anything else, and so it must be supremely natural.

I often remind myself, too, of the fact that Mrs. Eddy *discovered* Christian Science; she didn't *invent* it. Any spiritually-minded, honest seeker must come upon the same facts as she did, but in order to shorten the way for us Mrs. Eddy wrote a textbook on her discovery. But it was a *discovery*, not an invention.

VERSE 25. Mrs. Eddy says, "Science would have no conflict with Life or common sense, if this sense were consistently sensible" (*Mis.* 105: 12-13).

VERSES 27, 28. King Agrippa was a Jew, and so he accepted the prophets and he could follow Paul's reasoning.

VERSE 32. A verse like this makes one wonder whether Paul was right in appealing to Caesar, but as we have seen all along, it didn't really matter, because he was taken care of and his mission was fulfilled in a wonderful way, for the reason that he was absolutely in earnest. One sees more and more that the actual human footstep that someone takes just doesn't matter, so long as it has been taken in good faith and in all honesty. It's always the motive that counts.

A Summary of the Whole Tone of Soul

This whole tone of Soul brings out all the time in a wonderful way the fact that fundamental spiritual identity knows no bonds. Let's just run over the individual tones.

First of all, in the tone of Soul as Love, we saw that spiritual sense voices the translating power of Love, the irresistibility of fundamental spiritual identity, and its universal nature. Paul spoke before all the people outside the temple, and he told the story of his conversion,—the story of how Love had shown him the way of Life, of how the translating power of Love had shown him his spiritual identity. You remember that when he emphasized the universal nature of his mission, the Jews chemicalized and tried to destroy him.

Then, in the tone of Soul as Truth, we saw that the freedom of fundamental spiritual identity is true manhood. Paul here asserted his rights as a Roman citizen; he said, "I was free born,"—the freedom of true manhood.

Next came the tone of Soul as Life, bringing out that spiritual understanding enables one to bear witness to the eternal identity of man, and this consciousness preserves man's life. Paul appeared before the Sanhedrin and spoke of Jesus' resurrection, and later there was a plot against his life, but his nephew heard of it and was the means of saving him. The fundamental spiritual identity of man just can't be destroyed or touched.

In the tone of Soul as Spirit we saw that man's fundamental spiritual identity is pure and innocent. Paul came before Felix and was accused of stirring up disorder, but he proved his purity and innocence.

The tone of Soul as Soul showed that man's fundamental spiritual identity is a rebuke to sin. Felix sent for Paul, who "reasoned of righteousness, temperance, and judgment to come," so that Felix trembled, because of his sensual way of living, but he felt that he couldn't take Truth at that time; he said, "Go thy way for this time; when I have a convenient season, I will call for thee."

Then in the tone of Soul as Mind we saw that fundamental

spiritual identity is maintained by divine law. Paul was brought before Festus and he said, "I appeal unto Caesar." There is a great sense throughout this section of human law reflecting the divine. Festus says, "Hast thou appealed unto Caesar? unto Caesar shalt thou go," and he also says, "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him."

Finally, the tone of Soul as Principle brings out that fundamental spiritual identity gives man the power and authority of Principle. Paul here made a speech before the Jewish king, Agrippa, and it had a great sense of power and authority about it and proved that "one on God's side is a majority." You remember that Agrippa said, "Almost thou persuadest me to be a Christian"; Principle is irresistible, and the sense of Principle, of sincerity and honesty, in Paul's speech deeply impressed Agrippa.

INTERVAL

Someone remarked to me, "If we have to go through the sort of experiences that the apostles went through, is it worth it?" Well, I think that the answer is "Yes," but I also think that circumstances are very different to-day. Mrs. Eddy writes, "In this age the earth will help the woman";—if all of us take on our true womanhood, then the earth will help us;—"the spiritual idea will be understood" (*S. & H.* 570: 22-23). If we will be woman, we shall work out our salvation through Science and not through suffering. Mrs. Eddy says that "the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love" (*Hea.* 10: 5-8).

This is the age of generic man,—true manhood and womanhood,—and so the demand is that we *all* realize our true womanhood, and then the earth will help us. It's a collective demonstration, and if all of us live up to what we understand of Truth, and also appreciate the other fellow's reflection of Truth, we shall bring that collective demonstration into human experience; then neither we nor our fellow-men will have to suffer as we would if there were just one or two adherents of Truth, far ahead of everyone else, lifting up the standard. We're all "kings and priests unto God," and if we realize that, and live up to it, then there won't be bitter suffering and savage persecution to the same extent as in those early times.

