

GOD'S NATURE AS LIFE

**No. 3 of a Series on the
Sevenfold Nature of God**

PEGGY M. BROOK

Published by
THE FOUNDATIONAL BOOK COMPANY
for
THE JOHN W. DOORLY TRUST
LONDON, ENGLAND

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AUTHOR'S NOTE

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

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

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

PEGGY M. BROOK

London, England

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

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Ret.</i>	<i>Retrospection and Introspection</i>
<i>Un.</i>	<i>Unity of Good</i>
<i>Hea.</i>	<i>Christian Healing</i>

God's Nature as Life

"I am come that they might have life, and that they might have it more abundantly." Thus did Jesus define his mission, the greatest life-giving mission the world has ever known. His life-giving mission was demonstrated to humanity in healing the sick, reforming the sinner, raising the dead, and finally in his own resurrection and ascension.

This poses the question: What, then, is the life abundant of which Jesus spoke? Does it consist merely in an abundance of physical health, which can so easily change to disease, or an abundance of wealth, which can disappear overnight? Is it merely length of days, during which a man may contribute much or little that is of permanent value? No. From all Jesus' statements it is clear that, though such fruits were the outcome of his understanding of Life, the substance of that Life was spiritual. "It is the spirit that quickeneth; the flesh profiteth nothing," he declared. And "A man's life consisteth not in the abundance of the things which he possesseth." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

This abundant life, which Jesus presented, therefore, was spiritual,—an unlimited universe of spiritual good flowing from the understanding of man's divinity, from an abiding consciousness of man's forever oneness with his spiritual Cause, shown in such statements as "I and my Father are one" and "Before Abraham was, I am."

Here is a definition of Life in the chapter "Recapitulation" from the textbook of Christian Science, a definition written after many years of experiencing the living reality of the spiritual: "Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which includes in itself all substance and is Life eternal. Matter is a human concept. Life is divine

Mind. Life is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning, it would also have an ending."

Jesus proved every statement in this definition to be valid. For instance, he justified his reliance on Life as the divine *Principle* of the universe, and showed this Principle to be Life only, never death. He declared that Life eternal was to *know* God and "Jesus Christ, whom thou hast sent,"—in other words, Life is divine *Mind*, and the true life lies in knowing or understanding ideas, in putting on the Mind of Christ. He demonstrated Life to be the *Soul*, the identity, of man,—that life or being could never change to non-being; and that "the spirit giveth life" because the very substance of *Spirit* is unconfined and indestructible. All that Mrs. Eddy writes further in this paragraph about the eternity of Life Jesus supremely exemplified by overcoming death and the grave. That "Life is neither in nor of matter" he showed unmistakably through raising Lazarus, Jairus' daughter, the widow of Nain's son, and in his own resurrection. "Life is not limited" meant to him not only that man's identity is eternal and infinite, but that everything connected with him is limitless also. On that basis he multiplied the loaves and fishes, he drew money from the fish's mouth, wherever he needed to be he was—immediately—without the limitations of time. All these works prove what life really is when lived from its divine Source.

DIVINE LIFE IS THE GREAT FIRST CAUSE

Primarily this divine Life is the great First Cause, the eternal and unlimited Being from which all life comes. Though years and years of research and experiment have been given to it, no human being has yet succeeded in manufacturing a living cell and bringing it through to fulfilment. Yet millions witness "the miracle of birth" taking place all over the world every minute of the day in what appears to be a natural, normal and orderly process. This life-force mortal thought observes as the constant reproduction of material creation. Hence its sense of life is finite and involves birth, decay, and death. But the very nature of Life is infinite. Jesus, our greatest example of limitless life, was so

aware of the divine substance and essence of all life, "the same yesterday, and to day, and for ever," that he could draw on this constant flow of harmonious spiritual being to heal, restore, reform, regenerate, and resurrect. His sense of life was not as subject to matter, nor even as in matter. He proved that the substance and essence of life is spiritual, stemming from an eternal and harmonious Cause, and therefore whole and unlimited in every way.

In the first chapter of Genesis, the fifth day of creation symbolizes God's nature specifically as Life. It begins, "And God said, 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." No symbol speaks so richly of abundance and multiplication as the fish of the sea. The birds of the air also typify that consciousness of Life divine which rises above earth-bound limited concepts of life that would confine man and his possibilities by limiting him to matter. Mrs. Eddy, interpreting this fifth day, likens "the fowls, which fly above the earth in the open firmament of heaven" to "aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love" (*S. & H.* 511: 28-3). There is nothing confined about "the open firmament of heaven." It has no limits whatever.

The great First Cause, then, speaks to us of eternity and infinitude. It is that which always has been and always will be. This spacious, boundless, limitless sense of Being constitutes the true Life, as we shall find if we open our thought to understand God's nature as Life; but to know Life, as to know anything of God's nature, is to live Life. We never really know any spiritual fact until we live it by our conscious awareness of its reality and onliness in any situation. Jesus said to his disciples, "If ye know these things, happy are ye if ye do them." Paul wrote, "If we live in the Spirit, let us also walk in the Spirit."

LIFE, THE FATHER; TRUTH, THE SON; LOVE, THE MOTHER

Life as the great First Cause is more nearly and warmly thought of as the Father. This possibly stems from Biblical usage, for

Jesus always referred to his origin as "the Father." Mrs. Eddy speaks of God, divine Principle, "as Life, represented by the Father; as Truth, represented by the Son; as Love, represented by the Mother" (*S. & H.* 569: 1-3). When we think of these three terms for God,—Life, Truth, and Love,—as Father, Son, and Mother, we find that the great functions of these three stand out clearly in pondering Life, Truth, and Love throughout these first three booklets.

In the first booklet of this series when we considered God's nature as Love, we felt Love's tenderness and warmth, its All-in-allness, and that it embraces everything and everyone in its infinite plan. Love is the Motherhood that embosoms all creation—"His arm encircles me, and mine, and all" (*Mis.* 389: 13). Our consideration of Love emphasized the Christianity aspect of being.

In the second booklet when we considered God's nature as Truth, we were impressed with the fact that Truth is the rock; it is irresistible. Truth *is*. It is the fundamental fact behind the whole universe, which cannot be turned back nor to one side. Truth is the divine Sonship—that strong, upright witness to the Fatherhood and Motherhood of God. Quite naturally the Christ aspect of being stood out to us here.

Now, as we consider God's nature as Life, we shall be conscious of Life as the great First Cause, the eternal I AM, that which is timeless and limitless. Life also expresses abundance and richness, for Life is the eternal Fatherhood, the creative, causative factor that knows no limits of any kind. Fundamentally, it is the eternal, creative Word of God of which John writes, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made."

A SEVENFOLD ASPECT OF LIFE

In the same way as we took Love and Truth in their sevenfold reflection of God's nature, so we shall consider Life, in order to gain a full and rounded sense of the one Life. Let us always

remember, though, that this is just one aspect of these reflected tones of Being. As any man thinks about them, he will see many other reflections of Life as Mind, Life as Spirit, Life as Soul, and so on, and that is good, and inevitable, for the infinite has an infinitude of expression. So this is merely one aspect, and yet any one aspect has in itself the nature of infinity.

Life as Mind is the one Father which is the parent Mind

Life as Spirit is inorganic being which is the new birth

Life as Soul is the eternity that is timeless and changeless

Life as Principle is the one I AM which is demonstrable

Life as Life is unlimited Being

Life as Truth is the steadfast inspiration that beholds the true man

Life as Love is the loving Father-Mother that preserves and blesses

Summarizing these, we could say of Life:—Life is the *one Father*; Life is *inorganic*; Life is *eternal*; Life is the *I AM*; Life is *unlimited Being*; Life is *steadfast inspiration*; and Life is the *loving Father-Mother*.

In pondering Life as Father, the Lord's Prayer kept coming to thought. As I went through this Prayer, line by line, and also Mrs. Eddy's interpretation of it as given on pages 16 and 17 of her textbook, I found wonderful qualities of divine fatherhood permeating its statements. Therefore, just as we took the twenty-third Psalm to illustrate the mothering operation of Love, and the Song of Moses to illustrate the rocklike sonship of Truth, so we will take the Lord's Prayer to illustrate Life as the eternal Father or Cause. This Prayer begins, as you know, with "Our Father which art in heaven." Though Mrs. Eddy says in her chapter "Prayer," "The Lord's Prayer is the prayer of Soul, not of material sense" (14: 22-24), I believe that there, in stressing God's nature as Soul, she is emphasizing specifically the fact that prayer is a matter of spiritualized consciousness, impelled by spiritual sense or Soul, and is not a motion towards God to satisfy the desires of material sense. If we regard this Prayer subjectively, it declares the Fatherhood of God or divine Life throughout.

*

Let us begin with *Life as Mind*, the *one Father* which is the *parent Mind*—*Life is the one Father*. The Lord's Prayer opens with the words, "*Our Father which art in heaven*," and Mrs. Eddy interprets them as "*Our Father-Mother God, all-harmonious*."

