

THE THREEFOLD
ESSENTIAL NATURE
OF GOD

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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 :

S. & H. = Science and Health with Key to the Scriptures.

Mis. = Miscellaneous Writings.

Ret. = Retrospection and Introspection.

Un. = Unity of Good.

Rud. = Rudimental Divine Science.

No. = No and Yes.

Mess. '02 = Message to The Mother Church, 1902.

My. = The First Church of Christ Scientist and Miscellany.

THE THREEFOLD ESSENTIAL NATURE OF GOD

The Development of Eternal Life, Truth, and Love

I felt that I would like to talk to you all about Life, Truth, and Love, because the idea of Life, Truth, and Love has been flooding my thought for some time now, as I'm sure it must have been flooding the thought of many of you. That isn't surprising, really, because at his Oxford Summer School last year Mr. Doorly gave us everything from the standpoint of Life, Truth, and Love: he gave us both the days of creation and the four Gospels from that standpoint. And it seems to me as if the Holy Ghost, which Mrs. Eddy defines as "the development of eternal Life, Truth, and Love" (S. & H. 588 : 7-8), has been coming to us with increased pace ever since Mr. Doorly left us. In fact, at the time he went I couldn't think of anything but the omnipresence of Life, Truth, and Love; it just seemed as if Life, Truth, and Love were filling all space, and that there was nothing else going on but eternal Life, Truth, and Love. And so it seems quite natural that this sense of Life, Truth, and Love should develop in our thought, and that we should talk about it this afternoon.

You remember that Mrs. Eddy states in the "Platform" of Christian Science in the chapter "Science of Being" that Life, Truth, and Love "express in divine Science the threefold, essential nature of the infinite" (S. & H. 331 : 32-1), and in all her writings she interprets the Person of God, the divine trinity, the essence of God's nature, as Life, Truth, and Love. She says that "Life, Truth, and Love are the realities of divine Science" (S. & H. 298 : 2-3). Mind, Spirit, and Soul lead us to an understanding of divine Principle, but Life, Truth, and Love are the essential nature of that Principle; moreover, when we touch and think from this essential

nature, we are thinking and working in Science, because we are thinking out from Principle. We're never really consciously working in Science until we do.

Now, before we take this subject in more detail, I would like to talk to you about what has been in my thought so much lately. I have a feeling, a very strong feeling, that the point at which we find ourselves to-day can be likened to two outstanding stages in Bible history: to the point when the children of Israel were entering into the Promised Land, and to the Day of Pentecost. Lately those two incidents have been with me more than any other incidents in the Bible. I have a constant feeling that we are not only entering the "promised land" of Science, but also that the coming of the "day of Pentecost" is very near to each one of us individually. I feel that this is a wonderful time for us all, when every one of us is really beginning to see and understand Science in our own individual way. It's interesting that those two stories in the Bible should come so much to thought, because, as you may remember, the entry of the children of Israel into the Promised Land was at the point when the accent on the Word was changing to the development of the Christ, and the Day of Pentecost was when the accent on the Christ was changing into the beginnings of Christianity, and to-day I feel that we are at the point when Christianity is developing in our thought and in the world's thought into Science. The real *Science* of Christianity is upon us, and we are all waking to its demands.

Entering the Promised Land (1) : Moses

If you consider it for a moment, that story of the children of Israel entering into the Promised Land is a very lovely and significant one, and I have thought of it many times and turned to it many times for guidance for to-day. If you think of it in one respect,—and really in one respect only,—John Doorly's demonstration was so very much like Moses'. I say "in one respect," because I think that in one respect you could compare Jesus' demonstration to Moses' (Moses is often considered as a type of the Christ), or Mrs. Eddy's demonstration to Moses'. So it is just in one respect that I am comparing John Doorly's demonstration to Moses', and I'm not thinking of Moses and John Doorly as having made identical demonstrations. But I was thinking the other day of what Moses did, and how, with his great moral courage, he took the children of Israel out of Egypt, out of great bondage, and led them through a wilderness,—a wilderness where some of them fell by

the wayside, some of them felt that they couldn't go on, and died in the wilderness, but others stayed and made good. In spite of everything, Moses went forward and he took the children of Israel through. Then he established for them the Commandments, which were the laws and the rules for that time; he established those Commandments for their individual guidance. He himself never went on into the Promised Land, although he saw it, and I know that there are many reasons why Moses never went into the Promised Land, and everyone probably has their own reason, but when I was thinking about it the other day I thought, "Well, Moses had taken on so much for the children of Israel, he'd laboured for them, he'd sweated blood for them, he had done everything he could for them, he had worked so hard in order to get them established, and perhaps he had done so much in that way that he could never imagine himself 'sitting pretty' in the Promised Land, with nothing much to do. He never could see himself not in the struggle; he always had such a vigorous sense."

And then I was thinking of John Doorly and what he did, and I thought, "Yes, like Moses, he brought us out of great bondage; he opened our eyes to what Science really is, and so took us out of the bondage of thinking of Christian Science merely as a religious organization,—an outlook which really imposed many burdens on us. He took us out of that bondage, and out of many other kinds of bondage, and he led us through a wilderness, in which 'a material sense of things disappears, and spiritual sense unfolds the great facts of existence' (S. & H. 597: 17-19). In that wilderness some were faithful to the spiritual idea and never counted the cost, some felt that they couldn't 'make the grade,' some saw the idea, some didn't see it, but there were a great number who did see it and who stuck by it and who plodded through that wilderness. John Doorly showed us the Science and the system of Mrs. Eddy's discovery, and that seems to me to be the modern equivalent of the Commandments, because he showed us just how every man, if he abides by that Science and that system,—the divine rules and laws,—can work out his own salvation." He laboured for us, and sacrificed a great deal in order to show us the fundamentals of Science; he took on so much for us, and perhaps it might be said of him that he never entered the "promised land" in a physical way. But I'm not sure if anyone ever does.

One thing I do feel is that Mr. Doorly's passing is something that every single one of us has to work out individually in our own minds. Someone else can tell you their sense of it, and it

may help you, but the way you look at it is an individual conviction which you have to arrive at for yourself. For myself, I don't feel that Mr. Doorly has gone anywhere, any more than I feel that Jesus has gone anywhere, or that Moses has gone anywhere, or that any individual has gone anywhere, because the only thing that there is to you, or me, or Moses, or Jesus, or John Doorly, or anybody, is spiritual consciousness, and that is eternal. It never goes, it never comes. Mrs. Eddy said that when she was restored to health, after being very near death, an old lady asked her, "Has Christ come again on earth?" and Mrs. Eddy's reply was, "Christ never left; Christ is Truth, and Truth is always here,—the impersonal Saviour" (Mis. 180 : 9-10). The true Christ consciousness, which is the truth about every one of us, never comes and never goes; it's ever-present. In fact, I feel to-day so clear about that, that when somebody who hasn't heard of his passing writes a letter to Mr. Doorly, and I have to answer it, I often say to my secretary, "You know, it sounds quite odd to say that Mr. Doorly passed away on such-and-such a date, because it just doesn't seem that way to me at all"—and I don't mean that in a spiritualistic way. I just feel so certain that that which was John Doorly, that which was Mrs. Eddy, that which was Jesus, that which is the true selfhood of everyone, is just as much present to-day as it ever was. Of course, I suppose that seems particularly so with Mr. Doorly, because his individual demonstration is nearest in our experience at the present time. Whenever I read anything that he has written, his real selfhood seems present, just as when I hear somebody talking about Science, and I love what they say, and I see it and appreciate it, it's part of their real selfhood. And so I feel constantly that John Doorly has never gone anywhere.

As a matter of fact, Mrs. Eddy says that very thing, doesn't she? Do you remember that wonderful passage in "Miscellany" about Mr. Kimball? The heading reads "There is No Death," and this is what Mrs. Eddy wrote: "A suppositional gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven." And then Mrs. Eddy goes on to say, "My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field, is here now as veritably as when he visited me a year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental

truth of Christian Science ” (My. 297 : 11-24). Now, Mrs. Eddy says that about Mr. Kimball, and I feel exactly the same about Mr. Doorly,—that if we would awaken to this recognition, “ we should see him here [recognize the ever-presence of his true individuality] and realize that he never died; thus demonstrating the fundamental truth of Christian Science.”

Entering the Promised Land (2) : Joshua

To continue with this story of the children of Israel entering into the Promised Land : what happened after Moses had left them? Joshua took them into the Promised Land. Now, the thing that is so lovely to me about that is that “ Joshua ” means “ saviour,” and I feel that what is going to take us into the “ promised land ” to-day, the “ promised land ” of Science, is that sense of Saviour, salvation, saving. What I mean by that is that this Sciencē is everywhere, and because we’re beginning to be more familiar with it we’re beginning to recognize it everywhere. If you’re familiar with something, you can begin to recognize it all around you; if you’re not familiar with it, you can’t recognize it all around you, and you get fooled by what seems to be around you. If you are familiar with the fundamentals of Science, you begin to see them everywhere. So I feel that we are going to see that there are so many things all around us in the world that you might say can be “ saved,” and that’s the Joshua sense. We used to think that we were the only people who knew about Science, that we were the only people who knew the truth, and that other people didn’t know the truth, and therefore that we had to go and wipe out everything that they knew and give them what we knew. Now I feel that’s changing. I feel that now, instead of trying to put this Science over, in the sense of putting over to other people something that is foreign to them, we’re going to be able to recognize reflections of this Science in other systems, and in everybody we meet; we’re going to recognize it everywhere. We’re going to be able to draw it out of people and show them the Principle that lies behind so much of what they’re already thinking, rather than telling them that everything they’re thinking is wrong, and that we know the truth and we’re going to give it to them. In that way we shall be able to “ save ” all that is worth-while.

I think you find that more clearly exemplified in the Day of Pentecost than in the entry into the Promised Land, but on both those occasions there was a “ fanning-out ” process, as it were. The children of Israel had come out of the narrow confines of

a wilderness where they were segregated and regarded themselves as the chosen people, and now they were going into the Promised Land where there were other people, differing opinions and differing views. If they had obeyed what God told Joshua to tell them, they wouldn't have taken on all the false gods of the land into which they went. Of course, that is the danger when you begin to see that this Science is everywhere; you might get so enthusiastic about seeing it everywhere that you might find that you had taken on all kinds of other systems and sciences, so-called, and adulterated your vision of pure Science. Our safety lies in sticking closely to the fundamentals of Science, and this was so in the time of Joshua.

This is what God said to Joshua, and we need to remember it to-day: "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Then God says, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1: 6-8). That shows so clearly what I feel so much to-day—that because we are seeing the development of the Science of Christianity, and beginning to see that this Science is everywhere, that demands of us a closer and closer adherence to the fundamentals of Science. The "book of the law" must not "depart out of [our] mouth," and we must "meditate therein day and night." That doesn't narrow anything, but enlarges everything, because the nearer you are to Science, which is *All*, the nearer you are to seeing the pattern of that All in everything. On the other hand, if you don't stick closer and closer to the fundamentals, you're in danger of following all kinds of false trails which don't lead you anywhere. But to stick to the fundamentals and at the same time to enlarge our whole outlook is going to bring about the most wonderful multiplication of this idea—I'm so sure of that. The development of Christianity, its spreading out, its multiplication, is just inevitable, but we've got to be real Scientists, with a rocklike understanding and appreciation of the fundamentals of Science.

Now, another thing about this Joshua period impressed itself on me when I asked myself, "How were they governed, those

children of Israel, when they got into the Promised Land?" And then I remembered that it was the Judges first of all who governed them, and those Judges were chosen for their spiritual sense and for no other reason. If you look at the Book of Judges, you will find that the keynote of it is a verse which occurs twice and which concludes the book: "In those days there was no king in Israel, but every man did that which was right in his own eyes." So I thought, "Well, that's wonderful; that is exactly the form of government we are experiencing to-day with this idea. There's 'no king in Israel,' there's no one to tell us what to do, when to do it, how to do it, whether we should do it or shouldn't do it, but every man has to do and will do and must do that which is right in his own eyes." That might sound like bedlam if there were no sense of Science, but with Science it seems to me to be so certain, so safe, so sure. If you love Principle, and I love Principle too, and we both find ourselves at one with that Principle, and that Principle governs you and it governs me, and we both stick to that one Principle, then we're going to do that which is in harmony with one another, and we're going to operate only according to the dictates of that Principle and not according to the dictates of any other person. Now, it's the same in mathematics: if you are a great student of mathematics and so am I, and we are each working out problems in mathematics, we shan't disagree about the answers to those problems, although you may be more advanced than me and I may not quite understand how you've worked out your problem. But if I know that you are sincere and that you have worked alone with the principle of mathematics, then I can accept that you've got the answer and I shall love your sincerity and the fact that you've worked it out, although I may not be at the point where I can quite appreciate the way you've worked it out.

