

SUMMER SCHOOL ON THE BIBLE

Part 3: Matthew to Revelation

A Series of Talks given by Peggy M Brook.

Mickleton, England September 1983

In the years 1981, 1982, 1983 and 1985, Peggy M Brook gave a series of Summer Schools on the Bible.

We are now pleased to announce the publication, in PDF format, and available to download from our website, Peggy M Brook's Summer School Talks on the Bible given in 1983.

Peggy Brook regarded these "Talks on the Bible" Summer Schools to be the climax of her life's work. She stated: "These Talks have always proved to be a unique and inspiring series to those who attended the Summer Schools or who have heard the tapes" and she expressed her wish to her Trustees that these Talks be published.

The four Summer Schools cover the whole story of the Bible interpreted spiritually using Mary Baker Eddy's *Key to the Scriptures in Science and Health*. Peggy Brook comments: "Mary Baker Eddy based her revelation on the Bible and she makes many outstanding statements about it in her writings. So, we are going to interpret it in this way where we find the spiritual and scientific meaning of the Bible."

We have endeavoured to stay as faithful to the original Talks as possible, only making minimal changes to allow the text to flow in a readable format.

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Abbreviations

Works by Mary Baker Eddy

S&H	Science and Health with Key to the Scriptures
Mis.	Miscellaneous Writings
Ret.	Retrospection and Introspection
Un	Unity of Good
Pul	Pulpit and Press
Rud	Rudimental Divine Science
No	No and Yes
Pan.	Christian Science versus Pantheism
'00/'01/'02	Message to the Mother Church 1900/ 1901/ 1902
Hea	Christian Healing
Peo	The People's Idea of God
My.	The First Church of Christ, Scientist, and Miscellany
Man	Church Manual
Chr	Christ and Christmas
Po	Poems

Other Works

Books of the Bible

	Abbreviations as used in Scofield Reference Bible, 1945
Brewer's	Brewer's Dictionary of Phrase & Fable, 1981
Chamber's	Chambers Concise Dictionary, 1971
Peloubet	Peloubet's Bible Dictionary, 1925

NOTE

Reference is made during these Talks to John Doorly's *Verbatim Reports*. These are published today as the maroon editions of *Talks on the Science of the Bible – Volumes I to IX*.

The Illustrative Material relating to this Talk includes a "Matrix of the Epistles" which is incorporated in Max Kappeler's book *The Epistles in the Light of Christian Science*. This work is copyrighted by the Kappeler Institute USA.

Talk 1

Introductory Talk

First of all, I would just like to say how lovely it is to have you all here on this occasion, and I think it's wonderful that those who have come from a very long distance are here and we're so very, very happy to have you here. I feel we're going to have a wonderful week together, feeling this living tone of Life. Life in and of Spirit, speaking to us all, and really speaking from us all, and with us all, because Life is living us - every one of us. So, we are all contributing to this feast. We are all contributing to it.

Now we are taking the Bible as the book of Life. It really is a book of Life. Every experience in Life is mirrored in that book and spiritually interpreted. It speaks to us of the one Life that is within and without all things. The Bible is the book of Life, and the textbook has the structure of Truth and Love and so together they form this wonderful chord of Life and Truth and Love.

And through the structure of Truth and Love we interpret this living Word of Life that the Bible contains. So, we are really interpreting the Bible in a timeless way from Science. From this structure of Truth and Love, and we are taking the Bible therefore not in a time-sense, not as history, but as the operating of the eternal now. The now that is here at this split second with all of us. We're not going back in history to something that is gone and is a time-sense, but we are seeing the Bible facts as the *now*. The ever-present now with each one of us.

And the way we are interpreting the Bible is from Mrs Eddy's *Key to the Scriptures in Science & Health*. We're taking her key, and we are with that key opening the scriptures.

Now that key consists of "Genesis" and "The Apocalypse" and the "Glossary." "Genesis" contains, as you know, the seven days of creation, and Mary Baker Eddy's interpretation of those seven days in a spiritual way.

The "Genesis" chapter goes on to show the exact opposite of those days of creation with the Adam story. And that is the counterfeit sense of creation which the days of creation in their positive spiritual values, analyses, uncovers and annihilates.

Then when we come to "The Apocalypse" chapter, the symbolism in "The Apocalypse" chapter is a fourfold one. There are four extracts from "The Apocalypse" chapter, from the book of Revelation in the Bible.

There is the angel with little book, the woman giving birth to the man-child, the new heaven and the new earth, and the city foursquare and it ends with the city foursquare. So virtually the *Key to the Scriptures* has a sevenfold symbolism, and a fourfold symbolism, doesn't it? The seven and the four.

That is really how that structure of Truth and Love speaks to us, because the day of Truth has a sevenfold sense about it, and a fourfold sense about it, and that is embosomed in the seventh day in Love.

So, we take the *Key to the Scriptures* in its sevenfold and fourfold operation and interpret the scriptures through that key. There is one other factor that we take into consideration and that is that Peter in his Second Epistle says that one day with the Lord is as a thousand-years and a thousand-years as one day.

So, we take each day of creation and we see how the Bible story unfolds in what are called thousand-year periods. It means nothing time wise. It's just a symbol. Even if you didn't know that they were of a thousand-year duration, these periods in the Bible, you could see them as being very distinct, because the first period which corresponds to the first day, and illustrates the first day, is the creation story. The Adam and Eve story, illustrating the life of the first day in operation.

The second great period is the Noah story. Noah building an ark which illustrates the firmament of Spirit. The understanding of Spirit; we'll come to this in a moment.

The third great period in the Bible is the journeying period, starting with Abraham coming out of Ur of Chaldees, and then Jacob and Joseph and Moses and Joshua, but the whole tone of this period is journeying, journeying, journeying until they reach the Promised Land.

And it's the illustration of the operation of the third day of the dry land of Soul, of true identity. The journey from sense to Soul. Working out what our true identity forever is.

Then the fourth great period is what is known as the kingdom period or prophetic age, and it is after the children of Israel have come into the Promised Land, and the whole question before them is what governs. Does prophesy govern them? The prophet was born right at the beginning of that period, Samuel, or do kings govern them? Which can be a personal sense if it is allowed to lapse, from listening to the prophet. What governs. And that is an illustration of the fourth day of Principle with the great lights that govern and rule over the day and over the night.

Then the New Testament comes into operation. That kingdom period or prophetic age takes us up the end of the Old Testament.

Then the New Testament comes in with its wonderful sense of Life, which is what we shall be considering this week. It starts with the four Gospels, with the life of Jesus, who said, "I am come that they might have life, and that they might have it more abundantly."

And based on that understanding of Principle, this abundant sense of life comes forth, and that's illustrative of the fifth day of creation where the waters bring forth abundantly, the moving creature that have life and fowl fly, and the open firmament of heaven, it's a wonderful teeming of abundant sense of Life.

And the Bible ends with that fifth thousand-years, but Jesus fulfilled the days of creation in that he demonstrated Life, Truth and Love. He spoke of another comforter that would come which we feel is illustrative of the sixth day of Truth - of true manhood. The day really of the discovery of Science, yet Science is interpreting this whole story, all the way through.

Then one might say one looks forward to that or if we're thinking in a time-sense, that seven-thousand-year period which is a period of Love, and which I always think of in the terms that Mrs Eddy uses when she said, "Here prophesy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite" (S&H 292:4).

But the thousand-year periods as we have seen, are illustrative of the operating of each day of creation, but not in a time-sense.

You see Mrs Eddy says at the end of her Exegesis of Genesis, the true record, "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time" (S&H 520:10).

You can't reckon them according to the calendar of time. These days will appear as mortality disappears and they will reveal eternity. Eternity. That's now-ness. Eternity. Newness of Life in which all sense of error for ever disappears and thought accepts the divine infinite calculus. And we today are accepting the divine infinite calculus. The divine infinite process of calculating and reckoning are being, which is not a material sense of things. It's a spiritual sense of things. It is a spiritual calculus, and I think we're going to see that even more clearly as we go through this day of Life this week. That we are really, you might say, being calculated by Life itself, spiritually. Divine Life is calculating us. Divine Life is living us.

Now I went through that briefly because there are some people who may not be so familiar with the story, but what I would like to do now is to take these two charts. I always love to feel that we are in the rhythm of the Bible before we start a new tone. Don't you? Before we start a new period, and as the Bible is one whole, it seems to me that it's a very lovely thing to feel the rhythm of this story, so that tomorrow morning we can start right with the fifth day of Life and the fifth thousand-year period, feeling that this is behind it all and going with it all. And so therefore at the risk of repeating, because I do this every time, don't I, I feel it would be a lovely thing to just flow through these two charts. Don't feel, those who are not familiar with it that you've got to remember it or hang on to it. It'll hang onto you. It does. It's the story of our life, and it does.

So just let's flow through it together. Just easily and naturally. Naturally we shan't take every detail, they just flow. Now these charts here, they have the same structure, we would put them underneath if we could, but we have to put one on side and the other the other side, and they illustrate how we have taken the Bible these last two years and will continue to do so this week, which is in a fourfold way, but running through the seven days of creation.

So, we are taking this key of the seven days of creation and the fourfold. That's the structure of Truth and Love that is interpreting the Bible to us.

So, we start in our fourfold key with Science. I have put Science at the beginning because without these synonymous terms that come down in a Science column, we could never interpret the Bible scientifically. It is those terms that Mary Baker Eddy has given us in today's terminology, scientific terminology, that has enabled us to interpret this Bible story scientifically and timelessly.

If you take those synonymous terms out, you haven't got a scientific interpretation of the Bible. You've got the days of creation, you've got the Adam record, you've got the thousand-year period, but no scientific keys. So, Science is at the front here because it is the scientific interpretation of the Bible.

Then we come to the Word in the next column, which is always the days of creation. Let there be. Let there be. It's the creative sense of being.

Then we come to the Adam record which I have put the Christ at the top because it's how those days of creation analyse, uncover and, annihilate the mortal Adam picture.

Then we have the Christianity column which is the outcome of the Christ idea in demonstration, and it is a thousand-year period which illustrates to us how the day of creation works out in our experience, as the light of the day impinges on the Adam record, what happens in our experience. That's Christianity, the operating of the Christ.

So that is how the seven and the four work on the chart. Then there is one other thing. The whole of this record of creation, from a divine Science point of view, is the Word of Life in divine Science. It is the operating of the living Word of Life.

At John Doorly's summer school in 1949, he took the four Gospels, and he took the days of creation from the standpoint also of Life, Truth and Love, which is the Word in absolute Christian Science, and he saw how Life, Truth and Love went through every day of creation. He said it was a sense in every day of the creative sense of Life, the factual sense of Truth, and the fulfilled sense of Love. He took it from Mrs Eddy's definition of day which she defines in terms of Life, Truth and Love. He said that in every day the "let there be," was the Life sense, and there was, or the creation, was the factual Truth sense.

And the summing up of the day - perhaps the evening and the morning of the third day, or whatever it was - was the fulfilment sense. In every day there was this creative, this factual and this fulfilled.

So, we have taken every day of creation in the sense that here, right at the top, it's got, Life, Truth and Love, in each day on the left-hand side. That is showing us how Life impels the first tone, Truth the second and Love the third, and that rhythm is so natural as you take the days through.

So, let's just very briefly think of how this record goes. The first day for instance, is that creative sense of Life impelling Mind which says, "Let there be light." Mind is always saying, "Let there be light." It is saying it in every instance all over the world. Everywhere, "Let there be light." The light of Mind. It's so obvious because you find in the world today that people are hearing this "Let there be Mind." They're waking up to the light. It dispels the myth of mortal thinking, ignorance, and it's doing it in so many places today. This light as Mind is coming.

And what does it do? It shows us the way out of Eden. In that Adam and Eve story there are flashes of light. The tree of Life in the midst of the garden. The river that parts into four heads and leads out of the garden. The woman waking up to the fact that the serpent is evil or animal magnetism is the serpent. There is just one lie. So, this light which is coming everywhere all the time, dispels the mist and it wakens people up - all of us up - to the fact that there is a way out of limited mortal thinking.

Then, as we come to this second tone of Truth, the factual, it impels Mind as Spirit. Mind reflecting Spirit. When we say Mind as Spirit, we mean Mind, the one infinite intelligence, reflecting the purity and the reality of Spirit, don't we? So, we're saying this Mind, that is all that I'm saying, "Let there be light," is purely spiritual. It deals with the belief of this mis-watering everything. A proliferation of the belief that Mind can be both human and divine. That there can be a good human mind, or that there can be a mortal mind, or any other sense of Mind but the purely spiritual sense of Mind.

It deals with that and in the human experience, in the thousand-year period, you get the story of Cain and Abel and you get the story of how Cain can kill Abel, and we all know that story in human experience - how the physical, Cain, can kill the moral - and people are speaking of the good impulses that can come to nought because the physical and the material, and mortal sense of creation, kills them, and so on. That can happen unless we see and accept this Mind that is Spirit, that cannot possibly ever be killed. Just like Jesus would be killed but rose again, because the Mind that was in Christ Jesus, "Let this mind be in you, which was also in Christ Jesus," Paul said, "Who, being in the form of God, thought it not robbery to be equal with God," and that being equal with God, is expressing the same consciousness of the Mind that is Spirit, that can never be destroyed. Never be touched. It's spiritual and can't be touched.

So, in the place of Abel, Seth was born - the third son to Adam who means compensation - and out of him came the line of Jesus.

So, it's just saying to us, the Mind that is Spirit deals with the belief of any other mind, and deals with this belief of good on a human basis. It says that good is on a spiritual basis and can't be touched.

Then we come to the next tone of Love, the fulfilment of Love, impelling Mind as Soul. Mind reflecting Soul, means that this one Mind, or intelligence, has definite ideas, because Soul is definite. It's not a vague Mind, it has definite unfoldment which at this point is through the seven days of creation, because this is where it said, "And God called the light Day and the darkness He called Night. And the evening and the morning were the first day." This is where it is telling us there are these seven days of creation. These seven tones of spiritual being which constitute our life. Our life lies in the unfoldment of this spiritual order and it's wonderful as we wake up to this fact. Doesn't take time either to wake up to it.

When we see this, we deal with the face of the ground. The face of the ground is mortal history, and mortal history is all the opposite of these wonderful days of creation, and it deals with mortal history as we see that we are the spiritual identities of being in operation. That's natural - not difficult - it's natural. And as we see that, through these seven days, it goes through seven generations here, in the Christianity story, to where Enoch walked with God and was not, because God took him. Don't you

think that we can all see this; but as we feel these spiritual tones of being to be our life, we can say that we do really feel we're walking with God and we're not a mortal - we're walking with God. God takes us. Not in a religious sort of a way, but we are just God being, and we get that vision in Mind as Soul - what our true identity is as idea.

But it has to be understood so we come to the second day of Spirit where Life impels Spirit as Mind, and this is where it says, "Let there be a firmament... and let it divide the waters from the waters" (S&H 505:4). It's really saying, "Let there be understanding." We have this vision, but it needs to be understood as any vision does, but understanding is a quality of God. It's not something human that we have to put a wet towel around our head and try and understand and so on. It is a quality of God which we all have naturally.

And so, it deals with the belief that man is made of the dust of the ground, and the spirit of God is breathed into him. If we think we're mortal, trying to get an understanding, pushed into us, it's hopeless. But it's not accretion, it's unfoldment, "No man knoweth the things of God save the Spirit of God that is in him."

So, the understanding of spiritual things is something natural to us. We've always known these things. John Doorly used to say we've known them before Abraham was, and all that is happening is that the scales are falling from our eyes, that's all, it's unfoldment, not accretion.

But what does it look like in human experience? It looks as though we build an ark, an ark of spiritual understanding. You see, that's where Noah builds an ark, and Noah is the knowledge of the nothingness of material things and the immortality of all that is spiritual. And don't we come to the point where we think material things are just no good at all. Only the spiritual in relation to everything we touch in life, because he takes everything into the ark. Doesn't leave anything out. It's not a vague spiritual thing, it's a spiritual reality of all things, because the ark is the understanding of Spirit destroying belief in matter. And it is the consciousness of spiritual realities, of all things are created by him and that exist for ever. That's the ark.

So, we seem to, in human experience, build an understanding, but it's unfoldment, and as you know, when we took it all, the dimensions of the ark seem to have a marvellous relationship to what we have understood through Science.

Then, in the second tone of this day, Truth, the factual, impelling Spirit as Spirit, is where it says that God made the firmament. It's a fact and divided the waters above and the waters beneath. That is dealing with this mixture of good and evil. The tree of the knowledge of good and evil. It is really where we stay in this ark of understanding, and no matter what floods come to try to put us off understanding the spiritual, we stay in the ark.

Now this is not something that just happens once and for all, it's happening all the time in any situation. We stay with the spiritual. We stay in the ark. It seems as though in our life, there has been an awakening to the light, and then we start to ponder and study spiritual things, and we begin to separate ourselves from material knowledge and the floods of material things and we study and ponder just like

Noah in the ark symbolises that. But it is something that is happening all the time to us. We are always letting fresh unfoldment take place. We're always building arks, really, aren't we? Constantly. So, we're taking this in an unfolding sense, but it's something that is always going on with us.

Then we come to Love impelling Spirit as Soul where it says, "And God called the firmament Heaven. And the evening and the morning were the second day" (S&H 505:8). Mrs Eddy says there, "The calm and exalted thought or spiritual apprehension is at peace" (S&H 506:11). Spirit as Soul. Can't you see how that lovely sense of the unfoldment of spiritual understanding brings that peace of Soul. That calm of Soul. Here Mrs Eddy goes on first of all to say, in her Exegesis, "Thus the dawn of ideas goes on, forming each successive stage of progress" (S&H 505:13), and it does.

As you understand, spiritually, you find your human experience begins to unfold in a lovely way. It forms the successive stages of experience. It starts to translate it really, and when you get those four rivers in the Adam record, Gihon, Pison, Hiddekel and Euphrates, they are illustrative of human progress if you follow their definition through the "Glossary," and you find that human progress takes place. That's one of the flashes of light in that record.

But always to me it has a slight touch of the Adam story in that it is always saying to me, "Okay, that's fine, but don't be too ruled by human progress and not go on with the divine order and the spiritual unfoldment, because you must always keep your eye on the ball of the divine order." I think that's a very important point. I've found it in my experience. If you're over the moon and you're too elated about human progress, you very often can be tripped up and you have to get back to the spiritual order. To rejoice over it but to keep the balance. The balance of Soul.

And in the story here, it's when Noah comes out of the ark. His ark rests on Mount Ararat. You remember how you saw there that lovely thing. The blessing on the three sons, Ham, Shem and Japheth, where it said, "God shall enlarge Japheth, the spiritual, and he shall dwell in the tents of Shem." The moral. And it's the tents of Shem. It's not the housing of Shem. It's a moving proposition; the human is always a moving proposition. But the spiritual dwells in it if we're constantly enlarging and seeing the bigness and the wonder and the reality of the spiritual. It dwells in the tents of Shem. The king, the son of Ham, shall be his servant. Then the body is a useful servant to the spiritual idea when translated. That's what it is. It isn't an enemy to the spiritual idea or to us. The body is a useful servant to the spiritual idea. Not an enemy, and that is what it says in that lovely prophesy. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.

So, you begin to get this translating sense, don't you? So, it's obvious that at this point it goes into Soul, because Soul is to do with translation. It's to do with true identity, and it's to do with journeying, because in this period you get a tremendous sense of journeying in the Bible story.

I always feel at this point of Soul that it's a very important stage, Mrs Eddy says, "The third stage... is an important one to the human thought, letting in the light of spiritual understanding" (S&H 508:28). And it is important because it is where we really see that what we have understood, the light has come,

we understand and we're continuing to understand the light, but it is us. It is us. It's not something out there. It is our very identity. It's our identity.

So, this day of Soul starts with Life impelling Soul as Mind where it says, "Let the waters under the heaven be gathered together in one place, and let the dry land appear" (S&H 505:16). And that dry land is the firm soil of our spiritual identity which has always been there. It's one of the things that is not actually created in this record.

It says, "When the waters are gathered together into one place and the dry land appears." Our identity is always there. This is the firm dry land of our true identity which is fruitful. And Mrs Eddy when she interprets that says, "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear" (S&H 505:18).

So, this is where our true identity appears as idea. The whole of Mind. In the Adam record it says you don't have to dress it and keep it. You don't have to try and doll up your true identity to be somebody. But as you spiritually understand reality your true identity appears. It just appears. And in human experience it says to you, like it said to Abraham, God said to him, "Get thee out of thy country, and from thy kindred, and from thy Father's house, unto a land that I will shew thee."

So, the command to all of us is to come out of reckoning ourselves as mortal. Do you remember that wonderful thing that Mrs Eddy said in her definition of our answer to the question "what is man?" she says, "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently may be regained." She says, "they were 'conceived in sin and brought forth in iniquity.'" She continues, "Learn this, and earnestly seek the spiritual status of the man, which is outside of all material selfhood" (S&H 476:13).

So, this is where our true identity is being born to us. And in this period of the first thousand-years there is a tremendous lot of journeying as you all know.

Abraham journeyed, Jacob journeyed, Joseph journeyed, Moses journeyed, the children of Israel journeyed, and it is full of this journeying, journeying, journeying which happens as our true identity unfolds more and more to us. It stops us from just being - I always say cabbages, but then I always think that cabbages do grow anyway, don't they? But it stops us just being satisfied that we're perfect. We can't be. Soul is pushing us on. Soul has changed us, but it pushes us on all the time.

You remember Abraham was known as faithful Abraham. What makes us faithful in the human, it's not mere human faithfulness, I always think, but it's the fact that our true identity is in Soul and it's changeless, and it's always there in all its balance and intactness, it never runs away. It's a constant, isn't it?

You remember that Abraham was promised an heir out of his own loins, and it was from his ideal, Sarah, but this didn't happen all at once. So, Abraham had to take a bondmaid, and from this bondmaid he had a child. Sometimes we have to take a bondmaid. I always couple this with Mrs Eddy's words,

in *Science & Health*, when she says that if we fail to receive aid from the Scientist upon whom we would call for help, that “God will still guide us into the right use of temporary and eternal means” (S&H 444:9). And I think many of us have experienced just this kind of thing, but in the end, Sarah, Abraham’s ideal, did bring forth Isaac, and when Isaac grew, then the bondmaid was cast out, and this happens with us.

But what I love is that through all this, it was God leading Abraham. We can never get out of God, that Soul or spiritual sense is taking care of the situation every step of the way. It’s a lovely thing too that Isaac means laughter, it’s really indicative of joy as Soul, and doesn’t one find that, that Soul, or spiritual sense, brings us a constant joy? We don’t find on our journey, joy in things and take it out of things, so much as the fact we take that constant joy of Soul with us, wherever we go, whatever we do. We never lose it.

Talk 2

We come to this fifth day of Life, and it has such a wonderful sense of being, of spontaneity, of nowness, of newness, of Life without beginning and without end. It’s the one being: being itself through all of us, there’s one Life, just one Life. “I know no life divided, oh Lord of life from thee” (Hymn 135). This is where Life is seen to be living us in all its fullness. In its multiplied abundant sense.

You see what we have taken during these last two years is very much the fundamental basis of being. We’ve seen the one Mind when we saw, “Let there be light in this one Mind,” speaking everywhere to everyone.

We’ve seen that substance of Spirit manifesting itself as an understanding that is spiritual, and that that is the reality of all things brought to light, as Mrs Eddy says in that second day.

Then we have seen that this is us, our identity in Soul. That dry land that is fruitful is the only identity that any of us have. Spiritual identity in Soul, in the infinite Soul.

Then we go on to see that that is the basis of the Principle of being. Mind, Spirit and Soul. And in that fourth day we see how the operation of Principle is the operation of us all. That, as the symbol of the fourth day says, “We come out from that sun, that moon, those stars, that the Principle of being is all that is in operation.” Principle as Life is the infinite progression, that this Principle using us in Life, is the infinite progression of being. We’re all being used by this Principle. And when we come to this day of Life we begin to see that Life is living us. It’s living all of us in a multiplicity of ways, based on this Principle.

So, it’s not just any old thing, it’s based firmly on the divine Principle of being, which holds its operation for ever, moving in the harmony of Science.

So, we find Life undivided from the Principle, and undivided from each other, as we shall see in this fifth day. But it is a day where everything bursts forth. It’s Life. It’s a day of freedom. It’s a day

where everything glows and flies, because it is the fish of the sea and the birds of the air. I always call this the flowing and flying sense of being, where we shall see how in the Gospel and in the Acts of the Apostles and in the Epistles and Revelation there is a tremendous bursting forth of the ideas of being moving in the harmony of Science, but individual and a wonderful sense of freedom in this fifth day.

When we come to this fifth day too, it's the day where John Doorly used to say, "The days of creation become numerals of infinity," and so the days of creation which are stated as Mrs Eddy says in mathematical order, and they have a linear sense though we know that they are always moving in many, many different orders and ways, that this linear sense of the days of creation, moves into numerals of infinity, just like Mrs Eddy says at the end of "Genesis," that "the numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. That these days will appear as mortality disappears, and they will reveal eternity, newness of Life," that's where we are, newness of Life, "in which all sense of error for ever disappears and thought accepts the divine infinite calculus" (S&H 520:10).

So here in this day of Life we're going to feel together this acceptance of the divine infinite calculus of being. Calculating our lives or letting them be calculated really, from Life and Truth and Love.

You know it's interesting, that directly you touch Life, the synonymous term Life, in Mary Baker Eddy's textbook, you find that she does use that synonym alone, yes, but most frequently with Life, Truth and Love. A combination. It's either Life, Truth and Love, or Life and Love, and then of course she uses other combinations of those three. But when you touch the synonym Life, it is as if it springs into expression, not only Life, the flow of Life, but Truth and Love as well. That the impulse of Life, Truth and Love is with us immediately we touch Life, that there is not only the flow of Life, the eternity of Life, the multiplication of Life, but it has an expression and a fulfilment. And I've often felt that that was why John Doorly was impelled when he took the four Gospels which come in the day of Life, as an illustration of the day of Life, to take them all from the standpoint of Life, Truth and Love.

You don't in Mrs Eddy's writings get a combination of Mind, Spirit and Soul together, do you? She doesn't talk about Mind, Spirit and Soul all the time, but she does talk about Life, Truth and Love as the essential nature of God.

And it begins in that tone of Life. Now let's start off and see how we go taking the fifth day of Life. Now just before we start to read what it says at the opening of the day of Life in Mrs Eddy's Exegesis, let's just realise that this fifth day of Life has four tones in it. It has four verses in the Exegesis from Genesis - it has Life reflecting Mind, Life reflecting Spirit, Life reflecting Soul, and Life reflecting Principle.

And just as an overall picture, the first verse of this Exegesis is, "God said, Let the waters bring forth abundantly the moving creature that hath life" (S&H 511:19). It's a creative sense of the waters bringing forth, and that is a sense too of the Word. We shall take this again and again during the week, but I'm just taking the overall picture at the moment. It has this creative sense of the Word and is illustrated in the four Gospels.

Then the second tone is that God created great whales and every living creature and so on, which is Life as Spirit. Life in and of Spirit, and it's the Christ sense, and it's illustrated by the Acts of the Apostles where they were all moved by this Christ Spirit to do what they did.

Then the third tone is Life as Soul which is a Christianity sense and it's where they were commanded to be truthful and multiply and fill the waters in the sea. A great sense of Christianity.

Then the fourth tone is Life as Principle, and it merely says in the text the evening and the morning were the fifth day. It's the sense of Science, it's the summing up of this fifth day. I should have said that the Christianity sense, the previous tone, which was Life as Soul, is illustrated by the Epistles, and the last tone, the evening and the morning, were the fifth day, which is Life as Principle and in Science, is illustrated by the book of Revelation.

So those are the four tones we're going to think about together this week, and as we take them one by one, and believe it or not, slowly, although we have an enormous lot to cover, we won't hurry, but we'll take the overall picture and just see what this day of Life is going to bring forth to all of us.

So today and tomorrow we shall consider this first tone of Life as Mind, which covers also the Gospels. I thought we would take today a brief feeling of what those four Gospels are and take the first three just with an overview and then tomorrow we'll take the Gospel of John in more detail. I think that would be nice to do together.

So, for those of you who want to follow and have your *Science & Health*, this is on page 511, and this is Life as Mind. Life, the creative, impelling Life as Mind, and it's the Word sense, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowls that may fly above the earth in the open firmament of heaven."

So, this is where the elements of Mind, what we have understood through Mind, Spirit, Soul and Principle, begins to bring forth abundantly the moving creature that has life, and fowls that fly in the open firmament of heaven. That open firmament. Remember how we saw the firmament as understanding. Now it is an open firmament which is a lovely thing that understanding is open. We begin to understand spiritually what we are about. No longer a closed sense. It's open because Mind has said let there be light. Spirit is always developing this firmament of understanding. The true identity of ourselves and everything is happening through the dry land of Soul. We're understanding the operation, the movements of God's spiritual government in Principle, and the whole of being is starting to become. as I know we all feel, open to us.

So, we're not wondering this and wondering that, and feeling unenlightened, we're beginning to move freely, in that open firmament of heaven, understanding what lies behind it. Really understanding the movements of being.

We're beginning to flow with them, and fly with them, aren't we? This day, I always feel has such a sense of happiness. In a sense of progress. A sense of limitlessness, and the wonderful sense of spontaneity.

You see it's an interesting point that this is the first time in the Genesis story that you have something created that isn't kind of attached to the earth, if you see what I mean. You had the grass herb and fruit tree and so on, but this is the first time you have a form of life which can flow freely and fly freely. When you come to man, even more so. So, it is this marvellous sense of individuality, which is undivided from the Principle, but is freely flowing and flying. You know you can't freely flow and fly in any subject really, unless you understand the principle of that subject. I understand that in music and in art and all kind of subjects, once you understand the principle you're free, if you don't and you just do it by ear; music by ear, you're not completely free; there's a limit.

But there's nothing to say that this understanding can't come quickly, directly. We've always been thinking that it's years and years of study, but I'm beginning to feel today that it may come to pass, in fact one sees it. John Doorly used to say that he would never be surprised if people arose today, young people who knew more about this subject than we've ever dreamt of.

I think it could be so because the one thought has been leavened and leavened by people who have sought and found and used and seen - that's the four - this spiritual idea. In a way done the studying for the ages as you might almost say. So, the atmosphere is lighter and more able for people to come along and understand and understand quickly without years of labour and so on. But based on understanding there are no limits.

Now Mrs Eddy says in her Exegesis here, "To mortal mind, the universe is liquid, solid, and aeriform." She says to mortal mind that's not the universe, but to spiritual sense that is enlightened with the spiritual idea, that liquid, solid and aeriform is really a symbol of Life, Truth and Love, isn't it? The liquid is the flow of Life, the water of Life. The solid is the rock of Truth, that's the real solid thing. The aeriform is the atmosphere of Love which pervades the universe.

That Life, Truth and Love is basic to everything in the universe. Mrs Eddy says it's the essential nature of Deity. In the church they have Father, son and holy ghost. Here we have liquid, solid and aeriform. Everything that you touch you can feel this threefold essential nature as being basic to all phenomena. Then she goes on and says, spiritually interpreted, and that's what we're doing, rocks and mountains stand for solid and grand ideas.

Life as Mind here is saying that we live in a universe of ideas. Life is a matter of idea. Basically, it is a matter of idea, and everything is speaking of idea. That's the nature of Life.

Animals and mortals, metaphorically present the degradation of mortal thought., rising in the scale of intelligence, and taking form in masculine, feminine or neuter gender. That there is an ascending sense, like these birds that are flying to higher and higher forms, but always because of the divine impulsion, really, of Life. The fowl which fly above the earth in the open firmament of heaven correspond to aspirations soaring beyond and above corporeality, to the understanding of the incorporeal, and divine Principle, Love.

So, this sense of Life makes us live above the earth, above corporeality, and we begin to let Life live us as idea. I think we've all experienced that, and are experiencing it more and more, that we rise above corporeality. Beyond and above corporeality to the understanding of the incorporeally, and divine Principle, Love.

You see the great thing about Life is being, isn't it? It's being these facts that we have understood spiritually. Being them. Now we can talk about them here and speak about being, without beginning and without end, and Life living us, but the great fact about it is everyone being it, isn't it? Nobody can be it for you. You have to be it yourself because of the great fact of Life that is using us all.

And I think I said to you before that my theme song for some time now has been "Life lives us, as the spiritual facts of Truth, in a blessed and purposeful plan of Love."

That is true for all of us, that this one Life is living us. That can be a vague statement unless one has understood Mind, Spirit, Soul and Principle. As one has understood those ideas of Mind in all their purity, and they constitute the identity of everything, and they are moving in a divine system of Principle, and that is the background of this music of Life, Truth and Love. There is such power in it. Jesus knew that irresistibly. Mrs Eddy said he was a divine scientist before the material world saw him, and he didn't need to understand, perhaps, in the way that we have come. He knew these things before Abraham was. And that is true of our spiritual selfhood though humanly we may seem as though we have to understand and do understand through the unfoldment of Science and books and so on. But Jesus knew all these things without the need to understand in that way.

So, that is the true tone of this first sense of Life that comes here in the days of creation. Life as Mind. Now John Doorly called that first tone; you know he always had a caption for each of the tones of the days of creation as they came along; and he called this one "Father and love."

I think you can feel that sense of Father very much, and certainly when we come to the Gospel. It's so clear how Jesus says that he could do nothing of himself but what he sees the Father do. "I and my Father are one...the Father that dwelleth in me, he doeth the works."

Now if we say Life within me, we're saying the same thing, aren't we? But instead of saying Father, we're saying Life. Life lives me. So, we are really saying that of our own selves, we do nothing. Not of our mortal, personal selves. Whatever we do, it's Life living us. It's the one divine Life living us. "I know no life divided, oh Lord of Life from thee." So, wherever we go, and whatever we do, it's the one Life living us.

Now coupled with that term Father, John Doorly had 'love,' with a small 'l', and he used to say, "Greater love hath no man than this, that a man lay down his life for his friends," and it is the love of the spiritual that is willing, because we love the spiritual, to lay off a mortal sense of ourselves and let the one Life live us.

Mrs Eddy says in *Message 1902*, "Spiritual love makes man conscious that God is his Father." And if you love the spiritual above all else, and we do, then it means that you are willing to lay down the

mortal concept of yourself and let Life live you. If you follow through these days of creation and you feel their impulsion moving you, you can't help loving that Truth, and you can't help finding yourself laying down a mortal sense of yourself and letting Life live you.

It just does, irresistibly. You don't try to. You don't try to think I must be unself. I mustn't think of myself, you find that what you are understanding spiritually - well you all know this - starts to live you. It does. It lives you.

So spiritual Love which makes us seek in the first place, makes us conscious that God is our Father, that the impulsion, the creative impulsion of all our living, our decisions, where we go, what we do, is impelled by this one Life. This one divine Life. The sense of Father.

So that is this first tone which has that lovely sense of moving in the open firmament of heaven and rising above a corporeal estimate of everything to the spiritual and incorporeal standpoint, letting Life live us.

Now in the negative record here, which we find is the way that the true tone translates mortal experience, it's where the serpent said unto the woman, "Ye shall not surely die." Now in the previous tone which was the end of the fourth day, when we had Principle as Life, the negative tone for that Principle as Life, was, "If you eat of the tree of the knowledge of good and evil, you shall surely die" and you know that's true. That if we are always taking in material theories of good and evil, you find yourself getting more and more dead, in a way - spiritually - and spiritual things mean less and less to you. Also, even humanly, you succumb to the beliefs of age and limitation and so on, and it's all the opposite of Principle as Life.

If you accept the Principle of being, which has this wonderful Life content, Life abundant, then there is this infinite progression and you don't dwindle. In fact, your vision gets more and more as you go forward with it.

So that was that last tone of Principle as Life, but here it goes on again in the negative story: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil" (S&H 530:13).

So the temptation here is to eat of this tree of the knowledge of good and evil, so that we become as God, knowing what is right and what is wrong. Don't you think that that is a very, very true statement? That if we don't accept the one Life as moving us in every way, shape and form, and we think we know that we are people knowing what is right and what is wrong, that then you don't have this wonderful sense of Life living us in ways that are much more marvellous than personal ways.

Jesus was saying all the time, "I can of mine own self do nothing...but the Father that dwelleth in me, he doeth the works...Not my will but thine be done." We've all experienced, every one of us, that when we try and outline how things should be, we know what is right (we think we do), and we know what is wrong, and we try and push something. We really become a little god. We really become as little gods, knowing good and evil. What is right and what is wrong in a situation.

But when you start to live, letting Life live you, all sorts of wonderful spontaneous and abundant things happen that you've never dreamt of. Haven't you found that? Yes, I bet you have. Because it does happen that way, and some people might call it living dangerously. But it isn't. It's living positively. It's letting Life live you, not if you are just faithless, and think let happen what happens, doesn't matter what happens, we don't live like that. There are masses of people who are not living like that. They're living spontaneously, letting Life live them, but, in the background one can feel this tremendous sense of a Life of Mind, of divine intelligence. The Life of spiritual understanding - or the firmament I should say, of spiritual understanding. The certainty of our divine identity in Soul, the government of a divine Principle of being that we saw in that enormous fourth day in the four-thousand-year period.

Unspoken in consciousness is all the support that is going on all the time that is letting Life live us with all its power, and we're not just picking ourselves out as mortals and persons, and thinking I'll do this, and I must do that and that's right. We're letting this enormous background move us. So, we're not as gods, we are as God. We are as God.

You remember, this is Life as Mind and Paul said, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, (we're all in the form of God) thought it not robbery to be equal with God." We may say oh my goodness, I can't say that. That's almost blasphemous to think I'm equal with God. But it's not robbery. You're not taking anything away from God.

In fact, you're giving to God the glory, and as we shall see, in the Gospel of John, "glorify thy Son with the glory which I had received before the world was." The same glory is manifested through the idea. Life is Mind through the idea, and we are, in our true spiritual identity the idea of God. We're inseparable. "There's no life divided, oh Lord of Life, in thee."

So here where you get this negative - that you can be as gods - we don't want to be a lot of little gods, but we want to be, and we are as God, every one of us. I think one needs to accept that, without any sense whatsoever of personal pride or anything like that, because it is what we all are as the manifestation of God. Because if we aren't, where is this manifestation? Is it up there somewhere that we're trying to pull down and stick onto a mortal? It really isn't. This is where Life lives us, and this is what these four Gospels are all about, as we come to them. Life living this exemplar, Christ Jesus, but it is also living us. It's no wonder really that that first tone of this day is "Let the waters bring forth abundantly the moving creature that hath life, and fowls that may fly above the earth in the open firmament of heaven" (S&H 511:20).

You see the waters are that which is very deep, isn't it? The sky is that which is very high, and it always seems to me that as if those two are sort of joined in this day to the deep things of the infinite, have really come to us through Mind, Spirit, Soul and Principle in those first four days. And now one is letting them express themselves in the flowing and the flying of this day of Life. It's deep and it's high and progressive.

So now we come to the illustration of this first tone, because we are considering Life as Mind, Father and Love. Life as idea. And the illustration in the day of Creation is the waters bringing forth

abundantly the moving creatures that have Life, and so on. We see how it deals with the belief that we can be as gods - that we're personal mortals deciding this, that and the other. But we aren't. We are the expression of this one Life, all moving together in Life.

Now we come to the four Gospels and to the life of Jesus. Now you notice something in this fifth day which is very interesting. Do you remember how in the fourth day we couldn't help seeing the fourfold sense. Because we saw that in the first four tones of that day of Principle you got the Word, in Principle as Mind, where it said let there be light, in the firmament of heaven. You got the Christ, in the Principle as Spirit, where the light gave light upon the earth. The Christ coming to the flesh. You got Christianity in Principle as Soul where you got the whole stellar system moving in harmony. A symbol of Christianity. Then you got the light set in the firmament of heaven, in Principle as Principle. That Science sense of Principle. Then as Principle as Life it was the beginning of the flow of those, of that calculus. That fourfold calculus.

But now, as you come into the day of Life, as we saw in the beginning, it has four tones in this stage. Life as Mind, Life as Spirit, Life as Soul, and Life as Principle. You also get of course the Word, the Christ, Christianity and Science. So, in this day of Life, the fourfold becomes even more flowing, and active than we saw it in the day of Principle.

The day of Principle we saw, this is the basis of all operations. The basis of all working through this fourfold rhythm of being. Here in Life, it really begins to flow in a fourfold way, and you get the four Gospels. Immediately you get a demonstration here: the four Gospels. When we come on to the Epistles, we shall find that that is a fourfold matrix of a message, of the messages of the Epistles.

Then of course when we come to Revelation, it ends with a city foursquare which was where this symbol of four originated anyway. And so, there is a tremendous sense of the four that come with Life. When you think, "Why should that be?" As far as I can see at the moment, it seems to me that when anything is operative, it immediately comes into this four. Into this rhythm of the four.

Do you remember that John Doorly used to say that this Word, Christ, Christianity and Science, in its simplest form, was seeking, finding, using, and being. That you seek the Word and then it comes to you. You find it as the Christ operation. It uses you in Christianity because it is the being. The one being of Science.

So, whenever you have anything moving, and being omniactive the whole time, that fourfold rhythm comes into it. Of seeking, you can't seek and not find because the Christ is always seeking. You can't find and not use because Christianity is always going on. You can't seek and find and use and not feel the great being of Science in operation. You couldn't even be. You couldn't even seek if there wasn't this one being. You couldn't even find if there wasn't this one being. You couldn't even be used by it if there wasn't this one being. This one being in Science, is always going on.

Whenever you touch anything operative, this rhythm of Word, Christ and Christianity and Science comes into it. If something is revealed which is the Word, it immediately begins to translate itself, which is the Christ. It begins to demonstrate itself which is Christianity, and it is for ever interpreting

itself anew, in a new rhythm going on over and over again. I always think of it as this inescapable rhythm of being.

You even get it symbolised in the four seasons and counterfeited in the cycle of life which the mortal sense says is birth, growth, maturity, and decay, but spiritually, birth is for ever going on, spiritually. Growth is the eternal development of that Christ in your life. Maturity is that wonderful proving of the Christ in Christianity, which is such a sense of maturity. As you let the Christ prove itself in Christianity, and there's no decay in Science. It's omniactive and goes on and on.

So when we translate our lives out of this dreary kind of round of mortal mind and nonsense that it has birth, growth and maturity and decay, into this ever living sense of the Word of Life, and this continuous operation of the Christ Truth in our experience, and this demonstration of Christianity in its fulfilment, and the being for ever interpretation of Science into its omniaction, you have quite a different sense of Life. And I feel that so many of you - all of you, sitting here - are just doing that. That we're letting that rhythm of Word, Christianity and Science, be our Life. Right here and now.

Talk 3

Now we come to the illustration of the tone of Life as Mind, Life as idea, in the four Gospels. On page 2 of that written material, it says at the top: **The four Gospels as a whole illustrate the operation of the first tone of the fifth day. Life impelling Life as Mind. The Word in its own aspect, Father and love. The Gospels present in Christ Jesus the one Life being lived as idea of the parent Mind through the ordered rhythm of the Word, Matthew. The Christ, Mark. Christianity, Luke, and Science, John.**

Jesus fulfilled the spiritual meaning of the days of creation and then it takes the four Gospels.

Now this four that we were just talking about, tells the story of Jesus in four different ways. Because you could say, why should there be four? Why is this four so apparent here in the New Testament? More and more it dawns on one how important that rhythm of the four is. The Word, Christ, Christianity and Science.

It originated - that four that Mrs Eddy gives as the meaning of the city foursquare - the four sides of the city. It originated with the Bible, in the beginning having the Word in the Old Testament. The Word of God. The commandments and all the laws and so on, and as we have seen, the Mind, Spirit, Soul and Principle. The basis of everything. That takes you up to the end of the Old Testament.

Then the Christ, which began appearing with the prophets, but came in a full flood with Jesus. The Word was made flesh. That Word through the Christ was translated with power, with Jesus. The power of the Word came through Jesus.

Then all who accepted that Christ and let it use them were called Christians. That's Christianity. As we accept this Christ translation and let it use us. Christianity.

Then came Science which interpreted this unfolding of the Word, the Christ and Christianity as the ever-present being. As the one being, without beginning and without end. That's how this Word, Christ, Christianity and Science originated. But as we saw before, you can take it as revelation of the Word, the translation of the Christ, the demonstration of Christianity, and the for ever interpretation of Science. Or you can take in its very simple form as seeking, finding, using and being. Seeking the Word, finding the Christ, letting the Christ use you, and being. You find that that rhythm goes on in your life the whole time. You seek how to do something. You see how to do it and it's done. That's the simplest form.

I think I told you once how that dear American lady said to me, "I like the seven, but I don't like the four." And she said, "I study the seven synonyms, yes fine, but I don't like the four." She said, "Oh if I want to make a 'demonstration' as you call it, I just think then something comes to me very clearly, and that's the answer and I put it into practice and it's done."

I said, "That's the Word, the Christ, Christianity and Science." And she said, "Yeah, but I don't want to think about it." You see it's this rhythm that is there and the four Gospels have that rhythm, because the Gospel of Matthew sets everything out in order from beginning to end. It's the fulfilment of Jewish prophesy, that's why Matthew wrote his Gospel, and he put it in order too. It's the Word, as an accent, it's the Christ Jesus message but it had a Word sense.

The Gospel of Mark is the Christ. The Christ is always power. It's terrific power. The Gospel of Mark is the shortest and it doesn't record any birth of Jesus. He's just on the scene - plonk - like that, whereas Matthew records the birth and does it all in order. That's the Word. The statement.

But Mark comes with dynamic power and Jesus is right there on the scene doing things, and it's all dynamic and operative and clipped and, in fact, why some of the other Gospels are written is because they said that it was powerful and dynamic, but they thought Mark was a bit crude.

Then Luke is Christianity. The Christianity sense of Jesus' mission. It's the largest Gospel. It is taking in all humanity in a big way. It has all those wonderful parables about the Good Samaritan and the unfortunate friend and all those loving parables. Interestingly enough they say that all reformatory movements, and charitable movements have their origin in that Gospel of Luke. That they are derived from that, and that it has this tremendous Christianity sense.

Then you come to John, which is really a Gospel on its own. There are the three synoptic Gospels, and then John is really on its own, because it is saying that Jesus is God. The absolute oneness of being is given in that Gospel of John, and all the healings are unique. The five healings in the Gospel of St. John, they are unique to John. But it's "I and my Father are one."

Do you know there are 121 references to Father in this Gospel? There are only just a few in the other Gospels, to Father. But it was Jesus' insistence on "I and my Father are one," and so on, that comes out over and over again in that Gospel of John.

But it's interesting, because they say that history records, that the first Gospel that was written was Mark's Gospel. It was written by John Mark and the first Gospel to be written they say between 65 and 70 AD. But they say that Mark wrote his Gospel after the fire in Rome which they believe that Nero started you remember, and he fiddled while Rome burnt. He said that the Christians had started it because he didn't like the Christians and he wanted to persecute them. And so he said they had started this fire. The Christians went through terrific persecution at that time, and there was no Gospel written. John Mark wrote this Gospel in order to encourage those Christians and to tell the story of Jesus in a very dynamic and powerful form. That was the first Gospel.

Then Matthew came along, and he felt that there must be a Gospel written that would show that Jesus was the fulfilment of Jewish prophesy. He wrote his Gospel for the Jews, to show that this ordered sense of revelation which had come to the Jewish people, was fulfilled in Jesus.

So he wrote this Gospel, and it says here about it in the *Commentaries*, "Christianity and Judaism had moved apart." and Matthew wanted to show Jesus was a messiah of Hebrew prophesy. Righteousness and universal brotherhood stemmed from Judaism he felt. There was a need for a handbook telling of all that Jesus was and did, together with what he taught. He grouped everything in sections. He grouped it all in sections, and it says that Mark depicted a man of action. Matthew showed him as a teacher.

That's very interesting really, because I remember when we were studying and pondering the Word, and many of you will remember this, and we began to understand those days of creation and the ordered sense of God's nature as Mind, Spirit, Soul, Principle, Life, Truth and Love. The "Let there be light in the firmament," and so on.

Then we began to see that Christ order of the translation of immortal mind, and mortal mind, which comes straight out from Principle, Life, Truth and Love, Soul, Spirit, Mind. It's the Christ coming from God. The divine manifestation of God which comes to the flesh to destroy incarnate error.

I remember thinking then, because it came straight from God, why didn't we have this order first? Do you remember thinking that, some of you? But it's right from God and yet when we started really to study Science seriously, we started to study the Word. Then we saw that this Word of God, really comes from the for ever operating of the Christ. But as the Christ comes to the flesh and destroys incarnate error, what does it do? It touches us really at the point of "Let there be light." Let there be a firmament. Let the dry land appear. Let there be the stellar system. The system of things. Let there be the waters bringing forth abundancy. The consciousness of man and the fulfilment."

It is the power of the Christ that is always going on that brings that into our experience. It's interesting that Mark was the first Gospel written. This power - this tremendous Christ power - was recorded by Mark. Then Matthew saw that there had to be an ordered approach, an ordered story of the Christ, and so he wrote his Gospel.

Then it speaks of Luke, the next one to be written. Matthew - incidentally who wrote that Gospel - was not meant to be the disciple. He took it from the sayings of Matthew the disciple, who wrote

down a lot of sayings of what Jesus said, but it was another Matthew that wrote the Gospel of Matthew apparently. But when you look up in these *Commentaries*, they all say slightly different things, and you begin to realise that it is the Spirit of the message that counts, because a lot the origins of the message are kind of lost along the way. It is the Spirit of what it says that counts.

Now when we come to Luke, it says that Luke wrote his Gospel. It was definitely written by Luke, and he also wrote Acts, and they are known as Luke's two-volume history. Then they were divided and Luke formed the third Gospel, and the book of Acts went into the separate book. It says Matthew's Gospel had been written for the church. Mark's was powerful, but crude. Something was needed to show people that Christianity was a religion of kindness, of brotherhood and joy, and it was not against the state.

Luke's Gospel has this wonderful sense of joy and rejoicing, in Christianity, and a tremendous sense of Love and compassion. You can't help feeling the Christianity sense of this Gospel. Luke had travelled with Paul and probably kept a diary. He was impressed with the arrival of Christianity in Europe. He was 10 or 12 years with Paul, and he was deeply interested in the spread of Christianity in the Roman empire. He collected documents of Jesus and his Apostles and people who remembered him, and he used of course Mark's Gospel.

It was Luke alone who recorded Jesus words on the cross: "Father, forgive them; for they know not what they do." Also, to the thief, "Today thou shalt be with me in paradise." It says about his Gospel, that it enriches our understanding of Christ's sympathy and love for all humanity. He records miracles of compassionate healing, the danger of riches and the dignity of poverty. It is from Luke alone that we gain a respect of womanhood. His entire Gospel is filled with an atmosphere of glad tidings, joy, and the new power of the Holy Spirit. The words joy and rejoicing come more often in Luke than in all the other Gospels.

Then as I told you it was the basis of charity movement and great reformatory movements and so on.

And then finally John was written, the last one. It says Peter was the rock, because it was from Peter that Mark got his Gospel. Paul was the statesman but John was the interpreter. Of course, they do say that John, well, you know there is a controversy that maybe it was John the disciple that wrote the Gospel and maybe it was another John. John the elder who lived at Ephesus, who people respected and were always wanting to hear what John, the elder was saying about affairs, spiritually and so on.

One of the *Commentaries* I read said that they felt that the John who wrote the Gospel was obviously the one who wrote the Epistle, but it was not John the beloved disciple, whereas the book of Revelation was written by John, the beloved disciple.

So, as I say, it depends what commentary you look up, what they say. But that makes one realise that above all it's the spiritual interpretation of the message. No matter who wrote it, but it's important. Many of the *Commentaries* do say that it doesn't really matter who wrote it's, what the message is that's important. So, after they've discussed, "It was him, and it wasn't him," and so on, that's what they finally say. I just briefly tell you how these Gospels were written because I think it is quite

interesting to realise how they came into being. They came into being later than the Epistles, which is interesting, as we shall see when we do the Epistles.

But you see, you find, if you compare them - as probably some of you do - you find these interesting things in the Word, Christ, Christianity and Science sense of the four Gospels, that for instance, as we were saying, Matthew records the birth of Jesus, but Mark doesn't. He just comes on the scene, the Christ, without beginning of days or end of years.

When you come to Luke, he records the birth, and the birth of John the Baptist, in great detail. It's the Christianity sense of using and demonstration, and it describes in great detail the birth of Jesus.

When you come to the Gospel of John, there's no birth recorded at all: "In the beginning was the Word. The Word was with God, and the Word was God." Jesus was the light. There is no birth.

So, in Matthew and in Luke you get the birth recorded, but in Mark and in John you don't because really the Christ and Science are the great facts and Matthew or the Word, and Christianity are perhaps more what you might call processes.

The process of revelation and discovery and seeking. The finding isn't a process, it clicks, doesn't it? You find something, the Christ just gives it to you. The demonstration and the using is something that uses you almost like a process. But the Science is the being, the for ever being. There's no process with it really; it's the for ever being.

You get many things like that. One of the interesting things too, is that in Matthew it's the wise men that come to the birth of Jesus. In Mark it doesn't record anyone obviously, because there's no birth mentioned. But in Luke it's the shepherds who comes. It isn't the wise men, and if you think of Matthew as illustrating the Word, in a very ordered way, it's interesting that it needs, and with all of us as we ponder the Word, it needs the divine intelligence of Mind, as we follow the ordered way of the Word in our discovery of Science.

In Christianity it very much needs that mothering, that shepherding sense. And so the shepherds come to the birth, and they rejoice over it. Because you find that you seek and you find, and then as you mother really, that Christ idea that has come to you, and let it spread out and fulfil itself in your experience, that is how it uses you. You become, in a way, a shepherd to this Christ idea that has come to you. I always feel that Christianity needs very much that motherhood sense, that mothering sense which is willing patiently to let the Christ idea demonstrate itself in our experience.

Because, as you know, the Word is the Word of Life, Father. The Christ is Truth, son, that dynamic Truth.

But Christianity is Love. It's motherhood, and that I think is a wonderful thing. It's letting the ideas assert themselves in our experience. That motherhood, coming continually to new birth in our experience, and Science is divine Principle, Love. It's the Principle of this Life, Truth and Love that unfolds to us.

You find with the baptisms, for instance, that there is a baptism in Matthew, and the baptisms are in Mark and Luke, but not in John. For instance, the birth. He doesn't give any generation. He doesn't give any baptism. He doesn't give any wilderness experience. John is the sense of Science without all those processes.

There's a very lovely book called "*Getting Acquainted with the Bible*" by David Anguish and in several pages he compares these Gospels together, and shows where one incident comes in Matthew but not in Mark, and perhaps in Luke but not in John. As you go down chronologically it's very interesting, if any of you get a chance to look at that book.

So let's briefly think now about Matthew. The Gospel of Matthew as you have it down there on your papers. Now what I did here with these four Gospels on this written material was to put them down as briefly as I could. When you come to think of it, it's pretty amazing to get the whole of the Gospels into four pages. So, you must excuse if some of the incidents are left out, and obviously lots of the incidents are left out, but I tried to give as best I could a picture of those four Gospels that we could flow through together. Not in detail but just to get the feel of them.

I also tried to sum up the tones as they went through as helpfully as I could, but don't take any of this written material as sacrosanct, because there probably are better ways of putting it. But it will just give us a feeling of how these four Gospels unfold. I took the layout of these four Gospels from John Doorly's *1949 Oxford Summer School*, so you can find the full story in two volumes of the *1949 Oxford Summer School*.

I just felt that if we had the pinpointing of these Gospels we could think about them together. And then if you want to pursue it, you can pursue it either from that volume or direct from the text itself, which is such a lovely thing to do, and which everybody has to do finally.

Actually, John Doorly refers you to the text, so you have to read the text, but it's lovely to just read the Gospel through, isn't it? Just from the Bible as a whole.

So, when we come now to these four Gospels, we shall see that the Gospel of Matthew is the Word, therefore it unfolds very clearly in the Word order which is the same order as the days of creation, of Mind, Spirit, Soul, Principle, Life, Truth and Love.

When we come to Mark it will unfold in the Christ order, Luke in the Christianity order, and John in the Science order.

But now we'll just think about Matthew, as you have it there. It's a very, very clear sense that this Gospel gives of the unfolding of the Word. Matthew put it so clearly in sections as it were, because he starts his Gospel with the "Let there be light of Mind," it's the birth of Jesus, and he gives the genealogy of Joseph here, and then Jesus is born of Mary, and virgin born. It's "Let there be light," the parent Mind giving birth to the Christ.

People often say Jesus had an advantage, that he was born of a virgin. He had a virgin birth, and we can't hope to be like Jesus because we're not virgin born. But I have thought many a time that our true Christ selfhood is virgin born. It is virgin born. That we can say of our Christ selfhood, "Before Abraham was, I am." We can all say that. In fact, I have often found that it has given me the clearest sense of being when I realise, I have always lived spiritually, and I always will live. That Life as Mind is my origin, I'm idea. There's never been a moment when you and I have not lived spiritually.

Now that is a tremendously helpful thing to see, because it's true, and it's a virgin birth for every one of us. Mrs Eddy says, "The meek Nazarene's steadfast and true knowledge of pre-existence, of the nature and the inseparability of God and man, - made him mighty" (Mis. 189:8). Now it does exactly the same thing for us. If you think you were born of parents at a certain time, and you've lived a mortal life and had certain experiences, and there will come a period when you won't be, you feel squashed up in a little mortal life of four score years and ten, or whatever it might be.

But when you open thought to see, "My true selfhood has always lived, my true identity is before Abraham was. I've always lived and I'm always going to live as an expression of divine Life," you sort of feel like that, don't you? You feel that you've got plenty time to work everything out in. You're not pressurised. If I don't get over this I'm going to die. If I don't get over this something will happen. You think, "No, I've always lived, and I'm always going to live as an expression of eternal Life." Once you've opened the door to that, you start to be able to think spiritually and to be inspired to see the Truth about whatever you are pondering and your life in general in all its fulfilment, it's really Life, Truth and Love. True Father. True sonship. True motherhood. So, this virgin birth of "Let there be light," is true for all of us.

You come on after this to the baptisms, where John the Baptist was baptising and Jesus came to him for baptism and said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." So that was the purity of Spirit - the firmament operating in Jesus' experience as a way-shower - saying that there may have to be this purifying process, "thus it becometh us to fulfil all righteousness." But when he was coming up out of the waters here, "Suffer it to be so now," a voice from heaven said, "This is my beloved Son, in whom I am well pleased." So, Jesus' identity as the beloved son (which is true for all of us), was being shown there, after having gone through that baptism.

Then, if we just run through this for the moment and then go back on it. Then he goes into the wilderness where he was tempted of the devil, as it says, to make the stones bread. To cast himself down from the pinnacle; and to be given all the kingdoms of the world. They were all temptations to do with personal existence in matter. A personal sense of identity. To be a wonder worker. To perform miracles. To just be content with turning stones into bread; to tempt the Lord thy God; to do things like throwing himself down from the pinnacle of the temple to show how great he was. Then again, the personal temptation to have all the kingdoms of the world, because he had the spiritual power. But if he would worship the devil, if he would feel the importance of mortal mind universe, and what it could offer. Then he could have all the kingdoms of the world.