Life is typical of God's nature as Father, and Mind expresses the creative activity of God. Mrs. Eddy speaks often of the fact that Mind creates, or that Mind is the only Creator. (See *S. & H.* 205: 12-13, 256: 32-3, 507: 24-25.) So Life as Mind clearly gives a sense of Life as Father or Creator,—the parent Mind. "Life is Mind, the creator reflected in His creations" (*S. & H.* 331: 5-6).

The only Father that any man has, the only origin of all creation, is God, divine Life, our "Father-Mother God." Sometimes I have come across people suffering from a heredity problem or something of that nature who may not profess any particular religion but do believe in God or a supreme power, a First Cause. I have often said to such an individual, "Have you ever thought that fundamentally we all come from one Father? The Bible says, 'Have we not all one father? hath not one God created us?' Then surely we can only inherit that which comes from the one Father?" And they have been willing to accept this. They recognize that there is one Cause, and therefore it is logical to them to realize that we all have one Father and that the laws of heredity properly apply only to this one fundamental relationship. Moreover, Mrs. Eddy's interpretation of the first line of the Lord's Prayer—"Our Father-Mother God, all-harmonious"—reminds one that the only thing that any man can inherit from this one Father-Mother God is that which is harmonious.

As we see that the great First Cause, the eternal Cause, is God, divine Life, and that man's true identity as idea comes forth from this one Parent, we realize that in reality we cannot inherit anything from material parents. Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven." This is an important and practical injunction. Moreover, it is no use seeing the fact that there is only one Father-Mother solely for yourself. You cannot merely say, "*My* only Father is God," or "*My* only Mother is God," for this truth of God as Father-Mother

is universal. Since the life of all creation springs from God and is in God, this fact of there being one divine Parent or Cause is true about the fundamental identity of those whom you call your mother and your father, your grandmother and your grandfather, or your great-grandmother and your great-grandfather, indeed about all creation, because all come from this one Cause, though as idea, not as material personalities. The Prayer begins, "*Our Father.*"

True Christianity involves the recognition of the one Father-Mother as a universal scientific fact. To realize "*I come from one Father and one Mother,*" but not to see that this fact is universal, could result in unconsciously repudiating the true selfhood of one's parents. One could be declaring, "*I don't come from them, I come from God, from the one Father-Mother,*" and in this way tend to discard them mentally and put them to one side. In the same vein, if any of us believe we are suffering from some disease or unlovely trait of character due to heredity, we should be alert to realize that disease and sin are no more true about the Godlike selfhood of our parents or ancestors than they are for us or for any man.

Jesus was always so clear about his origin and the origin of all men. When the disciples asked him about a blind man who sat by the wayside, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus replied, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." And then Jesus proceeded to heal him. An essential part of the healing was that the clay made of spittle, with which Jesus anointed his eyes to show that sight never originates in material organism, had to be washed off in the pool of Siloam, a word which means "Sent." Did not this man need to realize about himself what Jesus had just been declaring to the Jews about his own origin immediately before this healing, namely, that he was sent of God, his origin was in the one Father, the parent Mind, and not in material parentage? The man obeyed and "came seeing."

It is wonderfully freeing, therefore, to recognize that our identity and the true identity of our mother and father as God's ideas come from that one Father-Mother, and also the true

identity of our brothers and sisters, of our fellow man and indeed of every expression, but as God's ideas; all manifestations stem from one Cause,—from the one "Father-Mother God, all-harmonious." Then we are never repudiating any part of God's creation, but embracing our so-called human father and mother and relatives and all mankind under this one "umbrella" of the Father-Mother God. Of course, this realization is wholly dependent on recognizing in the first place that man is idea. Idea is what constitutes the true identity of any man,—idea of God, good.

This also brings the realization that we are all brethren in the true sense of the word. When Jesus was told that "his mother and his brethren stood without, desiring to speak with him," he replied, "Who is my mother? and who are my brethren?" He went on to define them in these words, "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Every expression of Life, governed by the one Mind, has this parent Mind or Life as its source in common with every other expression, and so we are all bound together in one universal family of God-impelled ideas.

It is interesting that the one Father is associated with Life, because Life is always the counterfact of time, and it is the time concept which says that one's ancestors years and years ago had a child, and that that child had a child and that that child had another child, and so on until one arrives at oneself. That is a time concept, and time is synonymous with matter. If one takes away this belief in time and begins to realize the nowness of eternity as idea, then one sees that every idea exists now in Life. Life is the eternal "now," and so every expression must be springing from the one Source spontaneously in the eternal "now." The true identity of our so-called parents and ancestors as idea did not live before us—it exists now and always. It brings such freedom to realize that in reality our true selfhood was not created so many years ago from material parents, but that as ideas we are all eternally coming forth from the one Cause which is Life, spiritual Life, now.

Mrs. Eddy makes a striking statement on this point: "It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must have had children

prior to Adam. The great I AM made all 'that was made.' Hence man and the spiritual universe coexist with God. Christian Scientists understand that, in a religious sense, they have the same authority for the appellative mother, as for that of brother and sister. Jesus said: 'For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother' " (S. & H. 267: 8-18). Think what barriers are broken down directly we begin to see that there is one Father and that we all come from one Cause. Immediately we feel a sense of unity with all men. It is the promise of which Mrs. Eddy writes in her answer to the question, "What is Mind?" in her chapter "Recapitulation": "With one Father, even God, the whole family of man would be brethren" (S. & H. 469: 30-2). She also speaks of "one Father with His universal family, held in the gospel of Love" (S. & H. 577: 3-4). In *Miscellaneous Writings* there is another lovely passage which takes up this theme of relationship: "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven. David sang, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee' " (151: 13-17). If we believe we are suffering from some bondage of false relationship specifically to do with father, mother, brother or sister, then to realize that God is man's Father and Mother, his only *real* relative, on earth and in heaven, helps us to work out that problem, which is basically a belief of life originating in a material sense of creation.

These facts are practical. Someone who is a very wonderful mother told me that when she first heard of the teachings of Christian Science, the truth that helped her most was that her children came from the one Father-Mother. She saw that they were not fundamentally her responsibility as a human or material mother, separate from the one Father-Mother. She saw clearly that their Father and Mother was God, and a great weight of personal responsibility fell from her. In her thought she felt happy to leave them to that Father-Mother, that Cause from which they came direct, knowing with absolute certainty that that Cause would guide, govern, and maintain them. And it always has.

I sometimes think of this fact as being like a by-pass, a direct line from cause to effect. The belief about human creation is that we all come from different parents with diverse backgrounds, which are the winding roads that circle around, with various difficulties and obstructions on them. But there is a by-pass through to the one Cause, to the one Father—"Our Father-Mother God, all-harmonious"—and if we think in a clean, direct way, back to God, we are aware of this *one* Creator with *one* creation. It is also like the rays coming forth from the sun. Nothing can ever cut off the rays from the sun. They are the sun shining and no cloud can ever come between them and the sun.

Life as Mind, the one Father, the parent Mind, not only applies to the parentage of man himself, but it is also the truth about initiative or creativity in human experience. If we have to use our initiative—to be creative in a job, for instance—and we realize that the one Father, the one creative Life, is the only source of initiative, and that we reflect that Life, it gives the assurance that Peter expresses in his Epistle when he speaks of "casting all your care upon him; for he careth for you." It takes away a false feeling of responsibility, which makes us believe that humanly *we* have to initiate something, *we* have to create something. Where does all creative activity come from? From the one Life or Mind, the eternal Being, which is ceaselessly expressing itself in a constant flow of life-giving and inspiring ideas. Moreover, we *all* reflect this one Creator, this one Cause. Sometimes the belief is that we are excellent at mothering and accepting ideas, and even at standing firm in a situation, but not so good at having initiative and being creative. When one begins to see that man reflects Life as well as Love and Truth, one realizes that initiative and creative ability are available to every individual. But they are not *our* possession; all initiative emanates from the one Principle of the universe.

When you come to think about it, the ever-presence and ever-availability of divine initiative or creative power is completely natural. There is evidence of it all around you. Even if you think on the level of human creation or nature and you see what is called "the miracle of birth" and how beautifully ordered it is and how every detail of its development is taken care of through

nothing that one does oneself humanly, then you must push the question, "Where does this marvellous process of creation come from"? Man did not originate it; we see it materially expressed in nature and human beings, but back of that expression is an infinite Cause. One has only to think of a little seed that grows up into a large plant. How wonderful it is that these minute objects begin to sprout and send forth leaves and grow into something big and tangible,—all from a little seed. Man does not have to put the leaves on the plant, as it were; they just grow from within. As one thinks about this, one cannot help being impressed with the life-giving Principle of creation that operates continuously and irresistibly, and is the great life-force behind the universe including man.

So Life as Mind is the one Father-Mother—"Our Father-Mother God, all-harmonious."

LIFE AS SPIRIT: INORGANIC BEING WHICH IS THE NEW BIRTH

Now we come to *Life as Spirit*. This is *inorganic being*, which is *the new birth*—*Life is inorganic*. The Lord's Prayer continues, "*Hallowed be Thy name*," and Mrs. Eddy interprets this as "*Adorable One*."

Here we find the purity of Life in and of Spirit. When we have seen that divine Life is the sole Creator,—Life as Mind,—Life as Spirit shows us the nature of that creation, namely, that life is spiritual.

