

GOD'S NATURE
AS
LOVE

No. 1 of a Series on the
Sevenfold Nature of God

PEGGY M. BROOK

Published by
THE FOUNDATIONAL BOOK COMPANY LIMITED
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AUTHOR'S NOTE

This booklet contains the substance of the first 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 have appreciated the recorded reels of these meetings and in response to requests they are now being made available in this series of booklets, which will appear at intervals.

PEGGY M. BROOK
41 Pelham Court,
Fulham Road,
London SW3 6SH

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>Mess. '01</i>	<i>Message to The Mother Church, 1901</i>
<i>Mess. '02</i>	<i>Message to The Mother Church, 1902</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany</i>
<i>Chr.</i>	<i>Christ and Christmas</i>

God's Nature as Love

John, the beloved disciple of Jesus, declared in his Epistle, "God is love; and he that dwelleth in love dwelleth in God, and God in him." Surely to know and feel what love really is is one of the deepest desires of the human heart. Love has been called "the greatest thing in the world." St. John also wrote that "perfect love casteth out fear." What is that perfect love? Does not every one of us long to know such a love,—a love that has the power to cast out fear?

Let us therefore turn our thoughts towards the contemplation of God as Love and listen together for Love's revelation of its own nature.

Of course, no one can give a full picture of divine Love. It is such a vast conception and yet so detailed. Moreover, the actuality of divine Love is something one must be spiritually convinced of and deeply feel in one's own consciousness. It is also a power and a presence that lives more nearly to us through our very living of it. Let us realize, though, that as here and now, wherever we are, we open our thought to the nature of God as Love, every one of us will experience a new and living consciousness of Love. And the essence of that consciousness has nothing to do with words. I may be speaking words to you, but at the same time you are entertaining spiritual ideas in your individual way, just as I am. So as we, with spiritual sense, open our thought to God's nature as Love, we shall all be listening in our own unique way to what Love is revealing to us of its very being.

In contemplating Love, many statements of Mrs. Eddy's have poured into thought,—such statements as "Love is the fulfilling of the law" (*Mis.* 11: 3). Does not that mean that in working from Love we can have no sense of restriction or negative thinking—of "Thou shalt not," which is the standpoint of the law—but instead we work and think from the standpoint of everything being

fulfilled here and now? We work out *from* God, from the perfection of God's universe, instead of straining to get there.

Elsewhere Mrs. Eddy asks, "How shall we reach our true selves?" And her answer is, "Through Love" (*Mis.* 104: 23-24). Just that simple statement. What does it imply? Surely that divine Love impels us to find ourselves in the image of Love. And in finding this we learn to love ourselves aright—not our personal material selfhood with all its mortal mistakes, but our true self, what we really are as God's image and likeness. Then we begin to love and appreciate our neighbour also. Loving our true selves is indissolubly linked with loving our neighbour, because we are expressions of one undivided consciousness.

Here is another interesting point in Mrs. Eddy's references to Love. Although she speaks of Life and Truth as "the way," she very often associates Love with "the way" as well. Sometimes when one cannot see the next step to take or the way one should go, it is helpful to turn to these passages that refer to "the way." In doing so, one is surprised to see how much Love enters into them. We read, for instance, "Love is the way alway" (*Mess.* '01, 35: 10); "Universal Love is the divine way in Christian Science" (*S. & H.* 266: 18-19); also, "Love inspires, illumines, designates, and leads the way" (*S. & H.* 454: 18-19). And so at these times one should ask oneself: Am I conscious of Love? What is Love? Am I expressing the love of Love in my life? To feel deeply and to express the Love that is God invariably "inspires, illumines, designates, and leads the way" for us.

In a slightly different vein we also read, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (*S. & H.* 201: 17-18). It is useless to pour in truth in a hard way, forcefully, with little sense of love. Truth must always be poured in "through flood-tides of Love." As we recognize that Love has fulfilled everything, our declarations of truth, when faced with some error, will have no element of condemnation; nor shall we ever believe that we are pouring truth into a spiritual vacuum. From the standpoint of Love's completeness truth will overflow and find ready acceptance in the heart of man as native and natural to him. It is interesting that this reference continues, "Christian perfection is won on no other basis."

Mrs. Eddy writes, too, a great deal about "love for God and man." "Love for God and man is the true incentive in both healing and teaching" (*S. & H.* 454: 17-18). This love for God *and* man is a very important demand. So often we may have just a dutiful sense of loving God. We feel we *should* do so. Or we may attempt to pursue a spiritual subject such as Christian Science with a merely intellectual love for it. We may love it in this way and love what it brings to us, but we must remember that "Love for God and man is the true incentive in both healing and teaching." This "and man" means so much.

One should ask oneself, Do I love man as well as God? Sometimes it is very nice and "cosy" to think to oneself, "Yes, I do love God." But the question is: Do I love man too? Ultimately, love for God and for man are the same thing. If you really love God and are conscious of man's absolute oneness with God, then automatically you love man, but there is something imperative about this love for God *and* man.

Mrs. Eddy wrote a poem called "The United States to Great Britain." It is about these two countries, and she says to them, "Unite your battle-plan." One might ask what that battle-plan is. The poem continues, "Victorious, all who live it,"—all who live this "battle-plan." And then she tells us what it is—"The love for God and man" (*My.* 338: 1-4). That is the battle-plan for to-day. And there is no real love for man without love for God first, even though the latter may not be identified as such.

Here is another instance which brings out this same point of loving God and man. When Jesus was asked by a scribe, "Which is the first commandment of all?" he gave two. He said first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." But he didn't stop there. He added, "And . . . Thou shalt love thy neighbour as thyself." He was asked only for one commandment, but he gave two. This is a significant fact and one that we need to face and think about. We can love wonderful truths about God, but let us remember that they are not isolated truths unrelated to man. Man is the image and likeness of God, so when you

are conscious of these truths you are also conscious of man. Consciousness of God is man.

I am certain that one has to have this conscious love for man as well as for God, though they are intrinsically one. But, as we shall see, it is not a wishy-washy, sentimental sort of love that we need to express. Love is scientific. It isn't a question of loving your fellow man in an emotional way. It is a matter of discerning and adhering to that which is Godlike and true and scientific, for that is man. It is not personal love, which is selfish and absorbs both good and evil and very often leads to a mess-up—that is not love. Love is something clean, absolutely clean and freeing because it recognizes as the real and enduring man only that which is beautiful, good, and pure.

Another reference in which Mrs. Eddy brings out the love for God and man is this: "We should forget our bodies in remembering good and the human race" (*S. & H.* 261: 31-32). Note "and the human race." She does not merely say, "remembering good," but adds "and the human race." Let us think about these things when we are pondering Love, because they are vital.

THE INFINITE RANGE OF LOVE

Before we go into more detail, I would like to read you some extracts from an article in *Miscellaneous Writings* (pages 249-250) entitled "Love." "What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underrived, the incomparable, the infinite All of good, the *alone* God, is Love." So Mrs. Eddy begins this article by giving a picture of the vastness and infinitude of Love. She says, "It is the infinite All of good." That gives a sense of everything going one way, with nothing to interfere with it, nothing to interpose another plan.

She says here, you notice, "over what worlds on worlds it hath range." A very important aspect of Love is that it has range. It embraces the whole scale from the infinitely big to the infinitely small. That is a quality of motherhood, of course. Motherhood has that bigness, that patience, and that endurance which can see

things going wrong, but knows that all will come right in the end because Love broods over all. At the same time motherhood takes care of all the little details. God's nature as Love is "the infinite All of good," but it is also infinitely detailed.