They were all personal temptation. But all the way through Jesus maintained his Soul identity, outside of all those temptations to put Spirit into matter. The whole of this wonderful vision in matter.

Then in Matthew we have the Sermon on the Mount, and as you know, that Sermon on the Mount, which is an expression of Principle, an example of Principle, has a fourfold structure of the Word, Christ, Christianity and Science. It is the teaching of Jesus put into that fourfold structure of the Beatitudes of the Christ message, how it took the Old Testament and interpreted it into the Christ message. Of the Christianity's operation and demonstration of man, and of the Science of the house built on a rock.

And that fourth tone there of Principle is the teaching of Jesus, having established his identity in Soul. It then goes on to give the teaching of Jesus in Principle. Then after that teaching, when he came down from the mount, as you see here, there is the healing that he accomplished. It's really, "I am come that they might have Life, and that they might have it more abundantly." And it was like that fifth day of Life. You might say after the "Let there be light," and after the purifying firmament, and after the true identity of Soul - the dry land appearing - and the system of Principle, you get an illustration of the waters bringing abundantly in Life. It's Jesus healing and teaching and he went about healing all kinds of diseases, as you know.

Then you come to the next tone of Truth, which goes on with the healing, but it comes into Truth because for the first time Jesus speaks about his forthcoming death and resurrection. He shows that this Son of God may go through great persecution, which always comes in Truth, but will have dominion because he is the expression of that Truth that has dominion and comes out of every experience absolutely intact. Nothing can touch the Truth.

You know, one of the definitions of Truth is that it is that which is capable of going through every form of fair discussion and coming out untouched. That is what Truth does. Nothing can touch Truth. It's a rock.

This is where Jesus went through the transfiguration, where he could, as many people have said, just gone out then. He could have been transfigured and ascended. But he didn't. Why didn't he? Because he was going to prove both positively and negatively that no matter what happens you cannot turn back your Christ, Truth being. Christ, Truth expression of being. That nothing, nothing, nothing can ever put us out of business, any of us.

Jesus had to prove it. He could have proved it positively and just gone out, at the transfiguration. But he didn't, because he had to prove that they could take him, they could accuse him, they could condemn him, they could crucify him, they could lay his body in a tomb for three days, and yet Truth could not be touched. The real man could not be touched. And he did this as an example, it says, for humanity.

I find that always so helpful that Jesus really proved that there is no Life, Truth, intelligence nor substance in matter. If he didn't prove it for us, what's the point of it? If he had, as the church says, a great love to do it, I often think, Well don't be so feeble. If somebody does that, goes through that experience to prove there's no Life, Truth, intelligence nor substance in matter, you get on with it and really live it, because it's been proved.

Then you come to this final tone of Love where Jesus was crucified and there was the Passover, where he passed over to a new sense of being. The crucifixion, the resurrection and the reappearing, and it is the fulfilment of Jesus' life mission in Love. So, you get that sense of God rested. You get that lovely peace that came with the ascension.

So, in that Gospel of Matthew, you get the birth, in "Let there be light." You get the firmament illustrated in the baptisms. You get the dry land appearing, that it's fruitful, illustrated in Jesus affirming his identity in the wilderness, because that's where a material sense of things disappears, and spiritual sense unfolds the great facts of existence.

Then you get the teaching of Matthew, on the Sermon on the Mount. The teaching of Jesus in Matthew. Then you get the living of that teaching in healing, in Life, which is the waters, bringing forth abundantly. Then you get Jesus healing but also foretelling his dominion, and you get the transfiguration, all coming in those chapters. Which is man with dominion, in Truth. Then you get the fulfilment where Jesus was crucified, resurrected, and then reappeared to his students.

Now that's a very clear layout, do you not think, in Matthew? But let's think about this because Mrs Eddy says in *Retrospection and Introspection*: "It is well to know, dear reader, that our material-mortal history is but the record of dreams... and a dream has no place in the Science of being. (Ret. 21:13).

But she says, because we're thinking of Jesus as a man living and proving, that "the heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness" lead him to a more spiritual sense of being. So, there is a point in human existence, so to speak.

But she ends this statement by saying, "The human history needs to be revised, and the material record expunged" (Ret. 22:1). Which makes a difference. The human history needs to be revised. To revise means to see something in a new light. But the mortal record needs to be expunged.

I have felt that when John Doorly took these Gospels, and he interpreted them through the synonymous terms, spiritually, he revised the human history of Jesus. Because we can look at this story, and instead of a man being born, we can see it as the for ever operation of Mind saying, "Let there be light." Instead of baptism and washing in water and all this, we can see it as Spirit purifying consciousness. For ever purifying consciousness, now, then, always. It's the omnipresence, the ever-presence of Spirit.

Instead of a wilderness experience, where the devil was tempting someone and so on, we can see it as Soul asserting true identity and always asserting true identity to every experience.

Instead of a Sermon on the Mount, to a man talking to a lot of people - we can see it that way - but instead of that, through Science we see Principle's for ever interpretation of itself through its fourfold structure. Instead of a man going about Galilee, we can see it like this and it's helpful, but from a Science point of view, instead of a man going about Galilee giving Life abundantly to the people in that age, we can see it as Life living always, every individual, today, yesterday, for ever.

It's Life doing it eternally, and instead of a man being crucified or prophesying his crucifixion, and dominion, we can see it is Truth - the true man, the true consciousness - which can never be touched, never be destroyed. Throughout all time it lifts it up to Truth. And instead of the fulfilment of a mission of a man materially, we can see it as Love which will always resolve every situation to the glory of God, whenever. Whenever! It's Love.

So, as we know with the Bible, you can see it as a physical story. You can see it as history. You can see it as a moral story, as someone rising above that and expecting the spiritual. Or you can see it as a spiritual or scientific story, ever going on, which doesn't discard those other ways of seeing it, but it embraces it from the highest standpoint and shows the power behind it. The power of Mind, Spirit, Soul, Principle, Life, Truth and Love. The one being that moving everything in all time. It does away really with time and shows us the ever-presence of Life.

I was reading the other day where Mrs Eddy said that unless every synonymous term has a signification of Life, it doesn't have anything. Isn't that marvellous? I thought how wonderful. These are not synonyms on a piece of paper or in a book. They are living essences which do away with time. Rising above that and accepting the spiritual.

Talk 4

Now we were just considering the Gospel of Matthew as we can see it from the highest standpoint of divine being, which is what those synonymous terms for God stand for. Once, when I was saying this to somebody, and how one takes the Bible as symbolising the operation of divine being through those synonymous terms, she said to me, "Why do you stop there? Why do you take the Bible symbolically as the for ever unfolding of that wonderful omnipotence of Mind, Spirit, Soul, Principle, Life, Truth and Love. Don't you take it on into your own lives? Are you seeing too that all there is to your history also is the operation of these divine tones of being?"

It is true actually that our human history, as we revise it and see it in the light of the seven synonymous terms and all that they mean, is the same as we can see here in this Gospel with Jesus. And as you think about that you can see very, very clearly, as you go through this Gospel, that always with us there is this virgin birth that applies to our being. That "Let there be light," - the light of Mind - is our Christ-birth that is always going on, and that we truly, spiritually are born, our true selfhood is born of virgin thought; we are the measure of idea which is really what that first tone says.

Also, we have a spiritual quality. We are born of the Spirit, and that Spirit purifies us through the baptism. We go through this baptism experience. We've all been through a baptism experience and constantly we do. That Spirit is constantly purifying our sense of existence, and that the substance of our being is in Spirit really. We're born of the Spirit.

When we come to that wilderness experience that Jesus went through - of the temptation to turn the stones into bread, to cast ourselves down from the pinnacle, and also to have all the kingdoms of the

world, if we worship materiality - you know, that is a wilderness experience that everybody has, and we certainly have had.

When we begin to see, just the same as with Moses, in the wilderness, that the spiritual idea has identity of its own, it is not here, as we saw with the children of Israel in bondage, just to serve the material. It has its Soul identity. And I think that is the point in our experience where we go through a wilderness which tempts us to believe that we can use the spiritual for material purposes - which is a wrong sense of translation really - that we can turn stones into bread. We can be okay. because we're Christian Scientists. We can throw ourselves down from the temple and nothing will happen to us.

The belief of really putting Spirit into the grasp of matter and having all the kingdoms of the world. But we see very clearly that spiritual identity is nothing to do with trying to better the human. Trying to get the human right.

Mrs Eddy said, "Mortals are not fallen children of God." We're not trying to get a state of being which we have lost and we're returning to. We're standing on spiritual identity in every way, shape and form in Soul. And then we are seeing that the foundation of our being is in Principle, in that fourfold structure of Principle. Just like with that Sermon on the Mount, when Jesus was giving them the basis of spiritual living and teaching, and he gave that wonderful fourfold structure of the rhythm of the word Christ, Christianity and Science. Matthew gathered it up from all over the place and he put it into one Sermon on the Mount in a very clear way.

We find that our being as Soul identity is moved by this operation of Principle, in the rhythm of the Word, Christ, Christianity and Science. As we see that, Life lives us and uses us just as it used Jesus; Life uses us to bring Life more abundantly, not only in our own experience, but all around us.

You see, you can feel those parallel, of Mind, Spirit, Soul, Principle, Life, Truth and Love, going on with the days of creation in Matthew's Gospel. In the whole Bible story, it's the same story, but differently portrayed to meet different needs at different times. But it's the same story.

We come then to this Truth, that we saw was where Jesus went on healing and teaching, and then realise that he would have to face crucifixion, resurrection and ascension, but that the dominion of the son of God was there. And I think we realise this: that as we go forward with the "Let there be light," the purifying, the wilderness experience, where we see that our true Soul identity is all there is to us, and that we're based firmly on the foursquare structure of Principle, that is using us in Life in abundant ways of healing and regeneration.

Then we see that, as we go forward with this, that we have to assert our dominion in Truth; because very often, and we shall see it so much when we do Acts, when you are taking a stand on Truth, it stirs up error. But we know that if we stay with the Truth of being, that it's going to come out victorious through everything, and we shall finally fulfil our true being in Love. In that we could go through these experiences, and we come out with a fulfilled sense of being that in Love's plan everything is taken care of.

When Jesus reappeared after the crucifixion and resurrection, everything was taken care of by the motherhood of Love. That motherhood of Love is so all-encompassing. Meets every need as we go forward in Truth.

So, you can see this Gospel as we said before, you can see it in a historical way; you can see it as a story of a wonderful individual who stayed with the Truth and worked out his life right through from birth to ascension through a marvellous spiritual law. We can see that spiritual law in its essence, as the for ever operation of Mind, Spirit, Soul, Principle, Life, Truth and Love.

I've often thought these days of how it uplifts your whole experience when you don't look at your mortal history as a mortal history, but you revise the human history, and you can see wonderful truths can come to you as you have gone through life as it were. But those truths are eternal. They're based on the spiritual essence of being: on Mind, Spirit, Soul, Principle, Life, Truth and Love. That that is living us, we say that Life lives us, and it does, but it lives us as Mind, Spirit, Soul, Principle, Life, Truth and Love, all moving as one.

The days of creation become the numerals of infinity, moving in a divine infinite calculus. I feel in this day of Life, and I guess we shall all see it more and more after this week, that it comes out of what I call or what is called, linear thinking. It is calculus thinking. Do not feel this is what's to come, because it isn't as if we've got to go one, two, three, four, five, six, seven so to speak. It is that it uses us in Life on the basis of having understood in an ordered way, the categories of being, and it uses us in all kinds of ways. That's the calculus. The divine, infinite calculus.

Now we come to Mark, the Gospel of Mark, as you've got it down here on your papers. Now the way we have just considered in Matthew is the ordered way really, of unfoldment for every one of us. Perhaps the ordered way you may even feel that one's life unfolds, but in an infinitude of being.

But the power behind it, and the great power behind every experience that comes to us in our life and which we translate under the impulsion of the Christ - which is the divine manifestation of God that comes to the flesh to destroy incarnate error - is seen in that Christ translation, in the scientific translation of immortal mind and mortal mind, which as you know comes on page 115 of *Science & Health*. That is illustrated, the Christ operation, through the order of Principle, as you have on the right-hand side here on your papers, Principle, Life, Truth, Love, Soul, Spirit, Mind.

So, this Gospel of Mark, this dynamic Gospel which we were speaking about earlier, it comes in that order, straight slap out from God. That's the way Mark wrote his Gospel. He wanted to encourage the people that there was a terrific power that would help them, because they were being persecuted, and he felt impelled to write this Gospel straight out from God. So he didn't even give the birth of Jesus.

If you turn to this Gospel of Mark, it starts off: "The beginning of the Gospel of Jesus Christ, the Son of God," and then it talks about John the Baptist in the wilderness preaching the baptism of repentance. In verse 9: "It came to pass that Jesus came from Nazareth of Galilee and was baptised of John in Jordan."

Then when you come to this Chapter 1 of Mark, I have put here the Christ idea of divine Principle is ever-present. You know you get such a sense here that Mark says immediately the Spirit drives him into the wilderness. Then it says straight way the disciples' forsook their nets. Straightway he called them, and straightway on the Sabbath He entered into the synagogue, and immediately his fame spread abroad. And when he healed Peter's wife's mother, he goes straight into healing. Immediately the fever left her. Then the leper: immediately the leprosy departed from him. Tremendous sense of immediately of this and straightway this.

I looked it up in the other Gospels to see if it came as often, and of course it does come but not as often. It's so striking here that the power of Principle is immediate. Straightway. It's a wonderful sense isn't it that this Gospel opens with this terrific power of Principle.

So often when I have been asked to help anybody who is not interested specifically in Christian Science, but has a relative and they want to help them, and they've asked this person and they've said "Okay", I've always turned to the Christ, because it seems as though this great power of the Christ can't be turned away from any situation anywhere. The Christ is speaking all over the place.

Then you come into Chapters 2 and 3, which is the tone of Life, regeneration and healing by cutting through the limitation of conservative mortal thinking and practice, to binding the strong man. We have here: **Life's impulsion liberates from limited mortal concepts.** Now in these two Chapters Principle is manifesting its power as Life, and it's full of taking all the limits off. That's what Life does. The Christ of Life takes all the limits off.

And you get things here like: the sick of the palsy is healed, and they complain about Jesus forgiving sin, and they say, "Who can forgive sin but God only?" Restrictive sense. But Jesus just blotted out that sin. He knew of no restriction. He just saw that sinner as absolutely free and healed him.

Then they accused Jesus of eating with publicans and sinners: again, this limited, conservative view that it was not right to eat with publicans and sinners. Then Jesus gave them this story: of new wine must be put into new bottles, and that you can't put a new patch into an old garment. You can see how Life, the wonderful sense of Principle coming as Life, bursts open all this conservative, narrow, rigid sense, and he said you've got to have new bottles. You can't go on in the old way. You've got to have new bottles. This sense that Life liberates because it knows no restriction.

Then they come up with the accusation about the disciples' plucking corn on the Sabbath day. Again, this sense that there is a restrictive sense, and Jesus said, "The Sabbath was made for man, and not man for the Sabbath."

Again, you can't hold it in fetters. Life is so free. I often think of this, because you know we sometimes, I feel, stop the Christ from operating because we feel it's got to come this way. This must work out this way, and we hold it in fetters, and we have a tremendously conservative way of thinking.

We have a conservative way of thinking of money: "Unless it comes through this channel, where am I going to get it from?" It can come from any channel, and we've all proved it. We can open the doors

to conservative thinking, and unless this person does this for this person, it's never going to work out. How do we know? The Christ can produce something from a completely different source.

The Life is so free and big, and it does not hold Life in fetters. I often realise how conservative we are about certain things. Life bursts it through. It bursts it through here. In all these ways you feel if you study them that all these instances here, are bursting through this limited sense of Life. Binding the strong man. That is what we've got to do, because this strong man is the belief of life in matter, which Mrs Eddy says: "Sin with every step," which is what it does, it's restrictive. And that is the strong man, that Life bursts us out of, and it says it's big. Life is big and free, and it's new every moment. Don't think in an old conservative rut.

That's what the Pharisees were wanting Jesus to do: "Oh, you mustn't heal on a Sunday, and he mustn't eat with Publicans and sinners," and so on. Here the man in the synagogue with the withered hand was healed. It is a very good instance that of just withering away in a synagogue, but this limited sense of religion. And Jesus said, "Stretch forth thy hand," didn't he? and healed it. It was: "Stretch out, and don't be limited and bound by this conservative sense of Life," and it's the Christ that comes with its power and liberates from this limited, conservative sense.

I'm horrified often how conservative one is, not politically, but in a limited rigid way: "if it doesn't work out this way, it can't work out." But who knows? I have seen just recently, a lovely thing worked out in America, with an individual, where it looked as though they would be taken to law because of a certain mistake that had been made. And in this particular case we thought about Love, because I'm very convinced lately that Love has all the answers to everything. But the way that situation worked out was quite different from how they visualised. There was no law case. Everybody demonstrated the most incredible Love and it worked out in a way that nobody had thought of. So, it seems, when you take off the limits, you open the door to the way of Life, don't you?

So that is the Life tone here. And then you come to Truth in Chapters 4 to 16. The Truth Jesus taught meets all levels of thought - the sower and the seed - and heals every type of mortal consciousness, feeding it at each stage.

In a way you get two feedings of the multitude: the feeding of the five thousand and the feeding of the four thousand. We said here, **Truth is a whole and irresistible in its healing power at every level.** So, when you come to the Truth of the Christ, it touches thought at every level. Truth is a whole. John Doorly always used to say about Truth that it operates in Truth, and in belief, and at all times and under all circumstances. The Truth is a whole, and there is no one anywhere untouched by Truth. That Christ-Truth translates itself down from the highest to the lowest level. It has an infinite range of operation. That's why Truth stands at the door and knocks. It knocks. It comes to every state of thought.

So here in these Chapters you get the sower and the seed. Know how the seed fell on all kinds of grounds. True, not everybody made use of it but it falls on every type of ground. You get the candle put on a candlestick. Not hidden under a bushel, not hidden. Truth's not hidden. Truth is revealed.

It's for everyone. It's on a candlestick. Everybody can see it. It's not hidden. It's the light of the world. That Christ-Truth.

Then you get the kingdom of God, like a grain of mustard seed which grows, and all the birds of the air lodge in its branches. It's for everybody, for every bird of the air as it were.

Then Jesus stills the storm at this point, and he heals the maniac. He heals Jairus's daughter. He heals the woman with the issue of blood. All different types of thought. The man who was mad in the tomb; Jairus's young daughter he raised and the woman with the issue of blood, who touched him. But he was available, she touched him. He wasn't hidden away somewhere. Truth is never hidden. It's the light of the world and it speaks to everybody at every level of consciousness.

It goes on to say here, "As many as touched him were made whole," that people could touch him. The Truth touches them and it's available to everyone. The Syrophenician's daughter was healed here, and you remember she said the dogs eat of the crumbs which fall from the master's table. Again, this Truth is there for everyone. It's not hidden. It's there for everyone. That's the Christ Truth that speaks everywhere.

Then you get the deaf man healed, and the blind man healed and Peter recognising the Christ and saying, "Thou art the Christ." The recognition of the Christ. Here you get the two feedings. The feeding of the five thousand, and the feeding of the four thousand, and you remember that it was with five loaves and two fishes in the feeding of the five thousand, and it was with seven loaves and few fishes, wasn't it? The feeding of the four thousand.

It is that you can be fed at the level of being willing to lay down the mortal and see the demonstration in human experience with demonstration. They picked up twelve baskets full which is a symbol of demonstration. But if you are at that level, Truth comes to you and feeds you. If you at the level when you can understand spiritually the seven and the four - because they picked up seven basketsfull at the end of this one - and I believe John Doorly says that they are fed with the seven synonymous terms and the calculus.

If you at the level where you can take that, then you get that. But Truth speaks to every state of consciousness. Life bursts off all the limits. Truth speaks to every state of consciousness.

Then we come to the Christ as Love. Principle, Life, Truth, Love, in Chapter 9 to 13. Jesus proves Love's universality and impartiality in his transfiguration: his attitude to children young and old, rich and poor, to established authority, and to his own authority. He said, "Why callest thou me good?" So, it's saying here really that "Love is impartial, and universal in its adaptation and bestowals." Mrs Eddy goes on there, "It's the open fount, which cries, 'Ho, everyone that thirsteth, come ye to the waters'" (S&H 13:2).

In these Chapters you get the sense of impersonality, no distinction. Love sees nothing but the one. In the transfiguration, of course, they weren't allowed to make three tabernacles: it was all the one divine plan through the Christ, through Jesus. "This is my beloved Son, hear him." Then Jesus takes

a child and sets him in the midst. That's rather lovely. Yes, he took a child and set him in the midst of them, and when he had taken him in his arms he said unto them, "Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me."

It's this sense of Love with the little children that you feel has no sense of person. Distinction of persons. Children just accept, don't they? As a symbol. They accept in a universal way everyone, because again, you get this thing of children coming again in Chapter 10, where the disciples' said, "Don't be bothered with children." The disciples' rebuked those who brought the children. When Jesus saw it, he was much displeased, and he said unto them, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven...Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And he took them up in his arms, put his hands upon them, and blessed them.

And don't you think it's their receptivity to good, as Mrs Eddy says their freedom from wrong and receptivity of right, and that wonderful sense of pure acceptance of everybody for the little child as an example.

Then the disciples said that there were some not speaking in the name of Jesus, and so on, and Jesus said that he who is not against us is for us. Again, that wonderful sense of Love that is universal, and hasn't got these distinctions of he's a Catholic, he's a Protestant, he's this, he's that. It just says that wherever the spiritual idea is, let us accept it in Love.

I remember, when I was, just going back to that incident I told you with some people in America, I thought Love has all the answers. It has no distinctions. It doesn't say "this person's right, this person's wrong, this person must be right or wrong." It just accepts the good, infinitely expressed. You actually get that interesting statement that: "What therefore God hath joined together, let not man put asunder." I think we often put asunder true being which is one with the Principle of all being, through making these distinctions. We separate them out. We put asunder.

It's used in the form of marriage here when he's talking about man and his wife, but the wedding to Principle we can never put asunder with anybody. Then they called him good master, and he said, "Why callest thou me good? There is none good but God." He wouldn't even let himself be personalised. He took it all back to the one Love. The one God. Then Jesus said to the rich man to sell all that he had and give to the poor - to sell our sense of personal possessions, either of an idea or anything - that Love says that everything is fulfilled in God. You can't separate it out into people. He said that if you leave riches, you will receive a hundredfold more in the kingdom of God.

Then of course James and John wanted to sit on the left and the right hand of Jesus, and he said, "It's not mine to give." Again, this personality sense. Love has no distinction. We shall see that very clearly again when we do the Gospel of John tomorrow, where this wonderful sense of Love comes in. It has no distinctions.

Then of course Jesus gives the two great commandments: Love God and your neighbour as yourself. Then he talks about in the resurrection there being no marriage, but all are as the angels, and he also

talks about the widow's mite. You get the widow casting in her mite, and he says she's cast in more than all.

This Christ of Love - there's so much more in that section - is so all encompassing, and it just doesn't make hard and fast separating classifications. It loves and it loves freely and widely, and it loves from Principle. It doesn't just take in any old rubbish and so on: it loves steadfastly from Principle, because this Christ of Principle is Life which takes off all limits. It's Truth which meets and comes to every level of thought, but it's Truth. And it's Love which has no distinctions but embraces all. Wonderful sense of the tenderness of Mother. It's really Father, Son and Mother in this Christ translation.

Then, as it comes down through Soul, Spirit and Mind, to translate, as you can imagine there's a lot in those Life, Truth and Love tones which we just touched upon, but which you can find for yourselves in the Gospel, because it goes right on to Chapter 14 where the tone of Soul comes in. This is the anointing by Mary of Bethany of Jesus, you remember in Chapter 14: "And being in Bethany, it says, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she break the box and poured it on his head. And there were some that had indignation within themselves, and said, why was this waste of the ointment made? For it might have been sold for more than three hundred pence and been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me."

"You've got the poor always with you," he said, "She hath done what she could." And then he goes on to say, "Wherever this Gospel shall be preached throughout the whole world, this also that she has done shall be spoken of for a memorial of her."

It's wonderful that this Soul tone begins this way. Because some who said this should have been sold and given to the poor, and that's expediency: selling your ointment and spending money. It is a thing that is expedient rather than recognising with spiritual sense the Christ that is all-important. In this translating of the Christ at the point of Soul, it may bring a situation which may seem bitter. It very often does, as it translates, and it exchanges the objects of sense for the ideas of Soul.

These experiences may at some time seem bitter, but if you never lose sight of Soul identity, the Soul or the spiritual facts of being, you will accept that translation in the way that it is coming to you, and you will not suffer. That's what Mary of Bethany was doing. Wherever this Gospel is preached, this that she has done will be taken notice of, because what she did was to anoint the Christ idea in consciousness. And we do the same thing often when this Christ idea comes, it translates itself to us in a way that we may not quite want, doesn't it? It doesn't matter if we're sure of this Christ Truth. Let it happen.

This is what Jesus was doing. John Doorly always said it's a ridiculous thing to think that Jesus couldn't escape. Mrs Eddy said the same thing. He could have escaped. He had power, she said, to lay down a mortal sense of Life for the divine. But he went through with it to show mortals the way. No other way could he prove it. So he went through a crucifixion, but he knew what he was doing. It wasn't the carnal mind that said here, "We're going to destroy this man. We've got the initiative.

We'll destroy him." It wasn't that at all because as we said previously, Jesus could have gone out of the transfiguration, but he didn't. True he was impelled by Mind, Spirit, Soul, Principle, Life, Truth and Love - that was impelling him - but at this point he saw that he was going through with this crucifixion, but he would rise again, because it was impelled by Life, Truth and Love. It was a demonstration of Life he was making: impelled by Life, not a demonstration of death. A demonstration of Life, and so he accepted it.

Right at the beginning of these Chapters which tell all about his arrest and trial and crucifixion, but right at the beginning of these Chapters is this wonderful story of Mary of Bethany anointing him. I think that's so wonderful, because if we know we've got to go through an experience, you might say, if we just think of one not very long ago, John Doorly being turned out of the Christian Science church. But he didn't take that as a crucifixion and a dreary thing because Mary of Bethany really had anointed him as it anoints all of us before that experience. By seeing the inspiration of it, the oil of it - it was poured on Jesus head here - and it was as if the inspiration of the spiritual idea, the consciousness of it, the understanding of it, was something so wonderful that it took him, as it takes all of us, through any experience that may seem to be a crucifixion.

You see it is that lovely Soul tone that we saw yesterday when we were talking about Soul as Spirit, and if we name a situation aright then it blesses us. Jesus named this experience as the proof of eternal Life, so he knew that even if he had to go through that, he would come out demonstrating Life. It was a Life experience. So, this wonderful thing of Mary of Bethany at the beginning has struck me a lot in this Gospel.

It was followed by a Passover from sense to Soul; you remember how Mrs Eddy said in "Atonement & Eucharist" that Jesus yearned to be understood, but that didn't happen, so he turned for ever away from earth to heaven, from sense to Soul; that's what we have to do in every experience. It's joyful. It may seem on the outside to be something that is difficult, but if you know what is happening you don't suffer. You may seem to suffer but it's not the sort of suffering of having a pain in your tummy, or something like that, it is the suffering because you know what is happening. The suffering you count not at all, because you know the Soul answer that is coming and is with you, is with you. You're safe in Soul.

Another place Mrs Eddy says, in *Miscellaneous Writings*: "Even while his personality was on earth and in anguish, his individual being, the Christ, was at rest" (Mis. 104:1): safe in Soul. Safe in the eternal substance of being, or something like that. But it's safe in Soul. Nothing can touch it in Soul.

So, he is betrayed and arrested, and Peter denies him, but his identity in Soul was proving itself. He was being translated really out of a material sense into the true idea, which is coming in Mind, if we slow motion it.

Then we come to Spirit, where Jesus is before Pilate and there is a crucifixion. This is where the reality of Spirit, the substance of Spirit, comes in - **Spirit exposes and deals with all false accusation and the claims of matter**, because the purity of Spirit, the reality of Spirit, Spirit as the only substance will see us through all these claims of matter. Claims of impurity.

My goodness, I just talk about John Doorly because so much of my experience had been with him. When you think of all the claims that were made against him - of impure teaching, and impure life, impure this and that - made against Jesus too. He talked about destroying the temple. He made himself a king. He was a friend of publicans and sinners. He cast out devils through Beelzebub, and so on. All those claims of impurity. The purity of Spirit stands for ever.

I think we have to know that in our own lives because people will often accuse of an impure motive, and all the gossip of mortal mind that goes around. If we're not careful, we can believe it in this instance or that instance. And I've often asserted that, as God's idea, I'm pure and clean through and through. The substance of Spirit is the only substance that I have.

It's wonderful when one sees these things how they just demonstrate themselves.

Talk 5

Do you remember how Mrs Eddy says that Jesus, in the tomb, when you're thinking of this crucifixion, that he met and mastered all the claims of medicine, surgery and hygiene? I have often thought that really Jesus' pure sense of the substance of Spirit, met all the claims of medicine, surgery and hygiene. Quite literally, I often find that very helpful when people sometimes are going through a messy kind of situation physically. I often think of Jesus in the tomb, and he met there all the claims of medicine, surgery and hygiene; and, to human sense, it might have been a very messy situation, but Jesus stayed purely with Spirit, and proved that all these claims of medicine, surgery and hygiene couldn't touch that substance of Spirit.

And it doesn't touch us; but, all the time when we say this, this all-important governing tone of Life as Mind is all that we're talking about. We're still in this first tone, and in order to really appreciate that fact, that nothing can touch us, we have to see that Life is Mind. That there is no matter. That Life is Mind. That we live in a purely Mind universe. Everything is basically Mind; because sometimes we think, all right, we've got a Mind mind, but we've got a matter-body. That Mind mind is going to do things to this matter-body. But we have a Mind mind and a Mind-body. We have a Mind-body. We do not live in the flesh. There is no Life, Truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation. We live in Mind. We move in Mind. We act in Mind. True in this human experience that seems to be manifest of all our sitting here; but, at the same time, if we see that primarily Mind governs everything about us, why shouldn't we experience this body, which is the language we speak at the moment, as a useful servant to the spiritual idea, and whole and free? Because it's a Mind universe. That is why Jesus was able to stay with the substance and reality of Spirit and meet all the claims of medicine, surgery and hygiene, because he was conscious basically, that everything is Mind, all is Mind and its infinite manifestation. What looks like matter is Mind. There's only Mind.

Actually, here we come to the last tone to this fact. In Mind, the resurrection and ascension. **Mind preserves its idea intact and whole, for ever one with its Principle.**

That was true for Jesus, if we're looking at it in that context; and it's true for us all that all, is Mind and its infinite manifestation. We have come down through that Christ power, seeing that the Principle is ever-present. It is Life, Truth and Love. It's limitless; it takes off all limits in Life. It is the consciousness of Truth which touches every level of thought everywhere, all over the world. It's a mighty thing - the Truth of being - and it can't be shut out from anywhere at all. From nobody anywhere. That Truth is speaking to everyone, and it is no respecter of persons, because it's Love. It breaks down all barriers, all our restrictive thought – that it can't touch them because they're not interested in Christian Science. It can't move here because someone is very antagonistic. If you reach your patients through divine Love, Mrs Eddy says, the healing will be accomplished in one visit.

I long to know, more and more, what that Love is, because it's powerful, mighty powerful. Then it translates itself in Soul; and that translation, as it comes to the flesh to destroy incarnate error, it may come in ways that we, humanly, would perhaps not choose, or want. But it doesn't matter: if we stay with the Soul fact, through thick and thin, it will free us and bring us through to a resolution. It may be through that very thing, like we said with Jacob and Esau, that Jacob said of Esau in the end, "I saw thy face as though I'd seen the face God." Face was identity, and now at peace with him.

So, we all know - every one of us - that we've had this experience time and time again: when what has seemed to be a difficult experience, as we've stayed with the Soul fact, that we know it's working itself out, it is turned into a blessing.

Then Spirit says: the only reality is Spirit, that's the substance of being; and that will always manifest itself as the untouched idea of Mind in every situation. The Christ translation is a dynamic operation. We slow-motion it through employing these terms which stand for the great essences of the being; but it doesn't go on: for the first one, then the other and the other. Divinely, the Christ can come in a flash and destroy incarnate error. But if we analyse it and take this process step by step, this is what it consists of.

Now I think we'll just go through Luke, because it would be lovely to just take this third Gospel very briefly, just to get the feel of it. It's Christianity; and, as we said, it's a very big Gospel, taking in such a wide enormous canvas. That's what Luke's Gospel does.

Now those of you who were either at John Doorly's summer school when he took Luke, or have read his book which was a *verbatim report* of that occasion on Luke, know that John Doorly took the Gospel of Luke in reverse. Yes, in reverse. He took the Christianity order, which is Principle, Mind, Soul, Spirit, Life, Truth and Love, and he took it in reverse and also in its matrix form, which made it ten times more complicated. I always remember that Gospel of Luke being so wonderful because John brought out such a marvellous sense of reflection throughout all space, didn't he?

But I can't say that I ever really fully understood it, and I would say the same today, because, if I just tell you quite honestly how I pondered this Gospel of Luke, thinking of this summer school. I love reading John Doorly's report of the Gospel of Luke. I think it's absolutely beautiful. I love the

Christianity order in reverse; but I could not see how the Christianity order in reverse and the Gospel of Luke, the actual text, wedded itself.

Now many of you have seen it, no doubt, but I just haven't seen it. I thought about this a lot because the Christianity order in reverse is taking the ideal of Life, Truth and Love and taking it back to Principle, isn't it? That's what the Christianity order is in reverse, and it goes Spirit, Soul, Mind, Principle. You know that, don't you?

I always remember that Christianity order in reverse, meaning a tremendous lot to me, actually, to be personal again, when my husband went in the war, because we'd only married a short time, and everything was all gunning for us and going forward, you know. We were going forward together; we were going to America and all sorts of things, and suddenly he went. It felt as if everything was going backwards. That everything had gone back. And at that time John Doorly was beginning to see that the Christianity order from statements to proof, from Principle, Mind, Soul, Spirit to Life, Truth and Love could be seen in reverse: Life, Truth and Love, the true relationship of being. Part of the sonship and motherhood, taken back to Principle through Spirit, Soul and Mind. The purity of it being identified as idea in Principle. Taking everything back to Principle.

I thought that's the only reversal that there is. There isn't any other reversal; and all such an experience can do is to take you back to Principle. It can't do anything else. John Doorly too; it can only take us back to Principle. And after many months I began to see that. So that Christianity order in reverse has always meant a lot to me really, and you can see it so clearly. You do know the order, don't you? Principle, Mind, Soul, Spirit, Life, Truth and Love.

As you have this Christianity aspect of the Christ, it is taking every idea which has the nature of Life, Truth and Love that you see going on around you. And wherever you see an idea that has a wonderful newness of Life about it, that has the ring of Truth about it in the world, and that has an impersonal content about it, no matter who's expressing it or where you see it, you say "My goodness. That's an idea of Principle." It doesn't matter who's expressing it, what 'ism' or 'ology' lies behind it, but you see it very clearly. And what you do actually is to see it in its purity, that's Spirit. It may be mixed up with other things that are not germane to it, but you see it in its purity, which enables you to identify it as a specific idea in Soul and see that it's an idea in the Principle of being. You take it back, Spirit, Soul, Mind, Principle.

If you slow-motion it that's what you do. You don't take it back 'Why callest thou me good? There's one good.' You don't take it back to the person. You don't take it back to the ism or ology, which may not be Christian Science. You don't take it back to a political thing. You don't take it back to anything less than Principle. Then you do what Mrs Eddy says that when we subordinate the false testimony of the material senses which might say, "That's a Catholic fault, or that's a this fault, or the other fault," when we subordinate that testimony to the facts of Science, we shall find this true likeness and reflection everywhere.

You have to see if it's the true thing that has the ring of Life, Truth and Love about it. You see that it's a fact of Science, and you take it back to Principle. Now that is the reversal of the Christianity order.

Now here John Doorly takes this in a fourfold way. He takes it as one has it in the matrix. Have any of you got the matrix? You can see it if you've got a little matrix card. In this third column here, he takes it back to Principle, to Christianity as Science, Christianity as Christianity, Christianity as the Christ, and Christianity as the Word.

If you take it directly down, he has Christianity as the Word, what he calls reflection; Christianity taking its Word. Christianity as the Christ, reality. Christianity as Christianity, space. The reflection of this idea throughout all space, and Christianity as Science, omnipresent.

He takes this, starting with omnipresence, Christianity as Science. Then he goes back to Christianity as Christianity, going backwards: Christianity as the Christ, and Christianity as the Word.

Don't let this confuse you. Just take it as it comes now, as we're discussing it together, and you can think about it. It's a vast subject and it will unfold by degrees if you don't already feel completely acquainted with it.

Then I could see that John Doorly was taking the omnipresence of Life, Truth and Love, Christianity in its Science. He was seeing that as being reflected throughout all space as Christianity in Christianity. He was then taking it back to the Christ, in Christianity, and basing it on the Word, in Christianity. That's what he was doing.

But at the beginning, as I say, I found it very difficult to relate it to the text of Luke. It's such an enormous bulk, isn't it? You get so many things happening. Then, as far as I see it at the moment - if I can just share this with you, and you think about it, because as I say, the captions I've put down here are for us to think about - I could see, that in Chapter 1 of Luke, you get these two incidents: the foretelling and birth of John the Baptist, and, you remember, in Luke it goes into it in a big way, about Zachariah in the temple and so on. He was struck dumb when he heard about the birth of John the Baptist; and he only started to speak when they were trying to give John the Baptist other names, but he said, "His name is John," isn't it? He spoke. But they go into that in a big way; Luke does, and the foretelling of the birth of Jesus.

Now if you think of Christianity in the world today, and you think of the omnipresence of Life, Truth and Love - and we are thinking of the Science of Christianity because Christianity is Science – and we're thinking of the omnipresence of Life, Truth and Love in its Science, don't you think that we see that ever-presence is fatherhood, sonship and motherhood appearing as a John the Baptist type of thought and a Christ type of thought? That everywhere, at any period, there would seem to have been born a John the Baptist type of thought and a Christ type of thought. I think it was present when Mary Baker Eddy discovered Science. There were a lot of John the Baptists around her time that were speaking, and they were John the Baptists; and she saw the Christ Science. So, there is never a moment

really when in the unfolding of the spiritual ideas there isn't a John the Baptist and a Christ Science being born.

I think when John Doorly began to identify the pure science of Christian Science, there were a lot of people in the movement at that time that were wakening up to the fact that the Christian Science movement was not being unfolded in the right way, and we had those Paul Revere papers. Some of you may remember them.

It was like a John the Baptist being born at the same time as the Christ Science, in all its Science, was coming to John Doorly.

I think today it is the same thing. I think there are John the Baptists being born all over the place today, at the same time as this Christ Science is developing much more deeply than ever before, in the way that John Doorly visualised it would come. That it would come. That the Science would come. But there are John the Baptists. Now, these dear people who run this hotel, who are called "Emissaries of divine Light", and they were hosts recently for a human unity conference recently at which I was asked to talk on the Bible. They have this marvellous John the Baptist sense. A beautiful, wonderful sense of Love. They are not the only people. There are many today who are John the Baptist and the Science is coming too.

Now, when you come into Christianity as Christianity in this story here, you get what I have defined as **the acceptance of the reflection and demonstration of true manhood**. In Christianity as Christianity there are reflections throughout all space; you can feel this acceptance of what is being born, because in this section Jesus is born. The birth of Jesus, and it's joyous acceptance. You remember how, when Jesus is born, the shepherds come to his birth and there's tremendous joy, tremendous acceptance as if all the shepherds in thought welcomed this birth of the Christ.

You can see it happening. There is becoming more a welcome to the Christ idea, and a joyous acceptance of it. Not only an acceptance by the shepherds, but Simeon and Anna who were in the temple: they accept Jesus. You not only get the acceptance by what you might call the more religious thought, you get acceptance by the common thought, the shepherd; by the religious thought, from Simeon and Anna; and by the doctors in the temple. Because when Jesus was twelve years old, it's recorded in Luke - the only Gospel it's recorded in - he was accepted, and they were discussing things. So, it is as if this Christ idea that is for ever coming, because of the omnipresence of Life, Truth and Love, is being accepted in the world, in Christianity as Christianity. And Luke actually even accepts here the womanhood sense, because he traces Mary's generation right back to Adam and to God. In Matthew it was tracing Joseph, the manhood. In Luke it traces Mary's generation, the womanhood. The acknowledgement of the woman.

Jesus fulfilled the prophesy; and in Isaiah he read from the scriptures and said, "This day are these words fulfilled." You get the healing, and the calling of the disciples, and the Beatitudes. It's all this sense of accepting this omnipresence of Life, Truth and Love, accepting the Christ.

Then when you come to the next section, which is Christianity as the Christ, which goes from Chapter 7 to 11, I put here **the recognition of the Christ at work individually and universally**. In that previous section it's the acceptance, really, of the reflection and demonstration of true manhood; but here it is the actual identifying of the Christ at work. Because you get, as I put down here, Jesus' identity and authority recognised by the Centurion. He said, "I'm a man under authority." He recognised Jesus' authority.

John the Baptist sent to Jesus and said, "Art thou he that should come or look we for another?" and Jesus recounted the things he said. "Go and tell John what you see." and they did. So, the Christ here is being identified; and I think that is happening in human thought. The human thought is awakening to realise there is a Christ Science actually present, and it is being identified. We may not see it all over the place, but it's happening.

Mary Magdalene identified Jesus. She went straight to him and washed his feet. It says that many women followed Jesus and saw who he was. Even the man with devils said, "I know who thou art, the holy one of God." He recognised him. Jairus, the ruler of the synagogue did. The woman with the issue of blood did. Peter did, and said, "Thou art the Christ." The transfiguration experience identified Jesus as the Christ.

Then he sends out his disciples, and you get a lot here of the healing, the feeding of the five thousand, and the parables on relationship and so on. But, as far as I can feel it out at the moment, it seemed to me that it's so pertinent to what is happening today in the sense of Christianity: that a John the Baptist and a Christ idea is being born today at the tip of every age. It is being accepted much more widely than I think we realise. It's being identified as the Christ to the world.

Then you come to the Word, and I think this is interesting, because people have often said to me - as they would say to you - "If there are so many recognising the Christ, do they have to come to Christian Science? Do they have to understand Christian Science in the way that we understand it?"

Does everybody have to have the Bible and the textbook? The Chinese, the Japanese, the Eskimos, the Indians, the Russians, everybody. Do they have to come to the Word. Taking it back to the Word? This universal Christ idea, omnipresent Christ idea being accepted and identified, does it have to come back to the Word in Christianity? The Word that we understand through the Science of Christianity.

I can't answer that question; I ask myself that question. But it's interesting here, because it starts off with, "There is nothing covered that shall not be revealed; neither hid that shall not be known." I think there will have to come a time when the pure letter of Science will be understood by everybody. We don't know (John Doorly often used to say) the symbols which will be used in the future, but in some way or other the pure Word, the inspired Word of Science will speak to everyone.

We don't know, I feel, in what form it will come. But it goes on down here in Chapter 12, and says: "There is nothing covered, that shall not be revealed; neither hid, that shall not be known, therefore whatsoever ye have spoken in darkness shall be heard in the night, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." Interesting.

And it says: "Whosoever shall confess me before men, him shall the son of man also confess before the angels of God." So, we don't know how we shall be used. Not as people, not as proselytisers, we don't know how this inspired Word that has come to us through Science will be spoken from the housetops, but in the most natural way, and not in a way of putting something over. In a natural way, and what language it will come in.

But what interested me here was that, as I put down here, **there are many parables here, and they are concerned with evaluating the spiritual, being constant, and maintaining spiritual sense.** All these parables seem to say to us: don't feel that because the whole world is testifying to Science, and we think, 'Oh, they have it,' and we may have individual instances of somebody really seeing something and doing something far more than we're doing, and we think, 'Oh well, why do we bother with the pure Science of Christian Science?' These people are getting there anyway without it, and they're coming through the Spirit.

We don't know - it doesn't matter to us - how they're coming. We know that we relate in so many instances, taking the idea of fact to Principle. But it seems to say to me: stay pure with that which is true to you. Be faithful to it. You never know how you are going to be used - all of us - the whole idea, in the future. And not used in a way: 'Oh, we are Christian Scientists, so now we can at last be able to tell them about Christian Science.' We can be used in the most natural way, like on the day of Pentecost. In the most natural way this Science will speak.

You see, these parables are to do with the rich fool who was building bigger and bigger barns, and God said, "You fool, this night thy soul shall be required of thee." Thy soul. Thy spiritual sense, really. Be faithful. Don't go on building up barns. Stay with the spiritual.

Then you get the watchful servant; and they were told to watch. And the faithful stewards and the faithless stewards had to be prepared. Some of them were prepared, and some of them were unprepared. You get the barren fig tree that was just going along not bothering about anything. You can't be barren. You've got to stick.

The wedding guest and humility: I like that, because it says at the same time, have this tremendous humility the wedding guests had to have. Not taking the best seats and thinking, 'I know, and the others don't know.' Just have that wonderful humility before the Principle.

Then the great supper, when everybody was bidden to partake of it. Then the lost sheep and the lost piece of silver, and that was found. The Prodigal Son who also came back to the Father. Lovely thing, coming back to Principle. But the other son, who was really the same person they think, where his Father said to him "Son thou art ever with me, and all that I have is thine." Wonderful faithfulness.

Then you get these other ones: the unjust steward, the rich man of Nazareth, the untrustworthy servant. But if you take those and go into them, you'll see that the value of the spiritual and sticking to the spiritual no matter what. Whether you have to take the lowest place or whatever, it's sticking to the spiritual.

Then Jesus foretells the destruction of the temple and of Jerusalem, and of wars and commotion coming upon the world; but the spiritual will testify. The spiritual will stay.

Then you get the crucifixion of Jesus and his resurrection. Then also you get here the walk to Emmaus, when Jesus began in the scriptures and went through the scriptures with his disciples, saying they testified of him. So, he took them back to the Word didn't he, in that Chapter 24.

They didn't know it was Jesus, which is interesting, because as the world accepts the inspired Word - which is the truth about it - it may not know always what is happening to it. But then Jesus began to identify the Word. Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And their eyes were opened, and they knew him, and he vanished out of their sight, then he came again to them.

But that is just something that has come to me about this Gospel of Luke when I was studying it, trying to see how one can see it in the reversal of the Christianity order, taking everything back to Principle. If you take it in detail, in the way that John Doorly has done, it's all there to be seen in its detail. But I felt I wanted to get a whole sweep of what happens in this Gospel; and it seemed to me that it was ever-presence of John the Baptist and the Christ idea in every age, and that is welcomed with joy. It begins to be identified as the Christ.

Then it will be taken back to the inspired Word. What has moved all this in the first place. But it is a living Word. It's not just a text on a piece of paper; it's more than that. When you shut the book, you don't shut the Word up. They're living words. Jesus said, "My words shall not pass away," and he said, "The words that I speak unto you they are Spirit, and they are Life, and they won't pass away," because he never wrote a book. His Word is a pure Science. The pure Science we have in the book. It's one living Word.

So, think about that and if something comes to you differently, it's all right. I'm looking forward to what I see. It's there for us all to see in our own individual way.

Talk 6

Well, let us remind ourselves of where we are and what we're doing together. We are flowing, flying together through this fifth day of Life. This wonderful sense of being. Being God in action. Life living us. All of us, and we see that this flowing and flying and expressing Life as it lives us has behind it, all the power of the one Mind. The pure Spirit. The identity of Soul, and the whole workings of the divine Principle and its operation. Not one at a time but all together.

I think that's what one begins to see as you come to this day of Life leading on to Truth and Love. That Life, Truth and Love is the living in a perfect and fulfilled way of the fundamentals of being that form our natural background through understanding Mind, Spirit, Soul, and Principle.

In this tone of Life as Mind, we're thinking of how John Doorly summed it up as *Father, and love*. The one Father. The one cause. The one origin which in our experience we express really through Love. Spiritual Love makes man conscious that God is his Father, and as we love the spiritual, because it is natural to us, and we can't help loving our native and natural being, it makes us conscious that what moves us always is divine Life, and very much Life as Mind.

We see that that is symbolised by the Genesis verse in the fifth day, "Let the waters bring forth abundantly the moving creature that hath life." It's marvellous to think we're a moving creature, isn't it? We're all moving creatures that have life, and fowls that fly in the open firmament of heaven. Not so keen on being a fowl! Like to think of being a bird. That's what we all are. Moving creatures that have life and fowl that fly in the open firmament of heaven.

Mrs Eddy says that "the fowls that fly in the open firmament of heaven correspond to aspirations soaring beyond and above corporeality. To the understanding of the incorporeal and divine Principle Love." That is what is happening to us. That is what we're understanding. This divine Principle that we've pondered and thought about so much last year. The understanding of the incorporeal and the divine Principle, Love.

I always like to think of the divine Principle Love, because it makes one see that the operating of this Principle in Science is not a cold thing. It's not just a coldly intellectual thing but it's Love. It always moves in Love. It always moves to bring the greatest good to the greatest number, all the time. It's Love. Its purpose is Love.

Then we are seeing that the negative of this tone is the serpent's whisper "that ye shall be as gods, knowing good and evil." We saw yesterday how we are not little gods, knowing what is right and what is wrong. It isn't our personal responsibility to live a life, but we are as God. We are being lived by the divine Life. This is Life as Mind. Paul said, "Let this mind be in you, which was also in Christ Jesus who, being in the form of God." We're in the form of God. Was it not robbery? It doesn't take anything away from God to be equal with God. It enhances as we saw yesterday the glory of God and the glory of man, as we shall see in the Gospel of John. "Glorify thy Son, that thy Son also may glorify thee...with the glory which I had with thee before the world was." It's a glorious thing to be as God. Because as we were saying yesterday, if we're not, where is this thing called God? Is it something up in the sky? Not really tempted to think, but sometimes we feel it's apart from us. Jesus said, "He that hath seen me hath seen the Father." Really, I think we should be able to say that of ourselves, that the qualities that we express, the Godlike qualities, reveal God to each other, really. It's Love reflected in Love.

Then we came on to the fourth Gospel, and we have been seeing how they portray the life of Jesus in a fourfold way. They take the Christ nature and explain it through those four Gospels of Matthew, Mark, Luke and John. We saw how they epitomised a sense of the Word in Matthew, the Christ in Mark, Christianity in Luke, and Science in John. We saw how that fourfold rhythm is so important to all of us, that we touch it. We touch spiritual things and immediately that fourfold rhythm is in operation. You can't seek and not find. Not be used and be. It's impossible. If you let that Spirit of God guide you, immediately you are in that rhythm. It's impossible not to be in that rhythm. You

touch the calculus from the very moment you say that “let there be Life,” really. You touch it from that living moment.

We have seen too how the Word of God unfolds in an ordered way in Matthew, in Mind, Spirit, Soul, Principle, Life, Truth and Love, through the birth, the baptism, the wilderness, the sermon on the mount, the abundant life of healing, the dominion of the son of God, and the fulfilment and the ascension, and how that runs through our lives too. Then we saw that Mark illustrates the power of the Christ. Remember we took that order of Christ translation that comes that comes on page 115 of *Science & Health*. The two translations. The scientific translation of immortal Mind, leading to the analysis, uncovering and annihilation of error in the scientific translation of mortal mind. We saw the power of that Principle which expresses itself as Life, and Truth, and Love, taking off all the limits in Life. Touching every phase of consciousness in Truth. Speaking in its impartial and universal way, in Love. No distinction.

That ideal of Principle, Life, Truth and Love, translates itself in Soul, and that was where we saw the arrest and betrayal of Jesus and so on, and we saw how it all started that section with the anointing of Mary of Bethany. Showing us that any experience that we go through that Soul is translating in our experience, can be seen in the light of the spiritual identity of being declaring itself. Even though we may seem to have to go through suffering, but it is of no account when we know what is happening. When we can see Soul exchanging the objects of sense for the ideas of Soul.

So, Jesus went through that suffering conscious of his true identity in Soul. Then there was the actual crucifixion and the experience in the tomb and so on where the allness of the substance of Spirit was being demonstrated, where we see the reality of Spirit, and that is completely enduring and can't be touched and brings forth the idea in Mind where Jesus was resurrected and ascended.

Actually, the power of that Gospel I think is tremendous. I was looking at some notes about Mark's Gospel, the Christ, this morning and I was very struck with the fact they say here, you remember I told you it was the first Gospel that was written, Mark's Gospel, and that the Christians were in great terror at that time because they were being persecuted.

It says that Mark wrote this factual account to bring assurance and power to them. He got it from Peter, and you remember Peter was the one who saw the Christ. He said, “Thou art the Christ.” Mark got it from Peter who was no historian, but he was always out to meet the specific need. Isn't that marvellous? One can hear Peter's direct way of speaking in this Gospel. The commentaries speak of Mark's matter of fact style, and the words of Jesus flashing brightly and ringing down the centuries like the trumpets of victory. Of course, this Gospel of Mark, who got it from Peter, was the standard Gospel for all the writers. They drew on this Gospel and elaborated it in the way they wanted to do and were led to do.

So, Matthew's Gospel was written, as they say, in order and in sections. This Christ that came in Mark's Gospel, Matthew felt it had to be substantiated. This story of Jesus, as the outcome of Jewish prophesy. So, it was written in that divine order of the days of creation or the Word, unfolding step by step.

Then after Mark's Gospel in the Bible comes Luke. Yesterday we also went on to the Gospel of Luke, and we saw how it emphasises Christianity. This enormous Gospel that had this wonderful humanity and compassion and really is for the world it seems. You can feel it really touching, gathering all thoughts into the Principle. You remember we took it in the order in which John Dooley had it in his Summer School in 1949, and we have the *Verbatim Report* of that in the *1949 Summer School* book. He took it in the reversal of the Christianity order. He took it in its matrix form there. So, he saw how it started with Christianity speaking through Science. Then Christianity in its fourness. Then Christianity speaking through the Christ, and then Christianity declaring itself in the Word. He took it back to the Word, which is really the aspect of Christianity that one feels is becoming more and more clear to us today. We saw there how Christianity in its Science, which is Life, Truth and Love, is speaking in all ages through, as the Gospel of Luke says, the John the Baptist thought, and the Christ is speaking through its John the Baptist and the Christ. We saw how in every age that happens. There comes the John the Baptist and then the Christ. It's the ever-presence of Life, Truth and Love that makes that possible. The ever-presence of Fatherhood, sonship and motherhood. That omnipresent three-fold essential nature is always giving birth in every age, to a John the Baptist and a Christ. They are ever-present. That is in human thought.

Once one is awakened to the Christ, it's an ever-present fact in Science. There is no time element as to when you awaken or who you awaken. It doesn't have to take a thousand-year period or a long duration of time. Once you awaken to the Science it's ever-present as we shall see when we take John today.

Then we saw in Christianity in its fullness, it was where the birth of Jesus was accepted and welcomed, by the shepherds, by Simeon, by Anna, by the doctors reasoning with the young boy in the temple. There was a tremendous welcome for this Christ idea in Christianity, in its fullness. It was the fulfilment of prophecy. It was there that Jesus read from the book of Isaiah in the temple in that particular section, and he said, "This day is the scripture fulfilled in your ears." It was the great acceptance of this Christ.

Then when it came to Christianity reflecting the Christ, coming back to that tone, we saw how there was a recognition of this Christ as one feels there is today. I feel very much with these dear people who are going to talk to us tonight that it is in a way, the John the Baptist thought. It may be more than that. It's just my estimate of it. I just don't know, but you can see there's something using them. They may not know exactly what it is. In fact they don't define too much what they believe. They believe in living it, and they're not madly keen to define it too much. They do define it but we've done so much defining, haven't we? We feel that they really live it.

But you feel it in the world today that there is a John the Baptist thought all around, and side by side with that, the Christ Science, which actually is impelling it, because John the Baptist himself says here that though Jesus came after him, he was before him, doesn't he? He said he was before him. So, it is the Christ Science that is impelling this, and it comes up from Christianity as Science, to Christianity as Christianity, to Christianity as the Christ where it is beginning to be identified.

Then you come back to Christianity as the Word, at the end of that end of that Gospel where you remember it said that “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.” And that wonderful thing that we read here which always strikes me when I’m thinking of this, “Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.”

I just get this sense that the inspired Word of Science will be spoken. We have in a way spoken in closets. We have a quiet culturing of this idea of Science. The more we feel its living nature. The more we recognise it at work, here, there, everywhere in its purity and its loveliness, the more we are going to relate, and who knows how, we and others, how all of us, will be used. Therefore, as we said yesterday, those parables that come in this part of Luke, are all to do with being faithful. A faithful steward.

Putting the light on the candlestick, as the light of the world, and it’s to do with, remember the rich fool, not pulling down barns and building greater barns, but being faithful over the things of Spirit because God said to him, “Thou fool, this night thy soul shall be required of thee.” That strikes me so much that our spiritual sense is required. As we were saying yesterday, don’t let’s think because the whole world is testifying to Science, and seemingly without studying, as we have studied, and pondered, that we can just say what is the point of it. We don’t know how that pure Word that is becoming more and more universal in our consciousness, and more and more spiritual somehow, how we shall be used in our particular context and others in theirs too; spread that inspired Word.

So, there is something to just think about in that Gospel of Luke. I’m just sharing with you what came to me when I was thinking of John Doorly’s interpretation of this Gospel as the Christianity order in reverse. I was thinking what does it mean in context of the world today.

So now we come to the Gospel of John. Now this is a big Gospel and also again a powerful Gospel, in a different way from Mark’s. Mark’s is a powerful Gospel that comes to the flesh to destroy incarnate error. It’s a ping, ping, ping, Gospel I always think. It just shoots down and does things. John’s Gospel is a powerful Gospel, but it is the oneness, the absolute oneness of God and man, but there is only one being, and man is God being as we’ve said all along, but here it is really spelt out. This absolute unity of Principle and its idea. The oneness of Principle and its idea.

You know these four Gospels as somebody was just reminding me the other day, are symbolised by, Matthew by the lion, Mark by the ox, because they say that Mark in the sense of a servant I think, don’t they? Luke, by the symbol of man, you can see that. His universal sense of man, and John by the symbol of the eagle. Remember that?

I was interested to read that the eagle is a bird that can look directly into the sun without blinking. I didn’t realise it. It seems to me that it is a wonderful thing to me to accept the high standpoint of just one being, and that’s all the being that there is.

When we come to this Gospel of John, it's quite interesting if I tell you that there are certain words that he used in John that don't come very much in the other Gospels, and as I was saying to you yesterday, one of the words that comes a tremendous lot is Father. "I and my Father are one."

"The son can do nothing but what the Father doeth."

"The works that I do I do not of myself, it is the Father that dwelleth in me."

"... and I came forth from the Father."

Jesus was saying all the time, "There's nothing but the Father doing everything."