So I feel to-day that if we hadn't seen Science, or begun to see what Science implies, we couldn't all go off and do "that which [is] right in [our] own eyes," because we would all be operating according to our own personal wills. But that is not so with Science, and consequently if you and I love Science with all our hearts and with all our souls, and we apply ourselves to understanding it, we are going to find the most wonderful unity with one another; it won't be mere human unity, but a unity based on our individual love of Principle. It won't be a personal unity, so it won't matter if we don't see each other for two years or three years or whatever it may be, because we shall know that everyone individually in their own field is loving and understanding and working for and

living the Principle of Science in the way that Principle tells them. I think that the characteristic of this period is true individuality, and when we come to consider Life, Truth, and Love in Christianity, we shall see how wonderfully that sense of Life, Truth, and Love in Christianity gives us the lead as to how to work out this question of relationship, of true individuality, collectivity, and universality, and as to how we can all go forward together and yet be absolutely free.

The Day of Pentecost

Well, that seems to me to be the great lesson which emerges from considering the children of Israel's entry into the Promised Land, and so now let's go on to the Day of Pentecost, because it gives us a similar message, but from a higher standpoint. That entry of the children of Israel into the Promised Land was very much a sense of the law melting into the Christ, whereas the Pentecostal experience was a sense of the Christ melting into Christianity.

Now, in John's Gospel it says that when Jesus appeared to the disciples after his resurrection, he breathed on them, and said to them, "Receive ye the Holy Ghost" (John 20 : 22). It was as if he was really saying to them, according to Mrs. Eddy's definition of the Holy Ghost, "Receive ye divine Science, the development of eternal Life, Truth, and Love," but it doesn't say that the disciples were at once filled with the Holy Ghost. It wasn't until the Day of Pentecost, which was fifty days after, that that took place. We read: "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2 : 1-4).

Now, that is a wonderful thing for us to bear in mind, because I feel that at Oxford last year Mr. Doorly was really saying to us, "Receive ye the Holy Ghost," in present-day idiom; he was saying, "Receive the development of eternal Life, Truth, and Love. Start to think from Life, Truth, and Love." If you read the verbatim reports of the 1949 Oxford Summer School, you will see how they teem with the importance of understanding Life, Truth, and Love. It was on that Day of Pentecost, when the disciples were "all with one accord in one place," that they received the Holy Ghost, that they began to understand it, and I think that that's what's happen-

ing to us to-day. We didn't fully perceive at Oxford what Life, Truth, and Love implies, and it is to-day, as I see it, that we are beginning to feel that impulsion of Life, Truth, and Love. It comes to us whenever we are willing to lay down the mortal concept of things, as in the fifth day of creation. The Pentecostal Day was the fiftieth day, and that's the "five" and the "ten;" when we're willing to lay down the mortal (the "five") and let the application to our human experience of divine fact (the "ten") be in God's way and not in our own way, then we receive this influx of spiritual sense, the Holy Ghost, which is "the development of eternal Life, Truth, and Love." And as we begin to see it and feel it, we're going to be able to speak "with other tongues." I'm sure that's so. You know how Mr. Doorly often used to say, "What is the world looking for? It's looking for more Life, a better sense of Truth, more Love." He always used to say that, and if we are filled with the spirit of Life, Truth, and Love, and what it means, we'll surely be able to reflect to the world more Life, more Truth, and more Love. Then that will awaken in every man his own spiritual sense of Life, Truth, and Love; that sense must be there, and all it needs is the light being thrown on it. I love this sense that to-day the Holy Ghost, the development of eternal Life, Truth, and Love, is coming to each one of us, and I'm sure it is, and I'm sure that you have been feeling it too.

Life, Truth, and Love

Now, what I would like to do with you is to take Life, Truth, and Love and consider it in the Word, in the Christ, and in Christianity, and from the standpoints of Christian Science, absolute Christian Science, and divine Science,—that is, from the standpoint of their application to the human problem (Christian Science), from the standpoint of their absolute relationships with one another (absolute Christian Science), and from the standpoint of their presentation of the divine nature (divine Science). As we go on, we'll consider these standpoints in more detail.

When I took Mrs. Eddy's references to Life, Truth, and Love, and started to study them, I found that they seemed to fall quite naturally and quite logically into an emphasis on the Word, where you seek an understanding of Life, Truth, and Love; or on the Christ, where Life, Truth, and Love is always translating itself to you; or on Christianity, where you see the reflection of Life, Truth, and Love everywhere; or on Science, which is the being of Life, Truth, and Love.

Our first glimpse of Life, Truth, and Love comes as we ponder the days of creation, so we'll take that first, and then we'll take Life, Truth, and Love in the Word from the standpoint of absolute Christian Science, and then Life in the Word from the standpoint of divine Science. We're really going up the first column of the chart on page 55, only in this talk, remember, we shall just be considering Life, Truth, and Love.

Life in the Word in Christian Science

Now, as we study the days of creation, which give us our first glimpse of the Word, the Word in Christian Science, we find that Mind says, "Let there be the light of intelligent ideas;" Spirit says, "Let those ideas be pure, ordered, substantial, real;" Soul says, "Let those ideas be definite, identified;" Principle says, "Let those ideas operate in divine system, and therefore operate with power, and let them govern and control everything." Then Life, in the fifth day, says, "Let thought rise like the birds, and see that all there is to life is divine Life, the Life that consists of ideas, and ideas alone." And so our first glimpse of Life in the days of creation comes when in the fifth day we are impelled to rise in thought to find our life undivided from Principle, to find Life as idea only. Now, you may say, "Well, in the first day, we saw ideas,—we saw that Mind brings forth ideas," but I feel that in the day of Life you're not just looking at those ideas and thinking, "Yes, Mind creates ideas," but you're seeing that those ideas are all there is to Life,—all there is to your life and to my life and to the life of everything,—and that to live as idea and in idea and for idea is real life. I feel that that's why Mrs. Eddy gives as her fifth term in the third degree of the "Scientific Translation of Mortal Mind" the term "love" (S. & H. 116 : 3), because that love means that we love spiritual reality so much that we want to lay down the mortal concept of everything and everybody, in order to find that spiritual reality.

Now, I have in each case taken a reference or two to bring out the tones of Life and Truth and Love in the Word and in the Christ and in Christianity, and here I feel that our first glimpse of Life in the days of creation, our first feeling of what Life is, is brought out in Mrs. Eddy's statement as follows: "Dost thou 'love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'? This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which

Soul is our master, and material sense and human will have no place ” (S. & H. 9 : 17-24). This love is the essential thing in order to understand Life, and it is through this love of spiritual reality that we gain our first glimpse of Life in the days of creation. We can't understand Life unless we are willing to lay down the mortal concept and to love the Lord our God with all our hearts and all our souls.

You may not have had this experience, but I've had it sometimes, that if you're studying the days of creation with someone, you find that they can understand Mind in the first day quite easily; and they can understand Spirit in the second day,—that it means that everything is spiritual, not material; Soul is sometimes not quite so easy for them to grasp, because of the misconception of Soul which the world has had; they can get a pretty certain sense of Principle; but when you come to Life, it sometimes doesn't seem so easy to show them what Life is, or so easy for them to gain a sense of what Life is when they're studying the fifth day. I always feel that that is so because at that point they've got to leave the ground, so to speak, they've got to see that there is nothing to Life but ideas, and they've got to lay down the mortal concept. Sometimes, particularly with a very reasoned mentality, they can't quite do it for a time; of course, they *do* do it eventually, because of the fact of their spiritual selfhood, but it's sometimes a bit of a sticky period. It's that “ three-and-a-half,” the “ time, and times, and half a time ” which you find mentioned in the Bible in so many ways, and which symbolizes thought which won't go beyond Mind, Spirit, Soul, and a faint sense of Principle to Principle, Life, Truth, and Love. The fact of the matter is that you just can't understand Life, Truth, and Love with your human, material sense or with your human, material reasoning. You can't understand it except through spiritual sense. But since every man has spiritual sense, every man *can* understand Life, Truth, and Love; it's his essential nature, because it's the essential nature of God.

Now, there's a lovely correlative passage in Matthew, which, as you know, tells the story of the Word. It comes in the section which is characterized by Life, and it reads: “ And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head ” (Matt. 8 : 19, 20). I love that, because I suddenly thought the other day that when Jesus said, “ The foxes have holes,” he must have meant that if you're content to keep near to the

ground and run around low down without lifting your thought very high,—if you're content to think on a low, material plane,—you'll always have a little hole to pop into, in the sense that Mrs. Eddy gives when she says, "The healthy sinner is the hardened sinner" (S. & H. 404 : 15-16). (See also S. & H. 254 : 24-26.) Probably it won't be a very comfortable hole, but you'll always have a hole! When Jesus said, "the birds of the air have nests," that seems to me to mean that if you're like the birds of the air, and your thought is exalted and uplifted and you love spiritual things, then you'll always have a place of refuge, and I love that sense. "But the Son of man hath not where to lay his head"—you know that the Son of man is the demonstration of spiritual fact in human experience, and you will find that the demonstration of spiritual fact in human experience is never a settled state, never a stagnant thing. You can never be satisfied in matter, you can't ever be in a position in human experience where you can settle down and think, "This is lovely, now I'm fixed for ever"—you can't be. If you love spiritual things, it is true that you'll always be at rest, you'll always have your "nest" to go to, but you'll never have an abiding rest in human experience—you may think you are settled, but you won't be. You know that lovely passage of Mrs. Eddy's where she says, speaking of Jesus, "Even while his personality was on earth and in anguish, his individual being, the Christ, was at rest in the eternal harmony" (Mis. 103 : 32-2). Isn't that a lovely sense of "the Son of man hath not where to lay his head," but "the birds of the air have nests"? The Christ "was at rest in the eternal harmony." Mrs. Eddy certainly experienced this. You remember these words in her autobiography: "The trend of human life was too eventful to leave me undisturbed in the illusion that this so-called life could be a real and abiding rest. All things earthly must ultimately yield to the irony of fate, or else be merged into the one infinite Love" (Ret. 23 : 1-5).

Now, I don't think Jesus' and Mrs. Eddy's words mean that we're going to have a hell of an experience here and continually feel unsettled, because our spiritual sense will always be at rest, but when we have once touched spiritual things and we love them, we find eventually that *they* are our rest, that *they* are our strength, that *they* are our comfort, and that nothing else is. Because of that, though, we also find that things in human experience become very lovely and very wonderful, but they are not so important to us, because we see that they are transient. Moreover, we find that we're not dependent on them for our health, our happiness, or our

harmony. But we'll never find that we lack a single thing when we put our all into the spiritual—I just know that's true.

This passage in Matthew goes on: "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead" (Matt. 8 : 21, 22). Now, it was a very respectable remark that that disciple made; what he wanted to do was the sort of thing that the world would think was quite the right thing to do. And how often we make that kind of excuse. We think, "Oh yes, I must just do such-and-such, because I've always done it, and it won't look good if I don't do it," and in that way we sometimes miss the opportunity, which would be a higher one, to follow the spiritual. Matthew also records Jesus as saying, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." You know, all through Life, Truth, and Love in the Word this tone of laying down the mortal concept in order to find Life, Truth, and Love is emphasized. We have our first glimpse of it in Life in the Word. I'm not going to dwell for very long on these tones because we've got a lot to do, and you can all develop them for yourselves.

Truth in the Word in Christian Science

Now we come to Truth in the Word in Christian Science, and I think that that is when we first find that man as idea is the consciousness of God.

I expect you remember that at the Practice Talks Mr. Doorly said a wonderful thing about Jesus' demonstration of Life, Truth, and Love; he said that at the point of Life Jesus was one with God, that at the point of Truth he was God made manifest, and that at the point of Love he was found in God. I feel that that's what you see in the fifth, sixth, and seventh days. Here, at the point of Truth, you see that you are God made manifest. We shall find this much more clearly brought out when we come to Life, Truth, and Love in the Christ, because the main accent of the Christ is on Truth, but we get our first glimpse of man as the manifestation of God in Truth in the Word, and it's really where we find out that "Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas" (S. & H. 475 : 13-15). ". . . man is the idea of God, not formed materially but spiritually, and not subject to decay and dust" (S. & H. 200 : 11-13). "God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material" (S. & H. 476 : 9-11).