Mrs. Eddy ends this article, which began with a picture of the vastness of Love, by going right to the other end of the scale, and showing something of the infinite detail of its demands; she says, "Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal. Love cannot be a mere abstraction, or goodness without activity and power." That is so true. We sometimes say, "God is Love," and have a rather ethereal concept of it. But we read here that "Love cannot be a mere abstraction, or goodness without activity and power." It has to be present right here and now as *love*, and so Mrs. Eddy says, "As a human quality, the glorious significance of affection is more than words: it is the tender, unselfish deed done in secret; the silent, ceaseless prayer; the self-forgetful heart that overflows; the veiled form stealing on an errand of mercy, out of a side door; the little feet tripping along the sidewalk; the gentle hand opening the door that turns toward want and woe, sickness and sorrow, and thus lighting the dark places of earth." So she doesn't give an abstract sense of Love, but brings it right down to the kindnesses of thought and action in human life which are reflections of divine Love. We shall see very clearly, as we consider Love, that it is certainly not an abstraction, that it is not just something overshadowing us all and we merely think "God is Love" and leave it there. It is a presence and power that enters into the minutiae of our daily lives and calls for expression in ways that are tangible and near to all of us.

Mrs. Eddy says that "the divinity of the Christ was made manifest in the humanity of Jesus" (*S. & H.* 25: 31-32). Also, in her *Message to the Mother Church*, 1902 she writes of Jesus that he "was compassionate, true, faithful to rebuke, ready to forgive. . . . No estrangement, no emulation, no deceit, enters into the heart

that loves as Jesus loved. It is a false sense of love that, like the summer brook, soon gets dry. Jesus laid down his life for mankind; what more could he do? Beloved, how much of what he did are we doing?" (18: 12-21.) You will find that that 1902 Message teems with statements about Love. It gives a very full picture of Love. It is also there that she says, "Let the world, popularity, pride, and ease concern you less, and *love thou*" (9: 6-7).

WORKING FROM THE SABBATH DAY STANDPOINT

Again before we consider Love in detail, I would like to read you some extracts from John Doorly's Talk on Moses' seventh ascent of Mount Horeb. (See the verbatim report of Talk No. 29 on the Science of the Bible.) Moses made seven ascents of Mount Horeb, where God revealed Himself to him. The first ascent corresponded to the first day of creation and it was a revelation of God as Mind. The second ascent corresponded to the second day of creation,—a revelation of God as Spirit,—and so on. The seventh ascent was a revelation of God as Love, and when Mr. Doorly is speaking of this ascent, he gives a clear and comforting sense of what it means to think and work from the standpoint of Love. I would recommend you to underline everything in his comments on this seventh ascent that has to do with thinking from the standpoint of the sabbath day and working from that standpoint,—everything to do with Love and the seventh day,—and then read through all the underlined statements without a break and really ponder them. It will give you a very powerful and big picture of Love.

Here are just one or two of his statements on this subject, but there are very many more in this talk. He says, for instance, that the most important thing in the Mosaic covenant was the Sabbath, the seventh day. "Verily my sabbaths ye shall keep: . . . Ye shall keep the sabbath therefore; for it is holy unto you . . ." (Exod. 31: 12-14)." Then Mr. Doorly says, "I want you to watch very carefully the importance that they attach to the sabbath. . . . Until you arrive at the point where you see that

there is only one factor, and that one factor is the infinite, you have never reached your sabbath, and so you try to work, but without any sense of grace. We have to do our work, but unless that effort culminates in grace, we never reach the seventh day state of thought. Our work must culminate in the spiritual vision that from everlasting to everlasting nothing ever existed but the infinite, or it doesn't fulfil its purpose." There we have that sense of "the infinite All of good" which Mrs. Eddy gave at the beginning of her article on Love.

And then Mr. Doorly brings in the aspect that comes at the end of that article of Mrs. Eddy's. "When we have laboured six days, then if we want to inherit the seventh day state of thought, we've got to have that mother-love which knows how to bring Science down to the lowest point. A mother will bring her motherhood down to the point of the smallest child. Father can't do it; he's self-opinionated and he doesn't sympathize in the same way." Some fathers express a wonderful sense of motherhood, though! "On the seventh day we must let divine Love use us."

Then again, "Moses had attained to the seventh day state of thought, and when you attain to that, you have the subjective sense of Science. . . . The minute you have a subjective sense, you have authority, and you can translate it, and that is the seventh day state of thought. You can translate it, because the operation of it is perfectly natural in your thought, and it is no longer objective, but purely subjective." We can think of this in terms of "objective" and "subjective," but we can also think of it in ordinary colloquial terms. One often has a sense of Love which could be described as feeling embraced by Love,—a sense that everything is "tucked up" in the divine plan. You haven't come from anywhere, you're not striving to get somewhere—you are fulfilled, complete. You are just being,—being God's reflection. And you see that it is the same for every idea in the universe. Everything has arrived, and is here in its perfection. And from that standpoint of being "tucked up" with God, or at one with God, you feel so sure of your permanent selfhood, and of the permanent selfhood of every other idea in Love's plan, that you find you can express whatever you need to express to another in words and actions that meet their need. They too feel safe and at

peace, and strain and worry drops off them. They cannot help feeling the reflection of being *there*.

A SEVENFOLD ASPECT OF LOVE

In considering Love we are going to take it in a sevenfold way, because if our desire is to have a rounded sense of God's nature as Love, or Truth, or Life, or any of the synonymous terms for God, we must also think of it as reflecting all the others. Being is an indivisible whole. Remember, though, in considering Love in these seven aspects, that in each case it is only one particular sense of Love as Mind, or Love as Spirit, or Love as Soul. We couldn't possibly consider the whole and complete sense. We shall just touch a certain aspect of Love operating as Mind, as Spirit, as Soul, and so on. As you think about these tones, you will see all kinds of other reflections in them that are individual to you. The subject is infinite.

Here is an epitome of the sevenfold aspect of Love that we are going to consider together:—

Love as *Mind* is the *Motherhood* that is *wise*
Love as *Spirit* is the *conception* that is *pure*
Love as *Soul* is the *constancy* that *translates*
Love as *Principle* is the *impersonal wholeness* that is *power*
Love as *Life* is the *unity* that is *indivisible, individual*
Love as *Truth* is the *universality* that *recognizes only one man*
Love as *Love* is *complete oneness*

So we are really going to see Love *wise*, Love *pure*, Love *constant*, Love *impersonal*, Love *individual*, Love *universal*, and Love *one*.

In conjunction with these seven tones of Love we shall take the twenty-third Psalm as Mrs. Eddy interprets it at the end of her chapter "The Apocalypse" in *Science and Health*, page 578. It correlates beautifully this sense of Love in its sevenfold aspect.

We begin with *Love as Mind*, which is the *Motherhood that is wise*—*Love wise*. The Psalm begins, "[DIVINE LOVE] is my shepherd; I shall not want."

Love operating as wisdom is true Motherhood. Love includes all ideas. All ideas are in its divine plan, operating within that infinite range of which Mrs. Eddy speaks. Therefore, out of its infinite range Love gives us the idea that meets the need. It is a wonderful thing to know this in the sphere of education, and particularly of spiritual education. If we are awake to the fact that we reflect divine Love's motherhood, we shall always receive the idea that is wanted and give the idea that is wanted. "[DIVINE LOVE] is my shepherd; I shall not want."

It is interesting that Mrs. Eddy says, "A mother is the strongest educator" (*S. & H.* 236: 12). A true mother always operates wisely with her child. She will never push upon her child that which it is not ready for. She will gently lead her child step by step. If we are conscious of reflecting divine Love, we shall be able to present an idea in such a wise way that it will meet thought exactly where it is; it won't be too much for it, or too little for it, but will be just what is needed and what is wise at that moment. Mrs. Eddy says, "No wise mother, though a graduate of Wellesley College, will talk to her babe about the problems of Euclid" (*Un.* 6: 20-21). Why is it that a mother does not do that? Why is it that we have ideas as to how to care for our child, whether it is a human child or an idea or a plan? People will say that it is the "mother instinct." But that does not originate in us. What is behind it? Where does that mother love come from? What is really fundamental to it? Surely it must be that behind the whole universe there is divine Love, the great Motherhood of God, and all human mothering is but a reflection of the one divine Motherhood, which cannot help but operate intelligently, for it is also Mind.

