

DIVINE LOVE ALWAYS HAS MET AND ALWAYS WILL MEET EVERY HUMAN NEED

Mary Baker Eddy

HOW DIVINE LOVE MEETS THE HUMAN NEED

A verbatim report of Talks given in Bristol England

by *Clifford and Daisy stamp*

Clifford and Daisy Stamp, pupils of John Doorly CSB, gave a series of TALKS in Bristol England that they then published in 1951— In the spirit of Mrs. Eddy’s statement in Pond and purpose:

The advancing stages of Christian Science are gained through growth, not accretion; idleness is the foe of progress. And scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood.

Growth is governed by intelligence; by the active, all-wise, law-creating, law-disciplining, law-abiding Principle, God. The real Christian Scientist is constantly accentuating harmony in word and deed, mentally and orally, perpetually repeating this diapason of heaven:

“Good is my God, and my God is good. Love is my God, and my God is Love.” Beloved students, you have entered the path. Press patiently on; God is good, and good is the reward of all who diligently seek God. Your growth will be rapid, if you love good supremely, and understand and obey the Way-shower, who, going before you, has scaled the steep ascent of Christian Science, stands upon the mount of holiness, the dwelling-place of our God, and bathes in the baptismal font of eternal Love.

As you journey, and betimes sigh for rest “beside the still waters,” ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose, – to impress humanity with the genuine recognition of practical, operative Christian Science.

The Mary Baker Eddy Science Institute presents here the first two of these TALKS – the remaining five will be up on our web site early next year.

In January we will return to our regular Lesson format.

May this Christmas Season bring each of you a joyous recognition of Spiritual fulfillment!

By: Clifford and Daisey Stamp

HOW DIVINE LOVE MEETS THE HUMAN NEED

TALK ONE

What a glorious occasion for us all to meet in this way! A few days ago, when I was thinking of our coming together to know God better, some words poured into my consciousness and came time and time again, and in such a way that I knew it was God's message for us: "He brought me to the banqueting house, and his banner over me was love. " When those words came, I had no idea who wrote them or where they were to be found, but I soon discovered that they are in the Song of Solomon. It is absolutely certain that it is the impelling Principle, divine Love, which has brought every one of us here today, – has brought us to this banquet, this feast, of divine Love. Webster defines "banner" in one aspect as "standard." What is the standard of Love? It is Love loving to love. This has brought to me a sense very much the same as St. John expressed when he said, "Herein is love, not that we loved God, but that he loved us."

The Great Need for Divine Love

Not one of us really understands what these words mean, "God loves us." But to illustrate what I want to show you, I am going to read an experience of Mrs. Eddy's. This was written by Clifford P. Smith, and it is from his book, "Historical and Biographical Papers – Sketches from the Life of Mary Baker Eddy and the History of Christian Science (Second Series)":

"In many instances, Mrs. Eddy healed persons who did not come to her as patients. Their condition attracted her compassionate and loving thought. For instance, while she lived at Lynn and was passing along one of Lynn's streets, she saw a man sitting on the sidewalk who was so deformed or crippled that his knees touched his chin. Going to him and kneeling over so that her face was close to his, she said, 'God loves you,' and went on without waiting. Almost immediately the man rose and walked. A Christian Scientist, Mrs. Lucy Allen, saw this healing from her window. Then the man rushed to her house to inquire about the lady, the 'angel,' who had healed him." Now, that shows what we should be able to do when we really understand that God loves us. I feel more and more that we are not going to establish the Science of Christianity in the world unless we are able to heal as the master Metaphysician, Christ Jesus, did and

as Mrs. Eddy did. That story, which is absolutely true, brings a wonderful joy, and today we know that we can learn how to do the things which Jesus and Mrs. Eddy did.

In the hearts of every one of us today there is a great need and a great longing for an understanding of divine Love, because we are surrounded with suggestions of lack, of fear, of suffering, of war, of sin, of sickness, of death. Let us remember that there is only one remedy for all those ills, and Mrs. Eddy has summed it up in a few words: "Divine Love always has met and always will meet every human need" (S. & H. 494:10-11). Now, the question today is: how will divine Love meet our human need? The answer is: by giving us ideas. The loveliest experience which anyone of us can have is that of receiving ideas from divine Love. We don't need any other person, we don't need a mediator, because if we listen, the ideas we need will come to us from divine Love.

Now let us think for one moment about one aspect. All that we think affects our body, our home, our business, our universe; and therefore what is taking place in our human experience is really the outward sign of what is going on in our thinking. Because all cause and effect are mental, there isn't anything that can't be healed; there isn't anything that is incurable. So if we have ideas of compassion, ideas of tenderness, ideas of affection, ideas of patience, ideas of loveliness, coming to us individually, those ideas will affect our body, our home, our business, and our world. Therefore it is so important for us to see first of all that the remedy, the only remedy, is to have these ideas coming to us from divine Love. The great thing for us to learn this week is to see how Love meets our human need. If we turn thought again to that wonderful statement, "the standard of divine Love is Love loving to love;" and we touch that sense of divine Love, we shall all of us have a sense of fulfilment such as we have never known before, coming to us in every way.

Mrs. Eddy, in writing about the true sense of angels, said, "Oh, may you feel this touch" (Mis. 306:26). When I was thinking about that this morning, I just had this great, great longing: oh, may we feel the touch of divine Love, – the touch that is not just sentiment, but the touch that is scientific, the touch that is compassionate. And if we touch divine Love here today, we shall have a measure of demonstration and progress that we have never known before. The need of today is for us all to have progressive spiritual vision, and I want to emphasize that. The need of us all today is to have ideas

coming to us which will give us the ability to translate everything that we see of Science to every state of thought.

We have a wonderful privilege, wonderful beyond words; and in the hearts of everyone of us there is a longing to be so lifted up that we can help multitudes to find the comfort and the health and the joy and the certainty that Science is bringing to us. Love is that which attracts, and if today and during this week we touch the great heart of Love, so that we have a sense of it such as we have never had before, I feel certain that we shall attract every state of thought which is reaching out for a scientific sense of divine Love.

Here is a reference to Love which I feel is very wonderful to take first: "God has called you to be a fisher of men. It is not a stern but a loving look which brings forth mankind to receive your bestowal, – not so much eloquence as tender persuasion that takes away their fear, for it is Love alone that feeds them" (My. 247:19-23). It is "Love alone that feeds them." Just think of that in connection with the thought of lack which is in the world today. There's one remedy for that sense of lack – the understanding of divine Love. Love alone feeds. How different the whole world will be as this wonderful story of divine Love first becomes real in our consciousness, and then goes out and out, and out, reaching every receptive thought. "Think truly, and thy thoughts Shall the world's famine feed." How dynamic those words are, and it is absolutely true that if we here today really grasp the facts of divine Love, the whole world will feel their influence. They're just irresistible, and they are the only remedy. The trouble in the world to-day isn't lack of material things, but the lack of spirituality, – the lack of understanding of divine Love. It is "Love alone that feeds them."

The Demands on Us

Before we go on, I am going to ask you, as well as myself, to do one thing during this week, and I feel that if we do it, we shall help this new birth in a wonderful way. Will you, today and right through this week, love the spiritual more than anything else? Will you stop thinking of your bodies and your problems and your difficulties and your limitations, and will you just love the spiritual above everything else? Instead of thinking of your bodies and your problems and your troubles and your difficulties, will you, from the first moment that you think in the morning, begin to think about divine Love? We have such an opportunity this week, such a wonderful privilege, and

Principle makes great demands on us.

I am going to ask you to do another thing: will you be a mother to your “child”? Will you accept everything that Science teaches? If we do this, the results will be amazing. I suggest that after every session we say in our hearts, “What God told us today was lovely. I accept it, I love it, and I’m grateful for it.” Don’t have the sense, “That’s a Wonderful story, but I’m not there yet,” or “I haven’t sufficient time to understand it,” or “My intelligence won’t take me that far,” or “I can’t express myself properly yet,” or “I couldn’t talk to anyone about divine Love” – you know the excuses that come. Now, take the limits off. There’s one Being, and that Being is divine Love.

Let us also remember that at these sessions it isn’t a question of a lot of mortals coming together, each with a separate mind. We are the sons and daughters of God, we are God’s ideas, we are the reflection of divine Love, dwelling in the holy city, on Mount Horeb, where God is revealed. As we think in this way, we are doing what Mrs. Eddy shows us so plainly when she says: “To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe” (S. & H. 463:6-10).

You know, it’s quite a wrong sense of Christian Science which people have when they say, “Oh, I must chemicalize before I get anywhere,” or “Things are going to get worse before they get better.” What a sense of being a martyr! And that isn’t Christian Science. I love Christian Science, and I love the study of it, and I have a lovely time. Life to me in Science is wonderful – the certainty of it, the joy of it, the loveliness of it! So let us have a sense of what Science really means—a good time in the kingdom of heaven, with all the blessings of Love fulfilled right here. Let’s take the limits off; you have as much of divine Love as I have, and I have as much as you have. Mrs. Eddy writes, “Love is impartial and universal in its adaptation and bestowals” (S. & H. 13: 2-3). If we really want to get somewhere, let us take off the limits imposed only by the so-called carnal mind, and let us have a good time in the kingdom of heaven. If individually we have things fulfilled in our lives and in a way that we have never had before, then we shall know that God loves us.