When I was studying the sixth day of Truth, I was so struck by Mrs. Eddy's analogy of standing in front of the mirror. Do you remember that? She says in that sixth day, "Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God." So instead of man before the mirror, you've got divine Principle, God, before the mirror. "Call the mirror divine Science,"—God reflecting on Himself in divine Science,—“and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original” (S. & H. 515 : 25-2). In thinking about that recently, I thought, “Yes, the only thing looking into the mirror is God,” and I saw very clearly that if God is beholding Himself in the mirror of Science, and the reflection is man, then all that reflection can look back at is God. You know that if you look at yourself in the mirror, and you look yourself straight in the eye, your reflection looks right back at you, but it really isn't the reflection looking at you, it's yourself looking at yourself. I could see so clearly from that that God is always beholding man, because He is always beholding Himself. And all we can ever do is to look back at God, and even that looking back at God is just reflected looking. It's such a safe and certain sense, and I know that after I had seen that all that is going on is just God looking at Himself, so that all we can look at is God, it gave me a wonderful new outlook on seeing “this true likeness and reflection everywhere,” seeing that everything that is good is God reflected.

I feel that in the sixth day of Truth in Life, Truth, and Love in the Word—and remember that this is our first glimpse of Life, Truth, and Love—we get that sense that all we are is God made manifest, and so we really begin to see man as the idea of God.

Love in the Word in Christian Science

Now, when we come to Love in the Word, the sense that comes to us there is the sense of rest and peace.

Mrs. Eddy says about the story of Joshua and his men going round the walls of Jericho, “They went seven times around these walls, the seven times corresponding to the seven days of creation : the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all” (Mis. 279 : 16-21). You get in that seventh day, I always feel, a sense of rest and satisfaction that you have found the ordered

way of Science. It's also beautifully put where Mrs. Eddy says, "So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil" (S. & H. 501 : 13-18). Now, in the days of creation you get the real history of man, the history of good. The only history that man has ever had is in those days of creation, and in that seventh day you feel the sense of rest, because you realize that you have found that which is native to every one of us,—the record of our true being. So I always think of that seventh day of Love as the sense of satisfaction that we have found the way.

Life, Truth, and Love in the Word in Christian Science

In taking this Life, Truth, and Love in the Word, I'm taking an objective or genesis sense of them, the feeling that comes to you when you first begin to understand those last three days of creation. When we study those days, we feel Life when we feel our whole being uplifted, so that we lay down the mortal concept in order to find Life as idea, as resurrected thought, as thought which flies above the mortal in that wonderful "open firmament" of understanding. We feel Truth when we gain the consciousness of manhood as idea, and see that everything God is we are by reflection. And we feel Love when we feel that satisfaction, rest, and peace which comes to us when we realize that we have found the ordered way to God—it's as the Psalmist says, "I shall be satisfied, when I awakē, with thy likeness."

Now, we get just those same tones if we take Life, Truth, and Love as a combination in the Word in Christian Science. Instead of taking them separately as Life, as Truth, and as Love, we're now going to take a few instances of Mrs. Eddy's use of "Life, Truth, and Love" as a combination, and I've just picked out a few which bring out particularly clearly the sense of the Word in Christian Science. This is a wonderful one: Mrs. Eddy says, "He that seeketh aught besides God, loseth in Life, Truth, and Love. All men shall be satisfied when they 'awake in His likeness,' and they never should be until then" (Mis. 358 : 10-13). Now, isn't that just what we've been seeing? It brings in that tone of loving the Lord thy God with all thy heart and with all thy soul; it brings in that tone of awakening "in His likeness," that sense of manhood in which we see that all that we are is God expressed; and it brings in that wonderful sense of satisfaction that we have found

the way. I'll read it to you once more : " He that seeketh aught besides God, loseth in Life, Truth, and Love. All men shall be satisfied when they ' awake in His likeness,' and they never should be until then." We can't understand Life, Truth, and Love until we're willing to give up the mortal concept; but thank God that there are hundreds of people who *are* willing to give up the mortal, so that they *can* understand Life, Truth, and Love.

Then this is another lovely reference, showing that you can't understand Life, Truth, and Love materially. "That God is a corporeal being, nobody can truly affirm. The Bible represents Him as saying : ' Thou canst not see My face; for there shall no man see Me, and live.' Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence of our God " (S. & H. 140 : 4-12). Now, with a reference such as this, you find that you can't say, " This is the Word, and that's all there is to it," because it does merge a little into the Christ, but nevertheless Mrs. Eddy is bringing out here that we cannot know God materially as Life, Truth, and Love; we can only know Him spiritually as Life, Truth, and Love, when we are willing to lay down the mortal concept, and that's the Word sense.

Again, there's that lovely reference which I used to puzzle over and puzzle over at one time : " If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites. In such a case, the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives " (S. & H. 3 : 27-2). I used to wonder whatever that meant, but I believe I see a bit more now of what it means. I think that Mrs. Eddy is talking there about the " three-and-a-half;" if we are ungrateful for the fact that Science shows us the nothingness of the mortal and that we must rise above the mortal into the realm of Life, and if we are ungrateful for the fact that Science shows us that man in Truth is idea and idea only, and if we are ungrateful for the fact that Science shows us that the only satisfaction we can find is in finding the fulness of man as idea in Love, and yet we say that we're grateful for Science, we are really insincere, because we're *not* really grateful for Science. We're grateful, perhaps, for material blessings, or for the fact that things are a little improved in our experience, but we don't really see what

Science is at all, because Science is something that is completely above the mortal experience, and yet it deals with that mortal experience in the most wonderful way, since the greater controls the lesser.

Talking about this laying down of the mortal, someone told me such a lovely thing a little while ago, and it has helped me a lot. They drew my attention to the fact that in Luke when Jesus first sent out his disciples, he said to them, "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece" (Luke 9 : 3), but later, at the last supper, Jesus said to them, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment, and buy one" (Luke 22 : 35, 36). When we first approach Science and we start to study it and we see something of what it means, we have to lay down our human sense, our mortal sense, of everything, in order to find the spiritual idea, and when we find that we can honestly say that we have lacked nothing because we have pursued that spiritual idea, then it seems as if all sorts of wonderful and lovely things come into our human experience; little by little they come, and we feel grateful for them, but we're not dependent on them any more. It seems that in the Word you give up the mortal sense of things in order to understand Life, Truth, and Love; and then you find that the Christ has so translated everything, that in Christianity all the good human symbols come in as natural accompaniments, natural fruits, though you're not dependent on them any more. They are lovely symbols, but always transitional, as they must be.

Life, Truth, and Love in the Word in Absolute Christian Science

So far we've seen Life, Truth, and Love in the Word both separately and as a combination in Christian Science. Now, in absolute Christian Science the Word is just Life, Truth, and Love. It corresponds to the first cardinal point of the "city of our God" (see S. & H. 577 : 13-14). As many of you know, Mrs. Eddy states that she used the term Christian Science as relating "especially to Science as applied to humanity" (S. & H. 127 : 15-16), and this is the sense in which we have been considering Life, Truth, and Love in the Word so far. But now we shall find that absolute Christian Science is the standpoint of calculating relationships between God's ideas from an absolute point of view, rather than

from a relative one. Naturally, Science operates always on all levels, as it's a whole and cannot ever be divided up into separate compartments, but when our standpoint is absolute Christian Science we are looking at that wholeness from the point of view of absolute spiritual calculations without consciously thinking of their application to the human problem, and yet obviously they do deal with the human problem. (See S. & H. 372: 14-17, 573: 23-28.)

Now, in absolute Christian Science, we have the Word of Life, Truth, and Love. Mr. Doorly talked about that a great deal last Oxford as the creative, the factual, and the fulfilled. It seems to me to be creation from God's point of view, that which impels the appearing of Life, Truth, and Love in our experience.

The best reference to this, I always feel, is where Mrs. Eddy says, "The creative Principle—Life, Truth, and Love—is God" (S. & H. 502: 27-28). It's as if she is saying, "The only creative impulse, the only fact, and the only fulfilment is this Principle, God." Because this great creative light is forever going on, endlessly, always, all the time, because there's a divine fact about every single thing that exists, and because all those facts are forever fulfilled, eternally fulfilled, we experience the revelation of Life, Truth, and Love in the way that we started to consider it to-day. This creative Principle impels you and me to rise in thought to see man as idea and to be satisfied that we have found the way.

Again, Mrs. Eddy gives the sense of Life, Truth, and Love in the Word in absolute Christian Science when she is speaking of the wrong record of creation, and she says, "Does Life, Truth, and Love produce death, error, and hatred?" (S. & H. 522: 29-30). There she is speaking in terms of the negative, but nevertheless she is giving the sense, "Can this one creator, and this infinite factual sense of Truth, and this eternal sense of everything being fulfilled and complete, possibly produce death (which is the opposite of the eternal creator), error (which is the opposite of Truth, the only fact), and hatred (which is the opposite of Love, the infinite fulfilment)?" She's really saying, in a negative way in this instance, "The creative Principle—Life, Truth, and Love—is God," or good.

Now, I'm not going to dwell very long on these references, because I do want to get through to the Christ and Christianity. Christianity brings out so much that I want to talk about with you; I feel that it's the point at which we are now, and it involves so many lovely questions which I would like to discuss with you.

The Word of Life in Divine Science

Now we'll go on to the Word of Life in divine Science, and we find the same tone of creation, revelation, and the necessity of laying down the mortal. At one time I used to imagine that divine Science was so exalted, so high, that we could never think in that realm and could not talk much about it, that we just floated up into it and stayed up there somewhere in rare moments of inspiration, but when I came to study the references to divine Science I found, as I expect you've discovered too, that they were wonderfully exalted, but also that they came right down into human experience and dealt with the mortal problem. It seems to me that divine Science is rather like a waterfall coming from a tremendous height; the higher the point from which the water falls, the more power it reaches the ground with. If you had just a little trickle coming from a little tiny height, it wouldn't hit the ground with much force. The higher you reach in thought, the more power, obviously, it has in human experience, and Mrs. Eddy indicates that many times when speaking of divine Science.

Another thing that has come to me lately when I have been studying divine Science, is that it has a great deal to do with true Christianity. I don't know whether you'll agree with me about that or not, but it was in the period of Christianity that the Holy Ghost came to the disciples and many others, and that Holy Ghost is "Divine Science; the development of eternal Life, Truth, and Love." It seems to me that when you begin to see God's true likeness and reflection everywhere, when you see that there is nothing but God going on everywhere, and that man is in God and of God (that is the Christianity sense), then you're beginning to glimpse what divine Science is. So I'm beginning to feel myself that divine Science isn't something that we never think in the realm of, or something that is very far off to all of us, but that it's much nearer than we think, and something that we do think in the realm of very often.

Remember, too, that when we think in the realm of divine Science, it operates in the realm of absolute Christian Science and of Christian Science. Divine Science isn't like the highest of three levels, so much as something that is more all-inclusive. I have thought so much more recently that divine Science embraces absolute Christian Science and Christian Science, and that absolute Christian Science embraces Christian Science, and that these levels are not so much separate levels as realms that include each other. So when we're thinking in divine Science, we're thinking more all-

inclusively than when we're thinking in the realm of Christian Science. We must stop regarding divine Science, absolute Christian Science, and Christian Science as three separate realms, and see them from a more all-inclusive standpoint.

Now, when I took Life, Truth, and Love in divine Science, I went to the account of the city foursquare in Revelation to see what the symbolism was. Mrs. Eddy states, you remember, that the city foursquare "represents the light and glory of divine Science" (S. & H. 575 : 9-10). Do you remember that when we did Revelation we found that the symbol of the Word of Life in divine Science was the wall of the city, that the symbol of Christ was the gates, that the symbol of Christianity was the foundations, and that the symbol of divine Science itself was the city foursquare? The symbol of the Word of Life was the wall, and I think it's helpful to think of it as a circular wall, without beginning and without end, and as symbolizing the all-encompassing nature of God. Mrs. Eddy writes of "the compass of infinite Life" (Hea. 4 : 6), and she says also, "Divine Science alone can compass the heights and depths of being and reveal the infinite" (S. & H. 292 : 4-6); there you get a sense of Life in divine Science, the everlasting Being whose heights and depths divine Science alone can compass and whose infinitude divine Science alone can reveal.