Whatever is true and lovely must be a reflection of the One. As men recognize this more, it will give them such a sense of safety. If you are a mother to anything and you see that you reflect the one divine Motherhood that is wise, because that is the

nature of the infinite Cause, it will enable you to do the wise thing for your child—whether it is a human child or a plan or whatever it may be. You will always know the right thing to do at the right time.

The first verse of the twenty-third Psalm, in its scientific interpretation, is wonderful in relation to this sense of motherhood. "[DIVINE LOVE] is my shepherd; I shall not want." Think of this symbol of the shepherd. It is a symbol of motherhood, because a shepherd is really a mother to his sheep. Mrs. Eddy describes the work of the shepherd thus: "The kindly shepherd of the East carries his lambs in his arms to the shepcot, but the older sheep pass into the fold under his compelling rod" (*Ret.* 80: 22-24). Isn't that a beautiful description of the function of motherhood?

Isaiah writes, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (40: 11). If you are "with young,"—if an idea has just been born to you,—then as you see that this idea has come from God, from the Motherhood that is wise, that Motherhood will gently lead you and show you what is necessary for the development of the idea at every step of the way. As these quotations bring out, some of the lambs the shepherd carries, those that are with young he gently leads, those that are more mature he passes in under his compelling rod. Love's operation cares for all states and stages. Love "hath range," you remember. "Over what worlds on worlds it hath range." Why? Because it is the one great presence overshadowing the whole universe and it is also infinitely detailed and intelligent.

You and I believe that we reflect some intelligence in daily life and we like to pay attention to detail and to "mother" things, but how much more power we would have in these activities if we recognized that all those qualities of motherhood are reflections of the divine Motherhood. Love is a power and a presence and we reflect it. It brings such peace when we are conscious of reflecting divine Love, the Motherhood that is wise.

Here is an interesting point in connection with this aspect of Love. We know that the first day of creation, with its "Let there

be light," is a symbol of the light of divine Mind breaking on thought. This day has three distinct phases and one can see impelling them the threefold essential nature of God,—Life, Truth, and Love. Thus, in the first statement of that day, "Let there be light; and there was light," it is the creative faculty of Life, the infinite Father, which is forever commanding, "Let there be light! Let there be light!" Then the second statement of that first day says, in effect, "The light is good and is separate from the darkness." Behind this is the dynamic fact of Truth, which declares, "This is the light and this is darkness and they do not mingle!" And then in the third statement of that first day we read, "And God called the light Day, and the darkness he called Night." The unfolding of light is named and this virtually says to you and me, "This light of divine intelligence is going to come to you through what the Bible terms 'days.' " Mrs. Eddy calls these days "spiritually clearer views of Him" (*S. & H.* 504: 19). Love is the great factor behind that third statement of the first day,—Love or Motherhood which says, "I am not going to give you this light in a flash, because it would be too much for you; you cannot take it in one blinding flash. Because I am Love and I am also infinite intelligence or Mind, step by step I will lead you to appreciate and understand Me through spiritually clearer views of Me, through days of creation which give an ordered presentation of My nature."

Another instance in the Bible which we have touched on before and which brings out a similar sense of Love operating as Mind, the Motherhood that is wise, is in Moses' seventh ascent of Mount Horeb in Exodus 34. In a previous ascent it is related that God had given him tables of stone on which the Commandments were written "with the finger of God." These tables Moses broke when he saw the children of Israel worshipping the golden calf. But now, right at the beginning of the seventh ascent, God tells Moses to hew out some more tables himself. On this seventh ascent God says, in effect, "Hew them out yourself!" God was getting tough at this point! But it has a great lesson for us. It brings out that Love impels you to be a thinker and to think your own way intelligently and individually into the realm of spiritual things and how to express them. It is significant that it is Love

that commands you to hew out your own tables, because if you really love God and man, you cannot help but be an active lover (Love as Mind) and you will certainly hew out your own tables. You won't merely be a listener, a hearer, and an acceptor of what others tell you, but you will take on your true creativeness too, because of your love for God and man.

Jesus loved God and man so much that he wasn't just a "stand-patterer" on the sidewalk, listening to old theology and taking in what had gone before, but he hewed out his own tables. He gave a new message. His love for God and man made him conscious of the Mind of Christ so that intelligently and spiritually he thought his way through to the presentation of a new message. It was the same with Mrs. Eddy. She was a thinker, and she loved God and man deeply enough to be able to re-state the old truths in a new way.

With every one of us, as we love God and man and we think,—which is really the impulsion of Love as Mind,—we shall be able to present eternal truths in many new and different ways. If you have mother love for a child, your great desire is that it shall understand, and if it doesn't understand in one way you will go to any amount of trouble to think of another way by which it will understand.

So the Motherhood of Love, operating as Mind, gives every one of us that wisdom which enables us to accept the spiritual idea just as we need it and in a way that is natural to us, and also to give it in a way that is natural to us. It is lovely that the twenty-third Psalm reads, "[DIVINE LOVE] is my shepherd; I shall not want," because "wanting" introduces a sense of vacuum, and, as Mrs. Eddy says, "This seeming vacuum is already filled with divine Love" (*S. & H.* 266: 8-10). You sometimes have the feeling that you want an idea but you can't quite get hold of it, or else you don't quite know how to express an idea that has come to you. Or you may feel that the other fellow is wanting what you have and yet you can't give it to him. But if we realize that divine Love is our shepherd,—that that infinite range of ideas is guiding us, and that we all reflect the wisdom of Love's Motherhood,—then it isn't any more *us* doing anything, and we "shall not want." We shall just listen,—“I will listen for Thy

voice" (*Mis.* 398: 1),—and we shall be conscious of the idea that we need; we shall reflect the divine Motherhood in all its wisdom, so that Truth will reach the least seeker.

LOVE AS SPIRIT: THE CONCEPTION THAT IS PURE

Now we come to *Love as Spirit*, which is *the conception that is pure—Love pure*. The twenty-third Psalm in its scientific interpretation, continues, "[LOVE] maketh me to lie down in green pastures: [LOVE] leadeth me beside the still waters."

Here we are going to see the Love that is pure, because Spirit is always that which is clean, pure, and uncontaminated.

One of the most compact statements of Love as Spirit is where Mrs. Eddy says, "Love imparts the clearest idea of Deity" (*S. & H.* 517: 13-14). "Clearest" here can mean "the most readily understood," but "clear" also means clean and pure. When you speak of someone being "clear" of some inharmony, you mean that they are absolutely free of it and separated from it. The definition of "clear" in Webster's Dictionary emphasizes this meaning. It gives a feeling of looking out on one's universe with a clean, pure sense of man as spiritual reflection. This definition reads, in part, "free from admixture";—man is free from being contaminated by anything. "Free from muddiness, turbidity, etc.";—there is nothing muddy or mixed up about God's reflection. "Free from doubt";—man has the "single eye" because he reflects Spirit's purity. "Free from guile, guilt, or stain; . . . free from encumbrance, obstruction, burden, limitation, etc.; . . . free from qualification, limitation or the like; . . . free from contact with anything that encumbers or exposes to unnecessary friction or from a tangled condition; . . . free from impediment or obstruction; . . . free from embarrassment, detention, . . . free from obscurity." That is part of Webster's definition of "clear," but it reads like a metaphysical statement describing man as the pure spiritual reflection of divine Love,—man as "the clearest idea of Deity."

Here is another reference from *Science and Health* giving the sense of Love as Spirit: "Love never loses sight of loveliness. Its halo

rests upon its object. One marvels that a friend can ever seem less than beautiful" (248: 3-5). If you look at man with the sense of Love as Spirit, you cannot see anything but the loveliness of Love.