We would say Principle, Life, is using me, or Principle, Life, Truth and Love is using me. You would say I'm doing nothing of myself ever. I always put two quotations from the New Testament together where it says, "I can do nothing of myself. It is the Father that dwelleth in me, he doeth the work," and the other one which is Paul, I think, who says, "I can do all things through Christ which strengtheneth me."

So, I'm not a feeble doormat, so to speak, because one gets rid of the mortal, that there is nothing to me but the Father, but the other says, "That makes me the Christ expression." We're all this Christ expression.

Remember when Mrs Eddy takes the symbol of the sun, she says "If we say that the symbol of the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women" (My. 344:3). So, it's all one. It's all the light really.

Now the Gospel of John uses the word 'Father' a hundred and twenty-one times. In the other Gospels they use it four times, five times and seven times. Isn't it amazing, really? You don't realise how much that is used. The other words that come often are the word 'abide.' That's lovely, the constancy, comes forty-one times. Then the world is the universal sense here, very much. Well, Luke was universal. But this talks about the 'world' too, seventy-nine times. The word 'glory,' and the word 'love.' Those words come apparently more in this Gospel than in any other Gospel.

They say as we were saying yesterday that it's controversial as to whether John actually wrote this Gospel, or whether it was the John who lived in Ephesus, they say, and was possibly only a boy when Jesus was crucified. He was known as John the elder and he later became the Bishop of Ephesus, whose words everyone treasured. He also wrote the Epistles but not Revelation, it is believed, but John the beloved disciple wrote Revelation.

But when I read this in a commentary, they said that people were troubled when one said that John the beloved disciple didn't write this Gospel because we have always associated it with John the beloved disciple. Particularly in the last chapter when it speaks about, he is the disciple that wrote this book, but they say that chapter was an addition and that they put that in because they felt it was nice to associate it with John the beloved disciple.

But I begin to see, as we were saying yesterday that it doesn't really matter who wrote it. It's the message that counts. The message is wonderful. It says, "John's purpose was to help recreate the Christian experience in the hearts of readers."

They had Mark's factual record, but John gave them an interpretation of that record. He painted a portrait of Christ. Out of the thirty years of Jesus human life, John chose the events of only twenty days or so, and he devoted his entire Gospel to these.

He began with a phrase that echoed the opening of Genesis, and he showed Christ, before the foundation of the world. It says that as we read this Gospel we seem to stand in the very presence of Christ. From this Gospel come those abundant materials out of which each Christian may create for himself his own fifth Gospel, to round up the canon of his faith. These things are put a bit religiously but they're very lovely the things that you read in the commentaries about these Gospels.

Now I thought what we would do is to together read quite a bit of this Gospel of John.

Now as you know those of you who are somewhat familiar with John Doorly's *1949 Gospel Talks*, the Gospel of John is in the Science order, and for those of you who are not aware of what is meant by the Science order, the Word order is Mind, Spirit, Soul, Principle, Life, Truth and Love. That's the unfolding of the creative sense. What we call the Science order is that order, but instead of being seen as a creative sense, it is seen from the central point of Principle, because in Science it is not linear, up and down and so on, it is Principle in the centre, with Mind, Spirit and Soul, and Life, Truth and Love, you might almost say, moving and revolving around that Principle and expressing the Science of being in specific reflections of being. Specific calculations of being. John Doorly saw this order as symbolised by Moses when he was told to make the candlestick.

In the Gospel of John, we have this order here, and this is the order of the candlestick that Moses was told to make, and he had to make it after the pattern shown to be in the mount. The symbol of that candlestick is that it has a Principle like the main shaft of the candlestick running through. Then he was told to make it with three branches coming out. On the right-hand side if you take those branches up to the top, as you would do in a candlestick, you have on the left-hand side Mind, Spirit and Soul. Then Principle in the middle and Life, Truth and Love on the other side. So, there are four levels really to this candlestick. It has its top candle then one branch which is Soul and Life, another branch which is Spirit and Truth, and another branch which is Mind and Love, and it stands on Principle, and the main shaft of Principle goes through the middle. Is that fairly clear to people? I know a lot of you are so familiar with this, but there are some who aren't.

So therefore, we think of this as Soul and Life, which is the Word sense, the numerals of infinity. Spirit and Truth, that is the Christ sense, the divine infinite calculus. Mind and Love which is the Christianity sense in Science, the fourth dimension and Principle which is Science itself, omniaction. This whole column here is an illustration of Science. It's Science as the Word. Soul and Life. The numerals of infinity. This Word of Life identified.

Science as the Christ, Spirit and Truth. The divine infinite calculus. It's the Truth, the Christ Truth for ever reflecting itself in calculations that are spiritual. The fourth dimension of Mind and Love, which is the fulfilled idea of Mind, demonstrating itself in the fourth dimension of Spirit, and the omniaction of Principle in Science, which is always going on.

That order we're going to see throughout this Gospel. The first part of this Gospel of John is Science as the Word. It's the scientific Word. What the Word is in Science. What the Word is seen as from the standpoint of Science. We get here the first two chapters illustrating that. Then we come to Science as the Christ in chapters 3 to 7. Then we come to Science as Christianity in chapters 8 to 17. Then Science itself in chapters 18 to 21.

So now let's begin and see how we can feel this sense of Science as the Word which I have epitomised on the illustrative material on page 4. **Science as the Word is the continuous revelation of what is as being. It does not involve the endeavour to improve the mortal concept but reveals the infinite identities of Soul as ever-present here and now in Life.** That's the sense of the Scientific Word - it's the identities of being, here and now in Life and has no time-sense. The numerals of infinity, called seven days, can never be reckoned according to the calendar of time. This is what we see here.

Now it starts off, the Gospel of John, "In the beginning was the Word, and the Word was with God, and the Word was God." John Doorly has that: *in the beginning and the only was the Word -the days of creation - but the Word was with God. Those are the numerals of infinity, and the Word was God. Mind, Spirit, Soul, Principle, Life, Truth and Love.*

So, it starts off by saying the only thing that's going on is this eternal Word, the same was in the beginning with God. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." That's what we've been saying, isn't it? That that light is our light, our life. We have no life divided.

Then it says in 6, "There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe." He was not that light, but was sent to bear witness of that light.

Now John Doorly says in his book on this Gospel that John the Baptist was a symbol of the Word leading to the Christ. He was a symbol of the purifying. The purifying that means all experience as we have begun to understand the Word through the days of creation. It has led us to a subjective sense of the Christ and to Science. But it was a leading up sense. It was a leading up sense that John the Baptist.

Then it goes on. That was the true light. That speaking of the Christ, which lighteth every man that cometh into the world. Going back again to that lovely sense that we saw that we are virgin-born. We are lit by this light of Mind. We go back to Matthew. It came in Mind. If we go back to Mark, there's no record of birth. Straight out from the Christ. Lit by this light. He was in the world and the world was made by him, and the world knew him not. Now that has always interested me, the world was made by him. The Christ, it's referring to. Isn't it there? The light.

It always takes me back to what John Doorly used to say about the Christ that has always been in operation and that it has translated the world so that what we think of the little creepy crawlies coming out of the sea and eventually becoming animals and culminating in man. The theory of evolution, he

used to say, “There is nothing in the material world that can evolve, that has only been evolution, because of the light of the Christ is dispelling the mist of mortal mind.”

So, he said if you look at evolution and you think that it has done things, and it has become greater and greater until we have the civilisation we have today, that’s not the way, but it’s happened really. It has happened because of the light impelling the darkness to lessen and lessen so that we have this civilisation that we have today. It is the Christ translation that has done it. In that way you can say the world was made by him if you see the angle I’m talking from there. I find that so helpful because one always goes back to the light. What is it that a light is saying? What is it that the light is doing? Not that this thing can evolve on its own. It can only appear to evolve on its own because of the light and therefore we stand in the light.

You know this whole creation is about light. The whole of the days of creation is about light. Someone said that to me the other day. They said there is light. This light is everywhere, and all we’re doing is becoming aware of the light because if you take the days of creation as given in Mrs Eddy’s Exegesis, you find that every one of those days has a reference to light. It is all to do with the breaking of the light of divine idea.

In the first day for instance, you get that the idea is presented first in light. In the second day with the firmament Mrs Eddy says it is the reality of all things brought to light. It’s not an intellectual understanding. It is the reality of all things brought to light.

In the third day with the dry land, she says, it’s an important one, letting in the light of spiritual understanding there.

In the fourth day with the sun and the moon and the stars, she says God has revealed as infinite light.

In the fifth day that we’re doing she says the scene shifts in the light.

In the sixth day she speaks of the sunlight glinting from the church dome, gliding into the prison chamber, the prison cells and so on, gliding into the sick chamber. That light of Truth that touches every level of thought. These things are so consistent.

Then in the seventh day there doesn’t seem to be an illumination in that way, but you can see how the whole creation is to do with the light, and this is what it is saying here. He was in the world, and the world was made by him, and the world knew him not.

Talk 7

“He came unto his own,” verse 11, “and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name; Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Isn't that beautiful? That we are born or come direct from this divine Principle, Life, Truth and Love. That's our nature.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John, bare witness of him, and cried, saying, this was he of whom I spake. He that cometh after me is preferred before me: for he was before me."

That's what we were saying before that John the Baptist stands for an understanding of the Word. The days appearing as mortality disappears. He said, "Repent. Think on you for the kingdom of God is at hand."

That is the result of the Christ translation, of the Christ for ever speaking to the human consciousness - that Christ selfhood which we had before Abraham was. So that Christ has always been, and as that Christ comes to what we call human consciousness, it dispels the mist, and that dispelling of the mist is the John the Baptist. That John the Baptist is going on all over the place today in the world and the mist is being dispelled, and the Christ will be recognised more and more in its science. It's happening today.

Then in verse 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." You see you can't see God except as spiritual sense. We all know that.

"No man knoweth the things of God save the spirit of God that is in him." That's how we see it. Verse 23, "He said" (John the Baptist), "I am the voice of one crying in the wilderness," now that wilderness is a "vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." That's the John the Baptist, isn't it?

"Make straight the way of the Lord, as said the prophet Esaias."

Verse 26, John said, "I baptize with water; but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose."

Verse 29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

When you look out from the Christ in its Science, you don't see a sinning world, you look out from the absolute. John the Baptist has led you there. You look out from the absolute on this sinless man. Like we were saying yesterday that Mrs Eddy said "mortals are not fallen children of God; they never had a perfect state of being which may subsequently be regained," because that's what we're thinking half the time that we're regaining some perfection that somehow or other we've lost, and we're getting a little bit better and we're becoming more spiritual, and becoming more able to cope spiritually, and so on. But that is a John the Baptist thing. Eventually we come to the point where we see there's only one man, and that is God in action. We have a right to start out from our perfection. Perfect God and perfect man. But we're not doing it in a vague way or in just an absolute way without understanding Mind, Spirit, Soul, and Principle, and Life and Truth and Love, which lie behind it. That absolutely integrated universe of spiritual ideas which lie behind this standpoint of coming out from God.

Verse 32, “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.” A dove, in the glossary is a symbol of divine Science, so it’s coming out from this Science standpoint.

“I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him,” (isn’t that marvellous? Doesn’t just descend and then hop off again. It remains, abides. That’s one of the keynotes of John), “and remaining on him, the same is he which baptizeth with the Holy Ghost.”

Now you know that the Holy Ghost in the glossary is defined as “the development of eternal Life, Truth and Love.” So here the baptism is the development of eternal Life, Truth, and Love with us all. The one Father, the one Son, the one Mother. “And I saw, and bare record that this is the Son of God.”

That’s the highest standpoint. Jesus was the Son of God and the son of man. The Son of God was his divine status, and the son of man was his demonstration of the Son of God in human experience. Which is the coincidence.

“Again, the next day after John stood, and two of his disciples; …looking upon Jesus as he walked, he saith, Behold the Lamb of God!” - which is the idea of Love in the Glossary. “And the two disciples heard him speak, and they followed Jesus.”

Then let’s go on to verse 40, “One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and said unto him, we have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.”

Then it goes on, verse 45, “Philip findeth Nathanael, and saith unto him, we have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”

Then further on, verse 47, “Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! …Nathanael saith unto him, whence knowest thou me? Jesus answered and said unto him, before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

I feel that those verses about the calling of the disciples, we felt when we were pondering them, and there was such a sense of instant recognition, I think we put it down. Yes. The disciples followed Jesus, but in Science there is this omniaction of being, and there is the instant recognition of the Christ in Science. I think this last verse is lovely, “That ye shall see heaven open.” They’re talking about

this open firmament of heaven in the very tone we're doing. And the angels of God ascending and descending upon the son of man, that the son of man is the demonstration of the Son of God in human experience and as we ascend through the Word we descend through the Christ. It's all one infinite process really, which is epitomised in that verse.

Then we come to chapter 2, "And the third day there was a marriage in Cana of Galilee;" (Galilee means a circle as you know. The third day, day of Soul.) "And the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage."

I'm sure this symbolises more than a marriage. It's the wedding of Principle and its idea really. So you see we have here in this Soul, Principle, Life, which we are in, a wonderful sense really of wedding because in this last column here, Principle goes through the whole of these reflections of Word, Christ, Christianity and Science, and it is as if in Soul, Principle and Life there, man's identity is wedded to the Principle, and is expressing itself in Life. We are really expressing ourselves as the numerals of infinity. The ideas of infinity. Every one of us, individualised in Life, and we are always wedded to our Principle, and expressing it in Life.

That is our background. That is the creative word in Science. That's what we are. If we think, well that's a very high standpoint, it's a natural standpoint. I think sometimes we feel that spiritual things are rather up there and not so natural. But it is us, and we can accept it, can't we? Anyway, there is this wedding in Cana of Galilee, and "When they wanted wine, the mother of Jesus said unto him, they have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

I think at this point Jesus was repudiating a sense of blood relationship. Do you think that? I think that his mother was fussing really, she sort of knew he was a miracle worker, and she said look they haven't got any wine and let's do something about it and Jesus wouldn't hurry about it, and I think that is very, very important. I always feel when mortal mind is trying to pressurise you, go slower than ever. I always feel that. Don't be pushed. Don't be pressed. Don't be pressed by false influence or influence that you might value or something. Just let the timelessness of Life, and that wonderful sense of the balance and the calm of Soul move you. You can stand on Principle then, can't you?

So, Jesus said, "Woman, what have I to do with thee? mine hour is not yet come." But nevertheless, his mother was still fussing. She said unto the servant, "Whatsoever he saith unto you do it." You can just imagine that can't you?

"And there were set there six waterpots of stone, after the manner of the purifying of the Jews, the waterpots containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom. And he saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

You know that's a marvellous story, isn't it? Because for one thing it is saying that you may start as John the Baptist is symbolising, with the water. He baptised with water, and through those six days of creation, the six days are to find out the nothingness of matter. Six waterpots. Six days.

The seventh is the day of rest when it is seen that evil is nothing and good is all, and you start then to really enjoy the wine of inspiration.

Those six days of John the Baptist, are the pondering of the Word, which goes on all the time. But it turns in the end into the wine of inspiration. It's not an intellectual study at all. It never was.

Paul says, and we shall see this later, "That the law was our schoolmaster to bring us unto to Christ." Letting those six days merge into that wonderful inspiration of Love, the seventh day, is something we've all experienced, I feel. As somebody was saying in our group yesterday, that in any subject if you just ponder it and learn it, and love it, and learning spiritual things is always with the Spirit of God, and not intellectual. Then as they said yesterday, you can play with it or it plays with you. It's a joyous understanding.

The other day I also saw with a friend, another interpretation of this story which has a great relationship. This friend was saying that when she first came into the knowledge of Christian Science, she had wonderful healings and great inspiration, and it was a marvellous period. Now she said I don't seem to have the inspiration I used to have. Things don't work out as they used to. She said I'm feeling a little bit disillusioned, and we were actually looking at this chapter. We saw this wonderful thing that if you take this in a slightly negative way, and you think of the water merely as purifying the human, and getting a better and better understanding, and you start with not such a good understanding, and you're getting a better and better understanding, and you're beginning to be quite pleased because you've got quite far, and so on. But all the time you're relating it to the human. After a while it can go off because you're thinking all the time of yourself as a personal mortal getting better.

Then it can come to a point where it seems to go, and that seems to be the belief that everybody sets forth the good wine at the beginning and then it gets worse. As you get older you might lose your vision or something of that nature. It is not true and we saw this so clearly that if you let those days of creation unfold to you, and you see them as the unfoldment of divine being in a John the Baptist way, it yields to this wonderful sense that has come to us more and more, of the inspiration of Love, the wine, and the fact that whatever understanding is unfolding to us, is the divine understanding, and it's not our personal understanding. Therefore, there is no end to it. It comes really from Life and Soul, doesn't it? It's the ever-presence of spiritual sense which belongs to God. It's not our understanding, because I always remember a wonderful lady who came to understand the pure science of Christian Science, and when she was in her eighties, I remember her saying to me, "Now, darling I've got to get down and have a clear understanding of these days of creation," and she started from the beginning again and it was unfolding all new to her, and she never thought of herself in a time context or in an age context, and of getting weary of the spiritual. It was something that was continually unfolding to her.

I think this is a lovely illustration really of the good wine getting better and better, as you go forward. The wine of inspiration.

“This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory; and his disciples’ believed on him.”

Then verse 13, “And the Jews’ Passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; And he said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise.”

That’s a wonderful instance of the same sort of thing we have been talking about, that the temple which has a meaning of Life, Truth and Love. In the “Glossary” the temple is defined - “Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love.” It’s a symbol of Life, Truth and Love. Jesus was saying to them here, that this understanding of Life, Truth and Love is not to be used just to improve matter. To carry on the business of the mortal and exchange material ill health for material health and exchange these changers of money, a sense of exchange, exchange poverty for wealth, and exchange loneliness for happiness, and so on.

It’s not just for that purpose which can creep into the understanding of spiritual things as we well know, that in the Christian Science movement where thought is not moving forward spiritually, and realising that the only reality of existence is the understanding of Life, Truth and Love, “entirely separate from the belief and being of material living, is the Life divine,” Mrs Eddy says. But she doesn’t leave it there. She says it’s “entirely separate from the belief and dream of material living, is the Life divine.” But she goes on. She says, “revealing spiritual understanding.” That’s what the Life divine is doing. It reveals spiritual understanding and the consciousness of man’s dominion over the whole earth.

So, you’re not left in an airy-fairy Life divine. It deals with sin, sickness and death, but it’s not the point of it, and I think that is what Jesus is saying here because he says, “Make not my Father’s house an house of merchandise.”

It’s the same thing really that has come all through these first two chapters that John the Baptist thought is the unfolding of the Word. It’s mortality disappearing as these days appear, but it is not concerned - this Word of Life and Soul, is not concerned with just improving the mortal. That really is what the water turned into wine is saying. About the turning of the money changers out of the temple is saying. It’s not to do with that. The Word in Science is the revelation of the living facts of Life, Truth and Love. That’s the true temple, and that’s what Jesus is saying here.

In verse 18, “Then answered the Jews and said unto him. What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear

it up in three days? But he spake of the temple of his body." You see when he says that "Destroy this temple, and in three days I will raise it up."

Mrs Eddy says, "The Life, substance and intelligence of the universe is not in matter to be destroyed."

So, it is saying here that we start out from our identity being in the Principle of being, which is of the nature of Life, and Life that is entirely separate from the belief in dream of material living.

Jesus was saying that nothing can touch this Life of man, and we can say that if we take our origin as coming from Life, Truth and Love, and we say before Abraham was, I am, our life is of the nature of eternity. Our identity is one with the Principle and it is of the nature of eternity. This is all this tone of Soul, Principle, Life.

Then nothing can touch us, and we can see that we are not really engaged in just healing sin, sickness and death, but it is healing because of the very nature of our being. Isn't it? Jesus said, "I am come that they might have life, and that they may have it more abundantly." But he was meaning divine Life, and as he expressed divine Life, it irresistibly healed sin, sickness and death. It was an irresistible process.

You know, I think I once said to you, when I was studying the Bible with a Jewish girl, who was not interested in Christian Science, but she was interested in what we were doing, and she asked to study the Bible with me, and I wondered how we would get on, but we started. We got as far as the wrong record, and we had to give up. She accepted the days of creation, but she wanted to mix up Spirit and matter, and it wasn't so good. But I always remember her saying to me, "You see we don't take the New Testament as you do because we feel that it's so material. Jesus was bringing people back to this material life. He was raising the dead. He was healing sickness and sin and making bodies better and so on."

I'd never heard that before. So, I said how funny, I'd never thought of the New Testament in that way. I said I can see you might think of the New Testament in that way, if you didn't take the Old Testament with it, because the Old Testament bit by bit shows you how to lay off the mortal concept. That's what it does. The six days are to show the nothingness of matter. As you study those days of creation they lay off mortality. These days will appear as mortality disappears, and through the Old Testament you see the light coming, the firmament of understanding which makes you build an ark. The journey from sense to Soul, where you find your true spiritual identity, and you base yourself on the Principle that governs everything. The spiritual Principle of Being.

So, you have dealt tremendously with this belief of life, substance and intelligence in matter. So that when you come forth in the New Testament what are you doing? What Jesus was doing. He came forth from the Principle to demonstrate Life, in and of Spirit, and because he was demonstrating Life in and of Spirit, and that is the only Life there is, it immediately, as the Christ, translated men out of sin, disease and death, but not because that was his purpose. His purpose was to come forth from the Father, and to give Life more abundantly, but spiritual Life.

I have such a sense, and I think many of you have said to me too, that the more we see that there is this one Life, and it is living us, and it's living us spiritually, we shall take the healing of sin, disease and death in our stride.

Now that may sound a grandiose thing to say, but one has felt it to a degree, hasn't one? We don't feel so much that the purpose of Science is like the children of Israel had lapsed into serving Egypt. We begin to see that it is understanding the nature of Life, Truth and Love, and working out from that standpoint is a whole universe of positive ideas.

So, in those first two chapters we can see what we've written down here. Science as the Word is the continuous revelation of what is "as being." It does not involve the endeavour to improve the mortal concept but reveals the infinite identities of Soul as ever-present here and now in Life. This is the standpoint of Science as the Word, Life and Soul.

Now we come to Science as the Christ, which is the divine infinite calculus, chapters 3 to 7.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Nicodemus could only see a man born of a mortal, and he had to be born again, and he had to be born of another mortal, and so on. It's what we think sometimes. We can only see ourselves as mortal, and we go back very often to the beliefs that we had as a child, and the beliefs of heredity, and prenatal mesmerism and all those sorts of things and we find it very difficult to express our perfect Christ selfhood.

But Jesus didn't think of that as being difficult. He said what it really means is to be born again is to be born of water and of the Spirit. That is really what we saw when we were thinking of the Gospel of Matthew, which was in the Word order, which is this water sense, and we said that when we were talking about how the human record needs to be revised, the human history needs to be revised, and the mortal record expunged. If we are born again, we see ourselves as the movements of Mind, Spirit, Soul, Principle, Life, Truth and Love, and as we have understood that it has purified our whole sense of being. It's being born of the water and then we see as we follow that through, that Spirit is our natural origin.

Mrs Eddy says, "Spirit is the primitive and ultimate source of being... and Life is the law of his being" (S& H 63:9). That is what we see, and we start out from that premise. Therefore, we start to calculate our being spiritually, as man, this is this Spirit and Truth. We calculate our being spiritually, and not from a mortal origin.

Jesus said, "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit."

That is very beautiful because when we think we are mortals, born of mortals, we have such a limited sense, don't we, of our capabilities and of our destiny and so on. But when we see that really Spirit is always calculating our being, spiritually, we are really the operating of the divine infinite calculus, if we can just see that, it's so unlimited. The wind bloweth where it listeth. It's so unlimited, and it's not tied down, and fixed in a mortal groove.

We have begun to see this so clearly that there are no limits, when we start calculating our being spiritually. The wind bloweth where it listeth.

Then in verse 13, Jesus says, "no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." So that we might say, and we've been saying it all along, that we can only understand these things and follow the Word - the ascending order of the Word - because of this Christ that is always coming down from heaven. That's interesting, isn't it? Even the son of man, which is in heaven, because the son of man is the demonstration of the son of God in human experience. It's saying that that is demonstrated from God. The son of man which is in heaven.

You see that what the Gospel of John says over and over again, that though it is such a high standpoint it comes right down and touches human experience. It's not remote. It's the coincidence of God and man. Sometimes when you touch a Gospel that you think has a very high standpoint, you feel it's disregarding altogether the human experience, but not so the Gospel of John. It's so compassionate.

Well, none of these inspired writings leave out the human picture, and here it comes, that the son of man, which is in heaven, and as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up.

When John is being questioned, a few verses later on, about Jesus and his disciples' baptising, though they actually say in the *Commentaries* that only Jesus' disciples baptised, but that Jesus himself didn't baptise.

In verse 26, "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptiseth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: and this my joy therefore is fulfilled. He must increase, but I must decrease.

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he has seen and heard, that he testifieth"

Then verse 34, “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.”

Isn’t that nice? By measure; It’s not by measure. It’s unlimited, the divine infinite calculus.

“The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

That sounds a bit gloomy too, but if we abide with this standpoint of oneness with God, there are no limits. The Spirit is not given by measure unto us.

Coming down to a very mundane experience, well mundane, but it illustrates this point. An experience probably many of you may have had too, I remember some while ago when I had a lot of things to do. Quite unusual. It was when I was caring for my mother, and I had to shop, and I had to cook. I had to look after her and I had to write articles for, at that time, *Ideas of Today*, and I had to look after the Foundational Book Company, and lots of other things to do. Many of you have this kind of life too, but there were all a multiplicity of things. Helping people, answering the telephone and so on, and it seemed as if there was a tremendous lot to do.

Then I woke up one morning, and I thought to myself, I’m not a mortal doing a lot of things, I’m the operating of the divine infinite calculus, and Principle is calculating me as its idea, spiritually. I got such a sense that what would move me about, and what did everything was this divine infinite calculus of ideas.

I began to see in a practical way that if one’s being is of the nature of idea, and you are moving as idea all the time, it is not so important what medium you’re putting it through, whether you’re answering the telephone, cooking or shopping, whatever you’re doing, it all needs idea, doesn’t it? Behind it. You don’t do anything without an idea behind it.

I could see that if I let myself just be used as a calculus of idea, I could do all these things without a sense of feeling now I’m stopping one thing and then I’m going to do another. Then I’m stopping that thing and doing another, because all that stopping and starting of things is the thing that tends to wear you out because you think now, I must do something else. You get a sort of effort sense, don’t you? I could begin to see that being was moving one in a rhythm. In the rhythm of Spirit, in the calculus of Spirit and Truth, and I got this wonderful sense that one was not moving from one finite thing to another thing but that one was being moved by the Spirit all the time.

Talk 8

Now we’re at chapter 4, verse 5, “Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob’s well was there. Jesus, therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a

woman of Samaria to draw water: Jesus saith unto her, Give me to drink. Then saith the woman of Samaria unto him, how is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealing with the Samaritans.”

You know the Samaritans were the people that inhabited Israel after the Assyrians had sacked Israel and taken them into captivity. They peopled Samaria with foreign people, and these Samaritans were ‘half and halfers’ I always call them, because they adopted some of the Jewish religion, but they had their own gods as well. So, they were not whole spiritual individuals in that particular way that the Jews would have thought of them, so were ‘half and halfers.’

“Jesus answered and said unto her, if thou knewst the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?”

You see the reply was in a limited way, wasn’t it? I’ve often thought of this in connection with limiting spiritual things. That you need some finite kind of vessel. Some human mind. Some holding Spirit in the grasp of matter kind of thought to get this water. She couldn’t understand how this inspiration could flow, which it did from Jesus.

“Art thou greater than our Father Jacob,” Jacob was a ‘half and halfer’ at the beginning, “which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, whosoever drinketh of this water shall thirst again.” If you think of things in a limited way and hold Spirit in the grasp of matter, there is always this unsatisfying sense. “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

That is so true that this divine infinite calculus is always making all things new. It is the Spirit that is endless in its calculation of the spiritual facts of Truth.

“The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, thou hast well said, I have no husband. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.”

You remember how John Doorly interpreted this as being wedded to the five physical senses. You’re never really ready for the five physical senses, spiritually. That’s not the natural status of man.

“The woman saith unto him, Sir, I perceive that thou art a prophet. Our Fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.” There’s always this finite sense, isn’t there?

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what we know what we worship: for salvation is of the Jew.”

I often wonder what Jesus meant by that, but I was wondering if one could interpret it in this way, that as we have seen this Jewish history story in the Bible has been a story, when interpreted spiritually, of the unfolding of the Word, hasn’t it? If you take the Old Testament as we have been taking it. It has been spiritually interpreted as the understanding of Mind, Spirit, Soul and Principle which we have said all the time is what we are based on.

What is behind this expression of Life is always there. Mind, Spirit, Soul and Principle which we have learnt spiritually from the Jewish story. This woman of Samaria, as we’ve said, is a ‘half and halfer.’ She didn’t know what she was worshipping. She was all over the place. But I think that is a marvellous thing really. We know what we worship because of the understanding that comes from this story that is symbolised in the Old Testament of Jewish history but is divinely the story of Mind, Spirit, Soul, Principle, isn’t it?

I wondered if you could interpret that verse in that way, but remember as we’re going through this, and I’m just saying to you what I feel I can see there. I know that in the main the story we all agree upon. We can feel the tone of the divine infinite calculus, but the details we may all interpret slightly differently.

“But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth.” That’s where we are here. “In spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.” So clear, isn’t it?

Now let’s go on here where Jesus says, in verse 34, “My meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.”

Jesus was saying there that you haven’t got to wait for another three-thousand-years, or whatever it is. There are yet four months, another four-thousand-year period before the Truth of being is understood. But it’s here and now in Science. You know this theory of the seven-thousand-year period and the millennium and so on. It’s a time symbol but I remember John Doorly always used to say that Jesus fulfilled the seven days of creation completely in his lifetime, and no one has to wait for the millennium to feel this sense of the fullness of Science, as the Word, Christ, Christianity and Science, operating here and now as our being.

We can say right now I am the divine infinite calculus in operation. We don’t have to wait, and Jesus is saying that here. We don’t have to wait, and he says further down in verse 37, “And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.”

Don't you think that's illustrative of what I was saying to you that John Doorly used to say that he would never be surprised if people arose today. Young people who knew more about this subject than he'd ever dreamt of, because there has been such a lightening of human consciousness through the leaven that has come through wonderful individuals who have opened themselves to the Truth of being, and have studied and pondered and it has leavened consciousness.

There are instances I can think of today of individuals who have suddenly awoken to the light, and they've come in at the eleventh hour, and they've got a penny just the same. That's going to happen more and more, I bet, because even in ordinary human education children are more advanced today than they used to be, and so on. So, it is happening, other men have laboured, and we are entered into their labours.

Then in verse 46, "So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die."

He didn't take any notice. He didn't want signs and wonders, and I think this is typical of thought that is today. That it knows the power of Truth and it isn't waiting for signs and wonders necessarily.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and said, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, yesterday at the seventh hour the fever left him. So, the Father knew that it was at the same hour, in which Jesus said unto him, thy son liveth: and himself believed, and his whole house."

It was from fulfilment. The seventh hour. I always think healing is interesting because this nobleman just expected the Truth. The whole Truth of being, didn't he? He didn't want a signs and wonders demonstration and so on, he just accepted it, which is what we're saying, other men labour, and we entered into their labours.

Then we come to Chapter 5, verse 2, "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down and troubled the water: whoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be made whole? And the impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath."

Again, that sense of the seventh.

But there's so much about this healing. About being made whole, when they wondered about it - the Jews. The man said, he that made me whole, said take up thy bed and walk. When Jesus saw him in the temple, he said behold, thou art made whole. When the man departed, he told the Jews that it was Jesus which had made him whole. There's a tremendous sense of this wholeness there. I always think of that healing as implying that right from the start that man is made whole. He's made whole, and nothing can interfere with that wholeness. He is reflecting the wholeness really of Truth. That's the way he's made. Therefore, the healing can be instantaneous as we have seen. You don't have to wait a long time for someone to put you into a pool, so to speak.

It's interesting that because there's so much of this thing of waiting. Waiting for a healing, expecting it to happen at some time, but in this calculus of Spirit and Truth, man is made whole. He is whole, right from the beginning. That is what we are seeing in this Science. That it is so right here and now. Right at the beginning of this Gospel. The John the Baptist decreases and the Christ presence increases, because it starts out from this perfect God and perfect man.

Actually, at this point, in the same chapter, you get this stated over and over again by Jesus, verse 17, "My Father worketh hitherto, and I work." And verse 19, "The Son can do nothing of himself, but what he seeth the Father do: ...As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. He that honoureth not the Son honoureth not the Father which hath sent him... For as the Father hath life in himself; so hath he given to the Son to have life in himself; I can of mine own self do nothing: as I hear, I judge and my judgement is just; because I seek not mine own will, but the will of the Father which has sent me. I receive not testimony from man; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father has sent me. And the Father himself, which hath sent me, hath borne witness of me... I am come in my Father's name."

So, Jesus was insisting there on this fact that we can insist on too, that we are one with the Father. We are one with divine Life, which is what this tone is all about. Life as Mind, but our life is the divine Life. It's not a holy thing out there. It's right here and now. Right here and now in everything.

I was saying to you in that instance that is common policy to you too, of doing domestic things and so on. You have to do them. We don't all walk about like priests in Rome; we're concerned with daily experience, but it's absolutely illumined when we see that everything that we are doing is the one Life living us, as a calculus of ideas. It's right here and now.

Then Jesus fed, "The five thousand," that lovely story. Then in verse 26, he says, "If ye seek me, not because ye saw the miracles, but because ye eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.

Then they said to him, what shall we do, that we might work the works of God?" So many people say that don't they? How can we get a healing? How can we work the works of God?

“This is the work of God,” Jesus said, “that ye believe on him whom he hath sent.” Then they said, Give us a sign. What doth thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

“Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Then said they unto him, Lord, evermore, give us this bread, and Jesus saith unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

“The Jews” in verse 41, “then murmured at him, because he said, I am the bread which came down from heaven.”

Then he says in verse 47, “He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”

Then in verse 51 he says, “The bread that I will give is my flesh, which I will give for the light of the world.”

Verse 53, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”

Verse 58, “This is the bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever.”

In verse 60, “Many of his disciples’ when they had heard this, said, this is a hard saying; Who can hear it?”

Then Jesus said, “Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

Then it goes on in verse 66, “From that time many of his disciples went back, and walked no more with him.”

Doesn’t that happen even today? That people that are seeking for the loaves and fishes, they’re not people, it’s a state of consciousness and, as John Doorly used to say, “eventually, salvation is irresistible for everyone.” But sometimes that state of consciousness that only wants the loaves and fishes say this is a hard saying. Who can bear it that we have to “eat my flesh and drink my blood.” But we have to follow the way that Jesus took, his example, it’s really partaking of the demonstration that he gave which was to love the spiritual, supremely. To realise that it was only the spiritual that is the reality of existence. This divine infinite calculus of Spirit and Truth. Do we want to calculate spiritually, or are we interested in loaves and fishes?

You remember again that statement that the days of creation, the numerals of infinity, will appear as mortality disappears, and they will reveal newness of Life, and newness of Life is Life in and of Spirit. In which all error disappears and thought accepts the divine infinite calculus. It is accepting the

spiritual way of reckoning; and there are many people who have not yet come to the point where they are willing, perhaps, to do that.

They will come to it. Salvation is irresistible, but at that time many of the disciples turned back and then Jesus said to the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

When you come to think about it there isn't any other way to go because if basically there is this Principle of spiritual being, moving the universe, and there's so much evidence around us that it is so, there isn't any other way to go. What other way are you going to go?

I remember a young fellow who came to me who was taking drugs, and he was having a hell of a time, but he was spiritually minded, that boy. He said to me that the spiritual demands so much doesn't it, and it may involve suffering. So, I said choose your suffering. What sort of suffering do you want? Do you want to on with this drug thing, there seems to be no end of it, or do you want to choose the suffering, which is going forward spiritually, because really ultimately, there is no other way. He's still working it out. But I could see, very very clearly somehow that there is no other way but the spiritual, to go. Well, we all know that.

In Chapter 7, verse 14 there seems to be a division amongst the people. "He went into the temple and taught. And the Jews marvelled, saying, how knoweth this man letters, having never learned? Jesus answered them, and said, my doctrine is not mine, but his that sent me." This is a lovely couple of verses I think, because if we are operating as the divine infinite calculus, based on the understanding of the Principle. As we've seen before, there are no limits, "How knoweth this man letters, having never learned?"

It enables one to do things that one has not felt capable of if one calculates humanly. Well, you all know that, over and over again. This calculus of Spirit and Truth. You see expressions of it all around you.

Then Jesus goes on and says in verse 38, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Then in verse 40, "Many of the people therefore, when they heard this saying, said, of a truth this is the Prophet. Others said, this is the Christ. But some said" (who were calculating materially) "Shall Christ come out of Galilee? So, there was a division among the people because of him. Then came the officers to the chief priests and the Pharisees; and they said unto them, why have ye not brought him?" Because they want to accuse him. "The officers answered, never man spake like this man."

That's true. I often think that it's Spirit and Truth here. It's the voice of Truth that speaks in the language of Spirit, and it's the Principle that's interpreting. There are so many facets in those chapters that we have just brushed over them lightly, but we must move on now to the next section, which is chapters 8 to 17. Science as Christianity. Love and Mind.

We'll just read the summing up of that last section we've done. We didn't read that did we?

Science as the Christ compels the awareness of man's divine origin. That was the Nicodemus story. This causes us to cease from reckoning man's being materially and to calculate it entirely spiritually as the operation of the divine infinite calculus of Spirit and Truth. You see this divine infinite calculus is divine reckoning really. Calculating spiritually.

Now we come to Science as Christianity, Love and Mind. Here the summing up, is **Science as Christianity involves the fourth dimension of Spirit, wherein the mortal concept is obliterated, and statement and Truth are one. The plan of Love irresistibly fulfils itself as ideas of Mind, embraced in one infinitely harmonious relationship and operation.**

Now here we have three instances of the healing of sin, disease and death, which you would expect in Christianity really. As we were saying yesterday, in the Gospel of John there are five instances of healing which are unique to John. The two we have taken because the nobleman's son and the man at the pool of Bethesda both came in Science as the Christ.

Now we come to these three instances of the healing of sin, disease and death. First of all, the woman taken in adultery, then the healing of the man born blind, and then the raising of Lazarus. These three come in this section, and in each instance, Jesus makes a statement and proves it.

He says of this woman taken in adultery, "Ye judge after the flesh. I judge no man, and yet if I judge, my judgement is true." And he says about being the light of the world, and that he came to bring light when we talk about the blind man.

Then he said, "If a man keeps my saying he shall never see death," and he heals Lazarus, raises Lazarus. It is as if statement and Truth are one, that what you are conscious of spiritually, proves itself in this Love and Mind - can you hear, in Mind and Love - it's the fulfilment of idea. The perfection of idea in this fourth dimension.

It starts here in Chapter 8, "The scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him, But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."

Interesting, because with the healing of the blind man he spat on the ground. It was as if Jesus was repudiating completely this belief that man is a mortal or born of the dust of the ground, and so on.

"So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again, he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst." Standing

you feel in Principle. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more."

It's such a well-known story of course, but this sinning belief is always mortal mind. It's never the individual. Mrs Eddy said if mortal mind knew how to be better, it would be better. John Doorly used to say that the apex of Christianity was to trace all evil back to the one liar, and all good back to God. That is virtually what Jesus did. The lying beliefs went out one by one, and all that remained was that sinless idea, that Love is always fulfilling.

I've often said that two things have always stood out to me about Science. One is its universal nature, and the other is that all evil can be traced back to the one liar. That is what Jesus was doing in this instance and just beholding the perfect idea. Love and Mind, the fulfilled idea of Mind, standing in the Principle.

It's a wonderful thing when you can see that because people often, if they have done wrong, feel that they've got to atone for it, and they've got to come back to their sinlessness and so on. Jesus didn't have any of that. He looked at that woman from the standpoint of the fulfilled idea that is sinless and standing in its Principle. That was such a tremendous power that it just rebuked the accusers and the woman went free.

It's a great lesson to us I think, because sometimes we get a bit appalled perhaps at sin, but I've often said to myself, why should we stand aghast at nothing. Why should we? It isn't as if we sweep it under the carpet and just try and see that person sinless when they were sinning. We see that it's animal magnetism. The lie and the liar are one. Mortal mind and its beliefs are one, but these are not man. They're not the man of God's creating.

When you really see that the man - the true man - stands out as completely sinless, always, in every instance. Why should we stand aghast at nothingness?

Here Jesus says to them again, "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." Which he goes on to prove later in chapter 9, with the blind man. But then he says, "Ye judge after the flesh; I judge no man. And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me."

You have to judge to a certain extent, but you don't judge the mortal, do you, the human? You judge in the way that you trace all evil back to the one liar, and all good back to God.

Jesus says in verse 23, "I am from above: ye are of this world; I am not of this world." And he goes on and says, "I do nothing of myself." In verse 28, "...as my Father hath taught me, I speak these things." Then in verse 32, "And ye shall know the truth, and the truth shall make you free." Lovely that. "If the Son therefore shall make you free, ye shall be free indeed."

Then in verse 44, “Ye are of your Father the devil, and the lusts of your Father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the Father of it.” That’s the same thing as Mrs Eddy says, “If mortal mind knew how to be better it would be better.” Mortal mind can’t do anything but produce the effects of mortal mind, but it’s nothing to do with the true man.

Then in verse 51, “Verily, verily, I say unto you, if a man keeps my saying, he shall never see death.”

So, in that one chapter you get the three statements really, on which the healing of sin, disease and the raising of Lazarus from death are based, because you get in this chapter, ye judge after the flesh, I judge no man, I judge spiritually, and the healing of the woman taken in adultery.

Then, “I am the light of the world.” And he says, “He that followeth me shall not walk in darkness but shall have the light of life.” Then in chapter 9, heals the blind man and brings the light to him. Then in verse 51 of that chapter 8, “If a man keep my saying, he shall never see death.” Then he raised Lazarus. So, you get this wonderful fact here that statement and Truth are one, in true Christianity.

I think that is very much the sense of motherhood. That Love that beholds the Truth of its child and stays with it because it knows that that Truth will prove itself. It’s that fulfilment of Love which goes with motherhood.

Let’s go to chapter 9, where Jesus heals this blind man. “And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin - this man, or his parents - that he was born blind? Jesus answered, neither has this man sinned, nor his parents:” he wouldn’t have anything to do with this cause for the blindness, “but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.”

All this about light. He is saying here surely that it’s nothing to do with mortal parentage or this man’s sin. This is an instance where this man is going to be shown to be a work of God, coming direct from his divine origin. He is a work of God - not a mortal born into matter, coming across this blindness perhaps they thought through his own sin or parent’s sin - and he said none of that is true. This man is a work of God. This is a perfect expression of Mind, an idea of God, Love and Mind.

“When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.” That is symbolic of despising the belief that man is made of the dust of the ground. That man is mortal, and he put this onto the man’s eyes as if he were saying to him, “All you are thinking of is a mortal man. A man that is blinded by the belief that he is born of matter, lived as matter,” and so on. That’s not true at all.

“And he said to him, Go, wash in the pool Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.” So, he washed off that blindness, of believing that he was a mortal. Made of dust of the ground and so on, in the consciousness that he was sent from the divine. That he was the expressing really, of this divine infinite calculus that we’ve been speaking about, that

his substance was spiritual, and that he was moving for ever as idea in the plan of Love, the fulfilment of idea, at this point.

Talk 9

Yes, and then all the people questioned this man, and he says, that all he knows was that he was blind and now can see.

“If this man were not of God” (he says in verse 33), “he could do nothing.”

One longs, doesn’t one - speaking humanly - to see the healing of blindness, and deafness and all these ills that seem to parade in front of us, and often I can think of what Mrs Eddy must have felt when she said, “I saw before me the sick, wearing out years of servitude to an unreal master” (S&H 226:22). One yearns to see it because one can’t fool oneself that one is healing blindness, and deafness and so on, just right, left and centre, one doesn’t seem to be doing. But Jesus did say that we should do greater works, and I think probably the greater works are coming today in that we are beginning to understand and see this vision of a comforter of divine Science. We are beginning to work much more out from the divine so that we do see all kinds of things being healed, irresistibly. The claim of the so-called carnal mind seems to be so strong about blindness and deafness and those things, doesn’t it?

Yet here you get this wonderful instance that if we think and reckon out from the calculus coming down there, from the numerals of infinity - the one Life that has its identity in Soul - and that we operate as a calculus of Spirit and Truth, and we begin to see this fulfilled sense of idea at the point of fulfilment, that that is what man is moving in this fourth dimension of Spirit, that there’s no knowing what can happen in those ways. But I always think that this will be reckoned as quite natural because there is a tremendous lot of healing going on in the world today, isn’t there?

I mean, these people in America who have healing sessions and so on. There is a tremendous lot of healing. And a man from America said to me the other day, said I know that the spiritual heals. I can see it going on all over the place with these spiritual healers. But what I really want to know is what lies behind it? What is the Science of being. He said I feel that is a greater thing that I want to know today. He said I’m sure that will then happen too, but it’s not just getting healing in matter that I’m after. I want to know the Science of Being.

Jesus says here, in verse 10, of chapter 10, “I am come that they might have life, and that they might have it more abundantly.”

Going back again to thinking of healing, I read the other day in a geographical magazine, about this silicon chip. They say that it is a tiny little thing you can put in your hand, but they say in this article that you could insert it into a man’s head - and they have done so - and people who had no vision or no hearing can gain partial vision and partial hearing through this silicon chip. They also told a story of a man who had his shoulders blown off in a factory accident, and they had rebuilt his shoulder and his arms, and they had inserted a silicon chip, and he could do what he did before.

It made me think: now, supposing *Materia Medica* can restore every part of the body, then it's doing a pretty good job that way, isn't it? It can give you a new heart and new this and new that until you could be a built-up man with all these parts. But would that be man? It wouldn't be because you can have bodily perfection, but that is not the man that is the son of God. I think that when we realise that this man who is the son of God then healing will come, irresistibly. I'm sure it will because I've seen it happening here and there.

It won't be though that we shall all be out for healing, it will be the natural outcome. As Jesus said, "Rejoice not that the devil is a subject unto you, but rather rejoice because your names are written in heaven." And he said don't go for the loaves and fishes but understanding me.

And he says, "I am the good shepherd, and the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd..." This is just what we think. You can be a hireling if you're out for the loaves and fishes. "Whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: ...The hireling fleeth, because he is a hireling, and careth not for the sheep." Then he talks about there being one-fold and one shepherd. Then we have that verse 30, "I and my Father are one." They accuse him of blasphemy because he says he is the Son of God.

Then we come in chapter 11, to this story of Lazarus, and this story that comes in Love and Mind - Science and Christianity- is a wonderful story of abiding in the Love that is Principle, and of being aware of the perfect idea, the fulfilled idea of being, and not being fooled by an emotional sense of Love. Because I've always felt about this story that Martha and Mary were over fond of Lazarus, and as some people have said, their smother-love had put him out of business. Not true mother love because it says here, "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore, his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, this sickness is not unto death, but for the glory of God, but the Son of God might be glorified thereby."

That is the same kind of thing as he said of the blind man, that this man was a work of God, and all that this healing of blindness was going to prove was that "he came from God."

"Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was."

Now that sounds a very funny thing. If he loved him so much, you'd think he'd rush to the place where he was. But it is contrasting here. This sense of true Love based on Principle, which sees the perfect idea, and he was uncovering, really, a human, mortal sense of Love which can be emotional.

"And after that saith he to his disciples', let us go into Judea again." His disciples' warn him about going into Judea, because the Jews would stone him. Then he said, about Lazarus, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

"Then said his disciples, Lord, if he sleeps, he shall do well. Howbeit Jesus spoke of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."

I think that is a good point that is made here, that he's faced them with the error. He didn't just sweep anything under the carpet, he said, "Lazarus is dead." Sometimes you just have to acknowledge the situation as it is. Like I told you when my husband was missing and I kept on fooling myself that he was missing. Then I said, You don't think he's missing; you think that he is dead and immediately came the realisation that there is no death. Life is eternal. But sometimes when you actually state the lie, the Truth comes pouring into your consciousness.

And he said, "I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless, let us go unto him."

Then when Jesus got there, in verse 21, "Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believeth thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which has come into the world."

Then Mary is called, and even Mary says, "Lord if thou hast been here, my brother had not died." Then you come to that verse 35, "Jesus wept." The shortest verse in the Bible.

In verse 38, Jesus groaned in himself and came to the grave. It was a cave, and a stone lay upon it. "Jesus said, "Take ye away the stone. Martha said by this time he stinketh; for he has been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it" - that, I think, refers to "Lazarus is dead"- "that they may believe that thou hast sent me."

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin," his identity. "Jesus saith unto them, loose him, and let him go."

Well, we know that story so well, but it is a marvellous instance of Love and Mind. The true Love that is based on Principle, and it's not a sentimental Christianity sense of Love, but a divine sense of Love that sees idea has never been able to be put out of business. You can't put it out of business.

Remember we saw that at the end of Mark, in the tone of Mind, when Jesus was resurrected and ascended, and they could not crucify the idea. In a same way here, Jesus was proving this fact of idea moving in the fourth dimension of Spirit, where there is no death.

I think sometimes, if we have a too human or sentimental sense of Love, we bind people, don't we? Very much. I think particularly in families and so on. And when we can loose them and let them go to the Principle, it's not loosing them in a careless way, or just letting people go, it's realising that all there is to being is Principle's idea, and that it is fulfilled idea, in the particular respect in which one needs to see it. Here Jesus was dealing very much with this sense of binding through human sentiment, and human relationship.

I remember once saying to a woman in New Zealand who had a son in prison, because of drug taking, and she was very, very distressed, and I remember saying to her, if this was somebody else's son, would you be so distressed? She said, "Oh no, I could really do some work about him. I could really help if it was someone else's son." I said, "Can you release him from being your son? Can you see that he is the son of God? That all ideas exist in this one relationship of Life, Truth and Love, because when one can do that, you do loose people. I've seen it happen, time and time again.

But when it's your own children there is always this pull. I used to say to my mother, "You should be as fond of the milkman, as you are of me!" She always said, "Don't be silly. How could I be fond of the milkman?" I said, "Well he's very nice." But she used to say to me - and I can understand it, though I haven't children of my own - it's very difficult not to be particularly fond of your own children, and humanly speaking, I can see that very clearly.

I can see it, but it is a marvellous thing when you can liberate family and to see this fact of Life, Truth and Love being the only family. I have often worked out questions of relationship with people where there has been a rift in a relationship, between a mother and daughter for instance, by seeing that fatherhood, motherhood, sonship, daughterhood, are ever-present qualities from which none of us can never be separated, because we all reflect Life, Truth and Love.

In seeing that, a relationship - in many instances, I can think at this moment - that have been broken, were restored. Because you loose it from holding it in the grasp of matter, and you see Life, Truth and Love as ever-present fatherhood, sonship and motherhood, as we were talking yesterday in Luke.

It's a liberating fact. Not only a liberating fact but it is a joining together fact. If you can see this one relationship of Life, Truth and Love, it demonstrates itself in whatever way it should demonstrate itself in human experience.

So that Love and Mind, because you see, they all say that when Jesus wept the whole thousand loved him and so on. But Jesus wasn't weeping because of that. He was weeping because they had over loved and sentimentalised this fellow Lazarus and hadn't seen the liberating truth that he was a son of God.

Because when Lazarus comes into the picture next time, it speaks about being at the home of Lazarus. I think he is busying about looking after them and so on. It's quite a different picture. And then Mary takes this ointment, in chapter 12, like we saw before (that's before the betrayal of Jesus), and anoints Jesus. She took this costly spikenard, and anointed the feet of Jesus, and wiped his feet with her hair. Before it was the head, wasn't it, and now it is the feet.

Jesus says, when they want to push her away, "Let her alone: against the day of my burying, hath she kept this."

Then it goes on with the chief priest seeing how they can do something about Jesus, and then we come to the Passover, and here you have this instance that doesn't come in the other Gospels of Jesus laying aside his garments and washing the disciples' feet.

It's this lovely sense, they say in the commentaries, that Jesus laid aside his outer garments which distinguished him from the disciples and made him into a master. At this point he laid aside those garments, and he showed that all men have the same relationship to one another.

I think it wonderful that it comes in this Gospel of John, and in the tone here of Love and Mind of true Christianity, of true relationship. Because it can happen that if there is a teacher of spiritual things, like Mary Baker Eddy or John Doorly, or any other teachers that come along, they can be thought as something special.

Jesus, at this point, laid aside his garments and washed his disciples' feet, which was a custom that they performed in those days when people came from a long journey, and it was a sign of respect for their guests that they washed their feet. Jesus was doing that very thing with his disciples. He was really seeing them as pure and, washing their understanding; seeing them as pure and, performing a task that was usually done to an honoured guest.

He was really saying that every idea in being, every expression in being is as important as every other expression. Because very often when you get a master, and a teacher, they can seem to be more important than the ones who are the students, and the disciples.

But he washed their feet and Peter said, you shall never wash my feet, and Jesus said, "If I don't, thou hast no part of me." This wonderful Christianity sense that we are all ideas in the plan of Love. We're all expression of idea in the plan of Love, and in the true Christianity sense nobody is more important than anybody else.

Jesus said you won't have any part with me if I don't wash your feet, and Peter said, don't wash my feet, but my head and my hands and everything - because he wanted to have a part with him. But Jesus said if I only have to wash your feet, the head and the hands because he wanted to think along with Jesus and do things with Jesus, and Jesus said that if I wash your feet, I only need to do that, and you are every whit clean.

He was saying that if in relationship, you see the purity of the idea that is being understood - the feet stand for understanding - then you see all your fellow man in the right way. You grant to them the purity of understanding spiritual things aright. If you do, you have a true relationship with them.

But it's interesting that after this event Jesus put on his garments again and he said, "Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet." See every man in his true depict.

But I like that that Jesus first took off his garments and washed his disciples' feet. Then he put them on again and he said, It is true that in human experience you do have teachers, instructors and so on, but that has to be seen aright, as the outcome, really, of all being ideas in the divine plan of Love.

This is a lesson that we have all learnt, really, all of us, because we realise that every man is on the same foundation. People sometimes say, you have given so much thought to the spiritual, and I haven't been able to, and I always say, beloved, now are we the sons of God. We're all the sons of God. We're all equal from the divine standpoint. We're all the fulfilled idea of Principle. That's what we are.

Now, when we come to human experience, we may put on our garments again. We all have different offices. There may be people that seem to be called to teach, or there may be people that seemed to be called to do; or there may be people that are called upon to fulfil the spiritual in an art way, or a music way, or all kinds of ways. We all have different offices, but we have a common ground in the plan of Love as idea.

Everybody is united in the Principle as idea. Every expression is united in the Principle as idea. I think it is a very important thing to realise that, and tomorrow when we take the book of Acts, we shall see it more than ever. It's funny how when we come to the end of something that we're doing in the morning, we feel we're being pushed into the next tone - the next story of Acts - because is very much to do with this sense.

Then we get here the Passover, and we get of course in John, in those four chapters, 14, 15, 16 and 17, we get the actual words that were spoken at the Passover. Instead of all the bread and wine we get the wonderful words of, "Let not your heart be troubled: Ye believe in God, believe also in me. In my Father's house are many mansions." That's just what we're saying. "If it were not so, I would have told you."

Then Jesus talks about going the way, and the way we know. They say how can we know the way, and Jesus says, "I am the way, the truth, and the life: He that has seen me hath seen the Father."

He's really saying here, all the time, "that it's the Father that dwelleth in me," and if you see the evidence of that, then you've seen the Father.

Then he talks about another comforter coming. The spirit of Truth that will lead into all Truth.

Then he talks about how leaves peace with them. "My peace I give unto you:" verse 27, "not as the world giveth, give I unto you." I think that's so important. I wish we had time to go into these things, but one can ponder them oneself.

In the next chapter he talks about, "I am the true vine, and my Father is the husbandman." He talks about, "Abide in me, and I in you," and if you abide in the vine, you bear fruit.

All this abiding, abiding in that chapter. Then he talks about leaving them and he has a lot of things to say to them, but you can't bear them now; but the spirit of Truth will guide you into all truth, this comforter. He talks about never being alone because the Father is with you.

Then finally, in chapter 17, he speaks about the hour coming, where the Son is going to be glorified. All this sense of glorifying, glory. "The glory which I had with thee before the world was."

Those four chapters which we haven't touched upon - because really, they would take a whole morning to go through - wouldn't they? But they are really stating this fact that we've seen, in this Gospel of John, and have really been seeing all through, that the Father and the Son are one, and that it's not ever too high a standpoint to take when it's based on understanding that we are God in action. We are God expressed, and if we are God expressed then as we move, as we follow through this rhythm of the Word, Christ, Christianity and Science, as we go about our business, we are expressing this divine origin to everyone. All of us. We're all God being.

In chapters 18 to 21, we come into the Science of Principle, where Jesus is arrested and tried and crucified and resurrected, and he appears on the shore of Galilee at that morning breakfast with his disciples, and he tells Peter to feed his lambs and to feed his sheep. Then he says to Peter, when Peter asks him about John, - what shall this disciple do? - and he says, "If I will that he tarry till I come, what is that to thee? Follow thou me."

We have said here: **In Science there is never any end. It's omniaction of Principle. The omniaction of Principle is in operation, positively and continuously in spite of all contrary evidence: trial, crucifixion, reversals or personal estimations of Principle's operation.**

It reminds me of "Stately Science pauses not" (S&H 566:9) and "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, - is unfolding Life and the universe, ever-present and eternal" (S&H 25).

But it's what these last few chapters are about, that Jesus was undisturbed, and where he says to Pilate here, "Thou can have no power at all against me except it was given to thee of God." He says that in this Gospel.

It's where Pilate asks him, What is Truth? It very much emphasises that Pilate wanted to free Jesus. Very much in this Gospel, you get this sense - whether it goes through suffering or Science - it comes out, irresistibly, as Principle's demonstration, Principle's interpretation, which goes on and on and on.

And in that meeting on the shore of the Galilean Sea they hadn't caught anything, and Jesus said, "Cast your net on the right side," which is a sign of Life, Truth and Love. Then they couldn't draw it in for the multitude of fishes. Perhaps that's what we are being commanded to do more and more today. To cast our net on the right side of Life, Truth and Love. The Spirit of Life, Truth and Love.

When tomorrow we move into the Acts of the Apostles, we shall see that that is just what Jesus commanded them to do again at the opening of the Acts of the Apostles, and the tremendous activity that happened with those Apostles when they did just that.

You see it's working out John, the Principle of being, not up to, out from and then these verses in this last chapter seeming to show Jesus indicating that the Principle would go on interpreting itself through Peter. Also, that we don't need to know how this Principle is going to continue to interpret itself. Jesus virtually says to Peter, in answer to his query, as to what the beloved disciple John should do, "Don't bother about that. Just follow along the way of Principle."