Mrs. Eddy says of Life, and I feel that here she's speaking of Life in divine Science, "Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (S. & H. 290 : 1-2). Again, I was reading from the verbatim report of Mr. Doorly's talks on the Gospel of John at Oxford last year, and I picked out this statement because I felt that it gave such a wonderful sense of the Word of God in divine Science: "Being is from everlasting to everlasting. There never was a moment when it had to be created." Isn't that a lovely sense of Life in divine Science? Mrs. Eddy says, too, "We apprehend Life in divine Science only as we live above corporeal sense and correct it" (S. & H. 167 : 6-7). So even in divine Science she gives that sense that until we lay down a corporeal sense of things we cannot apprehend Life.

I found a very interesting thing in the "Platform" in the chapter "Science of Being;" I found that Mrs. Eddy mentions divine Science five times. As you know, there are thirty-two sections in the "Platform;" the first eight correspond to the Word, the second eight to the Christ, the third eight to Christianity, and the fourth eight to Science. Well, in the first eight she mentions divine

Science twice, in the second eight she mentions divine Science once, in the third eight once, and in the fourth eight once. If you study those references to divine Science, you'll find that she is bringing out the Word of Life in divine Science in the first eight sections; Christ, Truth, in divine Science in the second eight; Christianity, Love, in divine Science in the third eight; and divine Principle, Love, divine Science itself, in the fourth eight. It's wonderful the different hues she brings out to illustrate that. For instance, we've spoken of the Word of Life in divine Science as the sense of infinite Being forever revealing itself, and Mrs. Eddy says in the first part of the "Platform," "The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science" (S. & H. 330 : 15-18). That Life of Spirit, that individuality of Spirit, can be revealed only through the Word in divine Science.

I've tried to epitomize the Word of Life in divine Science in this way: The Word of Life in divine Science is when you feel conscious of the fact that there is nothing going on but the one Being.

A Summary of Life, Truth, and Love in the Word

What we've touched on in considering Life, Truth, and Love in the Word is that in *divine Science* the Word of Life is infinite divine Being forever going on, "the everlasting I AM, the Being who was and is and shall be, whom nothing can erase." That operates in *absolute Christian Science* as the one creative impulse, the one infinite fact of Truth, and the one infinite fulfilment of Love, the creative, the factual, and the fulfilled sense of Principle. In *Christian Science* that comes to us to impel us in the fifth day of creation to lift our thought to the fact of the one creator that creates only ideas, showing that being is a matter of ideas; in the sixth day it impels us to lift our thought to the fact that man is the consciousness of God, the reflection of God; and in the seventh day it impels us to be satisfied and at peace that we have found the ordered way of Science. None of that can come about humanly without our willingness to lay down the mortal. You remember how all the way through we have had the emphasis on loving the Lord our God with all our hearts and with all our souls. "He that seeketh aught besides God, loseth in Life, Truth, and Love." "We apprehend Life in divine Science only as we live above corporeal sense and correct it."

The Christ

Now let's consider Life, Truth, and Love in the Christ. Here we shall be travelling up the second column of the chart on page 55.

In the Christ we have the sense of coming out from God, which follows so logically on the Word. In the Word we're concerned with living above corporeal sense and correcting it, but in the Christ we start straight out with our true Christ selfhood, which gives us a wonderful sense of dominion. You'll find that all the way through the Christ references there is such a dynamic sense of Truth as coming like a sword to human and material beliefs, and operating to destroy sin, disease, and death. There is such a sense of the terrific burst of the light of Truth, which floods consciousness and wipes out everything that is unlike the Christ ideal.

We shall see that in *divine Science* Christ, Truth, destroys sin, disease, and death. Truth, Life, and Love in *absolute Christian Science* are a law of annihilation to everything unlike themselves. In *Christian Science* we shall see Life, Truth, and Love as Father, Son, and Mother, dispelling the mortal concept of man and re-birthing him in his true Christ nature. Christ, Truth, is always a potent, dynamic factor, whether in Christian Science, in absolute Christian Science, or in divine Science, because it is the "divine manifestation of God, which comes to the flesh to destroy incarnate error" (S. & H. 583 : 10-11).

Life in the Christ in Christian Science

Now, Life in the Christ in Christian Science gives, I feel, the sense of God as Father. Of course, you do get a sense of Father, Son, and Mother with Life, Truth, and Love in the Word, but we weren't looking at the Word in that particular way, and I always see most clearly this sense of Father, Son, and Mother in the Christ.

I feel that this verse from II Corinthians brings out this Christ sense so clearly: "Therefore if any man be in Christ, he is a new creature : old things are passed away; behold, all things are become new." And if you want to be "a new creature," you want a new Father, a new Mother, and a new sense of sonship. We're so burdened because we think that we've got a material father, a material mother, and that we're material sons; unconsciously we hang on to that, so that we're fooled by heredity, by limitations of every kind. If we begin to see who our Father is, who our Mother is, and who we are as sons of God, then everything becomes new, because we have birthed ourselves anew. As a result, everything that applied to us when we thought of Mr. Snooks as our father and Mrs. Snooks as our mother, and of ourselves as "Baby Snooks," burdened by all the Snooks beliefs, no longer applies. When we see that our Father is Life, ever-present, now, not creating us so many years

ago in time; that our Mother is Love and that we were never in a material womb, but we are now and forever in the divine womb; and that the only form we've ever had is the form of the Son of God,—not a little baby form getting bigger and bigger, but the form of the Son of God; then we are newborn, and all our old limitations and the beliefs which bound us just drop off us like old coats. I love that sense of newness that you get in the Christ, and I think that that Christ sense is epitomized to me more than ever by that statement, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Mrs. Eddy gives this very sense when she says, "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being" (S. & H. 63 : 5-11). Now, if you don't "pass through material conditions prior to reaching intelligence," think what a wonderful liberating thing that is! It means that you can understand spiritual reality, because you're the son of God and for no other reason. None of your excuses—"Oh, I'm not a student," or "I'm not clever enough," or "I'm not spiritually-minded"—applies any more to you, because you see that you don't "pass through material conditions prior to reaching intelligence." The Christ brings you the sense of being undivided from God, from your Father. God is expressing you as His undivided idea, new every moment. Every moment you've got a new Father and Mother, so to speak, a new sense of yourself is being born to you, and so there is infinite progression.

Mrs. Eddy says, too, "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). Human sense never sees that man, but divine sense is always conscious of that man, and that man can say, "I and my Father are one."

Life in the Christ brings a great sense, too, of the spontaneity of Life, the eternity of Life. You may remember that Mr. Bicknell

Young once said that people tend to think of eternity as a very, very long period of time, whereas it isn't that at all. He said, in effect, "Think of a second; split it; split it again; then you get some sense of eternity." Eternity is just nowness, the spontaneity of Life, and you get that brought out so much in the Christ. Mrs. Eddy says, "Life is, like Christ, 'the same yesterday, and to-day, and forever.' Organization and time have nothing to do with Life" (S. & H. 249 : 18-20). I think that that's a very helpful thing to realize, because sometimes we're burdened with a sense of keeping something up or wondering how we shall be able to go on doing something. If we see that we reflect Life, which is the spontaneity of being, we shall have a sense of newness all the time, and we shan't get bored with ourselves or with other people or with things that we're doing. We shall bring an understanding of the freshness and newness of Life to everything that we do, so that everything becomes new. When we take this into Christianity, we find that sense of newness in connection with relationship. I often say to myself, "Well, if I'm an idea of Life, I've never known this particular minute before, and Being is unfolding all sorts of wonderful things at this moment." When you do that with relationships, it makes them new, because if Being is expressing itself anew through you at this one moment, then it's expressing itself anew through all its ideas at this moment. Being is always new, and therefore you find that you can look at your friends and relations and feel, "Well, I've never known this minute before, and I've never known them quite in this light before." Being is always expressing itself in new ways, in new combinations. That's a lovely freshening sense to have with all relationships and with jobs, too.

INTERVAL

The Oneness of Science

Because we are talking about Life, Truth, and Love, don't think that we have thrown overboard Mind, Spirit, Soul, and Principle, because we haven't at all. Science is one, and you can't separate any part of it from any other part of it. For instance, when we become conscious of the fact that all there is to Life is ideas, what are those ideas? They are ideas of divine Mind. So we're conscious of Life expressing Mind. When we are willing to lay down the mortal to find divine Life, Truth, and Love, to see that there is only spiritual being, then we're conscious of Life expressing the purity, the reality, and the substance of Spirit. When

we see that Life is not a vague proposition, meaning that when we lay down the mortal concept of ourselves we only find ourselves floating in some airy-fairy realm; when we see that Life is something so definite, that its individuality is something so tangible, something so dynamic, then we're conscious of Life as Soul. When we're conscious of the fact that divine Life, Truth, and Love governs us, governs everything everywhere, then we're conscious of Life, Truth, and Love as the Principle of all being. So it isn't that we're thinking now of Life, Truth, and Love to the exclusion of Mind, Spirit, Soul, and Principle; in fact, we can't think of Life, Truth, and Love *without* using Mind, Spirit, Soul, and Principle. It just is that the accent of our thought is now on Life, Truth, and Love, the essential nature of God, the spiritual essence of God, and remember that it is not a mere matter of words—it is purely a state of consciousness.

Nobody can really tell you what Life, Truth, and Love are. It's something that you have to feel for yourself, and when you feel it you feel you've touched something substantial, something real, something so worth-while. Every one of you is feeling it, and has surely been feeling it for months, because everybody I meet says, "All you're saying, I've been thinking," and that's how it should be, because if we're all listening for the one Mind, and any one of us expresses something that has come to us from the divine Mind, then everybody else should feel that they have been touching that too, although it may have come to them slightly differently. I find lately that so many people tell me things and I think, "Oh yes, that's Life, Truth, and Love." It comes in different ways to different people, but this developing consciousness of Life, Truth, and Love is something that many, many people are feeling at this time.

" See Thou Hurt Not the Holy Things of Truth "

I would love to read you an extract from "Miscellaneous Writings" which is most interesting in view of what we talked about at the beginning of this afternoon. It's from a lecture which Mrs. Eddy gave to the Primary Class of the Massachusetts Metaphysical College in 1889, and it's interesting because Mrs. Eddy couples two incidents which we spoke of earlier this afternoon and adds to those two incidents a third one. She says, "My students, three picture-stories from the Bible present themselves to my thought; three of those pictures from which we learn without study. The first is that of Joshua and his band before the walls of Jericho. They went seven times around these walls, the seven times cor-

responding to the seven days of creation : the six days are to find out the nothingness of matter; the seventh is the day of rest, when it is found that evil is naught and good is all.

“ The second picture is of the disciples met together in an upper chamber;”—the Day of Pentecost;—“ and they were of one mind. Mark, that in the case of Joshua and his band they had all to shout *together* in order that the walls might fall; and the disciples, too, were of one mind.

“ 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.

“ The third picture-lesson is from Revelation, where, at the opening of the seals, one of the angels presented himself with balances to weigh the thoughts and actions of men; not angels with wings, but messengers of pure and holy thoughts that say, See thou hurt not the holy things of Truth ” (Mis. 279 : 13-8). Now, I feel that those three picture-stories tell of things that we have already talked about. We began this afternoon by recalling the first two, but I feel that the third picture-story (the opening of the third seal) also symbolizes what is happening to-day, when we are weighing every picture that is presented to us in the world, in order to see what is in the scales that is like God; everything that is in the scales that is like God we trace back to God and can interpret scientifically, and everything in the scales that is unlike God we trace back to animal magnetism and see its nothingness. But the most important thing about that third picture to me is “ See thou hurt not the holy things of Truth,” because, as we started out to see, it is most important that we keep this system pure in our thought, and that we don’t contaminate it with all kinds of other things which might look similar to it but aren’t really a bit. If we keep it pure in our thought, we shall always recognize the counterfeit for what it is and just hand it back to animal magnetism for annihilation, and at the same time we shall always recognize the true ideal everywhere, and trace that back to God. I think that that demand, “ See thou hurt not the holy things of Truth,” is so essential.