I often think of the experience of a friend of mine which illustrates this. Many years ago she was going through a difficult time in her relationship with her husband. One day when she came to see me, she began to tell me all kinds of things about him which "clothed and in [her] right mind" she knew were not true, and which I knew were not true. So I asked her what she had loved about him when she married him. She then began to tell me lovely things about his bigness and his motherhood and his generosity. I said, "Well, that's true. That's the only man there is. All those other things are mortal mind's lie about God and man. They aren't true. They're nothing to do with man." Then I suggested to her that we played a kind of game. I said, "Imagine we have a rubbish heap over here, and that rubbish heap is the carnal mind. Whenever it comes to you that your husband is hard or unreasonable or whatever lie comes up, let's realize that that is not him; it's just the carnal mind trying to say it's him. Immediately that comes up, let's take it off him. Let's put it on the rubbish heap. It doesn't belong to him. It's just rubbish heap stuff." It began as a kind of game to help, but it worked, and I have played it with many people since.

You know, it is true that the more you can laugh and intelligently "pooh-pooh" these lies of the carnal mind, and not think of them as something tremendous, the less they cling. Mortal mind doesn't seem to be able to bear your laughing at it! What the second Psalm declares in this respect is so true: "Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Sometimes we are tempted to think, "This is something really big and very serious. It is the biggest thing I've ever had to meet." But if we will turn on that suggestion and say, "Well, you're silly, you're small, you're nothing compared to man in God's image and likeness, nothing compared to the bigness of man, the majesty of man," we shall find that that suggestion begins to lessen in thought and then disappear.

This conception of the rubbish heap, which began almost as a game, became very effective. To-day it is as if this wrong sense of relationship had nothing whatever to do with these individuals, as of course it never had. It never existed as far as the real man, the only man, is concerned. The only thing that is ever true about man—not this mortal concept, but man in God's image and likeness which dictates to this concept of man, so to speak—is that which is spiritual and good and scientific and true and real. That is man. Anything else is not man, and does not belong to man. It is the carnal mind from beginning to end.

The operation of Love as Spirit impels you to clean up your sense of man. It is like cleaning a window when you remove the dirt to let the light shine through. You keep your picture of man clean. You keep your conception of him pure by throwing on to the rubbish heap of the carnal mind all that is unlike God.

There is a lovely sense of this in Mrs. Eddy's interpretation of the twenty-third Psalm where we read, "[LOVE] maketh me to lie down in green pastures." If one thinks of the instance just mentioned, this woman was at first heated and disturbed about that relationship, but directly she began to think of the lovely things that were true about man, it was as though she began mentally to "lie down in green pastures"—a refreshing sense came to her. If you ponder this symbol as used in the Bible, you can imagine more what it was meant to convey. Palestine is a very hot country, and the desert constituted the natural environment of these writers. So the picture of lying down in green pastures must have meant something so cool, refreshing, and lush. It is just like the feeling that comes to us when we reject everything that has made us hot and boiling about somebody—and parched too. When we throw off that sense and cool down, we do "lie down in green pastures" in our thoughts of that other individual and our relationship to him.

Our Psalm continues, "[LOVE] leadeth me beside the still waters." There you see a clear sense of reflection. The "still waters" gives a picture of man reflecting God. It reminds one of this quotation from *Miscellaneous Writings*: "The alders bend over the streams to shake out their tresses in the water-mirrors,"—there again you have reflection;—"let mortals bow before the

creator, and looking through Love's transparency, behold man in God's own image and likeness, arranging in the beauty of holiness each budding thought" (330: 14-18). "Looking through Love's transparency" is like letting Love lead us "beside the still waters." It gives a sense of "Love is reflected in love" (*S. & H.* 17: 7).

This tone also brings to mind Mrs. Eddy's hymn, "Feed My Sheep," where she writes of the sheep, "White as wool, ere they depart, Shepherd, wash them clean" (*Mis.* 398: 19-20). That is the operation of Love as Spirit—washing your fellow man clean. He *is* clean, but your human concept, or rather the carnal mind's concept, sometimes presents him as muddy and dirty. With that sense of the shepherd as divine Love, which "never loses sight of loveliness," you can take that mud off him,—or put that mud where it belongs, for it has never besmeared him in reality,—and see him as he really is, Love's reflection.

The story of Naaman the leper is another illustration of Love as Spirit. You remember that Naaman was suffering from leprosy, which indicates a false sense of this "whiteness" or purity. His leprosy was pride and fear and so forth. The little maid who sent him to the prophet to be cleansed was a symbol of purity. When he arrived at the house of the prophet, he was told to wash in Jordan seven times—"Shepherd, wash them clean." As he did so, his flesh came again "like unto the flesh of a little child"—it became pure. That "whiteness" of leprosy became translated into the "seven-hued" white of which Mrs. Eddy writes (see *Chr.* 53: 38). Washing in Jordan seven times symbolizes becoming conscious of the fact that all there is to man is the reflection of God,—the reflection in multifarious forms of one Mind, the reflection of one Spirit, of one Soul, of one Principle, of one Life, of one Truth, and of one Love. That is what we must do with ourselves and our fellow man,—constantly wash our conception of man "seven times in Jordan."

So Love as Spirit is continually presenting us with the conception that is pure.

Now we come to *Love as Soul*, which is *the constancy that translates—Love constant*. The twenty-third Psalm is interpreted here to read, “[LOVE] *restoreth my soul [spiritual sense]*.”

Soul emphasizes the changelessness of Love. Soul is that which is changeless. In the third day of creation Soul is symbolized by dry land,—that which is firm, changeless. You can’t slip about on dry land. It is not like mud, nor is it like water.

This constancy of Love Shakespeare expresses beautifully:—

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O, no! it is an ever-fixed mark,
That looks on tempests, and is never shaken.

Doesn’t that give a wonderful sense of the absolute changelessness and constancy of Love? Divine Love never changes. If we are swayed by the material senses, love can often change. One moment it can be one thing and at another moment something else. But if we are loving with spiritual sense, which is the operation of Love as Soul (Soul is spiritual sense), that love can never change. Love as Spirit is the conception that is pure, but Love as Soul is this fact as “an ever-fixed mark”—it never changes. If we see this, it will help us never to change in our love.

On the other hand, because Love is changeless and constant, it forces certain changes in our human experience to bring about conscious identification with Love’s plan. Because Love will not change, we have to identify ourselves with Love and become as loving as Love is, because that is the nature of man’s identity. That is Love as Soul. It is the changelessness of Love which forces translation as we find ourselves identified with it.

That changelessness of Love is brought out in the definition of “Gethsemane” in the “Glossary” (see *S. & H.* 586: 23–25). It is defined, in part, as “Love meeting no response, but still remaining love.” Love never changes, but at that point Jesus was working out a change. It was “the human yielding to the divine.” It is the Love that is changeless, the Love that is

constant, which forces a translation. This must take place because of the fact of eternal identity.

Let's consider this term "identity" for a moment. We have always associated it with Soul. Soul is that which constitutes the real core and essence of man. Soul is man's identity, his "sameness" with his Maker. You remember that the German philosopher, Schelling, defined "identity" as "reality at its deepest level at which subjective and objective are one." So this is the point where we cannot have Love as a "mere abstraction," as we saw before. In identity, subjective and objective have to be one. Therefore because Love never changes and man is the idea of Love (that is the eternal spiritual fact about man), this is bound to force a change in human experience until man awakes in His likeness, in the image of Love.

Here is an illustration of this. I remember going to help a dear person who had a very religious sense of God as Love, but was not noticeably loving to her family. And of course it is no good to say, "God is Love," and then not practise it right where you are. After seeing this individual, I began to think about this, and later we talked about it together. It came to me that there are three points that we have to take into account. We can say, "God is Love," and deduce from that fact, "Therefore as His likeness I am the idea of Love." But then we must implement that and *be* loving. Those three have got to coincide. In reality they are one, just as in absolute fact the love for God and man are one. All these absolute facts are so, but we have to be conscious of them in order to bring them into experience. It isn't a bit of good to say, "God is Love and as His idea I am loving," and then be most unloving to the next person you meet. That is just hypocrisy. We have to be the idea of Love at every level of consciousness.