"Hallowed be Thy name" has been interpreted as "holy, pure, and separate be Thy name." Mrs. Eddy's interpretation of this statement is "*Adorable One*." "*Adorable*" means "worthy of divine honours." As we understand life as spiritual, we begin to have a sense of loving or adoring life as we have never done before, because we see that it is something holy, something whole and intact, its substance and essence unaffected by the ups and downs of material living. Mrs. Eddy expresses this sense in the first chapter of her textbook when she says, "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion

over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority' " (*S. & H.* 14: 25-30). Is not this a description of Life as the "Adorable One," the Life that is "worthy of divine honours"? As one sees that life is spiritual, and that because of this man has dominion over the whole earth, one cannot help but love the fact of spiritual life.

On this same page Mrs. Eddy writes, "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints" (14: 12-15). I remember dwelling with the reality behind that sentence all through one night with someone who was in pain, and during that night relief came and all was well. In such cases it always impresses me what a wealth of spiritual fact lies deep behind any statement of Truth which one may read. A statement in words is just a marker on the surface to indicate unlimited spiritual treasure which lies below.

Life in and of Spirit was the great fact that Mrs. Eddy saw when she was healed of an injury from an accident, an injury regarded as fatal by the doctors who were called in to the case. This healing led to the discovery of Christian Science. Mrs. Eddy relates the incident on page 24 of *Miscellaneous Writings*. Given up by the doctors, she called for her Bible and began to read the healing of the man sick of the palsy, as told in Matthew's Gospel. The result was that she herself was healed. She says of this event, "That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence" (24: 14-18). To Mrs. Eddy the dawning of the fact that life is spiritual, and that divine Life is "the sole reality of existence," came as a new birth. She wrote of her discovery, "The divine hand led me into a new world of light and Life, a fresh universe—old to God, but new to His 'little one' " (*Ret.* 27: 29-1).

The consciousness of Life as Spirit, this divine Life "being the sole reality of existence," always brings a new birth. The story is related in the Gospel of John of Nicodemus coming to Jesus by night and saying, "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 replied, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus questioned how a man could be "born when he is old;" he asked, "Can he enter the second time into his mother's womb, and be born?" Jesus then made this great statement: "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. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus here was declaring that the new birth involves the recognition that Life is in and of Spirit, and that the only life is spiritual. We also declare that life is spiritual, but do we truly realize what we are declaring? To accept the reality of life being spiritual involves a completely different sense of existence from the ordinary concept. It demands that we say of ourselves with understanding, "I do not live as a matter man gradually grafting Spirit on to me and becoming better and better and more and more spiritual, for my life is the outcome of the one Life. My life never began by being born into matter and it will never end by dying out of matter. My life is in and of Spirit." This realization, sincerely seen, brings newness of life to anyone.

The word "new" always speaks of Life in and of Spirit,—the sense of being new-born, fresh, sparkling, clean through and through. Why did the Gospels usher in a "*new* testament"? What fresh sense did the New Testament bring? The Old Testament shows man step by step how to lay off the mortal concept of himself, and how to put on the Mind of Christ. But the New Testament follows with its story of the man Jesus, and says, "Man comes direct from God, as God's idea, God's reflection, God's representative. Man is spiritual." It brings a new sense of man as undivided from the Father, the one eternal Life. It brings a refreshing sense of man. This fact of man coming direct from God is expressed figuratively in Mrs. Eddy's words describing the advent of Jesus, "From this dazzling, God-crowned summit, the Nazarene stepped suddenly before the people and their schools of philosophy" (*Mis.* 162: 6-8). Man comes from the divine summit and therefore his true life is a matter of unfoldment, not accretion. (See *S. & H.* 68: 27.) The belief that we can add

Spirit on to matter and so become a better man, a more spiritual man, involves unrewarding labour and is impossible in spiritual Science. On the outside, this is what may appear to be happening, but the truth that produces this effect is that the real man comes direct from God, spiritual and perfect as the Father is perfect.

The awareness of man as spiritual is always fresh and new. Whenever you gain the spirit of anything, that spirit brings with it freshness and newness. The letter alone can weary, but couple it with the spirit and a wonderful new birth results. For instance, take a very familiar passage in the Bible or in the Christian Science textbook and think it through, seeking to feel the real spirit of it. You will find that suddenly the passage ceases to be just well-known words and becomes new and vital. This is because you have caught the spirit of life behind those words and the spirit is unlimited and inexhaustible. The Life which is Spirit can never be burdensome, but always fresh, effortless, and inspired.

And so one experiences newness of life when one realizes that man's life is spiritual, always flowing direct from the one Life. Mrs. Eddy emphasizes this newness when speaking of the spiritual breakfast Jesus took with his disciples after the resurrection. She writes, "What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean sea!" Then she describes the disciples' reactions: "Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit." Can't you picture it? Up to that time the disciples had seen Jesus performing miracles and preaching with inspiration and power, and they must have thought he was an outstandingly inspired teacher. Then at the resurrection it was proved before their very eyes what man truly is, that he is spiritual, that in spite of crucifixion, death, being in a tomb, nothing could kill that life of Jesus. Think what a completely new sense of man they must have had when they saw Jesus appearing to them on the shore! If to-day we were very close to a man who was teaching that life is spiritual

and who was also performing amazing miracles, we would be very impressed. We might understand something of the spiritual truths he was teaching, and would probably think he was quite outstanding spiritually. But if that man was crucified and then appeared again, we would realize as never before the truth of what he had been saying, namely, that man is spiritual. He would have proved his words right before us, and I believe we would have a completely new sense of man. Mrs. Eddy continues that passage, "This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate" (*S. & H.* 34: 29-12). That meeting with Jesus "in the bright morning hours" was "the dawn of a new light," and we experience a similar dawn or new light when we resurrect our sense of man to a spiritual concept. We "rise into newness of life with regeneration" (*S. & H.* 24: 12-13).

If we are willing to understand and accept the fact that life is spiritual (which many of us are not really willing to do, for we cling to this human belief of life), we shall constantly have this sense of newness and freshness about ourselves and everything that we do. I find it refreshing and freeing to think of life in this spontaneous way and to realize, "At this minute, as idea, I come straight from God, all fresh and new and clean and sparkling. I am not bogged down by heredity beliefs, a material past with all its events—good or bad—or the limitations of material life in any respect. I have no material background, but I have a background and it is spiritual. My background is in the divine Principle of all life. It goes deeper than anything that the carnal mind likes to murmur about my so-called human history." Of our true selfhood we can say, "Before Abraham was, I am." We can all know these facts about our Christlike selfhood, and this is truly being born of "water" and of "the Spirit" as Jesus told us we must be if we would enter "the kingdom of God." The "water" gives that clear, fresh, new sense, and "the Spirit" is our true background,—the eternal order of spiritual generation.

In everyday experience these facts are refreshing also, especially if the temptation comes to feel stale or to be bored with something. If you are doing a job that is considered routine, for instance, it is helpful to look at that job in a new way, conscious of the fact

that you and your relationship to that activity are fundamentally an expression of the one Life that is spiritual, and that this infinite Life is always unfolding new, unlaboured, and unique ideas to man. This attitude of fresh expectancy makes one's life and work colourful and interesting,—never dull or monotonous.

Life in and of Spirit is the answer to organization, because the belief of organization is that Spirit is infused into matter, and that that amalgamation constitutes life. This is the belief behind the mortal body and behind any organization. It says that the spirit of it has to operate through matter or through some organic means. All religious organizations suffer from this belief. If one studies Mrs. Eddy's references to "organization" throughout her writings, one finds that many of them bring in Life in and of Spirit as the answer to organization. For instance, in *Unity of Good* she writes, "As defined by Jesus, Life had no beginning; nor was it the result of organization, or of an infusion of power into matter. To him, Life was Spirit" (42: 21-23). In *Science and Health* she says, "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being" (63: 5-11).

The belief of organization is that Spirit is infused into matter and then through this mixture life develops and builds itself up. Mrs. Eddy says, "Organization and time have nothing to do with Life" (*S. & H.* 249: 19-20), and throughout her writings she is constantly stating that life is spiritual, that life is not in organic matter, life does not operate through organism, and so on. This is important to realize, not only with the physical body but also with such bodies as church organizations or other worthy organizations. They may be useful in the initial stages of development, but after a while organization has to be laid off. This is exactly what Jesus proved with his own body. He had a human body,—he came in a form that men could understand,—but he proved that the substance of his life was Spirit. He proved it here and now in this experience, and finally he laid off the human concept of body and took on what one might call his spiritual body, his

true body. But he laid off the human concept step by step in an ordered way.

Writing of her own experiences with church organization, Mrs. Eddy declared, "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off,—even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy" (*Ret.* 45: 5-13). Again she wrote, "Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted" (*Mis.* 359: 2-4). A useful point is made in these references, namely, that organization is requisite in the early stages. When one speaks of organization, therefore, one should realize that it is a restrictive concept, and has to be laid off eventually, but is not entirely negative. It should be a useful servant to us until we translate it and have only a spiritual sense of body.