This story of Acts is written for our comfort, not to frighten us! If we feel a sense of persecution,—perhaps in the form of

receiving a letter abusing this idea of Science, or in the form of being turned out of the Christian Science organization, or something of the kind,—then it's a comfort to remember that Paul and the other apostles came up against untold difficulties of a far worse kind and yet they never ceased going forward. That's such a strengthening thought. I sometimes say to myself if the way is dark, "At least I'm not hanging on a cross, as Jesus was, although this particular situation seems terrible to me." We may not have to meet such great *physical* difficulties as Jesus and the apostles, because human thought is more refined, and so the form of persecution is often different to-day. But don't let us make our little mole-hill of suffering into a mountain; let's remember that others have gone through far worse experiences. Jesus said, "If the world hate you, ye know that it hated me before it hated you"; it's only Truth stirring up error, and Truth is always bound to be victorious, because it's fundamental and infinite.

Now we come to the tone of Mind.

MIND (Chapters 27: 1—28: 15)

The parent Mind cares for all its ideas, and demonstrates itself with power under all circumstances.

Here we have the story of Paul's journey to Rome, and there is a wonderful sense of Mrs. Eddy's words, "Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science" (*S. & H.* 171: 12-13).

MIND as Love (Chapter 27: 1-8). *The parent Mind manifests itself in loving care.*

CHAPTER 27

VERSE 2. "Aristarchus, a Macedonian of Thessalonica"—you remember that Paul had a great love for the church at Thessalonica.

VERSE 3. This verse gives such a sense of loving care for Paul,—a sense of the parent Mind as Love. Mrs. Eddy says, "Your faith has not been without works,—and God's love for His flock is manifest in His care" (*Mis.* 154: 5-7). Also, "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily" (*S. & H.* 62: 22-24).

This centurion, Julius, like Cornelius, must have had some-

thing in him which accepted Truth, and so he "courteously entreated Paul." A Moffatt translation of this verse reads, in part, "Julius very kindly allowed Paul to visit his friends and be looked after." There's a wonderful sense of Love caring for the situation here.

MIND as Truth (Chapter 27: 9-13). *The foresight of the parent Mind enables one to detect error and voice the warning of Truth.*

VERSES 9-13. Paul was always alert, and here his foresight and his awareness detected the approach of danger. You remember Mrs. Eddy's words, "Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning" (*S. & H.* 571: 10-14). In Revelation it was the trumpets of Truth which gave the warning and uncovered error. You remember also that it was the sense of Truth which enabled Peter to detect the error with Simon the sorcerer, and later Paul with Elymas the sorcerer and the woman with the spirit of divination.

Mrs. Eddy says, "It is the prerogative of the ever-present divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future. Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired,—yea, to reach the range of fetterless Mind" (*S. & H.* 84: 11-18). Paul used the foresight of the divine Mind to foretell what would happen and he warned these men, but they wouldn't listen to him. For one thing, they thought that he didn't know anything about sailing; he probably didn't, but he knew about Truth. Sometimes we aren't willing to listen to someone because we think that they don't know anything about our particular make-up, or our particular job, or our particular trouble, but if someone speaks to us with the voice of Truth, or something comes to us as the voice of Truth, then we should listen to it, and let go our pride and our conservatism and everything of that nature.

MIND as Life (Chapter 27: 14-20). *The parent Mind impels us to lay down human methods and discover that the divine Mind controls the storms of human experience.*

VERSES 14-20. This story has a wonderful sequence if you interpret it symbolically. For instance, you may start off on your journey from sense to Soul with an assurance of Love, and of Love's protection and loving care, but if you don't listen to the warning voice of Truth, you often find yourself tossed hither and thither by the waves of mortal mind, as they were here. You're sometimes not willing to listen to spiritual things until everything has gone awry for you; then you begin to wake up. Mrs. Eddy writes, "Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success" (*S. & H.* 22: 6-10); Sooner or later in your life experience you find that unless you listen to the voice of Truth, you come to a point where you seem to be drowning, and it may be the only way to make you listen, as it was in this case. These men weren't willing to listen until all hope of saving themselves through their own efforts had faded. It's interesting, if you follow this story through in detail, to see how exactly it patterns the life experience of many of us. For instance, the fact that the sun and the stars had disappeared for them would seem to symbolize that at this point, the point before we accept the spiritual way, even the old landmarks we are accustomed to relying on fail us. It is so true, though, always, that the darkest hour precedes the dawn.