The development of Science is in the hands of Principle. But it nevertheless demands that everyone just plays his part. You know it's being said that Science makes the scientist. That's true, but we have to be willing to be scientists.

Now if you look back on these four Gospels you can see that they are the life of Jesus, yes, but they're also our lives, as the rhythm of the four is continually living us.

We can see that our lives unfold in the divine order of the Word, and this is what Matthew is illustrating. But, at the same time in our life experience, individually, collectively and universally, we are experiencing all the while this dynamic operation of the Christ at work, and this is the Gospel of Mark.

And we have a relationship to the world which is absolutely taken care of by this ever-present operation of true Christianity. This is Luke's Gospel. Then all this is happening because of the supreme fact of the being of Science, and this is John's Gospel.

In Science, Principle and its idea is one, and divinely our lives are the for ever operation of this Principle, as Life, and Truth and Love.

I just want to say at the end of this reel, that in the evening of this day, our guest speakers were Peter Dallas and Erena Hewett, of the Emissaries of Divine Light.

I joined them on the platform in telling the students about the tenth annual Human Unity Conference which was held this year in July at Warwick University in England. The Emissaries were hosts for this conference and they invited me to give a workshop on this Bible story.

I'm telling you about this as it will help you to understand what my remarks refer to in the next period with you, when I talk about last night, or the speaker who spoke last night. I sometimes mention Peter.

At this conference there were six hundred and fifty people from twenty-five different countries, and there were about fifty workshops available, and so we each had a small group at these workshops. Mine actually was the only one on the Bible. Naturally I was advertised as having a background of Christian Science, and I spoke of this at the beginning of my workshop, and I was very true to interpret

the Bible according to the people of scriptures in *Science and Health* by Mary Baker Eddy. Everyone seemed to love what was to them a unique interpretation of the Bible, as our life, here and now.

Talk 10

We are in this wonderful day of Life - we're always in it actually, and it is flowing in its fullness and abundance and true individuality with all of us. Life is living us.

We have been thinking together about that first tone of Life as Mind, Father and Love, and it was "Let the waters bring forth abundantly, the moving creature that hath life, and fowl that fly in the open firmament of heaven."

We have seen together how that is illustrative of the one Life, the one Father, bringing forth every expression of being, and that as we love the spiritual, and that background that came in the Old Testament of Mind, Spirit, Soul and Principle, and that forms the background of all creation. As we love that, we let Life live us, in all its fullness, in its light, in its purity, in its definiteness, in its true identity of Soul, and in all its workings of the Principle.

We have seen how the negative sense of that is "being as gods." We're not as gods knowing good and evil but, are as God, as we said yesterday. We are Life living itself.

Then we took the illustration of Jesus in those four Gospels. Jesus who said, "I am come that they might have life, and that they might have it more abundantly." We have seen how that living Christ lives itself in our experience, as it did in Jesus. In our experience through that inspired Word, that our lives are the expressing of Mind, Spirit, Soul, Principle, Life, Truth and Love.

How the Christ's power in that Gospel of Mark, is dynamic. The Principle that is Life, Truth and Love translates itself through Soul, Spirit and Mind in a dynamic way.

We saw that in the Gospel of Mark and how that happens in our experience, but as Life lives us in an ordered way through that divine nature, it has the Christ power in every experience, and that is dynamic as a whole and in individual experience and all through our life. Because Life is idea as we saw right from the beginning. We're living as idea of the parent Mind.

Then we saw how, in the Gospel of Luke, that embraces the whole universe. That the whole universe we can see as we let Life live us, is expressing Life, Truth and Love, and it is being that ideal of Life, Truth and Love which springs forth from the ever-presence of divine fatherhood, sonship and motherhood in human experience. We saw how that is welcomed, loved, cherished in the world, and we glimpsed it quite a bit last night, did we not?

And how the Christ that impels it is being acknowledged, and how it is coming back to the inspired Word in Christianity as the Word. But there is a time when the inspired Word, of what is happening in the world will be declared and is being declared and will increasingly be declared.

I feel that very much in my bones, and you can feel it tremendously last night, I thought.

Then we saw that this is all happening in our experience, because of Science. And we saw that in that wonderful Gospel of John, because in Science, always going on in a timeless way, are these numerals of infinity - quite timeless - that our Life, as we saw yesterday, is identified through Principle, to express itself as the one Life in that word of Soul and Life, and that we are operating as the calculus of Truth, which means we've got to be willing to be born again, as it said with Nicodemus, and to experience that unlimited sense of the water of Life springing up and springing up and never coming to an end. Calculating our Life experience infinitely, through Truth and Spirit.

Then how in Christianity that is fulfilled in what we saw yesterday as instantaneous healing of sin, sickness and death. You remember the woman taken in adultery, and the man born blind, and the raising of Lazarus. It was all statement and truth as one. Jesus stated a fact and proved it, because the statement and proof were one. We saw that that was the operating of the fourth dimension of Spirit, of Love and Mind. The fulfilment of man as idea, ever-present.

Then we didn't take very much the last section, which was to do with the omniaction of Principle. Science in its own aspect, but it was the crucifixion and the resurrection and the ascension of Jesus, and it had this tremendous sense of the power of Principle, that in Science there is never any end, he saith. That omniaction goes on in spite of accusation, persecution, trial and crucifixion, and everything of that nature. On goes the divine Principle in Science.

That happens in our life, that Life lives us as the Word, the power of the Christ. The wonderful universal sense of Christianity, where we see the relationship of the whole world to the Principle, because our life is not only individual and collective, but it's universal, and impelled by the Principle in Science. The being of Science.

As we were saying I think yesterday, it's only because of Science, the operation of the being of Science, that the Word, Christ and Christianity happen, really. Now we're coming to Life as Spirit, this next sense, and it's true, the Christ really, impelling Life as Spirit. The Word as the Christ. John Doorly called this tone *individuality and exalted being*. I think you've got that on your papers, haven't you? It is the undividedness of Life, from the one Life, and expressed as Life in and of Spirit. It's Life in and of Spirit expressed in a multiplicity of ways, as we shall see when we take the book of Acts.

But let's read, as we always do, the Genesis verse, which comes on page 512, of *Science & Health*, and the Exegesis: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."

So here you get the creation of these great whales which John Doorly used to call great individualities, like Peter and Paul and Jesus and so on, but they are individual expressions of the one Life.

That word individuality, which is epitomising this tone, is interesting in its definition. It's an indivisible entity or a totality which cannot be separated into parts without altering the character and significance of these parts. Isn't that interesting? That you can't have individuality as personality really. Individuality is undivided from the one Life, and undivided from one another. It's an absolutely indivisible whole.

Rather like Peter was saying last night really, that he said he was unique, that everyone was unique, and we were all expressing the one Principle. This is a tone that comes out here so much.

Mrs Eddy says about individuality, "The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation" (S&H 303:8). She says, "The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite" (S&H 336:6). So, it's infinite individuality which is impelled through Life in and of Spirit. Life as Spirit.

She says, "God is individual, incorporeal... He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit or spiritual" (S&H 331: 18).

So now let's read the Exegesis here. "Spirit is symbolized by strength, presence, and power." There you get that sense of the great whales of strength, the presence and the power, and all the living creatures. "And also, by holy thoughts, winged with Love." There you get the winged fowl. "These angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and consequently reproduce their own characteristics. Their individual forms we know not, but we do know that their natures are allied to God's nature; and spiritual blessings, thus typified are the externalised, yet subjective, states of faith and spiritual understanding" (S&H 512:8).

So it's saying there that these angels of his presence, and angels as you know are "spiritual intuitions, pure and perfect," Mrs Eddy calls them, She talks about them as "God's thoughts passing to man," and so on, gives many different senses of the angels, but she is saying here that their individual forms we know not, but we do know that their natures are allied to God's nature, and spiritual blessings thus typified are the externalised, yet subjective states of faith and spiritual understanding.

So, she is saying there a thing that is very apparent in the story of Acts which illustrates this tone. She's saying that we do not know how Life, in and of Spirit is going to reflect itself. How it's going to manifest itself in our experience. We can't outline.

Those Apostles certainly didn't know what was going to happen to them. They were just removed spontaneously always by this Holy Spirit of Life in and of Spirit. They were moved by the Holy Ghost. The development of eternal Life, Truth and Love. They were pushed out to do things. They didn't know where they were going. What was going to happen or anything, but they knew that these angels of his presence, these spiritual intuitions, these spiritual facts that are moving them, that the nature of those facts was allied to this great power of Life that was impelling them to be active.

It's the Acts of the Apostles. It was impelling them to be active, and they knew that they would be impelled, you might say, to do God's work. To be impelled spiritually. To reflect this one Life. They didn't know how, and they didn't have to know how, but they just knew that they had to listen and follow, as we have been feeling all through taking this tone of Life.

That Life impels us. Life lives us, but their individual forms we know not, but we do know one thing, that their nature is allied to God's nature. Spiritual blessing thus typified, are the externalised - they externalise themselves - yet they're subjective states of faith and spiritual understanding.

As we have seen all along, when you have that spiritual understanding of the great universe of Mind, Spirit, Soul, and Principle, behind the whole consciousness, then you know that as you let Life live you, it's going to live you aright. It's going to live you according to the divine nature. We've seen it, haven't we, time and time again, it does just that.

But in the negative sense here, when you come to the Adam record, it says, Genesis iii.6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." So, the negative of this is really looking at the outside, isn't it? You see that the tree is good for food. It's pleasant to the sight, and a tree to be desired to make one wise.

Someone said to me, why was it the woman who slipped up on this? I would have thought it would have been the man. Because the woman woke up to fact that animal magnetism was the serpent, and so on.

We can think that out for ourselves, but I was thinking that the not exactly false sense of woman, but the human sense of woman, is this sense that wants everything right on the outside, isn't it? The woman quality is to kind of mother things and give to her husband to eat, and that kind of a symbol.

It really is saying: yes, be the true woman, and let the spiritual reflect itself in human experience. Turn to Life in and of Spirit. Turn to that fatherhood that we've seen in the first tone, that does provide for everything, and that does impel true demonstration out from the spiritual.

It's interesting - we talked about this last year - that whenever you get this sub-tone of Spirit, you do get very much the reflection of the spiritual good in human experience, because Spirit is all in all. It reflects itself everywhere. There is no place where it is not reflecting itself, in real, and substantial ways.

But the negative tone here is that this woman saw that the tree was good for food, pleasant to the eyes, and a tree to be desired, to make one wise. It all appealed to the senses. So, she took of the fruit thereof and gave to her husband.

But we are seeing and shall see throughout this tone that it is turning to the one source of all Life, and all expression for the way really, and for the demonstration in human experience of this Christ. This wonderful Christ spirit that is impelling the whole of this tone.

You see, it is the Word as the Christ. It's the Christ sense that comes in here, Truth, and it comes all the time through this Holy Spirit.

So, if we turn now to the Book of Acts, we'll see how this illustrates this tone. Have you all got those papers of Acts? Now the Acts of the Apostles, as you know, was the second Book of Luke. He wrote the Gospel of Luke, then he wrote the Acts of the Apostles. It was all at one time in one long book, but it was divided into two, and Luke wrote this book.

As we go through it you will see that it is in the Christianity order of the synonymous terms. First of all, in the direct way of Christianity, and then it changes to the reverse of the Christianity order, in a similar way to how we saw it in the Gospel of Luke. It goes through in the Christianity order from Chapter 1 to Chapter 12. Then from Chapter 13 to the end we get the reversal of the Christianity order.

You might say, as I said to myself, I wonder why it is in the Christianity order when we're taking it as an illustration of a Christ sense that comes with Life and Spirit. It is undoubtedly in the Christianity order. You can't mistake it, and as a matter of fact when Gordon Brown took this book, and was studying it quite independently of me, he had it in the same Christianity order. You can't mistake it because for one thing it is the beginning of what is called Christianity when the Apostles followed the Christ.

But more and more I can see for one thing the absolute inseparability of the Word, Christ, Christianity and Science. It all flows into one rhythm, but as I thought about it, I thought what happened here is that the Christ Spirit, that Spirit of the Holy Ghost, that Spirit of Life, Truth and Love, that Christ Spirit, impels the Apostles in everything they did. It impelled the whole operation of the Acts of the Apostles, and they operated letting the Christ use them in Christianity.

You can't help feeling, that as you touch this book, that it is always the Christ that was the great impulsion in everything they did. You know how they so often say in the name of Jesus Christ of Nazareth, they were operating in the name of Jesus Christ. It was the Christ that so impelled them, and which was a great inspiration of their mission. It worked out in the operative way of Christianity, but it was the Christ Spirit that impelled them.

So, we start here in the Christianity order with Principle. It starts with Principle, and then it goes as you know to Mind, Soul, Spirit, Life, Truth and Love. It has to be Principle that impels all our acts. The nature of that Principle as we know is Life, Truth and Love. That was the nature of the Principle that we saw in the Christ when we took the Gospel of Mark.

Chapter 1, opens here, in the Acts of the Apostles, with saying that Jesus in verse 3, "...shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

Then he says, "For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence."

You see, he said to them that they mustn't depart from Jerusalem until the Holy Ghost came upon them. "Wait for the promise of the Father," he said. That is a marvellous instruction which I think we have all felt ourselves, that one has to be impelled by that Spirit of Life, Truth and Love, before one takes actions and makes moves of various kinds. We have to be sure that Spirit of the Holy Ghost, that Spirit of Life, Truth and Love, is leading us.

He says here again, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power."

Isn't that interesting because we were just saying previously, "Their individual forms we know not." We don't know how the Christ is going to use us individually. But we do know that that power to be used comes from the Holy Ghost. From the Spirit of Life, Truth and Love, and it will use us in the right way, whatever way we shall be used, but we don't have to know it. I think that is so important when we see that we live through Life, in and of Spirit. It's living spontaneously and letting the Holy Ghost of Spirit move us.

We're getting quite familiar with this now, aren't we? Because it comes again and again as it has done in this tone of Life.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth."

It's interesting too that this Life, Truth and Love is Holy Ghost, is the impulsion that moves every one of us, and that continues to move after there has been perhaps a burst of revelation, because the Holy Ghost is the development of eternal Life, Truth and Love. It had to come to these Apostles after Jesus had gone, as we see here.

If you remember when John Doorly left the scene, he had just given us those wonderful four Gospels from the standpoint of Life, Truth and Love. He was speaking so much about Life, Truth and Love. Nothing but Life, Truth and Love going on.

It would seem that since he left us, there has developed with us all the time, this sense of Life, Truth and Love. It's been developing with all of us. It's that, which as we saw when we were doing Luke, and we started off with that tone of Christianity as Science, we saw that the ever-presence of Life, Truth and Love would always be giving birth to a John the Baptist and a Christ.

That it's always happening, that that Spirit of Life, Truth and Love is the great power behind all of us. It's the great creative sense that doesn't create nothing; it creates the factual, the form of Truth very concretely in our experience, and it fulfills it.

It isn't just a collective happening; it's also an individual happening. But as each one of us is impelled by this Holy Ghost, by this Principle that is Life, Truth and Love, we have a creative experience right in our own lives, so to speak. It isn't nothing, it has the fact of Truth, the form of Truth, that is absolutely right for us, and very rock-like. Truth is rock-like and it fulfils itself. It doesn't just come to nothing. It fulfils itself because it's fulfilled from the start. So, in our experience all the time, it produces what is individually right for us, impelled by Life, Truth and Love. The development of eternal Life, Truth and Love this Holy Ghost is. So, it's always developing. It's never static. It's developing and producing that which is individually right for us, very concrete and always fulfilled.

I think that is so marvellous because it gives you that sense that however you are used, it's always to a purpose. The purpose is not some great dramatic purpose, and it's not something that has to be acknowledged by everybody and so on. It is something that is within itself, creative, factual and fulfilled for a purpose. That is happening over and over again in our experience.

It's a wonderful thing to realise. Their individual forms we know not. We may not always know how we are being used. Their individual forms we know not, but we do know, if we are pure in life, that their natures are allied to God's nature. "Spiritual blessings, thus typified, are the externalised yet subjective states of faith and spiritual understanding."

It's a tremendous comfort to realise that. As it goes on here, in this first chapter, because it's really saying in this first chapter: base everything on the Principle. Base it on the Principle and not on person. Base it on that Spirit of Life, Truth and Love, which is the Principle in operation.

Then it goes on, where the disciples are gathered in an upper room with all the women, and they had to appoint another disciple to take the place of Judas, who had gone and hung himself having betrayed Jesus.

They say here in verse 23, "And they appointed two, Joseph called Barsabas, who was surnamed Justus" (who meant just and upright), "and Matthias" (who meant a gift of God, or gift of the Lord) "And they prayed." And in verse 26, "They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven Apostles."

You see there had to be twelve. They only had eleven because Judas had gone. They had to have twelve. That is a symbol actually, of demonstration. The twelve is always a symbol of demonstration, because it is Life, Truth and Love, demonstrated as the Word, Christ, Christianity and Science. That's the three and the four. It's a symbol of demonstration from the highest standpoint really.

The symbol of application to the human is the ten, as you know, which comes from the ten fingers that touch and handle things. The symbol of twelve is the symbol of demonstration from the standpoint of Life, Truth and Love. So, it is really saying for us, that as apostle we wait always, and it's natural. We don't wait really; we just feel, this Spirit of Life, Truth and Love moving us, and as it does, it moves us through this rhythm, as we've seen, of the Word, Christ, Christianity and Science, through the twelve.

The one that is added here is not just a moral sense, just or upright, which Justus meant, but it's gift of God, gift of the Lord. It replaces Judas, who meant man of murder; and it's really saying that if we take this stand on the Principle, which is Life, Truth and Love, let it move us in the rhythm of the Word, Christ, Christianity and Science, that it will bring demonstration through Science and not through suffering. Man of murder was suffering.

That is what I think we're feeling today: that with the understanding of the Science, and the Principle of Being, we can be used more and more in the positive spiritual way. True, it doesn't mean as we know, that everything in the garden is lovely all the time with us, because we have things to work out. But somehow, we do it through Science, and we don't go down and suffer with the things. We can see what we are today, can't we? Much more than we ever did.

Then as we go forward, let's see what we just said about that tone here. Principle's operation alone impels the way of Life. It leads to exalted consciousness through Science, rather than through suffering.

Now we come to Mind. The parent Mind and the day of Pentecost, in chapter 2.

"And when the day of Pentecost was fully come, they were all of 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 a 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. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes" etc.

Isn't that a marvellous example of the one Mind speaking?

Rather as we were speaking last night when we heard those people telling us about this conference, that as we are moved by the one Principle of being, Life, Truth and Love, we then begin to realise that there is one Mind, one parent Mind from which all ideas come. As we speak to each other in the language of ideas, letting the Spirit move us, we find that there is a common language, the one Mind is speaking to us all.

But it a matter very much of idea, isn't it? We speak to each other through idea, and we are led also by this parent Mind to speak to each other in terms that the other individual can understand and respond to. That happens so much through Acts, but one feels that this day of Pentecost when everyone heard the other one speak in their own tongue, is speaking through idea, as we have done so often of recent date.

And they understand; and it isn't right, I think to speak to the other individual and feel that he may not understand what you're talking about, because increasingly one finds that this one parent Mind is

speaking to many people all over the place. You can speak to them in the language of idea, and they understand.

One has found that over and over again. If you think you're speaking to somebody who doesn't know the opposite of Mind - who doesn't know and is ignorant - you find that it doesn't flow as it should. But if you realise the presence of this one Mind, this one parent mind of everyone, the idea flows between you. You may not always put it in language; you don't have to find language, as it were, you just speak in terms of idea, and know there is a response, and there always is.

This day of Pentecost, I think it is happening very, very much with us. You know how they said these men are full of new wine, that's why the day of Pentecost has appeared, but Peter stands up and he says, in verse 16, "This is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy."

Wonderful prophesy that isn't it? One feels it's happening today. Then Peter goes on and explains why this has happened and it was prophesied and that David, the king that they all acknowledged, had foreseen this coming of Jesus Christ, because he talks about Jesus Christ and how Jesus came in the fulfilment of prophesy and so on, and that David had seen the vision of this.

In verse 32, he talks about, "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand. Until I make thy foes my footstool."

He's saying that this vision of Jesus that David had, has come to pass. He was appealing to them through David, whom they acknowledged.

"Then Peter said unto them, Repent, and be baptised, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Verse 41, "Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the Apostles' doctrine and fellowship."

Verse 44, "And all that believed were together, and had all things common." You see the thing that seemed to really move these Apostles was Jesus' resurrection from the dead, wasn't it? You know how Mrs Eddy said, "Heretofore they had only believed; and now they understood" (S&H 43:6). They understood that man is not a mortal, born into matter, living in matter and being able to be killed and die in matter. They had seen really, the nature of man as idea. That was our Life as Mind, that Jesus proved the intact eternal nature of man as idea. They had seen that very, very clearly.

It was that Life, in and of Spirit which was moving them in this tone. Life as Spirit. They were moved by that vision to see that life was not material, it was spiritual, and that everything that they did was the outcome of this realisation that Life is Spirit.

They waited in Jerusalem until it became a very concrete thing, and I think we have done the same thing. The message that came of the pure Science of Christian Science, in a way we have waited and cultured it quietly, every one of us, until it has moved many individuals in a unique and individual way, to go forward, and to express this Life, Truth and Love in their experience.

As we have done so, we have seen this ever-presence of idea, that man is not a material personality, with beliefs, and opinions, and belonging to special creeds and dogmas and organisations and so on, but that man is of the nature of idea, and we've begun to see this idea operating everywhere. We're beginning to feel this Pentecostal sense that was so much expressed last night, and to feel, what does it say here, "all who believed were together, and had all things common."

We're beginning to realise this, that it isn't an extraordinary phenomenon; it's something that's completely natural that this one Mind is speaking, this one parent Mind, is speaking through many, many expressions all over.

Don't you think you feel a sense of, don't know if you can call it, support. A tremendous sense of a great body, a universal body of idea, being moved together?

Talk 11

There's a sense of Soul in chapter 3. Before we go on to that, let's just read the summary of Mind that we have here: **The one parent Mind manifests itself infinitely to all uplifted thought, establishing its Truth, and gathering all men into its plan.**

Just what's happened today.

Now we come to chapter 3, with this sense of Soul.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour."

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered the temple;"

"Who seeing Peter and John about to go into the temple asked an alms."

"And Peter, fastening his eyes upon him with John, said, Look on us."

"And he gave heed unto them, expecting to receive something of them."

"Then Peter said, Silver and gold have I none; but such as I have give I thee; In the name of Jesus Christ of Nazareth, rise up and walk."

"And he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength."

"And he is leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God."

“And all the people saw him walking and praising God.”

“And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.”

That tone of Soul there is identifying that man was never born into matter, never lived in matter, and never dies out of matter. Therefore, he can't be lame from his mother's womb. It is that Soul sense of true identity which healed that man.

What is so interesting in that healing is that that man didn't expect to be healed. He wasn't expecting healing. He was asking for alms. He went to Peter and John and said, “Look on us,” expecting to get some alms. But he didn't. He got healing.

I don't know what you feel about it, but it seems to me that the more we go around with our consciousness of true identity in Soul, that Soul consciousness in Christianity, it is realising that every idea is identified with the one Principle which is Life, Truth and Love. That every idea is identified with it, and I have such a sense whenever I read this healing, that it is an example of what we were saying yesterday, when we were saying that as we accept this standpoint of Life living us, we shall heal in an irresistible way.

That we shall go around and be able to witness healings that take place without any direct expectation of healing. I think that happens because many people who give talks or are gathered together as we are doing here in a body, have told me how they have experienced healing. I've heard it in other cases, and surely that was how Jesus healed, really, with that Soul content, beholding always the true identity of man.

It is something that is not directly picking up someone that needs healing, but it is the fact that Soul identifies man as idea with this Principle, and because one is doing that, you know Mrs Eddy talks about “the atmosphere of Spirit, where Soul is supreme” (S&H 590:3), that very atmosphere where Soul is supreme, where that true identity is supreme. That consciousness of true identity, like Jesus beheld in Science the perfect man. That that heals irresistibly.

It always strikes me when I read this healing that they weren't expecting it. They weren't asking for it; they wanted silver and gold. They didn't get that. He got something much better this man. He got healing through true identity, through realising the true identity of man.

Because it isn't, is it, a once and for all thing. You're not walking around just an ordinary kind of mundane thinking, and then somebody wants healing, and as John Doorly used to say, you pull yourself up with your bootstraps and heal them. It isn't that. It's this constancy of a Soul content in consciousness.

That Soul is not an isolated thing. It's that which identifies every expression of being with the Principle, and it is a state of consciousness. A Soul state of consciousness, and if one has that - which is the state that realises Soul is one identity and it is the spiritual, and it is identifying everything with God - it is a healing consciousness, isn't it, that we can all have.

Why shouldn't we? Why shouldn't we go around with that Soul state of consciousness as a natural thing?

It doesn't go up and down. Soul doesn't go up and down, it's balanced. It's steadfast, and it's always constant, and that constant state of Soul can heal irresistibly and take it in its stride. It takes healing in its stride.

These people were astonished and amazed what the human mind is and they were filled with wonder and amazement. And Peter said "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, and the fathers, hath glorified his Son Jesus."

Then he goes on about Jesus and how it's through faith in his name hath made this man whole. There's a lot about the name of Jesus. It goes on in chapter 4, "By what power, or by what name, have ye done this?"

And Peter says, "By the name of Jesus Christ of Nazareth," and he goes on further, saying, "They forbid them to speak in this name after this." They must not teach in the name of Jesus. They talk about science and wonders being done by the name of the holy child Jesus.

There's a lot to do with name, of Jesus. One has to translate that and think what does it mean, healing in the name of Jesus? It means in the nature of the demonstration that Jesus made. In the nature of it.

What was that nature? It was demonstrating the incorporeal nature of man. The true identity of man. That's what Jesus demonstrated. The true identity of man, without beginning, without ending, man as idea. Life as Mind, that's what we've been seeing. It was because of the realisation of man as idea, which is a steady consciousness in Soul, that this man was healed, and that healing takes place.

That is why Soul - what's going on if you try and slow motion it - Soul translates immediately. So, there's only one reality and that reality is the reality of perfect idea, Soul, Spirit, Mind. That's what's going on in a split second, but in the Christ translation it's analysed out. But it's that Soul content that does it all the time.

And they were put in prison, because of this - they put them into hold. But it says, "Many of them, which heard the word believed."

Then it goes on, and there's a very interesting thing here in this Soul tone, in chapter 4, in verses 11 to 14. Soul translates. If we had time, we would take what were our sub-tones in this story, which are sub-tones of Life, Truth, and Love, in every tone, and you can see that in my book *Acts of the Apostles*. This is actually in those verses I'm pointing out to you, 11 to 14. It is a Soul as Truth tone.

I just mention that because do you remember when we were doing Mark, we saw how Truth comes to every level of thought? It works spiritually and in belief, and at all times and in all circumstances. Do

you remember we said that? Therefore, in this Soul tone which translates to every level, and Truth tone, which comes to every level of consciousness, you get this wonderful thing that happens.

You get the spiritual evidence, the moral evidence, and the physical evidence, so it's absolutely irrefutable to those looking on.

First of all, Peter says, in verse 11, "This is the stone which was set at nought of you builders, which has become the head of the corner." This is the spiritual evidence that is now apparent. It has become the head of the corner it manifests itself.

Then in verse 13, it says, "When we saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." They were impressed on a moral basis.

"And beholding the man which was healed standing with them, they could say nothing against it."

There was the physical evidence. It is absolutely true that as Soul translates us, as Soul heals in this way, it produces spiritual evidence, moral evidence and physical evidence for those who have eyes to see. Which is a very interesting point here.

Then it goes on and in verse 32, it says, "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."

Verse 34, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold."

"And laid them down at the Apostles' feet; and distribution was made unto every man according as he had need."

You can take that literally as we can do all these Bible stories, morally; but spiritually you feel that it is saying that in infinite Soul every man is identified in his right depict. He doesn't have, as you might say, anything of his own in a material, personal way, but he is identified with the parent Mind and the one Principle, to express that Principle in the right way - exactly the right and satisfying way.

They had all things common. A wonderful fact of Soul, I always feel. Remember in the days of creation you don't have to dress and keep your identity, but Spirit "gathers unformed thoughts into their proper channels." That's the Soul tone in the day of creation, and it is exactly what happens in Soul - that every man's identity is infinitely satisfying, that he gives up a personal sense of identity, personal push and pull, and so on.

But then we come to Spirit in Chapter 5, and we see - I always do this, I go on to the next tone without reading the one before.

Now Soul which we just thought about together: **The fact of Soul demonstrates itself irrefutably in the freedom of true identity. Also, it brings identity of interests spiritually.** They had all things common.

And then we come here in chapter 5 to Spirit: “But a certain man named Ananias with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles’ feet, but Peter said, Ananias why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Tho hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.”

And then his wife comes in and she didn’t know what had happened, so she said exactly the same thing, so she fell down and yielded up the ghost. And they wound her up - no, they didn’t wind her up; they carried her out and buried her by her husband. And great fear came upon them.

Now don’t you think that this is mixing spirit and matter and it’s obvious really, it’s not giving all to the spiritual, which one has to do, and which one irresistibly does as one is aware of Life in and of Spirit. And you put all on the side of Spirit, and if you keep back anything and you take a halting and halfway position, then it just goes dead on you, and you seem to die spiritually. It just doesn’t work out.

But if you give your all to the Spirit, spiritual, which in Christianity, in the demonstration of true Christianity; you have to be willing to do, and which one knows from experience is all one wants to do - then you have an abundance of true demonstration, as the Apostles certainly had. They were willing to give up everything for the spiritual.

But here they kept back a part; they had as it were one foot on the ground when you’re learning to swim. But if you throw yourself into the infinite ocean of Spirit, as it were, then Spirit demonstrates itself in the right way as we’ve seen all along. We know that their nature is allied to God’s nature.

You only hold back a bit if you want a certain demonstration to take place I think, if you want something to happen in the way that you think, you keep one foot on the ground. But if you are willing to let the spiritual work itself out as it will, you give all to the spiritual - because you know that’s the only thing that will work it out, the spiritual way.

And so, Ananias and Sapphira here are an illustration of keeping back a part and not giving everything to the spiritual.

And it goes on, and it says that, “Believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by might overshadow some of them. Then the high priest rose up ...and was filled with indignation. And laid their hands on the Apostles, common

prison. The angel of the Lord opened the prison doors and said Go, stand and speak in the temple all the words of this life.”

This is a lovely story, because they were put in prison, but they couldn’t be imprisoned. You can’t hold Spirit in the grasp of matter, that was just the lesson that comes out here with Ananias and Sapphira. But the Apostles didn’t do that so they couldn’t be put in prison.

If you don’t hold Spirit in the grasp of matter then you open the doors wide to the demonstration of Spirit, whatever that should be. And here it’s always quite an amusing story, but they were put in prison, but they came out through this angel of the Lord, and then when the officers came in verse 22, they couldn’t find them anywhere - they weren’t there. Spirit is not in matter. “When we had opened [the door] we found no man within.”

And then they say to them in verse 25, “Behold, the men whom ye put in prison are standing in the temple, and teaching the people.” It couldn’t be stopped, this development of Spirit.

It’s very lovely really, this Spirit tone. If you hold back, you don’t flow with Spirit. Ananias and Sapphira held back, they didn’t flow with Spirit. They had tried to be stopped by being put in prison, but they couldn’t be, the angel of the Lord let them out, so they went on.

And then it says they were forbidden to speak in the name. And they said, “We ought to obey God rather than men. And then there rose up in the council,” in verse 34, “a man named Gamaliel” ... a Pharisee. And he said to them, “Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up ...” and he tells the story.

And then in verse 38, “And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

If we were taking sub-tones again, this is in the tone of Spirit as Love, and it is really saying that Spirit can’t be stopped from fulfilling itself. If this work is of men, if it has a taint of the material in it, it won’t come to anything, it will just die a natural death. But if it is of God, if it spiritual, it will fulfil itself. You cannot stop the spiritual from fulfilling itself.

Ananias and Sapphira kept back a bit of the spiritual, so they were struck dead. That’s just a symbol that if you hang on to a bit of the material it won’t bear fruit, have fruition. But if you are like the Apostles, and you are not holding back, you’re moving with the Spirit as the Spirit impels you, it will come to fruition irresistibly because the divine order of Spirit will fulfil itself. You can’t help it. The Holy Ghost is the development of eternal Life, Truth and Love. It never comes to an end; it will go on, constantly revealing divine purpose. It will go on and on bearing fruit.

So now we’ll just read what we said about Spirit there. **Spirit’s pure reflection demands that we give our all to the spiritual. Spirit can’t be held in the grasp of matter. It’s pure order and development is irresistibly fulfilled.**

When Mrs Eddy says that “the determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love,” she is saying there that if you hold Spirit in the grasp of matter then you never get this wonderful structure of Truth and Love always appearing liberated and free, always appearing, fulfilling the idea Truth and Love.

And remember, I often remind myself, these are not great things that reach a climax somewhere and we’re working towards. The purpose of Love and the purpose of spiritual things is every moment. Purpose is an eternal factor, isn’t it; life is always purposeful at every minute.

Now we come to Life and here we come into quite an interesting little incident where it says, “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.”

Now you can take this again literally or you can take it as those that are widowed away from materiality.

“Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables.” And you could say that the higher demonstration, perhaps the twelve, that state of thought was feeling, well we can’t look after these neophytes so to speak.

“Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

“But we will give ourselves continually to prayer, and to the ministry of the Word.

“And the saying pleased the whole multitude; and they chose Stephen, a man full of faith of the Holy Ghost ...and when they had prayed, they laid their hands on them.

And the word of God increased.”

It gives a sense there that as we go forward in our demonstration of being used by the Spirit, as we had seen before as we were taking the fourth day last year, we saw that there often needs to be provision for various states and stages of consciousness.

And it is Life that fathers that, and doesn’t produce an organisation or something like that, but it meets and fathers the temporary need for the forward flow of the spiritual idea.

And I think it’s rather a lovely illustration that there is always a true expression of true individuality, the right fathering for every state and stage of consciousness. It’s rather like, in a way, when it says in the Epistles, that some as in the church as helps, some as preachers and some as teachers, and all different as individual expressions, to take care of the need as it goes forward.

And it’s interesting, actually, that they appointed seven, because you feel that the need for us all, as we open our eyes to the development of the spiritual idea, is to go forward with a sense of the sevenfold, isn’t it? You have a symbol there which is quite interesting.

And one of these men was Stephen and Stephen was the first martyr, he was stoned here, and it says that Stephen, this wonderful man, was “full of faith and power, did great wonders and miracles among the people”.

Verse 10, “And they were not able to resist the wisdom and the spirit by which he spake,”

But they set up false witnesses and said in verse 13, “This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council looking stedfastly on him, saw his face as it had been the face of an angel,”

Now Stephen - his great mission was to say: let life have free course so to speak. That God doesn’t dwell in temples made with hands. He was the first one to speak very boldly about holding this idea in fetters, this development of the Christ idea, in fetters.

He had this wonderful sense that you could not confine the idea; it was free flowing in life. Just as they were led to take care of the development of the idea, in a fairly free kind of way in the beginning of this chapter, is all about not holding the flow of the idea back, by putting it inside a temple.

And it says here in chapter 7, when Stephen begins to speak, he says, “The God of glory, appeared unto our father Abraham, when he was in Mesopotamia...”

In verse 5: “He gave him none inheritance in it, no, not so much as to set his foot on.”

Verse 8: “He gave him the covenant of circumcision.” And then verse 9: “And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.”

He paints this picture of the story of the Israelites, showing that it was always a moving story in Life, that it wasn’t pinned down anywhere. Joseph went into Egypt, but God was with him in Egypt. He didn’t have to be in a temple - God was with him in Egypt.

“Now came there dearth over all the land of Egypt, and Jacob went down into Egypt with all his family.”

And then in verse 18: “Another king arose, which knew not Joseph ...and dealt subtilly with our kindred.”

And then Moses was born and Moses, as you know, was learned in the wisdom of the Egyptians, but he smote an Egyptian, so he had to flee into a strange land. Again, it was moving, moving. “Moses was a stranger.”

Verse 29 “in the land of Midian... and when forty years were expired, there appeared to him in the wilderness of mount Sinai an angel of the Lord in a flame of fire in a bush.”

You see, all of these things were reminding them that the flow of life came to Abraham, it came to Joseph in Egypt, it came to Moses who was brought up an Egyptian, that Life can’t be chained to anything because he goes on to say in verse 33, “Then said the Lord said to him, Put off thy shoes

from thy feet: for the place where thou standest is holy ground,” you see it was saying all the time, Life is living us right where we are we don’t have to be in a temple, or a member of an organisation or anything of that kind because it is free flowing and it says in verse 38 “This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers” and then it talks about how they made a calf in those days (in verse 41), and then in verse 44 it says “Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen,” and then it goes on about David in verse 45 and 46, “who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him a house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, earth is my footstool; what house will ye build me? Saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.”

The development of eternal Life, Truth and Love, you can’t stick that in anything, you can’t stick it in a person or a religion or a creed or a dogma or church or a temple or anything, because Life flows freely, but based on Principle, it’s not based on any old thing, it’s based on Principle.

Verse 54, “When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,” that’s Life, Truth and Love, and “And he said behold I see the heavens opened, and the Son of man standing on the right hand of God. They they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul.”

They all say that Saul witnessed this, and this was the thing that worked in him, and it rankled in him, and he couldn’t get away from it. He went mad persecuting the Christians even more after this but he could not get away from what he had seen and witnessed of that wonderful sense that the Spirit is unconfined in Life, and that it is developing and developing and is completely unconfined, and maybe, that was what he saw which enabled him to go out and be the first one to take the idea into Europe and spread the Christ idea far and wide because the very first contact he had directly really with this Christian message was through this incident of Stephen making this very rousing and wonderful speech of the flow of Life not being able to be contained and being persecuted for it. But they think that was the incident, and it probably was, that turned Paul, but he took a while to turn.

And it says, “And they stoned Stephen, calling upon God, and saying Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.” It’s rather like “Father forgive them, isn’t it, for they know not what they do.” And when he had said this, he fell asleep. But he was the first Christian martyr, and it comes in this tone of Life, and you can see it.

It was exactly the same with John Doorly. He saw, and many have seen that you cannot confine Truth in an organisation: that the “let the Word have free course and be glorified, the people clamour to leave cradle and swaddling clothes, and material history is drawing to a close, that Truth can’t be stereotyped, it unfoldeth for ever.” And in this tone of Life, you begin to see this unfoldment happening.

And when we come to the tone of Truth again, you begin to gradually feel this idea going out and out in Truth it begins to go further. But it starts in Chapter 8 with "Saul was consenting unto his death." Oh, must read the term right, that we've just done: **Life fathers the development of the spiritual idea inorganically and progressively. It impels the laying down of the limited mortal concept which inevitably brings true multiplication and blessing.**

They say they date from this time of Stephen's martyrdom, the tremendous spread of the Christ idea, and it often seems that you have to be willing to lay down the mortal. It's not only seeing that Life is not confined in an organisation, but that Life is not confined in a person - any person. It's being willing to lay down the mortal, which Stephen was, and you might say that as John Doorly is near to our experience, we often speak about him and his great mission, but he was willing to see that the idea is not confined in temples made with hands. It doesn't belong to anything like that. It is the Word that has to have free course and be glorified in Science and he was willing to lay down the mortal of being a popular teacher and being in the Christian Science organisation which supported him, and the idea brought him out. And when it brought him out, there was a great multiplication from that moment on. If he had given up, or if any of these great pioneers had given up, there would be no multiplication.

"Martyrs [are] the seed of the Church" (S&H 37:6), Mrs Eddy said, and they are. But - they know what they're doing. It's a different sort of suffering from the suffering that doesn't know what it's doing. It's a suffering that is not suffering really to the one concerned, just like we saw with Jesus and that wonderful Soul tone in Mark, it's not suffering, it's knowing what you're doing really.

Talk 12

Well, we're at chapter 8. We're talking about Truth, and we're just about to take this tone of Truth. This is where you get the great persecution.

"And Saul was consenting unto his death" (that's Stephen's death), "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles."

And verse 3; "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." You get so often in this tone of Truth, this persecution. The Truth stirs up error. It stirs up opposition.

Now you find that persecution comes also with Life. It also comes very much with Truth. If you live the Life of Truth, there is persecution. But the persecution is against Truth. It's not really so much against Life, but against Truth, because if you weren't living Truth, you were just living Life ordinarily, there wouldn't be this persecution. But it's the living of Truth that stirs up persecution. But it's Truth that stirs it up, and it's the opposition against Truth. It's Truth that stirs up error, but the higher Truth lifts its voice, the louder will error scream, until its inarticulate sound is for ever silenced in oblivion.

If one is living the Truth, and the Truth is what you have identified yourselves with, it can never be touched, just like Jesus proved. You can never be touched. That Truth will speak for itself, and for all that is identified with it which is the true man.

I have often thought too that if there is somebody speaking against what you're standing for in Truth, and you really have identified your being as the one man in Truth, and that is all that you care about, why should you worry about what anyone is saying about that stand in Truth? Because I've often thought whatever that individual is saying that is evil, is their own situation to work out. If they're saying something that is not true about you, they're not talking about you. They're talking about their own concept, speaking humanly, and that's something that has to be worked out, but it can't touch the Truth. You cannot touch that which is on the rock. It's absolutely impossible.

So, there was this great persecution in Truth, but the idea was absolutely safe, it always is.

Then it talks about Phillip. We've had Stephen, we had Saul, who was later to become Paul, and now we have Phillip, in verse 5. "He went down to the city of Samaria, and preached Christ unto them." "And the people with one accord gave heed unto those things which Phillip spake, hearing and seeing the miracles which he did."

Then we come to Simon. Simon the sorcerer, and he heard that they were preaching the things concerning the kingdom of God. And verse 13: "Then Simon himself believed also: and when he was baptised, he continued with Philip, and wondered, beholding the miracles and the signs which were done."

Then Simon, he was Simon the sorcerer, verse 18: "When Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

You get this sense here that you follow Truth for Truth's sake. Never for building up the personality at all. Never for any other reason but the Love of Truth. It's something that is so absolutely pure. You can't buy it with money. It's the pearl of great price, and the great price is loving the Truth. Just loving the Truth and being willing to lay down the mortal, and to follow the spiritual, Life and in and of Spirit, which is a big tone here.

That's all that it demands. Letting Life live you spiritually. Life as Spirit. That's substance, not money. Money isn't substance. It's a useful servant that's all, but Life in and of Spirit is our substance, and that gives us the Love of Truth, because it's Truth impelling Life as Spirit in this tone. It's the Truth, the pure Truth and nothing but the Truth.

Then further down in verse 26: "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of

the Ethiopians, who had charge of all her treasure, and had come to Jerusalem to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thy readest? And he said, how can I, except some man should guide me? And he desired Philip that he would come up and sit with him."

Verse 35: "Then Philip opened his mouth and began at the same scripture and preached unto him Jesus." A lovely story that. What always intrigues me is that Philip didn't say, "Get out of your chariot and come into mine." He joined himself to his chariot.

This sense of Truth is universal. You can feel it, that Truth is universal. There's one mountain of Truth. So, Phillip joined himself to his chariot. Then he asked him if he understood what he read and he said no, someone has to explain it to me. So, Phillip opened his mouth, and he began at the same scripture, and expounded unto him.

So often we say, No, you mustn't start there, you must start here; you must begin at this point. But he began at the same scripture. He identified his interest with those of the eunuch. You see this is a tone of Truth and Love actually, in the sub-tone, and this sense of great Love that sees the universal nature of Truth, and in a way, sees it doesn't matter where you begin. You kind of zoom in at the point - where the person is - where the individual is and go on together.

"They went on their way, they came unto a certain water; and the eunuch said, See, here is water; and the eunuch said, See here is water; what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptised him."

That's a lovely detail, because I think when you go where anyone is in this universal Truth, and you go along together, and see the Truth together, you are both baptised. You learn just as much, don't you?

I have so often found, that as you will have found out too, that you suddenly find that you can have a conversation with someone: you meet them in the Truth, and you meet them with Love behind it, and as you talk with them the Spirit really is between you both. The Christ is between you both, and you feel that you have learnt as much as the other individual. It's a mutual baptism, isn't it? It's always a mutual baptism. Gosh, I've learnt so many things, even from complete strangers in trains, as many of you have probably too, and in aeroplanes and things like that. You start talking, and I often think you're very blessed because when I travel around America and my neighbouring passenger said, "What are you doing travelling round America?" I always say, "I'm giving talks on the Bible." And immediately, you see, you get into that kind of conversation. You can't help it.

So, it's a lovely and blessed thing to be doing, because you don't have to steer the conversation round to it, if you want to. It's immediately there. And I've had marvellous experiences, as I know many of you have had too in public transport, of being baptised, both me and the passenger next door.

Then the lovely thing, it says, “And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.”

That happens very often. You have these wonderful conversations, and interpretations of Truth together, then you don’t see the individual anymore. But you know that this contact is going on with masses of consciousnesses, masses of individuals, all over the place.

Philip was one that did this, actually. He was an apostle who didn’t do these great things like Stephen laid down his life for the idea at this point, the previous point, and Paul was the great one who went to the Gentiles, and Peter did a tremendous job of wedging, really, the church to this wider idea. But Philip just went wherever he found himself; he spoke about the Christ idea. He just journeyed around very happily and gently doing this. I remember reading a commentary saying that perhaps none of us may aspire to be a Peter or a Paul, but can we not all be a Philip, and I think that there is a little bit of everything in every one of these various individual’s characteristics, that characterise these Apostles.

Now we come to Love. You can feel, can’t you, this idea is going out, and David was saying to me in the interval, that he could feel so much this “Scientific Obstetrics” from the standpoint of the Christianity order, as it comes, as we shall see, in the Book of Revelation when the woman gives birth to the child; and John Doorly took it in the Christianity order in that particular instance. You can feel it here being born.

Basing everything on Principle. The one parent Mind. Everything being safe in Soul, as John Doorly points out there, before the idea is born. Which has to be absolutely pure as we saw in the tone of Spirit. You can’t keep anything back. You can’t have a half-and-half situation. Then the idea begins to appear in Life where its beginning is neat, and its growth sturdy, and its maturity undecaying; and it comes forth in Life, Truth and Love.

Here the idea is coming out further and further. And if I just read, before we go on to chapter 9, what happens in Truth: “Truth stirs up opposition and persecution, often raising anti-Christians with false motives, trying to buy the Holy Ghost with them.” But on the positive side it demonstrates the brotherhood of the one Truth to those ready to receive it. That was Philip’s mission there.

Then we come to Love, in chapter 9: “And Saul, yet breathing out threatenings and slaughter against the disciples’ of the Lord, went unto the high priest.” He wanted to persecute even more.

“As he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.”

“And he fell to the earth, and he heard a voice saying unto him, Saul, Saul, why persecutest thou me?”

“And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.”

“And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”

“And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.”

“And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand and brought him into Damascus.”

“And he was three days without sight, and neither did eat nor drink.”

Actually, this is a tone of Love as Life, in the sub-tone, and it always says to me Love has shown me the way of Life, and it is as if this irresistible plan of divine Love, this motherhood of divine Love, can't be resisted. Saul was in earnest, and he felt he loved the Truth, but he had seen it inside out really, and his whole being was turned in the opposite direction by divine Love.

He had this amazing conversion where for a while he couldn't see where he was going. I think that has often happened to individuals: that they have suddenly seen the light, as he saw the light. And Paul didn't directly go and preach in the opposite direction. He had several years with the various Apostles, learning about the Christ idea and so on. But it's lovely that at this initial stage he was sent to this man Ananias, who means *God has been gracious*.

Because what Paul had to face after his conversion, was people realising that he had been the greatest persecutor of the Christians, and yet he was speaking on the side of the Christians. But it is a marvellous sense of Love being absolutely impartial. No respecter of persons; but Love is greater than any personal error or way of going that isn't in accordance with Love's divine way of Life.

You know we saw that when we were doing the Christ in Mark, that it is no respecter of persons. That Love breaks down all distinctions, personal distinctions, and distinctions that are limiting in that way. And in the bigness of its plan, it shows the way of Life to everyone who opens their eyes.

Paul had his eyes opened eventually by this man *God hath been gracious*, by Ananias; but for three days he was without sight. Quite symbolic that, really. I suppose you can think of it as the three days of Life, Truth and Love, or three days where He said, “Let there be light, and let there be a firmament, and let the dry land appear.”

Anyway, he did receive his sight. In verse 18, “And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptised. Then was Saul certain days with the disciples which were at Damascus.”

They say that he went to Arabia, and he prepared himself for his mission. He increased in strength, Saul.

Then Barnabas comes into the picture: “Barnabas took him,” at the beginning, because Barnabas had this wonderful sense of Love. He always had a mothering sense. You can see how these different Apostles had different missions. Barnabas always seemed to bind up the broken hearted. He was a marvellous symbol of Love.

You know they say in the Commentaries that Paul made men take the Gospel; Barnabas made it acceptable to them. It's Truth and Love in a way, isn't it? Very much.

So, Barnabas took him and brought him to the Apostles. Verse 27: “and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.” “And he was with them coming in and going out of Jerusalem.”

Then you get Peter and Aeneas, healing Aeneas who was sick of the palsy. “And Peter said, Jesus Christ maketh thee whole, ...And he arose immediately.”

Then you get the Tabitha, called Dorcas, in verse 36, who was “full of good works and almsdeeds which she did.”

“And it came to pass in those days, that she was sick, and died;”

Then in verse 39, “Peter arose,” then in verse 40, he “put them all forth,” in this place where Tabitha was, and he turned the body and said, “Tabitha arises, and she opened her eyes and when she saw Peter, she sat up.”

“And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.”

I think in that tone of Love there, you get really what we had before in a Love tone, didn’t we? The turning aside of sin, and the healing of sickness, and the healing of death. And with no respecter of persons because Paul was, so-called a sinner at that moment to the Christians.

Dorcas was a very good woman, and people said she deserved not to die. But Love you see is no respecter of person. It’s impartial and universal in its adaptations of the Soul. So, it reformed of the sinner and brought the most wonderful sense of a universal sense of Truth to Paul, as time went on. It healed the sick, and it raised the dead, and it didn’t matter who it was, in a personal way. Love did its work.

And still now, in the tone of Love. It’s actually Love in the reflection of Truth here if we were taking sub-tones. I don’t want to confuse you by bringing these in, but it’s often helpful, isn’t it?

We come to the story of Cornelius. You can see how this idea is going out. Paul is being prepared for going out. Now Peter does his little bit of going out.

“There was a certain man, (chapter 10), in Caesarea called Cornelius, a centurion of the band called the Italian band; a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid.”

Then this angel said, “Thy prayers and thine alms are come up for a memorial before God.” And he told Cornelius to send men to Joppa where Simon Peter was.

Then you remember the story about Peter, who was on the rooftop of this time in his house, praying. “He became very hungry” (in verse 10) “and would have eaten: but while they made ready, he fell into

a trance. And he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.”

That’s a symbol, isn’t it? The sixth day and the fifth day. That’s when these creatures, and the fowls of the earth meet.

“And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven.”

Now don’t you think that means that Peter saw a vision of man. Man really in this sheet and in the calculus. First, he saw it in a mortal calculus. A mortal way of reckoning, and the voice said, “Kill and eat,” and he said, “I haven’t ever eaten anything common or unclean.” But the voice was really saying to him, “Kill your mortal concept of man, and take in the true concept of man.” Embrace the universal sense of man in Truth. That’s what you have to do, because it came three times to him. I think that’s a symbol of those three degrees. The physical, the moral and the spiritual, and it was really saying, translate your sense of man. Because at that moment Peter, before Cornelius came to him, had thought that there were Jews who would accept the message, and that there were Gentiles, and people outside who couldn’t, which is what we might think today. Or what we have thought very often. That we are Christian Scientists, and other people aren’t so they’re a bit inferior. I have never touched anything common or unclean. That’s an exaggerated the picture, but you know what I’m trying to say.

It’s a really exaggerated picture but then Cornelius came to him, and stood before the gate, and Peter was told that “three men seek thee, get down and go with them; for I have sent them.”

So, Peter went down on the morrow, verse 23, Peter went away with them. They entered into Caesarea, and as Peter was entering in, Cornelius met him and fell down at his feet and worshipped him. “But Peter took him up, saying, stand up; I myself also am a man. And as he talked with him, he went in and found many that were come together. And he said unto them, Ye know how it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.”

Marvellous story, isn’t it, when you think of Love as Truth? I think, going back to our meeting last night, I think one felt that so much when one went to that human conference, human unity conference, that one was seeing the true man. You had translated - you weren’t moving with a lot of mortals, personal characters, but you were seeing spiritual idea: The true man, and embracing that true man, in Love. It’s an absolutely obvious example of this.

Then in verse 34: “Peter opened his mouth, and he said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.”

Then it goes on in verse 44: "While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out of the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord. Then prayed they him to tarry certain days."

So, they realised, and we realise too, that that Holy Ghost - that development of eternal Life, Truth and Love, is going on with everybody everywhere. It's common language now, to say it's not confined to what we call Christian Scientists, because we are beginning to see that the Science of being is universal. It's moved by Love, the plan of Love.

Because we're not looking at people, there has to be a translation. We're not looking at people. We're recognising idea. We see this idea everywhere, and I know at one time one was quite amazed, several years ago, like they were amazed, to see that the truths that we love so much and perhaps have learnt through Christian Science, are everywhere. Somebody would say something to us as many people did at that conference, but we have been familiar with for years in Christian Science.

What do we do, as we were saying in Christianity? We were always taking it back to the Principle. We're not taking it back to the person, or to the 'ism, or the 'ology, or the group. We're always taking it back to this Principle of being. So that there is never a sense of, if you go to these people, and you talk with them and you mix with them, that gradually there will be impurity, or something like that, because you are kept pure all the time, and so are they being led back too, to the Principle, aren't you? It's that activity that one takes part in when one goes and mixes with all kinds of people.

So, Peter went back to Jerusalem because he was amazed about this thing. He thought he'd better tell the old boys in Jerusalem; or, if he didn't tell them, he would get into trouble, for giving the Holy Ghost to the Gentiles.

But it says in verse 18: "When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life. Then tidings of these things," (in verse 22), "came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."

They began now, you see, to spread out. They began to be on this impulsion of universal Love, moving them out.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." This is Barnabas, "For he was a good man, and full of the Holy Ghost and of faith: and many people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. When he found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught many people. And the disciples were called Christians first in Antioch."

So, this is where they are identified as Christians, and truly, that gives the true sense of Christians, doesn't it? The true sense of Christianity. This sense of the universal nature of the Christ idea.

Then in chapter 12: Herod the king stretched forth his hands, and he killed James, the brother of John, with the sword. He took Peter also.

And Peter, in verse 6, "was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

So, Peter again was liberated from prison, in a different way from previously. But you can see all the time how you cannot stop this Christ idea from going out, can you?

I think we're going to experience it. We can't be bound. If we could go into that story, it's interesting what the two soldiers, and the two chains, and the keepers before the door, stand for. They're all this temptation to believe in substance and intelligence in matter, and so on, which might keep you back from going forward. But Peter wasn't allowed to be kept back. He was liberated.

This Herod thought - this personal thought - that had tried to imprison him. And it's so often personal sense, isn't it, that tries to imprison us. It's personal sense that says, *You can't do that, you can't go forward*. But Love has shown thee the way of Life. You can't help being obedient to Love's plan in the individual way that is essential for you to be.

Therefore, all the Herods in the world - all this personality business - can't stop you, every one of us, from fulfilling the individual mission that we have to fulfil. It's open, it's open to us.

And this Herod man, this personal sense - it's not a person really, if we interpret it spiritually - he was arrayed in royal apparel and sat on his throne and made an oration. Golly, how personal sense makes an oration, doesn't it? It sits on the throne, and it makes an oration for you, and says, *you can't do this, and you can't do that, and you can't do the other*, and so on. He was sitting on his throne, arrayed in royal apparel, and all that business, and they said, *it's the voice of a god, and not of a man*. And that just seems like power to you.

But immediately, the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost. They certainly have terrible things happening to them, but it's personal sense, and the angel of the Lord smites personal sense. It really does, and it says, *to hell with you, I'm not taking any notice of you*, rather like Peter was saying last night, wasn't he? He said all kinds of things try to stop you from fulfilling your mission, and being unique, but you just go on.

Love hath shown thee the way of Life. Wonderful that Love has shown thee the way of Life, because you know so well, everyone does, but if you go on you are mothered. You are mothered, and you are fathered, and you're taken care of. I always think sonship is obedience, but its obedience that is given

to you from Truth. Truth compels its idea to be obedient. The Truth - you can't resist it. Sonship is a quality of God, actually; it's Truth, and it makes its idea obedient to Life and Love.

"And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark."

Now John Mark comes into the picture, and it was evidently the Mark who wrote the Gospel of Mark, and he was a young man who accompanied them.

So that was the tone of Love which we have down here: Love's universal motherhood. Arrests sin - that was Paul. Heals the sick - Ananias. And raiseth the dead - Tabitha. It is no respecter of persons. That's what Peter said with Cornelius: He could see that it was no respecter of persons. That's what Love is. It's no respecter of persons but is the liberator of all mankind. Mrs Eddy says Love is the liberator, doesn't she? Annihilating the false ego which would bind us all.

Because as we are interpreting the scriptures, we are taking these incidents and people as symbols. And Herod is certainly a symbol of personal sense that would try and stop the plan of Love from fulfilling itself through every individual expression. But it can't do it. It never will do it. Love is fulfilling itself irresistibly. Wonderful too that it's Love doing it.

So, there we come to the conclusion of the Christianity order where we saw in Principle that the demonstration of the Christ that is impelling us all in our individual ways, as it impelled all the Apostles, is based on Principle. Let the Principle of being - which is Life, Truth and Love, the development of eternal Life, Truth and Love - be sure that that impels you. Listen, wait for it to impel you, and it will show this one Mind, this one parent Mind which moves us all, and which unites us to all in that day of Pentecost, and establishes us in the sense of Soul, which is the atmosphere of Soul really, that sees that every idea is identified. Every individual expression is identified as an incorporeal idea of the Principle. That can bring healing as it did with the man at the gate Beautiful.

It insists - the demonstration of this Christianity order - that there is absolute purity. With that Ananias and Sapphira, we saw the absolute purity that was needed, and the Apostles had that purity, and that purity of Spirit would obviously fulfil itself. As it went forward and fulfilled itself, we got that marvellous tone of Life, where Stephen was willing to lay down his life for that which was impelling the Christ idea, and there became a great multiplication. Stephen showed how the idea had gone on and on in Life. Absolutely unconfined, and that there would be a tremendous multiplication - and always is - of the Christ idea, when you don't confine it in a limited sense of Life.

It may go forward and be persecuted, but alongside of that persecution in Truth, there was this wonderful sense of the idea starting to go out through Philip, who saw there was only one Truth, and he went to the Eunuch, and identified his interest with that of the Eunuch in the one Truth.