I remember years ago going through a period of dulness and struggle, and one day I saw that it was a belief of persecution from an organized sense of religion. There was nothing personal in it, but wherever the bonds of an organized sense are laid off, the carnal mind (not man) misinterprets and attempts to persecute. As I woke up to this, I also became aware of the fact that I had the belief of organization as an enemy firmly fixed in my thought, and that I was suffering from thinking of it as an enemy. I began to ponder this in connection with the Christian Science Church, and the belief that organization claims to crucify the spiritual idea. This decided me to look up all Mrs. Eddy's references to "organization," and when I came to those where she speaks of organization as being requisite in the beginning and that it can be helpful in the early stages, but must finally be laid off, I began to form a different estimate of organization. I saw that when Mrs. Eddy established her Church, she certainly could not have established it to be an enemy to her idea of Christian

Science. She must have established it to help the idea at that period, or for as long as that organization should be necessary. She established it as a useful servant. I saw that organization in its best sense is a servant, not a master, and therefore not an enemy. It is only an enemy when it becomes a master. This made me realize that whatever one is led to establish by way of organization to help an idea is obviously established to bless—and only to bless. A servant is a blessing. I realized that if Mrs. Eddy established her organization to bless, then that is the true sense of her organization and it can only bless. When it no longer blesses, then it will be laid off, and this process is irresistible. Rather than having organization as an enemy which would crucify the spiritual idea, I saw it in a more positive light. Instead of regarding it as some devil that was ceaselessly at war with the spiritual idea, I recognized that it was originally established to bless, and in its true sense could only bless and serve until it was no longer needed. I had seen through this “bogey” and at once the dulness and struggle left me and I felt free and inspired.

The same fact applies to the human body. So often we are inclined to think of it as an enemy. We know we should realize the allness of Spirit, and so we are inclined to force the body out of our thought and even to be unkind to it and despise it. This is not the way of translation. The human body is what one might also call a useful servant until it is completely translated. Jesus never treated his body as an enemy; he saw through the mortal concept of body and that his so-called physical body was not the reality of him, but it was useful in this human set-up in order for people to be aware of him and his mission. As Mrs. Eddy says, he had to appear partly in human form in order to be “appreciable to mortal mind as ‘the way’” (*S. & H.* 30: 12-13). Then step by step he translated that body; the organization called his body was deemed necessary in the beginning, but it was laid off. (See *Ret.* 45: 11-13.) Jesus did not lay it off by abusing it and regarding it as an enemy. He understood that life is spiritual and that because life is spiritual it dominates this concept called a physical body and takes care of it until it is finally translated and relinquished. If we could think of this bodily organization, or of any organization, not as an enemy but as a

"suffer it to be so now" concept that has to be laid off eventually, I think we would work out the problems of the body more naturally and easily. This demands regarding the body as a useful servant, having no reality in itself but being completely subordinate to the development of Life in and of Spirit in our thought and life.

So in this tone of Life as Spirit, we have inorganic being, which is the new birth—"Hallowed be Thy name. *Adorable One.*"

LIFE AS SOUL: THE ETERNITY THAT IS TIMELESS
AND CHANGELESS

Life as Soul is the eternity that is timeless and changeless—Life is eternal. The next line of the Lord's Prayer is "*Thy kingdom come,*" which Mrs. Eddy interprets, "*Thy kingdom is come; Thou art ever-present.*"

Infinite Life never begins and never ends. Soul constitutes the changeless identity of all creation. So Life as Soul must be timeless and changeless. Life as Soul is being that is permanent and knows only the oneness of eternity,—"*Thy kingdom is come; Thou art ever-present.*"

Life as Soul deals with time. What is the opposite of time? Eternity. Eternity and time are the exact opposite of one another. Bicknell Young once gave a good definition of eternity; he put it something like this, "Some people think of eternity as a very long period of time, but that is time; that is not eternity. To gain some sense of eternity, think of a second, then split it, split it again, and again, and you have eternity." Eternity is oneness.

Can one not see, therefore, why Life as Soul expresses the idea of eternity? It presents the changelessness of the "now". "Now" will always be *now*. Paradoxically, one might say it will be *now* throughout time. But time has nothing to do with eternity. Mrs. Eddy makes this point in *Science and Health* where she writes, "Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases in proportion as the other is recognized. Time is finite; eternity is forever infinite" (468: 28-1).

To ponder this question of what constitutes time seems

important to-day when one hears on all sides people saying that they have no time for this or that, and that they always seem to be rushing from one thing to another. What is this god called "time" to which all of us bow down? When one starts to analyze it, it really is nothing of itself. Can you take a thing called "time" which has to do with material living, and say, "Here's time. It is made up of such-and-such elements"? You cannot. It is impossible to define time in terms of anything tangible even to the material senses. Whereas a scientist can tell you what the atmosphere is composed of, what the earth is composed of, and what a great many other things are composed of materially, he cannot take "time" and say it is such and such, because on any basis it is not a tangible entity. Mrs. Eddy's definition of it in her "Glossary" is the best I have ever read. She defines it, in part, as "Mortal measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge" (*S. & H.* 595: 17-19). That is what time is; it is one act following another act, one thought following another thought, all summed up in a limited way. It is synonymous with matter, and in Mrs. Eddy's definition she also terms it "matter." For instance, time says that you cannot be in two places at once,—a moment ago in the past you were somewhere and now you are somewhere else and in the future you will be in another place. What prevents omnipresence? The belief that we have a matter-body moving about in a matter-world. And so time and matter are synonymous. Spiritual life means omnipresence.

Time is nothing of itself, but again one can think of it as a servant and not a master. In human experience the 12-hour time-scale is a useful symbol to have from the point of view of order and keeping engagements, though to let the clock rule one can become a rigid sense of organization. Spontaneous activity and spontaneous meetings, when impelled by the divine plan, bring some of the most worthwhile experiences, as we all know. Nevertheless, one seems to need the convention of 24 hours in human experience as a useful symbol of order. But it is only that. It is not a god that one has to bow down to and worship. Sometimes we are pressed by the belief that we have to do something in a certain amount of time and then something else in a certain

amount of time, and so on and on. In that sense, time can become a god, and a hard taskmaster, but it should not be so. It should be merely a useful servant.

I have found that if one feels rushed for time and starts to analyze why, one often finds it is because one is not living in the "now." The argument is going on, "In an hour's time I've got to do so-and-so, and then I've got to do so-and-so, and I shall never get so-and-so done by the end of the week." One is not living *now*, but is bowing down to a god called "time" and dwelling with the so-called "future." At that point one needs to stop resolutely and realize, "No, I am not going to live in time; there is only this minute, and this minute is wonderful." As John Doorly used so often to say at the beginning of his Talks, "There is never going to be any more of God present than there is right in this room to-night." It is good to realize, "There is never going to be any more of the divine presence and all that this means of the fulness of being than there is at this moment now. I love this moment now, and I'm not going to try and live in the past or the future. I am going to enjoy the *now* of Life and all its loveliness, which is right here at this moment. I am going to get on with what I am doing now and rejoice in it, not piling up in my thought or worrying about all kinds of things in the future or musing over what I have done or not done in the past." Living truly in the "now" one finds everything does get done, and there is no sense of rush. Things seem to happen at the right time. If one lives in the calm and the balance and the changelessness of the "now",—which is really living in Life as Soul,—one loses the sense of pressure and push and pull.

I remember once when I was in another country I was asked to give a talk on the Bible, and I found myself feeling strained about this talk and under a sense of pressure. In the afternoon I went for a walk and I began to ask myself, "Is this a talk taking place at a certain time with certain people in a certain place?" I saw that that was all to do with time and matter. The essence of it was not that at all. I realized, "Whatever will be voiced of Truth at that talk is going on now; in fact the substance of that talk is eternal, it always has been, it always will be,—spiritual fact is eternal. It doesn't exist in time, but all the spiritual facts

that one longs to express at that gathering are true now. It is only to human sense that one individual speaks and others listen at a certain time. The spiritual facts are eternal facts, operating now and always. The truths which constitute that talk," I thought, "do not begin at 7 o'clock in the evening, because the substance and reality of the subject is going on now; it always has been, it always will be. It is this false sense, time, that says you are working towards something spiritual and then that spiritual event takes place. A talk on such a subject is merely identifying with spiritual sense that which is going on always." I lost all sense of pressure at that moment and felt quite at ease, as if caught up in the eternal rhythm of harmoniously operating being. And that talk was one of the happiest and most God-impelled occasions I have experienced.

If we would constantly have that sense about events that we think take place in time, it would help greatly. We believe something is going to happen at a certain *time*, and feel that we must get ready for that. Then that event happens, and we think it *has* happened. But if we could see more clearly that true being in all its fulness is always going on, and therefore that all the faculties one needs to express at any so-called time are eternal facts operating now, we would approach each event with this timeless sense, so that when it took place, it would be easy and natural. The changelessness of being does not mean that being is uninteresting and dull in its changelessness, because it is Life, and Life gives colour and interest. So being is always new, and fresh things are always appearing, but not in finite time. If we deal with the restrictive sense of time, we enjoy life so much more fully and have what we call more "time" for everyone and everything. Dwelling with this sense of eternity day by day will give us a true ease and grace in living that we may not have yet realized.