MIND as Spirit (Chapter 27: 21-38). *The parent Mind brings spiritual discernment, the ability to stand firm on the side of Spirit, and to let Spirit duly feed and clothe every situation (see S. & H. 507: 3-6).*

VERSES 21-25. So often in the tone of Spirit, particularly in the latter part of Acts, the moral courage which stands forth and takes the side of Spirit is brought out. Mrs. Eddy says, "Moral and spiritual might belong to Spirit, who holds the 'wind in His fists'; and this teaching accords with Science and harmony . . . Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise" (*S. & H.* 192: 17-19, 21-26). She says also, "Let us remember that the great Metaphysician healed the sick, raised the dead, and commanded even the winds and waves, which

obeyed him through spiritual ascendancy alone" (*Mess.* '01, 19: 16-19).

VERSES 27-44. Here Paul didn't calm the storm, but everybody was safe. Mr. Doorly once said something which I find very comforting; he said that Jesus on one occasion wasn't able to still the storm immediately, but he walked over the waves. Sometimes when you are going through a difficult experience and you don't seem able to meet it at once, you may find it a great comfort to think, "I may not be able to still the storm at the moment, but I'm certainly going to walk right over the waves." When you do that, you find that eventually it doesn't seem a storm to you at all; you find that the storm has been stilled as far as you're concerned. The determination to take the side of Spirit, and the moral courage to take it, does eventually still a storm. And even if you don't see it stilled at once, you can always walk over the waves. Mrs. Eddy says, "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (*S. & H.* 393: 12-15)—nothing can! There's no opposition to Spirit, because Spirit is the only.

VERSE 29. "they cast four anchors out of the stern"—they turned to the divine infinite calculus of Spirit.

"and wished for the day"—the "day" of Life, Truth, and Love.

VERSES 30-32. In this infinite calculus of Spirit every reflection is vital and no idea can be done without. All the way through this story of Acts we have seen how important it is for every man to take up the strain and fulfil his individuality, in order that the true collective ideal may be manifest in human experience. *Every* man is important to the whole. Throughout Acts there is such a clear sense of the one man, meaning all men as God knows them.

VERSES 33-36. I love the sense of naturalness and normality that is introduced with this incident. Can't you imagine that scene? Here were these people tossed about for days in the grip of a tremendous storm, losing all hope of their lives being preserved, and then suddenly a passenger who is a prisoner takes command of the situation and tells them that God has spoken to him and that they will be saved. Can't you visualize how extraordinary and almost supernatural this event must have appeared to those frightened travellers? But the understanding of the fundamental spiritual nature of being always brings a

sense of absolute naturalness into such a situation, and so Paul said quite simply, "Take some meat." Spirit says, "Be normal; be natural," and sometimes when you haven't got the strength of Spirit to take a stand about something, because you're fearful, and then you think of the absolute naturalness of spiritual being, it quiets fear. When someone is going through a tough time, to suggest something quite ordinary like a meal or something to drink often relieves the tension. Paul was implying that there was nothing extraordinary going on, and so he said, in effect, "Let's have a meal; you're all going to be quite safe."

MIND as Soul (Chapters 27: 39—28: 6). Obedience to the commands of the parent Mind ensures the safety of Soul.

VERSES 39–44. Here they reach the dry land in safety, which gives a great sense of Soul. Mrs. Eddy says, "Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home" (*Mis.* 152: 26–29).

Let's just think over the symbolism of this whole story of the storm again, as far as we have gone. We may set out feeling a sense of Love,—perhaps not a scientific sense of Love, but a gentle sense of it,—and then perhaps we slip, because we don't listen to the warning voice of Truth; so the storms of mortal life overwhelm us, until we feel ready to give up all our pride and self-love and so forth and stand firm on the side of Spirit. If at this point we put our trust in the reality of Spirit,—the allness of Spirit and the nothingness of matter,—then we inevitably come safe to land,—to our fundamental spiritual identity. Now, that's just running quickly over the story, and if you take it in detail you can see for yourselves how wonderfully applicable it is to many, many instances in human experience.