Then comes that wider sense of Love, where it healed, where it reformed the sinner. Where Paul was arrested and was being prepared for his great universal mission. Where the sick man was healed, Aeneas, and Tabitha was raised (raise the dead) and then it started to go forth into this wider context

of Cornelius, where it is seen that God is no respector of persons. The idea is out and about. It's universal. It's fulfilled, and we can't call any man common or unclean. "That which God hath cleansed, call thou not common or unclean."

Then we come now to what we call the reversal of the Christianity order. And we reverse it in the sense of Life, Truth and Love being taken back to the Principle through Spirit, Soul, Mind and Principle. That's the reversal of Christianity. But it starts with the Life, Truth and Love sense of Christianity in that order.

I don't see it as Love, Truth, Life. Somebody said, why don't you see these three missionary journeys which come at the beginning of this story as Love, Truth, Life - because that would take the Christianity order backwards very neatly? But I'm sorry. It doesn't go like that. If you can make it go like that, you're welcome to! But it just doesn't happen that way. Sometimes you have to follow what is so clear, perhaps not knowing fully why it is so.

But when you take these three missionary journeys of Paul, if you take this story literally - that these Apostles covered in those days - One wonders how on earth they did it, because they couldn't have walked. I suppose, they went on mules. But it is incredible the distances that they covered.

Talk 13

Paul undertook three missionary journeys. And the first time he went he went out with Barnabas. Paul and Barnabas, and they had John Mark alongside. They seemed to go out in twos with a secretary or an assistant, so they went out in threes - rather like Life, Truth and Love, Father, Mother and Son. The son doing all the work. But they went out in threes. And first of all, their first missionary journey, they went out, Paul and Barnabas, with John Mark, and they went out not knowing whither they were going. They were just led by Life, the way of Life. They felt their way out, and that seems to be, overall, such a tone of Life. Just letting Life live them where they were led to go.

Then the second missionary journey: Paul and Silas went together, because on the first missionary journey, when they just started out - and I think it was in Pamphylia - that John Mark left them because he found the going too hard, so he went back. People have criticised him for doing so, and Paul was inclined to too. But they say that there really was a blessing in this, because eventually he joined Barnabas and went somewhere else. The idea spread around, and often when there seems to be division or separation, I think that if we see it the right way, we can see really the blessing of God in it that it goes further and touches other people.

We can't all go forward in just one kind of organised body so that there is no individualisation, in a way of it, and I have often thought that when there appear to be splits, if we look at it humanly, we can feel sad about it, or think, Why should it be? But if we open a much wider consciousness to it, and see that Love's plan is always in operation, we can see that what might look like a split may be a greater sense of diversification, touching all kinds of people, that we can't all touch as a little tight body.

And I think we should rejoice and see the wonderful individuality that is being expressed through these different facets, like we were talking last night about it. These people who were talking to us, last night, their long suit really is just letting individuality be and trusting the Christ to lead every individual up the one mountain of Truth in the right way until we all come into unity of faith, as it says, unto the knowledge of the son of God, unto the true man. And that is bound to happen because it's Truth and Love that is speaking to us. It's the structure of Truth and Love, and it's that structure holds everyone in its plan. There's nothing outside of it.

I like so much what Peter was saying last night about this Sikh who started the unity movement, and who said there was so much criticism, so much condemning, and so much on the negative side of humanity, that he wanted to make a contribution in a positive way. To build up in a positive way. I think that is very much, goes home with all of us. But if we follow the Truth as we see it, very clearly and purely, and lovingly, we shall suddenly find ourselves at one with that which we thought was a split.

But if we don't have split in consciousness. I always think that if something splits, go one bigger and take it in. So, in the end you've got the whole universe. And it doesn't mean being, as Peter was actually saying last night, being just woolly, and saying, *oh well, everything is the Truth*, and so on. We are tracing everything good back to God through Science, and everything evil back to the one liar, through Science, but not back to people. So, we stop criticising and condemning people, no matter what we think they're doing right or wrong, or anything, because you then embrace what look like people by doing that very thing. Which is very interesting. You do.

So, John Mark, much later, was reconciled to Paul, and became a tremendous help to him when he was in prison. So, what might have looked like a split was not a split in the long run, and even when it happened, he went off with Barnabas and they went to other places and preached this Christ idea until eventually Paul found that they were really at one, and they came together when he was in prison, latterly.

So, on this first missionary journey Paul and Barnabas went together with John Mark. Now on the second missionary journey they knew what to expect, and they went out with a sense of dominion and authority. It was the second missionary journey, characterised by Truth. They knew where they wanted to go.

In this first missionary journey, which starts in chapter 13: "As they ministered unto the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Paul for the work whereunto I have called them. So, they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

But they were moved by the Holy Ghost to go out, and they just went wherever the Spirit led them.

When we come to the second missionary journey, in chapter 15, verse 36, it says, "And some days after Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." You see they had this sense of knowing what

they were doing consciously, and Barnabas determined to take with them John, whose surname was Mark.

“But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so, Barnabas took Mark and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.”

And so, one went in one direction and another in another. And there seemed to be a contention at the time, but as they went about their own business and got on with it, as it were - which I think every one of us has to do - to listen to Principle moving us as we saw in that Christianity order, going straight.

Then there comes a time when you may say you round the circle, and that which seems to be a contention is no longer a contention, because you see the wonderful way that the other individual expressions have been going, and it's all in the plan of Love.

So, they went their different ways at that time, and Paul chose Silas, and he went on this missionary journey with a great sense really of authority. But he had a third one that went with them which was Timothy.

In chapter 16 there was this “certain disciple named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek; Him would Paul have to go forth with him; and took and circumcised him.” And he went with him, so Timothy went with them, and they had the three again there.

On this missionary journey, we'll just talk about these missionary journeys perhaps in a more general way without reading too much because we shan't get through if we don't do it this way, but it may be clearer to take it in this way. They went on this missionary journey, the second one in the tone of Truth, and it was on this missionary journey that for the first time Paul went to Europe. In chapter 16, verse 9, “And a vision appeared to Paul in the night;” This was on his second missionary journey, and you know how we have said that with Truth you get this universal sense coming.

“There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia.” The text changes here to we, because this is apparently where Luke joined Paul, and he was writing here.

Then they went to Philippi, the chief city there. Then on the Sabbath, verse 13, “we went out of the city by a river side, where prayer was went to be made; and we sat down, and spake unto the women which resorted thither. And a certain named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptised, and her household, she besought us saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.”

Isn't it a lovely thing that it's the women here? A woman's thought that accepts Paul, and his message in Europe. It's always interests me that it is the woman's thought that accepts the idea in its universal sense. I think one can see that whenever there is woman's thought it will accept the idea as it did here.

And they went into Europe, and then there was this damsel with the spirit of divination, and so on.

Now Paul goes even further afield in this missionary journey because he goes to Athens, you remember, and in chapter 17, verse 15, "And they that conducted Paul brought him into Athens; ...now while Paul waited for them in Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore, disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."

In verse 19, "And they took him, and brought him unto Areopagus, saying, may we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; and we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)"

So, Paul goes out even wider here to the Athenians, and he speaks to them in terms of logic and reason. To the women, he spoke perhaps in a more Christianity sense. To the Athenians he reasons with them in a more scientific sense; and you can see how on this journey, in Truth, it reaches every type of thought.

Remember we had that in Mark, when we were talking about Life, Truth and Love. It comes to every plain of thought. You feel that on this second missionary journey, Paul was much more equipped to talk to every plain of thought. So, he went out to Europe.

Then on his third missionary journey he went out visiting all the churches. He established quite a few churches on his second missionary journey, and the interesting thing is that on his second missionary journey too, that he began to write all his Epistles. He didn't write any on the first missionary journey. That he began to be able to state what he was teaching.

On the second and third missionary journey, and when he was in prison in Rome, he wrote his Epistles. You can see how this is proof coming back to statement in the Christianity order. John Doorly used to say it was statement leading to proof in the straightforward way. It was proof coming back to statement, in the reverse of the Christianity order. Here it is what Paul is doing on this second missionary journey, and on the third and when he was in prison in Rome.

When you come to the third missionary journey, he goes out this time, they go out strengthening the churches; and he had by this time made great friends of Aquila and Priscilla, who were in Corinth. And it was in the last missionary journey that ends in chapter 18, that he abodes there for a long time, and he joined Aquila and Priscilla and started a church there and he did a lot of tent making there, because he was a tent maker.

But the main import of that second missionary journey seems to be really establishing on a rock, because he wrote the Epistles, quite a few, and he established a few churches, and it seems to have this Truth content about it.

Then in Love, the third missionary journey, he went mothering the churches because he knew it would be his last missionary journey. And He went to the churches, many of them which he'd established, and he gave a mothering message to them. At the end of this missionary journey, in chapter 20, he speaks to them, and he says that it's probably the last time that he will visit them, and he says that he may have to go through a lot of difficult things, and in verse 24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men."

Then he goes on and says to them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend thee to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all of them which are sanctified."

Then he goes on about himself, and then it says they all wept and fell on Paul's neck and kissed him. "Sorrowing most of all for the words which he spake, that they should see his face no more."

In that missionary journey there is this sense of caring for and mothering all that he had started in the way of churches.

Now I think that one can see those three missionary journeys in everyone's experience because as you see this idea of Science as universal, one may be used and one is used, by the Holy Ghost or by the Spirit to go out and to speak of the idea, not knowing where you go.

In some funny way, if I could be personal for a moment, I felt going to that human unity conference, was rather like my first missionary journey. Going out and not knowing whither one went. I think John Doorly did too. When he was turned out of the Mother Church, he went really on a first missionary journey. He went out and was used to give talks all over the place on the Book of Revelation. But as he went forward he began to see the way the idea was developing, and you might say he had a second missionary journey, and as he inaugurated things like the Oxford Summer School, and the weekly talks and all that, it was as if he saw the way the idea was going, and he also, you might say, wrote his epistles. He had it written down. He saw how important it was to have the *Verbatim Reports* and so on, and he began to see what constituted this idea more clearly than he had ever seen it before, and what needed to be doing and so on.

But the impulsion was Truth. The form of Truth began to take shape for him. It began to unfold. The same with Mrs Eddy: that she went out at the beginning, perhaps not knowing whither she went, when she saw this wonderful idea of Science. Then she began to consolidate and establish churches and so on. That seems to be the form. Then she mothered the situation as I think John Doorly did, and he knew too that he would be moving on. He was very clear about it, and he said the idea would be taken care of. It would go forward because of those who had accepted it and loved it, and in a way, he implied that it would be mothered and taken care of by every expression of Life, and Truth and Love. That's I'm sure why he left us with that message of Life, Truth and Love at the end of his time here.

I have yet to see how Mrs Eddy left us with Life, Truth and Love, and yet I feel she must have done in some way, because Jesus left them with Life, Truth and Love didn't he? He said the Holy Ghost must come upon you. He left them with Life, Truth and Love. He had these three missionary journeys of Life, Truth and Love, and left them with it.

I can see how Mrs Eddy had that missionary journey of Life and Truth and then left the true church universal and triumphant to mother and developed the idea finally. Maybe that was Life, Truth and Love, but I don't see it clearly at the moment. But I can see very clearly how John Doorly, in our time, left us with this message of Life, Truth and Love: the development of eternal Life, Truth and Love to take care of the idea and mother it. Because Paul was very certain at this moment that he had to leave them. That he was going to leave them. That they'd see his face no more.

Then he went back to Jerusalem to take some money that he had collected on his journeys, to the headquarters in Jerusalem. The commentaries say that it was a mistake probably, that he went back to Jerusalem, because there he went back and told the authorities in Jerusalem what had been happening and handed them the money and so on. But they were a bit doubtful about his teaching, and so they said purify yourself in the temple. Take on the ritual of purification and that will help. And Paul did. But it was something that wasn't real to him. It wasn't really him, and he was captured when he was in the temple, and from then on really, he went through captivity, and accusation, and trial, and so on.

It is a negative illustration of Spirit here, where we come, if we think of the three missionary journeys being ended, and we come to Spirit where Paul went back to Jerusalem. And he reported to the elders on his work, and they advised him to purify himself. He was seized in the temple, and he was accused of impure teaching, and the rabble tried to kill him at that moment.

But there was a Roman captain who intervened, and Paul spoke to the people. But one can see, as the idea develops, in its universal sense, you can't put it back into an organisation. You see, really, that's what Paul was tempted to do. He wanted to get the old boys in Jerusalem on his side, and he went back there, taking the money. But it didn't work, and the positive side of that is, "*Let Spirit develop the idea purely.*"

The interesting side is that when you make a mistake and go back and try to do something like that, it will, in the end, come out anyway, because you cannot turn back the spiritual idea: it will go forward, and burst through everything, no matter what you may think in your earnestness and zeal that you can do to help it. If it isn't a help, well, so be it. It will come through anyway, and it did with Paul.

Something just saved him always at the eleventh hour, and here, the fact that he asserts that he was free-born and so on. He was saved. And then, as you know in the tone of Soul we have here, he made several defences - he made five defences actually. When he was captured, then he spoke to the people outside the temple, and he said, "I was free-born." He was a Roman citizen, but he was free born as a Roman citizen, but you can take that spiritually: He was defending himself, and his identity in Soul, really.

Then he made a defence before the Sanhedrin, and they tried to kill him. Then before Felix, and Felix deferred judgement, and he was under house arrest for two years. Then before Festus, when he appealed to Caesar. And then before King Agrippa, who said, "Almost thou persuadest me to be a Christian."

If you follow those defences of Paul, you will see that in every defence he translated this sense of Soul, seemed to translate what he had to say to the various people who were trying him, in just the right way that saved him. He was saved, over and over again.

If one goes back to thinking of this in relation to a more near example of John Doorly, he had hoped at one time that the authorities in Boston would take what he saw, but they didn't, and so he had to develop this idea, or the idea developed him, outside of organisation.

But there were temptations to think that certain people, if they were interested, would be very good to spread the idea, and all that kind of thing. But it never worked. The idea has spread itself and will continue to spread itself through all channels that are open to it, and it does.

I was very much reminded, when I was going through those Soul defences of Paul before these various people, about how all these accusations came against the idea of the pure Science of Christian Science. But it went on, because it was safe in Soul. It was taken care of in Soul, and it always is, because it has nothing to do with people, as such. It uses what looks like people, but it's nothing to do with people as such.

Then when Paul eventually gets to Rome, because he appeals to Caesar. He demands to be tried by Caesar, and so he takes ship to Italy. And as you know, on the way there the ship is wrecked, but he is taken care of, and all the prisoners - everyone are on that ship - is taken care of. And they land on the island of Melita, and there great healing takes place, and he heals people on the island, and he heals himself of viper stings, and so on. And then eventually he arrives in Rome.

But that tone of Mind there is Mind manifesting itself in healing power. It's like the power of Mind taking care of the idea. First in captivity and then in this journey back to Rome.

Then Paul lands in Rome, and that is in the tone of Principle, because he is given a lot of freedom in Rome. He is a prisoner, but he is allowed to have his own house, with somebody looking after him; and there he busily writes and continues to interpret Principle, and people come to his house, and he goes on interpreting Principle. Somehow you get in these last four tones, of Spirit, Soul, Mind and

Principle, that nothing can stop the idea from going on, and being taken back to its Principle, where it goes forth again, as it were. That nothing can prevent the idea from continuing on its way.

We've seen that, haven't we, all through this week so far really. How stately Science pauses not. That the idea of the Christ in its Science, throughout all ages, is absolutely irresistible.

May we, before we end here, just read what I have written down as a caption for this Christianity order in reverse, from your papers, because I think it sums it up perhaps rather well.

Starting on page 6: If we start with this missionary journey, the first missionary journey, **Life, the irrepressible way of Life opens abundant channels of receptivity to the Christ idea, sweeping away all opposition and restriction.** That was where they went out in obedience to the Holy Ghost, not knowing where they went.

Then the second missionary journey, Truth, **the demands of Truth impel a universal consciousness of the Christ idea.** Then Paul went to Europe for the first time, breaking down vested interests and limited mental system. It came up on that missionary journey quite a bit. Thus, firmly establishing the true church - the structure of Truth and Love. So whatever form is needed is shown in that second missionary journey. Paul established churches and so on.

You might say John Doorly established talks and summer schools and so on. Mrs Eddy established her church.

Then the third missionary journey, Love: **the all-encompassing plan of Love mothers and fulfills every manifestation of the Christ idea at every stage of development and causes all false attraction and spurious zeal to destroy itself.** Because some of them became so enthusiastic for what Paul was doing, they became a nuisance. It was a false sense of zeal, but it was a mothering feeling over that whole of that missionary journey.

Then Spirit. This is where Paul thought he could go back to Jerusalem and get the authorities on his side.

Spirit is inorganic and pure in its ordered development, exposing the belief that the spiritual idea can ever develop through organisation. It enforces us to stay on the side of Spirit alone. When one says that, one is obviously thinking of worshipping organisation as an end in itself, because obviously when an idea comes to birth and goes forward and develops, there has to be, in human experience, a certain amount of what is called organisation, but it's only necessary in the beginning, as Mrs Eddy says.

As we quoted last year when we took this organisation question very deeply in the fourth thousand-year period, we quoted that saying of Jesus, which is not in the Bible, it's in Papyrus: "This world is a bridge," remember? "Ye shall build no houses upon it. Bivouacs yes. Tents maybe. Houses no."

It's holding Spirit in the grasp of matter that is the evil of organisation. But I think it is very important to see, in the working out in human experience, that there may have to be, and there has to be really, some ordered form of development. Some slight organisation.

Then Soul in Paul's five defences. Soul holds man's spiritual mission to be intact. Paul went through all these accusations, but his mission was somehow always intact. In fact, they were opportunities so often - in fact, almost every time - to tell of a spiritual idea

So, Agrippa said, "Thou almost thou persuaded me to be a Christian." Agrippa said to Festus, "This man could have been set at liberty, if he hadn't appealed to Caesar." So obviously his mission was coming over as it were.

Then in Mind, where he took ship to Italy and arrived in Rome, **the parent Mind maintains its idea and demonstrates itself with power under all circumstances.**

Then we come to Principle. **Principle irresistibly interprets itself in every situation. Nothing can prevent nor silence it.** Do you remember we ended the Gospel of John where we weren't able to take the text in detail? We're saying in Science there's never any end. The omniaction of Principle. It's the same sense that you get here in this end of the Acts of the Apostles. We leave Paul continuing to interpret the message because nothing can silence, nothing can stop, the omniaction of Principle.

So very briefly, that is the story of Acts which takes this wonderful Christianity order as it gives birth to the universal idea of the Christ. Truth impelling Life as Spirit. The Spirit was moving them to this universal sense of the Christ.

Then, as that was born, these wonderful missionary journeys of Life, Truth and Love happened, which are not just happening with Paul. They're happening with everybody. You all have missionary journeys in your own life, and I'm sure we do. We go forward in our own life and not knowing where we go. Then we get a conscious sense of dominion, then we feel Love taking care of it all don't we?

I think everybody, whether they are doing something like Paul was doing, or John Doorly, or Mary Baker Eddy, we all have missionary journeys in our own experience really. Then we see the matter if we go through all kinds of difficulties that seem to come in Spirit, Soul, Mind and Principle. The idea goes on and takes us on and, always will, as we return it to Principle, because we're saying all the time that we're slow motioning this order, but it is going on instantaneously and spontaneously. All the while we're taking these ideas back to Principle, and they're safe there. Spirit, Soul, Mind and Principle. We keep it pure. We see its safety as idea in Principle. That's always the reversal of the Christianity order.

So very briefly we have flowed through this story of Acts, and so tomorrow we will turn to the Epistles, and take a bird's-eye view of them.

Talk 14

We're painting together a very big canvas, aren't we? But as you look at that big canvas - as we could look at any big canvas, that is painted - we can get the whole picture, and the import of the whole picture.

We are not filling in the details, but if you get the whole picture, you can fill in the details very much more easily, and for yourselves, for all of ourselves, we can do it. I think when you're painting a big canvas, like we are together, it's lovely to just take it as we said at the beginning, in a natural, easy flow. Not trying to remember things, because as David Baker said last night, that spiritual sense is innate with every one of us. It's the seed in itself, that if we need to enlarge a particular aspect of this whole canvas in certain circumstances or in our lives, we shall be able to do it, because we can see really that we are part of this whole canvas.

We are the whole canvas together. The nature of being is an enormous canvas, but we all have our place, and our position in this divine plan. And the nature of that divine plan, which is the nature of us, as we've seen, is infinite Mind, infinite Spirit, infinite Soul, infinite Principle, infinite Life, infinite Truth, infinite Love. We have our identity and our individuality in that great plan.

So, we'll just go along, flowing and flying today with this lovely tone of Life as Soul. We have seen together Life as Mind-Life impelling Life as Mind. *Let the waters bring forth abundantly*. The Word sense. We've seen how it is summed up by those terms, Father and Love, and how we are as God and not as gods. We are Life moving as idea of the parent Mind.

Jesus illustrated this, and we saw in the four Gospels how Jesus illustrated Life as idea. He was the clearest example of the Christ, and he exemplified Life as idea. And we saw how that fulfilling of the Word of God, spiritually, came through four Gospels: Matthew the Word, Mark that dynamic Christ, Luke that universal sense of Christianity, and John the Science, which is a rhythm that we all experience in our being.

Then we went on yesterday to Life as Spirit - Truth impelling Life as Spirit. The Word as the Christ, and it's where God created great whales, and every living creature that moveth. We saw how we have to let Life as Spirit, the Holy Spirit move us, and we don't know how it's going to move us.

We haven't got to outline, like in the wrong record where the woman saw the tree was good for food, the fruit was good and everything, and looked at the outside. And we want the Christ to use us in the way we think it should use us, but it uses us spontaneously - though Life as Spirit - as we saw with the Apostles. How they were used spontaneously through Life as Spirit. The Holy Ghost, the Holy Spirit moved them.

We saw in the Acts of the Apostles that Christianity order giving birth to this great universal sense of the Christ, which was burgeoning out everywhere in the second part of Acts. Someone said, in fact two people independently said the same thing to me after the session yesterday, without conferring

with each other. The one was Michael Player, the other was David Baker, in the evening, and they both said exactly the same thing, which was a very lovely thing, and I'd love to share it with you.

Michael was saying instead of the Word as the Christ, he would have liked originally to have put *the Word as Christianity* there, because we were seeing so much about Christianity. Then he said, "I suddenly saw that the Apostles were impressed by the demonstration of the Christ that Jesus had made. Many of them had been with him and had seen this amazing illustration of Life as Mind, Life in and of Spirit. They had seen the crucifixion and the resurrection, and they were impressed with this Christ that Jesus had left them."

They had, which they were doing in the first part of Acts, to give birth to that Christ themselves, and they gave birth through that Christianity order, as we analyse it: of basing everything on Principle, and through the parent Mind; through the safety of the idea in Soul; having the purity to give birth to the idea of Life, and Truth and Love. But they were giving birth to the Christ idea themselves. They'd seen it proved by Jesus, but they tried to make it their own. And in the first part of the Acts of the Apostles, they are making it their own and giving birth to this universal sense of the Christ, which comes into the second half of Acts.

When David was talking to me in the evening, he brought out exactly the same thing, which was so lovely. He said, "I've just seen that the first part of the Acts is the Apostles giving birth to the Christ that they had seen demonstrated. But they had to give birth to it themselves." It reminded me so much of what we were saying about in our recent experience, when John Doorly left us with Life, Truth and Love ringing in our ears from that wonderful summer school he gave on the four Gospels. But it seems to me that since that time we have had to give birth to that development of eternal Life, Truth and Love ourselves.

It seems as though we are at the point where it is meaning so much to us, this universal sense of the Christ as Life, Truth and Love. It is using us, all of us, not even all of us here, but all of us everywhere, to give birth to this universal sense of the Christ in its Science today. I thought it was such a lovely analysis of that Book of Acts.

Now we come to the next tone here of Life as Soul. Love here, impelling Life as Soul. This universal sense impelling Life as Soul, and it comes into the Word as Christianity.

Now here, in the whole Genesis story, of the days of creation, the tone in the whole record also changes to the Word as Christianity. So, there is a great Christianity sense coming here, because you remember through the whole of the record of the days of creation, it begins with the Word as the Word, and that takes us up to the dry land appearing in Soul as Spirit.

Then directly there is fruitage. The earth becomes fruitful. You come into the Word as the Christ. It changes in its overall feeling. It's seed within itself. The Word as the Christ. When you come here to the third tone of the fifth day, it's where it says, *Be fruitful and multiply*. So again, you get this fruit sense, and this is where the idea changes from the Christ to Christianity, because it is the fruitfulness, the multiplication of that Christ, going out in all directions.

When we come to the Epistles, we shall see how all those Epistles really have been the basis, with the Gospels, of Christianity in the world. But when we interpret them scientifically, we can see the universal sense, even more clearly of Christianity that is coming into focus here. This wonderful sense of being fruitful and multiplying.

So, let's just read as we always do, the verse from the Bible illustrating this, and Mrs Eddy's Exegesis, which is on page 512 of *Science & Health*. "And God blessed them, saying, be fruitful and multiply, and fill the waters in the seas; and let fowl multiply in the earth."

John Doorly calls this tone *Eternity and multiplication*. *Spirit blesses the multiplication of its own pure and perfect ideas.*

You see multiplication is an interesting word because it is the increase of a certain number, isn't it? You know we often think of the Word, Christ, Christianity in Science as symbolised by addition, subtraction, multiplication and division. Merely because it's quite an interesting symbol that in the Word you seem as though you are adding - from the light to the firmament, to the dry land and so on.

Though as we have seen it is unfoldment and not accretion, but these are only symbols. And in subtraction, we've often thought that translation was taking from the divine Principle - it translates human experience, so to speak. Then multiplication is to do with Christianity, and division - the indivisible - is to do with Science. But it's just a rough symbol of those four.

But with multiplication it isn't that you were adding different numbers together. You can do multiplication or if you take two and two and two, and two, and put it down, you've got eight. You can also say, four twos are eight, can't you? So, what you've done then is to take the same number and multiply it.

Now I think this is a wonderful symbol of Christianity, which is demonstration. You know the Word is revelation. The Christ is translation. Christianity is demonstration. It's where the Christ demonstrates itself, in Christianity.

Demonstration is the Christ plan, the Science of the Christ really, using us. It uses us through its infinite Christ plan of ideas that we have learnt and become aware of in Science. Therefore, there are certain rules, certain identified facts, that we are in Life as Soul here. That apply themselves to our human experience. The rule is changeless in its Soul expression.

We are apt to think, when we make a demonstration, that this problem has come up, that that problem has come up, this one is a bit different, that one is a bit different, and so on. But Mrs Eddy says the Principle and the rule in Christian Science never vary. You are always turning to the rules, the divine rules of Soul, which you have learnt through the Principle interpreting itself to you in Science. You are always using, or letting yourself be used, by these constant rules of Soul, that we have begun to identify them in the operation of Science. One goes back to that rule.

Now what I mean by that, if I can give an example: if people are working out a relationship problem, they very often say to you, "I could work it out if it was a stranger to me, but it's my husband. Or I could work it out if it were someone else, but it's this." Or if they're talking about a problem to do with supply, they say, "Oh yes, I could work this question of supply out quite well when it was concerned with my business, but this is a different thing. It's concerned with something else, other than my business," and so on.

So one is tempted to think of every problem being a different problem, coloured by the situation you're in. But really the rule - the Principle and rule - never vary. If you go back to the rule, the true relationship, uncontaminated by the various guises that the problem takes, you can work out that situation.

So it is the multiplication of a specific rule that one is always using in demonstration. It isn't coloured for the problem. You go back. You take everything back to the Principle. You go back and apply the rule purely and spiritually.

It always reminds me of that story I think Max Kappeler has told in one of his books, and I heard him say it, about the little boy who was learning that two and two was four. They gave him two oranges and two oranges and said, "Those two and that two makes four."

The next day the teacher was going over this rule, but she gave him bananas or something, and little Johnnie couldn't work it out. But she said, "You knew it yesterday when I showed you two apples and two apples. Oh yes," he said, "but those were apples."

It's a very good point isn't it, because here in multiplication it's always the multiplication. It may be in different guises, in different shades, yes. But the multiplication of the same rule which has infinite facets to it.

Obviously, it isn't just that you say every time, *Principle and its idea is one*. In questions of relationship, Principle and idea is one, and therefore ideas are one with one another, or something like that. There may be something very lovely that has come to you about true relationship, but it is in the realm of Soul or spiritual calculation, isn't it?

So therefore, this sense of multiplication in Christianity is always the constant multiplication of the same number.

Now the number may be a fact of Soul, or it may be a fact of Spirit, or it may be a fact of Soul as Spirit. It may be all kinds of things. But it is the letting that wonderful fact prove itself in your experience, uncontaminated by the multiplicity of different guises in which the problem comes.

It's always seems to me such a simple, wonderful fact that, that you don't get all mixed up with the problem. That you go back in true Christianity to the Principle, and it's really Principle that gives you the idea, - Principle Mind - that is identified for ever with the Principle. You see the purity of it and

reflect it, and it demonstrates itself in Life, Truth and Love. It has presence, and it has power and fulfilment. It just has it from Christianity.

So Mrs Eddy says here “Spirit blesses the multiplication of its own pure and perfect ideas” (S&H 512:20). Its own is that Soul sense. It doesn’t move away from the purity of Spirit. From the infinite elements of the one Mind emanate all form, colour, quality and quantity, and these are mental, both primarily and secondarily. Like we were saying the other day, that we haven’t got a Mind-Mind in a matter body, but a Mind-Mind in a Mind body. These are mental, both primarily and secondarily.

Their spiritual nature, though, she might have said, is only discerned through the spiritual senses. You can’t see this through anything else but Soul sense, which is our identity. Everyone’s identity.

“Mortal mind inverts the true likeness and confers animal names and natures upon its own misconceptions.” It’s all mortal mind’s misconceptions, not ours. “Ignorant of the origin and operations of mortal mind, - that is, ignorant of itself, - this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives, and is an attempted infringement on infinity” (S&H 512:25).

I think that is very true when you think of the human or ordinary sense of Christianity which is very much mixed up with the human and the divine. And we see that when we come here to the counterfeit sense of this tone, because it’s mortal mind really that puts forth all these mixed senses of Christianity. But it has very much to do with the human and the mortal, and they often say that Christianity has caused more wars than anything else. This warring element, this jealousy, this sense of “we are the people, and to hell with any other religion” and so on, which has absolutely gone down through the ages, is all this false sense of Christianity. Claiming God as their author. They’re doing things in the name of God which should not really be done in the name of God. But it has nothing to do with true Christianity, which is to do with pure and perfect ideas demonstrating themselves.

Just like Peter was saying the other night, that true Love - this tone - is impelled by Love. Through Love, Life can be lived in a positive way, where we let Soul translate through its rules all the things that seem antagonistic and against the purity of the divine nature.

So, when we come here to the opposite tone in Genesis, it comes in Genesis iii.7. It is the counterfeit tone: “And the eyes of them both were opened,” (that’s Adam and Eve), “and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.”

You see, Christianity, or a human sense of Christianity, often feels that it lacks something. It feels that they have to get adherence, and they feel a lack of something. Very often it is covered up with fig leaves and tries to hide. Doesn’t realise it’s doing it really. It tries to hide the nakedness of Christianity.

You know how Mrs Eddy says here, “Substituting good word for a good life, fair seeming for straight forward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them” (S&H 167:32).

That fair seeming are the fig leaves really, aren't they? Jesus knew that men can be baptised, partake of the Eucharist, support the clergy, observe the Sabbath, make long prayers and yet be sensual and sinful.

Mrs Eddy says, "Christians, are you drinking his cup? ...Are all who eat bread and drink wine in memory of Jesus, willing truly to drink his cup, take his cross, and leave all for the Christ-Principle?" (S&H 33:27).

That is not covering up yourself with fig leaves, isn't it? Covering yourself up with fig leaves is that you think the standard of Christian Science or Christianity too high for you, and so you do a lot of things. You busy yourself with a lot of things, and I suppose in the past Christianity has busied itself with a lot of good works and so on, and realises today, perhaps more than ever, that it has got to go right to the core of what true life really is. In a way to the Soul of life.

That's what you that feel many, many Christians are waking up to today, aren't they? They're not just having these church services, and everybody goes to the church service, and they pay lip service to what they hear, and they go back home and forget all about it. That's in a way is covering yourself up with fig leaves.

I'm not saying everybody does it, by a long sight, because there are such sincere people in the Christian religion, and so on. But it is just what the human mind has tried to put over on people for a long time. Now they're waking up. Everybody is waking up. They're beginning to see that church in the home, where people are actively thinking in the home and wherever they are about these things - rather than just going to church on Sunday - is something very important.

When you come to think of these Apostles, they had seen this example of Jesus being willing to lay down his life for the demonstrating of the fact that man is spiritual. They had seen a mighty demonstration, and therefore Christianity to them, that was just being born at that time, had become a vital way of life.

No covering yourself up with fig leaves, but really exposing yourself to the demands of Christianity. Not being naked in the wrong way but really saying, Here I am, use me in Christianity. My Christ selfhood is alive and awake, and it's being made alive and awake by Jesus' demonstration. Use me.

That's what the Christians at that time were seeing, because up to that time they hadn't realised that this Christ Spirit, the Truth about man, could be lived and used, with a sense of dominion and authority, as Jesus used it, or was used by.

Mrs Eddy says, "May the Christians of today take up the more practical import of that career! It is possible, - yea, it is the duty and privilege of every child, man, and woman, - to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative

commands: ‘Be ye therefore perfect, even as your father which is in heaven is perfect!’ ‘Go ye into all the world and preach the Gospel to every creature!’ ‘*Heal the sick!*’” (S&H 37:20).

You see this is “Be fruitful and multiply”, isn’t it? “Fill the waters in the seas and let fowl multiply in the earth.”

Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one Mind emanate all form, colour, quality, quantity etc. So, what we’ve had here, in Life as Mind, and Life as Spirit, is the power that impels us to be able to do it. Life as Soul, which shows us the absolute undividedness of our being, from this living Christ, which enables us to do it. We’re not doing it with human effort or with our human personality. It’s obvious we’re not. None of us. We’re doing it because Life is living us.

That’s what these Apostles saw. Here, when we come to the Epistles, you see that they were absolutely constrained - Paul was constrained - to write this message of the new covenant. The new sense of being and life that had come to them.

When we come to the Epistles here, thinking of what we were just saying about Christianity demanding the living of this Christ, I think it’s very lovely what J.B.Phillips says in his book about letters to young churches. Well, it’s an interpretation of the Epistles. He says this, which I think is a lovely thing: “The great difference between present-day Christianity and that of which we read in these letters, is that to us it is primarily a performance. But to them it was a real experience. We are apt to reduce the Christian religion to a code, or at best a rule of heart and life. To these men it is quite plainly the invasion of their lives by a new quality of life altogether. They do not hesitate to describe this as Christ living in them.” We’re saying Life lives us. “Mere model reformation will hardly explain the transformation and the exuberant vitality of these men’s lives. Even if they could prove a motive for such reformation, and certainly the world around offered little encouragement to the early Christian. We are practically driven to accept their own explanation, which is that their little human lives had, through Christ, been linked up with the very Life of God.”

Wasn’t that interesting? That they had seen, as we see, that Life, which they had seen demonstrated, in Christ Jesus, that Life was living them.

It was a tremendous revelation in those days, where they had just had this Jewish religion, which had become codified, and creed, and so on, and also when they began to see this Christ and they were raised to see this demonstration of Life in and of Spirit. As Phillips says here, it offered little encouragement to them because they were thrown to the lions, or something like that happened.

So, it must have been a tremendous conviction of Life in and of Spirit that hit them at that time, to make them leave everything and follow this Christ idea.

In a *Guidebook to the Bible*, by Alice Parmelee book, she says, “As we read Paul’s letters, we gain a sense that Paul is describing something that the world had never seen before. Here is a new society emerging. A spiritual fellowship ruled by Love. Christ is the fountainhead of this new brotherhood,

which is indeed the household of God. For all his mysticism, Paul was a practical man, and one may assemble from his Epistles a valuable collection of rules, to govern the lives and relationships of Christian people.”

That’s interesting because I feel that these Epistles that we come to, which are the illustration in human experience of this tone of Life and Soul - Be fruitful and multiply - it is this tone sounding that it is really the rules of Christianity. The rules of operation as we identify our being with the Christ in its Science.

I always say the Christ in its Science, because I feel that today we are seeing, more and more clearly, the Science of all we are talking about. It’s not identifying ourselves with the Christ, in quite the same way as historically if we think back to the Apostles, but it is identifying ourselves with the scientific operation of the Christ idea as Life, Truth and Love. And this is what the Epistles are all about.

When I came to study the Epistles - which are the writings of Paul, his letters: there are 14 letters of Paul, and then there are 7 general Epistles - I didn’t find them very easy, funny enough, because there are so many of them. They talk in a language which is not always easy to understand.

When I was pondering them, taking as a basis of interpretation Max Kappeler’s book, *The Epistles, in the Light of Christian Science*, I found it very wonderful, but not always easy to see the difference between each Epistle, because there were these 16 reflections coming from the Epistles, which are in a matrix of Christianity, and every reflection was slightly different. I found it very difficult. In fact, I read and read these Epistles until they came out of my ears! I couldn’t kind of focus very clearly on the difference between them, until I put them right away as one often does, and just thought.

Remember that wonderful little story of the preacher who was asked why he preached such good sermons, and he said, “I read myself full. I think myself clear. I pray myself hot, and then I let go.”

You know it is what you do, isn’t it? You read, like the law of schoolmasters. Lead me to Christ. You read and you read, and you read, and obviously you do get inspiration. But if you’re tackling a thing like all the Epistles, and I say they’ve got to come out of your ears. They’re all round you in the end, and you have to think yourself clear, then get the inspiration, then let it come forth.

I found very much that I had to do that with these Epistles so that they could come out in a simple way, because I always feel you can feel the simplicity of anything. You can then let it clothe itself with all kinds of details, can’t you? But if you get lost in the wood - lose the wood for the trees - you can’t see the whole story.

Then I did a thing or so, which I often do when I’m studying anything. I was saying to Portia Birse the other day, if I want to try and understand something I take it away and see what the whole subject would look like without it. So, I thought, take the Epistles out of the Bible. Then I said to Portia, “What do you think it would be like if the Epistles were out of the Bible?” She said, “A darned sight easier!”

I thought, supposing now you took the Epistles out of the Bible, you wouldn't really know what Christianity was based on, would you? Because you would have the Gospels. You would have the Acts. You would have Revelation. But you wouldn't have what Paul was actually teaching, and what was the basis of that scientific Christianity - the rules of Christianity really - the rules of Christianity really, that speak to us all today.

So, I began to see that they are the rules, Life as Soul. They are the rules of the multiplication of the Christ idea, and our eternal identification with that living Christ in its Science. They are the rules, and they say, rather interestingly, that the Apostles preached four things. When you think this matrix is a fourfold symbol of the Word, Christ, Christianity and Science, in its reflections. The Apostles they say, preached these four things. They preached grace, superseding law, that was really like the Word. Grace, superseding law they preached. They preached the risen Christ, which was the Christ. They preached the new covenant between God and man, which is Christianity.

They also included always warning against false teachers. Against false Science really. So, they had as their basis those four things: grace superseding law, the risen Christ, the new covenant, and a warning against false teachers. That was the basis of these rules that we're going to consider.

Talk 15

The Epistles form themselves into a matrix of Christianity, giving the basic rules for the demonstration of scientific Christianity throughout all time, and in the minutiae of daily Life.

Now that word matrix. David Baker spoke about it last night, didn't he, in his first reference: matrix of immortality. It means, as you know, originally a womb, but it is also defined as a place for enveloping elements within which something originates, takes form and develops.

As you all know, when John Doorly saw the importance of the Word, Christ, Christianity and Science, and the four orders of Mind, Spirit, Soul, Principle, Life, Truth and Love - Principle, Life, Truth and Love - Soul, Spirit, Mind, Christ - Principle, Mind, Soul, Spirit, Life, Truth and Love - Christianity, and the candlestick order, and Science.

He just for convenience put it onto a chart. Many, many years ago in Bristol there was a lady in the audience who was a mathematician, and she indicated to John Doorly that what he had up on the board was a matrix, and from there after that chart of the four orders where he showed how every order reflected every other order. There was nothing cut off from anything.

The Word reflected the Word; it reflected the Christ; It reflected Christianity; It reflected Science. Christ reflected the Word, Christ, Christianity and Science. Christianity reflected the Word, Christ, Christianity and Science. And Science had a fourfold presentation of Word, Christ, Christianity and Science. He was giving the basic origin which has taken form and developed with us ever since: of the reflections in being, of not only the synonymous terms, but the Word, the Christ, Christianity and Science.

In its simplest form really, and I always feel with all these things that John Doorly saw, he never set out to discover them: "Let's have a matrix, I'll make one." He never did that. He always let spiritual sense unfold, and what came from that, came from that. He never set out, right in the beginning to say, "I must discover the Science of Christian Science." He never did. He just studied, pondered and these facts unfolded.

So, I often think, when people say, "I find it difficult to understand the matrix," I always say to them, well, just go on quietly from where you are, and what you understand. If you just follow along you will find that it will unfold to you, because that's what it did in the case of John Doorly. It unfolded to him quite naturally. It was never concocted, never made up, never put first of all and then attempted to discover.

I suppose that's how discoveries come to everybody really. They're following along with what they understand, and then suddenly something comes to them. That happens all the time and it happens with us individually.

So here we have a matrix based on Christianity, which is the identification of man: the absolute union of man with the Christ-Principle in its Science. That is the overall colour, character of this matrix. It's a Christianity matrix.

When John Doorly had the orders of the Word, Christ, Christianity and Science, the over-forming of that seemed to be the Word. Then the prophet's matrix we looked at last year, from Max Kappeler's book on the prophets, that had an over-forming of the Christ. Here, it's an over forming of Christianity. The rules of Christianity.

On those papers that I have given you, you will see that at the head of this matrix of Christianity, you get the Word, Christ, Christianity and Science going along horizontally.

Then, coming down each column, you also get the Word, Christ, Christianity and Science, and the columns read downwards, so that you get the Word in the top left-hand corner, in its own office, as it were: the basis of the Word.

Then, as you come down that column, you get the Word with its reflection of the Christ. That's not difficult to see. People sometimes say, "I can see these things plain, but when they are united to another thing, like the Word reflecting the Christ, or the Word as the Christ, I don't find it so easy to see."

But we never find it difficult when we're blending colours. We just see it quite naturally, and when we're blending numbers or anything else. If you know something about the Word, which is the statement, the revelation, and then you reflect it, or you say the Word as the Christ, you're really saying that Word that we understand is being translated in our experience as the Christ: that the Word has a living Christ about it. "Felt ye the power of the Word?" The power of the Word is the Christ translating that Word into human experience. That's the Word as the Christ.

Then, when you come to the Word as Christianity, it is that Word of God, that revelation of the Word of God, which as we abide in, demonstrates itself in Christianity. It is coupling together the Word of revelation and the demonstration of Christianity.

Then you come to the Word as Science, and it's that Word of revelation that has been for ever the being in Science. It's always been and always will be. It's the living sense of the being of the Word.

So, as we take these down in a very simple way, I think we'll feel more than ever what it means to base ourselves on the Word, and to let it translate itself as the Christ, and demonstrate itself in human experience in Christianity, because it is the for ever being of Science. I always feel that last line underneath here, is the impulsion of all the others as we've said all along.

That when we come to Science. If it wasn't for the infinite Science of being, that is a living Science, and is always in operation, we should never have the Word of revelation, the Christ translation, and Christianity demonstration. It's all based really on the Science of being, isn't it? It comes from Science really.

So let us gently go through these Epistles. If we really to go through these Epistles, we'd be here for weeks, I guess. So, in the usual way that I have been doing, I shall just read certain verses from each Epistle which seem to bring out the tone that you've got down here very, very simply.

Now, these Epistles, as they come through the Bible, are laid out in the sense of going down the columns, as I say. So therefore, Romans comes first, in the top left-hand column. Then we go down to the first Corinthians, which comes next. The second Corinthians, which comes next, and then if you don't mind, I'm going to leave those last four general Epistles which come along the bottom line, to take at the end, because the Epistles of Paul take us as far, each time, as Christianity here. Then these four Epistles - James, Peter, John and Jude - which go on the bottom, are the general Epistles which were not written to any particular church. They're general, and they constitute the Science basis.

So, as we go through, we'll go down the first three, then the second three, then the third three, and the fourth three, and take the last four along the bottom line at the end. Is that okay with you? That's the order they come in the Bible.

Now we start with Romans. It's interesting, because Romans was the sixth Epistle that was written, but it was put right at the beginning of the Epistles because they considered it to be the corner stone really of Paul's teaching: the fundamental basis of it, and it was a treatise on what he was really teaching. So, they made it this corner stone by putting it at the beginning of the Epistles, and it is basic, it is the Word.

In Christianity it is the Word of this new faith, and we have put down there: accept the new basis of faith, which is understanding.

You see, that was Paul's and the Apostles' great thing, that when Jesus came, it was a living understanding of the Truth that he was presenting. It was the faith in the New Testament that is understanding. That's what faith is in the New Testament. It isn't just faith that is belief, but it is understanding the spiritual idea.

That superseded the law. You know how in the New Testament the law became faith. It became understanding. It became grace. There was quite a change from the law to faith, from the law to grace.

We would say again it is rather like we've been talking here, that it is a change from improving the mortal, and believing that we can pay even lip service in another form to the Truth and understanding it. That understanding is for everyone.

So that the Apostles also came out of this belief that there were certain people who could become Christians, the Jews could become Christians, but not the Gentiles. But understanding was free for everyone. Everyone can understand, and faith became understanding. This was a tremendous basis for what the Apostles were saying.

So, in Romans, I wonder if it's better not to mention the verses to you because it is so vast, that you'll be skipping about, losing your place. Shall I just read them? Is that a good idea?

Shall we try it this way and see how it goes. It is easier when we come to the Epistles that are shorter, but Romans and Corinthians are rather long, and you've got to turn over so many pages because if I was to read an enormous bulk, we should never get through. So, I try to pick out the verses that give this message.

So, chapter 1, verse 16: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written. The just shall live by faith."

Now perhaps I should have told you that this Gospel Epistle of Romans was written on his third missionary journey, from Corinth to the Romans. And he had never visited Rome, and he wanted to go to Rome. This was the Epistle to the Romans to tell them something about the basic faith that Christianity demanded: "The just shall live by faith."

Chapter 2: "For there is no respect of persons with God. For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

You see, it is saying, for instance, this isn't because you're a Christian Scientist that you have the key to salvation. It is if you understand the Science of being, and are letting it live you, that is the only criterion of being the true man.

But there are many people, as we are seeing today, who do by nature the things, because man is the son of God. Whether he is a Christian Scientist, a Buddhist, a Protestant, a Catholic, whatever he is

there is this seed of the Christ within everyone, and quite naturally they obey that Christ. They may not always know all the answers connected with it, but they understand, and what they understand they live. That is universal Christianity.

The same chapter: “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

It’s saying, isn’t it, that that inspired letter of the Word is something that is lived and understood in Christianity, no matter what you’re called or anything of that nature.

Then at the end of that chapter 3: “Therefore we conclude that a man is justified by faith (by understanding, I put in), without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.”

It’s through understanding. The circumcision means the cutting off of all uncleanness. That’s what it means, and the cutting off all uncleanness is through understanding. Not through performing any right, and not through, we might say in our day, of code or creed, it is understanding the Word.

“Do we then make void the law through faith? God forbid: yea, we establish the law.”

That’s rather wonderful, because we’re saying: if we say that the understanding of Science is all that matters, does that mean then that we give up what the law tried to do, which was to try and show us how to become better citizens, and how to become better in every way and so on? No, it doesn’t. It establishes that from a new basis. We’ve seen that, haven’t we, all along. God forbid. It establishes the law.

Paul said the law was a schoolmaster to bring him to Christ. But when he accepted Christ, it demonstrated itself in true Christianity, which is the fulfilling of the law really.

Jesus, the divinity of the Christ, was made manifest in the humanity of Jesus. That is what happens as we understand the Christ in its Science. It irresistibly translates itself and fulfils the law.

Chapter 4, verse 3: “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”

Faith was reckoned to Abraham for righteousness. How was it reckoned? When he was in circumcision or when he was in uncircumcision? Not in circumcision, but in uncircumcision. He is saying that it was before the law, and yet Abraham had this wonderful faith.

“Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; and not to that only which is of the law, but to that also which is of the faith of Abraham; who is the Father of us all.”

Chapter 5: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

It's a lovely verse, because it really says the same thing as "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God..."

Then you have peace when you see that the understanding that you have is the divine understanding. It's not as trouble to get understanding; it's the peace that comes from knowing that you have understanding "Before Abraham was." Therefore, being justified by faith, by understanding. We have peace with God through our Lord Jesus Christ.

Then chapter 8: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." We don't start out with this awful condemnation, "I don't know enough; how can I get there? I just can't do it." But if you are in Christ Jesus you walk after the Spirit and not after the flesh. You're free from this law of sin: "I can't do it. I'm missing the mark all the time." And death, which is the sense of, "it goes dead on me; I can't understand it." All that kind of thing. And we can take it as literal death too. But it is this sense that when we come out from the Christ, as one with the Christ understanding, we're free from this awful condemnation: "I don't know enough. I can't get there. Others know more than me." and so on, it is a fact. We come out from the Christ.

So then, it's chapter 8 still: "For they that are in the flesh cannot please God. But we're not in the flesh, but in the Spirit. It so be that the Spirit dwell in you."

Still in chapter 8: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Lovely that.

It's like the sun with its rays. The rays collectively stand for Christ; every individual ray is men and women. We're heirs of God and joint-heirs with Christ, and we know that all things work together for good, to them that love God, to them who are the called according to His purpose. Everything working as one when we come out from this standpoint.

Who shall separate us from the Love of Christ? Paul says that: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We can't be separated from being one with this Christ understanding. Nothing can separate us. The attraction of Love - attraction means resistance to being drawn apart - and you can't be drawn apart from this living Word.

Chapter 10: "The Word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith." Of divine understanding.

Chapter 13: "Let every soul be subject unto the higher powers." That is what he was saying all the time.

Then chapter 14: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Then he says in chapter 15: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God."

Can you see in that Epistle - where we have just taken a few verses - that they are the key verses really, that say to us that the understanding of the Word is the divine understanding, which we have by reason of our identification with the Christ spirit, with the Christ Principle. And as we come out from that, it doesn't matter who you are, how you're designated through the law; that Christ spirit gives us this understanding which is about everything.

So, in that Epistle which - if you were able to read all the verses in between - is really saying, accept the new basis of faith, which is understanding, very briefly.

Then you come to I Corinthians, and this Epistle to the Corinthians Paul wrote again on his third missionary journey from Ephesus. I was saying to you yesterday that he wrote these Epistles on his second missionary journey, and his third missionary journey and from prison in Rome. You find actually that most of them are written on his third missionary journey, but he wrote quite a few on his second missionary journey.

We were saying that it is proof that the statement - that he had been living and proving, as the other Apostles had - this wonderful new vision of the living Christ. He was then writing it down, the basis of it, but he wrote it down in the form of letters to these churches, usually to meet an immediate need.

The church of Corinth, you remember Corinth was the place where he went, and established, I suppose, the first church really. He stayed with Aquila and Priscilla, you remember? He was very fond of Corinth. He stayed there a long time and worked there a long time.

So, he was writing this letter to the Corinthians to encourage them to live what had come to them.

So, as we were saying, it's the Word as the Christ, because - I put it very briefly here - in this instance: Let it translate you, this faith, this understanding. It demands the laying down of the mortal concept, but it brings a new sense of Life.

Well, we know that, because as we understand, this Christ demand says it's the living Christ. And you can't understand one thing and not let it translate you. It does translate you. You really don't do anything about it except to love the living Word of your true being, and you find it translating you. You don't push it to do it. The Christ does it, doesn't it? But he is saying: Be alert about this.

He starts off rather interestingly with this situation that we have today. We don't have it in a big form, but you see it in many places.

In the first chapter of Corinthians, he says: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?"

That's a very important thing, I think, as we go forward with the Word. We have to let that Word translate itself as the Christ, or it does, if we are willing to accept it. It says to us there is one Christ, and that one Christ is speaking to us all, and that we can't go around with this attitude: "Well, I'm working this way; he's working another way which is quite different, and I rather think it's wrong."

That's not letting the Christ live us, because is Christ divided? It's translating itself in many different ways and coming to everyone in the way that they can understand.

The Christ comes to the flesh to destroy incarnate error, and it comes in the most natural way to every individual. If we see it's a whole Christ, let's leave it to go on translating itself. If one is asked, obviously, how one sees something, you express how you see something. If someone else sees it differently, okay. But I think what we see is: don't let criticism and condemnation come into your thought and divide up the Christ, because we don't know. We're not the Lord God almighty. We've just been saying we are, but we're God in action, but we can't always see the whole picture, and we don't know how the Christ is operating.

Just like that separation with John Mark from Paul and Barnabas. They had a contention about it, and they argued about it, but it proved to be a blessing. And they rounded the circle, and John Mark came back to Paul, and they worked along together.

So, it's really saying: Let this living Word be the Christ and let it translate as it will as there is no divided Christ. "Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." He goes on to say, "I will destroy the wisdom of the wise... hath not God made foolish the wisdom of this world? We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

He is saying here that we preach Christ crucified, not the wisdom of this world. If it is the wisdom of this world then you very often resist the operation of the Christ. But if you are willing to let that Christ come into your experience, and have the sense of the crucifixion, because when the Christ translates itself in our experience, sometimes it seems as though we go through a crucifixion. Just like Jesus went through the crucifixion.

But as we saw when we took the Gospels, it was the Christ ideal of the idea without beginning, without end, that was being proved and demonstrated. If one had to go through a crucifixion to prove this glorious fact, Jesus was willing to go through it. We might say, as we let this Christ be translated in our experience, we may have crucifixion. It may be Christ crucified, but it will come through to the glory of God.

Because he said we preach Christ crucified, and it's a stumbling-block to the Jews. They don't want to have crucifixion. Unto the Greeks, it's foolishness: "Why be crucified?" said the Greeks.

“But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God” and it says, “Not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.”

So, it is really saying, isn’t it there, that we have to be willing, humble, not the wisdom of this world because the wisdom of this world will say, “How foolish! Fancy being willing to be crucified.” We want to live. We have often said, “Oh no, that means that if I do that it’s a bit of suffering.” But it’s for the glory of God, because you prove eventually, little by little, precept upon precept, that there is only one power, This spiritual power, of Mind, Spirit, Soul, Principle, Life, Truth and Love.

If you have to go through a little suffering - and I often think it is a little suffering - the things we fuss about are sometimes a very little suffering, aren’t they?

I remember when I used to sit on the platform with John Doorly at the time when he wanted me to, to look up notes, and be a stooge. I was very nervous and frightened sitting on that platform. I thought I was going to be sick or faint or something. Then I used sometimes to think then, “I’m not hanging on a cross, with everybody looking at you.” It sounds an extreme thing, but often those extreme things help you in very, very mild extremity.

But I remember thinking that then, and I’ve thought it many times since, in much more seemingly bigger problems, I’ve thought: what does it matter? What does suffering matter, because you know in the end that all that is true is something lovely. The freedom of being Mind, Spirit, Soul, Principle, Life, Truth and Love in action. That’s the only thing that really matters.

As he says here, God has chosen the foolish things of this world to confirm the wise. Foolish by the world’s standards, but we’re not after the world’s standards.

Therefore, it says: “Let no man glory in men. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump as we are unleavened.”

Don’t go on judging by the old standards. And then it says in chapter 6: “Know ye not that the unrighteous shall not inherit the kingdom of God?”

And it goes on to say at the end of that chapter: “What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God’s.”

I remember thinking of that verse once when I was thinking of the body. It is the translation, you see, of the body: letting the Word, this wonderful inspired sense of the Word, translate body.

I remember thinking that when you’re brought up in the Sunday School in Christian Science, you are really taught to push this body off, to never think about it. We never talked about illness or disease at home; we just worked it out in Christian Science.

But in the end you begin to think your body is something not very nice, that you can't talk about, mustn't even acknowledge it and so on. Then I was thinking one day about this, and I thought of Paul saying here, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and ye are not your own for ye are bought with a price." And I thought: no, we haven't got little personal bodies of our own. We are bought with the Christ, because it says, "which ye have of God."

Then I thought that buying with a price means exchanging. When you buy with a price, you exchange. I began to think about the body, in terms of Mind, Spirit, Soul, Principle, Life, Truth and Love, which is the body of God.

I thought: no man has got a brain; it is the Mind that is God, which he knows all things with. No man has substance of flesh and blood and bones; his substance is spiritual, can't be invaded, it's intact, it's spiritual.

No man - not the true man - understands and feels things through five physical senses. He senses everything he needs to sense through the senses of Soul, through spiritual sense. That warns him. Spiritual sense warns him. Spiritual sense shows him things. Spiritual sense is his one sense, as it were, but it's infinite.

No man is a personality amongst a lot of other personalities, in a body moving about. He is Principle's idea. We are all one body of the Principle. Principle is expressing itself as infinite idea, and we are this one body.

No man - the true man - starts in Life to be born, and goes through birth, maturity and decay. He is the expression of Life, without beginning and without end: eternity. He lives before Abraham was. So, we have an infinite Life, not a little squashed-up life of four score years and ten.

No man has a consciousness that is full of sickness, disease, death, all kinds of errors that are trying to invade it. He has the consciousness of Truth, which is health, which is wholeness. That's his consciousness.

No man has a material destiny, a fatalistic destiny that he can't avoid. The plan of Love - which purposes only good of every individual expression - it holds man in that plan of Love, which is the only plan he can be in.

I began to see that the true body lies in Mind, Spirit, Soul, Principle, Life, Truth and Love. But as you see that it translates, even this human body so that it becomes a useful servant to the spiritual idea.

The Christ takes that wonderful nature of God and translates it, so that - as Jesus came in a form that people could understand - he had to come in that form. But he never took his body as an enemy. It was always a useful servant to the spiritual idea, which is what our body is. It is always a useful servant to the spiritual idea.

Therefore, we can glorify God in our body and in our Spirit, which are God's.

Talk 16

In the interval I remembered that word that I couldn't think of, and it was Roof category. I knew it so well, but I just couldn't think of it. It was the Roof category you remember of Christianity which is over this matrix of the Epistles. It's the sense of the true man as one with the Christ, one with the Christ Principle.

Now we're in the Word as the Christ, and we're talking about the body being translated, so that we glorify God in our body and in our spirit, which are God's.

Then Paul says in I Corinthians, chapter 9: "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

So, he was translating his body. Then he says in chapter 10, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The Christ always has an answer, and always a different answer, because in I Corinthians, chapter 12, you get that well known passage about there being diversities of gifts, of the same Spirit. As that Christ translates itself, as we were saying, it shows us that we can't say I am of Paul, and I am of Apollos. There are diversities of gifts, but it's the same Spirit.

Then in chapter 12 it lists these gifts, and it says, "But all of these worketh the one and selfsame Spirit... for as the body is one, and it hath many members... so also is Christ. For by one Spirit are we all baptised into one body."