In Mrs. Eddy's definition of "year" in her "Glossary," she connects the truth about time with Life as Soul. She writes, in part, "Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years" (*S. & H.* 598: 30-2). If we become more and more aware of the changelessness of true identity as known to God, we shall be living in the eternity of Life. For instance, intelligence is always intelli-

gence. Its identity never changes any more than the identity of $2+2=4$ ever changes. So-called time makes no difference to this eternal fact. It is the same with strength or patience or love. These qualities never become more nor less than strength and patience and love. To experience "Soul-filled years" is to be constantly aware of the spiritual, and therefore intact and eternal, identity of every worth-while faculty of our being that it is our birthright as man to express.

In connection with this there is a story related in *Science and Health* which is a wonderful instance of Life as Soul. This is a story of the experience of an English woman which was published in the London medical magazine called *The Lancet*. Perhaps it could be termed a negative illustration of Life as Soul, but it illustrates the point we have been discussing: "Disappointed in love in her early years, she became insane and lost all account of time. Believing that she was still living in the same hour which parted her from her lover, taking no note of years, she stood daily before the window watching for her lover's coming. In this mental state she remained young. Having no consciousness of time, she literally grew no older. Some American travellers saw her when she was seventy-four, and supposed her to be a young woman. She had no care-lined face, no wrinkles nor gray hair, but youth sat gently on cheek and brow. Asked to guess her age, those unacquainted with her history conjectured that she must be under twenty . . . Years had not made her old, because she had taken no cognizance of passing time nor thought of herself as growing old. The bodily results of her belief that she was young manifested the influence of such a belief. She could not age while believing herself young, for the mental state governs the physical" (245: 5-26). This is more of a mental than a spiritual proof, but one can see how "time" is merely a belief in passing events. This woman took no account of passing time, so the beliefs associated with passing time had no effect on her. Neither can they have any effect on us if we dwell in the consciousness of Life as Soul. Following on this incident which Mrs. Eddy relates, she states, "The measurement of life by solar years robs youth and gives ugliness to age. . . . Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and

death are so many conspiracies against manhood and womanhood. Except for the error of measuring and limiting all that is good and beautiful, man would enjoy more than threescore years and still maintain his vigor, freshness, and promise" (246: 10-23).

A very interesting statement on this subject of time was published in the *New York Herald Tribune* and reprinted in *Ideas of Today*. The same point is made as in the story just quoted. The article is called "Time is not Toxic"—is not poisonous—and reports that a group of medical specialists and surgeons in Cincinnati came to the conclusion that time is really a belief. This is what these medical men said: "Every human tissue is endowed with potential immortality when adequately provided with food factors etc. Time has no effect on human tissues under any conditions. All those who develop a time neurosis submit to the prevalent superstition that time is in some way a poison exerting a mysterious cumulative action. But the obsession itself may be the cause of definitely prematurely ageing." So here we have medical men saying that there is nothing to prevent the human body from going on and on and constantly renewing itself. The only obstacle is this belief in time; it is merely a belief, and has nothing to do with reality at all.

Mrs. Eddy continues on this same page, from which we have already quoted, "Life is eternal. We should find this out, and begin the demonstration thereof. Life and goodness are immortal. Let us then shape our views of existence into loveliness, freshness, and continuity, rather than into age and blight" (246: 27-31). On the next page she states, "Beauty, as well as truth, is eternal . . . Immortality, exempt from age or decay, has a glory of its own,—the radiance of Soul. Immortal men and women are models of spiritual sense, drawn by perfect Mind and reflecting those higher conceptions of loveliness which transcend all material sense" (247: 10, 13-18). These pages (245-247) in *Science and Health* are very helpful on this question of life and immortality and time. They emphasize the timelessness of being, and show that time is a false god to which none of us has to bow down.

If we deal with the belief of time, obviously we deal with the claim of death as well. Life as Soul means that there is no death. In her chapter "Christian Science Practice" Mrs. Eddy

visualizes how the standard of health and morals would be raised if men would relinquish all faith in death and the fear of its sting. She declares that the great fear which besets mortal existence is either a desire to die ("faith in death") or a dread of the grave ("the fear of its sting"). (See *S. & H.* 426: 16-28.) The fact is that there can be no death to Life, the one ever-present Life. How could what is called death ever be a "happy release" to Life which can never cease to express itself as life here and now? Or how could the fear of the unknown or dread of oblivion terrify the consciousness of ever-present Life? Mrs. Eddy continues this subject in "Christian Science Practice," stating, "If it is true that man lives, this fact can never change in Science to the opposite belief that man dies. Life is the law of Soul, even the law of the spirit of Truth, and Soul is never without its representative. Man's individual being can no more die nor disappear in unconsciousness than can Soul, for both are immortal. If man believes in death now, he must disbelieve in it when learning that there is no reality in death, since the truth of being is deathless. The belief that existence is contingent on matter must be met and mastered by Science, before Life can be understood and harmony obtained" (427: 1-12).

Man's true identity is deathless; since it was never born into matter, it cannot, for that reason, die out of matter. Mrs. Eddy says, "Soul never saw the Saviour come and go, because the divine idea is always present" (*Un.* 59: 17-18). I remember sitting through the night with a woman whom the doctor expected to pass on at any moment. She was a very spiritually-minded individual, and as I sat there a wonderfully peaceful and big sense of Life came to me. I felt that we were not two individuals *in* bodies, *in* a flat, *in* a town, *in* time, but that we were both part of the eternal flow of Life, individualized but not in matter. We always had existed as ideas and we always would exist as ideas. We both felt this inspiration of unconfined Life, and the result was that the next morning this woman was sitting up in bed and did not pass away.

If we begin to live in this changelessness of eternal Life, little by little we shall overcome the belief that there is any such event called death. What is death really? It is man's greatest belief of

limitation, and Mrs. Eddy defines time, in part, as "limits." Truly there is no death, therefore, except the belief in material existence, which implies limitation of every kind. In fact, if one reads the definition of "death" in the "Glossary" it is a very accurate description of merely material existence, and once we believe in material existence, we believe in limitation and consequently in time and death. We believe we were born at a certain time and have lived so many years, and if we are not careful we automatically think that we shall go on living only so many more years, and so we think back and forward. Directly we realize that fundamentally being is spiritual, we see that man's true identity has always lived, and will always live. Fulness of life is here and now. Life is never going to be fuller nor less in its abundant expression than it is now—it is changeless being, and can never cease to be.

So even if we are faced with the belief that someone dear to us has passed away, we can see that it is impossible for that which truly constitutes any individual ever to die. Qualities of character constitute a man, and fundamentally these have nothing to do with the belief of flesh, blood and bones. Love and kindness, honesty and integrity, understanding and spiritual sense are eternal qualities and cannot die. To love and embrace this great fact and feel its reality unfailingly brings the Comforter into any man's experience.

There is such a natural sequence in the way we have considered Life as Mind, Life as Spirit, and Life as Soul. Firstly, Life as Mind says, "There is one Father, one Creator—'Our Father-Mother God, all-harmonious.' All creation emanates from this one Creator." Then Life as Spirit says, "All creation is absolutely spiritual, therefore Life is in and of Spirit, and all life is a spiritual phenomenon. It has nothing to do with organization, although organization should be a useful servant which we lay off step by step." Then Life as Soul says, "And because Life is a spiritual phenomenon, it is changeless and has nothing to do with time; man's identity is timeless and therefore deathless. Time should be a useful servant from the point of view of order in this human experience, but no more than that."

We do well to think out this question of time and limitation,

because even if we ourselves are not bothered by it, it seems as though the world is very troubled by it. The tendency is to rush everywhere. Life today claims to be one hectic rush. On the one hand you have time being overcome by space rockets moving practically at the speed of light. This seems to have a negative affinity with the pressure of life today where everyone is trying to cram everything into a short space of time. On the other hand, with the increase of automation, people begin to have more "time" on their hands which they want to know how to occupy. As we rule out time as a master and have it as a servant, we live in the calm of Soul, the balance of Soul, and learn something of what it means that "Eternity is God's measurement of Soul-filled years" (*ibid*).

So Life as Soul is the eternality that is changeless, and all that we have been discussing enhances Mrs. Eddy's interpretation of the third statement of the Lord's Prayer, "Thy kingdom is come; Thou art ever-present."

LIFE AS PRINCIPLE: THE ONE I AM WHICH IS DEMONSTRABLE

Life as Principle is the one I AM which is demonstrable—Life is the I AM. The Lord's Prayer continues, "*Thy will be done in earth, as it is in heaven,*" which Mrs. Eddy interprets, "*Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme.*"

We have always thought of God's nature as Life as specifically expressing the coincidence of the human with the divine, and this is the operation of Life as Principle. Life is the I AM, and Principle is that which demonstrates itself; whenever you have a principle, it can always be demonstrated. Life as Principle means that because the one Life is the Principle of the universe, and because Principle and its idea is one, the divine Life and its demonstration in human experience is one. They are indivisible. In other words, there is only one Life. "Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase" (*S. & H.* 290: 1-2). The divine Life, being the one Principle of the universe, is infinitely demonstrable, not only in heaven, but also on earth, as the Lord's Prayer implies—"Thy will be done in earth, as it is in heaven."