CHAPTER 28

VERSES 1–6. This story of Paul and the viper shows that Paul enjoyed the safety of Soul,—the safety of his fundamental spiritual identity,—because he knew how to handle animal magnetism through the definiteness of Soul. Mrs. Eddy says, "The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal" (*S. & H.* 70: 12–13). So when you come safe to land,—when you find your fundamental

spiritual identity,—Soul enables you to handle all that would try and defile it, or poison it, or mar it, all that would try and say that you are what you aren't,—that you're a sinner of some kind. So Soul not only brings you safe to land—to a definite sense of your true identity,—but also enables you to keep it safe against all the attacks of sin and malpractice.

VERSE 6. They went from one extreme to another in their attempt to identify Paul!

MIND as Mind (Chapter 28: 7-10). *The parent Mind demonstrates itself through divine metaphysics, and this confers healing power.*

VERSES 7-9. Mrs. Eddy says, "Having one God, one Mind, unfolds the power that heals the sick, and fulfils these sayings of Scripture, 'I am the Lord that healeth thee,' and 'I have found a ransom' " (S. & H. 276: 1-4). So when we find our fundamental spiritual identity, we shall be able to identify ourselves with the power of Mind and use it to heal, as Paul did here; we shall manifest the power of metaphysics.

MIND as Principle (Chapter 28: 11-15). *One parent Mind involves unity in the one Principle.*

Here the irresistible propulsion of Principle was sending Paul to Rome, as it had previously sent him to Jerusalem.

VERSE 15. Because these brethren loved Principle as much as Paul himself did, he derived great strength and a great sense of unity from seeing them. That experience often comes to us when we find others loving this idea of Science as much as we do; we realize that the one Mind is irresistible and we have a great sense of unity with them in the one Principle.

Mrs. Eddy says, "The worshippers of wood and stone have a more material deity, hence a lower order of humanity, than those who believe that God is a personal Spirit. But the worshippers of a person have a lower order of Christianity than he who understands that the Divine Being is more than a person, and can demonstrate in part this great impersonal Life, Truth, and Love, casting out error and healing the sick. This all-important understanding is gained in Christian Science, revealing the one God and His all-power and ever-presence, and the brotherhood of man in unity of Mind and oneness of Principle"

(*Peo.* 13: 1-11). It seems to me that as we come back to the one Principle, we find our unity with all other ideas of the one Principle; we feel as the apostles did on the Day of Pentecost, when they were "all with one accord in one place."

A Summary of the Whole Tone of Mind

Let's look quickly back over this whole picture of Mind. First of all, at the start of our journey, it's the graciousness of Love and the loving care of the parent Mind, or divine metaphysics, which appeals to us. Then we have to conform to the standard of Truth and learn to listen to the voice of Truth. If we don't listen to the warning of Truth, we run into the storms of human experience and we have a difficult time, until we're willing to lay off our sense of ourselves as mortals (with all the fear and self-importance and conservatism which that involves). When we're willing to throw all that overboard and discern the allness of Spirit and the nothingness of matter, so that we accept the naturalness of Spirit and see that Spirit duly feeds and clothes us along the ordered way, then we come safely to our fundamental spiritual identity and it has certainty and tangibility for us. That certain sense of spiritual identity enables us to deal with the viper of animal magnetism, the serpent of sin, which tries to attach itself to us. From that sense of identity we are led on to understand the metaphysics of Mind, so that we can heal with power and authority, and we also find that we are at one with every other idea in the one Principle of being, and that gives us all courage, because we realize the irresistible and impersonal nature of Principle.

PRINCIPLE (Chapter 28: 16-31)

Divine Principle is always interpreting itself through its idea.

Finally, we come to the whole tone of Principle. I haven't sub-divided this tone, because at the moment I don't see how it's sub-divided. But it takes us to Rome, which had been Paul's objective all along, and it ends with Paul preaching in Rome, letting Principle interpret itself through him.

VERSE 23. These apostles were wonderful in that they never ceased to preach or to do the works of God morning, noon, and night. That doesn't imply that we've got to go on *preaching* morning, noon, and night, because sometimes that isn't the right thing for us to do, but it means that we've got to live what we know

without ceasing. It may take the form of giving talks on Science, or it may take the form of practice, or it may take the form of just living it in our jobs, or in our homes, but whatever the form it takes, it must be a matter of faithful work in our daily lives.