One of the things that was characteristic of Mr. Doorly was his very great emphasis on the wholeness of Truth. He never emphasized the absolute at the expense of the relative; he never took the subjective unless he brought in the objective; he never told us to study and not practise, for he always emphasized that

understanding and demonstration go hand-in-hand. He always said that we must have both manhood and womanhood, that we must have both the absolute and the relative, that we must have both the subjective and the objective, that we must have Mind, Spirit, Soul, Principle, Life, Truth, and Love, that we must have the Word, the Christ, Christianity, and Science, that we must have divine Science, absolute Christian Science, and Christian Science. I don't know anyone who has emphasized more the wholeness of Science, and I am sure that that's a very important thing for us to maintain in our thought. Of course, if we love this Science and we study it, understand it, and practise it, we shall preserve it intact—it always *is* intact, but we shall express it in its wholeness and purity. I suppose that whenever some great individual seems to leave the scene, there are always many efforts to try and preserve his or her vision, but I see so clearly that we shall do that very thing with Jesus, with Mrs. Eddy, with John Doorly's contribution, and with everyone's contribution, if we love the Science that they demonstrated, revealed, embellished, or elaborated, and stick to that, because that Science is its own protection. It doesn't need us to fight, and to say, "Oh no, Mrs. Eddy said this and not that," or "Mr. Doorly said this and not that;" it doesn't need us to fight and be dogmatic about what has been said or done by any individual. If we really understand and love Science, then Science will be its own preservation, and it will preserve everything that is associated with it. I love that sense of things, and I feel that it's a very important sense for us all to have.

Truth in the Christ in Christian Science

So far, in the Christ in Christian Science, we have seen Life as Father and eternity, as ever-present Being. Now we come to Truth in the Christ in Christian Science. Truth is the essence of the Christ, of course. At this point in Christian Science we see man as the ideal. In divine Science Christ, Truth, is the Son of God, the divine ideal, but when we touch the Christ, Truth, in Christian Science we become conscious of ourselves as the ideal man.

Mrs. Eddy says, "Mortal mind must part with error, must put off itself with its deeds, and immortal manhood, the Christ ideal, will appear" (S. & H. 430 : 3-5). If you stop thinking of yourself as born of a material mother, having a material father, having a material form, and you put that off, then you find immortal manhood, the Christ ideal,—you find your true form, your true body.

Again, Mrs. Eddy says, "A mortal who is sinning, sick, and dying, is not immortal man; and never was, and never can be,

God's image and likeness, the true ideal of immortal man's divine Principle. The spiritual man is that perfect and unfallen likeness, coexistent and coeternal with God. 'As in Adam all die, even so in Christ shall all be made alive'" (Mis. 79:19-25). I love to think that "in Christ shall all be made alive;" there isn't anything that Christ, Truth, doesn't touch. It operates—as Mr. Doorly used to say—in Truth and in belief, and at all times and under all circumstances. He always used to say that with Truth, and I've often thought about that, and the other day I was thinking, "I wonder why he always said that with Truth," and I can see that it is because Christ is that which comes right down and searches out the least thing that's hiding in consciousness, and translates it. I was thinking, too, that Truth is always a factual sense, and I thought, "Well, $2 + 2 = 4$, and that is an absolute arithmetical fact, but you can use that fact in all realms and under all circumstances. For instance, you can go into a shop and use it when you buy two oranges at 2d. each and pay 4d. for them. You can use it in your daily life, whatever you're doing. $2 + 2 = 4$ is a fact which operates in the realm of oranges, in the realm of the schoolboy, in any kind of realm, and in any country and at any time; it doesn't matter what you're dealing with, when, or where, that same fact operates." It gave me a sense of how Truth, because it's Truth, or scientific fact, comes into every experience, and is dynamic in every experience, because it's of the nature of idea.

You get that same sense in the verses which correspond to Truth in the Christ in the Sermon on the Mount. You know how you can see the four orders in the Sermon on the Mount, and in the Christ sense, at the point of Truth, Jesus said, "Ye are the light of the world"—the light of Truth. "A city that is set on an hill cannot be hid"—you can't hide Truth, it's everywhere. "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" (Matt. 5:14, 15). Now, if you think of the house as consciousness, it means that if you have Truth in your consciousness, it gives light to *everything* in your consciousness,—"*all* that are in the house." If you're suffering from a sick belief in your consciousness, Truth uncovers and destroys it. If you're suffering from poverty, or from anything else, that light of Truth is so powerful that it gives light to it, because it gives light to everything in your consciousness. Mrs. Eddy says, "Truth is an alternative in the entire system, and can make it 'every whit whole'" (S. & H. 371:30-32)—there's the wholeness of Truth again. No matter what you're dealing with, Truth is so dynamic,—it's the divine standard, it's the fact behind

everything in consciousness,—that it must make it “every whit whole.” Mrs. Eddy also says, “Longevity is increasing and the power of sin diminishing, for the world feels the alterative effect of truth through every pore” (S. & H. 223 : 32-3)—there again you have the sense of allness, of wholeness, in that phrase “through every pore.” There isn’t a pore in the world’s skin that isn’t feeling the alterative effect of truth, and the Christ is always operating in that way. The blazing light of Truth lights up everything everywhere; that’s the effect of the Christ.

Love in the Christ in Christian Science

Now, Love in the Christ in Christian Science to me gives the sense of God as Mother, and therefore the sense of comfort, divine comfort. As you remember, we are seeing Life, Truth, and Love in the Christ in Christian Science as Father, Son, and Mother. We saw Life as the Father, and we’ve just been seeing Truth as the Son, because the Son comes and does things; Jesus represented the Son, and he certainly uncovered every belief. He demonstrated Christ to the full in his experience. There wasn’t a seeker who didn’t feel his touch, there isn’t a corner of the globe that his manifestation of the Christ, Truth, hasn’t reached. It has just permeated every pore. Love, I always feel, in the Christ, brings the comfort sense, the sense of Mother. Jesus reflected Life, Truth, and Love, so he didn’t demonstrate his oneness with the Father only by bringing a sword to human beliefs, but he brought that comfort, that sense of Love, which pours in oil to the wound. Although he was trenchant in his denunciations of error, at the same time Jesus gave such a sense of Love, such a sense of comfort, of the nearness and the ever-presence of divine Love.

Mrs. Eddy says about Love, and I think that this is Love in the Christ: “Divine Love always has met and always will meet every human need” (S. & H. 494 : 10-11). She also says, “If you do believe in God, why do you substitute drugs for the Almighty’s power, and employ means which lead only into material ways of obtaining help, instead of turning in time of need to God, divine Love, who is an ever-present help?” (S. & H. 218 : 19-23). And she makes another lovely statement, which gives me a great sense of the comfort of Love in the Christ, because it gives the sense of everything being done already. Of course, Truth in the Christ gives that sense also, but whereas Truth in the Christ seems to be so potent, so dynamic, to flash like lightning over everything, Love seems to enfold everything with infinite gentleness. She says,

“ Divine Love will also rebuke and destroy disease, and destroy the belief of life in matter. It will waken the dreamer—the sinner, dreaming of pleasure in sin; the sick, dreaming of suffering matter; the slothful, satisfied to sleep and dream. Divine Love is our only physician, and never loses a case. It binds up the broken-hearted; heals the poor body, whose whole head is sick and whose whole heart is faint; comforts such as mourn, wipes away the unavailing, tired tear, brings back the wanderer to the Father’s house in which are many mansions, many welcomes, many pardons for the penitent ” (My. 132 : 24-2). In Love in the Christ, then, we have a lovely sense of the Mother, of comfort, of the Comforter that meets our every need.

So in Life, Truth, and Love in the Christ in Christian Science you get the sense of the spontaneity of Life, the fact that our only Father is that ever-present, maintaining cause forever going on; you get the sense of Truth as the only Son, the only form we have, and as that consciousness which is trenchant and dynamic, and reaches to every corner; and you get the sense of Love as the only Mother, as the Comforter that meets every human need.

Life, Truth, and Love in the Christ in Christian Science

Now, when I came to Life, Truth, and Love as a combination in the Christ in Christian Science, I thought that this was a wonderful reference: “ He [Jesus] was the Way-shower; and Christian Scientists who would demonstrate ‘ the way ’ must keep close to his path, that they may win the prize. ‘ The way,’ in the flesh, is the suffering which leads out of the flesh. ‘ The way,’ in Spirit, is ‘ the way ’ of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears. This threefold Messiah reveals the self-destroying ways of error and the life-giving way of Truth ” (Un. 55 : 9-16). I feel that when Mrs. Eddy says, “ ‘ The way,’ in the flesh, is the suffering which leads out of the flesh,” she is saying, in her own idiom, that when we are seeking through the Word, we sometimes have to suffer in order to lay down the mortal concept and to understand Life, Truth, and Love. But “ ‘ the way,’ in Spirit,” when we birth ourselves anew, when we’re newborn of the Spirit, and we see ourselves as coming straight out from God, “ is ‘ the way ’ of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears;” there’s that sense of acting with authority which we always have when we work out from God,—from Life, Truth, and Love.

Again, Mrs. Eddy writes, "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the promise Jesus bestows: 'He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father,'—[because the Ego is absent from the body, and present with Truth and Love]" (S. & H. 14 : 12-22). In that passage you get that wonderful sense of split-second spontaneity: "Become conscious for a single moment that Life and intelligence are purely spiritual, . . ." You also get the sense of translation—"Sorrow is turned into joy;" the Christ is always overturning, overturning, overturning. I've often found it helpful in studying these references, once I've got a sense that is satisfying to me for the time being of what (for instance) Life, Truth, and Love are in the Christ, to substitute that sense for the words Life, Truth, and Love as they occur in the text. For instance, in this case you might say, "Sorrow is turned into joy when the body is controlled by the consciousness of the ever-presence and eternity of the one Life; by the consciousness of the one ideal, the infinite Truth, the Son of God; and by the consciousness of the Comforter, the one infinite motherhood of God." When you translate the text into your own terms in that kind of way, I find, it helps enormously to get the feel of it.

Mrs. Eddy also says, "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. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders" (S. & H. 138 : 6-11). There you get the sense of the Christ making all things new, thereby bringing about healing. I've seen that happen time and time again; if you can see someone's real Christ selfhood, or if they can see it for themselves and experience a re-birth, it brings healing quicker than anything. I suppose that's what we're all doing in our healing work : we're showing forth the true man. To human sense that looks like a re-birth, and it seems as if that brings about healing quicker than anything.

The Only Healer

At this point I would like to tell you of a little incident, which first made me think about Life, Truth, and Love. It was about two years ago at Oxford. Just before Mr. Doorly and I were going

off to a meeting one day, a friend of mine rang me up from London. She was an American girl living in London, and she asked me if I would help; she had twin babies, about eighteen months old, and these babies had been playing on a fourth-floor balcony of a block of flats in Earl's Court, and one of them had fallen off the balcony onto the pavement. This girl said that she didn't know what had happened, but that she was just ringing me up right away. So I said, "Yes, I'd love to help; we're just going off to a meeting, but I certainly will help." I went back to the car, and we went off to the meeting, and at that meeting Mr. Doorly talked about nothing but Life, Truth, and Love. As I sat there listening to him, I just put that baby into Life, Truth, and Love, and I saw that all Mr. Doorly said about Life, Truth, and Love applied to that baby. I saw so clearly that there had never been a single moment when Life wasn't expressing itself, and that that baby was an idea of Life; that there had never been a single moment when Truth, the perfect form, the perfect structure, wasn't expressing itself, and that that baby was an idea of Truth; and that there had never been a single moment when Love was not everywhere with its comfort, with everything perfect and fulfilled, protecting all the time, and that that baby was an idea of Love. So, all the time, I was putting that baby into Life, Truth, and Love. When I got back home, I rang this girl and she said, "Well, they've taken her off to the hospital, but they can't seem to find anything wrong with her. They've put her head into a kind of splint, because they can't believe that something hasn't happened to her neck." Within a few days that baby was back home, because they couldn't find anything wrong with it. The case was considered so remarkable that a few days later it was reported in the "Evening Standard;" Christian Science wasn't mentioned, but they said what a miraculous escape this baby had had. It impressed me very deeply, because I'd never felt so clear about anything, and I'd never felt so clearly that the wonderful protection which that baby experienced had nothing whatever to do with me. It taught me something which I've never forgotten, and it's always been at the back of my mind: if we can only live in Life, Truth, and Love, we shall accomplish the most marvellous healings, and we shan't feel that they have anything to do with us. I had never felt so consciously before that I had touched something which was always operating, and that it had operated, and that I hadn't operated it. From that moment on I thought, "Yes, Life, Truth, and Love is the answer"—dimly then, but that sense has been growing and growing with me, as I guess it has with all of you. That incident was an instance to me of the Christ coming and touching human experience; it protected that

child so that it had nothing really to be healed of. The whole situation was taken care of completely.