This is the great coincidence which opens wide the door to experiencing spiritual power right here in human experience. Because there is only one Life, this Life must be the life of all men, the life of all creation, and being the Principle of the universe, it demonstrates itself here and now.

A passage from *Science and Health* explains the oneness which Life as Principle expresses. Mrs. Eddy quotes Jesus' saying, "I and my Father are one," and goes on to elucidate it in this way: "that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: 'For in Him we live, and move, and have our being'" (361: 15-20). Think what it means for a ray of light to be one with the sun. It brings a very clear sense of coincidence,—of "as in heaven, so on earth, God is omnipotent, supreme." A ray of light reflects all the qualities of the sun, for its very being is the sun expressed. Moreover, a ray of light cannot help but warm everything it touches. A ray is warm in itself, you might say, because it is the very expression of the sun; so whatever it touches it warms. It does not matter if it touches the ground, a tree, the iron railings, or a human being. Because a ray is warm in itself, it warms all things. By that analogy, the one Life expresses itself as life. Because there is one Life, all being is undivided from this one Life. The consciousness of true being, therefore, must bring the power of Life into any situation it touches, for this consciousness has inherent in it all the power of Life as the divine Principle of the universe. It is life-giving in its very essence.

When we considered Love as Principle in the first booklet of this series, we saw that the impersonal wholeness of Principle is power to every situation, and there was that same sense of power when we considered Truth as Principle in the second booklet. It is the rock that overturns and overturns "until he come whose right it is." Now we find this accent on power again with Life as Principle. Mrs. Eddy emphasizes this when she writes, "For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease, and death" (*Mis.* 189: 21-25). Because Life

is the divine Principle of the universe, Life irresistibly proves itself to be life at every stage of development. Mrs. Eddy writes, "Life demonstrates Life" (*S. & H.* 306: 7). You cannot separate life from the one Life. All life is God expressed. Wherever one reads the statement "Life is God" in Mrs. Eddy's writings, it seems specifically to be bringing out the sense of Life as Principle, and thus emphasizing that there is only one Life.

Jesus saw and proved this clearly. "With Christ, Life was not merely a sense of existence, but a sense of might and ability to subdue material conditions" (*Un.* 42: 16-18). He was so certain that he was one with the Father that he was able to demonstrate Life,—not in an intangible way, unrelated to human experience, but as life here and now, even to the point of overcoming death, and thus proving the eternity of life. In *Science and Health* we read, "John saw the human and divine coincidence, shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God" (561: 16-20). The indivisibility of the one Life was the great fact that Jesus proved. This fact is brought out again very clearly in *Miscellany* where Mrs. Eddy is speaking of Jesus' life-work. Her words emphasize the operation of Life as Principle, and illustrate this fourth statement of the Lord's Prayer, "Thy will be done in earth, as it is in heaven." She writes, "[Jesus] restored the diseased body to its normal action, functions, and organization, and in explanation of his deeds he said, 'Suffer it to be so now: for thus it becometh us to fulfil all righteousness.' Job said, 'In my flesh shall I see God'" —a lovely sense of "Thy will be done in earth, as it is in heaven." "Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but for its restoration to life and health as the scientific proof of 'God with us.' The power and prerogative of Truth are to destroy all disease and to raise the dead—even the self-same Lazarus. The *spiritual* body, the incorporeal idea, came with the *ascension*. Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave" (218: 1-15). This statement was made in answer to a question published in the *Sentinel* asking, "If all matter is unreal, why do we deny the existence of disease in the

material body and not the body itself?" Mrs. Eddy replied by giving the sense that there is only one Life and that "restoration to life and health [is] the scientific proof of 'God with us.'"

If there is only one Life, every manifestation must express the influence of this one Life, at whatever state and stage of development it may appear to be. Again, it is like a ray of the sun, which is warm in itself and warms everything it touches. Just as a ray cannot be divorced from the sun and therefore from expressing all the qualities of the sun, similarly no manifestation of life can ever be divorced from the one Life, from expressing its life-giving nature. In speaking of Jesus' attitude towards healing, Mrs. Eddy says that Jesus realized "that man has not two lives, one to be destroyed and the other to be made indestructible" (*S. & H.* 369: 21-22). Man expresses the one Life, and is part of this one Life. Wherever you have the tone of Principle, you can feel this sense of oneness. Because there is only one Principle of the universe, one God, one Being, everything that that Principle is permeates the whole of human experience. This oneness of Being was the great fact that Jesus saw more clearly than anyone has ever done. This is evidenced in such statements as, "My Father worketh hitherto, and I work," "The Father that dwelleth in me, he doeth the works." Jesus saw his true selfhood as undivided from the one Father, the one Life. "In him we live, and move, and have our being."

This indivisibility of Life also expresses itself in true individuality. "Individuality" comes from the Latin *individuus*, meaning "indivisible." In relationship to spiritual reality it implies that all life is indivisible from the divine Principle. Life is diversified and classified and therefore colourful, but always diversified within the consistent wholeness of divine Principle.

I once witnessed a lovely proof of the fact that man's individuality is undivided from the one Principle. I was asked to help a man who was suffering acutely from rheumatism. As I started to think about the situation, I remembered hearing a lecturer say that there is a strong belief that certain diseases are associated with specific countries. "For instance," he said, "your British disease is rheumatism. It is meant to have something to do with the climate." As I thought about this, I could see that primarily

it had to do with the mental atmosphere of the country. The human mind's limited classification of the British is that they cling on to tradition and are slow to move. They resist progress, change, and moving forward spontaneously with new ideas. This tendency towards a mental rigidity seemed to me all there was to this rheumatic belief. And so I began to ask myself, But how is man classified divinely? And then I could see that the true man is a universal expression of Life, undivided from the one Principle of the universe. Divinely he is neither British nor American, nor Russian, nor French, nor any other nationality. "Have we not all one father? hath not one God created us?" I saw that the divine Principle classifies man in Life as spontaneous, always expressing newness of life, willing to progress and develop in God's way, living and moving and having his being in that free and vast realm of Life which the fifth day of creation symbolizes with its teeming fish of the sea and the birds flying in "the open firmament of heaven." And so this individual and I realized man's being as classified beyond all family, national or racial limits. We saw him as having a definite individuality expressed in the one Life, but this individuality being governed by God, divine Principle. We dwelt on Life and all that Life means as the very nature of man's being. The result was that this man became completely free from the belief of rheumatism.

When one speaks of countries and nationalities in this way, it does not mean that one despises any of the qualities a nation expresses. When spiritually translated and lived in their Godlike essence, the characteristics we associate with various nations are invaluable and part of the one Life. For instance, the very tendency to be slow to change and to move, when translated and lived positively, can be the quality of firmness and stability. In order to see this, though, and to prove it, one needs to trace all good qualities back to God and find them as expressions of the one Principle. Then they will always be expressed harmoniously and in accord with universal spiritual classification and not merely limited human classification. Thus we shall discover the true individuality of people and nations.

So here in Life as Principle, we find the I AM which is demonstrable. It gives the sense of divine Life as available to everyone

everywhere and proving itself in the human and divine coincidence,—“As in heaven, so on earth, God is omnipotent, supreme.”

LIFE AS LIFE: UNLIMITED BEING

Life as Life is unlimited Being. The statement in the Lord's Prayer is, “Give us this day our daily bread;” which Mrs. Eddy interprets like this, “Give us grace for to-day; feed the famished affections.”

Whenever one ponders any of these synonymous terms for God in its own essential aspect, one realizes that in considering it in its various reflections one has been feeling the touch of its essential nature all the while.

So here with Life as Life we have the unlimited, unconfined, perpetual, continuous sense of being, which is the very essence of Life. You cannot put any restrictive barriers around Life. This flow of active, positive being, this vital life-force of infinite good which constitutes the substance and essence of man and the universe, is not confined or limited in any way. At every moment, in every situation, divine Life is expressing itself in its rich abundance and infinitude of good. There is nothing so irrepressible and perpetual as Life. It is, and will forever continue to be.

The Bible is known as the Book of Life. The very name indicates that men have realized that true life is to be found in spiritual fact, for the Spirit of God breathes through the whole Scriptural record. The Old Testament, by means of myth, saga, allegory, history, gives the foundation, the fundamental spiritual facts which constitute the Word of Life, and the New Testament, with its outstanding exemplar of Life, Christ Jesus, illustrates this Word “made flesh,”—the one Life lived.

Jesus was always conscious of this big unfettered sense of Life and of the limitlessness of the Father or Cause whence he came. Hence, as the expression of this Cause, undivided from it, he could say, “I am come that they might have life, and that they might have it more abundantly.” His mission teemed with proofs of what life really is, and this great life-example opens the New Testament. The New Testament records the fifth thousand years of Bible history and illustrates specifically the wonderful fifth day

of creation, the day of Life, with its symbols of the fish of the sea typifying abundance and multiplication, and the fowls that "fly above the earth in the open firmament of heaven" corresponding to unlimited aspirations soaring above materiality and finiteness.

What is significant about the New Testament? It shows firstly a life lived by an individual who was so conscious of his oneness with his Father, the one Life, that he not only healed multitudes and raised the dead, but also made the supreme demonstration of unlimited being by overcoming death for himself. "As defined by Jesus, Life had no beginning; nor was it the result of organization, or of an infusion of power into matter. To him, Life was Spirit" (*Un.* 42: 21-23).