Now here is another reference; the heading is “Love” and Mrs. Eddy says, “What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the

incomparable, the infinite All of good, the alone God, is Love” (Mis. 249:28-2). Now, just think of that for a moment. That wonderful woman, Mrs. Eddy, who was able to heal as she did, wrote of Love, “I am in awe before it.” Well, during this week we are going to learn something of what Love is, what Love does, and how Love does it.

The “Seven” and the “Four”

Some of you may think that in talking about divine Love we are forgetting all the other synonyms for God which Mrs. Eddy gave us, but that isn’t so at all. We’ve all got to see that God’s nature is sevenfold, – Mind, Spirit, Soul, Principle, Life, Truth, Love. And so we can’t suddenly jump to the seventh day aspect and understand the wonderful facts of Love unless we understand something about Mind, about Spirit, about Soul, about Principle, about Life, and about Truth. It is so important to look at the whole picture. Let us remember that we cannot study everything to do with divine Love and think that we have the whole of Christian Science in that story, because that isn’t so. The Love that we are going to study and understand this week must be of the nature of Mind, Spirit, Soul, Principle, Life, and Truth. In other words, it must be intelligent; it must be based on the divine infinite calculus of spiritual ideas; it must come to us through spiritual sense, and not through a material sense of things; it must bring to us the harmony of being, it must be based on perfect Principle; and it must inspire and uplift our thought, so that we have health and dominion.

So we are privileged, very privileged, because we are learning in an intelligent way how to grasp the understanding of divine Love and to see clearly how Love meets our every human need.

This week we are going to look at the wonderful story of Love in the Word, in the Christ, in Christianity, and in Science. For the sake of some of you people who have never been to talks of this kind before, shall we just see what that really means? In our approach to God, those terms “the Word, the Christ, Christianity, and Science” indicate that state of thought which is seeking the things of God, finding the things of God, using the things of God, and being Godlike. In anything that we decide to undertake, whether it be music or mathematics or engineering or cooking or dressmaking or anything of that kind, we learn through a fourfold process, a fourfold activity, whereby we first of all seek the way, then we find the way, then we use what we find, and then we see that we have arrived, that we’re there. So it’s a

process which is going on all the time, and we know it in Science as the Word, the Christ, Christianity, and Science.

Present Fulfilment

In the study of Love which we have been doing for many weeks, preparing for these talks, I have been inspired beyond words. I feel that I am beginning to touch something in Science that I have never touched before; and I am certain that when we reach the wonderful realization that divine Love is the only Being, that divine Love is omnipotent," omniscient, omnipresent, and omni-active, we shall be able to think of someone, as Mrs. Eddy did, "God loves you," and it will instantaneously heal an incurable disease. Some of us may feel that that's a long way off, but it isn't, because Love says that everything is fulfilled. The glorious story of divine Love is the fact of fulfilment, that everything is fulfilled now – health is here, happiness is here, all the ideas we need are here, everything is complete now.

On a misty or foggy morning you look out of your window and you probably can't see the gate, or the fields, or the houses, and yet you know that they're there, and when the mist lifts you see them all there. Well, the only thing that limits, that binds, that is always putting perfection off to another day, is that old thing called a carnal mind which tries to tell us a great many lies, but it's just a mist. As we lift our hearts to the great realization that now are we the sons of God, now are we in the presence of divine Love, now have we infinite health, infinite life, infinite happiness, infinite dominion, infinite possibilities, infinite glory, infinite beauty, infinite motherhood, – as we accept that story of divine Love, – the mist will roll away and we shall find that we have a wonderful sense of life and of health, a wonderful sense of dominion, a wonderful sense of heaven. What is more, nothing in the world can buy it, nothing in the world can give it to us, but it comes to us individually as the great gift of divine Love.

And so don't start this week with the thought," Well, if I grasp some of these things, I shall go home feeling a bit happier, or with a little more health, or with some of my problems solved" – that Isn't Science. Love says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Love knows no imperfection. If you think of yourself as a sick mortal, or as a poor mortal, or as a limited mortal, or as a mortal at all, you are not thinking as Love thinks. If you want to receive the blessing of Love, your thought must be right

up, thinking as Love thinks-perfect God, perfect man, perfect universe. And as these ideas come to us, we shan't have to say, "Do they work?" because we shall know how wonderfully Love meets every human need.

Take the Limits Off

As I have been studying this week, I have just glowed with the loveliness of this whole story of Love. Oh, the possibilities that lie at our very door, the infinite good that can come to everyone of us! But let us remember that in thinking of divine Love we can't get very far if we think that we are going to grasp it only for our own progress, for our own comfort, for our own abundance. We shall understand and demonstrate divine Love only as our heart goes out to all mankind and as our thought becomes universal.

Love has a great, great blessing for everyone of us, but Love also makes a great demand on each one of us, because Love is divine Principle. So let us remember that if we think along the lines of perfection, we are at one with Love; but if we are full of fears and doubts, those suggestions which the so-called carnal mind would whisper to us, then we're shutting Love out. I feel that everyone of us here needs to have a greater sense of fulfilment. We all need a greater sense of health; and health is nothing to do with matter – health is spiritual and it is with us all the time and it's certain. We all need a greater sense of peace, of happiness, of certainty; we all need to have that assurance that whatever we need, Love will supply.

How wonderful it is to realize that all we need is an idea! If we are in pain, we need an idea; if we're sad, we need an idea; if we have what the so-called carnal mind says is an incurable disease, we need an idea; and as those ideas which we need come to us, the healing takes place naturally and spontaneously. Now, we have a glorious opportunity this week, and I feel that if we begin by thinking from Love, instead of looking up to Love, – remembering that we're at one with divine Love, that we reflect divine Love and that everyone reflects divine Love, that the loveliness of Love is everywhere, – then if we're lifted up in that way we shall be at one with the infinite power of infinite Love, to whom everything is possible. So don't let us limit what is going to take place this week.

Someone may say, "But I wake up in the morning and I feel tired, or afraid, or I have a pain, or something's wrong; what do I do about

that?” Well, it’s only the so-called carnal mind talking to you; and if you want to wake up every morning feeling happy and inspired and free as well as we should do, it is our right to do so – then remember to think in the right way. The way to meet that situation is to know that because of Love’s allness there is no carnal mind which can operate through us for a moment as fear, as worry, as hate, as suffering, as disease, as lack, as limitation, as death, as mortality, or as anything of the kind. If you will take that old liar, that old serpent, and handle it in that way, you will be astonished at the way your fear will disappear, your pain will disappear, your difficulty will disappear. It is only something trying to attach itself to you; it’s only the carnal mind talking. You can’t have divine Love present and the carnal mind. So remember every day that there is no so-called carnal mind to operate through you or me as fear, as worry, as resentment, as hate, as sadness, as pain, as suffering, as limitation, as evil in any form; the only thing that is taking place is Love shining through me, through you, through everything.

As we do this, we shall find that everything in the Bible, everything in “Science and Health,” everything that Mrs. Eddy has written, will all become illuminated. During the past week, in preparing for these talks, I have read passages from the Bible and “Science and Health” and “Prose Works” which I felt I had never read before, and yet I know that I have read them dozens and dozens of times. Through this scientific study everything becomes new, everything has certainty; everything reflects the loveliness of divine Love. Let us “rejoice, and be exceeding glad” – that divine Love has brought us together, that divine Love is revealing itself to us and will go on revealing itself in the most wonderful way. If we lift our thought and keep it right up with the sense of fulfilment, of perfection, of the ever-presence of divine Love, we shall have a sense of Christian Science that we have never touched before.

I do want to ask you to do one thing: have a good time with God. Don’t let us have long faces, or buts or ifs, or sadness, or doubts, or difficulties; don’t let us carry all these along with us, but instead let thought dwell in the fulfilment and loveliness and perfection of divine Love. I said to a patient the other day, “If you don’t see these things that I’m telling you, try it! – and then you’ll know if they’re true.” And so that’s what I say to you: “Try it!” and you’ll see how very true it is.

This story of Love in the Word, the Christ, Christianity, and Science

is the most wonderful story we have ever known; and yet in the Bible and in all that Mrs. Eddy has written there is a very definite way to approach this story. For instance, Mrs. Eddy writes, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love" (S. & H. 201:17-18), and there isn't any other way to do it. So often we don't get our demonstrations because we pour in truth, pour it in and pour it in, and we forget the flood-tides of Love. And so we must have the sense of Love flooding our consciousness. It's no good just knowing the truth and in your heart having a great sense of disliking someone. Love should flood our thought so much that there is no room for resentment, or jealousy, or hate, or lack, or anything of that kind.

"His Name Shall Be Called Wonderful"

And so you and I are going to listen this week to the story of divine Love, and we are going to hear things that we have never heard before and we're going to see things that we've never seen before. Let us remember that we're going to be wonderful, more wonderful than ever before, at the end of this week. I used that word "wonderful" because nothing brings to me a lovelier sense of God loving me than the sense that I am wonderful. Yet I find in the practice that so many people won't accept that fact and they will hang on to the notion that they are a little mortal, or a miserable sinner, or a poor fish, or something like that! Now, that's not Science; in Science we are wonderful, because that is how Love sees us, how Love knows us. So let us remember that in the presence of divine Love everything is wonderful – I'm wonderful, you're wonderful, every idea is wonderful.