Then, thinking of the importance of translating this Christ translation, Paul says, in chapter 13, "Though I speak with a tongue of men and of angels, and have not charity, I am become a sounding brass, or a tinkling cymbal."

The Christ must be translated, but it does translate itself if we love it. Then it goes on and says, "Though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Then it all goes on with that lovely chapter about charity, which you all know so well. About letting the living Word translate itself in the Christ, as a living Love.

There is a very interesting thing in chapter 14, about not gabbling away with lots of words that no one can understand. I always love this bit where Paul says, “Let him that speaketh in an unknown tongue” - I suppose that means spiritually - “Pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.”

He says, “I’d rather speak five words with my understanding than ten thousand words in an unknown tongue.” Isn’t that lovely? He speaks a lot here about making clear what you’re speaking about, or having really it would feel that Love that longs to speak plainly.

Again, when he’s emphasising this Christ translation, he says, in chapter 15, “If Christ be not risen, then is our preaching vain, and your faith is also vain.” If you don’t have that sense of the Christ, resurrecting human experience, then you can just go on talking and talking but with no effect.

It says, “The first man Adam was made a living soul; the last Adam was made a quickening spirit.” The first Adam is the working up sense really, but the last Adam, always meaning the Christ - it’s always referred to as the second Adam - it’s a quickening Spirit. A living Spirit.

It goes on, “For this corruptible must put on incorruption, and this mortal must put on immortality.” So, when this happens, “then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

So that message to the Corinthians is very much accepting what we have here really. Let this faith, let this understanding translate you, and it demands the laying down of the mortal concept, but it brings a new sense of Life.

Then when we come to the II Corinthians, we shall see that the main tone here in this Christianity line, which goes right across your papers, it has so much to do with abiding. I always think that Christianity is the going-on-ness of the Christ. We’ve often said that haven’t we, that it is abiding in the Christ. The sense of abiding - remember we said that it came into John’s Gospel, as opposed to the others, which is a sense of Science of course - but that is a sense of the oneness of Principle and its idea. The idea abiding with the Principle.

But with Christianity it’s this activity of abiding. It comes very much in this Christianity sense where you just let the Christ use you. So, when we come to II Corinthians, he talks about abiding and we put here, *Abiding in this understanding. It will triumph over every obstacle or affliction that appears in our path.*

It speaks at the beginning of this II Corinthians about the God of all comfort, “Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. We should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.”

It says in chapter 2, “Thanks be unto God, which always causeth us to triumph in Christ.”

You see, it's the going on, of the Christ. Always causes us, turning to this Christ in the demonstration of Christianity, no matter how much we have to endure. But you know, enduring is a wonderful quality. Mrs Eddy said that she carried her movement because she could endure. We might think of enduring sometimes as a hard thing, but it isn't. I always think that it comes in Christianity, because Christianity in its absolute Christian Science sense, is Life and Love, and it means that at every split second, you're being fathered and mothered by Life and Love. Life is ever-present and Love is the blessed plan that's always here.

If we think of ourselves as mortals, you may think that we've been through an awful lot, and can we go on? But if we think of ourselves in our true depict as one with Christ as we've been saying, every moment is full of Life. So, it's full of newness. Full of new ideas. New angels. In the form of ideas that come to us, and so on. Every moment is full of Love. We're always cared for in the divine plan.

So, don't let's think, in the time-sense, "How can I go on?" Let's think in the spontaneity of Life and Love, which is the nowness and the newness of the fullness of Love

Now, this minute is new, and it's full of Love. It has the fulfilment of whatever is our experience at this moment. If every minute is new, then you don't get this awful sense of enduring in a heavy way, but you get a sense of now, and now is the accepted time. Being is new at every minute.

I'm sure that people who look as if they're enduring are only really experiencing the spontaneity of Life and Love every minute. You can't reckon anything according to the calendar of time. You know Mrs Eddy said about the days of creation, that they can't be reckoned according to the calendar of time, and that these days will appear as mortality disappears, and there will be an eternity. Newness of Life, and we shall accept the divine, spiritual infinite calculus of reckoning Life.

It goes on to say here in chapter 4, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." A lovely sense of timelessness there.

Then it goes on, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Remember that wonderful definition of eternity which Bicknell Young gave when he said, "Take a moment, and split it, and split it again, and you have sense of eternity." It's now-ness really. It's abiding because of the ever-presence of Life and Love. It's this sense of Christianity that we have here.

He goes on to say, in chapter 6, "Now is the accepted time; behold, now is the day of salvation." You know I often think, if we said to each other, What is the accepted time with you? What do you accept as time? The answer really is: it's now. Now is the accepted time. Now is the day of salvation. A wonderful thing.

In chapter 10, Paul says, "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds."

In chapter 12, when he is speaking of himself, really, he says, "My strength is made perfect in weakness... therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong."

It's so true. You can see that this whole Epistle has to do with enduring through everything, but not in a dreary way. Because, as we saw, whatever comes along to work out in our experience, it's really because we're being shown some wonderful new fact of our being, which has been before Abraham was, and is demonstrating itself in true Christianity. You might say that we've known it through the Word, and it's translated itself through the Christ in a living way, and as we accept it, it demonstrates itself in Christianity. It's a flow, all the time: seeking, finding, using and being. It's a flow, and you just can't resist this flow from going on.

So, as I said to you, we'll go up to the Christ as the Word. This is the next Epistle in the Bible, and this is Galatians. This Epistle to Galatians Paul wrote on his third missionary journey, and it's called the Epistle of Liberty, and it's a lovely Epistle. It's called this because the Galatians were tempted to go back to the law, and Paul was writing to them and he said, "Oh foolish Galatians," in chapter 3, "who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

They were tempted to go back to the law, just as we, you might say, might be tempted. One feels that an understanding of Principle in Science, has given us a wonderful freedom, because we know that the Life problem is always between ourselves and our Principle - always - and that we have Christ power in our understanding of the Principle. That's Christ as the Word. We know that this has brought us a tremendous sense of freedom.

But sometimes there might come a temptation: I'd like someone to tell me what to do, in a certain situation, or I'd like to belong to an organisation, and be supported by somebody. If you feel that way of course it doesn't matter. It's a free universe and you can do what you like. But don't let's go back to feeling we're dependent on somebody or some other influence, than this wonderful Christ power which is sufficient for each one of us.

You remember in the days of creation when we read the tone of Soul as Soul, and the earth brought forth grass and herb and fruit trees, and seed was within itself. The Christ within each one of us. It said in the negative sense there that there was a search for a helpmeet, and this is what we are sometimes tempted to do when we think about are going back to the law, in a certain sense of course.

But in this Epistle Paul says to them, “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, and the other by a free woman.”

This bondage sense, of course, is the working-up sense. It’s he that was born after the flesh really, but the sign of a free woman was by promise, that’s the working out sense.

It says that one generous to bondage, the other is about and is free, which is a lovely sense of working out from.

Then it goes on, and Paul says, “Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free. Stand fast therefore in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage.”

It’s a wonderful sense, that isn’t it? We’ve said all along we are free because we’re based on a divine law of Mind, Spirit, Soul, Principle, Life, Truth and Love.

You remember Mrs Eddy writes that, “Thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom, and so be self-contradictory” (S&H 552:19). In any subject we know that we’re free immediately that we know the subject. We’re not free if we don’t know the subject or understand the subject. We can make the most stupid mistakes. But remember that the divine subject says that no man knoweth the things of God save the Spirit of God that is in him. So, it’s the Spirit of God which unfolds these Truths for us. It’s never in accretion. We know that. It’s unfoldment.

Remember how John Doorly always used to say, “You knew these things before Abraham was. I’m just letting the scales fall from your eyes.” So, we can take that fact that we’re sons of the freewoman and realise that it’s based on the rule of Soul. What we’re understanding here, is the definite rules of Soul in true Christianity.

Then in chapter 5 it says, “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh.” That’s the same thing, isn’t it, as being wild with freedom. Put in Biblical words. “But by love serve one another. If ye be led of the Spirit, ye are not under the law.” Then he gives the works of the flesh etc., and he says, “The fruit of the Spirit is love, peace, longsuffering, gentleness, goodness, faith” and so on.

In chapter 6, it says, “For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

So that’s a wonderful sense really, in the few verses we’ve read, of the Christ giving us freedom from the law, as we said here.

Then it comes to Ephesians, and this is where we get the Christ in its own fullness, for Christ is all in all. It says here, **one God, one Christ, one man**. This Epistle to the Ephesians was written, they think, from prison and funny enough, it's regarded by many people as the greatest of all the Epistles. It's about the fullness of the Christ, because they were saying that other ways might be helpful, and this is saying that the Christ has all the answers.

I've often felt this in working out any situation that the Christ has all the answers. It always does. It's a full Christ. It's like the sun and its rays, and the rays in the whole have all the fullness of the Christ in them. Has all the answers.

So, in Ephesians it says, chapter 1, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ. That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are in earth; even in him... And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Then Paul says in chapter 2, "In Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us... for to make in himself of twain one new man, so making peace."

This is the sense again, isn't it, that there is no separation between the Christ and the need. So, making peace. The Christ is the divine manifestation of God that comes to the flesh to destroy incarnate error, and there's no middle wall of partition, because the Christ is all in all, and has the answer to every situation. You only have to turn to it and it's there. It's like that: "Behold, I stand at the door and knock," and if we open the door it comes in, and it has all the answers, because the Christ is the divine manifestation of Mind, Spirit, Soul, Principle, Life, Truth and Love, and it's operating as the Word, the Christ, Christianity and Science on every level of consciousness. That's the Christ idea. It has the answer to every situation.

It goes on and says, "Therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built on the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into a holy temple in the Lord."

Then it speaks in chapter 4, "There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This Christ expression is in us all, and it has all the answers.

It goes on to, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It speaks here of the body being fitly framed together, and every part making increase of the body out of the edifying of itself in Love.

Then in chapter 6, again this sense of one, the whole. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.” I love that power of the Christ to stand.

Now we come to Philippians, and we move on to Christ as Christianity. So, we come again to this abiding sense of the whole Christ.

In the Word here it says, don’t go back. Stand on the Christ. Then it says, “Let this Christ be all in all.” Now it says, “Abide in me.”

This Epistle of Philippians was again probably written in prison in Rome. It’s called the Epistle of rejoicing. I always find in Christianity that although we may go through a lot, there’s always this rejoicing. A great sense of joy. We have it in the Gospel of Luke, remember.

We put down here: **Abiding in this fullness of the Christ perfects us with great rejoicing.** And it says in chapter 1, “He which hath begun a good work in you will perform it until the day of Jesus Christ. An abiding sense again. “And this I pray, that your love may abound yet more and more in knowledge and in all judgement;”

Then in chapter 2, “Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.” Then it says, “Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” Again, that sense of binding, continuing in the oneness of being one with God.

Then in chapter 4, Paul says, “I can do all things through Christ which strengtheneth me.”

Let’s go to the beginning of chapter 4, where he speaks about standing fast in the Lord, and rejoicing in the Lord always: “Again I say, Rejoice.” That lovely sense of rejoicing, “And the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus.”

Then he gives this lovely sense about the going-on-ness of Christianity, still in chapter 4, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” A lovely sense of abiding. He says finally, “I have all, and abound: I am full.” This is just after he said, “I can do all things through Christ, which strengthens me.” He goes on to say, “my God shall supply all your need according to his riches in glory by Christ Jesus.”

If you ponder those verses that we’ve read there, and the whole of that Epistle, you get a marvellous sense of this abiding.

Now we come onto the Christianity column itself, Christianity as the Word, we start with, and as you come onto this whole column of Christianity, of course you get very much accented this abiding again, which we've had as a sub-tone until now.

Christianity as the Word says, **This perfection of man must be expressed by us in our lives, never deviating from the one pure Christ.**

This Epistle was again written from prison. Apparently, Paul had never visited the Colossians, and he was writing here about the perfection of man, and that it must be expressed, and we mustn't be put off from expressing it.

This again is the abiding in man's perfection, the Word in Christianity. Paul is writing to the Colossians, in chapter 1, "to desire that we might be filled with the knowledge of his will in all wisdom and spiritual understanding; that you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Thinking that being fruitful in every good work is Christianity, and increasing in the knowledge of God is the Word. Christianity as the Word.

Paul says you can present your body unblameable and unreprovable in God's sight if you continue in the faith, grounded and settled, and don't be moved away from the hope of the Gospel which was preached etc. Abide with it.

Then it says in chapter 2, "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, abounding therein with thanksgiving." Then he says, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

He was saying here, in Christianity as the Word, really, continue with this perfection of man. Don't be fooled by vain or deceitful words that may come along, the traditions of men, the rudiments of the world and so on. Then it says, "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power;"

Then he says in chapter 3, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead," (that's the mortal sense of things) "and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." It's this mortal sense of man as we've seen which is dead, as we take on our Christ selfhood.

Then it says, "Put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him."

In chapter 4: "Continue in prayer, and watch in the same with thanksgiving;"

Then we come to the I Thessalonians, which is Christianity as the Christ, in which we have said here: **Claiming this perfection we must let it about more and more in our experience.** You still get this sense of abiding, as we have seen all the time in Christianity, but here in the Christ it's saying it must multiply itself and abound more and more.

I and II Thessalonians is written from Corinth, on Paul's second missionary journey, and they say that it was the first exposition of Christianity. In chapter 1, Paul speaks about "remembering your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ. For our gospel came not unto you as word only, but also in power, and in the Holy Ghost, ...And ye became followers of us, and of the Lord. So that ye were ensamples to all that believed in Macedonia," and so on. "For from you sounded out the word of the Lord in every place, and ye turned to God from idols to serve the living and true God."

Then he goes on to encourage them to continue to work worthy of God. In chapter 2, he says, "We exhorted and comforted and charged every one of you, as a Father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory."

In chapter 3, "The Lord make you to increase, abound in Love... to the end he may stablish your hearts unblameable in holiness before God."

In chapter 4, he says, "We beseech you, brethren, that you increase more and more, and that you abound more and more; And that ye study to be quiet, and to do your own business... that you might walk honestly toward them that are without, that ye may have lack of nothing."

Then again, this increasing and more and more, and so on, he says, "Ever follow that which is good... Rejoice evermore. Pray without ceasing. In every thing give thanks. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good..." and so on. "The very God of peace sanctify thee wholly."

So, you get here in I Thessalonians, Paul encouraging them to go forward, more and more, with this Christ idea. Multiplying itself more and more in true Christianity.

It rather reminds me of Mrs Eddy saying we're all capable of more than we do. Never really to say, I can't do that, for the Christ enables us to go forward and to multiply in all kinds of ways that we never thought were possible. We've all experienced this, and it seems here that all the limits go off in this tone of Life, don't they? All the limits, all the way through.

Now we come to II Thessalonians, Christianity in its essence and we put **abiding with this perfection, it deals with sin, and the second coming of Christ seems to be something that takes place within us all.**

You see there was apparently a danger here, that the Thessalonians were sitting pretty and waiting for the second coming of the Christ. They knew that there was a second coming of the Christ, and so they thought, well, let's wait around until this second Christ comes, and not do anything very much. Paul

was anxious to show them that this Christ comes in your own consciousness. You don't sit around waiting for it. In fact, it's already come. It's already here.

You know people sometimes say - I bet they say to many of you - Do you think Christ Jesus will come again? I always say to them, well, what would he do? What would he do if he should come? The Christ has come. It's shown us, particularly through Jesus' demonstration of the Christ, that man is spiritual, and that he doesn't live in a body. He lives as idea, responding to a divine Principle.

Jesus said too, "The works that I do shall he do also." Why? Because I go unto my Father. Because I go unto the Principle of these works, and your Father and my Father, he said. it's the same Father, and the same Principle.

So he showed by his example, as you let that Principle of Life use you, it demonstrates the true man, without beginning and without end. Well, we can accept that. We are accepting that in the now. We're accepting it in the now, so we don't need to have another Saviour come to earth. Because actually there are quite a few miracle workers today who heal and so on. But it doesn't necessarily mean that this new covenant - being God expressed - is understood, or there is a state of true understanding.

You see, man is really a state of understanding. That is what he is. He's a state of understanding. That's man. You remember that in the third degree in the "Scientific translation of Mortal Mind" on page 116 of *Science and Health*, that degree is called 'Understanding,' isn't it? The third degree is defined here as "Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness." It has that sevenfold nature, and it's called understanding.

Mrs Eddy writes there, "In the third-degree mortal mind disappears, and man as God's image appears." So, in this third-degree man as God's image appears, and this third degree is understanding. So, isn't man, the true man, a state of understanding? He really is. He's the understanding of God. That's what man really is. That's what we are. Jesus demonstrated this spiritual nature of man to us here and now, in this experience. It's up to us to understand it. So, we don't need a second coming of Christ Jesus. I don't believe that the whole world needs a second Christ in that form. I think that the second Christ has already come, and it lies in the understanding of the Science of Being which Jesus demonstrated.

Talk 17

We're in II Thessalonians, and here in chapter 2, Paul says, "we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

The Christ has to come, and it will come in each one of us. It will be made apparent. Divinely speaking, it's here, but it has to be made apparent humanly. For this there has to be a falling away first of the mortal, hasn't there? It's like Mrs Eddy says, "These days will appear as mortality disappears, and they will reveal eternity."

He goes on, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Then he says, in the last chapter, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." That's a lovely sense, that the word of the Lord may have free course and be glorified.

You remember Mrs Eddy quotes this when says, "The people clamour to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and that material history is drawing to a close" and she says there too that, "Truth cannot be stereotyped; it unfoldeth for ever" (No.45:28). Truth is unfolding for ever, and it needs no second coming of a man called Jesus, because that Christ that he presented is in our hearts, and in our minds, to be understood through the spirit of God that is in us.

Then it says here, "And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for the Christ."

He says there that we have to wait for the Christ, but it comes to each individual as there is this falling away of the mortal sense of God and man. We know that.

Now we come to the Science column, and we come to I and II Timothy, and Titus, which is Science as the Word.

Paul's saying, as we've written here, and he says it to Timothy and he says it to Titus, and in fact he says it to us all, "**This new covenant must be kept pure through being it.**"

Actually, I find this very interesting, coming in Science as the Word, because in the matrix of the textbook, with all the chapters following through the matrix sense, many of you know this, the chapter which comes here, in Science as the Word, is "Teaching Christian Science."

I remember being very surprised when I first read this chapter, because I thought that it was going to show you how to teach Christian Science, which of course it does in many, many places. But so much of that chapter is occupied with instructions to the teacher, to live what he's teaching.

It's teaching by living, to a great extent. Mrs Eddy emphasises this a lot in this chapter, and it's always interested me, and teaching by living is letting the Science be the living Word to us. Science as the Word.

And here Paul was writing Timothy. He wrote actually from Macedonia between his imprisonments in Rome, and he was telling him about the true ideas that were needed for him to embody and to be this living Christ expression.

He says in chapter 1, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; From which some having swerved have turned aside unto vain jangling;"

I think that's a very interesting combination of words, vain jangling. You know I always remember when my mother lived with me, that we always used to try to avoid vain janglings. You know she'd sometimes say to me as one does, when I hurt myself or something like that, "There's no Life, Truth, intelligence nor substance in matter," and I'd say to her, "Mum, what do you mean by that? Let's think about it," and we used to tell each other what we thought about it. Because we used to pull each other up from I used to call, vain janglings. Because it's a living word that we're concerned with. It's living word that lives with all of us.

It goes on after these vain janglings, "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

I wasn't condemning my Mum when I said what I did, because she was one of the most pure and living the Truth individuals that I've ever known. But you know how in Christian Science, we often say some of these things from habit. I don't think we do it now as much as we did, but we have often said these things. It struck me that they can be vain janglings.

In chapter 2, Paul says, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. That we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour;"

Then he goes on in chapter 3 about living the Word. It's always living of the Word. You see it's the Science of being and the Science of the Word is the being or living of it.

Paul goes on to say that if a man desires the offices of bishop, he desireth a good work, but a bishop must be blameless. He says likewise must the deacons be grave, and their wives must be grave. That thou mayest know how thou oughtest behave thyself in the house of God.

Actually, it sounds very human, but it's letting the Word of Life live us.

He says again in chapter 4, “refuse profane and old wives’ fables,” in other words, don’t gossip away, “and exercise thyself rather unto godliness.” And he says, “Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophesy. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”

Then in chapter 6, Paul says, “follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith,” and it’s in this chapter where he says, “The love of money is the root of all evil.”

You know it is, isn’t it? The love of money is the root of all evil, and you know, you so often find that emotional religious movements get all tied up with this love of money.

Well, it seems to me that if you let Life live you, and you do these things which Timothy adjudged to do, it flows. Whatever you need just flows because you’re not unduly concerned with it. You’re concerned with letting Life live you, and Life is multiplication. It’s multiplication all the time. Then all that you need comes with this flow.

Paul ends by saying, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings.” We have again these: we had vain jangling and now we have vain babblings, and oppositions of Science, falsely so called. That’s interesting, isn’t it? “Which some professing have erred concerning the faith.” So, he’s saying here, stay sure with the word of God.

Now in the II Timothy, chapter 1, Paul says, “Hold fast the form of sound words,” (I like that because I think Science is sound words,) “which thou hast heard of me, in faith and love which is in Christ Jesus.” “That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.”

Then in chapter 3, he says, “continue thou in the things which thou hast learned and hast been assured of, knowing of whom hast learned them. From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;”

Haven’t we seen that all this week? We’ve been doing the scriptures and we’ve seen just this. We’ve seen what the scriptures really are.

He goes on in chapter 4, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” Then he says, “I have fought a good fight, I have finished my course, I have kept the faith.”

Then he reiterates this command to be pure to Titus in this next little Epistle. It’s just a small Epistle of three chapters and Paul says the same kind of thing, that a bishop must be blameless and so on.

Then in chapter 1 of the Epistle of Titus he says, “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

Then he goes on in chapter 2, “In all things showing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity. Sound speech, that cannot be condemned.”

Then we have this little Epistle of Philemon, which is only one chapter and it’s illustrative of Science as the Christ.

We’ve got here: **this new covenant brings freedom to man, his true status.** This is where Paul is writing to his friend Philemon, who had a slave, Onesimus, who’d run away because he was accused of stealing. And Paul was begging Philemon to take this slave back, but not as a slave, but as a brother in Christ, because Onesimus had become a Christian.

Paul wrote this Epistle from Rome where evidently Onesimus had become very useful to Paul, and he was begging Philemon to take Onesimus back as a brother and no longer a slave. He was free.

There’s not much to read in this Epistle actually, but it’s saying that the true man in Christianity, the true Christ man, is free. He’s no longer in bondage, or a slave to mortality. If we take this story in its spiritual and symbolic meaning, we can see that what Paul is doing is establishing the freedom of the true man in Christ. Man being freeborn. Man’s not a slave. Science has liberated us all. You see that we have this free Christ selfhood. “Ye shall know the Truth and the Truth shall make you free.”

Then with this Christianity overtone, we’re all members one of another and we’re all free in Christ. It’s this wonderful freedom that comes from the Christ consciousness.

Now we come to the Epistle of Hebrews in Science as Christianity. This is where we put, **the new covenant continually brings salvation to man on every level of consciousness through its fourfold calculus.**

This Epistle of Hebrews has a structure that’s fourfold and it’s a wonderful Epistle. You know many years ago I gave a series of talks on this Epistle of Hebrews as a whole, and it has this marvellous sense of the Christ bringing liberation. It speaks of how the priest used to go into the sanctuary, come out again and went in, and came out again, praying for the people. But it says the salvation that came through Christ Jesus is a once and for all atonement, because it was Jesus exemplifying the true man, who is for ever at one with his Principle.

It’s interesting to know that many of the commentaries say that they don’t know who wrote Hebrews. They put it in the Bible as the Epistle of Paul the apostle to the Hebrews, but there is quite a lot about as to whether Paul actually did write it. Some say that he did and some say that Barnabas wrote it or Silas, but you know many people say that it was written by a woman, and that Paul was friendly with Priscilla and Aquila and it might have been Priscilla who wrote it, but as Paul wasn’t very fond of women it was just put as coming from him.

But I remember when we took this book, we felt this wonderful sense of motherhood, and womanhood in its message. When I took this Epistle to the Hebrews, I took it in a fourfold way as illustrating the spiritual meaning of the gates of the Holy city in Revelation. As you know there are twelve gates, three on each side of the city, and they are a symbol of the Christ, it was a sense of the Christ in this city of Science, coming to meet every need in true Christianity.

You remember how the gates open within and without, and they lead to the highest standpoint. And as one goes through them into the city then they open without and meet the human need. Or I suppose we can see it the other way around, as thoughts coming from and returning to God, Mrs Eddy says that. Max Kappeler took it rather differently in his Epistles book, but he nevertheless took it in a fourfold way.

You know I had an interesting time with this book of Hebrews. An interesting experience really, because this pattern of going up through the gates and coming out again seems to take in all the levels of Science.

You know Hebrews starts with the Son of God sitting on the right hand of the Majesty on high. That seems to be a symbol of divine Science. Then it talks about the angels, and what these angels do and so on. The symbol of absolute Christian Science.

Then it goes on and talks about man being made a little lower than the angels, and it's like the application to the human in Christian Science. All through this Epistle, as I say, there is this high standpoint and then the coming down and meeting the human need and then going up to the heights again.

You remember in that well-known chapter about faith being the substance of things hoped for, the evidence of the things not seen. It goes on and says, by faith or through understanding Noah was able to build an ark, and by faith or through understanding, Abraham went up to find a city and so on.

There's all this highest sense of power that came down from the Christ and demonstrated itself in Christianity.

I remember coming away from that week's talks on Hebrews, with a tremendous sense that there's only Science in operation, and that on every level of consciousness there's one Science of being. One Life, one Truth, one Love, and that in all the world there's only this Science going on. Nothing else in operation. There seems to be nothing outside of it. I suppose I felt something of the fourth dimension of Spirit, embodying everything.

Then, many years later, Max Kappeler gave his talks on the four levels of consciousness, then he wrote a book on it. When I read this book, I had this tremendous sense, when I'd finished it, that these levels of consciousness take in all phenomena. There isn't anything - spiritually, humanly, physically - that's not accounted for by this one Science. There's one Science, and it's all. It operates through divine Science, absolute Christian Science, and Christian Science, and it touches every level of

consciousness. I kind of felt all encompassed. There's nobody left out, nothing left out, but just this living Science in operation.

When I was pondering this, I thought, where have I felt just this same feeling before? A wonderful all-embracing sense. I knew I had felt exactly this way before, and I said to myself, when? Then I remembered, it was when I was taking this book of Hebrews. I thought how marvellous. Maybe then this book of Hebrews in its Biblical language, is speaking on these levels as they come in the Bible, and whereas in the Science of Christian Science throughout the textbook, you can see these four levels operating in scientific language.

So this book of Hebrews seems to do this very thing, as we've said here really: the new covenant continually brings salvation to man on every level of consciousness through its fourfold calculus. I suppose really one could have put there, through the divine nature of Mind, Spirit, Soul, Principle, Life, Truth and Love, operating through its fourfold calculus, because that's really what it is.

So, in that Science column you get so much to do with keeping this teaching pure. Science as the Word. As someone said to me the other day, I'm sure we're going to see more and more that Science keeps its own self pure. It is pure in its very being, and it just doesn't ever allow you to impurify it. It just won't accept it.

You can't impurify mathematics. You just can't do it, can you? It just keeps itself pure, and I think sometimes we're very busy trying to make sure that Science is kept pure. I think we're going to see that it keeps itself pure, and through the being of it understandingly. So Science will keep itself pure as the living Word, as we understand it and be it.

Then in the Christ it brings this wonderful freedom to man.

Then in Christianity we see this living Christ, this whole Christ, which is Mind, Spirit, Soul, Principle, Life, Truth and Love, operating as the Word, Christ, Christianity and Science, on every level of consciousness, talking to every man everywhere, in this Christianity sense.

Now we'll just take these four Epistles very briefly, that run along the bottom of our papers, in this Christianity matrix, which are James, Peter, John, and Jude. These are called general Epistles. Apparently they were not written to any particular church or person, but they were general.

We come to James, the Word as Science. Science is being, and because it's being, we've got here: **Science demands that we are doers of the Word. Faith without works is dead.**

We've been saying this all along, haven't we? This first column of the Word has said, Accept faith for understanding, as the Christ it must translates you; as Christianity, you must abide in it; and now, because Science belongs that we are doers of the Word.

James says in chapter 1, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in

glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

Then it says in chapter 2, “Faith without works is dead. By works a man justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead also.”

Then he says in chapter 3, “Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?” You must be this Word, you see.

Then in chapter 4, “To him that knoweth to do good, and doeth it not, to him it is sin.”

He goes on in chapter 5, “The prayer of faith shall save the sick, …The effectual fervent prayer of a righteous man, availeth much.”

I think it's interesting that when we come to this Science horizontal, along the bottom here, that the very first thing we come to is being doers of the Word. This is what Science demands of us. It's the being.

Then we come to Peter in the Christ as Science, and Peter takes up this theme: that if you are a doer of the word, you may have to face suffering for Christ's sake but never turn aside from the way. That's what we've got here as a caption.

So, with the Christ Truth as Science, as we've so often seen, it raises up opposition, but it doesn't matter, as we've also seen, because the Truth will stand for us, and we shall come through. We shall come through if we stay firm in every instance with the Truth.

So Peter says here, in chapter 2, “For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; Who did no sin, neither was guile found in his mouth.”

In chapter 3, “And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled.”

I suppose Peter could say this because he had a pretty rough time, didn't he? He denied Jesus and so on, and he must have gone through a great deal of suffering. He must have thought, “It's okay I fundamentally love the Truth, and the Truth will bring me out, even if I slipped up, it will.”

Eventually of course he became the first one after Phillip to go out, and to spread the Gospel and so on. So he endured.

Paul says in chapter 4, here, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ’s suffering; If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; But let none of you suffer as a murderer, or as a thief, or an evildoer, or as a busybody, in other men’s matters, yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.”

It’s quite a different sense of this suffering, for Christ sake. It’s a positive sense really. You know you can take again this comparatively recent story really, of John Doorly, and that when he saw the Science of Christian Science, he was eventually excommunicated from the church. Then people often said, “Poor John Doorly, how he must suffer,” because of course he’d been well known and loved by many people in the movement, and there were many who were drawn to him perhaps from personality, more than anything else. These when the crunch came, turned away from him.

But to John, this whole development was not suffering. It could have appeared to some to be suffering, but the thing that he saw was so tremendous, that it just carried him forward, and he never counted the suffering. Many people have experienced similar happenings, so it isn’t suffering when you know what’s happening, as we’ve said many times. Therefore, you can begin to agree with Paul. I never thought I could, but I began to agree with him when he said, “I rejoice in tribulation.” He could say that because he could see that Truth always has the initiative. Nothing else has.

Really it is that a wonderful spiritual fact is being born to you, and the demonstration of this fact is already present in reality, and so the opposition to this birth can’t ever touch it. This is what Peter is really saying here, and he writes in chapter 5, “The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

There are many verses actually in this Epistle which bring out this point that we’ve been stressing, but these verses just give you a sense of it, and Peter ends II Epistle here by saying, “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” Wonderful word, that steadfastness.

Now we come from Peter and this whole question of suffering to the Epistle of John. Christianity as Science, where it says **Science emphasises the-all importance of Love, for God and man.**

The lovely blessing in this Epistle is so familiar to you. For instance, in chapter 2, it says, “He that loveth his brother abideth in the light.”

Then in chapter 3, very familiar to you, “Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God.” A beautiful sense of Love. You know I’ve often thought of Love and what it is. When I think of it, I think of it as everything going one way, to fulfil one plan. Nothing coming against us. Everything with man, for man, on the side of a true man.

It's like "Son thou art ever with me and all that I have is thine." That's Love. It's so much to do with acceptance, because you know when you are in a company that really accept your true identity, you can feel this sense of Love, and that you haven't got to struggle and strive and fight. It just doesn't know that thought there, Love. It's the peace of God.

It's not a static peace. We don't just sit pretty and bask in self-glorification. We can feel that Love in an active way, and from that standpoint we can see the Truth, and the sword of Truth that deals with error, and we can see the living nature of that Truth, that it's out and about and doing things. It's really the Love that rests in action.

Then John goes on with those words that we know so well in chapter 4, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein is love, not that we loved God, but that he loved us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. We love him, because he first loved us."

I love it that this Epistle says that there's no fear in Love, because when you turn to Love you feel that everything is with you, for you, and on your side, and Love wants you to fulfil its own plan. It brings a great peace. We can go through all sorts of trials and tribulations but it's a steady feeling. When we get back to this realisation of Love's plan at work, the all-encompassing plan of Love.

Then there are two more Epistles of John, and the second is for the elect lady and her children, which was actually to a church, and it just says in its wonderful chapter, "Be discriminate in Love. Don't let into your consciousness anything unlike Love."

That's really what the verse 10 means here. "If there come any unto you, and bring not this doctrine, receive him not into your house."

Then John writes a third Epistle to the well-beloved Gaius, and in that Epistle, he commends his friend for his love. It was a practical love that Gaius has. He ends his Epistle with saying, "Follow not that which is evil, but that which is good, ...Peace be unto you."

Finally, we come to this last Epistle of Jude, where we've said, **Science will always keep us from falling.**

Now Jude was the brother of James, and the step-brother of Jesus, and it really is a warning here to keep the faith and to be watchful against those who are not keeping the faith. It ends with that verse, that is probably the only verse we know from Jude, where it says, "unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

"To the only true God and Saviour, the glory and majesty" and so on. And isn't it Science that keeps us from falling? Mrs Eddy says, "Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S&H 471:1).

That is Science in its own aspect, it's unchanged, always held perfect, going on and on, as we've always seen with Science. No beginning. No end.

You know this Science horizontal is very lovely - James, Peter, John, and Jude - because if you read it through, along the bottom, it begins with Science demands that we are doers of the Word. Faith without works is dead. That's the Word as Science.

Then it says in Peter, that if you do the work, you may have to face suffering, for Christ's sake, but never turn aside from the way.

That's Science in the Christ. Then, though you may have to face suffering, in the Christ activity, at the same time Christianity, in its Science, emphasises the sense of Love.

John shows the great blessing that follows, because of Science imbued, that always keeps us from falling. Principle and its idea is one. I always love that flow across the Science horizontal there.

So, these very briefly are the strain of the Epistles as they express Christianity, the rules of Christianity. This Christianity matrix Life as Soul. They're very lovely, and you know when we see them as a whole, they emphasise how law changes to faith, to understanding, to true grace. It's a beautiful sense of Life as Soul.

Talk 18

On we go in this infinite progression of Life.

And we'll just briefly remind ourselves where we are in this story. We're taking this wonderful day of Life, flowing and flying with Life.

And we have seen that this day of Life has four tones in it. And we started with Life as Mind, with Father and Love, being impelled by that creative sense of Life. We saw that it was, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." And we saw that as we let Life live us, and all the elements of Mind that we have understood through Mind, Spirit, Soul, and Principle, come forth and use us. We are as God, but not as gods as the negative says.

And we saw that that was what Jesus did, that he said, "I can do nothing of myself, but what the Father doeth." And that the Father used him so that he was one with the Father. "I and my Father are one." He lived as idea of the parent Mind, operating through that rhythm of Word, Christ, Christianity, and Science, as was illustrated in Matthew, Mark, Luke, and John. He lived in that flow of revelation, translation, demonstration, and interpretation operating with him, and really with all of us, spontaneously and omni-actively.

And then we took Truth impelling Life as Spirit. In the first tone, it was Jesus fulfilling the Word. Here, we saw the Christ impulsion. And it was where the waters brought forth the great whales and the moving creatures, individuality and exalted being, it was called. And we saw that abundant sense that uses us spiritually, Life as Spirit. And we saw there that we have to just let Life use us spontaneously in the way that it will. These angels of his presence that have the holiest charge, their individual forms we know not, but we know that their nature is allied to God's nature. So that as it uses us, we know we're being used divinely, even though we may not always know or be able to outline the way that it's going to use us, but Life is going to use us.

And the negative of that is the woman seeing that the tree was good for food, pleasant to the eyes, and desire to make one wise and so on. And that is looking at the outward fruits and deciding what's good and what isn't good. But we saw Life as Spirit uses us spontaneously.

And the illustration of that in human experience, which is always the thousand-year period, was where the Apostles were used in their various missions. And at the beginning of Acts, there was this giving birth to the Christ, the understanding of the Christ through that Christianity order, you remember. And it gave birth to this universal Christ, so that it used them and they went out in a universal way with this Christ message, as it uses every one of us today in different ways. And it doesn't matter if the ways appear big or small or how they appear. We know that each one of us is being used by Life in the way that Life is flowing for us.

Now we are in Love impelling Life as Soul, which is **eternity and multiplication**, where we come into this Christianity sense.

And in the whole record, we come into this Christianity sense. And it's where it says, "Be fruitful, and multiply, and fill the waters in the seas." And we saw that was a wonderful sense of Christianity, the multiplication of the Christ idea.

And we saw that the negative of that true sense of Christianity is being naked. And how they covered themselves up with fig leaves. And it is the sense of hiding and trying to cover up the nakedness in a false sense of Christianity with all kinds of good works and things on a moral basis, whereas Christianity, the true sense of Christianity is the identification of man with Life. His Soul identity identified with Life.

And we saw in the Epistles yesterday, that wonderful matrix of Christianity, which gives us the rule of Soul in those various rules that came out of the Epistles, operating through the Word, Christ, Christianity, and Science. And it is such a universal sense. As you ponder those rules, you can see that it is the universal basis of Christianity, don't you feel, as we took them yesterday.

And now we've come to Love impelling Life as Principle, which is the Word as Science. Here, we are going to see a sense of Science. It's the culmination of these four. It's the last tone in Life, Life as Principle. So, we're going to see here everything operating from the one infinite Science, this one infinite Science that is always in operation.

So, as we usually do, let's take the EXEGESIS, which is on page 513 of *Science and Health*. And the verse from the Bible merely says, "And the evening and the morning were the fifth day." You know, it just says that in the third day, and it says it in the fourth day and the fifth day, "the evening and the morning were the fifth day," nothing else. So, it's a summing up really of this whole day.

And Mrs Eddy says, "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings." Isn't that so true, that that's what's happening, that these steps we have been taking, you might say, advancing spiritual steps in the teeming universe of Mind, and they lead on to spiritual spheres and exalted beings?

To material sense, this divine universe is dim and distant, grey in the sombre hues of twilight. But anon, the veil is lifted, and the scene shifts into light. I think that's what we have been seeing, that sometimes these spiritual things seem dim and distant, but we have been seeing that through spiritual sense, that veil has been lifted and the scene has been shifting into light. Let there be light has unfolded to us.

In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter. So, we can't understand, it would seem, all the motion and reflection of divine power unless divine Science is the interpreter.

And that really has been what has been with us all the time. Life, Truth, and Love are the realities of divine Science. And it's through the creative impulse of Life and the fact of spiritual Truth and the continuous fulfilment of divine Love that we have been able to interpret and are continuously able to interpret the motions and reflections of deific power.

It's interesting too, you know, that Mrs Eddy never talks actually about the Christian Science of the Bible. She talks about the divine Science of the Scriptures, the divine Science of the Bible. And it is, I'm sure, from the divine Science of Life, Truth, and Love, that we can interpret the Bible and see also its absolute Christian Science and its Christian Science. Because I feel we have really come down, you might say, from divine Science to interpret the Scriptures as we are doing. It is not a working-up sense, it's a working-out sense from Science, really, that has enabled us to see the Scriptures as we are seeing them today.

Now, John Doorly calls this tone, *being and method*. It's the one being that is constantly being interpreted by the divine method. That's Life as Principle. The one being constantly being interpreted by the divine method. That one being Mrs Eddy speaks about so many times. She says, "Because Life is God, Life must be eternal, self-existent. Life is the everlasting I Am, the Being who was and is and shall be, whom nothing can erase" (S&H 289:32).

And she says, "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe" (S&H:465:17). Now this is the reference I mentioned to you right at the beginning of the week when I said that Mary Baker Eddy indicates that Life must be seen as the fact for all the synonymous terms. Because she says Life is a term used to indicate Deity. And every other name for the supreme Being, if properly employed, has

the signification of Life with a capital letter L. So you might say Mind is Life, Spirit is Life, Soul is Life, Principle is Life, Life is Life, Truth is Life, Love is Life. It is being. It's the Science of Being. It's not the Science of knowing, though it is in a way, but it is the Science of Being. I've often thought that.

And you know, it's interesting: if you look up statements about Life, you find Mrs Eddy says many times in *Science and Health*, Life is God. She doesn't say it about the other synonyms, funnily enough, only Life is God. She says God is Love, God is Truth, God is Principle, but she puts it the other way around, Life is God, meaning that all Life is God. There isn't any other Life but God but Being.

She says, "God is all. He is best understood as supreme Being, as infinite and conscious Life." And then that Word method that John Doorly has used here, it means orderly arrangement, elucidation, development, or classification, commonly a special or definite system of procedure. So those two terms used here are really very, very pertinent, because Life as Principle, the one being, has at the same time orderly arrangement, a specific or definite system of procedure. That's Life as Principle.

And Mrs Eddy speaks about there being one method in the teaching of Christian Science, and strict adherence to the divine Principle and rules of the scientific method has secured the only success of the students of Christian Science. So, as we all know, there is a divine method, an orderly method of procedure.

Mrs Eddy also says that "Divinely defined, Science is the atmosphere of God," but "humanly construed, it is 'knowledge, duly arranged'" and so on. And so the highest sense of Science is the atmosphere of God. But that atmosphere of God is always moving according to divine harmony and a divine Principle, a divine Principle, Love. So, in this tone, the motions and reflections of deific power are apprehended when divine Science becomes the interpreter. This is Life as Principle.

Now, the opposite of this tone, in the wrong record here, it speaks about Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Don't you think that that is the opposite of letting divine Science be the interpreter of Life through its Principle? because this hiding yourselves in the trees of the garden means that the human mind hides itself in all kinds of Principles, doesn't it? It doesn't face up to the one Principle which is the interpreter of Being. It has to eventually, because salvation is inescapable.

But hiding yourselves in the trees of the garden - the tree is typical of man's divine Principle - the trees of the garden are many theories, many Principles, many isms and ologies, which men hide themselves in because they hide from or they seem to hide from, the divine Principle of Being until they're absolutely forced, because no one can escape salvation to wake up to this divine Principle of being and accept it. It's all kinds of material methods and based on life, substance, and intelligence in matter and so on.

It's interesting, it's to do with hiding, isn't it? Mrs Eddy says here, "We may hide spiritual ignorance from the world, but we can never succeed in the Science and demonstration of spiritual good through

ignorance or hypocrisy" (S&H 242:32). And she says, "Sin of any sort tends to hide from an individual this grand verity in Science, that the appearing of good in an individual involves the disappearing of evil" (Mis.337:31).

So, there is this great Principle of being that sooner or later will interpret, and is interpreting itself, to all mankind, so that men can no longer hide from it. I think it's becoming very apparent today that men can't hide themselves in the trees of the garden, because this great Principle of being is overturning, overturning, and overturning till they can't help but see it and accept it.

Now, when we come to the illustration of how this works out in human experience, we come to this book of Revelation, which is, as you know, a tremendous book. But it has a timeless message. They feel that it is a prophesy, and yet they feel that what it says, that book of Revelation, is timeless in that it is the way that the Christ idea, the idea of Principle, has always developed to thought. So it is a marvellous illustration of Principle, of Life as Principle, of its timelessness and because of its all-inclusiveness. It ranges very wide. It takes in all the categories of Science in a symbolic way in the book.

I often think of John Doorly taking this Book of Revelation when he left, when he was excommunicated from the Mother Church. And at that point, he decided - or I would say it was decided for him - to take this Book of Revelation and give talks on it all over the place. And he realised, he said afterwards, that it was quite a mouthful to take that book. It was wonderful, and we all felt it was wonderful. I wonder if we all understood what it was about, but we could feel the power of that message, couldn't we, those of you who remember those talks on Revelation?

And then later, John Doorly used to say, I wonder why I started with that Book of Revelation. And then he answered himself and said, I suppose I had to, because it contained the whole system of Science. It contains the whole system of Science. And he gave the big picture of it before he went back and took the Bible then from the beginning, from the days of creation and through the Old Testament and into the gospels and so on. But he started with this all-inclusive sense of Science, which later he began to see he had to do, because he had to paint the whole picture before he could fill in the details.

In a different vein, - I remember, well, the same vein but a different sense of it - that after John Doorly had gone, I took the Book of Acts, because I was about to take the Book of Acts in a week's course, and then I took that Book of Hebrews which has a very, very high standpoint too, as we were talking about yesterday. But after I had taken that book of Hebrews, I felt it had given a tremendously high standpoint, and one was there in this all-encompassing sense of Science.

But it was as if it impelled one back again to the days of creation, and in my turn, I went through the Bible from the beginning, through the days of creation and the Old Testament and so on. And, as you all know, though you go through a thing with someone else, as I was sitting beside John and helping him with references and all kinds of things. It's when you actually come to grips with the text yourself and do it yourself that you really see things, isn't it? And it unfolds for you.

We all know that. I mean, as we share here, we share a vision together. But it's the individual coming to grips with it himself that makes a living thing to everybody. Like you were saying yesterday, when the Apostles gave birth to the Christ that they had seen lived and demonstrated by Jesus, they became lively stones. It really lived to them and they went out on their individual missions. So this big picture of Revelation has to come to each individual quietly in his own pondering of what it's saying, what its message is.

Now, before we begin to take this book, let me just read to you what J. B. Phillips says about it. "In this book, the translator is carried into another dimension." He's really saying here, the motions and reflect, no, he's saying what she says at the beginning of this EXEGESIS, what Mrs Eddy says at the beginning of this EXEGESIS, that we are led on to spiritual spheres and exalted beings. And it's the motions and reflections of deific power.

He says, "the translator is carried into another dimension. He has but the slightest foothold in the time and space world with which he is familiar. He is carried, not into some never-never land of fancy, but into the ever-ever land of God's eternal values and judgments."

And then there was a man called Martin Kiddle, who wrote a very wonderful book called *The Revelation of St. John*, interpreting Revelation. And he says of Revelation, "History has proved that the principles John laid bare are eternal in their significance," Principle is Life really. "The principles he laid bare are eternal in their significance and therefore are operative in every age. That is why it has always been so easy for ingenious misinterpreters of Revelation to claim that John had prophesied about their own particular times. In disclosing the unseen spiritual forces at work in the world of his day, John pointed the only way to a satisfactory philosophy of all history."

Martin Kiddle says, that "these visions always offer a message which Christians can never ignore without peril or heed without enrichment. For what John thought would be the outcome of the future, albeit a future which was already pressing hard upon the present, we now recognise to be an eternal Principle, an eternal Principle, always present, continually operative, and for ever true in every age. In the spiritual realm, which is for Christians the only reality, the evil which threatened the Christian church at the close of the first century, was much more than the worst and last mustering of Satan's powers. It is inherent in civilisation itself."

And then he goes on in a most beautiful way, how people have always turned to Revelation in a time of great crisis.

And then he says a thing which is quite helpful when you're thinking of Revelation. "John actually thought in pictures." And then he goes on to say, "modern readers have on their lips such phrases as creative energy, power to destroy, absolute authority, all abstractions which pass through the mind invisibly like a breeze over a field. We, for example, can contemplate power only in its result. But John in his symbols could contemplate power itself. His visionary mind moved about in regions where omnipotence was recognised in a throne. Omnipotence was indicated by innumerable eyes. Where the very impulse to worship and pray found emblems in harps and bowls of incense. The obscurity is

the fault of time. John and his fellow Christians dwelt by ancient streams of thought, many of which have long ceased to flow, long since ceased to flow."

So, I think that rather helps one to understand that we are studying, when we ponder Revelation. We're taking symbols that were familiar to them but maybe are not so familiar to us today. But they stand for ideas and the operation of ideas with which we are familiar. And that's how we're going to take this Book of Revelation.

John Doorly said the Book of Revelation presents pure Science and every aspect of divine metaphysics, which Mrs Eddy discovered in the Bible. And Mrs Eddy herself says of Revelation, "The writer's present feeble sense of Christian Science closes with St. John's revelation as recorded by the great apostle, for his vision is the acme of this Science, as the Bible reveals it" (S&H 577:28). So, what one finds in Revelation is the acme of Science.

She says again, "Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To the author, they are transparent, for they contain the deep divinity of the Bible" (S&H 546:18).

Haven't we found as we've interpreted Genesis from a spiritual standpoint, it's not obscure at all. It's very clear. So, as we interpret the Apocalypse from a spiritual standpoint, it need not be obscure at all. It can be clear. But we have to take it out of its symbolism of seals and trumpets and vials and - as this man said - thrones and beasts, and things, into spiritual symbols that are familiar to us. And so that's what we are going to do together. And just take the symbols as they come and see what we make of this whole story.

Because if we don't take a lot of detail, and we just take this whole story through, I think we shall see something very wonderful, namely, that it is the development of our spiritual experience and really the spiritual experience of everyone. But we will trace it more in our individual familiar experience, just like this man says: you can see the fundamentals are there. So, you can see in Revelation the application of this Truth, this Christ Truth, as it comes and translates your individual experience. In any age, it applies. So, we will take it in the way that it has come to us in Science and through our symbols.

But as John Doorly said many times when interpreting the little book, the two books - the closed book as the Bible and the open book as *Science and Health* - he said, that's the way we interpret it because that symbol is familiar to us. But really, it is much greater than that. It isn't just those books called by those names. It is standing for a very big sense of Life, and of Truth and Love: The Bible, Life; and textbook, Truth and Love. So it is a universal presentation, but we shall take it as it unfolds in a familiar way to us.

Now, just to give the pattern of Revelation in a big nutshell. It starts with an introduction in chapter 1. And then, as you know, John is led to write in a book the messages to the seven churches, which are in Asia. And the next few chapters, from chapter 2 and 3, to the end of 3, you get these seven

messages to the seven churches. And they are in the Christ order. Because the whole of this Book of Revelation emphasises the Christ message from God to man.

And those churches are typical of different states of human consciousness. And the Christ comes as the divine message from God to man speaking to the human consciousness. They're called churches there, but they're states of consciousness. And this Christ message comes to consciousness and translates it. It's coming all the time. It's typified here by seven states of consciousness which are essential to be translated, and are continually being translated, in order for man and all men to accept this vision of the Christ idea which follows.

Because immediately after those messages to the churches, a door was opened in heaven. That's the first vision. And there follow on from those messages to the churches, seven visions, which take us to the end of Revelation. So it is composed of an introduction, then speaking of this Christ message from God to man, translating human consciousness so that it can accept the vision that follows.

We have had that. We have had a message from divine manifestation of God which comes to the flesh. Our consciousness has been translated by the Christ so that a door was opened in heaven to us. And we saw what John saw. He saw this throne, and he saw the seven Spirits beside the throne. He saw the four beasts and the twenty-four elders.

He saw what we have seen. We've seen the divine Principle, the enthroned one. And we have seen the sevenfold nature of God, the seven spirits of God. We have seen the four beasts - the Word Christ, Christianity, and Science in its calculus. And we have seen these twenty-four elders, which is an interesting symbol. It's the twelve and the twelve. And it refers in the Bible really, to the twelve tribes of Israel and the twelve Apostles or disciples.

And when you think what that means, it is a working up sense of the twelve, or demonstration, and a working out sense of the twelve from the Christ through those disciples. And when we come to do that vision just briefly, we shall see what it has meant in Christian Science to us, that twelve of demonstration. And so we see this vision, this first vision of what Science is all about. We have seen it.

And then there comes the vision of Life, which is where the Book of Life is opened by the Lamb, by the understanding of Truth, which is what that Lamb stands for. Mrs Eddy says about the Lamb that was slain, Science has explained me. And so the Lamb slain comes to Life. And as we've understood this vision of Science, it has opened the book of the Bible. We've seen that. That's what we've been doing all this week. We've been opening the seven seals. That's just what we've been doing.

And so, as we have understood this vision of Science, which is the first vision of Principle, it has given us a living sense of the Bible. The next vision is Life which comes in the Christ order, remember. And it has opened those seven seals.

And then you come to the next vision of Truth, which is the trumpet. And in the sixth trumpet, you get the little book opened that comes down from heaven in the angel's hand, and that we take as a

symbol of *Science and Health*, because *Science and Health* has begun to be an open book to us. Through the understanding of Science, the Bible has been unlocked. *Science and Health*, this open book, we have begun to ponder, study, read, take it in, understand it, as Mrs Eddy says when she's talking about this little book.

Then comes - this is just very briefly taking the flow through - then comes the vision of Love. Principle is the enthroned one. Life opens the Book of Life. Truth reveals this open book of Science. Then comes the vision of Love, where the woman gives birth to the man-child, who is to rule all nations with a rod of iron.

And it is the woman-thought, one feels in anyone, that can take the message of these two books, the Bible and *Science and Health*, which are now both open, and can give birth to the universal idea that comes forth from them, so that the universal sense of the Science contained in those books goes out to all the world.

It begins to see the earth is helping the woman. The spiritual idea is being understood. It's a universal birth. But it needs womanhood, doesn't it? That quality of womanhood which recognises that Science is speaking everywhere. And Mrs Eddy calls that chapter, "the divine method of warfare in Science."

And she says that the divine method of, you might say, the idea being established everywhere is a womanhood sense there. But it's womanhood in connection with manhood, too, because Michael comes into the picture there, as you know, and fights the dragon and so on. But it is accented so much by this womanhood sense.

Then in the next vision, which is Soul, you get the pouring of the vials. And Mrs Eddy, in "The Apocalypse," says that the following chapters after that 12th chapter of the woman giving birth to the child, depict the fatal effects of trying to meet error with error. So it's really saying there is this Science way, but almost side by side with that is going on the suffering way, the vials of wrath. We see it in the world that there's also this suffering going on.

But Mrs Eddy says that "the very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." And so, whether we recognise and take part in this woman way, which is the Science way, or it would seem that the world goes through this suffering way of Soul dealing with sense and sin and translating the world sometimes through suffering, we come to the same thing in the end, because the very next vision is the vision of Spirit. And it's Armageddon, and it's the holy city coming down from God. Whichever way the world takes or in a way we take, we shall come in the end - because salvation is irresistible - to this spiritual calculation of being, as given in that city foursquare, which comes down from heaven, that four-sided city, which is a city of the Spirit, Mrs Eddy says. So we come to this realisation of Spirit as the only in the end.

And it ends with the vision of Mind, which says that these ideas that we have seen spiritually flow and will flow out to everyone as a pure river of water of Life, clear as crystal. These ideas will flow from

the throne. And the tree of Life will be in the midst, that tree which yields its fruit and is for the healing of the nations.

So the river of water of Life is like the Word, the flow of divine ideas. The tree that is for the healing of the nations is the Christ which is always healing. And then it says, and his servants shall serve him. That oneness of the Principle with its idea demonstrating itself, Christianity. And the only light will be the light of God, which is Science. So it comes right through from the Christ translating thought, right through to this wonderful sense of Science universally acknowledged and spreading everywhere throughout the world.

That's just the big overall picture. And then I think it would be lovely if together we filled in some of the details.

Talk 19

And you have here on your papers the introduction. While you've got the whole layout. And it starts, as we were saying all along, the calculus you touch right at the beginning. And John starts his revelation with a sense of the fourfold.

He starts by saying, “the revelation of Jesus Christ, which God gave unto him.” So, it's a revelation, which is the Word, isn't it? We've always said that the Word is revelation. And it came through the revelation of the Christ, and it came as revelation to John. It was the Word, as it comes as revelation to all of us, to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant John. So, this revelation came to John through a Christ translation. It came by his angel, which all revelation does to us. It comes as Christ's translation. We seek, we find, “who bear record of the Word of God and of the testimony of Jesus Christ and of all things that he saw.”

This is a sense of Christianity because the revelation came to be demonstration. He did it. He bore record of the Word of God. It's interesting how these statements, in a way, accumulate. They take on the second one: “to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John” (Rev.1:1). It seems to say that the Word is going to be translated by the angel, and then here in this statement, which is overall Christianity because it's doing it, nevertheless, he bare record of the Word of God, there's the Word, and the testimony of Jesus Christ, there's the Christ, and of all things that he saw, which is Christianity, isn't it? So there's a sort of gathering up as these statements go on.

And then we come to Science. “Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein: for the time is at hand” (Rev.1:3). Can you not see in that statement a fourfold? “Blessed is he that readeth,” the Word, accepting the Word, “and they that hear the Words of this prophesy,” the Christ, “and keep those things which are written therein,” Christianity, “for the time is at hand,” the now of Science. So, you can feel in those four verses the rhythm that we've always had: of this Word, Christ, Christianity, and Science.

John to the seven churches which are in Asia. And those seven churches, remember, are seven states of consciousness. "Grace be unto you, and peace, from him which is, and which was, and which is to come;" the eternal message "and from the seven Spirits which are before his throne" (Rev.1:4). Those, that's the sevenfold nature of God, and this message comes really from that divine nature: from Mind, Spirit, Soul, Principle, Life, Truth, and Love.

And from Jesus Christ - as John Doorly points out so much - this message is from the Word and the Christ. And it's speaking of Christianity and moving really from Science all the time. The motions and reflections of Deific power. But it says it's from the seven Spirits, which is like the Word of Mind, Spirit, Soul, Principle, Life, Truth, and Love. "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen" (Rev.1:5-6).

Now, if you interpret that in a sevenfold way, because it is saying, it's from this Christ who, as John Doorly points out in his book, fulfilled the seven days of creation. And so that statement, we can interpret if we want to, in a spiritual way that is familiar to us, that Jesus Christ, who is the faithful witness, as we know, he witnessed to Mind. He was a witness of Mind's idea. And the first begotten of the dead. Jesus saw and proved Life in and of Spirit. So he rose from the dead. He proved that Life is spiritual. And the prince of the kings of the earth. We might say that through Soul, the rule of Soul, he ruled over material sense and proved that, actually, in that wilderness experience.

"Unto him that loved us," he so loved the Principle of being, one might say, "that he washed us from our sins in his own blood." He was willing to lay down the mortal concept in Life, "in order that we may be kings and priests unto God and his Father, which is to show the true man who has dominion and authority." And it ends "to him be glory and dominion for ever and ever." Because he proved the fulfilment, the full sense of man's glory and dominion in Love.

So, if you take a couple of verses like that, which we're not going to do all the time, but it's just helpful, I think, to see how you can interpret these symbols through what we understand of the divine nature. Because through just taking those two verses, we can see how this divine nature is basic to what John the Revelator is putting into the symbols of his day.

Then it says, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." So although this message, this spiritual message of the Christ in its Science, sometimes comes clothed with a cloud, as Mrs Eddy says at the beginning of Revelation, nevertheless, the Christ translation is always going on so that eventually every eye shall see him. Salvation is irresistible.

And then John goes on and says that he was in the isle that is called Patmos in verse 9, for the Word of God and for the testimony of Jesus Christ, that this message is from the Word and the Christ. "I was in the Spirit on the Lord's day" - and if we think of that as the fifth day, actually – "and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus,

and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks" (Rev.1:10-12).