The New Testament, with its accent on God's nature as Life and its limitless operation, then goes on to record the activities of the apostles—how many inspired individuals healed, and also lived and taught the life-giving message of Jesus, spreading the teachings of Christianity far and wide. What impelled this? The unlimited being of Life itself which was first exemplified in its fulness by Jesus. The good news of the Gospel message vibrated with a teeming, fetterless, and abundant sense of Life. Moreover, the outstanding feature of the apostles' ministry was that they lived what they taught. With them it was no mere theory—they lived the life whose Principle they were teaching. The very record of their work is called in the Scriptures "The *Acts* of the Apostles."

The phrase from the Lord's Prayer here is "Give us this day our daily bread." Maurice Nicoll says that translating "daily bread" from the original, this passage really means "give us that which is our own," individually. Isn't this a wonderful sense of Life? Because Life is limitless and can never restrict or withhold, at every moment whatever it is our individual demonstration of Life to express we cannot help but express. There can be no restrictions on nor limits to man's true individual expression of Life, for he is one with divine Life. As the hymn says:—

I know no life divided,
O Lord of life, from Thee;
In Thee is life provided
For all mankind and me.

Mrs. Eddy's interpretation of this petition in the Lord's Prayer is "Give us grace for to-day; feed the famished affections." Nothing but an understanding of infinite Life can "feed the famished affections" so that man is fully satisfied. When Jesus multiplied the loaves and fishes and fed the five thousand, he was not feeding this multitude merely with material food. That could not truly satisfy them. No, he was proving to them the unlimited nature of being. His understanding of Life overcame all limits. The disciples wanted Jesus to send the people away to another place to find food, but Jesus, manifesting the highest sense of grace, proved that supply is omnipresent,—wherever the place, supply is and in the form necessary. The disciples regarded the few loaves and fishes as a limited amount of food, but Jesus saw past this finite sense of substance to the eternal reproducing power of Life, and so multiplied them. Through this instance, and indeed in every demonstration of spiritual power in Jesus' outstanding career, he was delimiting mortal man's finite, narrow sense of life, and resurrecting it to reliance on the unlimited source of all life. He understood and proved what Mrs. Eddy once stated, "The infinite can neither go forth from, return to, nor remain for a moment within limits" (*Hea.* 4: 2-3). Mrs. Eddy also wrote, "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time,"—there are no limits in divine Life,—"since to all mankind and in every hour, divine Love supplies all good" (*S. & H.* 494: 11-14).

The realization of the boundless nature of divine Life makes one aware of the great fact that there is literally no end to the good that is forever expressing itself. I often think of this abundance as being like an ocean. You could go down to the ocean and take buckets and buckets of water out of it every day for centuries and there would still be as much water left at the end as there was at the beginning. Just so the infinite "ocean" of Life can never be exhausted. All the ideas we need of patience, courage, steadfastness, happiness, health, well-being, peace, exist abundantly as this infinite "ocean," and we can draw on them ceaselessly and never come to an end. In this connection, we surely need to gain a more unlimited sense of substance and

supply and not measure it in finite quantities, but think of it rather as an infinite ocean. Whatever kind of supply is necessary for anyone is there in rich abundance always. Thought only has to be aware of and receptive to the infinite Source.

One of the human mind's beliefs about the British as a nation is that living in a small country and an island they do not express this unlimited sense of things, whereas America does. I think it is one of the many wonderful qualities America expresses that she never has any limits,—everything is possible. Any nation, group, or individual that expresses this quality, though, has mentally to put it where it belongs, that is, see it as an expression of divine Life, or it can turn to limitation just as easily. As one sees this quality in and of the one Life, it immediately takes on its true nature as universal fact and therefore available to all men.

What possibilities open up for man as he begins to reckon from this limitless sense of Life,—from the basis of the Life divine. It means that man expresses infinite Mind, and therefore there are no limits to his intelligence; infinite Spirit, and therefore no limits to his substance; infinite Soul—no limits to his spiritual understanding; infinite Principle—no limits to his harmonious operation; infinite Life—no limits to his existence; infinite Truth—no limits to his true dominion as man; and infinite Love—no limits to his peace and true satisfaction.

The human sense of life is hedged about with limits, but divine Life is always expressing itself as an unlimited sense of spiritual being, and this Life is our life, the life of all men, the life of all creation.

LIFE AS TRUTH: THE STEADFAST INSPIRATION THAT
BEHOLDS THE TRUE MAN

Life as Truth is the steadfast inspiration that beholds the true man—Life is steadfast inspiration. The sixth statement of the Lord's Prayer is "*And forgive us our debts, as we forgive our debtors.*" Mrs. Eddy interprets this as "*And Love is reflected in love.*"

Because Life is uplifted and limitless, it resurrects thought and inspires it. Truth is rocklike in its nature. Life as Truth therefore

is the inspiration that is steadfast. Life as Truth inspires one to behold the true man; the steadfastness of that inspiration is because Truth is the rock. Truth is factual and so enables one never to swerve from Life's uplifted consciousness.

"Steadfast" means "constant, unswerving, resolute, steady" (Webster). It is a word that occurs in the New Testament stories several times. For instance, when Paul healed the man who was a cripple from his mother's womb, it is related in Acts that Paul, "steadfastly beholding him . . . said with a loud voice, Stand upright on thy feet. And he leaped and walked." This phrase, "steadfastly beholding him," gives the sense that Paul did not waver nor yield from his inspired sense of man as undivided from the one divine Life. His consciousness of this fact stemmed from rocklike Truth. Because this man was supposed to have been a cripple from his mother's womb, Paul must have seen that as God's idea he had never been inside a mortal womb, but came forth direct from God. He reckoned man as born of the Spirit, his Father-Mother being divine Life and Love, and he steadfastly beheld him in that way. As Mrs. Eddy says of the Christ healing method, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (*S. & H.* 476: 32-4). She also says about Jesus' use of this Christ method of healing that he "threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying" (*S. & H.* 259: 8-11). Jesus was able to throw upon mortals the truer reflection of God through his consciousness of what Life is. Life as Truth enabled him to lay down a mortal concept and behold the true man, steadfastly,—he manifested that rocklike sense of inspiration, for he was beholding fact,—spiritual fact.

There are more references to "steadfast" and "steadfastly" in Acts than anywhere else in the Bible. It is as if the apostles had to continue steadfastly in the way of Life that Jesus had shown them. In the account of Stephen being stoned, this steadfast sense enters in twice. Luke says of Stephen that "all that sat in the council, looking steadfastly on him, saw his face as it had been

the face of an angel." Later he says of Stephen that he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." It was the very steadfastness of Stephen that changed the whole picture of the apostles' work. Before his martyrdom they had had a limited sense of their mission, but Stephen's wider outlook on Truth, unrestricted by the temple and Jewish orthodoxy, and his rocklike adherence to this unconfin ed idealism in spite of bitter persecution, was the impulsion which began the wider dissemination of the Gospel as universal Truth. Stephen's steadfastness also was the stone which made Paul stumble in his headlong persecution of the Christians. He was present at Stephen's stoning, and it is believed that the martyr's conduct on that occasion sowed the seed of Paul's conversion.

Mrs. Eddy tells us, "Hold thought steadfastly to the enduring, the good, and the true" (*S. & H.* 261: 4-5). She speaks also of clinging "steadfastly to God and His idea" (*S. & H.* 495: 14-15) and "abiding steadfastly in wisdom, Truth, and Love" (*S. & H.* 495: 30-31). These admonitions give a clear and practical sense of Life as Truth, the inspiration that never wavers because it is based on fact. One has often had the experience of looking steadfastly at someone and beholding the true man there when all kinds of erroneous suggestions about that man may be coming to one. Often when someone has been telling me a story of trouble and distress, or something about themselves that is not true about God's man, I have had the experience of looking steadfastly at them and realizing, "It is not true about you. You are God's man." It is almost as if what they are saying is going past one and never registering. Whenever one has had that experience, wonderful results have come from it. One rejects those lies as ever being true about man; they are no part of God's ideal, and one is not giving them life. Being able to look steadfastly and with inspiration at such an individual and see him as an expression of the one Life, God's ideal, is the outcome of the impulsion of Life as Truth. The lies are like water on a rock,—they splash off, and never affect the rock of Truth. What is true stands forever and is irresistible.

The statement in the Lord's Prayer here is, "And forgive us

our debts, as we forgive our debtors." Who are our debtors? We believe we have debtors if we look at our fellow man and feel that he owes us love instead of hate, understanding instead of misunderstanding, politeness instead of brusqueness. Forgiving our debtors means seeing that no matter what it is that we believe someone owes us or that someone is not doing right by us, that error is the one liar, animal magnetism, the carnal mind, and has nothing to do with man's true individuality. The true man is always God's image. Paul says in Romans, "Owe no man any thing, but to love one another." As we forgive debts by steadfastly beholding the true man and seeing that all error is a lie about the man of God's creating, we are being forgiven our own debts, because we are part of this one infinite man. As we see that any lie is no part of man anywhere, we are seeing it for ourselves as well as for the other individual, because there is only the one man. Mrs. Eddy's interpretation of this statement reads, "And Love is reflected in love." Truth is universal, and the one plan of Love is reflected in an infinite manifestation of love and it is all one. So, as John Doorly used to say, you truly love your neighbour as yourself when you realize that your neighbour *is* yourself. There is only the one infinite consciousness, the one infinite man. Whenever one touches the tone of Truth, one always feels this sense of the one man and that truly we are not concerned with "men" as persons but with the one man.