Isaiah said of the Christ-idea, "his name shall be called Wonderful," and we've got to be wonderful if we're going to help other people to love the spiritual facts of being as Science teaches. The Scripture says that as a man "thinketh in his heart, so is he." So how are we going to reach the heights of divine Love unless we begin to accept the fact that "now are we the sons of God," – that now are we in the presence of divine Love and that now are we wonderful.

INTERVAL

In the second part of today's meeting we're going to begin to see how the story of divine Love is symbolized in the Gospels. During the week we're going to consider those sections of Matthew, Mark,

Luke, and John which Mr. Doody saw brought out the sense of Love. We shall be seeing Love in the Word illustrated in Matthew, Love in its Christ aspect illustrated in Mark, Love in Christianity illustrated in Luke, and Love in Science illustrated in John. But we are not going to try and do it in the great way and with the great detail of that great master, John Doody. He saw the story much more deeply and in much finer detail than we are going to contemplate it this week, but we are going to take what he has shown us, and I'm just going to tell you of thoughts that have come to me as a result of what he has shown us.

For a long time now, each morning when I have woken up I have had these words come to me: "Divine Love hath opened the gate Beautiful to us" (My. 132: 19-20). As this went on morning by morning, I thought about divine Love and I thought about the gate Beautiful, and then one day I knew why those words had been coming to me : because it's lovely to think that in these talks it's not a couple of people opening the gate for you, but divine Love opening the gate for all of us. That's a wonderful thought, and it removes all false sense of responsibility. Divine Love has opened the gate Beautiful for all of us.

LOVE IN THE WORD

Matthew 26:1-28:20

We'll go over this story in a very simple way, but by the grace of God it will become profound. You know that these chapters in Matthew are concerned with the trial of Jesus and the crucifixion and the resurrection – that wonderful story in which, as it were, divine Love took Jesus and said, "I'm going to show you that I am the Mother. You have been a mother to these people, you have been the shepherd, you have looked after them, you have been the Son of man, and now I'm taking you up to be the Son of God, for your sake and for their sake." And so Jesus said to his disciples, as John records, "It is expedient for you that I go away" (John 16:7). He knew that they had to learn who was the true Mother, that in this tone of Love in the Word both they and he were being shown to whom to turn to seek the sense of true motherhood. Up to now they had been mothered by the Master, but now he was leaving them, so that they might learn to turn wholly to the divine Mother, Love. This would then naturally lead them to find their own sense of mothering, – a realization which would come about, as we shall see, through the

tone of Love in the Christ; then through that they would become aware of the activity of divine Love in its Christianity aspect, through seeing motherhood in the whole world in all individuals; and then through that their thought would begin to rest in the consciousness of the one Mother everywhere, which is so clearly seen in the tone of Love in its Science aspect. This is how motherhood develops for all of us.

So this story in Matthew tells of the impelling of divine Love, showing the great Master that She, divine Love, was the Mother both for himself and for those whom he loved.

“After Two Days is the Feast of the Passover”

“And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified” (Matt. 26:1, 2). You know that in any activity you first of all take the light of Mind, and then you use that light to separate yourself through the grace of Spirit from everything that is unlike that intelligent outlook and that intelligent application; and then you come to the feast of Soul, the feast of definiteness and certainty, the feast of the dry land of Soul. What we have to learn is that as soon as we touch Soul, we touch the “passover,” because that is the point where the Son of man has to make way for the Son of God. We first of all touch the beginning of the Son of man, then we fulfil the Son of man, and from that we are led on to the Son of God.

Now let me try to explain in some human way, although that has its limitations, just what that means. Suppose that the light of Mind led you into the kitchen and you used intelligence in deciding to make a cake; through Spirit, or your pure devotion to the ideal of cake-making, you would have the discernment to do it in the right way and not the wrong way; and then at the point of Soul you would have a cake, and there it would be, definitely before you. What happens then? As soon as you touch that sense of Soul, you say, “Look at the cake that I’ve made.” You identify yourself with it. And as soon as you identify yourself with it, you identify yourself with the principle at the back of cake-making; because you’re so pleased with that cake, you want to make another cake, and you look to the methods and the systems of cake-making. And then you begin to come out into a sense of multiplication, and so you touch Life. For a while you’re satisfied in that realm, – with being identified with the principle of

cake-making, with following out the principle and its system, and with producing in multiplying activity its ideas. But you won't be satisfied for ever in that realm. That, in a limited symbol, a very limited symbol, is an illustration of your Son of man. But you've started the "passover," and so "the Son of man is betrayed to be crucified;" you won't be satisfied, you can't be satisfied, if you are faithful to your Son of man, until you have reached something of the fullness of the nature of that which is the Son of God. The divine essential nature of man is the full reflection of Life, Truth, and Love. That is the Christ of God that is the Son of God.

The other day I was trying to define to myself the sense that I had of the Son of man, and thought, "Well, it's the best in us, the very best in us. It's when our heart is in heaven and we are defining the things of heaven here on earth. "Moreover, our Son of man must be impelled by Love. To go back to cake-making: it isn't just following out the light of cake-making that makes it wonderful; it's wonderful because it's a symbol of Love. The mother makes cakes because she loves her family, she loves to cook for them, and in that way she loves and touches the divine Principle of the unity and oneness of man, the brotherhood of man, which is seen in the family. So that's the basic Principle with which she becomes identified when she makes cakes, and that's why it is a joyful experience to make them.

If you think of cake-making – or making bricks or designing houses, for that matter – on an entirely material level; of course it can be a bore. But if you catch the tone of your Son of man, then the fact of your love, your higher inclination, will forever uprise. Now, doesn't the mother have that love? She just loves to do these things; she loves to see all the cakes eaten up, and so forth. And so long as we work with that love, it's no toil. But if a mother loses that ideal and if she cooks merely to make money, for instance, then it isn't the Son of man. The Son of man is when you're identified with the impulse of Principle here where you are, and that brings out a fruitage, a multiplication, an uplift, a rise and an ever rise. It brings you the sense of Life. But even the mother can't stop there. For instance, if she is a good mother and she cooks because of love for her family, she'll soon want to do something out of love for a bigger family. If she's a student of Science, she'll want to heal, she'll want to produce a better symbol than just cakes; her Son of man will go on to the glory of the "passover. "

The Master was a good carpenter and a good man before he became the glorified (Mis. 166:28-32), and anyone who is really faithful to the work in hand, whether that work be tending a home or tending a business or whatever it is, will be led on to greater realms of activity. This faithfulness is defined by the amount we see of the spiritual idea at the back of the activity, the earnestness with which we pray "Open thou mine eyes." Just human faithfulness to a mundane routine may not get us anywhere, but the constant seeking for Principle's idea in all things will open our eyes to the idea at the back of the symbol, and that realization will certainly take us ever on and ever up.

Even the best in you will constantly betray you, as it were, – it won't let you be satisfied, it won't let you stay there; it'll take you on until one day – and this is the impulse of Love, and Love never stops until that day-you sit down at the right hand of Principle, – sit down, not stand waiting, but sit down with a sense of Life, of Truth, and of Love. At that point you sit down knowing that every thought you have has no limits, no hedge, no horizon, nothing to stop its wonderful unfoldment, because it's of the nature of Life; that it's imbued with Truth, – with that clarity, that sword, which will see through anything and give you the strength of manhood in your business or wherever you are; and you sit down with the sense that everything is fulfilled and that you're satisfied with yourself because divine Love is satisfied with you.

So this is the story that we are living through, and the great story of the great Master shows it to us. Jesus begins, "Ye know that after two days is the feast of the passover" – in anything you do, if you use the first two days you come to the feast, the joy of Soul, the definiteness of it, the wonder of it, and you begin to identify yourself with it. And then the "passover" begins-you begin to pass over from a personal endeavour to the wonderful experience of responding to Principle in its multiplication as Life. From then on the Son of man may take years of experience, but the Son of man is on his way out, on his way up to the Son of God. And that's what Jesus was accomplishing. It was because of his fidelity to the Son of man that he went on to the Son of God. Mrs. Eddy says, "if your fidelity is half equal to the truth of your plea, you will heal the sick" (S. & H. 418:9-11). Jesus' fidelity was a whole fidelity, and he went on from healing the sick to the healing of the whole of mortal mind's claim to any material symbol whatever – thus he disappeared to sense.

And so this wonderful story starts in that marvelous way. And as I read through this story, I saw that Jesus wasn't sad or sorrowful, although he had a great human yearning at leaving the people he loved. Mrs. Eddy writes, "He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said, 'Drink ye all of it'" (S. & H. 33:15-17). Why was he doing that? Because he saw that they all had to learn who the Mother was, and for his own sake he saw (as we should wisely see) that you can never stay with the Son of man, however high a symbol that is. Divine Love is calling us up, up, up, until the symbols have gone and we are the expression of God, – the expression of Life, Truth, and Love, the presence of Life, Truth, and Love. That's the call of divine Science, and that's the way every man's going; it isn't a theory, it isn't an opinion, it's the fact. And you feel the constant unrest of the Son of man in you, the constant yearning, in your business and in your home. What is more, if you see anyone who is satisfied in the sense of sitting down and not wanting to go on any more, he begins to crumble up, until an experience comes to waken him.