Now, if we are genuinely conscious of the fact that God is Love and that we are loving because we are His idea,—if we are really spiritually conscious of this fact (and it is Love as Soul which gives us this spiritual sense, this deep understanding of it),—we cannot help but be loving. It is not an effort, it is not something we try very hard to be. If we are truly conscious of God as Love, and God as All, we shall operate lovingly. But if we are honest with ourselves and we realize that we are not

operating lovingly, then I think that we have to wake up to see that there are what appear to be these three levels, although they are one and must be seen as one. The fact is that God as Love has an altogether loving universe and that must be apparent in living love. But, as we saw in Love as Spirit, we don't have to love all the sin we see, we don't have to love impatience, or a dictatorial attitude, we don't have to love hatred, or pride, or anything of that kind. But we have to love more and more the true man which lies behind every individual presentation if we bore right through to the fundamental nature. We can bring to light the true man in every individual. A child can often bring love out of someone whom other people have thought unloving. That child quite naturally expects love. It reflects love and expects love, and it gets it.

This sense of being one with Love, which is Love as Soul, man fully identified with Love, is the consciousness of identity with the divine that Jesus must have had when he said, "I am the resurrection, and the life." There wasn't a hair's breadth between Jesus and his consciousness of resurrection and life. He did not say, "I am going to be resurrected and then I shall gain a sense of life." He said, "I am—I am, my very nature is—the resurrection and the life." Again, Jesus declared, "I am the light of the world." He did not say, "I am going to receive the light of the world and give it out to others," but "*I am* the light of the world." That was a consciousness of identity that knew not a fraction of an inch between man and his infinite Cause. It's like the sun and its rays: the rays are absolutely one with the sun. And so we shall come to the point when we can say, "*I am* Love's operation"; we shall be so conscious of our Cause which is Love that we won't be able to see or experience anything else but the loveliness of Love. I am sure, though, that in the initial stages we must watch that we operate lovingly, in conformity with what we are beginning to understand of Love. The more we *understand* it, though, the more we won't have to watch about this point, because we shall just *be* loving.

The scientific interpretation of the twenty-third Psalm reads here, "[LOVE] restoreth my soul [spiritual sense]." One might have expected Mrs. Eddy to say, "[SOUL] restoreth my soul

[spiritual sense].” But she says that Love restores spiritual sense. This brings out an extremely practical point. When spiritual sense is dim and spiritual things are not as clear as they should be, one often finds that it is Love that restores spiritual sense. At such times I have found that through being loving or tender or expressing something of what I understand of the spiritual, my spiritual sense has come flowing back. One might think on these occasions, “I must go and study my Science books. I must get more metaphysics.” But so often that is not what is needed. So often it is love that needs to be expressed,—just love,—showing some real love towards someone or sharing some spiritual fact with another individual.

In connection with this there is a very pertinent reference in *Miscellaneous Writings*. Mrs. Eddy is speaking of what will “restore the right action of the mental mechanism,”—what will make our thoughts run in harmony again. And she tells us what will restore it. Remember we are thinking about “[LOVE] restoreth my soul [spiritual sense].” She writes, “A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God” (354: 15-19). When you want your “mental mechanism” to be restored to its right rhythm, ponder those six spiritual activities which Mrs. Eddy specifies there and see how you can act on them—and you *can* act on them because they are Godlike activities and you are God’s image and likeness. You will find that they will restore your spiritual sense,—“[LOVE] restoreth my soul [spiritual sense].”

LOVE AS PRINCIPLE: THE IMPERSONAL WHOLENESS THAT IS POWER

Now we come to *Love as Principle*, which is *the impersonal wholeness that is power—Love impersonal*. The verse from the twenty-third Psalm is interpreted as “[LOVE] leadeth me in the paths of righteousness for His name’s sake.”

Love as Principle shows us how to love because of God and not

because of persons. This is love "for *His* name's sake." I think that that is the great point of this verse in the Psalm,—that Love leads us in "the paths of righteousness for *His* name's sake." There can be no personal element in proving the Principle that is Love. It is the love of Principle and its harmonious universe that irresistibly proves itself.

We need to have this impersonal love in the healing work and to be quite clear that we are never dealing with persons as such. Healing on a personal basis can be just psychological practice. I believe that one has to be very alert to see that one is not indulging in merely mental science when engaged in healing; that one isn't seeing something wrong with someone, for instance, and then blaming that individual personally for that error and saying to them that unless they overcome such-and-such a trait of character they won't get their healing. That can be just mental science. The right way is to be so imbued with divine Love that we are only conscious of Principle and the harmonious facts of Principle's universe. Then when we see an erroneous condition we shan't think, "Now what has that person done that is wrong, or what is he thinking that is wrong?" but we shall immediately see that it is a lie about the divine Principle, Love, and the facts of Principle will pour into our thought so clearly that they will operate with power.

I long for the time when we are not looking at a universe of persons and being swayed by emotional love, but we are looking at a universe of Principle's ideas and are filled with the true compassion of divine Love. Then we shall no longer be treating persons, but we shall be conscious of Principle's universe and its harmony wherever we look. Surely that is how Mary Baker Eddy healed. It is related that somebody asked her how she had accomplished an instantaneous healing of a young girl, and she replied, "I forgot Mary." Once in a while that happens with us to-day, but with a deeper love and understanding of *Science* it can be a consistent occurrence.

One of the great healing factors is not to be conscious of oneself as a person thinking, or the other individual as a person with some kind of claim, but just to be conscious of Principle's universe, and the harmonious spiritual facts of this universe,—in

other words, to "forget Mary." It is a sense of impersonal wholeness, because we are not thinking of the universe as chopped up into "people"—we are thinking of it as one impersonal whole embraced in Love. As we are conscious of the operation of ideas of the one Principle that is Love, that consciousness of impersonal wholeness and perfection operates with power in our experience. It is true that "No power can withstand divine Love" (*S. & H.* 224: 31).

One can see this impersonal yet warm sense if one takes the illustration of a musician who loves music so deeply that music means everything to him and persons enter into it very little. Wherever he goes, he longs above all to hear music expressed—it doesn't particularly matter who is playing it or who is involved. Because he loves music supremely, he conveys that love to others so that they also want to play better music. If he hears a mistake, he wants to correct it for the music's sake, for the principle of music's sake. It is like this Psalm: "[LOVE] leadeth me in the paths of righteousness for His name's sake."

If we love the Principle of being so much that we just long to see that Principle proved wherever we go and whatever comes to us, we never blame persons for ills or inharmonies; we cannot, because we see that right where that inharmony claims to be is Principle's idea operating. In this way we find ourselves interested only in proving Principle, because we love Principle; we cease to blame persons or try to put things right personally, or believe that we are persons demonstrating something. All we are ever concerned with is the operation of the Principle that is Love. When we begin to have this outlook in an increasing measure and we love that Principle and its operation more than anything else, we shall heal on quite a different basis.

Think of Jesus' healing of the man born blind, as related in Chapter 9 of the Gospel of John. The disciples asked Jesus, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Jesus virtually declared, "This error has nothing to do with this man's fault or his parents' fault. To reckon that way would be thinking personally, or trying to heal personally. This

error is a lie about Principle's universe and it doesn't belong to anybody. The only reason why this claim has come up is that the works of God (of divine Love) should be made manifest,—that Principle's universe as it operates harmoniously should be made manifest."

I believe that we are coming to the point where healing will take place just through being conscious of Principle's universe. Treating Mrs. Jones or Mr. Brown merely means becoming aware of Principle in a certain aspect. When we have people to help, let us not think of them as "Mrs. Jones whom I am helping," but let's realize that all there is to that situation called "Mrs. Jones asking for help" is Principle operating in a particular aspect. Let's work from the standpoint of loving Principle and loving to become conscious of its operation, instead of loving ourselves and sometimes being fooled by the temptation to want to be a successful healer and to heal this, that, and the other. That doesn't matter one little bit. It is not us as a person helping someone else as a person anyway. Let's take the standpoint, "I love to see Principle demonstrated, and this situation is nothing to do with me as a person—and nothing to do with any other person—because there is only the operation of Principle."

We live in a universe of ideas, and so when anything comes to us as a claim to be healed, it is a lie about the Principle of the universe, and if we love the Principle above all else, that lie will be replaced through the power of Principle.