VERSES 25-27. Paul showed them that everything he was saying had all been prophesied in the fourth thousand-year period of Bible history, which has the tone of Principle.

VERSE 28. I'd love to read to you here what the Century Bible says at this point, because it seems a beautiful statement to make about Paul's last words:—

The foregoing words of Paul, the apostle of the gospel in its fullest scope, which our historian selects for his last, embody what seems to be the chief moral of his narrative of the Apostolic foundation of the New Israel, viz. the self-caused rejection of the Old. And he gives it as the verdict of the Holy Spirit (cf. vii. 51), whose operation as the real agent in the whole story he has been careful to place in relief. But there is another side to the picture. God's salvation, sent in the first instance to the Jews, was sent also to the Gentiles, who "will also hearken"—significant words which not only receive exemplification in the two final verses, shewing us Paul preaching to all who visit him in his lodging in great Rome (cf. Phil. i. 12 f.), and that "with all freedom of speech and unhindered," but also complete in principle the circle of the gospel's progress as foreshadowed in i. 8, and further defined in xxiii. 11. Here lies the fitness of the ending, often thought no proper ending at all, but which really brings the theme of the whole (which is not Paul, but Christianity) to its climax of triumph, and there leaves it as an omen and prophecy of the future. It is a true ending by the same hand that closed the Gospel (in its first stage, as it were) with another picture, that of the original disciples "returned to Jerusalem with great joy," and "continually in the temple, blessing God," in the new hope that had dawned on them from the Risen Jesus, now known indeed as "the Christ." That hope, the kingdom of God under the headship of Jesus Christ, had now become a reality even in the heart of Rome: what yet remained could be but a working out of the great beginnings already achieved . . . (page 381).

Isn't that what Christianity is? It's the working out of "the great beginnings,"—hearing the Word and feeling the touch of the Christ. Christianity is the working out of that Word and that Christ. All the time this week we've seen the reflection of the Word, and of the Christ, and of Christianity, and of Science. The main emphasis has been on Christianity, because we've been seeing how the apostles *used* the great spiritual facts of being, but it has all been the "working out of the great beginnings already achieved."

VERSE 31. No man can forbid you when you're teaching or working according to Principle. Mrs. Eddy says: "Principle is impera-

tive. You cannot mock it by human will" (*S. & H.* 329: 21-22). She also says, "Christian Science can be taught only by those who are morally advanced and spiritually endowed,"—think of how true that was with Paul,—“for it is not superficial, nor is it discerned from the standpoint of the human senses. Only by the illumination of the spiritual sense can the light of understanding be thrown upon this Science, because Science reverses the evidence before the material senses and furnishes the eternal interpretation of God and man” (*S. & H.* 461: 7-15). Science furnishes an *eternal* interpretation. We're never going to come to an end of spiritual revelation, because the interpretation of Principle is eternal, and it's always going on. All that we've done this week is to throw a light on it, but it's going on in all its fullness everywhere all the time. We just have to open our thought to it and it continually brings fresh inspiration to us.

Sometimes we feel that we're not ready to go forward with the allness of Spirit as our goal, because we don't know enough, but we can all do the will of God right now, wherever we are. I often think of Mrs. Eddy's words, "We are all capable of more than we do" (*S. & H.* 89: 21-22). We should never belittle what we do, and we should always be grateful for what our reflection of God enables us to do and to be, but at the same time we should always remember that we're all capable of more than we do. That's such a true statement, and every one of us knows that when we really rise to it—it doesn't matter what mortal mind says about us—we're capable of that little bit more than we already do.