Take a business: it must go on. You can't stagnate in a business. Because last year was good, you can't sit back and say, "It was a good year last year, so we needn't think out anything new this year, we needn't make any fresh endeavors; there's no need to keep on our toes and think in terms of service any longer." No, you must go on. Last year's experience gives you a greater duty this year, because that is the impelling of divine Love. Think how it was impelling the Master. Don't you think that the great Master, who had known and taught those wonderful men, stout-hearted fellows, chosen from a walk of life which made them good fellows to be with, don't you think that he might have wanted to procrastinate? But he had to realize that procrastination couldn't be allowed.

Sometimes you and I, when we have been working in a business, and doing our best, find that we are led to a new-development, perhaps a bigger job, and then how often we hesitate and want to hold back, keeping to just those good things we have already. Don't you think that sometimes we have the opportunity to procrastinate? And sometimes we take it? And sometimes a little time is wasted? But not so with this man: he knew, and he, knew that he knew; he always felt that behind everything was the impulse of Love, and so he went the way which Love impelled him to go.

“Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people” (Matt. 26: 3-5). The “feast day” symbolizes Soul. Watch how through that understanding of Soul, sense is uncovered. So long as you feast on Soul, nothing can touch you, you’re safe. When you come to famined sense, when the “little foxes” start their whispering, then there may be danger, but not on the “feast day.” Even the chief priests and scribes knew that. If you and I will only feast on Soul and have a famine of sense, as through life our experience develops for us, then sense will never touch us.

Now we get the drama building up, but it wasn’t a drama to Jesus. To him it was just a Punch-and-Judy show that was going on, the charivari of a sensual world, – cruel to us, but behind it Jesus, felt the touch of the Mother Love, to which he responded. You know that in John’s interpretation of the Passover, Jesus said, “your joy no man taketh from you.” Jesus had a great sense of joy. It was a sad supper for the disciples – Mrs. Eddy says that they were “sorrowful and silent, anticipating the hour of their Master’s betrayal” (S. & H. 33: 3-4) – but not for Jesus. He gave them the true bread and the true wine, and he knew exactly what was happening. It was a great effort, because he had to leave them, but it was of them that he was thinking. He was always thinking of others and of divine Love’s care for them and for him. His way of thinking could not be contaminated with sorrow as we know it.

A Woman Anoints Jesus’ Head

I had never realized before what importance Jesus attached to this incident of a woman anointing his head with ointment, described in Matthew 26:6-13. Mrs. Eddy writes, “In no other one thing seemed Jesus of Nazareth more divine than in his faith in the immortality of his words. He said, ‘Heaven and earth shall pass away, but my words shall not pass away;’ and they have not” (Mis. 99:19-22). And here of this experience with Mary of Bethany Jesus says, “Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her,” -for a memorial of true womanhood, that which recognizes the greatness of greatness, that which recognizes the ideal as fulfilled. It was the developing sense of womanhood in Jesus himself which brought

about this experience and attracted this woman of Bethany. The woman in Jesus was his accepting of Love's decree, – accepting it not with sadness, not with the thought “Oh, what a job I've got ahead of me,” but accepting it by placing his thought at the position of the fulfilled thing. He saw the plan of Love, he accepted that plan in all its glory, and so he anointed himself with the glory of it. Our womanhood will do that for us if we develop the profound sense of true womanhood.

It was Jesus' anointing of himself in thought which attracted this experience. It was always what was in Jesus' own consciousness which attracted some particular experience and the unfoldment of it, even as it is with us. For instance, take the case of Mary Magdalene. Jesus had entered the house of Simon the Pharisee, and he hadn't even been shown any special signs of courtesy (see S. & H 364:12:15). You and I might have responded to that with a little irritation, but compassion evidently welled up in Jesus. He felt compassion because there was the lack of compassion there and he immediately let Love fill the situation with compassion. It was the compassion he was having for himself and for the whole situation which attracted the character who needed compassion, the Mary Magdalene.

In this case it was the costly ointment that Jesus was mentally pouring on his own head which attracted this woman of Bethany to anoint him. He knew that he had been faithful to the Son of man, and he knew scientifically that that leads on to the Son of God. The conditions in between were trivial in comparison with that anointing which he was bestowing on himself. And so Jesus and this woman were engaged in a wonderful activity; they were meeting on “the stairs which lead up to spiritual love” (Ret. 76:14-15), because they were, both aware of the fulfilment of Love.

Now, each one of us must forever be anointing ourselves with a fresh sense and a growing sense of how important we are to Love, and how scientific is progress, and how it can't be stopped, but it can be rejoiced in; and how, if we go on and on in faith in divine Principle, Love, divine Principle, Love will take care of the situation. Divine Principle, Love will have us up to its right hand, where we think everything, and know everything, from the standpoint of Life, of Truth, and of Love. That was the significance of the costly ointment. How costly? It should cost you and me every moment of our thinking,

and in time we shall come to that; we shall come to the point where we are always anointing ourselves, so that divine Love is rejoicing in Herself through us. What a consciousness! When you meet it sometimes in some small measure, – when you know that – divine Love is rejoicing in itself and anointing itself through an individual consciousness, – what a comfort it brings, what assurance! And that is where we have to come. We don't want a picture of a long ladder with little Willie at the bottom and heaven at the top, because that means tough going; you go up two and slip back one. We want a picture of perfect God and perfect man" as the basis of thought and demonstration" (S. & H. 259:13-14), as Mrs. Eddy says; and remember that Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." That is the constant call of Science. Perfection was what Jesus was acknowledging here, and it's what this lovely reflection of womanhood saw. And so whilst the drama was gathering momentum, – the clouds and the turmoil and the uncovering, – it was not so for Jesus and the woman, and it will not be so finally for you and me if we think rightly. Instead we shall have the experience of a wonderful anointing.

The Scofield Bible has a note: "Mary shows us the worship of a grateful heart. Others before her had come to his [Jesus'] feet to have their need met; she came to give Him His due." Isn't that a lovely sense of it? And how necessary it is. Say you had a great ideal and suppose that your ideal was the construction of a vast dam across a valley, so that all the countryside could be blessed with water, and that there was some opposition to this scheme. You'd have to go through the ordeal of appearing before committees, and so forth. But if you were anointing your head with the vision of the fulfilled thing, nothing could deter you, where as if you came down to the level of the committees and all the forces that were trying to crucify the plan, then you'd go under. If you held to the vision, you'd win through.

It's only a fancy, but can you imagine Columbus on the night before he sailed? He had a hard time to get even enough support to set out with. I suppose that there were some people crying at his going, and that others were thinking, "Well, he'll never get anywhere;" some were crying to lose him and others were thinking, "Well, he's lost already." But I expect he smiled, because he had a vision. He knew, by the instinct of true manhood reflected in some measure, that there was another continent beyond the sea. The instinct of manhood

in everything is to know that there's something better – that's why the race goes on, that's why men give their lives to fly, for instance. The people who win through are those who anoint their heads with the oil of gladness above their "fellows," – above the little doubts that come creeping along and would try and "fellow," or accompany, them. For example, just think of what you read in the papers. England's "finished," according to some of the papers. What nonsense! Throughout all history somebody has said that something good is "finished," somebody has shrugged his shoulders, some Pilate has washed his hands of some Christ-idea. But the idea has gone on, because of the impulse of progress. And so don't let the "little foxes" talk. Keep to the ideal, – Love's ideal. It's not just your or my ideal; it's Love's ideal. It's absolutely certain, because Love says," Come up here. Sit down with me," and until that point there is no rest, except the rest of conscious-worth and conscious progress.

So this woman came to Jesus "having an alabaster box of very precious ointment" (Matt.26:7), and she poured it on Jesus' head. Here was Jesus being anointed through his womanhood "a king and a priest unto God," and the spiritual man, the Son of God was developing in him. This was where Jesus' thought dwelt the whole time, – with that anointing, – and yet old theology tries to sadden us with the story of the crucifixion! Jesus' sorrow was for others, not for himself. Sometimes you get that feeling; for instance, you may have to go on at some point in your life and you may have to leave many good folk behind, – ship- mates, for example. Well, it's not easy, but you go on. It's not flippant joy that you have, but the kind of joy that comes through conviction, certainty, and knowing that it's Principle impelling it-a wonderful experience and it comes to every man in some measure. What we've got to grasp is that when we've done the best we know and we've given the best of ourselves, at that point the "passover" will begin. The better you are at this moment, the higher the calls which are coming to you, but it's only because of faster progress, faster realization of that which is already fulfilled, – your and my sonship with God. And so it was Jesus' fidelity that in three brief years spanned the gap to reach what the centuries are gradually unfolding to men-perfection.

"But when his disciples saw it, they had indignation, saying, To what purpose is this waste?" (Matt. 26:8). Sometimes when your friend or practitioner tells you to sit down and be grateful, – to sit down and do some anointing, – you say, "Well, I'm busy. 'To what purpose is

this waste?’ There’s a lot to do. I can’t sit down and be grateful, I must get on with the study. “ But the beginning of study IS appreciation; the beginning of study is when you come to the books and you say, not necessarily audibly, “I am bringing something to this.” You feel that you’re bringing something – not that YOU’ve got to do some study, not that it’s a duty, but that it’s a great privilege, that it’s your true manhood being brought out. How often when we’re studying we feel that we’re ourselves, we feel that we’re on the job! We feel, “This is me,” “I know it’s me,” because we’re doing some anointing. We’re not letting the devil take us and tell us that we’re poor fish. We’re realizing that if wisdom is to be here, it has to be here through conscious knowing; that if purity is to be here, it has to be here through purity of purpose; and so on. As we realize that, we have real joy. If the study is heavy going, and sometimes it is to some of us, it’s because we’re coming along just to get. Judas Iscariot, the next character who appears on this scene, was a getter. Remember, he was a disciple, he was one of the twelve, and so he must have been good, but he made the mistake of coming in to see what he could get, and therefore it all went dry on him and the progress of his Master only irritated him. When you see John Smith doing better than you, and you’re not doing anything yourself, his progress irritates you. But if you’re doing something yourself and above all you’re being grateful, then John Smith’s progress is something else you’re grateful for, and something which accelerates your own progress.