There is nothing cold about this standpoint at all, because the Principle is Love. There certainly is nothing cold when you and I can enter into any situation and instead of seeing a *person* sick or a *person* sinning or a *person* doing something or other, we are so imbued with divine Love that all we can see is Principle's reflection as harmony or health or authority or dominion or whatever is necessary. That is the compassion of true love, for immediately the specific fact of Principle needed in that situation floods our thought, it demonstrates itself. Mrs. Eddy writes, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine" (*S. & H.* 365: 15-19).

John Doorly used to say that there is no term that expresses the nature of divine Love more clearly than Science, and Science involves Principle. Science is universal: it is no respecter of persons. And we read in *Science and Health*, "Love is impartial and universal in its adaptation and bestowals" (13: 2-3). The laws of Science are exact, harmonious, and changeless. Moreover, Science is not bound by the limitations of time or space and therefore is available as the Comforter always and everywhere. Is not this the blessed activity of Love?

And so this sense of impersonal wholeness that operates with power is something so loving. It is Love as Principle.

LOVE AS LIFE: THE UNITY THAT IS INDIVISIBLE, INDIVIDUAL

Now we come to *Love as Life*, which is *the unity that is indivisible, individual—Love individual*. The twenty-third Psalm is interpreted, "*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me; [LOVE's] rod and [LOVE's] staff they comfort me.*"

The most basic fact about Love as Life is that Life is the expressing of Love, it is Love in being. You remember Mrs. Eddy's statement, "Love alone is Life" (*Mis.* 388: 10). In other words, if you don't love, you don't live. Love is life. Mrs. Eddy also says, "Life is the spontaneity of Love, inseparable from Love" (*My.* 185: 16-17). As you love, you give colour and life and warmth to everything. Even in ordinary human experience, if you want to bring something back to life,—if you find a little bird in the garden, for instance, which wants reviving,—you must give it warmth as well as food. That warmth helps to bring it back to life. Warmth is a symbol of Love. Directly you feel yourself embraced by something warm and tender, you feel alive and you feel yourself to be an individual.

I heard an instance of that the other day. There was a man of over eighty who was in hospital and everyone thought he was going to pass out. His two sons and his daughter-in-law went to the hospital to say "farewell" to him. His daughter-in-law told me that as she was sitting there looking at this old man, she

suddenly had such a sense of love for him and for what he had been and done, because he was a marvellous old boy. She said she felt so calm and peaceful and tremendously loving towards him. He had been unconscious for a couple of days, but he suddenly opened his eyes, and he looked at them and said, "Oh, so you've come to see the old man off, have you?" Then he said, "I'd like a drink!" That began his revival! From that point onwards he recovered and went back home as sprightly as ever. When the daughter-in-law was telling me this, I kept on thinking of Mrs. Eddy's statement, "Love alone is Life." This woman wasn't aware of what truths she was touching, but it seemed to me that her great sense of calm love brought life. She wasn't thinking, "I love him so much that he must stay here" and clinging desperately to a great belief in mortal life. She told me, "I was just basking in how lovely he was and how wonderful he had been to us and what a marvellous life he had lived, and so on." And that was the result! It gave me such a sense of the reflection of "Love alone is Life."

The verse from the Psalm here is, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." You can, of course, take that "valley of the shadow of death" not as the experience of death itself as we think of it, but rather as a sense of finiteness, as limitation, or as the belief of mortal experience. If you read Mrs. Eddy's definition of "Death" in her "Glossary," you can interpret it as human experience unenlightened by spiritual sense. She says, in part, "That which frets itself free from one belief only to be fettered by another" (*S. & H.* 584: 12-14). Isn't that a description of our life-experience when it is unillumined by spiritual sense?

Many of the Bible commentaries say that this "valley of the shadow of death" does not necessarily refer to death itself. It refers just as much to gloom and depression and such negative types of thinking. In Mrs. Eddy's definition of "Valley" in the "Glossary" she quotes this verse from the twenty-third Psalm. She defines "Valley" as "Depression; meekness; darkness. 'Though I walk through the valley of the shadow of death, I will fear no evil.' . . . Though the way is dark in mortal sense, divine Life and Love illumine it. . . ." Isn't it interesting that she uses the

two synonyms that we are considering,—Love and Life? She continues, “divine Life and Love . . . destroy the unrest of mortal thought. . . .” I think that this was what was taking place when that daughter-in-law was sitting in that hospital—the unrest of mortal thought was being destroyed because she was quietly and calmly thinking how lovely that individual had been in his life. Unconsciously she was reflecting Love as Life, and it was destroying “the unrest of mortal thought.”

Mrs. Eddy says in this same definition that “divine Life and Love . . . destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose” (*S. & H.* 596: 20–27). That is what Love does in this human experience; it “maketh the valley to bud and blossom as the rose.” If you love, and love truly, then your human experience does “bud and blossom as the rose.” Most people would acknowledge that. To-day one reads all kinds of articles and books stressing how important love is to every individual, and when it is consciously based on the Love that is God, it is real power.

Another sense of Love as Life, which we have in our epitome of this tone, is the unity that is indivisible, individual. True individuality is associated with Life. It must be obvious to everyone that life is essentially individual. What makes life colourful and interesting is that everyone expresses the one Life in a different way. Everyone is a unique and individual expression of Life. If we consider the way this is manifested in nature, we can see that it is because every flower is different that the floral world is lovely, interesting, and full of life and colour. If you had nothing but poppies all over the world and no other flowers at all, it would be very dull. Because there are masses of different kinds of flowers, different kinds of trees, different kinds of plants, there is that wonderful sense of the richness and infinitude of life in nature—individuality, everything different.

But the comforting thing about individuality is that it is also indivisibility. Individuality actually means indivisibility. It means that every idea, every expression of Life, is indivisible from its Principle and therefore we are all indivisible from one another, for we all spring from the same Principle. So individuality

involves unity. That is true again in the world of flowers. It is often said that no flower clashes with another in colour. Is not this fundamentally because they all spring from the one universal Cause? Just so divine Life expresses itself in individuality which means indivisibility from Principle and from one another.

The consciousness of Love as Life, true individuality, is extremely practical. If you love the individuality of your neighbour or a relative and you recognize that his true selfhood is indivisible from God, and expresses Life in a way that Principle impels, you will set him free from limitations, and help him to express and experience a rich and abundant sense of life. We have all seen the futility and misery of the opposite attitude,—wanting someone to express life as you think they should express it or as you do yourself, and trying to put them into a mould. There is only a deadlock in a relationship if you attempt to do this, and you temporarily freeze up your fellow man. When you mentally free your fellow man by loving him to express God in the way that he is divinely impelled to do, you find a unity that is indivisible and which nothing can touch or break.

You remember the story of Lazarus and his sisters, Mary and Martha. John tells this story in Chapter 11 of his Gospel. Here is an instance not of Love as Life, but of what one might call “smother love,” which suffocates. It would seem that Mary and Martha were so humanly fond of Lazarus that they bound him “hand and foot with [the] grave-clothes” of an over-mothering personal love. The result was that he just passed out of the picture. When Jesus came and raised him, he said to them, “Loose him, and let him go.” He also commanded Lazarus, “Lazarus, come forth.” That is a wonderful instance of Jesus granting to someone his true individuality. He recognized Lazarus as an expression of Life, and therefore as able to stand on his own feet. He saw him as a real individual.

It is so important to recognize and love the individuality of everyone. With families, with husbands and wives, or with people living together, it is vital to recognize the individuality of each other as ideas of the one Life, and to see that every man is governed direct by his Principle. Then each will fit in with the other because each one will be recognizing that he is God-

governed and that the other is God-governed also. As we let our fellow man go free in this way, conscious of the indivisibility of the one Life, we shall find that we fit in with one another irresistibly. In relationships it is essential to see this fact of individuality which is indivisibility.

Here is a trenchant statement which Mrs. Eddy makes on this subject: "Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God" (*Mis.* 18: 24-28). You cannot really separate Life from God. Life is God, and in the one infinite expression of Life every individual has his place.