Truth, Life, and Love in the Christ in Absolute Christian Science

Now we arrive at Truth, Life, and Love in the Christ in absolute Christian Science. When Mr. Doorly took Truth, Life, and Love in the Gospel of Mark at Oxford last year, he gave us the sense that Truth, Life, and Love represent the ideal, the expression of that ideal, and its consummation. I think that's the most wonderful sense of the Christ in absolute Christian Science, because it means to me that if one has the Christ ideal before one's thought, it automatically expresses itself in human experience; it always seems to me as if Life in the Christ in absolute Christian Science is the coincidence of the human with the divine—the ideal automatically expresses itself in Life. But that expression of the ideal in Life isn't the end of it, because the ideal has to be consummated in Love, which is really a sense of the ideal being caught up to its divine Principle again; the consummation of the Christ ideal is in God. So you get a sense of the ideal expressing itself in Life, in the coincidence of the human with the divine, and then consummated by being taken back to God, by being seen in God. And, as we have seen all through our consideration of the Christ, it brings healing in human experience.

Mrs. Eddy 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). She also says, "Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death" (S. & H. 26 : 14-16), and "Only the action of Truth, Life, and Love can give harmony" (S. & H. 169 : 27-28).

Christ, Truth, in Divine Science

Now, when we come to Christ, Truth, in divine Science, it's the one Son of God. As you know, in Revelation that is symbolized by the gates of the city. Those gates are never shut, and they are the way in and out of the city. I was so struck the other day by thinking, "Yes, if you imagine this city on a hill, with this wall all the way round it, at your first approach to that city you would see the wall (a symbol of the Word), but you would never know very much about that wall until you had been through the gates and had a look at the wall from the other side; then you would start to know that wall, and it wouldn't be just a wall with a promise of something further on, but you would think of that wall as a protection when you were inside; when you were outside, that wall

would have quite a different meaning to you.” The Christ is the way, and it’s the way of destruction to error, too, as Mrs. Eddy brings out in this divine Science sense of the Christ. There’s another lovely thing about the gates of the city: as you know, there are twelve angels at the gates, and on the angels are written the names of the twelve tribes of Israel. If you look at Mrs. Eddy’s definition of the children of Israel you will see that she calls them “Christ’s offspring;” the definition reads, “The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ’s offspring” (S. & H. 583 : 5-9). So in that definition of the children of Israel you get the sense of dealing with error and healing sickness. Remember that Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error” (S. & H. 583 : 10-11).

Bearing in mind that Christ, Truth, is symbolized in divine Science by the gates of the city, it is lovely that Mrs. Eddy says, “Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science, the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is” (S. & H. 171 : 4-11). Again, I would like to read you two references which bring out the way that Christ, Truth, in divine Science, deals with error: “They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin” (S. & H. 290 : 20-22) and “So-called mortal mind or the mind of mortals being the remote, predisposing, and the exciting cause of all suffering, the cause of disease must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory” (S. & H. 230 : 30-2).

Those gates of the city foursquare will let in only that which belongs to that city; in Revelation it says, “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,” and none of those are allowed into the city. So Christ, Truth, must be standing at those gates with the sword of Truth, decapitating anything which defiles the pure consciousness of that city, for that city is consciousness.

Now, you remember that we saw “the revelation of divine Science” (the Word sense) in the “Platform” in the first eight

paragraphs? Well, in the second eight paragraphs Mrs. Eddy mentions divine Science in this way: "The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes" (S. & H. 334: 10-20). Remember that in the first eight paragraphs of the "Platform" we saw that the individuality of Spirit is left to the revelation of divine Science. Here we see that Christ in the eternal order of divine Science takes away the sins of the world. When we come to Christianity in divine Science, we'll see how the emphasis is quite different again.

A Summary of Life, Truth, and Love in the Christ

To summarize what we've seen in the Christ: we began by seeing Life, Truth, and Love in *Christian Science* as the one Father, and as the newness and spontaneity of life which come to you when you see that your only Father is ever-present Life; as the one form of the Son of God, which is Truth, the only body you have; and as the one Mother, that sense of comfort which comes with Love and meets every human need. The fact that you have a need is only because it's already met, and Love is forcing you to accept its fulfilment. I love to remember that if we think we lack anything, it is only because we know what is filling that lack. If it was not possible for that so-called lack to be met, we wouldn't even have a lack. It is because Love is urging its fulfilment on us that we feel we need that fulfilment, and that is why Mrs. Eddy says, "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). That is also why she says that divine Love "always has met and always will meet every human need." Isaiah puts it in this way: "before they call, I will answer."

Next we saw Life, Truth, and Love as a combination in Christian Science, and we saw that "'The way,' in Spirit, is 'the way' of Life, Truth, and Love, redeeming us from the false sense of the flesh and the wounds it bears." We also saw that Life, Truth, and Love is the healer of the sick, not a personality—that's what Peter

saw when he was thinking about the Christ, and that's exactly what I saw with that baby case I was telling you about.

Then we saw that Truth, Life, and Love in *absolute Christian Science* "are a law of annihilation to everything unlike themselves, because they declare nothing except God."

Finally, we saw that Truth in *divine Science* is symbolized by the gates of the city, which shut out error and let out Truth. So there isn't much chance for error, because if you imagine Truth pouring out of those gates all the time, and you imagine any little error trying to come in, you can see that it wouldn't stand any chance at all!

Life in Christianity in Christian Science

Now we come to Christianity, and we'll take first of all Life, Truth, and Love in Christianity in Christian Science. We're now considering the third column of the chart on page 55, starting from the bottom. In Life, Truth, and Love in Christianity you get a wonderful sense of true relationship, because at that point you begin to demonstrate Life, Truth, and Love, to see it everywhere and feel it everywhere. I always think of Life, Truth, and Love in Christianity as true individuality, collectivity (or what you might call generic man), and universality.

It seems to me so much that true individuality is the tone of Life in Christianity, and I feel that that's what we are demonstrating now amongst ourselves. Mrs. Eddy says, "The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter. The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death" (S. & H. 317: 16-20). She also says, "Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life" (S. & H. 259: 1-3). Now, individuality, Webster says, means "Separate or distinct existence; oneness." I love to think of individuality as indivisibility, which is what oneness is, of course. Individuality implies two things: it implies not only that each one of us is indivisible from God, but also that because we are indivisible from God we are indivisible from one another. It also means "distinctive character," in that every one of us is different from every other one; each of us reflects the individuality of Life, and that is such a lovely thing.

In arithmetic, for instance, there would be no individuality if there were nothing but twos, and there would be no relationships;

individuality is essential to relationship. But because there is 1, 2, 3, 4, 5, 6, 7, 8, 9, and infinite different combinations of those numbers, because there is addition, subtraction, multiplication, and division, there is infinite individuality and there is also the sense of wholeness, because all those numbers and all those processes are essential to one another in order to make the whole. So I love to think of your individuality as your distinct expression of God, which is vital to my distinct expression of God, because then we harmonize with one another. Individuality is essentially not personality, and Mrs. Eddy makes that very clear. (See S. & H. 491: 25-26.) Sometimes people think they're being individual when really they are being essentially personal. They segregate themselves in an attempt to be individual, but it usually leads to becoming personal instead of individual; true individuality can't be personal, nor can it result in isolation and segregation. It's a scientific fact that true individuality has to appreciate the individuality of every other idea, because if it doesn't it's despising its own universe and it's despising God's universe too. I feel that if we all see that our individuality means our absolute indivisibility from Principle as the distinct expression of that Principle, and if we see that that is true of every other idea too, and so we appreciate the individuality of every other idea, we shall find tremendous multiplication of good and a wonderful sense of unity.

Lately, I have often turned to Mrs. Eddy's article "Science and the Senses" in "Miscellaneous Writings;" as you know, it was an address she gave at a convention in Chicago. She didn't expect to have to speak and they sprung it on her at the last moment, and I was reading only last night in Sibyl Wilbur's biography of Mary Baker Eddy of the tremendous effect that that address had on the audience—it healed numberless people, and people said that they had never heard Mrs. Eddy so inspired as on that occasion. The thing that I noticed the other day when I was reading that article was the number of times that Mrs. Eddy talks about "individual" and "individuality." She says, for instance, "In Science all being is individual; for individuality is endless in the calculus of forms and numbers" (Mis. 104: 9-10). The article is just filled with the sense of individuality. At the time Mrs. Eddy gave this address, she was evidently troubled by the adoration which people were giving her; personal sense was just rampant, people fell over themselves to reach her on the platform, and so forth. I feel that she must have spoken about individuality, as opposed to personality, in no uncertain terms in order to meet that situation for herself and for others. When you get a chance to look up that article,

notice how much she mentions individuality in it, because it's really outstanding.

In "Rudimental Divine Science" Mrs. Eddy asks the question, "By the individuality of God, do you mean that God has a finite form?" and she answers, "No. I mean the infinite and divine Principle of all being, the ever-present I AM, filling all space, including in itself all Mind, the one Father-Mother God. Life, Truth, and Love are this trinity in unity, and their universe is spiritual, peopled with perfect beings, harmonious and eternal, of which our material universe and men are the counterfeits" (Rud. 3 : 24-5). I feel so much that the sense of individuality is the sense of the I AM in everything and everyone.

There is a lovely thing in the Christianity section of the Sermon on the Mount, in the tone of Life: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matt. 6 : 28, 29). Now, a lily is content to be a lily, because that's its individuality. It doesn't want to be a poppy or a sunflower or any other flower, and it couldn't be, because it's a lily. In the same way, your individuality and my individuality is of God, and God maintains it, God develops it, God supports it, God expresses it. If we listen to God, and to God alone, we shall express our individuality in a way that is unique, because our individuality is unique. Every one of us expresses God in a way that no one else expresses God. If anyone wants to be like anybody else, it's just a complete waste of time, because they never can be. A lily could never be anything else, it just has to be a lily, and the more it appreciates being a lily, I should imagine, the better lily it is! But the lovely thing about that lily is that it has within itself everything it needs in order to be a lily; it's grateful for the sun, it's grateful for the rain, it's grateful for the digging, and it takes everything that comes its way and loves it and appreciates it and uses it, but it never stops being a lily. Now, if there were nothing but lilies, it would be boring, but because there are lilies, sunflowers, roses, poppies, and all kinds of different flowers, it really makes lilies more wonderful. Now, that's true about individuality. Because you are not like anybody else in all the wide world, it makes you even more wonderful, because you express God in a way that nobody else can express God; so if you're wasting time wishing that you were like Mrs. Jones or Mr. Smith, then you're not being the lovely individuality that you are as the idea of Life. If you just listen to God and follow God, you're just lovely—you can't be anything else, as God's individual idea.

I think that we should feel more and more grateful when we see different expressions of God, when we see individuals doing things in different ways, as long as they're sincere. It's wonderful to see that multiplication of individuality taking place in our experience, and I'm sure that that is what is happening to-day. On all sides you see people expressing God in lovely ways, but in ways that you perhaps wouldn't want to express God, because it's their individual way and not yours. Your way may be very similar, almost like theirs, but because you're you it won't be exactly the same, and that's a lovely thing. If you appreciate and love your own individuality, you'll find yourself also appreciating and loving everybody else's; and if you love everybody else's, you'll love your own. You can't help it; it's a scientific fact.

Truth in Christianity in Christian Science

Now, when we come to Truth in Christianity in Christian Science we get generic man, which is wonderful. Mrs. Eddy says, "Man is the generic term for all humanity. Woman is the highest species of man, and this word is the generic term for all women; but not one of all these individualities is an Eve or an Adam" (Un. 51 : 14-17). Generic man means all men as God knows them, and I love to think that there is really only one man—we're all that man. Every one of us is an individual expression of that one man, but together we make up generic man. So you are a part of me, and I am a part of you, and we're inseparable. One of the lovely lessons to be learnt in that is that you cannot have an understanding of Science and keep it to yourself, if you've really seen it as Science. Once you touch Life, Truth, and Love, you've touched something which in its very essence is individual, collective, and universal, and so if you really touch it, you can't help going out and expressing it—it's a scientific impulsion, it really is. So if you don't want to express Science, you'd better not understand Life, Truth, and Love! If you touch a scientific fact in arithmetic, say, that fact operates regardless of you, because it's scientific, and it's the same with Christian Science. If you touch the essential nature of God, you cannot help being booted out of just living unto yourself, because Life, Truth, and Love is essentially individual, collective, and universal. It's a lovely thing to know that you can't help widening your relationships and your activities, because if you thought you could help it, maybe you wouldn't do it. But because you can't help it and you know that God is the impulsion behind it, you've got to do it, and so it's a very safe and very sure way of looking at things.