The cure for Judas is Mary of Bethany, – the grateful heart. Sometimes we say, “What’s the good of just being grateful for myself, just being grateful for Science, when there’s so much to do?” Well, it’s the most important step. Jesus brought home that lesson; he said, “Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her” (Matt. 26:13). What this woman brought was appreciation of greatness in the Master. That appreciation of greatness in the other fellow’s character is the keynote to the touch of heaven. But the disciples said, “For this ointment might have been sold for much, and given to the poor” (Matt. 26:9). So often we think that there’s a poor world-it may be just that our house wants cleaning, or our business wants attention. But Jesus said, “Ye have the poor always with you” (Matt. 26:11) – you’ll always have those suggestions coming in to say, “Why sit down and be grateful and approach this

Science with a grateful heart? Why give time to be grateful when there's so much to do in this poor little world?" Jesus said," Why trouble ye the woman?" Don't trouble the woman in yourself or in the other fellow, but accept it. We've all got the woman in us. The greatest man on earth reflects womanhood; you find that he accepts, that he's responsive to the call of Principle, – not aggressive with self, but responsive to the principle of whatever he's concerned with. That's greatness!

So Jesus said, "Why trouble ye the woman? for she hath wrought a good work upon me" (Matt. 26:10) – or the Christ-idea. If you develop the woman in you, you'll accomplish a great deal for your – Christ ideal – it'll develop to you much more clearly, much more easily. It'll warm to you when you "let," it'll come to you when you "let" it runs away when you try to "get," but when you "let" It comes to you.

Now, you will realize that I'm just giving you my ideas of this, and that there are much greater, bigger developments of this great symphony; these are just ideas I had as I pondered it, and because they were given to me by Love, I must share them. It isn't me saying it. Love gives me – Love gives us – the story. "Divine Love hath opened the gate beautiful to us." What a beautiful gate! What a possibility! What a wonder on earth is heaven, if we'll accept. So just let.

Jesus, this man, who was no weakling, loved the woman in himself and in everyone and he said, "Why trouble ye the woman? For she hath wrought a good work upon me. For ye have the poor always with you" – you always have your poor family, or your poor husband or your poor wife, or some body who needs something doing, or your poor business, or your poor day – it's always crying out! Like the mother bird with all the beaks open. But first things must come first then Jesus said, "For in that she hath poured this ointment on my body, she did it for my burial" (Matt.26:12). Jesus and the woman had buried the proposition of a tired mortal having to go through a bitter experience; they buried it there and then, because they bridged the gap of sense and looked over to the fulfillment. This woman of Bethany saw in the Master something wonderful; the disciples said that this ointment "might have been sold for much," but she brought it and gave it all, because she discerned in the Master something wonderful: she really discerned what he was discerning and what he was discerning was what Love was knowing through his consciousness, – fulfillment. Let Love know Herself through you,

think about yourself as God thinks about you and you will soon be recognizing and anointing the Christ-idea in yourself and in others. This is true womanhood and this state of thought received the Master's highest commendation.

Sometimes today we think, "How can we put this Science over?" And we go around thinking out ways and means, and we may get ourselves agitated, but if we sat down and anointed the idea of Science with some ointment, – if we sat down and thought, "It's here now in the heart of every man, and every man is a Scientist," – then it would be uncovered, or discovered, according to the measure of progress. But it's here now – If you and I could sit down and picture that, if we could picture the world peopled with Scientist, as it is, and realize that the impulsion and unfoldment of this fact is bound to come, we shouldn't be so bothered. We'd get the picture of fulfillment, just as Columbus had a vision of a far-distant land. "The Master saw that because he had been faithful, he was going on to something which was the Son of God. In everything we do, you and I instinctively know that there's progress, that there's something forever going on and on that there isn't a fence, there isn't a limit, there isn't a finite end. No man believes in the end of anything; he knows that there is always progress. And so don't you see the importance of this incident and why Jesus established it and what he would have it recorded? If a man could sit down quietly and realize this Science is everywhere, do you think he'd be worried as to how he'd put it over? He'd jump up and be worried in case he was left behind! That's the only thing we need to be worried about.

If we with the blessed privilege of an advanced teaching are not active and devoting ourselves to it then those great people in all walks of life who are devoting themselves to scientific Christianity, whether they know it or not, and who are searching and searching, will find this pearl and we shall be like little puppies hanging on at the end of the trail trying to keep up with the speed of progress. That's why I love living with those who are truly spiritually-minded; they always have the finished ideal before them and so everything's possible and after you've been with them a little while you too know that everything's possible, it's a wonderful sense, and the Master saw it here in this woman. He had it in himself in a much greater, more wonderful way, but we all in some measure reflect it.

Judas Bargains to Betray Jesus

The story goes on: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him" (Matt.26:14-16).

In the Bible it is usually gold that is the wonderful stuff, and the pence are very wonderful symbols, too, because they were earned. Silver was more a symbol of that state of thought which says, "What can I get for doing nothing?" You know the old saying, "Cross the gypsy's hand with silver, and she'll tell you something." Of course, silver, like other metals, if used by a master hand and if used to symbolize the patience and the beauty of idea, can be a fine thing too.

Judas betrayed the Christ because he felt that it hadn't given him anything. Sometimes, you know, we get tired of study and of adherence to Truth, and we begin to betray our Christ because we sit down and want to see what it has done for us, when we may have done very little for it. We haven't the Courage to see that the gold of our human characters is forever being purified. If we always looked at this gold or if we measured our progress by the hard work done, by the pence, we'd never get the betrayal sense. And so here was Judas, the opposite of that woman who had spent much on that precious ointment – hard-earned gratitude, not easy gratitude. When you sit down to be grateful, you sometimes begin by feeling ungrateful and empty. Then you give way a bit, and you go over things you can be grateful for little things in the home, those near to you, your country. And then you go on and you think about this Science, and you may think about John Doorly and what he's given us, what he's uncovered in Science for us; of course, it was always there, but it needed the worker to uncover it, just as there's always the diamond but it needs the master hand and the fidelity to show us its brilliance. And so gratitude begins to grow in you. At first, you know, especially if you tell a man to be grateful, he says, "Sissy stuff!" But it isn't; it's the manliest job on this earth. One of the hardest things, I think, is to go up to a fellow and say, "Oh, I'm grateful for you." I've seen it done, and I've seen it heal, so it must be wonderful.

Whenever the human resists, you know that the divine is at hand if you'll take it. Rejoice when you feel yourself kicking, because the divine Mother is coming closer, always. When you feel like kicking at

the demands of good, you can be assured that divine Love has started winning you over to a better position than you've ever known before. Mortal mind's resistance is a sign of Love's already accomplishment, and when the winds and waves of self have ceased to beat on the shore of our impatient timing we look up to see that this is so. How much better to be like Mary of Bethany and anoint the good we see, than to be like Judas and ask, "What has it done for me? What am I getting for it? What can I realize on it?" The one leads to the Master's immortal blessing, whereas the other has the awful but temporary shame of the potter's field.

And so here was Judas, who was a great character (we must remember that Jesus had chosen him), but he'd made one mistake. through those years he'd looked at the Christ to see what it brought him, and that had accumulated (as it will with us if we look at it that way) until he got fed up with himself. Don't you find that? If you go into anything just to see what it will give you, how often you get fed up with yourself. For instance, take business. You don't get joy out of business merely through what it brings you. It's pleasant and it's proper to see the accounts balanced with a good profit, but what brings you the real joy of business is the sense of service, the challenge to your intellect, the challenge to you to do something, to overcome difficulties, to surmount them, to be a man and outride them. It's service to prove Principle which gives you a sense of vim and joy. When you stand on the edge of the water, you first of all think, "Oh no, it's cold," but then you jump in, and it isn't the cold water that gives you the thrill, it's your victory over something that said, "Stay back "-that's manhood! Judas Iscariot just hadn't been using his manhood; but later, of course, he had to use it. How long it takes a Judas to come to his true selfhood no man can tell, but the fact of Science remains, the fact that no man has ever fallen from his true identity, and so we know that all men come to their true selfhood sometime.

"Go into the City to Such a Man"

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples" (Matt. 26:17,18). Sometimes we feel in our experience that there's a "passover;" we

realize that we've got to go on to something bigger – in business, or to some greater expression of Science, or something of the kind. Jesus said, "Go into the city to such a man," – into the city of your consciousness, the ability you have to think, and to think in an ordered way; "to such a man" – to the man that you are, the man of God's creating. What a way to prepare for the passover! Instead of thinking of yourself as a poor fish being pushed around! Sometimes when we're on the brink of a new experience and we're wriggling and looking back and wanting to dodge the impulse, how much quicker, how much better, and how much more scientific it would be if we went "into the city" of correct thinking about that subject, correct thinking based on Principle, – and worked out from the system of Principle in the calculus of Spirit. You do that in your business every day, you do it in your home every day; wherever there's order, it's a reflection in some small measure of the calculus of Spirit, it's the divine purity of idealism transfiguring home or business or whatever it is.