I always think that's such a wonderful statement in any process of revelation. As has been pointed out many times, Mary Baker Eddy turned to see what had healed her. When she was healed, through seeing Life in and of Spirit, as has been pointed out many times, she didn't stop there. She didn't just say, how marvellous, I've been healed, and went on. She turned to see the voice that spake with her. And as she turned, she began little by little to see the divine nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. She turned and saw those seven golden candlesticks, didn't she? And I think we've turned and seen the seven golden candlesticks, and the wonderful living nature of being through that interpretation of the seven. And I think the whole world will turn and see the seven golden candlesticks, is already turning to see the seven golden candlesticks.

Moses turned at the bush, didn't he? "And in the midst of the candlesticks, one like unto the son of man, clothed with a garment down to the foot and girt about the paps with a golden girdle. And in the midst of those seven golden candlesticks is the son of man." In other words, it is not remote - this sevenfold nature of being - because the son of man is always the demonstration of the son of God in human experience. And so, right in the midst of those seven golden candlesticks, the Principle of being is always translating itself to meet the human need in human experience. And so, it wasn't remote. It was a son of man.

And then there comes a sevenfold description of the son of man, which we won't take because we don't want to get into too much detail, but all these things, you can find in John Doorly's book, which is a *Verbatim Report* of when he took the Book of Revelation in 1948.

I say you can find all these things in that book, but you probably have noticed that when there's a very obscure verse and you want to see what John Doorly said about it, he's left it out. He's left it out and he's just put the verse in. So you are forced to find it yourself, which is a very good thing.

So, it describes this son of man in a sevenfold way. And then in verse 19, it says, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." You see, it's eternal. The things which have been, the things which are, the things which shall be hereafter. But the Science of being is infinite and eternal. It always is the is-ness. "The mystery of the seven stars which thou sawest in my right hand," because this son of man had seven stars in his right hand, "and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

And so, we are going to find that these seven churches are symbolic of the seven synonymous terms. And the angels that speak to them, which are the numerals of infinity, they speak to these seven churches, or the message comes to these seven churches, which translates the state of consciousness in each church that needs to be translated.

In our experience, we would say that this Christ translation has gone on with us and has so translated our consciousness, really always going on. So that it has lifted us to see the vision of Science, which is what these churches are saying here. Now, we won't read these messages to the churches all through.

The kind of format about each message to each church is that it comes from a particular state of consciousness, which is symbolic of a synonymous term. And it analyses what has been going on in that church or that state of consciousness and then uncovers the error and annihilates it by saying that if it is overcome, this will happen, and it gives a positive message at the end. You're probably familiar with the rhythm of each church.

Just before we start it, can I read you what Mrs Eddy says in her *Message for 1900*: “in Revelation St. John refers to what ‘the Spirit saith unto the churches.’ His allegories are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof ‘holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks’ - the radiance of glorified Being.”

So, it's saying really that the spiritual import of this, these messages, is that those seven stars are always held in the right hand of the angel that speaks to the church and walks in the midst of the seven golden candlesticks - the unchanging nature of the sevenfold description of God.

So, let's start with the first church in chapter 2, where it says, “Unto the angel of the church of Ephesus.” Now, remember these messages are in the Christ order. So, we start with Principle. “These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.” So, this message is from Principle that, as Mrs Eddy says, “is the name for God that includes all other names.”

So, it holds the seven stars in his right hand, the fullness of the Principle. And then it goes on to say that I know thy works, etc. But it goes on to say in verse four, “thou hast left thy first love... repent and do the first works.”

So, it is saying to us all, don't leave the Principle of being. There is a Principle of being which is primary. Don't leave that Principle of being. Don't leave your first love. That should always be our first love. Let your works be based on Principle.

And if so, then “to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” So if you let Principle be your basis of operation, it'll be a tree of Life. And it'll be in the midst of spiritual consciousness for you.

And we've said here for the first church, Principle demands consistent adherence to its Science as our basis of operation.

And then it comes to the second church, which is Smyrna. And it's the message from these things, verse 8: “saith the first and the last, which was dead, and is alive.” And this is a message from Life,

which is first and last, and which can never, never be destroyed. Life in and of Spirit. It is alive. It may sometimes appear to be dead, but through the Christ understanding, it's alive.

And then it goes on about the poverty of this church and that it might have tribulation, ten days, but if they're "faithful unto death, I will give thee a crown of life." It's really saying that we must lay down the mortal concept of life. It was a sense of poverty and material existence, which is always a poverty-stricken state of consciousness. But if it awakes and is faithful unto death, lays down the mortal concept, then there will be no end to the Life, the sense of Life that'll come to us.

We can see that - the Christ translates us to see there is a Principle of being, and you might almost go on to say, and that is a Principle of Life, Life that is eternal, without beginning and without end. And then it goes on, we said there, **Life demands accepting the spiritual sense of existence.**

And then it goes on to Pergamos, the angel of the church of Pergamos. "These things saith he which hath the sharp sword with two edges." This is the sword of Truth. And it goes on and says, "I know thy works, and where thou dwellest, even where Satan's seat is."

And apparently in this church of Pergamos, they were devoted to or they had begun to be devoted to idolatry, mixing up the Truth with other gods, and with medicine.

This Balac was to do with idolatry and the Nicolaitans was to do with this medical thing.

And so in this church it says, "I will fight against them with the sword of my mouth. To him that overcometh will I give to eat of the hidden manna," the manna of Truth "and will give him a white stone," that purity of Truth, no idolatry, no mixing with a medical theory and so on, "and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

I always love that in the true Church because I always feel no one can convince you of the Truth. Truth is something that you know instinctively yourself. You can't in a sense make somebody see the Truth. Truth is something that you recognise and love yourself. You can't force anybody. But this new name, this white stone, is the rock, or the stone or the calculus of Truth. And when you have that, you don't mix, you're not impure, bowing down to other gods and so on.

And unto the end, we had here, Truth demands absolute purity of idealism, no idolatry.

And then we come to Thyatira. "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." Now, this son of God is the highest sense of the Christ. It's the fulfilled sense of Love. And it is pure, absolutely pure - Love that is pure and impersonal.

And in this church, they had this woman Jezebel, in verse 20, who seduced the servants and so on, and committed fornication. And so it is uncovering this false sense of womanhood, this evil sense of womanhood. And you can say that in our own experience, it comes to us, this pure sense of Love, and

it deals with a personal, impure, emotional love that can turn into hate and all that kind of thing. It deals with that because you don't see the spiritual idea as long as that remains in consciousness.

And so, it deals with that false sense of Love. And it says in verse 26, "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; ...and I will give him the morning star."

You know how Mrs Eddy says, "Christ, God's idea, will eventually rule all nations and peoples - imperatively, absolutely, finally - with divine Science" (S&H 565:16). And that is what happens as one understands this true sense of Love. The Love that is Principle is the only thing that is universal and can rule all nations.

And then we come, to what we say here. **Love demands a Principled Love, not impure, nor emotional.**

Then we come to the next church, which is Sardis, Soul: "These things saith he that hath the seven Spirits of God, and the seven stars." This is an understanding of the true identity really of the Principle. And it says here that this church has to be watchful and strengthen those things which remain. And it says, you must watch, you must be alert. And it is Soul sense or spiritual sense which enables you to watch and to be alert.

Remember Mrs Eddy says, "have mortals with the infinite penetration of Soul, search the chambers of sense." It is Soul sense that is always alert and watchful. You sometimes think that your five physical senses are alerting you to something. Don't you? That you can, I was going to say smell out evil - but I mean, that they can alert you. But it is Soul sense that always alerts you and is watchful.

And it says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

So that sense of the true naming, is the true sense of identity that is always alert and watchful.

Then we come to the Church of Philadelphia, which was the church of Brotherly Love. And this is the only church, this Church of Spirit, which had nothing wrong with it. It was a church actually that Paul was very fond of, Philadelphia, the church of Brotherly Love. And they say that the Philadelphians were faithful, and they continued in a very faithful way in the spiritual idea.

It says here, "these things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

That's the verse that is quoted before the key to the Scriptures in *Science and Health*, isn't it? And I always think that it has this sense-that we have to interpret the key to the Scriptures spiritually; and as we do, it's an open door. This divine order of Spirit, this calculus of Spirit, unfolds those Scriptures to us.

And the same way in our life, if we base ourselves on this divine order of Spirit, this substance and reality of Spirit, then it can, it'll unfold and unfold. No man ever shutteth it. And it shuts out materiality, and no man can ever touch it. No man can open and destroy that wonderful spiritual sense of being.

Remember how Mrs Eddy says that it's the allness of Spirit and the nothingness of matter that distinguishes Christian Science from all other isms and ologies. And it's very important in the sixth vision, where you get the city foursquare, you get that same wonderful sense of the city of Spirit, absolutely positive and pure, and "nothing can enter it that defileth or maketh a lie."

And here it says, "thou hast kept my word, and hast not denied my name. I will make them to come and worship before thy feet, and to know that I have loved thee. Behold, I come quickly: hold that fast which thou hast, that no man takes thy crown."

And then it says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

That wonderful sense of the city of the Spirit. And it really means here that nothing can turn back that pure unfoldment of Spirit in consciousness. "I will write upon him the name of the city of my God," which is the city of Spirit. You shall have the nature of the city of Spirit.

And then you come to the angel of the church of the Laodiceans, Mind. Shall we just see what we said about Spirit? Actually, we didn't read what we said about Soul, did we? That watchful sense. **Soul demands being watchful and not fooled by sense.** That was that Sardis Soul. Then the city of the Spirit, Spirit demands continuous adherence to its purity and order.

And then Laodicea, Mind: "These things saith the Amen, the faithful and true witness, the beginning of the Creation of God." This is the sense of Mind. "I know thy works, that thou art neither cold nor hot: I would that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

You either have to be based on the allness of Mind, and not a half and half, or you don't get anywhere. That is what that wonderful scientific statement of being says, there is no Life, Truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation. For God is all in all.

And therefore, one can't have a universe that is half idea and half Mind. You remember what we were saying yesterday and the day before, that we haven't got a Mind Mind and a matter body, but we have a Mind Mind and a Mind body. All is Mind.

We can't be lukewarm and sometimes accept the allness of Mind and sometimes not, because we get spewed out. The demonstration of the spiritual as all in all doesn't happen. It seems to be spewed out. So we have to be what you might call whole hoggers with Mind.

And it says in the end of that chapter, “to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” It's really resting in the allness of Mind, and it is only Mind that overcomes. The power of Mind overcomes. And you might say - I often think of that - “where shall the gaze rest? sit down in thy throne.” But in the unsearchable realm of Mind.

Now, we have taken those churches very briefly. We have here for Mind: **Mind demands that its ideas become all to us, no half and half acceptance.**

As I say, we've taken these churches very briefly, and because we haven't gone into all the symbolism of the verses, it may not be absolutely apparent each time that this is what it is saying. But if you take those churches and you ponder them quietly and think about what they're really saying, you come out with a very clear statement really of the Christ translating states of consciousness that are very basic when they are translated to accepting the vision of Science.

I tried to put them very succinctly in a sevenfold flow. Like this, if I may just read these to you, and you think through what we have done.

Ephesus, Principle. Be impersonal. Base yourself on Principle, and you will eat of the tree of life in the midst. And that is the basic necessity to accept this Principle. Remember, do the first works.

Smyrna, Life. Reckon Life in and of Spirit with no beginning and no end, the first and the last, and there will never be any limits. You'll never be hurt of this second death.

Pergamos, Truth. Let the purity of Truth maintain its high standard. No idolatry, remember. This is the white stone, and only you can know what Truth really is.

Thyatira, Love. Let the purity of Love keep you from impure emotional love. Remember that was Jezebel and so on. Only this can rule all nations: that's where we had the morning star, which is divine Science.

Sardis, Soul. Let the accuracy of Soul, spiritual sense, make you watchful. And spiritual identity will be maintained. That was where it said, I will not blot out his name from the book of Life. Soul's identity will be maintained.

Philadelphia, Spirit. Let the purity of Spirit's order hold you always in that order. You remember, it is the door which no man can shut, and it's shut, and no man can open. So, you're always held in that order, and you will be continually newborn of the Spirit - that new name that is written on you.

Laodicea, Mind. Let the allness of Mind make you only satisfied with idea. Where shall the gaze rest but in the unsearchable realm of Mind?

Now, if we could just take that once more in a flow. Because every time when one studies rather obscure symbolism, you first of all feel your way, don't you, as to what it means; and then you gradually find you can refine it in thought, and you can start to put it into the language of Spirit, of Science.

And then, as you start to put it in that language, you can start to reduce it still more into something more pithy as to what it is saying, until it really hits you that this is saying basic fundamental scientific facts to you, that are living. They really mean something to you. Because when you first read it, it doesn't so much mean anything to you.

But as you start - I know when I did the Book of Hebrews, as I've told you many times, those of you who have been before - I felt like throwing the Book of Hebrews from one side of the room to the other, because it didn't mean a thing to me.

And then I thought, well, the only thing I can do is to try and write it out in my own words, what it's actually saying. What it's saying, apart from how to interpret it, because I couldn't, not being familiar with these priests going in and out of the temple and doing all sorts of funny things. I didn't know what it really meant.

And so I found what it really meant and wrote it all out in my own words. And it wasn't until I had done that, I suppose, actually, if I'd been more sensible, I could have taken *Phillip's Commentary* or something, but I didn't in those days. And then you can see much more clearly what the spiritual message is in Science.

So, sometimes you just see it straight away, particularly, as Mrs Eddy says, "whereas the New Testament narratives are clearer and come nearer the heart." But she says that proper interpretation of the Scripture starts with the Old Testament. And she goes on to say the New Testament narratives are clearer and come nearer the heart, and you don't have to write out what they mean.

But in some of these symbolic books, you seem to have to do that if you want to do it. It isn't everybody who wants to do it. But this is what I did. So then I clipped it again a bit more, and those seven churches - if you think Principle, Life, Truth, Love, Soul, Spirit, Mind - I put this: Remain firmly with Principle, Principle is in the midst of all.

Lay down the mortal sense of life or existence, because Life is without beginning or end.

The third one: have no idolatry because Truth is pure. It's clear cut. You know - it's a rock. It won't allow any error, any idolatry.

Love in a principled way because the cleanness of Love destroys personal emotional sense of love.

Watch with the accuracy of Soul.

Maintain Spirit's divine order, and there'll be continual new birth.

Let Mind's ideas be all to you, because Mind is all in all.

And if you take those seven messages, you will find in plain language, that's what they're saying to you. And we all know very well that to see the vision of Science, we need to acknowledge that there is a Principle, and that that Principle is Life without beginning, without end.

We're concerned with spiritual Life, Life in and of Spirit. We are concerned with pure Truth, not a Truth that is in any way contaminated, but pure Truth. We are concerned with impersonal Love. We're concerned with being alert in Soul sense to watch. And we are concerned with the order and flow of Spirit in its purity, the substance of Spirit. And we are concerned with the Mind that is all in all. And if we think these things out, we will realise that that is how the Christ has translated us and enabled us to see the message of Science. It's what has happened.

And so, it starts off - you see, it is interesting - it starts off with the Word sense really, when it described the Jesus fulfilling the Word, and then the son of man in the Word. And then it comes to this Christ translation.

And that is the way the Bible starts. It starts with the Word: "In the beginning was the Word." And we saw the Word through Mind, Spirit, Soul, Principle, Life, Truth, and Love, in the Bible, the way the Bible unfolds it.

And then in the New Testament, we came and have come to the Christ sense. It started in the 4,000 years and it comes in the New Testament, and then into Christianity and Science.

John Doorly came the same way. The first thing that struck him was the Word. He suddenly saw that those days of creation had an order about them which ultimately could be defined as Mind, Spirit, Soul, Principle, Life, Truth, and Love. So he started, and the Book of Revelation is declaring how all revelation comes. He started with the Word, then he began to see the Christ - the Christ translation, which we have here, and then that led on to Christianity and Science.

But the same order of Science, in its accuracy and its flow, comes through all ages. And this is what the Book of Revelation is writing.

Talk 20

Now we come to the visions - the seven visions - which are in the Christ order, just like the messages to the churches.

And we were saying that as the Christ translates human consciousness through Principle, Life, Truth, Love, Soul, Spirit, Mind, showing us the basic nature of our being in its spiritual content, it is obvious that that is what enables us to see spiritual things. No man knoweth the things of God, save the spirit of God that is in him. And that spirit of God is the divine nature which opens the doors to us. So we come to the first vision of Principle in chapter 4.

"After this, I looked, and behold, a door was opened in heaven." A door was opened in heaven. "And the first voice which I heard was as it were of a trumpet talking with me," very demanding "which said, come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne."

So that throne is a symbol of Principle: one sitting on the throne, and our eyes are open to the Principle of being. And then you get in verse 4 “round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.” And then further down, it says, there were seven lamps of fire burning before the throne, and there were four beasts full of eyes before and behind.

And as we were saying, as we see this vision of Science, we see the Principle of being, and we also see the sevenfold nature - the seven spirits of God, with it's seven lamps of fire, burning before the throne. And we see these four beasts full of eyes before and behind: the omni-active calculus of being - the Word, Christ, Christianity, and Science. The omniscience is explained through a beast with many eyes, eyes before and behind and so on. It really stands for the calculus of omnipotence, omniscience, omnipresence, and omniaction.

And then these four and twenty elders, it is, in Bible language, as we said previously, the twelve tribes of Israel and the twelve disciples, or Apostles later. But it is the sense of the workings of the spiritual idea: working up to God, as it were, through those twelve sons of Jacob, which later became the twelve tribes, and the working out from, in the New Testament with the disciples and the Apostles. So it is like an objective sense of the workings and a subjective sense of the workings of the spiritual idea.

And when John Doorly took the book, the chapter “Recapitulation” in *Science and Health*, it's very interesting because there are twenty-four questions and answers there in Recapitulation, which is the teaching chapter. And John Doorly saw that there were twelve questions, they don't come one after the other, they come three and then three more and then, three and then three more, three, three more. It's difficult to explain the layout of “Recapitulation” but suffice it to say that it is to do with the Word, Christ, Christianity and Science in its reflections. But it has twelve questions that relate to absolute Christian Science. You remember Mrs Eddy says, “Absolute Christian Science pervades its statements, to elucidate scientific metaphysics” (S&H 465:4).

And if we were to take that chapter and study it through, feeling the way that John Doorly saw it, there are twelve questions that relate to an absolute Christian Science sense and twelve that relate to a Christian Science sense. And so really, in more modern terminology, one finds that these twenty four elders, which are composed of the twelve tribes and the twelve Apostles - the relative, the working up, and the looking out from with the Apostles - have also this relationship to these twelve questions in the chapter “Recapitulation” that are absolute and twelve that apply to the human, and that are relative in Christian Science.

So, you can see how this symbolism meant a certain thing in the Bible, but it means the same spiritual fact in Christian Science today, that there is this relative working out and this absolute working out. One is dependent on the other. I know they both relate, but it just is a detail which I think is lovely in this vision of Science that comes here.

And as we have said on these papers, this vision unfolds in the Christianity order because it's the workings of the spiritual idea: Principle, Mind, Soul, Spirit, Life, Truth, and Love. Principle - the one

on the throne. The four and twenty seats being the metaphysics of Mind. The seven lamps burning before the throne, the identity of the seven synonymous terms, the sea of glass, the reflection of Spirit with the four beasts, the calculus, in the midst of the throne and round about the throne. And then we come to this book of Life and Truth that opens it, and the fulfilment of that opening in Love. That's very briefly how it goes. But again, you can find that in John Doorly's book.

Because now, in chapter 5, having seen this divine system of Principle somewhat, "I saw," in verse 1, "in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." And then they say, "Who is worthy to open the book, and to loose the seals thereof?" And one of the elders said, "Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

And then there "stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God." Doesn't it hit you that this seven is symbol? I mean, no one could read this Book of Revelation and not feel the seven, and the four and the twelve, and so on are all symbols. And he came and took the book out of the right hand of Him that sat upon the throne.

Now, do you remember when Mrs Eddy talks about the lamb slain from the foundation of the world and yet is alive? Mrs Eddy says there by way of explanation, "[Science has explained me]" remember, in *Science and Health*.

And the understanding of Science, or the Truth, symbol of the lamb, in a living way when Science explains the Truth, can open that book, which is the Bible, as we take it, that is sealed with seven seals. And that is what we have found, that this book of Life has been opened through our understanding of the sevenfold nature of God.

Because it says here, "the lamb had seven horns and seven eyes," which are the seven spirits of God. And it's through that understanding of Truth in its sevenfold nature as interpreted by Science, that we have been able to open this book of Life and break the seven seals and understand, as we've been doing here, this book of Life through the first day, the second day, the third day, and how it unfolds those thousand-year periods in a living way. It's a book of Life.

It's wonderful that it's a book of Life. Because, do you remember those of you who came to the original Bible Talks of John Doorly, what a thrill it was to be told - we're so used to it now, we may forget - but what a thrill it was to be told, Noah is you. It isn't an old boy living a long way away. Noah is you. Abraham is you. Jacob is you. Joseph is you. And it brought it into life, immediately.

It was dead when it was a story of saga and tribal history and the history of the nation of Israel and so on. But directly those seven seals were opened through Mind, Spirit, Soul, Principle, Life, Truth, Love - the Science of being, the Science of nowness - we saw that all these stories were stories of the operation of this divine nature as us, in our experience. And so, it became to us the book of Life.

“And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song.”

Didn't we sing a new song? We sang a new song then. We really did, we sang a new song saying, “thou art worthy to take the book, and to open the seals thereof: for thou wast slain,” not understood, Mrs Eddy said, “and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.”

And then we come - I'll just read what we say about this vision here. The first vision of Principle. This vision unfolds in the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, Love. It shows the workings of the spiritual idea and how Christ Truth understood - I'd like to add there really, in its Science, don't you think? - is alone able to open the closed book. In this context, the Bible.

So now we come to the second vision of Life. And this is the opening of these seven seals. And it's the really the opening and understanding, the analysing, really. Life is analysing here the Bible story in its thousand-year periods.

And let's go to verse 12: “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.”

Now, Mrs Eddy speaks here about the opening of the sixth seal in her chapter “The Apocalypse”. She says, in the opening of the sixth seal, typical of 6,000 years since Adam, the distinctive feature has reference to the present age. So we know that as we open these seals, the first thousand years becomes apparent as Mind, the second thousand years as Spirit, and so on. And the opening of the sixth seal is the sixth thousand-year period as Mary Baker Eddy says there, which is symbolic of Truth. And she says it has reference - the distinctive feature has reference - to the present age.

And the distinctive feature, I think, is in chapter 7, really. There is a great overturning, great overturning at the end of chapter 6. “For the great day of his wrath is come; and who shall be able to stand?” She says that has reference to the present age. But the distinctive feature seems to be this: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east,” - from the Christ - “having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

“And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousands of all the tribes of the children of Israel.” That twelve refers, as we said, to the tribes of the children of Israel.

And I wonder if that is saying that as we understand Science in this sixth thousand-year period, which is characterised, if we think of the thousand-year period symbol, as the period of Truth, as the period

of the understanding of Science, that that understanding of the calculus, the four angels, holding the four winds, that they shouldn't hurt the earth, that that understanding of the fourfold calculus of being can protect the earth and all that are there in through our understanding it. As we have said so often, that this leaven of Truth is going out into all the world and translating it and blessing it.

And as the servants of God are sealed in their foreheads, it must mean that as we understand this Truth and identify ourselves with it, the sealing of these 144,000 in their foreheads is a symbol of being identified with the Truth. And the more that we are identified with the Truth, it may be the louder that error will scream, but at the same time, the Truth is there, and it's there beforehand to take care of the situation.

He says, "hurt not the earth till these are sealed in their foreheads." It gives me the feeling that Truth has the initiative. And that those four winds of the material calculus - Mrs Eddy speaks about mundane formations and speculative theories and all the paraphernalia of the material calculus - will be swallowed up in the infinite calculus of Spirit.

And that can be so. There seems to be a prophesy here that in this sixth thousand-year period, those who are sealed in their foreheads - consciousness that is identified with Truth - can help to save the whole situation in the world.

And it says, in verse 9: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God."

We don't really know, do we, how the Christ is going to leaven consciousness. All we do know is that if we are abiding in our individual experience with this impersonal Principle of being, which is Life, Truth, and Love, that because it is a universal Science that is omnipotent, omniscient, omnipresent, and omniactive, that consciousness is part of the universal consciousness that goes out and leavens. And we needn't be surprised if, "Behold, I come quickly." We need not be surprised.

I keep thinking that. We sort of get so bogged down in what a terrible state the world is in and so on, but we look not at the things which are seen, but at the things which are unseen. For the things which are seen are temporal, but the things which are unseen are eternal and are going on all the time.

And when he had opened the seventh seal in chapter 8, "there was silence in heaven about the space of half an hour." That may mean that there is more being accomplished through silence than through spouting a lot of words, really. And that as we go on, you see, I was thinking, it's an extraordinary thing, but with these dear people who run this hotel, these Emissaries, one's never had a lot of conversation with them, but one can feel this silent Spirit which they seem to understand, and we seem to understand.

It may be, as we saw in Luke, that the time will come when one needs perhaps to take it back to the Word, as we took Life, Truth, and Love back to the Word, and we saw what that meant. But that doesn't matter. It'll come if it has to come. But the important thing, that this seventh seal of Love, because it's the seal of Love, means silence in heaven for about the space of half an hour. Not sure what half an hour means, but then we see there in that vision of Life, what we have written down here.

The seals of the Book of Life are opened to reveal and analyse spiritually the thousand-year periods in the Word order of Mind, Spirit, Soul, Principle, Life, Truth, Love. The opening of the sixth seal, typical of six thousand years since Adam. Four angels are protecting the earth, and they symbolize the calculus of the Word, Christ, Christianity, and Science.

And so we come to this third vision of Truth. And this is the uncovering, where the seven angels, chapter 8, verse 2, "stood before God; and to them were given seven trumpets." And these trumpets sound in the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and they uncover the opposite of those synonymous terms, until we come here to this sixth angel, chapter 9, verse 13. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed."

Now, do you remember that definition of Euphrates in the "Glossary"? which is divine Science, encompassing the universe and man, the true idea of God, a type of the glory, which is to come, metaphysics taking the place of physics, the reign of righteousness," and it goes on. But here, these four angels that were bound in this river are loosed, which really seems to mean that this calculus, this reign of metaphysics is loosed. And it is loosed really through the understanding of this open book which comes here in chapter 10 where it says here: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open." No closed book this time. It was open. "And he set his right foot upon the sea and his left foot on the earth."

Mrs Eddy says about this angel, which with which she starts her "Apocalypse" chapter, that he had "in his hand a 'little book,' open for all to read and understand. Did this same book contain the revelation of divine Science?" We've just had this Euphrates - divine Science encompassing the universe and man - which is opened here and uncovered in these trumpets of Truth. Did it contain the revelation of divine Science? The dominant power of which was upon the sea, upon elementary latent error, the source of all error's visible forms. The angel's left foot was upon the earth, that is, a secondary power was exercised upon visible error and audible sin. And so here we have this book which, in our context, would seem to be *Science and Health* opened.

Now, you may think that came first. And in a way, it did. But John Doorly took the unfolding and the revealing and opening of the seven seals in the Bible. And perhaps at the same time, but slightly later, he began to unfold the textbook of *Science and Health* in its Science. It began to be an open book, which in our time today, the one who has done so much for opening that little book is Max Kappeler, when he wrote the *Structure of the Christian Science Textbook – Our Way of Life*, which shows that little book open through the matrix of immortality. And that came after the Bible was

opened. The Bible was opened first and then the textbook. They go hand in hand. First and second are often bad words to use with this, but you can't help it because it has to be set out in a logical way. But this seems to be what has taken place, that this little book now is open for all to read and understand.

"And cried with a loud voice, as when a lion roareth, and when he had cried, seven thunders uttered their voices. And I heard a voice from heaven saying unto me, seal up those things which the seven thunders uttered, and write them not." Mrs Eddy says here, about the seven thunders, that this book, - this understanding of the structure of Science really, coming through the textbook - it arouses the seven thunders of evil and "stirs their latent forces to utter the full diapason of secret tones." But then is the power of Truth demonstrated. When that happens, this book, which comes in the revelation of Truth, the uncovering of Truth, in these trumpets of Truth and in the sixth trumpet, which is Truth, then the power of Truth is demonstrated, made manifest in the destruction of error.

And then will a voice from harmony cry, as it says here in verse 8, "Go and take the little book, which is open in the hand of the angel." And Mrs Eddy says, "Take the little book... Take divine Science. Read this book from beginning to end. Study it, ponder it." And John says here, "I went unto the angel, and said unto him, Give me the little book. And he said unto me, take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

Mrs Eddy says, "It will be indeed sweet at its first taste, when it heals you." And I think we could say that we have all read *Science and Health*. Many people have. And it has a marvellous healing effect on, well, the last chapter of "Fruitage" is entirely composed of testimonies of people who have taken the little book and it has healed them through eating the little book.

But she says, "Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter" (S&H 559:19).

"When you approach nearer and nearer to this divine Principle, when you eat the divine body of this Principle - thus partaking of the nature, or primal elements, of Truth and Love - do not be surprised nor discontented because you must share the hemlock cup and eat the bitter herbs; for the Israelites of old at the Paschal meal thus prefigured this perilous passage out of bondage into the El Dorado of faith and hope" (S&H 559:23).

And as you take the little book and digest it, you begin to see that it has the fundamentals of spiritual being in that matrix of immortality. And sometimes people baulk at that. They don't want to see the full scientific structure in the textbook. But if you go on and take the little book and eat it up, and you see the scientific structure, it is powerful, and it may overturn and overturn. You don't just read that book any more just for healing. You read it because of the scientific structure that it has in it. And that is a very powerful thing, and it overturns and overturns and overturns.

But as we've said all along, that the outcome of that is accepting a completely new basis of being, like that new song that they sung when they opened the Bible. You sing again a new song as you see the real structure in that textbook.

And it goes on and says, "There was given me a reed," in chapter 11, "like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." You can begin to measure. You can begin to calculate accurately then the things of the Spirit. That's what's happened to us. "But the court which is without the temple leave out and measure it not." You don't continue to weigh up everything that is happening in the outside world in a material way and so on. You only measure spiritual things, and they take care of the other.

And then it says, "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."

Now we've had really the two witnesses, the manhood and womanhood of God. We've had really, you might say Christ Jesus, and Mary Baker Eddy, because they are the revelators in our experience as it's come to us: Bible, and *Science and Health*.

And when they shall have finished their testimony, verse 7, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, and their dead bodies shall be in the street of the great city. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half and shall not suffer their dead bodies to be put in graves."

We have always thought of that symbol as these two witnesses or the Bible and *Science and Health*, killed in a way or being dead. They're still there, the Bible and *Science and Health*, but they're not understood. And to a great extent, in our own experience in Christian Science, we never understood them in their Science at the beginning. They were lying around. We didn't suffer them to be put in graves. We always had the Bible and *Science and Health*, but it wasn't the living, the two living witnesses, the living textbook, Bible and *Science and Health* that it is today.

And so, it says that, we rejoice over them, we made merry, and we sent gifts one to another. I don't know if we did that, but, there was this sense of their lovely books, wonderful books. But suddenly, in verse 11, "after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they ascended up to heaven in a cloud; and their enemies beheld them." and so on.

But there is this wonderful sense that after three days and a half, which was as we understood Mind, Spirit, Soul, and Principle - we didn't know we were understanding them, but that sense of "let there be light" and the sense of divine order, which came so much to John Doorly (he was always impressed with order) - and then the realization that they had there was definite identities in Science. And he began to see the Principle. And after three days and a half, this Spirit entered into the Bible and *Science and Health*. The Bible became no longer a closed book, and the open book began to speak to us in a

it's spoken to us more and more as time goes on. "And they stood upon their feet and ascended up into heaven in a cloud." I'm not quite sure what that means, but gosh, I'm not sure about what a lot of this means, but we're feeling our way through it together in a big thread, aren't we? And their enemies beheld them.

And then we come, that's the end, "the seventh angel sounded" in verse 15, and it says, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Isn't that wonderful? "And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." And so on. "And the temple of God was opened in heaven."

And now let's just read the summing up of that vision of Truth. The trumpets are sounded in the Word order of Mind, Spirit, Soul, Principle, Life, Truth, Love. The sixth trumpet now uncovers, brings to light, the little book that is open and needs to be studied and understood. In our age, *Science and Health*. Now we have two witnesses, Christ Jesus and Christian Science: The Bible and *Science and Health*.

And now we come to this fourth vision of Love, chapter 12. And this is how Mrs Eddy's "Apocalypse" chapter goes on after that chapter 10 with the vision of the book. "And there appeared a great wonder in heaven; a woman clothed with the sun." Mrs Eddy says that "The spiritual idea is clad with the radiance of spiritual Truth, and matter is put under her feet" (S&H 561:26). "And upon her head a crown of twelve stars." And Mrs Eddy calls that "the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea" (S&H 562:17).

And so, this woman's sense comes into view: "and she being with child cried, travailing in birth, and pained to be delivered." Mrs Eddy says that the idea is "typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous" (S&H 562:24).

Now, this 12th chapter of Revelation is in the Christianity order again. And it starts with Principle, this great wonder in heaven of the woman. And then you get the parent Mind: that she is with child, travailing in birth and pained to be delivered. And then there appeared another wonder in heaven. "And behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Heads, all the counterfeit, you might say, of the sevenfold nature of God and the way it applies itself to the human. The dragon is always saying, I can show you another way. And seven crowns upon his head: he claims to have power and majesty and so on. "And his tail drew the third part of the stars of heaven, and did cast them to the earth." Really, it's taking the third part, which I always think refers to Christianity, of the stars of heaven, the working of the Spiritual idea, as we have said, and casts it to the earth. This great red dragon has all kinds of inferior ways of demonstrating Christianity. And it doesn't want this woman to give birth to this wonderful sense of the workings of the spiritual idea, which we have understood through the Bible and *Science and Health*. And this is where this great vision of Love is giving birth to what we have understood of the Christ idea in a universal way.

But the old dragon says, "No, you've got to do it in this human way," and so on. And he "stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born." And it's lovely in this Christianity order of birth, that the idea that comes from Principle and is born of the parent Mind, is safe in Soul before it is born.

In this Christianity birth, which is subjective from God, the obstetrics birth of the student is in a Word order, as we know so well from that lovely pamphlet of Max Kappeler's. But the subjective sense of birth out from the Principle is in the Christianity order. It comes from the Principle, and the parent Mind has this child within it. And it's safe in Soul, safe from the dragon because it's identified with this one Mind or Principle.

"And she brought forth a man-child, who was to rule all nations with a rod of iron." That was that Spirit sense that we had in the Spirit church, you remember. And her child was caught up unto God and to his throne. This birth of the child in Spirit, for the purity of Spirit, is reflection. And reflection is always that which is taken back. That's what reflect means: to reflect back. And so this child really never leaves its Principle. It's reflected and goes back to the Principle. It's safe in Soul and brought forth in Spirit.

And Mrs Eddy says when she talks about this man-child being brought forth, she says, "This immaculate idea, represented first by man and, according to the Revelator, last by woman," - here we have the woman - "will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character" (S&H 565:18).

This is a Christianity birth, and we think of Christianity as the gold of human character, don't we? But this is melting and purifying even the gold of human character, when the idea is brought forth spiritually through true Christianity. It is on that high basis where it can never be touched.

You know, we saw with Cain, Abel and Seth, that Cain can destroy Abel, but it can never destroy Seth, the spiritual idea. And that came in a subtone of Spirit, Mind of Spirit, in the days of creation. After the stars sang together, and all was primeval harmony, the material lie made war upon the spiritual idea, but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and to be caught up unto God, to be found in its divine Principle.

So, the idea is brought forth.

Talk 21

And then we come to verse 6, which is in a tone of Life. We've had Principle, Mind, Soul, Spirit, the idea born, and then Life.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

And here it says of this woman fleeing into the wilderness, “As the children of Israel were guided triumphantly through the Red Sea,” and so on, “so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and a fire by night, leading to divine heights” (S&H 566:1).

That's Mrs Eddy's EXEGESIS of this woman fleeing into the wilderness, being taken care of. It talks about the children of Israel being guided through the Red Sea and so on, and through the wilderness. And you feel here that the woman flees into the wilderness, having brought forth the child. And the wilderness is a place where a material sense of things disappears, and spiritual sense unfolds the great facts of existence. And there is a place prepared there. And it seems that as you give birth, any of us do, to the universal idea of Science, we can trust that idea to do its own work. We don't have to fight. What happens here is that Michael and his angels fight.

And when we come to Truth in verse 7 and onwards, “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”

And so, there is also, as we have said, with this woman sense, it doesn't ever leave, also the manhood sense. The womanhood sense realises that the spiritual idea will be understood. And the woman goes into the wilderness - that woman thought - and lets a spiritual sense of things come to her. But Mrs Eddy says that there are these two angels, Michael and Gabriel. And she says, Truth and Love both come nearer in the hour of woe. And she says about Satan, that “Michael leads the hosts of heaven against the power of sin, Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the ever-presence of ministering Love. And both these angels deliver us from the depths... The Gabriel of His presence has no contests. To infinite, ever-present Love, all is Love” (S&H 566:31) and so on.

And so, one realises that though you may be reflecting the qualities of woman and realising that the idea is already fulfilled in Love, this is the true method of warfare.

At the same time, one has to be alert and awake to express Truth, which is handling evil. Being alert, there has to be the manhood and the womanhood always. But it's lovely that it starts with the woman going into the wilderness, and then the manhood comes on the scene and deals with the great dragon. And Jesus, Mrs Eddy, John Doorly, and Max Kappeler, very much in our time, and many others, are insisting upon this handling of evil as well as having the woman's sense. But it seems to me that it is accomplished through a very different sense when you come from Love, when you have the womanhood sense. It's the sense of already being fulfilled.

And then it goes on in the tone of Love where it says, “I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser

of our brethren is cast down, which accused them before our God day and night.” And you remember how Mrs Eddy says there that “A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain” (S&H 568:26).

And I'm sure we shall see more and more in the world today that the accuser is not there, and that the accent is changing very much today from Truth to Love, to emphasise the positive and the fulfilled sense of being is coming more and more into consciousness. Because “when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And the serpent cast out of his mouth water as a flood” to destroy the woman, carry her away with the flood. But “the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”

And you remember how Mrs Eddy says in interpreting that, that “What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night” (S&H 570:18).

Remember that rainbow of promise way back in Noah, said that the earth would never be destroyed by a flood any more. And that sevenfold rainbow was a symbol of the sevenfold nature, and understanding that nature means that we can never be flooded out any more. The earth will help the woman. The spiritual idea will be understood.

I think that is when you think of the earth, symbol of the third day, being spiritual sense, spiritual identity, there is so much of that spiritual sense coming to the fore in the world today through the leaven of Truth, and it is helping this idea that the woman brings forth of the universal nature of the Christ idea in Science to be understood. The earth is helping the woman through its understanding, isn't it? I think we can feel that happening. And this is the divine method of warfare in Science, Mrs Eddy says.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea,” in verse 1, and in verse 11, “another beast came out of the earth; and he had two horns like a lamb.” And if you follow the description of these two beasts, John Doorly interpreted them as *materia medica*, the first beast. The belief of Life in matter and all that tries to palliate that belief of Life in matter. And the belief of Truth in matter, the second beast being false theology. And false theology butters up the first beast. And in a way it does, because a false sense of theology - a false sense of God and man separated, a man a sinner and so on - it always means that that sinning man gets into difficulties through sin, disease and death. And theology, false theology, supports the material way through *materia medica* of getting rid of those things as well as praying. But you can see how these two beasts are in cahoots, as we would say, together. But they're dealt with later on in Revelation.

But after this woman appears and these two beasts come, in chapter 14, “a lamb stood on Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.” So again, it's this sense of the twelve of demonstration, subjectively and objectively being the multiplication of that happening after this woman has given birth to this universal sense of the Christ

idea in its Science. And in verse 3, “they sung as it were a new song”. This new song before the throne. I think we're all beginning to sing a new song, and I think everybody in the world, when we look at the things which are seen - not seen, I mean - you can see translated that there are many people who are singing a new song, aren't they, today? It's a marvellous thing.

And then we come to chapter 15 with the vials, the seven last plagues. And Mrs Eddy says in her “Apocalypse” chapter, that the 12th chapter, which we've done, typifies the divine method of warfare in Science and the glorious results of this warfare: one hundred and forty-four thousand singing a new song and so on. The following chapters depict the fatal effects of trying to meet error with error. It follows the order used in Genesis, first, the true method of creation is set forth and then the false. But that false method of creation, the Christ translates just the same.

And even though we may seem, or the world may seem to go through suffering, like these vials of wrath are typifying here, it comes in the end through the Christ translation to this city of the Spirit, because salvation is irresistible. You can't resist it. Truth and Love have the initiative, and they always have the initiative. And no one can escape what they are spiritually, nobody anywhere.

But here, we have another sign in heaven, great and marvellous, seven angels having the seven last plagues. For in them is filled up the wrath of God. And they pour out these vials of wrath.

The God-crowned woman, giving birth to her child, is in the Christianity order of Principle, Mind, Soul, Spirit, Life, Truth, Love. Based on the understanding that comes from the Bible and *Science and Health*, woman gives birth to the Christ idea that is destined to rule all nations. It is a universal birth and deals with materially based calculations: the two beasts. As you remember, Life in matter, Truth in matter, *materia medica*, false theology, bringing universal salvation. This is the divine method of warfare in Science.

Then we come, as we said, we are in these vials, which we are not going to read, but they are poured out on various things, on the sun and so on, and on the seat of the beast, which I think is funny. And here we get Babylon the Great, the mother of harlots and the abominations in the earth, in chapter 17. And Babylon was that city, really, it comes from Babel, which is defined in the “Glossary” as material knowledge. And it's all that is built on material knowledge. It's evil of every kind, the deepest evils and so on, which come with these seven vials, but they begin to be destroyed, even through these vials here.

This vision goes on to the end of chapter 18. And it really is not the divine method of warfare, it is part of the divine method of warfare, but it is what happens if you don't accept it: you come through suffering. “Babylon is fallen, it says, Babylon is fallen, is fallen,” in chapter 18. And it says that Babylon, in verse 10, “that great city Babylon, that mighty city! for in one hour is thy judgment come.”

And it goes on to say in verse 21, “And a mighty angel took up a stone like a great millstone.” That's really the calculus, “and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” And this is a very violent destruction of evil, which sometimes happens if we don't accept the woman way of warfare, which Mrs Eddy says comes in that

12th chapter. But nevertheless, as we've always said, whichever way you accept, you come to the city of the Spirit.

And here, you know, it says in "The Apocalypse," where it talks about the seven last plagues, it says that they have full compensation in the law of Love. And Mrs Eddy says, "the very message, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and heaven bestowing."

And it said, "Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove," symbol of divine Science, "descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares. Then thought gently whispers: 'come hither! Arise from your false consciousness', that suffering sense, "into the true sense of Love, and behold the lamb's wife - Love wedded to its own spiritual idea.' Then cometh the marriage feast," which we're having here, which comes in the next vision, "for this revelation will destroy for ever the physical plagues imposed by material sense" (S&H 574:25).

And so, whether we come through Science or suffering, whatever way we come, Truth and Love is absolutely irresistible, and we come here in chapter 19 to the vision of Spirit.

But I must just read what we said about Soul, the pouring of the vials, given in the order of Love, Truth, Life, Principle, Soul, Spirit, Mind. John Doorly took the pouring of the vials in that reverse of the Word order, starting out from Love, you remember, symbolising the suffering way of warfare, through the vials. But whichever way we take, animal magnetism and all false knowledge are destroyed.

And so now we come to this vision of Spirit, where it says, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." And they all say Alleluia. And we get this great multitude as the voice of many waters saying Alleluia. And then in chapter 20, the angel comes down from heaven "having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon... And bound him for a thousand-years."

And in verse 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." It's just the destruction of error in this rather gloomy picture, but then it's just error. And error destroys itself eventually through this allness of the spiritual vision here.

And then in chapter 21, it says, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." And Mrs Eddy speaks of this new heaven and this new earth. And she says that "The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new heaven and a new earth."

She continues, “Were this new heaven and new earth terrestrial or celestial, material or spiritual? They couldn't be the former, for the human sense of space is unable to grasp such a view.” The Revelator was looking at the things which are unseen, wasn't he? “The Revelator was on our plane of existence, while yet beholding what the eye cannot see, - that which is invisible to the uninspired thought” because it looks at the things which are seen.

“This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness” (S&H 572:28).

It's all a matter of consciousness, isn't it? Actually, if you read this “Apocalypse” chapter through and you underline the word ‘consciousness,’ you find it comes again and again here, that this new heaven and this new earth are a matter of consciousness, of the divine understanding that reigns is all, and there is no other consciousness. It's the consciousness of Truth and Love.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Lovely sense here of this city, New Jerusalem.

Mrs Eddy defines New Jerusalem as “Divine Science; the spiritual facts and harmony of the universe, the kingdom of heaven, or reign of harmony” (S&H 592:18). This city of the Spirit. “And I heard a great voice saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

It always interests me that it was through studying this city in Revelation, when John Doorly was taking the Book of Revelation, that he first saw that Mary Baker Eddy in her textbook had written from the standpoint of different levels of consciousness, of consciousness. Because he saw that she was often writing in divine Science, because Science is the all-enveloping fact of being. But she was writing very often from the standpoint of divine Science, the highest standpoint.

Then she was writing from the standpoint of absolute Christian Science, the relationship of the Principle to the idea through the divine system of absolute Christian Science. But then an enormous part of her textbook was written from what she called Christian Science, which he says was the application to humanity of this Science. And he saw that from reading this chapter about the city foursquare, which comes down from God out of heaven. You get a hint of it here, where you get this city coming down, and it comes down from heaven, and it says, “the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” The coincidence of the Principle with the idea from its highest standpoint. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying.”

But in a big sense, through this chapter 21 and 22, John Doorly saw divine Science in the city four square, absolute Christian Science coming as the city of our God, and then Christian Science coming right down, and in chapter 22, the pure river of water of Life coming right down into human experience.

And that is such an important factor in Christian Science and explains such a lot of things. Because people will often say to you, who don't know much about the teaching, that Mrs Eddy says sin, sickness, and death are unreal, and then she spends many pages telling you how to get rid of it, doesn't she? And when you begin to understand that she is writing from different standpoints, all one Science, but she has this consciousness of the highest sense of divine Science, Life, Truth, and Love are the realities of divine Science. And then she comes down to absolute Christian Science and shows the divine system in her textbook, which John Doorly pointed out probably more clearly than anybody else has done. And then she has this sense of applying to the human in Christian Science, it makes a lot of sense, well, all the sense of the textbook, doesn't it?

But it isn't something that you can pinpoint all the time and say, now she's in divine Science, now she's in absolute, now she's in Christian Science, because she weaves it all together into one whole, into the whole of Science. And so, it is delicately done. It's only if you want to analyse what is happening in that textbook that is very helpful to know that there are these levels of consciousness. Actually, I think you get it in every subject, because you get the higher mathematics, and then you get the calculations in mathematics, because people say that when you go into the higher realms of mathematics, it's almost metaphysical. But there are the calculations of mathematics, and then you get applied mathematics when you use it in your daily life all the time.

So, it is probably a very general thing that happens in all subjects. And I think you get, as Mrs Eddy said, and I think musicians have said that music is above conscious sound. But then you compose music, and you relate the notes one to another in almost an absolute realm, I would think, with composers. But then they have to see what it sounds like on the piano or on the violin or something, which is the application to the human, how people hear it, how you play it. But it has an absolute realm, and it has a realm that is above conscious sound, which Beethoven must have been aware of.

So this sense of these levels, which first hit John Doorly when he was studying this city foursquare, is something that is very vital and helpful in one's study of Science.

And then it goes on in verse 10 where he talks about this city. "And he carried me away to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. And her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high."

And we have always thought of this wall as the Word. It runs right round the city, this Word of revelation. But this Word of revelation, this wall has twelve gates. And at the gates, twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

And we've had these gates always as the Christ, because the gates open within and without. And it's the Christ translation. It comes from God, you might say - Principle, Life, Truth, and Love - comes

through the gates and translates human experience. And human experience is translated and seen in its true Christ impact. You go through the gates one way and come out the other way, so to speak. And it talks about these twelve gates.

And the wall of the city had twelve foundations. And we've always thought of the foundations as Christianity, and in them, the names of the twelve Apostles of the Lamb: the workings of the spiritual idea. And the city itself as Science. We've always had the wall as the Word, the twelve gates as the Christ, the foundations as Christianity, and the city itself, that whole city, as Science.

“And the city lieth foursquare, and the length is as large as the breadth.” And then it goes on about how he measured the city. And then in verse 22, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.” That's what will be in this city.

And Mrs Eddy talks about there being no temple therein, when she's talking about that verse. No material body in which to worship God and so on. And then she speaks of this city as a city that lieth four square, and it's a city which hath foundations, it's a city of the Spirit.

And she says finally, “This spiritual holy habitation has no boundary nor limit, but its four cardinal points are: first, the Word of Life, Truth, and Love; second, the Christ, the spiritual idea of God; third, Christianity, which is the outcome of the divine Principle of the Christ-idea in Christian history; fourth, Christian Science, which today and for ever interprets this great example example and the great Exemplar. This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter. All who are saved must walk in this light. Mighty potentates and dynasties will lay down their honours within the heavenly city. Its gates open towards light and glory, both within and without, for all is good, and nothing can enter that city, which ‘defileth, ...or maketh a lie’” (S&H 577:12).

You see, Mrs Eddy had previously said that the four sides of the city are the Word, Christ, Christianity, and Divine Science. And then in this second reference to the city, which is the last, she gives us its four cardinal points, which are the first sides of the city are in divine Science, the cardinal points are in absolute Christian Science, the workings of the idea, which is this city where mighty potentates and dynasties lay down their honours and so on. And then in the Book of Revelation, in the vision of Mind, it comes right down into human experience.

Before we take that vision, let's just read what we said about Spirit. The city of the Spirit, the light and glory of divine Science, based on the fourfold operation of the Word, Christ, Christianity, and Science, is seen to be all and operating on every level of universal consciousness. This Spirit reflecting itself throughout all space, coming on every level of consciousness.

And then we come to this last chapter 22, the seventh vision, which is Mind. And where this vision flows out, this Christ idea of Science flows out to all mankind. "And he showed me a pure river of water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb."

That is that pure river of water of Life is the Word of Life, which is clear as crystal as we've seen. And then the Christ. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manners of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." That's the Christ coming to the flesh and healing all the nations.

And then Christianity. "And there should be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads". Every man identified with this Principle. The throne of God and of the Lamb and the servant serving him, wonderful sense of Christianity, the continuing of the Christ.

And there shall be no night there. Now we come to Science. "And they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever." You remember how we've always said, in Science, there never is any end. Science is omniaction, and it goes on and on.

And then it ends: "These sayings are faithful and true, and so on, behold, I come quickly." And it comes again in verse 12: "I come quickly. The time is at hand," it says in verse 10. "And blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates into the city." And then again, it says in verse 20, "I come quickly." This omniaction of Principle.

If we just read this epilogue that I put here, you will find one thing that this vision of Mind, I feel ends with verse 5. But John Doorly takes it on to verse 9. But in my precis in the *Pure Science of Christian Science*, which was written in John Doorly's time, I've got it ending at verse 5. So, I think it is something that he used to say - these divisions are not arbitrary, and that it may end at verse 5 or verse 9, but you feel at verse 5, into verse 6, it rather changes from visions: "And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly," and so on.

I think it's an overlap, as it were. I remember John Doorly used to say, don't be too hard and fast about these divisions; they flow one into another. But one has a sort of feeling that the vision ends at that point. So, I've stuck to what I had in the *Pure Science of Christian Science* because I thought, well, John Doorly knew I'd done it that way and he didn't say no. And so, I think he felt very much that it was just how you saw it there.

So, the seventh vision of Mind: the pure river of water of Life and the tree of Life, the throne of God and the lamb with his servant serving Him, the Lord God giveth them light. And I have got down here, the Science of Mind manifests itself to mankind as a pure river of water of Life, a pure Word; a tree of Life whose leaves are for the healing of the nations, an active and healing Christ; everything

serving God and identified with Him; a universal Christianity; and perpetual light, no night there. A Science that brings continual enlightenment.

And then the epilogue, which is just a summing up: "These sayings are faithful and true." This is what John says: keep them and worship God. Obey the commandments and so partake of the tree of Life and enter into the city. "The time is at hand. I come quickly." It is all in this book. That's what he says.

And then this lovely verse from Revelation 22:17. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Beautiful that when you think that we have taken together this day of Life, this and its four tones. And it is all to do with the waters bringing forth abundantly the moving creature that hath Life. And it is to do with "be fruitful, and multiply and fill the waters in the seas." And that this book says, let him take the water of Life freely.

And I think we've all felt very much this flow of divine Life using us. And don't you feel that this Book of Revelation just sums up the whole story of Science, Life as Principle? It really does. We have gone through it just in a flow and we've left out a lot of details, but you can feel this wonderful Book of Revelation, starting with the Word, then giving us the Christ translation, which translates consciousness so that it can open the door in heaven and see the Science of being.

Which leads to opening that little book, and then, that is closed and then the book that is open in the vision of Truth, which leads us on to the true method of warfare in Love with the woman giving birth to the universal idea. And then whether through Science or through suffering, through the vials, through Soul, we come to this city of the Spirit, fair, royal and square.

And out of that consciousness comes this pure river of water of Life, and the tree with leaves were for the healing of the nations, and the servant serving God in true Christianity, and the Principle, or God being the light of that city for ever and ever and ever.

Talk 22

Now, I thought what I would like to do with you this morning is to just go over this day of Life that we have considered this week and take the four tones of Life. And then go back to the whole story of the Bible as we have considered it during these three years, right from the "Let there be light" till the end of the Bible, and take that story from the standpoint of Life, really feeling together how Life, in a sense, makes us see that story anew.

So, it won't be quite like we began on the first evening when we took that story through as a whole, and we saw it perhaps more in the tone of days of creation rather than numerals of infinity. But in this fifth day of Life, as we know, the days of creation, in a way, the working-up sense, melts into numerals

of infinity. John Doorly always used to say, at the point of the day of Life, which is eternity without beginning and without end, timeless. The days of creation then melt into numerals of infinity. Jesus fulfilled the days of creation as numerals of infinity.

And it is very much like that statement that comes at the end of the seven days, where it says that the numerals of infinity called seven days can never be reckoned according to the calendar of time. These days will appear as mortality disappears, and they will reveal eternity, newness of life, newness of life, in which all sense of error for ever disappears and thought accepts the divine infinite calculus, the infinite way of calculating being. And so, we will do that and just see how we go time-wise with it.

So, let us think about this wonderful day of Life. And it comes on the heels of the day of Principle. And in that last tone of Principle as Life, the evening and the morning were the fourth day. The EXEGESIS was: “The changing glow and full effulgence of God's infinite ideas, images, mark the periods of progress” (S&H 511:17). And we call that tone, or John Doorly did, *I am an infinite progression*, which was based on that wonderful sense of Principle and the workings of it. We are then impelled forward, as we always are, to expressing that I am in Life, in living.

So we're impelled; we've always found the last tone of the previous day seems to impel thought to the content of the next day. And so when we come to Life as Mind, it is really this “I am” in operation, Life living us as idea. And it certainly was what Jesus said over and over again. He said, “I am the light of the world.” He didn't say, “I'm going to accept the light and radiate it out. I am the light of the world.” He said, “I am the resurrection and the Life”. He didn't say, “I'm going to be resurrected and prove eternal Life.” He said, “I am the resurrection and the Life.”

So, this “I am” pushes us on to this wonderful tone of Life impelling, Life as Mind. The Word as the Word, which John Doorly termed *Father and Love*. That fatherhood sense, that Father, that one creative Life which is impelling us all to live as idea. And it is where the Genesis text says, “Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.” So, it's those elements of Mind, that understanding which we have had through Mind, Spirit, Soul, Principle, that impels us to live as idea, to live abundantly. “Let the waters bring forth abundantly the moving creature that hath Life and fowl that fly in the open firmament of heaven.” It's abundance and it's open. Lovely, isn't it? Abundance and open, which is the sense of Life as Mind, Father and Love, loving the spiritual as one has come to do the more you understand what your true being is, you let that divine Life, that fatherhood, live us.

And so we are as God. Just as it said, Paul said, “Let this mind be in you, which was also in Christ Jesus.” Let this Mind, Life as Mind, be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God. So, it is Life as Mind. But we're not as gods. We're not as gods. “I can of my own self do nothing.” We're not as gods. “I can do all things through Christ which strengtheneth me.” We are as God. We are the idea of the one Father, Life, the Principle of the universe.

And that was illustrated in those four gospels of Jesus Life recorded in Matthew, Mark, Luke, and John. And as we took those four Gospels, we saw how Matthew was the unfolding of the Word of

God: through "Let there be light," Jesus being born; through the baptism of the firmament of Spirit, the purifying process, which Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness"; through the wilderness experience when Jesus established his identity, the dry land of Soul appearing that is fruitful.

Through that Sermon on the Mount, which was the Principle interpreting itself, as Jesus interpreted Principle through the Word, Christ, Christianity and Science, because that Sermon on the Mount is fourfold. And it was the sense of the lights in the firmament of heaven governing. It's that fourfold structure that governs.

And then through "Let the waters bring forth abundantly," which was all recorded as Jesus healing and teaching: "I am come that they might have life, and that they might have it more abundantly." And then the sense of man with dominion. Jesus went on healing, but he was now telling them that he would be crucified and rise again. And we had that transfiguration experience. And there was a sense that as we live the Life that comes from Principle, there may be crucifixion and persecution which always seems to come in Truth. But man has dominion, and he'll go through it even as Jesus went through it.

And then we came to the crucifixion and the resurrection and the ascension, which was the symbol of Love, taking care of everything and bringing man through to fulfilment of his being. And we saw that just as that happened with Jesus, so it happens with us all. That is the unfolding of our life. Remember how we said the human history needs to be revised, to be seen again as the for ever operating in our experience of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Then we came to the next gospel of Mark, that dynamic gospel, you remember, which comes from Principle because it is the Christ power. This Christ power that is operating; it operated in Jesus' experience and operates in our experience. And it comes from Principle.

And you remember how Mark records no birth, because the idea of Principle is ever-present. Comes slap out from the Principle. Without Father, without mother, without descent, having neither beginning of days nor end of years. It came out from Principle. And then it operated as Life. And we had all those healings and instances where Life took off all the limits. Remember we had to have new wine in new bottles, and that all these restrictions which the Pharisees were accusing Jesus of - healing on Sunday and forgiving sins and so on. - "Can anybody forgive sins but God?" All that restrictive sense. Healing the man with the withered hand. We saw that Life takes off all the limits, that the Principle, operating as Life takes off all limits.