Mrs. Eddy says, “‘ Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind ’ ” (My. 346 : 29-5). So generic man is leading on the centuries. That’s very lovely, if you think of the thousand-year periods from the beginning of Bible history : the first thousand-year period includes the story of Adam and Eve and the uncovering of the false sense of creation; Noah comes in the second thousand years; Abraham, Jacob, Joseph, and Moses are the prominent figures in the third thousand years; in the fourth thousand years the prophets gave their impersonal message; in the fifth thousand years came Jesus; in the sixth thousand years the symbol is no longer a person, it’s not Mrs. Eddy (for instance), but the Science which Mrs. Eddy revealed, and that which is going to lead that Science to fruition is generic man,—the vision of every one who sees the Christ-idea and loves it. The Christ-idea as Science is the symbol of this age, and every man,—not any particular man, but every man who sees his being as the operation of spiritual, scientific fact,—is destined to lead on the centuries. So it is going to be true that every man will become “a king and a priest” unto God. Everybody’s individual love, understanding, and proof of the Christ-idea as Science is going to lead this idea on.

The Foundational Book Company

Just for a moment I’d like to talk to you a little about The Foundational Book Company, because I believe that it’s through the understanding of Life, Truth, and Love in Christianity,—the Science of Christianity,—that we’re going to continue to make a demonstration of what it is accomplishing.

I’m sure that all of you will agree that when John Doorly was here, his vision constituted the spearhead of this idea. Through his loyalty to Principle, his singleness of purpose, and his unselfishness, he discerned the pure Science of Christian Science which lies in our two textbooks and he showed it to us. He was in front, as it were, with his great vision, and we were all following along behind; The Foundational Book Company was his demonstration, and therefore it was part of that spearhead. But to-day I feel that the position is very different. I feel that instead of a spearhead, we have to-day a broad, united front, with all of us marching forward together. There’s no one individual in front of anyone

else, and every single individual's own love and proof of this Christ-idea as Science is what is leading on this idea. So I feel that the function of the Book Company to-day is so much more that of a servant. It seems to me that when all of you go out and you waken the Christ selfhood in some other man, and he loves it and he sees his Christ selfhood, and so he wants the "ladders" (see Ret. 85 : 9-12) to show him more about that, then he'll want literature, and that's where the Book Company can play its part. It will be supporting each one of you, in that it can provide that literature and so follow up your vision and your love of this idea.

Naturally the books themselves will find their own way, because they are also messengers, but at the moment I see the Book Company primarily as a servant to your vision and love of the idea. Advertisement and so forth is all very well, but unless every one of us is a "lively stone," and unless we're really putting this idea before everything and we're loving it and living it and proving it and sharing it, all the advertising is just a waste of time. It's our spiritual sense alone that counts. There'll always be a part for the Book Company to play, because there is always room for an idea of service. If we see that, I'm sure that the Book Company will do a wonderful job,—not because it sets out to be big, but because it's helping and it's serving.

We still sell quite a few copies each week of "God and Science," and I was talking the other day to our American publisher, and he says that he feels that when the *idea* really gets going in America, then the book will sell well there. I think that that's a very happy position, because when that book is supported by our spiritual sense, our love, our activity, everyone's activity, then people will want the ideas embodied in that book, because they will see them as living, practical values in the lives of so many people. Of course, we have to give metaphysical support to the book, as Mr. Doorly always stressed, but what supports that book is loving Truth and living Truth, because that's what the book is all about.

A Letter from America

At this point I'd like to read you a letter which came this morning and which thrilled me. It's from a woman in California who has been a very active and prominent worker in the church there and who is also a very fine practitioner and a very fine woman. She writes: "You know we are so eager to see the unfoldment of this idea, but we have had to tread so slowly, not being as familiar with it as you all are who helped develop it from the earliest beginnings. For myself I have felt that I must understand to some

extent the overall design before I could do much toward serving it. So far as I know, I have read and studied everything that John published, with the exception of the Practice Talks, and at last feel I have a wee glimpse of the whole design. The last Oxford, Volume II, 1949, really showed me what SCIENCE is more than anything else, and I at last saw that because Science is interpretation or explanation, that activity is in constant operation, and therefore is manifest as lectures, classes, etc. You see, this aspect did not particularly appeal to me, naturally because I did not understand it scientifically." She's been impelled to be collective and universal. "I could understand it in a human sort of a way as education, but that did not satisfy the divine aspect wherein there is no need to learn. Now, education to me has always been interesting. I have always seen it as the awakening in the individual of what he always has known, but somehow I could not fit this to my highest sense of Science. So when this unfoldment came to me because of John's stressing the thought of interpretation, I saw that as the astronomer observes astronomical phenomena and then explains them, as the physicist observes his phenomena and explains them, or reduces them to a mathematical formula, so we as divine Scientists observe the divine phenomena and explain them, and if even only to ourselves, we have reached the point of SCIENCE, and then because being is subjective an audience will appear.

"Well, as I say, I did see this so clearly, and about a week later an audience did appear, and a friend and I each gave a talk to an interested group. It was so impersonally and naturally done, that it was a great joy, and I am so glad that I waited until Principle used me. There have been occasions where this could have been done before, but I knew it must be from this standpoint if it were to be done at all. To force the position humanly is like trying to take the kingdom by storm, and that has proved in too many instances to fail before it has started.

"I have been studying Christian Science all my life, and about ten years ago began to study with great earnestness the chapter Genesis in Science and Health. I saw that it was the sevenfold nature of God being revealed, and this thought excited me so much that I searched everything I could to find a confirmation for it. Because of this it just had to come about that one of the 'Statements' which John had published in 1945 came into my hands. I was greatly impressed with what he said and read and re-read it many times. I heard nothing about his work, but in 1947 when some students of his came here to California, a friend took me to call on them, and they very graciously lent me some of the first

Verbatim Reports. I then began to purchase them, I got the first book, 'The Pure Science of Christian Science,' and was off on the most satisfying pursuit of my life."

". . . So you see how we few are really the pioneers, so to speak, we have had to break our own ground here. We had to take it so slowly, in order not to spill it. But I do feel now that a new page is going to be written here in the United States, and I am so happy and satisfied with it." I love this, she says: "There is no feeling of rush nor promotion, just a calm sense of fulfilment reflected in fulfilment. Starting so calmly and peacefully is the acknowledgment of a final victory.

"We are awaiting the Practice Talks with such anticipation, because we have heard how really wonderful they are, so do get them to us as soon as you can. I have such a feeling that they will open the way for many to see this divine design, because nothing appeals like practical application, and these talks should reach every thought where it is. This book should lead thought to 'God and Science' and the 'Verbatim Reports,' just as Science and Health leads thought to the Bible and vice versa. Anyway, I am so glad to be somewhat ready now to let SCIENCE use me.

"As you have no doubt grasped by now, my emphasis has been on a gradual but firm beginning, and I can see that it must be this way with most individuals, else the new wine will be spilled."

What this letter says about Mr. Doorly's Practice Talks is absolutely true; their scope and range is just amazing. They will do a most wonderful job, I'm sure of that.

So you see, that's one seed in America, and there are many seeds being sown over there, but I'm more and more certain that what is going to multiply this idea everywhere is all of us seeing and loving it individually. In doing it that way, we shall find all the time our absolute indivisibility from one another, and also we shall have that Joshua sense of saving and salvation. I think that at this juncture it's going to mean so much if we can save, as it were, everything that can be saved about one another, and rather than tearing down and criticizing and condemning, build up what is lovely and emphasize that and love it and appreciate it. That's salvation, that's saving, and it's such a wonderful thing if you can do that.

The Pinnacle of Christianity

As you may remember, at Oxford last year Mr. Doorly stressed so much that the pinnacle of Christianity is tracing everything that

is good back to God, and everything that is evil back to animal magnetism, the one liar. It sounded very easy when he said it, but of course it isn't always so easy, although it's wonderful when you can do it, because it makes for true relationship. If you don't like something in someone else, then instead of thinking that that unlovely thing is in that someone else, consider it as a third person, so to speak,—animal magnetism,—and in that way the individual stands out as God's idea, and you see that the unlovely thing has nothing to do with him and you can really love his true individuality. It's also a lovely thing to trace everything that is good back to God, and I think that it's something which we don't do nearly enough. If we trace everything that is good back to God, then whenever we appreciate what someone else has given and we love them, we shall take a great burden off them by seeing that the good they express is just God in operation, because in that way we shan't personalize and finitize infinite good by thinking, "That is Mrs. Jones." Instead, we shall take it back to an infinite source, and so it will never come to an end for that individual—we shall help to eternalize it for them. That doesn't mean that we should lessen our appreciation of other people, because often appreciation expressed in human terms is lovely and it means a great deal. But in our thought we can always take all good back to God as the one cause. Think how by doing that you multiply good for every individual who expresses it: you're really linking them up with an eternal channel of goodness. On the other hand, think how you can free them by taking everything that is unlike God right off them, and reducing it to animal magnetism. Once you do reduce it to animal magnetism, it's amazing how it just doesn't seem to be there any more—it's just wiped out, as far as you're concerned.

Love in Christianity in Christian Science

And now we come to Love in Christianity in Christian Science and the tone is universality. That is so logical, of course, because when you have seen the truth about generic man in Christianity, it leads quite naturally and spontaneously to universality. We're all one man because there's one infinite God, including within Himself His own expression, and the universal plan of Love means that there is nothing outside of it; it means that we can't help being one, because there is one infinite divine expression, one God, one plan.

Mrs. Eddy says some wonderful things about universal Love. For instance, in "The Apocalypse" she writes, "This human sense

of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love” (S. & H. 576 : 31-4). There can be no “material sense of personality” in universal Love. Mrs. Eddy also says, “Christian Science can and does produce universal fellowship. As the sequence of divine Love it explains love, it lives love, it demonstrates love. The human, material, so-called senses do not perceive this fact until they are controlled by divine Love; hence the Scripture, ‘Be still, and know that I am God’” (My. 275 : 3-8).

Universal Love in Christianity isn’t that wishy-washy thing which just loves everybody regardless. It’s absolutely scientific, and it doesn’t take into its realm anything that is unlike Science, anything that is jealous, envious, hateful, or deceitful, anything that is unlike the divine plan of Science. You know, if you are a real musician and you love music, that doesn’t mean that you love all music indiscriminately. Whatever is inharmonious and is unlike music, your cultured sense of music irresistibly rejects. Just so, in Science, universal Love doesn’t demand that you love people with their faults and everything. It demands separating those faults from your concept of them, seeing those faults as animal magnetism, the one liar, nothingness, and loving their true selfhood; then you won’t be a sentimental lover of mankind, but you’ll be a scientific lover of mankind, and you’ll be expressing a scientific fact.

Life, Truth, and Love in Christianity in Christian Science

Now, when you take Life, Truth, and Love in Christianity as a combination in Christian Science, you find that Mrs. Eddy frequently brings out a sense of reflection. In Christianity every idea reflects the threefold, essential nature of divinity, and I always feel that this concept is best expressed in Mrs. Eddy’s statement, “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 is true Christianity,—seeing the true likeness and reflection everywhere. But we must first know the original, and know it in more and more detail, or we open the door to impurity and deflection as well as reflection.

All through the Christianity sense of Life, Truth, and Love you get this wonderful tone of reflection. For instance, Mrs. Eddy

writes, "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love" (S. & H. 336 : 14-16). And again, "All the varied expressions of God reflect health, holiness, immortality— infinite Life, Truth, and Love" (S. & H. 518 : 21-23). Every expression is individual, collective, and universal; it can't help being so, because that is the nature of the one cause.

When I was doing this study, I found that there were more references to Life, Truth, and Love as a combination with a Christianity tone than with any other, and they either emphasized true reflection or else a most wonderful universal sense,—a real conviction that being is scientifically individual, collective, and universal. Just listen to this one: "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). That reference teems with the spirit of scientific Christianity, doesn't it? This one does too: "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ" (S. & H. 467 : 9-16).