Don't you see the loveliness of this passage? As I read these things, sometimes I nearly jump out of my chair! And I believe that in these things is the pith and the essence of the lesson of Science. Here I think that when we're on the brink of the "passover": in some experience, it would be a wonderful thing if we'd approach it by going "into the city to such a man" – what confidence it would bring, because "such a man" is the man of God's creating. Isn't it a wonderful story? Doesn't it develop wonderfully? And the world's just put a tag on this story, and called it the betrayal, and the trial, and the crucifixion, and all that. To the onlookers, yes. To the Master, no. And the time has to come with you and me when it's the Master's way that we go. That's the demand today.

The world doesn't want the casual, full-of-suffering Christian! The world wants the man who can show it what it is and why it is and how it is to go, the man who can think, who can think out from Principle and back to Principle to rest. That's what the world wants. It wants us to go into the city to "such a man," because this world is experiencing the passover. What a wonderful picture the world presents today if you look at it from Science, and see the impulse of One, of the brotherhood of man! We've never been so close to it in all our lives. Never before has the world been split into just two camps. There have been Ententes Cordials and alliances based on fear and many little groups. But now there are just two of them. The

next figure to “two” is “one,” – the “one” of divine Principle, if you look at it that way. So if you want to work for the world, realize that it’s because it is one that the upheaval is on. Sometimes you see a little boy, and he knows that what mother says is right, and he wriggles and kicks and bangs the wall, and mother just smiles! Mrs. Eddy says, “The Indians caught some glimpses of the underlying reality, when they called a certain beautiful lake ‘the smile of the Great Spirit’” (S. & H. 477:26-29). Don’t you think that Principle would smile at some of our opinions about its impulsion today? In the world today it’s as if there are two little boys wriggling and kicking, because they’ve got to put their arms around each other. And if we, who are privileged to know about it, work about it and from the One, the One of Principle, then we can stop the suffering, we can stop the travail; and that’s part of our responsibility, because we see it.

We’re not wonderful people, we’re just privileged. Somebody has shown us the One, one infinite Principle, – and we know it’s one, because if we look at this system it has one Christ, one song, one story, one theme, one demonstration, one home, one everlasting uplift. We know it’s one, and we know it’s a fact! And that leaves us with a great duty. But if we look around it, instead of straight at it, we don’t approach this passover in the way the Master asked us to-”Go into the city to such a man.” Our ability to think is “such a man.” How wonderful we are, if we think. Anyone who thinks from Principle and holds to it and works by it, in any walk of life, is “such a man.” When you see a man in business or in architecture or something of the kind and you say, “What a man!” it’s because you recognize his fidelity to the principle involved. A pianist who holds the crowds in wonder, so that they feel the touch of the expression of Principle, which he has become in that realm of music, is “such a man.” He has worked, he has adhered, and he’s had fidelity, as the Master had in a much greater way.

TALK TWO

Are you getting the feeling? The feeling that you want to take the other fellow’s hand and touch his heart? That’s the impulse of divine Love. If you or I stood with our friend by Niagara, I expect we should forget in the majesty of that scene everything but the instinct to put out our hand and hold the other fellow’s. That’s divine Love! We all experience this. Say you went to hear a great pianist, a man who had devoted his life to the principle of music until such time that

everything in him which obstructed the pure manifestation was moved a way and the principle was expressed through him, what would be your feeling if all your friends weren't with you there? You'd want them there. Your hand would go out to them. That's the feeling that divine Love gives you. So it's alright if you want to hold the other fellow's hand!

The Woman of Bethany

When I went home last night, I thought of that beautiful story of the woman of Bethany which we talked about yesterday, and I thought that the reason why the Master said, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her," was that we mustn't miss the real essence of the story; we must see that it was the Master's mood being expressed.

So often we want to be in the practice, but if we are in the practice, we are in the practice of Principle. If, for instance, you or I had been entertained by Simon the Pharisee, and we hadn't received the courtesy we might have expected, I wonder if we would have responded as Jesus did and filled the vacuum of sense with the dynamic things of Principle, – in that case, compassion? It was that compassion which attracted the woman, Mary Magdalene, who needed compassion. And in this case of the woman of Bethany, she was responding to the sense of the joy of the Son of God which was unfolding to Jesus. He was anointing his own head mentally with the costly ointment, and that was what attracted the woman who had the same sense.

Say you and I went to our hotel and there was a sense of haste and rush and not a proper sense of service, and we got irritated as a result: that wouldn't be the Master's way. The Master's way would be instantly to see the need and fill the vacuum of sense from the great well of Principle. He would have been more full of service to himself, to his Principle, and to everybody around him; and that would have attracted those who needed that sense of service. And so the practice lies in us, in our approach, our mood responding to the great infinitude of being. So often when we long for the practice – you've often found it, those of you who are in the practice – and our thought is in a certain tone, the telephone rings and it's just that tone being called for. That's the practice! Us practicing Principle! We've got plenty of opportunities, because the vacuums of sense are all

around, but remember that the ability to fill them from Principle was always there before the vacuum. It was the presence of the things of Principle which created the need and the cry.

In this story of the woman of Bethany, the Master was doing the same as Mrs. Eddy, who wrote, "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it" (S. & H.426 : 5-8). Jesus was looking out beyond the drama into the sense of sonship with Principle. If you and I today look out beyond the apparent need of "putting this Science over," as we say, and just know that it's in every heart, in every mind, everywhere, that it is inherent in man to respond to Principle (you'll always find that, everywhere and in every race), and if we dwell with that and anoint our heads with that costly ointment, then the way will open up and will have no difficulties whatever. With Mrs. Eddy, everything was possible, and because it was possible it must be done, and she expected her students to see that it was done. And so we should see that the universal acceptance of Science is possible, that it's here, and therefore that it must be accomplished. It is just our approach that makes all the difference – it's just our approach!

"He Sat Down with the Twelve"

We came yesterday to verse 18 of Matthew 26, where Jesus tells his disciples, "Go into the city to such a man." Jesus was very particular in choosing the place for this great supper, this great discourse on the facts of being, – the true bread and wine, which are given so clearly in John's Gospel. "Such a man" must have symbolized a state of mind whose upper chambers of thought, the highest and the best in manhood, had been prepared for what Jesus, through divine Love, had to give. We should all sit down and dwell with our highest chambers of thought, the upper chambers, to which we always have right and title. And so the disciples were told to say, "The Master saith, My time is at hand; I will keep the passover at thy house with my disciples."

Now the story goes on: "And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve" (Matt. 26:19, 20). Those men – can't you see why it was hard for Jesus to leave them? They did just what he told them to do, immediately; they were wonderful students, obeying but not fully understanding. They hadn't

yet had their own motherhood called upon, and that's why the Master had to remove himself – not because of their obedience. How he must have loved them! They went right away and did as he had appointed them. You see how that must have made it harder for the human Jesus. Like children, they were so lovable, but as yet they did not understand the demands of Love.

How wise it is at “even, “ – at the beginning of a new day, a new experience, – to sit down with the “twelve,” – to look back over the fulness of an experience and see what that experience has done for us by way of demonstration. Sometimes when a new experience is before us, we don't do that; we slam the door and rush on, and so we aren't so well equipped to enter the new experience. The “twelve” always symbolizes a sense of the fullness and completeness of the demonstration of spiritual facts. You know, too, that if you sleep around the clock, twelve hours, you feel you have had a pretty good night's sleep; and it takes twelve months for our earth to encircle the sun. And so as I read this passage, I saw in it that we should examine the past. Jesus, when he sat down with the twelve, examined the past to see where the traitor was. If it's the evening of thought and we are going to enter a new experience – and sometimes we know that we are – it's wise to sit down and see what it is that has failed us in the past, the weak link in the chain; it's wise to examine it and not be afraid to examine it, and also to have gratitude for all the good. Mrs. Eddy says, “It is good to talk – with our past hours, and learn what report they bear, and how they might have reported more spiritual growth” (Mis. 330: 18-21). And so this verse shows us the Master at the beginning of a new era in his manhood; the man of God's creating was dawning on him, the Son of God.

That Which Betrays

“And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began everyone of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me” (Matt. 26:21-23). Notice that it was “as they did eat” that Jesus saw that one of them would betray him. It's how you “eat” which often betrays you. In Revelation we read, “Go and take the little book. . . Take it, and eat it up.” If you are casual, as Judas was, – if you dip your hand in, just as you'd dip your hand on chance into a barrel of sawdust or “lucky dip” to see what would come out, -then it's pretty certain that that attitude will betray you. Science needs

consistent devotion, not the” dipping in” of the hand.

There was a time when things in England were done with precision and care and devotion, instead of with the attitude that you often find today, “I’ll have a bash at it,” with the result that motor cars, for instance, come off the line and you find lots of things not finished off properly. It’s as if some little fellow said, “Here, Bill, I’ll have a bash at it !” You can’t get results that way. Fundamentally the standard and the character of this country is built on something different, – on devotion to Principle. That’s why in all corners of the earth-and I’ve been in most of them – there was a time when British machinery and British goods had a reputation for high quality. Today we are going through a transitional period, and we who are Scientists must know that the instinct of man is exact towards its Principle. Principle has nothing to do with this chancy stuff, with this “dipping in” of the hand, with the student who merely says, “Give me a thought”-that doesn’t do in the vast realm of Science. What counts is devotion to Principle and its great realm of idea.