Divine individuality and indivisibility also deal with pride. If one is proud, it is because one has not seen this fact of individuality. If we begin to reckon that Principle, expressing itself as the life of everything, holds every individuality in its place in Love's plan, and therefore every individuality is God-governed, we cannot be puffed up or proud. You remember that Paul says in Corinthians, "Love is not puffed up." Jesus could never be proud because he was always so aware of the fact that it was the Father that dwelt in him that did the works. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1: 17). We overcome pride by recognizing that every individuality is but the expression of the one divine Life or Principle. We couldn't be proud or puffed up if we saw this, because we would be conscious of being an expression of the one Life, subject to the one Principle and indivisible from every other expression in the divine plan.

This verse from one of Mrs. Eddy's poems (see *Mis.* 387: 7-388: 12) brings out Love as Life in a beautiful way:—

"Brood o'er us with Thy shelt'ring wing,
'Neath which our spirits blend
Like brother birds, that soar and sing,
And on the same branch bend"—

the fifth day of Life with all individualities blending.

"The arrow that doth wound the dove
Darts not from those who watch and love."

As you ponder it, you will see Love as Life permeating the whole of that poem.

In the scientific interpretation of the twenty-third Psalm at this point Mrs. Eddy says, "[Love's] rod and [Love's] staff they comfort me." The commentaries point out that the rod was used by the shepherd for protection and that the staff was that upon which he leant. If a wolf came after the sheep, the shepherd attacked it with the rod; it was his weapon of defence. The staff supported him. So the Psalm gives the idea of protection and support. Our protection is that every one of us is undivided from God. Our support is that we are all necessary to one another. If there is one plan and you and I and all men are protected by God, we all come under this one "umbrella" of the one infinite Cause. Therefore we are all a support to one another because we are all necessary to the one indivisible whole.

This brings us straightaway into Love as Truth. We shall see later how clearly these tones all follow on from one another.

LOVE AS TRUTH: THE UNIVERSALITY THAT RECOGNIZES
ONLY ONE MAN

Love as Truth is the universality that recognizes only one man—Love universal. This is where the Psalm is interpreted as "[Love] prepareth a table before me in the presence of mine enemies: [Love] anointeth my head with oil; my cup runneth over."

Love as Truth is really Love conscious of its own ideal, the one standard of Truth,—Love conscious of its Christ, its plan. It is one universal God manifesting itself as one universal man. In reality there is only the one man, the one divine manifestation. This is the important point of Love as Truth, that it lifts consciousness out of thinking in terms of men—masses of isolated little men—and shows that there is one universal manifestation which is *man*. You cannot talk about men when you are talking scientifically—you can only talk about *man*, the one universal man, whose identity is "individualized, but not in matter" (*S. & H.* 477: 23-24).

Do you see how this leads on beautifully from the Love as

Life tone where all individualities are seen expressing the one Principle? That tone immediately brings us to the conclusion that there must be one infinite manifestation in which we are all united,—one infinite consciousness. Mrs. Eddy speaks of “one Father with His universal family, held in the gospel of Love” (*S. & H.* 577: 3-4). We are all a part of one another in the one universal consciousness. That is why “whatever blesses one blesses all” (*S. & H.* 206: 16). There is one infinite consciousness in which there are no barriers, so this must be so.

It is helpful to realize this if you ever believe that you are isolated somewhere and that nobody cares much what happens to you. Sometimes elderly people tend to feel, “Well, I might just as well pass out. Nobody would mind anyway.” But it does matter. Man is not isolated. Every individual expression is part of the one infinite consciousness; and whatever stand anyone takes for the law of Life is felt by all men everywhere, because none of us are detached men. We are all one man—one infinite consciousness—and “whatever blesses one blesses all” because we are all linked together in this one consciousness. One day we are going to see this fact so clearly, because it is a fact. It is not something made up. It is a fact that there is one universal consciousness, one man. As we see this, we shall demonstrate a sense of universality and a unity that can never be ruptured.

I remember a woman who had an instantaneous healing through working along these lines. She had spilled some boiling water over her hand and she went out into the garden to work the problem out. She told me that in a flash it came to her that inharmony was not true about *man*, not true about *man* anywhere. She suddenly saw this accident in a universal way as a lie about universal manhood. In seeing it universally she was instantly healed. That is something that is going to happen more and more. Whenever anything comes along for us to meet, we shall calculate in terms of universal manhood and we shall see that it is a lie about man everywhere and that it is not true for anyone.

We have got to realize that phenomena such as cancer and so on are no part of the truth of God’s universe and no part of God’s man anywhere. How could a God who is Love decree any imperfection in His creation anywhere? Basically we are never just

trying to heal some one particular mortal man of cancer or of rheumatism or whatever it may be, because those are universal lies about universal man, and they are no part of the fundamental truth of being. They are lies in consciousness. They are not merely lies about some specific person in a little pernicky way somewhere. They are lies about universal man, and consciousness of the true man annihilates them.

Jesus operated from this standpoint. Mrs. Eddy writes of his 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). He beheld man *in Science*. And the more we work from this standpoint,—that man is forever moving in Science and that these lies are not true about *man* anywhere, because man is God's image and likeness,—the more we shall be working in a way that will help universally.

The interpretation of the twenty-third Psalm at this point begins, "[LOVE] prepareth a table before me in the presence of mine enemies," and the effect of working in this way is that it takes away enemies. If we are working in a little isolated way for ourselves, we are apt to think that there is some great bogey that is personally interested in destroying us. If we start working for man, this removes any sense of an enemy. If that woman who burned her hand had thought to herself, "Now, why did I spill that water? I must have had some wrong thoughts about somebody and therefore I am punished in this way," she would have had an enemy; but instead she took it right out of the realm of personal enemies and the self-condemnation of old theology, and she realized that in infinite Love such a condition was not true for man anywhere. She immediately took it right out of small insular thinking into universal manhood, and from this standpoint defeated what would have claimed to be a personal enemy.

It is most liberating and comforting to recognize that we are all one infinite man seeing through one universal lie, one common enemy. That is why wherever we are—if we are abroad, or wherever we may be—we are never alone, because we are part of this one infinite man seeing through one common lie together. We

are all doing it. We are not meeting a little lie that is just interested in us. We are all meeting together a universal lie about universal man. It is going to free us tremendously when we begin more consistently to work that way. We then base our work on Truth,—universal Truth. And so we begin to see that we have no enemies.

"[LOVE] prepareth a table before me in the presence of mine enemies" can be taken in another way too. For instance, looking out on the world to-day, we might feel that we are meeting a great many enemies,—not personal enemies, but hostile theories and beliefs. But if we can see that Love has a Christ, an ideal, and that that ideal is irresistible and that it must manifest itself, come what may, then we realize that all that is going on is an overturning, overturning, overturning "until he come whose right it is." Therefore what we think of as an enemy is only the outward manifestation of the overturning by this plan of Love, so that all that would obscure it is obliterated and the plan is accepted.

The shepherd's "table" was a clearing which he prepared on the side of a hill to enclose his sheep and keep them safe. Isn't this what Love as Truth does? Right where the enemy claims to be is Love's plan waiting to embrace us. Mrs. Eddy makes this so clear when she states, "We have no enemies. Whatever envy, hatred, revenge—the most remorseless motives that govern mortal mind—whatever these try to do, shall 'work together for good to them that love God' " (*Mis.* 10: 4-7). She also says, "A danger besets thy path?—a spiritual behest, in reversion, awaits you" (*Mess.* '02, 19: 23-25).

This interpretation of the twenty-third Psalm continues, "[LOVE] anointeth my head with oil." In Biblical times if an individual was anointed, it meant that he was endued with the gifts and graces of the Spirit. A man was also anointed when he was crowned or consecrated in a holy office. As we gain a sense of the dignity of man, the dominion of man and his glory, and we begin to take on the fulness of the stature of true manhood, we shall feel ourselves to be as the Son of God whom the Book of Hebrews declares to be "anointed with the oil of gladness." We shall no longer regard ourselves as little people with a lot of personal responsibilities, or as isolated men, but we shall deeply feel ourselves to be part of this one infinite consciousness, this one

man, held in the plan of Love. We shall be "individualized, but not in matter" (*Ibid*).