Mrs. Eddy writes, "We have asked, in our selfishness, to wait until the age advanced to a more practical and spiritual religion before arguing with the world the great subject of Christian healing; but our answer was, 'Then there were no cross to take up, and less need of publishing the good news'" (*Hea.* 1: 10-14). Also (and I think that this quotation sums up the story of Acts), "The genius of Christianity is works more than words";—we've seen that all through Acts;—"a calm and steadfast communion with God";—all the apostles had that;—"a tumult on earth,—religious factions and prejudices arrayed against it, the synagogues as of old closed upon it, while it reasons with the storm, hurls the thunderbolt of truth, and stills the tempest of error; scourged and condemned at every advancing footstep, afterwards pardoned and adopted, but never seen amid the smoke of battle. Said the intrepid reformer, Martin Luther: 'I am weary of the world, and the world is

weary of me; the parting will be easy.' Said the more gentle Melanchthon: 'Old Adam is too strong for young Melanchthon.' And still another Christian hero,"—this refers to Paul, of course,—"ere he passed from his execution to a crown, added his testimony: 'I have fought a good fight, . . . I have kept the faith.' But Jesus, the model of infinite patience, said: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest' " (*Hea.* 2: 1-19). I love that, because Science is the Comforter, and if we throw our all into Science, we shall have to take a stand time and time again, but we shall always have a Comforter, we shall always be comforted, we shall always be safe. I'm so sure that this development of Life, Truth, and Love is bringing us into the certainty, the comfort, and the safety of Science, because once we get to the point of Life, Truth and Love, we're safe and we're complete. We may need someone to show us the way when we just have a sense of Mind, Spirit, and Soul, but once we touch Principle, Life, Truth, and Love, we're self-supporting, or rather God-supported, and we don't need to turn anywhere but to God,—although we all need each other, because there's only the one man. We've seen in Acts that once someone had been baptized with the Holy Ghost, he was left to go his own way, and I'm sure that that was because the apostles knew that with an understanding of Life, Truth, and Love everyone is absolutely safe.

I feel that this week which we've had together has been wonderful. I didn't know that Acts was so dynamic a story, or what a marvellous message it had. I am sure that if we ponder it quietly, and think it out for ourselves, then the power of those wonderful spiritual tones which impelled the acts of the apostles will not only use us but will also use hundreds of people everywhere, because it's nothing to do with persons—it's of God, it's of Principle.

So Acts is the story of how to live the Gospels, and it is such a comforting story, because it shows you and me that if we have a cultivated spiritual understanding of the divine system, as the disciples had, and then we let the spirit of Life, Truth, and Love impel us, there is no limit to what we can accomplish. Those apostles came from all walks of life, and I expect that some were classified as clever, some as ignorant and unlearned (you remember that Peter and John were spoken of in this way), some as proud, some humble, but none of that counted for anything once they had laid hold on the essential nature of their being as reflections of Life, Truth, and Love. As reflections of divine Life, they were able to demonstrate a ceaseless flow of divine initiative; as reflections of

Truth, they were able to bear witness to the irresistibility of true manhood—the irresistibility of a whole consciousness; and as reflections of Love, they were able to demonstrate their essential place in a divine plan. They demonstrated a common source of being, a source which is common to us all. And yet with everything in common there was nothing stereotyped nor rigid in their expression of Principle. Acts is a record of unconfined, free, spontaneous reflection.

Luke's message in Acts is for you and me to-day, so let us accept the descent of the Holy Ghost,—“Divine Science; the development of eternal Life, Truth, and Love,”—and play our part in to-day's story, which is the development of the Christ-idea as Science.

PLAN OF THE ACTS OF THE APOSTLES

A summary of the tones of the synonymous terms for God as they are illustrated in the Christianity order in Chapters 1–12 of Acts:—

PRINCIPLE

(Chapter 1: 1–26)

Divine Principle governs the times and seasons of man in truth and in belief, and is the one divine impulsion individually, collectively, and universally.

PRINCIPLE as Life (1: 1–9)
PRINCIPLE as Truth (1: 10–14)
PRINCIPLE as Love (1: 15–26)

Principle eternally individualizes itself through divine inspiration.
Principle's manifestation of its ideal is truly collective.
Principle fulfils itself in scientific demonstration—Love's plan.

MIND

(Chapter 2: 1–47)

The one parent Mind manifests itself infinitely to uplifted thought everywhere, establishing its Truth and gathering all men into its plan.

MIND as Life (2: 1–13)
MIND as Truth (2: 14–36)
MIND as Love (2: 37–47)

The one parent Mind, filling all space, interprets itself individually.
The parent Mind is the Mind of Christ, and manifests itself as eternal Truth throughout all ages.
The parent Mind embraces all ideas.

SOUL

(Chapters 3: 1—4: 37)

Fundamental spiritual identity, the fact of Soul, irresistibly demonstrates itself under all circumstances.