The Master wasn’t using any magical powers of detection here; he was just analyzing for the disciples from the viewpoint of Science that which would betray them, – the dipping in of the hand. He did say, “He that dippeth his hand with me in the dish, the same shall betray me,” but he was the Master. A master pianist could come up on this platform, and without any forethought, because he was a master, he could play a few bars and dip into the magnitude of the work he had done before, and it would be wonderful. But if you or I as students of music came up and tried to do it that way, it would be a failure, because we would not have put in the work beforehand. That is the difference between the master and the student. And so here was Judas, trying to get up to the level of his Master without working for it, – dipping his hand in the dish, so that the bread might have inspiration, without ever having worked for that inspiration.

As we go through this story, don’t you feel how glorious it is? Don’t you feel the majesty of it, the wonder of it, and how it frees mortals? Jesus continued: “The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it ? He said unto him, Thou hast said” (Matt. 26:24,25). Isn’t it lovely that Jesus didn’t say, “It is you,” and come down to argue about it? Jesus went on being

Jesus, the Son of man, because he knew that that would lead him to the Son of God. He who fell short of the modesty of that model was the one who said, "Is it I?" All that Jesus said to Judas was, "Thou hast said." Divine Love never points the finger at us. Divine Love remains divine Love, and that shows us all we'll ever need to know. It is we, if we've been faithless, who say, "Is it I?" Oh, the majesty and the dignity of this man of Science, never moving from the majesty and the dignity of his Principle, being himself, and letting Principle take care of all the rest!

The Bread and the Wine

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matt. 26: 26). When I read that, I thought to myself, "How often do I bless what I've seen in Science before I try and share it, or talk about it, or put it into practice?" How often do we sit down and bless our "bread," – gather it into us in gratitude to Principle for what it is doing, and in gratitude to Principle for everything? How often do we take the time to bless the wonderful ideas that are given to us? "In blessing I will bless thee." Usually we're so thrilled, as neophytes generally are, that we run off and start breaking our bread, sometimes too soon. But if we sit down and make it our own through blessing it, through gratitude, through the attitude of the woman of Bethany, then it's a different thing and no man can take our joy from us.

Jesus develops the lesson wonderfully when he goes on to give the bread to the disciples, and says, "Take, eat; this is my body." When you and I can say, "This is the whole body of me, it's all that I know, all that I live for," then what we say will have the ring of the true metal. "This is my body" – you'll never betray the Christ ideal if you have that feeling about it.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:27). Mrs. Eddy speaks of "the cup of sorrowful effort" (S. & H. 26:7), and yet it must have had a great sense of inspiration, too. Jesus went on to say, "for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). "Remission" comes from "remit," and one meaning of 'remit' is "to send back." May not Jesus have been saying, "Don't do it the old way by admitting sin or error, but do it the way of this new testament which I have been giving you, and so

remit the error, send it back where it came from, to the one liar, the one nothingness, named mortal mind”? The common denominator of all error is nothingness, and our work should specifically reduce it to this. Through the calculus of reality we can reduce the claim of unreality to its native nothingness, but it cannot be done vaguely or through guesswork; it must be “remitted,” or sent back, with scientific direction. This gives “blood” to our work; the colour and vitality of Life are found in using the sword, of Truth and continuing to use it until the foe is destroyed and the field is left to God, divine Love. We should never stop until we feel the All-in-all of Love, and we should partake of this blood of the New Testament, this inspiring wine, by remitting error, or reducing it to its native nothingness.

“But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matt. 26: 29). There was no sadness, as we know sadness, in this experience. Jesus had decided that until the disciples had learnt their own motherhood, they couldn’t really drink the fruit of that vine, the real inspiration of the occasion. They could be obedient students, and they were, and he loved them for that; but he saw that they had to go out and learn alone. Say you have someone understudying you or someone you are teaching: how often you come to the point where you think, “No, they’ll never get the true inspiration of this thing until I go away and get on with my individual demonstration and leave them to the divine motherhood of divine Love to develop their own motherhood for them.” That is the test of love, even with the human mother; it is the test of real motherhood when she learns to say to her little child, “Now you take over.” She has to know that until he comes back from the world of experience with the inspiration of demonstration, she can’t really drink the wine with him. Isn’t that true of all our actions, and so true of Principle’s call on us in everything?

“Saw Ye My Saviour?”

“And when they” had sung an hymn,.., they went out into the mount of Olives” (Matt. 26: 30). Mr. Doorly said (Oxford Verbatim Report, 1949, Vol. 1, p. 130) that Mrs. Eddy caught the tone of that hymn in her own hymn, “Saw ye my Saviour?” Mr. Doorly was always right in these matters, and as we go on in our study we appreciate that more and more. See Mis. 398: 22-15.

“Saw ye my Saviour? Heard ye the glad sound?” Was there anything sorrowful in that? That was the tone which Mrs. Eddy caught of

whatever they sang that day. "Felt ye the power of the Word?" "The power of the Word" – that was the tone. Then the second verse begins: "Mourner, it calls you," – stop this self-pity. "Come to my bosom" – the "bosom" of Principle is Life, Truth, and Love. The only thing on which you can base your demonstration and your being and your development and your future is your expression of Life, Truth, and Love, the Christ of Principle. "Love wipes your tears all away" – all of them, not just one tear. " 'And will lift the shade of gloom' " – we don't want sorrowing saints, we want joyous Scientists, men and women who know and, according to their devotion, know that they know; it's Principle which tells us when we know. Remember what Mrs. Eddy says: "if your fidelity is half equal to the truth of your plea, you will heal the sick" (S. & H. 418:9-11) – half equal! "And will lift the shade of gloom, And for you make radiant room" – not just ordinary room, but radiant room – "Midst the glories of one endless day."

"Sinner, it calls you," – don't go on condemning yourself; the Christ calls you to do something to "remit" the error, or send it back to its native nothingness. The thrill of manhood is awakened when we obey that call and scientifically remit all sin or error back to its nothingness through analyzing, uncovering, and then annihilating it. "Come to this fountain" – be the expression of that fountain which is your source! The fountain is Principle, and our expression of it is our growing understanding of Life, Truth, and Love and the use of it with power. "Cleanse the foul senses" within; "Tis the Spirit that makes pure," – the divine infinite calculus will purify your thought in anything, in business or in the daily round or in demonstration; you think clearly and purely when you think with that calculus, – "That exalts thee, and will cure All thy sorrow and sickness and sin."

When we work, we are exalted; when we use the strong axe of Science to cleave the lying claims of error, we feel our manhood developing to us. That was the tone of the hymn they sang. The stout song of great men led by the greatest worker the world has ever known! Mrs. Eddy says, "The song of Christian Science is, Work-work-work watch and pray" (Mess. '00, 2:7-8). Let us keep to the true tones of this great spiritual occasion, instead of contemplating the sordid sorrow of a crucifixion as defined by sense.

The last verse reads: "Strongest deliverer, friend of the friendless," – just where you think you're friendless, that's where the greatest

friendship is, always, and Jesus was feeling that friendship, – "Life of all being divine: "– it must be divine being, you must live divinely: – Thou the Christ, and not the creed; Thou the Truth in thought and deed;" -think the truth first, put it into practice next;- "Thou the water, the bread, and the wine" -the Christ that this Master manifested was certainly the water, the bread, and the wine. Jesus was a man who cleansed his motives in the pure flow of the Christ consciousness – that was the true water, the water of Life, in which he unselfed even his better self and willingly laid down the mortal concept of life. The true bread was the bread of Truth, with which he refreshed and strengthened himself. The true wine was the inspiration of Love, of which he drank because he steadfastly held to the whole picture, the fulfilled and completed design. He said of this wine, "Drink ye all of it;" don't just take a sip and see only the trial and endeavour before you, but drink "all of it," – see the design of Love's all-encompassing purpose, that which spans the present effort with eternal glory.

Just think that this was the tone of the Master on that great occasion! No wonder that after they had sung this hymn they all went out to a mountain, – a mountain of exalted thought. It was the mount of Olives, symbolizing the oil of gratitude; "God. . . hath anointed thee with the oil of gladness above thy fellows," – above the little whispering doubts which would "fellow" you as you go along.

"I Will Smite the Shepherd"

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Matt. 26:31). Jesus was bringing home a wonderful lesson to them: never let your shepherd, your ideal, be smitten, because if you do, the sheep will all be scattered. Just think of a human analogy for a moment. Say you were a farmer and your ideal was farming and you just loved it: that ideal would "shepherd" your work, so that all the details of farming, all the things you had to do, would always be a joyful experience. If you had to plough, you'd enjoy it; if the weather was against you, you'd wait for the weather; and when it came to sowing a good seedbed, or to reaping the harvest, nothing would be too much trouble. But say your "shepherd" was smitten – say you began to lose interest in the ideal of farming. In that case the ploughing would always be difficult, the harvesting would worry you, and so forth – the "sheep" would be scattered. And so it is with all our work; it's our

ideal, our motive, our shepherd, that counts.

If your ideal is right, and you don't allow that to be smitten, then you'll always be alright. So if you find that the study of Science is hard going, start looking at the ideal, start refreshing your thought with the wonder of the ideal, and then the study won't be hard. Always look to the shepherd. if you want to keep the sheep together. Watch your ideal, and you'll be safe – that's the lesson in this verse.