Life and Love in Christianity in Absolute Christian Science

Now, let's just briefly consider Christianity in absolute Christian Science, which is indicated by the combination of Life and Love. I always feel there that you get the sense of all individuality operating harmoniously in the universal plan of Love. I often work along the lines of Christianity in absolute Christian Science. And sometimes with problems concerning the relationship between man and wife, the consciousness that the true individuality of every idea is forever operating and being eternally maintained in the irresistible plan of Love has brought glorious results. There cannot be any domination, any desire to dominate, nor any feeling of being dominated, when it is seen that every man's individuality is in and of God, divine Life, and is supported, maintained, and developed by Life alone. Moreover, every individuality is forever fulfilled in the plan of Love, it is forever accepted; it is irresistible and can never conflict with any other individuality—rather must it *always*

operate in harmony with every other individuality—because there is one plan and one plan only.

Mrs. Eddy says a lovely thing about Life and Love in absolute Christian Science along these lines: she says, “His [Jesus’] 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 : 30-32). Jesus was always working out the harmony of the individuality of man in the divine plan of Love. There you get the individual and the universal sense, and it is also an interesting point that throughout these Christianity references there is a great emphasis on *working*. Mrs. Eddy uses it again here, when she is talking about Life and Love : “‘Work out your own salvation,’ is the demand of Life and Love, for to this end God worketh with you” (S. & H. 22 : 11-12). When we come to Christianity in divine Science, which is epitomized just by the term Love, and is symbolized by the foundations of the city, we shall find that the only foundation you and I can ever afford to work from is the foundation of universal Love, divine Science.

In Christianity we are all the time dealing with relationship, and we shall never get the myriad problems of relationship in the world to-day solved, until we understand Christianity in its Science, —until we understand divine Principle as Life, Truth, and Love. But what a wonderful answer that is! And it is an answer which is right at hand if we are willing to live it, love it, and work for it. Don’t let’s forget that Mrs. Eddy associates work with Christianity, but it’s work that is lovely, work that is natural, work that is unlaboured, because it is a matter of reflection. When you come to think of it, nothing worth while is ever accomplished without activity or work, and it certainly must be so in the infinite realm of reality.

Love in Christianity in Divine Science

Now let’s consider Christianity in divine Science,—Love. In Revelation the symbol for this aspect of God is the foundations of the city foursquare. You remember that in the foundations were written the names of the “twelve apostles of the Lamb,” and those twelve apostles (or some of them) were the pioneers of Christianity. They certainly had a universal outlook, which they were impelled to adopt because they were filled with the Holy Spirit, the Holy Ghost, the development of Life, Truth, and Love. And so they were enabled to fulfil Jesus’ command to go into all the world and preach the gospel to every creature. Their foundation was universal Love, although I guess that at the time it surprised even them

to find themselves talking to the Gentiles as well as to the Jews. But they *had* to do it. Christianity in divine Science was impelling them.

Mrs. Eddy says of Jesus that he was “at work in divine Science,” and in this same reference she gives a wonderful sense of the foundation upon which Jesus built. She states, “The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world’s religious sense. Mortals believed in God as humanly mighty, rather than as divine, infinite Love” (S. & H. 53 : 8-15). Jesus’ foundation and work, his Principle and practice, were “divine, infinite Love” and its infinite reflection. Again, Mrs. Eddy says of Jesus, “The supremacy of Spirit was the foundation on which Jesus built. His sublime summary points to the religion of Love” (S. & H. 138 : 14-16). If the foundation on which we build is the supremacy of Spirit, we shall always feel safe and strong and firmly rooted in the plan of Love. Love’s plan has nothing in it that is unlike Love. It is purely spiritual and always good.

You remember also how we have always seen that the Word brings the light which dispels the darkness, that the Christ is the “divine manifestation of God, which comes to the flesh to destroy incarnate error,” and that Christianity obliterates the mortal concept (see Mess. ’02, 6:15-22)? Well, it would seem that Mrs. Eddy is speaking of the operation of Christianity in divine Science when she writes, “Divine Science deals its chief blow at the supposed material foundations of life and intelligence” (S. & H. 535:10-11). The foundations of Love, those foundations of the city which are “garnished with all manner of precious stones” (priceless ideas of divinity), must obliterate material foundations, and they certainly do.

So in Christianity in divine Science we get the divine One, divine Love, symbolized by the foundations of the city, and we see that the only foundation we can build on is Love. We need always to remind ourselves that Love is Science, the most scientific thing in all the world.

It is interesting that in the “Platform” in the third eight paragraphs, corresponding to Christianity, the reference to divine Science is this: “God and man are not the same, but in the order of divine Science, God and man coexist and are eternal” (S. & H.

336 : 28-30). Do you remember that in the second eight paragraphs in the "Platform," corresponding to the Christ, the text brought out that "in the order of divine Science" Christ is always "taking away the sins of the world"? Now in the Christianity aspect the order of divine Science proves that "God and man coexist and are eternal." In Christianity, the oneness, the inseparability, of God and man is really demonstrated and proved.

A Summary of Life, Truth, and Love in Christianity

We have taken this Christianity aspect rather briefly, but I am sure it will go on developing and developing to us all the time, because the accent of thought to-day is very much on Christianity.

To sum up what we have seen about Life, Truth, and Love in Christianity: we saw that in *Christian Science* Life in Christianity gives the sense of true individuality, which means absolute inseparability from God; Truth has the tone of generic man, which is really true collectivity,—we're all one man; and Love has the tone of universality. Because there's one infinite God and we are part of His infinite universal plan, there is also a collective and individual aspect.

Then in Life and Love (Christianity in *absolute Christian Science*) we saw the operation of true individuality in the universal plan of Love, that wonderful sense which Mr. Doorly brought out so much when he took the Gospel of Luke at Oxford.

Then we saw that Christianity in *divine Science*, which is divine Love and is symbolized by the foundations of the city foursquare, gives the sense that the only foundation on which we can build in Science is that of universal Love. Remember that we saw that Jesus "was at work in divine Science," that his proof of Christianity was "Christian Science, working out the harmony of Life and Love," and that he commanded us, "Work out your own salvation." It's all a case of working, being active in the right way.

Science

We shan't have time to take the fourth aspect, which is Science (see the fourth column of the chart on page 55), but really we have already touched upon it a great deal, because we have been discussing all the time the various standpoints of Science. We have taken Christian Science, absolute Christian Science, and divine Science, and, in fact, whenever one is talking about reality in any way one is talking about Science. Science is the whole thing.

I often think of these four aspects as being rather like a tree. The roots are like the Word,—they are creative, the basis and source of the tree; the trunk and the branches are like the Christ,—the structure and form of the tree; the leaves and fruit are like Christianity,—the outcome of the tree, its demonstration and fruition; and the tree itself is like Science, because it's the whole thing. Well, when you are describing the roots, the trunk and the branches, and the leaves and the fruit, you are describing the tree. You may be looking at the tree from on top, from a long distance away, or from underneath, and just so, Science shows us that we can regard its operation from the standpoint of divinity (divine Science), from the standpoint of absolute spiritual calculations (absolute Christian Science), or from the standpoint of the application to the human problem (Christian Science).

The True Church

Some time ago we saw that in Science those three standpoints are reflected perfectly in Mrs. Eddy's statements about the idea of church. The Science and system of reality constitute the true fact about organization, and it seems to me that organization is only necessary until the dawning in thought of absolute Science. At that point organization melts into divine system, where demonstration is based on a real understanding of divine Principle as Life, Truth, and Love. These three references to church from "Science and Health" are already familiar to many of you in this connection, but I would just like to draw your attention to them once again.

First of all, *divine Science* itself, you remember, is symbolized in Revelation by the city foursquare, and Mrs. Eddy writes, "This sacred city, described in the Apocalypse (xxi. 16) as one that 'lieth foursquare' and cometh 'down from God, out of heaven,' represents the light and glory of divine Science" (S. & H. 575 : 7-10). This aspect is best described by divine Principle, Love, and Mrs. Eddy says of our church, "Our church is built on the divine Principle, Love" (S. & H. 35 : 19-20). To me that means that divine Science is based firmly on exact system and infinite inspiration. The term Love coupled with divine Principle always implies to me that divine Science is not something cold and abstract. It is exact and systematic because it is based on Principle, but it is warm, inspired, and lovely because its Principle is Love; and that's what our church,—our consciousness of God and man,—should always be built on.

Then in her definition of "Church" in the "Glossary" Mrs. Eddy first describes it as "The structure of Truth and Love" (S. &

H. 583:12). *Absolute Christian Science* itself is defined through the terms Truth and Love,—the divine plan of Science encompassing its own ideal. Absolute Christian Science is our standpoint when we are thinking of the structure of Science,—the exact relationship of ideas to one another,—and when we are making true spiritual calculations.

The second part of the definition of “Church” is “whatever rests upon and proceeds from divine Principle” (S. & H. 583:12-13). That is a perfect description of the symbol of the candlestick which Moses was told to make and which we have always taken as representing the fourth aspect of *Christian Science* itself. In that symbol of the candlestick the main shaft and the base corresponds to Principle; the three branches on the left side correspond to Mind, Spirit, and Soul, and the three branches on the right side correspond to Life, Truth, and Love. So this part of the definition of “Church” is really a perfect description of this symbol, because one can see that it illustrates how everything rests on divine Principle and proceeds from divine Principle.

Our reference from the last section of the “Platform” is this: “For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ. According to divine Science, man is in a degree as perfect as the Mind that forms him. The truth of being makes man harmonious and immortal, while error is mortal and discordant” (S. & H. 337:7-13). You see how Mrs. Eddy brings in Principle and Love, and indicates also the complete nature of God as Life, Truth, and Love. Science always involves the completeness, the fulness, and the wholeness of everything.

A Summary of Divine Science

I have tried to epitomize the four aspects of the Word, Christ, Christianity, and Science in divine Science in this way: the Word of Life in divine Science is when you feel conscious of the fact that there is nothing going on but the one Being; Christ, Truth, in divine Science is when you see the way that that one Being operates, the form of it; Christianity, Love, in divine Science is when you see the one Being operating universally everywhere, and man's inseparability from it; in divine Science itself everything is of God and from God and with God and in God.

The Baptism of the Holy Ghost

Now we shall have to stop, but I would just like to finish up with that wonderful passage from “Pond and Purpose” which

describes the baptism of the Holy Ghost. It epitomizes exactly what we're thinking to-day, because the Holy Ghost in the Scriptures symbolizes "the development of eternal Life, Truth, and Love." If you will listen to this passage and think of what is coming to you and me to-day, and what is going to come in increasing measure, you will see how very beautiful and apt it is.

"The baptism of the Holy Ghost"—the "development of eternal Life, Truth, and Love"—"is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, holding sway over human consciousness.

"By purifying human thought, this state of mind permeates with increased harmony all the minutæ of human affairs. It brings with it wonderful foresight, wisdom, and power; it unselfs the mortal purpose, gives steadiness to resolve, and success to endeavor. Through the accession of spirituality, God, the divine Principle of Christian Science, literally governs the aims, ambition, and acts of the Scientist. The divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal mind, thus purged, obtains peace and power outside of itself.

"This practical Christian Science is the divine Mind, the incorporeal Truth and Love, shining through the mists of materiality and melting away the shadows called sin, disease, and death.

"In mortal experience, the fire of repentance first separates the dross from the gold, and reformation brings the light which dispels darkness. Thus the operation of the spirit of Truth and Love on the human thought, in the words of St. John, 'shall take of mine and show it unto you' " (Mis. 204 : 12—205 : 12).

This chart illustrates how various combinations of the synonymous terms for God are accented when spiritual thinking is operating from the standpoint of Divine Science, Absolute Christian Science, or Christian Science, the three metaphysical standpoints of the one all-inclusive Science.

	THE WORD	CHRIST	CHRISTIANITY	SCIENCE
DIVINE SCIENCE	LIFE	TRUTH	LOVE	DIVINE PRINCIPLE, LOVE

	THE WORD	THE CHRIST	CHRISTIANITY	SCIENCE
ABSOLUTE CHRISTIAN SCIENCE	LIFE TRUTH LOVE	TRUTH LIFE LOVE	LIFE LOVE	TRUTH LOVE
CHRISTIAN SCIENCE	MIND SPIRIT SOUL PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE LIFE TRUTH LOVE SOUL SPIRIT MIND	PRINCIPLE MIND SOUL SPIRIT LIFE TRUTH LOVE	PRINCIPLE SOUL SPIRIT MIND LOVE PRINCIPLE