SOUL as Life (3: 1–26)
SOUL as Truth (4: 1–22)
SOUL as Love (4: 23–37)

The fundamental identity of Soul brings to light (demonstrates) man's eternal individuality.
The fundamental identity of Soul shows Truth to be irresistible.
The fundamental identity of Soul fulfils itself in universal safety and satisfaction.

PLAN OF THE ACTS OF THE APOSTLES—*continued*

SPIRIT

(Chapter 5: 1–42)

The reality and onliness of Spirit demonstrates itself as pure reflection.

SPIRIT as Life	(5: 1–16)	The purity of Spirit reflects itself in abundant Life and progress. Impurity, or divided interests, is death.
SPIRIT as Truth	(5: 17–33)	Spirit's reflection is irresistible Truth.
SPIRIT as Love	(5: 34–42)	Spirit's reflection always fulfils itself and destroys all opposition.

LIFE

(Chapters 6: 1—7: 60)

The individuality or indivisibility of Life demonstrates itself in the way of God's appointing.

LIFE as Life	(6: 1–7)	Life demonstrates the coincidence of the human and the divine.
LIFE as Truth	(6: 8—7: 53)	Life is always demonstrating the inorganic form of Truth.
LIFE as Love	(7: 54–60)	The inspiration of Life is consummated in the glory of Love.

TRUTH

(Chapter 8: 1–40)

The demonstration of Truth is irresistible individually, collectively, and universally.

TRUTH as Life	(8: 1–8)	The standard of Truth chemicalizes mortality, whilst multiplying good to all inspired thought.
TRUTH as Truth	(8: 9–25)	There is only one Truth, and it establishes itself in spite of all dangerous resemblances.
TRUTH as Love	(8: 26–40)	Truth is universal and is always translating itself to all mankind.

PLAN OF THE ACTS OF THE APOSTLES—*continued*

LOVE

(Chapters 9: 1—12: 25)

The demonstration of Love is universal in its healing, regenerating, and protective power.

LOVE as Life	(9: 1-43)	Love's way of Life is redemptive, reclaiming the sinner, healing the sick, and raising the dead.
LOVE as Truth	(10: 1—11: 30)	Love's ideal includes all ideas—generic man.
LOVE as Love	(12: 1-25)	Love's plan is perfect and encompasses every idea.

A summary of the synonymous terms for God as they are illustrated in Chapters 13-28 of Acts, where can be traced the proof of the one universal reflection of Life, Truth, and Love, taken back to the divine Principle through Spirit, Soul, and Mind:—

LIFE

(Chapters 13: 1—15: 35)

The way of Life,—the way of multiplying the Word of God.

(Paul's first missionary journey)

LIFE as Love	(13: 1-5)	The way of Life is impelled by Love.
LIFE as Truth	(13: 6-13)	Life as Truth uncovers all that opposes the way.
LIFE as Life	(13: 14-44)	The way of Life is "the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God" (<i>S. & H. 271: 2-5</i>).
LIFE as Spirit	(13: 45—14: 7)	The way of Life separates through pure reflection.
LIFE as Soul	(14: 8-20)	The way of Life demonstrates fundamental spiritual identity.
LIFE as Mind	(14: 21-28)	The way of Life is established through divine metaphysics.
LIFE as Principle	(15: 1-35)	The way of Life is no respecter of persons. It is the infinite operation of a universal divine Principle.

PLAN OF THE ACTS OF THE APOSTLES—*continued*

TRUTH

(Chapters 15: 36—18: 22)

The demands of Truth are imperative and impel our every footstep.

(Paul's second missionary journey)

TRUTH as Love	(15: 36—16: 15)	The demands of Truth bring unity of purpose, guidance, and acceptance through Love.
TRUTH as Truth	(16: 16—40)	The demands of Truth uncover error, and bring the elements of liberty through man's immortal status.
TRUTH as Life	(17: 1—3)	The demands of Truth impel man to preach the way of Life.
TRUTH as Spirit	(17: 4—10)	The demands of Truth call for purity, and separate the pure in heart from the impure.
TRUTH as Soul	(17: 11—14)	The demands of Truth appeal to cultured spiritual sense.
TRUTH as Mind	(17: 15—34)	Truth demands intelligent and divine metaphysics.
TRUTH as Principle	(18: 1—22)	The facts of Truth have a firm foundation in Principle.