And then we saw that the Principle operating as Truth in the Christ order, Life, Truth, Love, Truth said that this Christ Principle comes to every level of consciousness. You remember how we saw there the sower and the seed. And there were the two feedings of the multitudes, and it touched every type of thought, reached every level of consciousness. And that is what Truth does in the Christ. It's a whole. As John Doorly used to say, it operates in reality and in belief and at all times and under all circumstances.

And then we saw the Christ operating as Love. And it was no respecter of persons, impartial and universal, you remember. And we saw how it didn't matter if they were little children, if they were rich, if they were poor, the Syrophenician woman's daughter, and so on. It had no distinctions. Even Jesus said, "Why callest thou me good? There is none good but God." A wonderful sense of Love that doesn't put people in watertight compartments but just spreads widely.

And then we came to Soul. And we saw in Soul how Soul translates, because it was where Jesus was accused by Pilate and where Peter denied him, and which it was a what you might call a sorrowful time for Jesus. But we saw that as the Christ translates, it may bring in its wake what looks like suffering, but to Jesus and to those who are aware of this great Christ of Principle, Life, Truth, and Love impelling us forward, we don't count it as suffering, do we? We just let Soul hold us safe in our true identity through that.

And as it went on, Spirit came there. And it saw Jesus through the crucifixion and took care of everything because Spirit is the only reality. In the tomb, as we saw, the substance of Spirit was the only thing that was going on. And so, as we said, Mrs Eddy said of Jesus that in the tomb he overcame all the claims of medicine, surgery, and hygiene. It was the substance and reality of Spirit that was all that was real to Jesus and all that can be real to us when we go through these experiences, so that in the final analysis, the idea of Mind is presented intact, as it was in Mark. Jesus came forth from the tomb whole, presented himself as the Christ idea, untouched by all that had happened, which is true for us.

In all our experience, as the, you might say the Word lives us through Mind, Spirit, Soul, Principle, Life, Truth and Love. At the same time, this tremendous Christ power is not only taking care of us as a whole, but every incident, everything that happens, this great Christ power at the same time is operating and caring for us.

And then we came to Luke. And we saw here this universal sense, which, as we look out on the world, shows us really what is going on in the world. And you remember how we saw in this Christianity gospel of Luke that it was this Christianity order in reverse, taking everything back to the Principle. Everything we see in the universe, taking it back to the Principle.

And we saw therefore how it began with the omnipresence of Life, Truth, and Love, which is Christianity as Science. And that was the birth heralded and prophesied of John the Baptist, which took place, and the prophesy of the birth of Jesus. And we saw the ever-presence of Life, Truth and Love, of divine fatherhood, sonship and motherhood, is what causes there always to be a John the Baptist and a Christ being born into the world. There is never a time really when one is not aware of this John the Baptist state of thought, the lifting up of humanity, and the Christ, the power that causes that to be present in the world. It's in the world today. It was in the world in Mrs Eddy's time. It was in the world in Jesus' time, because of the ever-presence of Life, Truth and Love in its Science.

Then, as we moved into Christianity as Christianity, we saw that this is welcomed and accepted, and open arms are there to receive it all over the place. And that is where they rejoiced at the birth of Jesus. All types of people rejoiced. There were the shepherds who rejoiced. There was Simeon, there

was Anna, who rejoiced. There were the doctors in the temple who talked with Jesus and accepted him.

As the story went on, there was this accepting, as there is in the world today, of the John the Baptist and the Christ. And then as we went further on into the story, we saw that not only is there the acceptance, but there is the identifying of the Christ. Where, as we come to Christianity as the Christ, we saw how there was identification of him through the Centurion, through Mary Magdalene, through Peter, through many who recognised the Christ. It was identified, this power as the Christ. It began to be identified.

And then you remember, as we took it back to the Word - Christianity as the Word - coming from the Science, to Christianity, to the identifying of the Christ, we saw that in the Word there was that wonderful thing that: "there is nothing covered that shall not be revealed, nor hidden that shall not be known." And what you have said in your closets in the quiet, you remember, you shall say in the open, in the light. From the housetops. From the housetops. From the housetops. Yes. That's beautiful, isn't it?

And we saw there, didn't we, in that Christianity as the Word, that when we see this universal idea going on everywhere, being welcomed, being identified, we may think to ourselves, "Well, why do we trouble in studying so carefully and so lovingly the Science of Christian Science? All these people are just there without doing it," we might think.

But we had those wonderful parables about being faithful, not building up treasures in matter, being faithful stewards and staying with the spiritual idea. And we saw how important it is to go forward with the understanding of the spiritual that individually comes to each one of us, because we don't know how we will be used or how anybody will be used, because we're not the only people. There are lots of people who love the idea and are pondering the spiritual in their way. And if something is real and true to you and you love it, continue with it. Never go back, continue with it. That's what so many of the Epistles say: continue with it, because we just don't know how this wonderful Christ idea in its Science will be used in Christianity.

It says somewhere, doesn't it, that being faithful over a few things is important, and "to thine own self be true." All those kinds of sayings, I think one feels the import of them. And we saw how it's taken back to the Word in that last part of Luke.

And then we came to the Gospel of John, that wonderful gospel of Science. And we saw there its fourfold structure of Science as the Word, Science as the Christ, Science as Christianity, and Science as Science. And we saw that wonderful opening of the Book of the Gospel of John. "In the beginning was the Word, and the Word was with God, and the Word was God."

And we saw in that turning of the water into wine at the wedding in Cana of Galilee, that it was saying that this Word, that may start as the flow of the water - purifying and so on - changes into the wine of inspiration. Because in that tone of the Word, Science as the Word, it's Soul and Life. It's the candlestick order with Principle in the middle, Soul and Life. And it's saying that we are identified in

a timeless way with the Principle and express it in Life. We are expressing in our life those numerals of infinity, because Science as the Word is called the numerals of infinity. And so it is no longer a working-up sense, but it has become the wine of inspiration working out.

And we are no longer busy trying to get better life, better health, better relationships, more money, and so on, which were the money changers in the temple that Jesus whipped out of the temple and said, "Ye have made it into a den of thieves." And so we're not concerned primarily with the healing of sin, disease, and death and lack and so on. But what happens is that as we accept our true identity, the Principle demonstrates itself in abundant Life.

And it, as we go on to the Christ, we find it is irresistibly translating our experience, because we come to Science as the Christ, which is Truth and Spirit, with Principle still in the centre, the candlestick goes right down the middle.

And we come to the newborn sense, where Nicodemus came to Jesus by night, and wanted to know how to work the works of God. And Jesus said, "Except a man be born again, he cannot see the kingdom of God." And he had to be born of water and of the Spirit.

So, it is really saying that if you let your understanding purify you, and you will then see that you're not a mortal born into matter. You're born of the Spirit. Spirit is his primitive and ultimate source of being, as Mrs Eddy says. And your true Christ selfhood in Truth is born of Spirit. This is the calculus of Truth and Spirit. And that we move in our Christ selfhood as a divine infinite calculus, and that is something that unfolds and unfolds and unfolds and unfolds.

That's why Jesus said to the woman at the well of Samaria, "But whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life." No end to that calculus.

And it heals irresistibly because it is a whole. So you got the healing of the nobleman's son and the man at the pool of Bethesda. "Wilt thou be made whole?" Yes, we are made whole. We're made whole from the beginning, aren't we? Through Truth and Spirit. We're made whole from the beginning.

And then it came into Christianity, Science as Christianity, Love and Mind. And there, you remember, we had the other three healings, because in the gospel of John, there are five healings that are unique to John. And we had the healings of sin, disease, and death. We had the woman taken in adultery, and we had the man born blind, and we had the raising of Lazarus.

And we saw how in Christianity, which is at the point in Science of the fulfilled idea, Love and Mind, you're basing in that fourth dimension of Spirit, you're basing all your demonstration on the fulfilment of idea, Love and Mind. And so, we saw that whatever statement Jesus made, was one with the proof of it. He didn't just make statements and trot them out; his statement was one with the proof. And when he said, "I judge no man," he proved that in the redeeming of the woman taken in adultery. He didn't condemn her. She stood in the midst absolutely free because, as we saw at that point, we trace

all evil back to the one liar and all good back to God. And therefore, man is sinless. He's no part of the one liar. "It is of its Father the devil and the lusts of its Father it will do," (sic.) but it's no part of the true man. So, Jesus freed that woman from sin.

And then when we came to the man born blind, Jesus had said that he was the light of the world and that he came to give light. And he gave light even to the point of healing this man born blind. But you remember when they said, "Who sinned, this man or his parents, that he was born blind?" He said, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." He saw this man was a work of God.

What does that mean, a work of God? It really means that we are here to glorify God, Love and Mind.

You know, I often think that. I often think there's no reason for my existence except that there is a divine cause, and that cause is expressing itself. Hence me, hence you, hence everyone. Therefore, if that cause is intelligent and purposeful, it has its creation for an intelligent and purposeful reason. And so, I often say to God, "Okay, if you've created me, get on with it," you know, in a sort of - I mean it sounds a bit flippant - but I've often thought we are here for the glory of God.

And that's exactly what Jesus said to this, when it was said, "Who did sin, this man or his parents?" He said, "Neither this man nor his parents did sin." And he said that this man was a work of God. And what he did then was to show that all that had blinded this man was the belief that we are a mortal made out of the dust of the ground. He spat on the ground, made clay of the spittle, and put it on the blind man's eyes. And he said, "Wash it off in the pool of Siloam," which means "sent."

And when this man did, when he saw that he was a work of God, he came from God, he was sent from God, he was here for the glory of God, he came seeing, he came seeing. Makes a great difference when one realises that we're here for the glory of the Principle, not for our own sakes, trying to pull down Principle to keep a person going. We're here for the glory of God.

And then he had said that he came to give life and give it more abundantly, and he raised Lazarus from the dead. And you remember that healing, where we saw that Lazarus had been bound by a false sense of love, a false sense of sentiment, of sentimental sense, bound hand and foot with grave clothes. And all that, "Lord, if you'd be here, my brother had not died," and the great weeping and so on.

And Jesus said, "Loose him and let him go." And he even - I always think it's interesting - he even stayed in the same place where he was before he went and loosed Lazarus. And he raised Lazarus from the dead. And I think we bind and stultify people by a false sense of Love. We don't liberate them to recognise their fulfilment as idea. This is all Love and Mind. It's a true sense of Love in Science as Christianity.

Because if you see that everyone has this fulfilment of the Christ idea in Christianity, which is able to demonstrate itself - if we can see that is happening - we shan't feel all the time that we have to do it for them, and they're not capable of doing it and so on. When Jesus said, "Lazarus, come forth," I always think he said, "Come on, Lazarus, stand on your own feet. Don't be bound hand and foot with

grave clothes. Don't be smothered, so to speak." And that is in the tone of Science as Christianity, Love and Mind.

And then we went on to the Passover and those wonderful Words that Jesus spoke at the Passover, which we didn't take, but those Words about, "Let not your heart be troubled: ye believe in God, believe also in me." That if you believe in, and you understand, the power of the Principle that is in the midst of all of us, then obviously that power of the Principle, that very Principle, is moving its idea. The idea and the Principle are inseparable in Science.

"If you believe in God, then believe also in me," in its expression. And then it goes on in such a lovely way in the next chapter about, "I am the true vine, and my Father is the husbandman." And then it ends with this sense of glory. "Glorify thou me with the glory which I had with thee before the world was."

That marvellous Passover speech, no, words, those words, those marvellous words that Jesus gave at the Passover, which have such a sense of true Christianity in Science and Love and Mind.

No, the great thing in the John Gospel, of course, is where he appeared on the shore, and they saw him anew as they had never seen before. And there was that joyful breakfast on the shore. And where Jesus told them to cast their nets on the right side and they should find. And they did. And where he told Peter to feed his sheep, and where when it was asked of him about John, what should he do? And he said, "If I will that he tarry till I come, what is that to thee?"

And we saw this very briefly as the ongoing of Science, that in Science there is never any end. And that this Christ, which we had seen in operation all through the gospels, was something that was going on and on and on through the disciples and in our experience. And that was that gospel of John which we took.

Now, when we think of these four gospels, we can see that it is our experience, really. That this Word that Matthew expresses is our Life operating through Mind, Spirit, Soul, Principle, Life, Truth, and Love. The power of the Christ is Principle, Life, Truth, Love, Soul, Spirit, and Mind, which Mark showed us, is going on, as we said, in our whole life and in every incident of our life. It is a standard of power that is always in operation.

And then, as we look out on our universe, we can see how through Christianity, every expression that we see of the Christ is being taken back to the Principle through the acceptance in the world of that divine idea of Life, Truth, and Love, through the world identifying it, and through it being interpreted, one feels, in the Word in its pure letter and Spirit.

And then in that fourth gospel, we get the oneness of Principle and idea in Science, which really impels those three, doesn't it? The Word, Christ, Christianity, and Science. If you think of those gospels, you can see a thing that is very interesting, which we can think about, that the illustration of the Word is individual. Really, it was Jesus, an individual, wasn't it? And we think of it in that way.

And the illustration of the Christ is really this collective ideal. It's the form of the Christ that operates in our Life with power and in each individual instance. Then you can see in the Gospel of Luke, it is universal. It's looking out on the world, our universal consciousness of being, looking out on the world and taking everything back to Principle.

So, and the Science one, John, is that which one feels is individual, collective and universal. It's an impersonal thing that is impelling the other three. Because we all have a sense in our lives of individual, collective, and universal. And one feels those four gospels have rather a pattern of that, don't they? As you think about them. It happens also with these big tones of Life, as we shall see.

Now, one thing I would just like to do, is that we shall find that every thousand-year period in these four tones of the day of Life seems to pick up each of the first four-thousand-years in a certain way and show the Life nature of those first four thousand years.

And what I mean by that is, if we think now of this Life as Mind, illustrated by Jesus and his life work, we can see a relationship between the first thousand-year period, which was the Adam story, in a sense, lifted up into its living nature. Because there is that statement that Paul made, where he said, "The first man Adam was made a living soul. The last Adam was made a quickening Spirit."

And so this first Adam, what we saw in that picture of Adam and Eve in the garden of Eden and so on, was that the light of Mind brought man out of the garden of Eden. It was like a living Soul. It was a translating process that went on and brought him out of the garden of Eden. But the last Adam was made a quickening Spirit. That is a reference to Jesus.

And when Mrs Eddy talks about that reference of Paul's in *Unity of Good*, she quotes that. The first Adam was made a living Soul. The last Adam was made a quickening Spirit. And she says the Apostle refers to the second Adam as the Messiah, our blessed master, whose interpretation of God and his Creation, by restoring the spiritual sense of man as immortal, instead of mortal, made humanity victorious over death and the grave. This sense of man being Life in being, being immortal, coming out from God, she says, made humanity victorious over death and the grave.

"When I discovered the power of Spirit to break the cords of matter, through a change in the mortal sense of things, then I discerned the last Adam as a quickening Spirit, and I understood the meaning of the declaration of Holy Writ, 'The first shall be last,' - the living Soul shall be found a quickening Spirit; or, rather, shall reflect the Life of the divine Arbiter" (Un.30:21).

So, one feels that this sense of Adam and coming out of the garden of Eden, and the light of Mind that brings man out, is here seen in Life as the quickening Spirit, Life as idea, where man is one with that, and it is a coming out from God, not a working up.

And the other parallel is Enoch, where we saw at the end of that period, Enoch walked with God and was not because God took him. We saw that in the end of the first thousand-year period. And here it is definitely the sense of doing it, isn't it? Being it. Jesus walked with God. He was not. I can of my own self do nothing, because God took him. I and my Father are one. So here it is really being lived.

And we could say ourselves that we have that vision of walking with God. The light of Mind brings it to us. But as we just let it be, in Life, it uses us. It is us. We are walking with God. And it isn't anything strange. It isn't anything holy, holy way up there. It's just living it, letting it live us, Life as Mind.

Talk 23

Now we come to Truth, the factual Christ, impelling Life as Spirit. The Word as the Christ, which is individuality and exalted being.

And here we get this sense of the living Word reflecting itself as the Christ. The impulsion is from Truth, and the verse in the Bible was, "God created great whales, and every living creature that moveth, which the waters brought forth abundantly."

And you remember we saw here that this Christ of Life, which reflects itself in Spirit, is to do with the angels of his presence, which have the holiest charge. And Mrs Eddy says there that "Their individual forms we know not, but we do know that their natures are allied to God's nature" (S&H 512:13).

And we saw here how when the Christ uses us, it uses us in all kinds of ways that we may not know about, but we do know that if we let the reflection of Spirit use us, then whatever way we are used will be allied to God's nature. We do know that their natures allied to God's nature. And spiritual blessings thus typified are the externalised, yet subjective states of faith and spiritual understanding.

So, whatever works out through that consciousness is spiritual and of God and is a blessing. And we saw there that this gives the lie to where, as it says in the wrong record, the woman saw that the tree was good for food and pleasant to the sight and a tree to be desired to make one wise and so on, and she took of the fruit and ate it.

And if we try and look on the outside of things and think what would be good and what would be pleasant to the eyes and nice and so on, it isn't the way round. That is really holding Spirit in the grasp of matter. It's deciding what would be good and then setting about getting it. But we see here, their individual forms we know not. We live this wonderful spontaneity, really, of Life in and of Spirit. Undivided from Spirit, individuality and exalted being. It gives us a higher sense of how we're going to live Life.

Now, this happened, as we know, with the Acts of the Apostles, that those Apostles went out, not knowing really how they were going to be used, but they were used by the Christ. And we saw in that wonderful Book of Acts, because they were acts, they were doing things. It was not the words of the Apostles, it's the acts of the Apostles. So, it's very active, but it's active from the standpoint of exalted being.

And we saw there in that Book of Acts how, right at the beginning, Jesus said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." So, we don't go around just not knowing what is going to happen in a kind of nebulous way. We're very certain, as we listen to the spiritual of what we have to do, and we go and do it. But it's the spiritual impulse, it's the Holy Spirit that moved those Apostles.

And they had to wait in Jerusalem until the Holy Spirit came upon them, didn't they? And then it moved them, each in their individual way. So we saw that lovely sense of individuality and exalted being, that every apostle was used in his individual way.

And moreover, because this is the Word as the Christ here, it was brought out that in the first part of the Acts where we got the Christianity order running through of Principle, Mind, Soul, Spirit, Life, Truth, and Love, that what was being born to each individual disciple, apostle, was the real Christ message. That when a wonderful Christ light comes, a new birth, a new paradigm, as they would say today, when that comes to earth, as it were, the impress of it is tremendous. Like with Jesus, like with Mrs Eddy, and in our more recent time, when John Doorly brought forward the pure Science of Christian Science. And the Christ of that message is very striking to thought.

But it has to be born individually, doesn't it? To each one of us. And that is why, I guess Jesus said, "if I go not away, the comforter will not come unto you." And I always remember when John Doorly passed on, he had such a sense of dominion, and he said, "You know, Peg, this idea will go on better without me." He could somehow see that he had given all that it was his mission to give. And that as he moved on, this idea was established, and it would go on better without him. We can argue about that and so on, but nevertheless, that's what happened.

And one realises that after a Revelator has moved along, a pioneer has moved along, if the message is a true Christ message - and it was, it is - then those who loved it and received it, individually go on giving birth to it. And it is the development of eternal Life, Truth, and Love, which is the Christ idea. And it develops with each one of us. We know it, because it has with all of you. Isn't it? It has with all of you. It develops. It goes on.

And that is what happened with these Apostles. They gave birth to it, the Christ, through this Christianity order. And they were impelled by the Principle right at the outset, and that Principle that made them make up their numbers to twelve at the beginning because twelve is that perfect order of demonstration. It's Life, Truth, and Love operating as the Word, Christ, Christianity, and Science. That's what has developed to us so much. Life, Truth, and Love operating as the Word, Christ, Christianity, and Science.

And then they saw that there was one Mind, parent Mind, and that was that wonderful day of Pentecost, which we have begun to see, because one of the great things that John Doorly was used to give to us was this sense of the oneness of being and that it is universal Science for everyone. It opened my eyes to this universal sense of being, where all the walls fell down and you saw that Science was universal. We see that Science is universal. That was one of the great things. This parent Mind, that all ideas

belong to the Principle. Not to a person or an ism or an ology or anything, but they belong to the Principle. And that brought that wonderful day of Pentecost.

And then Soul came in. And that Soul-content of being, that all is identified with this parent Mind and the one Principle, healed irresistibly that man at the gate beautiful. I think that's such a promise, a present promise, that as we identify all ideas with the Principle, we shall heal in our stride through that Soul-content of consciousness.

And then they saw that they had to give everything to the Principle and throw all their weight on the side of Spirit, to maintain that purity of Spirit, because you remember that was where Ananias and Sapphira kept back part of the goods that they should have given to the Apostles, to the spiritual. And it shows us that we have to put our all on the side of Spirit in giving birth to this Christ idea.

And it comes forth in Life, Truth, and Love. And it may come forth as it did at that point, with Stephen who was the first martyr and who gave that wonderful speech where he said, "God dwelleth not in temples made with hands" and "Heaven is my throne, and the earth is my footstool, earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?"

And it's this development of Life. You remember at the beginning, they had to appoint seven men to take care of the widows and so on. So, as we give birth to this Christ idea, we see that it will use us in whatever way needs to be used in the idea developing. But you can never contain it in anything. It'll go forward in Life irresistibly. It will constantly bring new development, new things, but you can't contain it in anything.

And then there was this persecution against the church, the great persecution against the church in Truth. And there may be persecution as we go forward. But you remember that on the other side, there was this illustration of Philip and the eunuch, who was demonstrating something of this great brotherhood of Truth that comes when you see that Truth is universal. There's one Truth.

And so there may be, on the other hand, persecution, but on the true side, there is this tremendous brotherhood of Truth developing. And it starts to go out, and then in the tone of Love, you get the conversion of Paul, and you get the healing of sin and sickness through Aeneas, and death through Tabitha. It starts to go out. And Peter goes to Cornelius, and they begin to see that this great idea of the Christ - just like we've begun to see - this great idea of the Christ in its Science is universal, and it's going out, come what may.

And so, in the Christianity order in reverse, which comes in the second part of Acts, you get those three missionary journeys of Paul, where he went out not knowing where he was going in Life; where, in Truth, he went out with a sense of dominion, this time Paul and Silas, and in Love where they went out to mother the situation.

And we saw that we all have missionary journeys, that we go out not knowing where we're going perhaps at the beginning. Then we get a sense of dominion, the more we understand. And then we feel Love is doing it all. We feel this wonderful sense of Love's presence and power.

And then the idea was taken back to Principle through Spirit, Soul, Mind, and Principle. And you remember the story was that Paul went back to Jerusalem and thought perhaps he could put it through the Jewish church, that he could get friendly with the boys at Jerusalem. And that he would take them the money that he had collected and so on. And they suggested that he purified himself. And we can think one way or another about whether Paul was right or wrong or whatever. But the tone there is Spirit. And it really says that Spirit, the purity of Spirit will develop the mission of every one of us. And Soul will take care of it, because even though Paul was arrested and he was tried through those five different trials - to the people and the Sanhedrin, and through, Felix and Festus and Agrippa and so on - all the time his identity was preserved in Soul. And the identity of our Life mission, and our Life mission is throughout eternity, will always be preserved by Soul.

And then we came to Mind, where Paul was going to Rome because he demanded to go to Caesar, and he was taken care of. Mind maintained - absolutely maintained - the mission. Soul kept it safe, Mind maintained it and took it back to Principle. Because eventually Paul, as you know, arrived in Rome, and there he was in prison, although they say, don't they, that he was allowed out of prison, and that he probably made a missionary journey or two that's not ever recorded from prison. There's quite a lot about that - that he was liberated and then he was back in prison again and so on. But no matter how the story goes, he went on interpreting the Principle. And moreover, writing. Writing his Epistles. Proof was being taken back to statement.

You know, Mrs Eddy says in her "Preface," to *Science and Health*, right at the beginning, that she had learned that a work cannot be profitably studied unless it's demonstrated by healing first of all. She had a very great sense that there had to be proof leading back to statement. And I imagine it happens, when it's the genuine appearing of the Christ idea throughout all ages, that there is proof that leads to statement. Mrs Eddy wrote jottings and so on, but it was towards the end of her time that she wrote prolifically. I mean, she finally went on rewriting and rewriting her textbook, didn't she? Right to the end, clarifying the statement because of the proof, I guess.

With John Doorly, he never wrote anything at all in his early days. And it was only latterly, when he came out of the Christian Science movement, that all the books that we have of John Doorly were written. They were true; it was his *Verbatim Reports* of his speaking, but his speaking was the result of his proving. He spoke with authority because of his proving. And *Christian Science Practice* was his last book, which is really the proof that led to the statement of it in that book. And so, that, that Book of the Acts of the Apostles is Christianity being proved and led back to statement.

Now, if we pick up that period in the story of the second thousand-years, because it's Life as Spirit, and we pick up the story of Noah and the ark there, which came into that second thousand-years, we get this sense that everything then was taken into the ark and was understood through Spirit. And now you feel that everything is coming forth and coming out and spreading over the whole world. Because when they came out, Ham, Shem and Japheth, it's said by them was the whole earth overspread. And overspread, and it seems as though this understanding that came with the ark, the understanding of Spirit, destroying belief in matter, goes out now through the Apostles into the whole world. We have built an ark, and you might say in our Acts period, we let that understanding just go forth.

And also, there's a very near parallel between those two periods. In the building of the Tower of Babel, when there was confusion of tongues, there was confusion of tongues because they were trying to build up to God - It came at the end of that Noah period - And God confounded their language, you remember. And here, you opened this period really with the day of Pentecost, when they were all of one speech and one language. And when they all understood each other's language.

And I guess the other sense of building a tower that would reach unto God, to make a name for themselves, means that if we are pondering and gaining understanding just for our own sake, then there can be confusion. One person sees something, somebody else sees something else, and if you are just thinking of your own understanding, there can often be misunderstanding, as Mrs Eddy says, there's so much misunderstanding among metaphysicians.

But as you let the true understanding develop spiritually, the divine understanding, and develop spiritually - I think that is the important point - because we seem to relate to one another very much spiritually, don't we? In the Spirit. That church of Philadelphia, which was the church of Brotherly Love, it's interesting because it's characterised by Spirit.

And it's the Spirit that unites us. And one feels that with these some dear people here who run this hotel, that we unite very much in the Spirit. But not in just any old sense of Spirit. You feel there is a deepening understanding of what that Spirit is. And it's through understanding intelligently and spiritually and definitely - Mind, Spirit and so on - that we can relate to others in a sense at a very deep level, a very deep level. And that is what happens. This is Life as Spirit.

And now we come to Life as Soul. And we come into the Word as Christianity. We come into this Christianity sense in the whole of the Genesis record, because it's be *fruitful and multiply*. You know, we say in the Genesis, directly you come to a fruitful tone like *the earth brought forth grass and herb and fruit tree* and so on, the tone changed from the Word as the Word to the Word as the Christ. Now we come to this be fruitful and multiply, and it changes from the Word as the Christ to the Word as Christianity. And it's Love. It's the fulfilled sense, moving Life as Soul, the Word as Christianity.

And this is where it says, "Be fruitful and multiply, and fill the waters in the seas; and let fowl multiply in the earth." And John Doorly called this tone *eternity and multiplication*. And we saw that it was a sense here of the multiplication of the Christ idea in Christianity, a universal sense, really. Be fruitful and multiply and fill the waters in the seas and let fowl multiply in the earth.

And we remember how we thought of multiplication, demonstration and multiplication, as the rule of Soul. The multiplication is the increase of the same number in various instances. And so, multiplication of the spiritual idea is being aware of the rule of Soul and letting that rule of Soul demonstrate itself in all kinds of instances. But it is a living sense of the rule of Soul. And in the negative here, it is Adam and Eve knowing that they are naked, and sowing fig leaves together and making themselves aprons.

And so, it is saying here that true Christianity is letting Life identify itself in a very definite way in true demonstration. It comes from Soul sense, from spiritual sense. It always has this feeling of being very deep and true and not just a surface thing. We return to the Life that is Principle, and let that translate its ideas to us in true demonstration.

And so we came here to the Epistles of the Apostles, which we saw was in a matrix form, didn't we? And we saw how that matrix form of the Epistles was really the womb of Love. I always think of here Love impelling Life as Soul. It's a wonderful sense of Christianity, because Christianity always has that motherhood behind it.

That's why it has answers to every problem. You know, we were saying that Love, that Love has all the answers, that there is no situation that Love does not have an answer to. I told you of an instance that had worked out in America where the situation seemed all knotted up and tight. And we saw this wonderful sense that Love has all the answers. And it worked this situation out in a very definite way. It was really like Love impelling Life as so. It really was.

Now, when we took these Epistles, we took them as coming from the Word, Christ, Christianity, and Science. And what I'd like to do is just to read this very brief matrix through to remind ourselves of how we saw these four, because we saw that the Epistles each had what you might call a rule of Soul.

And we saw that as it went through in the Bible, in the Word as the Word, which was Romans, it said, "Accept the new basis of faith, which is understanding." As that flowed through to the Word as the Christ in I Corinthians, let it translate you. It demands the laying down of the mortal concept, but it brings a new sense of Life. And then, as it comes into the Word as Christianity, II Corinthians, abide in this understanding. It will triumph over every obstacle or affliction that appears in your path.

And then we went up to the Christ as the Word in Galatians, and we saw in Christ as the Word, that the Christ gives us freedom from the law. Remember, "Stand fast in the liberty wherewith Christ has made us free." And the Christ in its own essential office in Ephesians, said the Christ is all in all. One God, one Christ, one man. And then flowing through to the Christ as Christianity in Philippians, abiding in this fullness of the Christ perfects us with great rejoicing. Remember it was the Epistle of rejoicing.

And then when we came to Christianity, which is Colossians, Christianity is the Word said, "This perfection of man must be expressed by us in our lives, never deviating from the one pure Christ." And then I Thessalonians, as that flowed through to Christianity as the Christ, it said, "Claiming this perfection, we must let it abound more and more in our experience." And in Christianity as Christianity, II Thessalonians, "Abiding with this perfection, it deals with sin." And the second coming of the Christ has been seen to be something that takes place within us all. You know how they were waiting for that second coming and it was shown that it is within.

And then in Science, Science - as the Word - I Timothy, I and II Timothy and Titus. And this is the new covenant: must be kept pure through being it. When you come to a Science sense, you get this keeping the teaching pure as they have it. And it's through being it. In Philemon, Science as the Christ:

this new covenant brings freedom to man, his true status. That was where Onesimus the slave was set free. The true status of man is that he's free in the Science of the Christ.

And then we came through to Hebrews, Science as Christianity. The new covenant continually brings salvation to man on every level of consciousness through its fourfold calculus. That was that lovely sense of the gates opening within and without and bringing salvation to man on every level of consciousness.

And then we saw that the four general Epistles which constituted the Science - in the Word of Science: James - Science demands that we are doers of the Word. Faith without works is dead.

And then the two Epistles of Peter, Christ as Science: in Science we may have to face suffering for Christ's sake but never turn aside from the way. And in the Epistles of John, above all - this is Christianity as Science - above all, Science emphasises the all importance of Love for God and man. And then the last Epistle of Jude, Science as Science. Science will always keep us from falling.

And I think that is a lovely flow there, because it really is saying to us, be doers of the Word. If you're doers of the Word, you may have to stand a certain amount of suffering, but you know what you're doing. You know that you are doers of the Word, and that Word is established for ever. And it will bring, though, a tremendous sense of this Love in John, in Christianity. You'll never be out of Love. God is Love. And it's not that he, we loved Him, but that He loved us. And he that dwelleth in Love, dwelleth in God, and God in him. A wonderful sense that abides with us.

You know, remember how Christianity was always the abiding, that we can never come out of Love. And in Science, we can never fall away. We can never fall away from Science. "Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history" (S&H 471:1). That's such a wonderful nailing, I always think, the nailing of Science.

And so, we saw those Epistles as giving us the rule of Soul in Life. And if we take those Epistles, or this Life as Soul sense, and we see how it lifts up the third period, the third thousand-year period that we had in the Old Testament. It is interesting, because if you remember, in that Old Testament story of the third thousand-years, it was all this journeying, journeying period, till Moses brought the children of Israel out of Egypt, where they had gone in the time of famine, when Joseph was in Egypt and he fed them. But then there arose a king that knew not Joseph and so on. And Moses took them, and he gave them the law. Moses gave them the law. And the law was in the Pentateuch or the Hexateuch at that time. It was the law.

And when you come to these Epistles, the whole of the Epistles really are based on law changing to faith, changing to grace, don't they? And so, the matrix of the Epistles are the rules, really, that are the wonderful freedom-giving, Life as Soul, freedom-giving rules that don't make the law of none effect, but establish the law, as Paul said. Didn't make the law of none effect. That law of Moses. And we saw that wonderful sense of what those commandments and judgments mean in terms of the Word Christ and Christianity. It doesn't make them of none effect, but it makes them so living.

And let's always remember that when we are saying how Life lifts up the first three-thousand-year periods, I had a feeling when we were doing them, that we were lifting them up into Science all the time, really. But this is the spelling out of what we were really doing. Because we didn't take either the first thousand-year period, or the second thousand-year period, or the third thousand-year period, really as an intensely working up sense, because all the time we were going back to the synonymous terms, seeing that what impelled us to do this, that, or the other, was this scientific order of being of Mind, Spirit, and Soul.

So all the time, really, I think we all felt a very living sense. But this is spelling it out. And here, the Epistles spell out the living sense of the law, the living sense of the law.

So now when we come to this final tone of Love impelling Life as Principle, the Word as Science. We just get in the fifth day, "the evening and the morning were the fifth day." And this is where Mrs Eddy speaks of spiritual spheres and exalted beings and how the scene shifts into light, and how the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter.

And so, you cannot understand the motions and reflections of deific power, which are really the only motions and reflections going on, the motions and reflections of the divine Principle of the universe, if you go and hide yourself in the trees of the garden. If you feel, "I can't understand what being is all about," and you search hither and thither in various isms-and-ologies and so on, the trees of the garden, because you feel naked. And that is what mortal Mind and the human mind and so on do. But as we have said, nobody can resist, no one can resist the power of the one Principle of the universe. Salvation is irresistible. So you won't go on hiding yourself in the trees of the garden for ever, because the Principle will speak to one.

And we saw that it speaks very mightily through this Book of Revelation, through its timeless message that we took yesterday. That Principle is interpreting itself throughout eternity really, through its motions and reflections. The divine Science, the Principle of divine Science is interpreting it.

And we saw in that wonderful Book of Revelation, how it takes in the unfoldment of Science. We recognised it in our day, but it is throughout all time. And we saw how that Book of Revelation began with the fourfold calculus. The Word, Christ, Christianity, and Science, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

So, the Word of Revelation came through the Christ, "who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." That was the Christianity bearing record of the Word and the Christ and everything that was the outcome of it.

And he said, "Blessed is he that readeth, and they that hear the words of this prophesy," the Word, "and keep those things which are written therein." Word, Christ, Christianity, for the time is at hand. It's ever-present.

And then you remember he described the Word through Jesus' fulfilment of the days of creation, and then how he turned and saw these seven golden candlesticks and the Son of man in the midst of them.

And then as we took it yesterday, we saw that the Christ is always in operation. And it's leavening human consciousness through Principle, Life, Truth, Love, Soul, Spirit, and Mind. As it does, consciousness is so leaven that it sees the door opened in heaven, and it sees the enthroned one and the seven spirits and the four beasts and the twenty four elders.

It sees the vision of the working of the spiritual idea. And then it sees that this, understood by the Lamb, as it were, will open the Bible, as it has done. It opens the book of Life sealed with seven seals. And as it opens the Bible, it's living. It's absolutely living to us through those days of creation, revealing the thousand-year periods.

And in those thousand-year periods, we see that we are Noah, we are Abraham, we are Jacob, we are Joseph. It's living to us.

And in the opening of the sixth seal, we see that it is typical of today. And there's this terrific holocaust, but the four angels are standing on the four corners, holding the winds. The calculus is preserving mankind.

And then we came to the trumpets, and at the sixth trumpet of Truth, we saw there was this little book open for all to read and understand. And we saw how that is symbolic to us of *Science and Health*, which Mrs Eddy says, 'Read and understand.' The Angel's right foot is on the sea, the left is on the earth. It shows us how to handle evil and so on, but it is open. It's open.

And the structure of the textbook of *Science and Health* has become open to us, so that its accuracy, the Bible is the Book of Life, the *Science and Health* is the book of Truth and Love. Its accuracy has enabled us to measure thought, to calculate accurately in the divine infinite calculus. Not to bother about calculating the temple, the court that's outside the temple, not fussing over "How do we work this out and that out?", but staying with the calculus and letting it do it.

And as we went on to the vision of Love, we saw that understanding the Book of Life and the structure of Truth and Love - those two books - enables us to give birth in a universal way, as woman, to the Christ idea. That wonderful 12th chapter of Revelation. And that's the true method of warfare, the true method with which we deal with the world.

But there is also a suffering sense that goes on through the vials in the next vision of Soul, and whether we take the way of Science or suffering, we come to the city foursquare. This wonderful city of the Spirit in the sixth vision. And as we abide in that city, you might say, we shall witness Mind's ideas flowing out everywhere - the pure river of water of Life.

We shall witness the Christ, the leaves of the tree being for the healing of the nations. And we shall witness every man having his father's name written in his forehead, his servants serving Him and so

on. And we shall witness, and are witnessing, the light being Science - the light that never, never fades, the eternal light being Science.

And when we think about that Book of Revelation, in this fifth thousand-years, symbolising Life as Principle, and we pick up the fourth thousand-year period, it's really rather a wonderful thing, because in that fourth thousand-year period, for the first time, Jerusalem was made the capital city of the Israelites, and the temple was built in Jerusalem. And in that fourth thousand-year period, the system and Science of Principle through the prophets and the prophets' message was established.

But here, we have come to the new Jerusalem, this city foursquare, and it is coming down from God out of heaven. And whereas the Jerusalem suffered invasion and being carried into captivity, and there was a suffering sense, here, this Jerusalem is free. It's the mother of us all. It's above. It can never be destroyed.

And Mrs Eddy defines New Jerusalem in her "Glossary" as "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony" (S&H 592:18). And you know, when Mrs Eddy speaks about the comforter, she says, 'This comforter I understand to be Divine Science.' And this is this new Jerusalem that we've seen here.

Talk 24

Let us just think together how Life, the numerals of infinity, operating in its divine infinite calculus, lifts up these days of creation in our being and our individual experience, as we let Life live us.

If we go back to the beginning of the whole Bible with its days of creation, and how they operate to analyse, uncover, and annihilate the Adam sense of creation, and how it works out in our human experience. Those are our four columns, aren't they? How the Science of Mind, Spirit, Soul, Principle, Life, Truth, and Love, comes as the Word in the days of creation, and analyses, uncovers, and annihilates any belief of an opposite in the Adam creation. And how that works out in our human experience in Christianity, the working of the spiritual idea in that last column of the thousand-year periods.

Let's just think together how Life makes us see this whole book of Life in an ever-present living way as our life.

We can say that the ever-presence of Mind, here, is always with us. We are always in the light and of the light and reflecting the light. We are not fooled by the mist of mortal existence and the proliferation of that mist, which makes us think we have a material history. No. We are in and of this Mind that is purely spiritual and definite, and it is irresistibly leading us out of limited thinking.

We are naturally, as Mind's idea, the living idea of Mind, Mind living itself. We are naturally walking with God. We are just naturally walking with God. And we are letting the light of Mind be us and illuminate our path as we walk with God.

And because of the ever-presence of Spirit, we have that understanding which is substance to us. We have that firmament which is called heaven. It's not something that is coming to us. We have understanding according to our day, and we have that understanding. And it has never come and never will come through accretion, through the belief that we are mortals with the Spirit poured into us.

We have that understanding because it is the Spirit of God. "No man knoweth the things of God, save the Spirit of God that is in him." And that ever-presence of the Spirit of God that is in us, every one of us, enables us to be a state of understanding right now.

And though it will unfold and unfold as we are building arks all over the place, we are, if you ponder these books in the Bible, you're building an ark. If you are thinking about something in a spiritual way and calculating it, and then following it through and seeing how Mind, Spirit, Soul, Principle, Life, Truth and Love is caring for that idea - perhaps an idea to do something - and you are letting it unfold to you, you are building an ark.

It isn't a once and for all building. It is something that develops and develops. Understanding is always unfolding, and in a wonderful, positive way from the Spirit of God that is with each one of us. And it is being enlarged all the time. *God shall enlarge Japheth.* It is always being enlarged with every one of us, and it's dwelling in the tents of Shem in the moral. And Canaan is being its servant. The body is being the servant to that spiritual understanding, which is God with us, because of the ever-presence of Spirit.

And because of the ever-presence of Soul, we are aware always of true identity. The dry land, which has always been and always will be, is with us. The waters are gathered together into one place. The dry land which has always been there is appearing, and it always has been apparent. And it means that we cease, and we are ceasing, to try and establish our true identity. The man in the garden of Eden who is dressing and keeping it and so on. We are no longer that man. We are letting Soul speak for us, our true identity, the ever-presence of Soul is always with us.

I so often think of that about true identity, that it doesn't run away. Because we're not thinking about it at a particular moment, it doesn't run away. It's always there. Soul is a constant. Soul is ever-present. It's always with us. And therefore, we are irresistibly being gently taken away from the belief that we have material identity.

We are being like Abraham. We have come out of our country. I think a lot of us are feeling this, that we are identified for ever with God and not with where we were born, how we were born, what has happened and so on. We have come out of our country. I think to an enormous extent, this is true. We don't stop to think: Who am I? What am I? What have I done? What am I doing? What am I here for? We accept this spiritual understanding that is coming to us as our identity, and that is more important to us than anything else.

It's true, that as we go along, we may still be tempted, obviously, to eat of the tree of the knowledge of good and evil; to strive like Jacob; to have experiences that we have to turn into a blessing and so

on, like Joseph. But we are very conscious that this understanding, which constitutes our true identity, this spiritual understanding is here, it's living, it's present. It's not something that we have got to pull down from somewhere and stick on us. Our identity is "Before Abraham was." It's in ever-present Life and it is.

And as we go forward, we see that is the Christ of us. It's the Christ of us. And therefore, it is fruitful. It is an identity that is ever-present and is fruitful. It brings forth the fruit.

And it is never, really, in the bondage of Egypt. If it ever seems to be, it's still not lost. It's still not lost. There's always the Moses that brings us out of this bondage, or if we slip or we fall and we seem to be serving material things, we're not lost. Soul is never lost. Soul is never lost.

Our true identity is always present. It's here, it's Life, it's living. So, in the thousand-year periods, it's always, it always brings the comfort of how this works out in human experience. And we know that those thousand-year periods are full of records of things happening, and yet the spiritual idea is never lost. The children of Israel were not buried in Egypt. They weren't lost in Egypt. They came out as a nation.

So we can never be buried in any experience. We can never be fooled into just serving the material because we have seen the living nature of our true identity in Soul. And it's not something remote. It's not something that we say, When I have a convenient season, I will call on thee, and so on. It's something that is steadily with us. Not mighty, not many mighty men and so on. It can be just the true humility of letting God use us and knowing that that true identity that is ever-present will always speak for itself and establish itself alongside every other expression of being.

And we see in this wonderful Soul identity that spiritual sense enables us to identify our universe spiritually. Instead of giving Adam names and naming animal qualities and so on, we see Soul's identity everywhere. Moreover, we see it in its Principle. We see it unfolding in its Principle because we understand the Principle of being.

Spiritual sense, our true identity, understands the Principle of being and is fruitful in that way. You know, where we are thinking at the moment is where Moses took the children of Israel out of Egypt, and he taught them in the wilderness and interpreted the Principle to them in the wilderness so that they could come into the Promised Land.

And so we can say of our true identity in its living, active nature, that it understands its true selfhood through the Principle of being. It understands, in a way, the categories of being which are its true selfhood, and which has brought all of us into a Promised Land. But we're in that Promised Land as we understand these categories of being.

"I shall be satisfied, when I awake, with thy likeness," the Psalmist said. And don't you all feel that, as we have accepted our Soul identity and we quietly and calmly love the Principle of that Soul identity in all its categories and classifications - just as Moses gave it, just as Mrs Eddy gave it, just as John Doorly showed to us, and so on - we find it so satisfying?

It's really the satisfying sense of identity that doesn't get great joy and pleasure out of things, but that great joy is so with us that everything we touch, we find joy there. We take it to it because we are already satisfied in His likeness. So, in a way, you might say it doesn't matter what we do, where we go, what we touch. That Promised Land of Soul is always with us. It's always with us.

We feel that satisfaction of Soul, that joy of Soul, that certainty of Soul, that calm of Soul, that balance of Soul. We don't go up and down. We stay, really, in that Promised Land of Soul where Mrs Eddy says Spirit is designed in this third day to be the Life of all, and the deathless Life or Mind, dependent upon no material organisation.

And then, as we see the ever-presence of Principle, we see that we are always being demonstrated by this Principle. We have that quality of being prophets. And we're alert as prophets. We don't go to sleep because the negative in this tone is the deep sleep. And where there is a separation of man from woman, and where the kingdoms divide, and all that sense of understanding being separated from demonstration, and where the negative is the letter being separated from the Spirit and so on. All those qualities of manhood and womanhood that they can be separated.

But when we see the ever-presence of the Principle, the living nature of the Principle, we realise that, as we let this Principle demonstrate itself as our very being, and so we become prophets, spiritual seers, letting the material sense of the universe disappear and letting Principle interpret the universe to us. We abide with that Principle. We are one with that Principle.

And just like we saw in the stories, that as long as we let that Principle be us and operate as us, then we find that understanding and demonstration are one. As in heaven, *so on earth*. That was, as you remember, when we went on from the birth of prophesy to the reign of David. David was the one who kept the kingdoms together because he was always aware of the spiritual Principle moving him. And the more we are aware of the Principle moving us, because we are one with this Principle, we shall find increasingly, as we do, that understanding and demonstration are one.

We're not trying to demonstrate something outside of the Principle. We're not trying to make a demonstration in a realm that is apart from the Principle. We're letting the divine Principle demonstrate itself, aren't we? Because it's ever-present with us. Do you remember how John Doorly used to say that people came up to him and said, "John, this is marvellous what you're telling us about Science. It's absolutely wonderful. But how do you demonstrate it? How do you live it?" They were always saying that.

But I feel that today we have begun to realise that Mind, Spirit, Soul, Principle, Life, Truth, and Love, which constitutes the Principle, is the basic reality of existence. It's all there is, that the universe is a universe of ideas. It's constituted of spiritual substance, divine identities. It's constituted, therefore, of a Principle which is moving as infinite Life without beginning or end, as Truth, - the true facts of Truth, the reality of being - and the plan of Love.

And because that constitutes the Principle of the universe, infinite, there everywhere, as we identify ourselves as that, and we understand it, and we start to move in that realm of the operating of Principle, it uses us.

You don't, really in any other subject, even try to make the Principle operate. The Principle of arithmetic, music, or anything, exists in its own consistent realm. And as you understand it, it applies itself to the problem. The great difference, I suppose, with all these symbols of arithmetic, and so on, is that the Science of being is a living subject, and it does apply itself irresistibly.

But all the same, those principles that we speak about - Mrs Eddy speaks about the principle of the conservation of number, and so on - she says they're all the effects of one infinite Principle. But as you understand this Principle, it applies itself. So here, with the ever-presence of Principle, this great Principle of the universe, which includes the infinite workings of the spiritual idea, it lives us.

And we find it not only living us, me, you, but living the whole world. And that's what we saw, if you remember, with Solomon: that Principle as Soul, it was a tone of Principle as Soul, that everything is identified with the workings of this Principle. It's not going to be. The Principle is Life. It's ever-present. And so, everything is.

And through spiritual sense or Soul, we discern that everything is in its pure spiritual depict, the workings of this Principle, which never fails.

And though there may be things like happened with the Israelites - they were taken into captivity and destroyed, and so on, for the moment - but they came back again. They were never completely destroyed. They were killed and taken into captivity and so on in this fourth thousand-year period, but there was always a remnant, and they always came back, which they did and rebuilt their temple.

So, it says to us that if, in being used by this Principle, we sometimes slip up and we sometimes feel a bit hopeless, that understanding and demonstration are not operating as one, it says to us, never mind, this Principle is always in operation. It's always in operation. And no matter what happens, it will turn every experience into a blessing, because it does.

And we may, in our human experience, have to rebuild very often, like the Israelites rebuilt their temple and so on. But because this Principle doesn't know anything about slipping or falling, as we saw in the Epistles, it's there in all its fullness. And you can always, as it were, start again. That's Principle as Life. You can always start again. I always think that's so encouraging. Because in the old days, one used to feel if you'd slipped up, that you've got to make amends, and you wondered where you'd slipped up and why you'd slipped up, and so on. But today, one feels differently. For one thing, one feels that whatever faces one, it is the counterfeit of an idea or a combination of ideas of Principle that has been knocking on your door for some time and is demanding to prove itself.

And so, that Principle of Life tone, which is, **I am an infinite progression**, it's really saying to us: all that Principle knows is its forward move, and it is forwardly moving through you. And so, whatever happens in our experience, again and again, we can feel the ever-presence of this Principle pushing us

forward. So, there we may have to rebuild the temple, we may have to rebuild the walls, we may have to see something anew and afresh in our experience. But it's always positive and it's always going forward.

And then we come to Life, which has lifted up, really, these tones - as we saw this morning - of Mind, Spirit, Soul, and Principle, and has said to us: Mind is ever-present as the light, moving us in the light. Spirit is ever-present as the firmament of understanding. Understanding is ever-present. Soul is ever-present as our true identity. It's here, it's now. Principle is ever-present, proving itself, proving itself in our experience. Because Life is the everlasting, "I am." The being who was and is and shall be, whom nothing can erase.

And this sense of Life, as we have seen, is flowing as the divine infinite calculus, the calculus which has been really present with us right from the beginning, but it flows in this day of Life, as we have seen, as the Word, Christ, Christianity, and Science. And I think we are coming more and more into this sense of not trying to improve the mortal, but coming out, as we say, from the other end and letting Life live us as the idea of Principle. It sounds such a simple thing to say, but I think it's happening. I feel it's happening.

I think all this sense of being a mortal with a character, trying to get more spiritually minded, trying to get somewhere, is departing. I know it has departed to a great extent with me, and I know with all of you. But one is not so conscious at all of self-condemnation and blame, and going through terrific troubles when you've made a mistake or done something wrong.

One is able so much more to see: that's just animal magnetism. It doesn't belong to me, it never did belong to me, it never did belong to anybody. And one is much, much more conscious of being the idea of Principle, moving in the harmony of Science. Because it's an absolute waste of time to condemn yourself. An absolute waste of time, because it isn't true anyway. Naturally, I think in a human sense, one has to face up to something and say, "Oh yes, how silly," but don't stay with it. Go on to the spiritual fact. Doesn't help anybody. It certainly doesn't help yourself, and doesn't help anybody else, to go on in a state of self-condemnation.

But Life is liberating us to live as the one Life, and to live, as we have seen this morning and all through the week, to live as the living Word of God, and as the living Christ, and as the living Christianity, and as the living Science.

And that, as we saw this morning, when we were doing the four Gospels, is very much living a rounded life. It's rather nice that it's through the Word, Christ, Christianity, and Science, because that's a rhythm and a round. And I think that Life lives us in a rounded way.

And if we take these four illustrations of Life from the Bible - the Life of Jesus, the Apostles, and the Epistles and Revelation - just like we saw with the four Gospels, we can also see as individual, collective, universal, and I don't know what you call the fourth one. It's almost outside of universal. It's sort of, it is being, isn't it?

Because if you take the illustration of the four Gospels, it was an individual, as we said before, living Life as Mind. If you take the illustration of the Acts, it's a collective sense. The Apostles were all living Life as Spirit. It was reflected in a collective way.

If you take the Epistles, which is Life as Soul, it's really universal, because that is the basis of universal Christianity. It has formed actually the basis of universal Christianity in the world, what comes in those Epistles.

And then if you take Revelation, Life as Principle, perhaps it's individual, collective, and universal in itself. But it isn't, you see, any illustration of person. The symbol in the first tone of Life as Mind is Jesus, the person, as a symbol. The illustration in the tone of Life as Spirit are the Apostles as persons.

The illustration in the Epistles is certainly the written word of many individuals, but it has a great relationship to uh, people in a way. It's the rules of Christianity. It's Life as Soul, the basic rules, but operating through all the contacts that Paul particularly had and is written in the Epistles.

But when you come to the Book of Revelation, it's outside really of people, isn't it? It's moving in this realm of being and of Science. But it embodies the whole Science.

So, let's think more and more, when we ponder these days of creation, what they mean as Life itself: the presence of Mind as Life, the presence of Spirit as Life, the presence of Soul as Life, the presence of Principle as Life.

Now, there are two more days, are there not? Truth and Love. The sixth day and the seventh day. But you know, I feel very much that the way we have interpreted the Scriptures through these three Summer Schools, taking the whole Bible, has actually been from the standpoint of Truth and Love, basically.

The day of Truth, which comes next, as you know, is the day of the cattle and creeping thing and man in God's image and likeness. And that day of Truth has got seven subtones. And those subtones are Truth as Mind, Truth as Spirit, Truth as Soul, Truth as Principle, Truth as Life, Truth as Truth, and Truth as Love. That day also has what John Doorly used to call the diagonal of the Word as the Word, the Christ as the Christ, Christianity as Christianity, and Science as Science. So that day has within it the sevenfold nature of God and the fourfold.

And have not we been taking all through this story of the Bible, the sevenfold nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. And we've been taking it as it appears in its fourfold way through the Word, Christ, Christianity, and Science. And have we not, every time when we've taken a tone and a subtone, taken it back to the synonym and said this has only been able to happen because of Mind as Mind, or Mind as Spirit, or Mind as Soul, or Spirit as Mind, or Spirit as Spirit, or Spirit as Soul. That has been the governing factor through the whole of our interpretation of the Scriptures.

So we have based our interpretation really on the sixth day, and, in a sense, the seventh day of Love. Because the seventh day of Love has just got two tones: Love as Truth and Love as Love. And the whole of that sixth day, as John Doorly used to say, is embosomed in that Love as Truth tone, fulfilling itself in Love.

So, we have taken these days of creation, quite a bit, yes, in an ascending way, but what has governed that ascension all the way through has been Science. That's why I have put Science at the beginning of this chart here. I never put it at the end because we couldn't have interpreted the Scriptures at all without it. If you take away that first column of Science, you haven't got anything left as a key, have you? If you could cover up this, and you just have that, that, and that, what would it be? What would it be? It would be quite interesting. You'd have light and mist and way out of the garden of Eden and so on. But what does it? It's Mind. It's that infinitude of Mind's ideas. And it is the infinitude and ever-presence of Spirit as the only substance and reality and the natural being of everything that makes us able to understand or have a firmament, build an ark.

It's only because of Spirit. It's only because of the identity of Soul that any of us can journey through the wilderness for instance, and can identify aright, the Principle of being. It's only because of Soul of our true identity. And it's only because of Principle that there is true government. And it's only because of Life, the divine Life coming forth from Principle, that anything lives at all: that there can be a Jesus or the Apostles or the Epistles or Revelation.

So it is because of this Science that speaks to us, as we said right at the beginning, the whole record is the Word in divine Science of Life. The impulsion of absolute Christian Science we've seen through every day, though we haven't had time to go into it always. And the operation of Christian Science as Mind, Spirit, Soul, Principle, Life, Truth and Love has governed our whole journey through the Bible. So we have taken the whole journey from the standpoint of Science.

Now, we have finished the thousand-year periods in the Bible. But when I was doing these talks weekly, and I came to the day of Truth, I felt, now we have always taken the thousand-year period as how it works out in human experience, haven't we? The column of how it works out in human experience. And I began thinking from a spiritual point of view, how does that day of Truth with its seven synonymous terms operating as the Word, Christ, Christianity, and Science, how does that work out in our human experience really?

And my thought immediately went to *Science and Health*, where those terms are all through *Science and Health*. And I thought how it really works out in our human experience, if we don't go outside of our two textbooks, is that we really understand what it means to be the man that is Mind in action, Spirit's reflection, Soul's identity, Principle's operation, Life living itself, Truth conscious of itself, Love living its plan, having its plan. We are the plan. What does it mean to be the man that is in the image and likeness of God, Mind, Spirit, Soul, Principle, Life, Truth and Love? And I thought, what it means is in that textbook.

That textbook is built on a fourfold structure, a matrix structure of the Word, Christ, Christianity, and Science, reflecting the Word, Christ, Christianity, and Science as Max Kappeler gives it in his book

The Structure of the Christian Science Textbook – Our Way of Life. And all through in that structure is the movement, the nature and the operation of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the Word, Christ, Christianity, and Science, operating on the levels of Science, of divine Science, absolute Christian Science, and Christian Science.

So that textbook, in a way, is us. What it says in that textbook about the structure of being, the operating of the divine Principle, is our structure, our being. Max called that textbook structure book, *Our way of Life* - did he not? And it is our way of Life. And so, what I did in my weekly talks when I took the sixth day and the sixth thousand-year period, was to take each of those synonymous terms as they came in the sub-tones of the day of Truth.

And where it was Truth as Mind, for instance, we traced Mind, the meaning of Mind, and what it means to be Mind in action, through the chapters of *Science and Health*: taking what it meant to be Mind from the standpoint of prayer. What it meant to be Mind in “Atonement and Eucharist.” What it meant to be Mind in the chapter “Marriage.” What it meant to be Mind in the “Christian versus Spiritualism” chapter. What it meant all through the chapters. And then when we came to the second tone of the sixth day, Truth as Spirit, we took what it meant to be the reflection of Spirit in the aspect of “Prayer,” in the aspect of “Atonement and Eucharist” and so on through the chapters. And we did that with each of the sub-tones of that day, taking the textbook.

When you come to that day of Love, what the symbol is in this column, I have put divine Science on those papers that you've got. And in the papers that you have, I put in the corresponding thousand-year column for the day of Truth, I put Christian Science, but I think I should really put Christian Science as interpreted through its textbook. I think the textbook really should go in that position.

I always when I come to thinking of the correspondence in divine Science of Mrs Eddy's words, “Here prophesy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite” (S&H 292:4). It may be the silence in heaven for the space of half an hour. It may be just consciousness. One doesn't know. But that is taking the days all the way through to their conclusion.

And at this point, we'll go on and on and on in Science, won't we? No beginning and no end. And when I always think when we talk about these things together, as we have done this week, and seen them together because all of you wonderful individuals have so reflected what we are all talking about together, that many, many things, as you all well know, come to light with us all that I certainly had never thought about before.

And it is Life spontaneously bringing new vision all the time, isn't it? But we do it together. We do it together. I'm so aware of it, because every time, as many of you know who have groups and talk to people and so on, every time you talk about a subject, a lovely subject such as this, it comes out differently every time, because always this omni-action of being is gathering together a new reflection. Every minute is new. It's the same great fundamentals which stand behind everything, but they are capable of constantly reflecting infinite progression, constantly reflecting new facets, new tones.

So, at this point, we'll just go on in Science. Always. Thank you very much.