Then the Psalm says, "My cup runneth over." This gives the feeling that nothing is too good to be true. When we begin to recognize that we are a part of the one man, the one infinite man, then we see that we have the right to take on a sense of blessing and richness and authority, because we have a right to everything that God has. It is the Son of man enthroned "in the glory of his Father" (*Mis.* 74: 8). It is "God giving all and man having all that God gives" (*My.* 5: 9-10). So man begins to recognize his true status,—his head is anointed with oil; he is the "divinely royal man," the one man, and therefore there is nothing too good to be true in his experience—"my cup runneth over." Love endows him with all that is most lovely.

LOVE AS LOVE: COMPLETE ONENESS

Now we come to Love itself, *Love as Love*, which is *complete oneness—Love one*. The Psalm is interpreted here, "*Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever.*"

I think that these last two tones are the "love for God and man" that we spoke of earlier. What we have just considered in Love as Truth is the love for man, but now in Love as Love we have the love for God. You remember that the seventh day of creation has just two tones in it,—two statements,—and we have always thought of those two statements as Love expressing itself through Truth, and Love expressing itself purely as Love. Do not those two statements of the seventh day, therefore, really bring out love for God and love for man? We cannot have a true seventh day without those two aspects. The seventh day is the day of rest,—resting in action, as Mrs. Eddy puts it,—and we can only rest when we have that active love for God and man.

Here in this tone you have the complete oneness of Love,—Love one. This is really Love's pattern and Love's design. It is where we have a feeling of "home." Every idea finds its home in Love, in the design and plan of Love.

In this tone we can also feel the infinite attraction of Love. There is a lovely definition of "attraction" in Webster which reads, in part: "resistance to being drawn apart." So in Love you and I and all mankind—the whole reflection of God—can never be drawn apart from the one design. Love forever attracts all its ideas in one design, one pattern. It appears to be forever drawing us to itself. As Jeremiah wrote, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." That is how it looks humanly, but divinely it is that our true selfhood can never be drawn apart from Love. Love is always holding us in its plan or design. This is expressed in Mrs. Eddy's words about man's spiritual senses; she says that they "move in God's grooves of Science" (*Mis.* 104: 18-19). Paul must have felt this deeply when he wrote, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

The Psalmist proclaims, "Surely goodness and mercy shall follow me all the days of my life." Sometimes we feel that it is all kinds of undesirable things that try and follow us all the days of our life! We may be tempted to think, "I've always been afraid," or "I've always had an inferiority complex," or "I've always had a temper," or something like that. And we believe that these difficulties have followed us all the days of our life. But the Psalmist declares that what will follow man all the days of his life and really be "on his track" is goodness and mercy. "Goodness" expresses the nature of Spirit. Spirit is absolutely pure and good. There is nothing evil in Spirit, nothing material, nothing harmful. Spirit's nature is absolute goodness with no element of anything unlike God. You could call it "Godness" really.

"Mercy," as expressed in the fifth Beatitude, "Blessed are the merciful: for they shall obtain mercy," gives a sense of the Life that is love. The most merciful thing that one can ever do is to see one's fellow man as an expression of the one divine Life.

So "goodness" and "mercy" speak of Life in and of Spirit, and that is what follows us all the days of our life. We cannot be pursued by some pre-natal event connected with mortal selfhood,

or something that happened at our material birth, or in our childhood, or in a job we had, or in any experience or relationship. If Life is in and of Spirit, the only thing that has ever been true about us is our spiritual history. That is the underlying reality that will never let us go. All our experiences which seem opposite to that are just a record of dreams. As Mrs. Eddy says, "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science" (*S. & H.* 322: 26-30). So the only thing our experiences lead us back to is this fact that is chasing us the whole time,—namely, Life in and of Spirit. That is the great fact that will never let us go. "Goodness and mercy shall follow" us all the days of our lives. They will never leave us alone. We cannot escape fact. What we are is what we are. We may seem to go through a mist when we don't feel that these spiritual facts are true, but they *are* true, and so sooner or later the veil will be rent, and we shall see what has been dogging our footsteps all along—goodness and mercy, Life in and of Spirit.

"And I will dwell in the house [the consciousness] of [LOVE] for ever." This brings in the idea of home. This is where we have always dwelt—in the consciousness of Love—and this is where we always shall dwell for ever. It is where the whole world has dwelt and always will dwell. All the rumours of wars and national misunderstandings and international misunderstandings are only the froth and bubble of chemicalization before the plan of Love is seen and accepted. They are not fundamentally true from God's point of view.

There is a lovely sense of this full tone of Love in Isaiah both at the end of Chapter 18 and at the end of Chapter 35. When pondering these tones of Love, I found it helpful to take John Doorly's references to them as they occur in the various Books of the Bible throughout his ninety-nine verbatim reports on the Science of the Bible. I took Love as Mind, Love as Spirit, Love as Soul, and so on all through those reports wherever they came and noticed what he said about these tones and what the Bible passage was that illustrated them. Finally I followed about five of these sequences right through, as they seemed the clearest

ones. There were two in Isaiah for this tone, one in Chapter 18 where all the people in Ethiopia were to be brought back to Mount Zion,—all the people who dwelt in darkness were to be brought back to this home of Love. The other was in Isaiah 35 where we read, “The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.” Mr. Doorly’s caption for these verses was “Love as Love always mothers its own design,” which is just the sense that comes out here.

And so we have come right through to the home of Love where we have always been and always will be. Mrs. Eddy writes of the seventh day of Love, “The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!” (*S. & H.* 520: 3-5). And it is.

A SUMMARY

Let us now take these tones through briefly and see how logically they follow one another. *Love as Mind* is the Motherhood that is wise; it gives us the ideas we need in every situation, at every point on our journey. *Love as Spirit* says, “And the conception of every idea is pure. These ideas that come to you are pure ideas and give you a pure conception of your fellow man.” Then *Love as Soul* says, “And that is constant, because Love is Soul, and its constancy demands translation of the human.” *Love as Principle* then says, “This unchanging conception is impersonal. It is based on Love as Principle, and because it is based on that, it operates with power.” Then *Love as Life* says, “But it grants to every idea true individuality. It isn’t so impersonal that it is just coldly systematic. It is Love as Life, warm and individual. Every idea has a place in the one undivided plan.” *Love as Truth* then says, “And that plan is one. All these individualities make up one manifestation. They constitute one man.” And finally they are all found in the home of *Love*, in the design of Love.

Let us sum up how we have taken these tones and then let us continue to think about them, so that we begin to have a full

sense of Love and how the twenty-third Psalm gives a rich and rounded conception of Love.

I think that this whole Psalm, and the way we have been considering Love, is mainly from the standpoint of Christianity. There are hosts of things one could say about Love, but we have been taking a Christianity aspect, a sense of true relationship.

Love as *Mind* is the *Motherhood* that is *wise*.

"[DIVINE LOVE] is my shepherd; I shall not want."

Love as *Spirit* is the *conception* that is *pure*.

"[LOVE] maketh me to lie down in green pastures: [LOVE] leadeth me beside the still waters."

Love as *Soul* is the *constancy* that *translates*.

"[LOVE] restoreth my soul [spiritual sense]:"

Love as *Principle* is the *impersonal wholeness* that is *power*.

"[LOVE] leadeth me in the paths of righteousness for His name's sake."

Love as *Life* is the *unity* that is *indivisible, individual*.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [LOVE] is with me; [LOVE's] rod and [LOVE's] staff they comfort me."

Love as *Truth* is the *universality* that *recognizes only one man*.

"[LOVE] prepareth a table before me in the presence of mine enemies: [LOVE] anointeth my head with oil; my cup runneth over."

Love as *Love* is *complete oneness*.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever."

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