LOVE

(Chapters 18: 23—21: 17)

The all-encompassing plan of Love demonstrates divine motherhood in every detail.

(Paul's third missionary journey)

LOVE as Love	(18: 23—19: 10)	The all-encompassing plan of Love brings fulfilment.
LOVE as Truth	(19: 11—41)	The all-encompassing plan of Love heals through Truth, causes error to destroy itself, and proves that erroneous motives and standards have no fulfilment.
LOVE as Life	(20: 1—16)	The all-encompassing plan of Love preserves and restores life and leads the way.
LOVE as Spirit	(20: 17—28)	The all-encompassing plan of Love shows us when to separate ourselves from personal mothering, realizing that "Spirit duly feeds and clothes" (<i>S. & H.</i> 507: 3—4) every idea.
LOVE as Soul	(20: 29—32)	The all-encompassing plan of Love shows its mothering in watchful Soul-sense.
LOVE as Mind	(20: 33—38)	The all-encompassing plan of Love includes all ideas and is ever active, supplying all needs.
LOVE as Principle	(21: 1—17)	In the all-encompassing plan of Love Principle is imperative.

PLAN OF THE ACTS OF THE APOSTLES—*continued*

SPIRIT

(Chapter 21: 18–40, to first period)

Christianity demands adherence to the straight line of Spirit,—that is, to its inorganic nature, order, and purity.

SPIRIT as Love	(21: 18–20, to second comma)	Spiritual reflection is universal.
SPIRIT as Truth	(21: 20–22, from second comma)	The infinite calculus of Spirit and Truth chemicalizes vested interests.
SPIRIT as Life	(21: 23–26)	The purity and order of Spirit shows us the way of Life.
SPIRIT as Spirit	(21: 27–29)	The order and purity of Spirit knows no opposition nor defilement.
SPIRIT as Soul	(21: 30)	The inorganic nature of Spirit keeps its idea safe.
SPIRIT as Mind	(21: 31–36)	Adherence to Spirit invokes the protection of divine law.
SPIRIT as Principle	(21: 37–40, to first period)	The purity and strength of Spirit gives us the dignity, authority, and power of Principle.

SOUL

(Chapters 21: 40, from first period—26: 32)

Fundamental spiritual identity knows no bonds.

SOUL as Love	(21: 40, from first period—22: 24)	Spiritual sense voices the translating power of Love, the irresistibility of fundamental spiritual identity, and its universal nature.
SOUL as Truth	(22: 25–30)	The freedom of fundamental spiritual identity is true manhood.
SOUL as Life	(23: 1–35)	Spiritual understanding enables one to bear witness to the eternal identity of man, and this consciousness preserves man's life.
SOUL as Spirit	(24: 1–23)	Man's fundamental spiritual identity is pure and innocent.
SOUL as Soul	(24: 24–27)	Man's fundamental spiritual identity is a rebuke to sin.
SOUL as Mind	(25: 1–27)	Fundamental spiritual identity is maintained by divine law.
SOUL as Principle	(26: 1–32)	Fundamental spiritual identity gives man the power and authority of Principle.

PLAN OF THE ACTS OF THE APOSTLES—*continued*

MIND

(Chapters 27: 1—28: 15)

The parent Mind cares for all its ideas, and demonstrates itself with power under all circumstances.

MIND as Love	(27: 1-8)	The parent Mind manifests itself in loving care.
MIND as Truth	(27: 9-13)	The foresight of the parent Mind enables one to detect error and voice the warning of Truth.
MIND as Life	(27: 14-20)	The parent Mind impels us to lay down human methods and discover that the divine Mind controls the storms of human experience.
MIND as Spirit	(27: 21-38)	The parent Mind brings spiritual discernment, the ability to stand firm on the side of Spirit, and to let Spirit duly feed and clothe every situation (see <i>S. & H.</i> 507: 3-6).
MIND as Soul	(27: 39—28: 6)	Obedience to the commands of the parent Mind ensures the safety of Soul.
MIND as Mind	(28: 7-10)	The parent Mind demonstrates itself through divine metaphysics, and this confers healing power.
MIND as Principle	(28: 11-15)	One parent Mind involves unity in the one Principle.

PRINCIPLE

(Chapter 28: 16-31)

Divine Principle is always interpreting itself through its idea.