So whatever we believe anybody owes us by way of some attitude in relationship that seems to be lacking, if we realize that no matter what the lie claims to be it is animal magnetism and there is only the one man, and we steadfastly behold that one man, we shall steadfastly be beholding the truth about ourselves as well, because there is one consciousness—one man. We so often say that we think someone *ought* to do this or that. This is an "owing" sense. We believe there are debtors or even that a job can have a debtor if it is not being done as we think it should be done. The remedy is to get back to the consciousness of the one man of God's creating. What is the truth about this one man in the particular way in which we need to see it? If we see this, we have found the truth about the situation, and not only for the other individual but also for ourselves.

This has often been helpful in working out questions of relationship. I remember once being faced with a problem where it seemed as though an individual should take a certain action in order to be fair and pay his debts. It was suggested that one should approach him and point this out, but the situation was such that it did not seem the right thing to do. I then began to lift my thought to the fact that there was only the standard of true manhood in operation and that man could not help but act according to this standard. No word passed between us, but some weeks later that individual quite naturally acted in the way that seemed right and fair and honest. This brought so much more joy than if one had tackled the situation on a human basis. Life as Truth enables one to forgive debtors through the realization that God's man lacks nothing—he reflects the full manhood of being.

So Life as Truth gives us the inspiration steadfastly to behold the true man and so forgive all debts.

LIFE AS LOVE: THE LOVING FATHER-MOTHER THAT
PRESERVES AND BLESSES

Finally we come to *Life as Love*, which is *the loving Father-Mother that preserves and blesses*. The statement of the Lord's Prayer here is, "*And lead us not into temptation, but deliver us from evil*," which Mrs. Eddy interprets, "*And God leadeth us not into temptation, but delivereth us from sin, disease, and death*."

As we have seen, Life represents the divine Principle as Father, and Love as Mother. Here with Life as Love we find the sustaining and preserving aspect of fatherhood blended with the tender, blessed nature of motherhood.

With the awakening to the scientific fact that God does not lead us into temptation, but delivers us from evil, there is the realization that God is not a stern Father that punishes His children. He is the loving Father-Mother God that delivers and blesses. The Prayer begins with this merciful sense of God and also ends with it. "Our Father-Mother God, all-harmonious" is seen as the one Creator at the outset of this Prayer, and finally this Father-Mother God is presented as pouring out blessing on

His creation by delivering it from sin, disease, and death. Here there is no sense of a stern lawgiver but a Father or Cause that lives to bless and bless.

Mrs. Eddy gives a lovely sense of this when she is speaking of the Genesis story where man is put out of the Garden of Eden and condemned to till the soil. She says, "The literal meaning would imply that God withheld from man the opportunity to reform, lest man should improve it and become better; but this is not the nature of God, who is Love always,—Love infinitely wise and altogether lovely, who 'seeketh not her own'" (*S. & H.* 537: 29-2). You remember that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The Father giving everything is the operation of Life as Love. The plan of Love has nothing unlovely in it at all, and the way of Life is always blessed.

Life as Love moves us to express the graciousness of Life in loving. Graciousness is very much involved with timelessness. If we allow ourselves to be mesmerized by time, we become perpetually in a hurry and so never give ourselves the opportunity to express the graciousness of life,—to express fatherhood and motherhood, which should always be peaceful and unhurried. It is important to take a stand against the carnal mind's incessant attempt to rush and push us, and thereby give ourselves the time to express the tenderness and graciousness of true fatherhood and motherhood.

In our daily life it may be that someone would welcome our staying with them for a while, or stopping to say a kind word to them. It may look like a merely human action, but if it is done from the standpoint of reflecting divine Life and Love, the Fatherhood and Motherhood of God, which is expansive, generous, and life-giving, then it is an action that has the power to lift a person completely out of darkness and despair. One recalls the experience of Mrs. Eddy when she saw a crippled beggar in the street. From her inspired consciousness of the one Life that is Love, she put her face near to his and whispered "God loves you," and instantly the man was healed.

We may not understand enough to heal instantaneously in this way all that we see, but I have often met people who have told

me that they have felt completely changed for a whole day because someone fathered and mothered them by speaking graciously to them at some part of the day, and gave them a light on their way. One knows the rather hard and thin feeling there is when anyone is brusque and quick with his fellow man, either because he believes that he has no time or else because he is fooled by personal responsibility and the fear that he may not be able to meet possible demands made on him. But what balm and blessing there is when an individual who may humanly be one of the busiest of people seems to be giving one all his time. He lives in the "now." Moreover, being conscious of the one Father-Mother brooding over all and caring for all enables such an individual to create the atmosphere in which answers to problems are always at hand to be sought and found wherever there is a pure heart. So if we are expressing this true graciousness as the outcome of what we understand of divine Life and Love, then it is a life-giving power in relationships.

One also associates graciousness with the attitude one needs to reflect in order to receive inspiration. Mrs. Eddy wrote of her own experience, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing" (*S. & H.* 107: 3-6). In another place she speaks of her spiritual search being "sweet, calm, and buoyant with hope" (*S. & H.* 109: 15-16), and one gains the impression that Mrs. Eddy did not rush and push and strain, trying to get something out of the Bible text in order to write a textbook in a few years' time, but that she learned the faculty of gracious waiting and gracious acceptance. Again it is the unlimited and blessed nature of Life as Love that impels this. It is the sentiment expressed in the first two lines of "The Mother's Evening Prayer":—

"O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour"

(*Mis.* 389: 6-7).

The Father leads man in the way of Life and it is a way of *Life*, a way with infinite possibilities. As Paul writes, "Eye hath not seen, nor ear heard, neither have entered into the heart of man,

the things which God hath prepared for them that love him." God's way is never a way of temptation, but always a way impelled by the plan of Love,—Love that is limitless and always remains Love. It can never be anything else.

Men are hungering and thirsting for this true sense of Life, the Life that is Love. In the first booklet of this series we saw that Love as Life means that in loving truly we are giving life to others, and that we are not really living unless we are loving. Love and Life are inseparable from one another. As Mrs. Eddy says, "Love alone is Life" (*Mis.* 388: 10).

So Life as Love is the loving Father-Mother that can never do anything else but preserve and bless its creation. This Father-Mother stands ceaselessly behind, yet utterly apart from, all temptation to believe in sin, sickness, or death, and in becoming aware of this presence, which is the very essence of our own true being, we can say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

A SUMMARY

Now let us go through these tones, taking them one by one in connection with the Lord's Prayer, and letting the spirit of Life speak to us as we ponder them.

Life as Mind is the one Father, which is the parent Mind.

"Our Father which art in heaven, Our Father-Mother God, all-harmonious."

Life as Spirit is inorganic being, which is the new birth.

"Hallowed be Thy name. Adorable One."

Life as Soul is the eternity that is timeless and changeless.

"Thy kingdom come. Thy kingdom is come; Thou art ever-present."

Life as Principle is the one I AM which is demonstrable.

"Thy will be done in earth, as it is in heaven. Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme."

Life as Life is unlimited Being.

"Give us this day our daily bread; Give us grace for to-day; feed the famished affections."

Life as Truth is the steadfast inspiration that beholds the true man.

"And forgive us our debts, as we forgive our debtors. And Love is reflected in love."

Life as Love is the loving Father-Mother that preserves and blesses.

"And lead us not into temptation, but deliver us from evil; And God leadeth us not into temptation, but delivereth us from sin, disease, and death."

Then the Lord's Prayer ends, "For Thine is the kingdom, and the power, and the glory, forever." "Forever" seems to climax this Prayer in Life. Mrs. Eddy interprets this, "*For God is infinite, all-power, all Life, Truth, Love, over all, and All.*"

The "kingdom," the "power," and the "glory" are all traced back to God, the great First Cause, the Creator. Again, this is the sense with which we started. It seems almost as though in the Lord's Prayer Life, in keeping with its eternal nature, manifests itself as a circle without a beginning or end. Life as Mind declares that divine Life is the First Cause, the Creator, the "Father-Mother God, all-harmonious." This Life is spiritual, timeless and changeless (Life as Spirit and Soul). The one Life is the Principle of the universe, unlimited, unfailingly inspired and uplifted, and capable only of preserving and blessing its creation because its very nature is Life, Truth, and Love,—the great "Father-Mother God, all-harmonious."

Let us open our thought to what Life really is as Jesus taught and exemplified it and as spiritual sense cognizes it,—Life that is forever flowing free, without beginning and without end, an unlimited expression of good. From this higher understanding and reckoning of Life as fundamentally our life and the life of all creation, we find the limitations of human existence fading, so that we take on our true liberty as the sons of God.

Do not these words of John the Revelator then have a new significance and reality to us as we rise in thought to accept God's nature as Life? "And he shewed me a pure river of water of life,

clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

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