Jesus saw that the way of progress for him was to allow the shepherd to be "smitten," so that the disciples would learn to be their own shepherds, their own mothers. This wonderful impulse of Love in the Word wasn't only impelling Jesus on from his great fidelity as the Son of man to the joyous experience of the Son of God, but it was also preparing the disciples – Peter, Judas, and all of them – to awaken to their own motherhood. The touch of Love to one person will bring response and joy, and to another it will bring rebellion and disaster, but it is the same touch of Love. And finally it's Love we all come home to. That is the story of divine Love in the Word. And that was the sublime wonder which carried this Master along.

Jesus didn't withhold the rebuke that Love would give, but he didn't interfere; John tells us that he said to Judas, "That thou doest, do quickly" (John 13:27), because he in his love wanted Judas to learn in the way that Judas was going to learn. Sometimes we try and stop someone from taking a certain course; we try and interfere. Of course, you can hold things up, dam them up temporarily, and boost up the other person by argument, but very often it is wiser to say, "That thou doest, do quickly." Often you will see a mother do that with her child; she has that sense of motherhood which teaches her instinctively to let him learn, and learn quickly, and not to gather him around her apron-strings and shield him now so that the disaster will only come later.

"But after I am risen again, I will go before you into Galilee" (Matt. 26:32). "Galilee" means "circle – ;" Jesus had a sense of Love as encircling everything, and he knew that although the disciples would all be scattered, they'd all come back, with chastened affections, but better affections, real affections – ; he saw that with his rising Christhood they too would rise. He saw that they would come back to "Galilee," to the circle of Love. He saw, as we should see, that no one, no matter on what tangent he goes off, can help coming back into the circle. We sometimes go off on a tangent and we see that

we have, but we should refresh ourselves by realizing that there's only one attraction, and that it will take us home.

Peter's Boast

"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee" (Matt. 26:33-35). Jesus wasn't just foreseeing, through some wonderful sixth sense, what Peter would do; he was analyzing the situation scientifically. Peter said, "Though all men shall be offended because of thee, yet will I never be offended" – he was making offence universal, but he, little Peter, was going to stand up against it and be a big cheese! You always fall down if that's your attitude. If you went around and said, "Although disease is rampant, I am a Christian Scientist, and it won't touch me" -well, you couldn't even start a treatment with that attitude. You'd be making disease real and then thinking that little Willie was going to hold the floods up. That's not Science, that's egotism! Jesus analyzed that. state of thought in dear Peter. How he loved Peter! How we all love the chap who jumps in and thinks about it afterwards! There's something very wonderful about that impulsive state of thought, but it's not wise in Science.

"Jesus said unto him, Verily I say unto thee, That this night," – Peter was certainly in the "night" temporarily, – "before the cock crow," – before the new, glorious day of understanding could dawn for Peter, – "thou shalt deny me thrice." Just scientific analysis on Jesus' part, such as you could make for a Scientist whom you saw going around boasting, and perhaps boasting that although all the world would change he wouldn't.

In the experience of a great man like John Doorly, how often he found that the person who said, "Though everyone else forsake you, I'll stand by you," was the first to go when the test came. You can always analyze that state of thought scientifically. If Peter had said, "There can be no offence against your greatness, because some measure of your goodness is in every man, Master," then he would never have betrayed his Master. He had to learn that lesson, and Jesus allowed him to learn it. Jesus didn't take him there and then and argue it out with him, saying, "Now, Peter, you shouldn't have said that; you should think this way," and so forth. He had spent

three years teaching his disciples, and at this point it was a question of withholding his motherhood so that they could learn that the divine motherhood would teach them their own powers of mothering. And so it is as if Jesus said, "Peter, you're going the wrong way" and I'm going to tell you something, so that later on you'll realize it and the lesson will be brought home to you. Peter, old man, because you've said that the whole world is full of offence, and you, strong fisherman that you are, think that you're going to hold up the tide – or, it's going to sweep you by." And so it did.

The Agony in the Garden

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder" (Matt. 26:36). "Gethsemane" means "oil-press," and Mrs. Eddy defines "oil" in her "Glossary" as "Consecration; charity; gentleness; prayer; heavenly inspiration" (S. & H. 592: 25-26). That oil was being pressed out of Jesus; he was being called upon to express all those qualities. If only the disciples had sat there in humility! That's all Jesus wanted them to do. That is all Science asks of us at such times.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy" (Matt. 26:37). It's comforting to see that Jesus took Peter and the two sons of Zebedee with him, because if you look through the Gospels you will see that these were the three disciples whom he had to rebuke a great deal. They were good stuff! James and John, the sons of Zebedee, wanted to sit on the right hand and the left hand of Jesus, and he had to tell them how wrong they were; and Peter was constantly going off the deep end. So if you or I go off the deep end, but our motive is right, we shall come through. These disciples of Jesus, evidently chosen because of their clearer understanding of his teachings, needed rebuke and guidance, but he took them everywhere. He saw in them something of the grandeur of the thing.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death" (Matt. 26:38). Mrs. Eddy said, "...Soul is a term for Deity, and this term should seldom be employed except where the word God can be used and make complete sense. The word Soul may sometimes be used metaphorically; but if this term is warped to signify human quality, a substitution of sense for soul clears the meaning, and assists one to understand Christian Science" (Mis.

75:15-21). And so Jesus' sense was exceedingly sorrowful, his sense of love for his disciples. Just think of the test! He knew the way he had to go, and everywhere he saw fine students, but students who hadn't learnt how to mother the ideal; and it must have been a great test for such a man to leave the spreading of the gospel in such hands. And yet he knew that unless he did so, it couldn't spread. That is so with every ideal. When you have an ideal, you want to keep that ideal pure and you want to care for that ideal, but for mankind's sake you must pass it on, and so you must withdraw your human mothering, which, if it has gone beyond its bounds, can simply become obstructive.

“Watch with Me”

Jesus went on: “tarry ye here, and watch with me” (Matt. 26:38). Two verses later we read that he said to Peter, “What, could ye not watch with me one hour?” and John Doorly tells us (Oxford Verbatim Report, 1949, Vol. 1, p. 130) that that “one hour” symbolizes the first hour of our clock in “Science and Health,” – the first of the twenty-four questions and answers in the chapter “Recapitulation,” – and we all know that that first question is “What is God?” Jesus was always watching that “hour,” and he watched it with his true selfhood. He recommended that each of the disciples should watch it with his own Christ selfhood; he said, “could ye not watch with me,” but sometimes we forget that “me.” It we watch that “hour” with the consciousness of what we can do for it and what it can do for us, with a sense of conscious worth, a sense of our Christ selfhood, then it's a different watching from that which we do just because we think it's our duty. If we feel that we merely have to study and study in order to get so far, that isn't the way! It's “watching with me” -with our true, highest, loveliest, Christ selfhood given to us by divine Love-that counts. Then that “hour” becomes real to us. Whenever we watch it with a real, earnest desire and longing, and with a conscious sense of its worth and our worth, how it expands, how it rings, what an “hour” it is to us !

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?” (Matt. 26:39,40). He asked that question of Peter because he was bringing the lesson home to him, just as at the

morning meal after his resurrection he brought it home more fully; but all the time he knew that Peter was good stuff. It's as if he came up to Peter and said, "Look! a little while ago, what were you saying? Now can't you watch with me, with your true selfhood instead of with that boasting so-called selfhood, for one hour?"

You notice that Jesus fell on his face in this first prayer; at that point everything in him cried out to hide the true identity of the purpose that was being worked out. He wanted to delay for a moment; he wanted to be with his disciples-he must have felt that they needed him, and he loved them. It was just as if he wanted to blot out the identity of that experience. But later we are not told that he fell on his face.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners" (Matt. 26:41-45). For the second time and the third time he was allowing Love to take care of the situation. He was learning true motherhood. It's so easy to talk about these things, to think in a superficial way about true motherhood, but if you are a real mother to a real son how hard it must be to remove yourself and leave everything to the divine motherhood! It's quite easy if you're just a hireling, but think of the magnitude of what Jesus was establishing.

Jesus didn't blame the disciples. There wasn't one tone of blame. He said, "Sleep on now, and, take your rest." He couldn't blame them, because he knew that up to then they had not had the opportunity of developing their own motherhood, and that if they had, they would have kept awake. It's your own motherhood which keeps you awake, always. The mother in you and in me is always awake. Jesus saw that whilst his own human love and divine teaching, his own shepherding, had been necessary up to this point, that very shepherding had produced this condition in his disciples and necessitated his leaving them. He said, "It is expedient for you that I go away" (John 16: 7).

Isn't this a wonderful unfoldment of divine Love in its Word aspect, -impelling the mothering of its own motherhood to be awakened in all mankind? And so Jesus said, "the hour is at hand" and it was right at hand for him. He lived in the power of the answer to that first question, "What is God?" That "hour" is always at hand, and if we kept it at hand We shouldn't ever worry about the noise of the rabble. So Jesus said, "Rise, let us be going: behold, he is at hand that doth betray me" (Matt. 26: 46). When that "hour" is at hand, it will uncover everything that would betray us. When we live with the synonyms for God, they uncover in our nature all that needs improvement in our Son of man, so that we may be qualified to experience our wonderful glory as the Son of God. Every man has to experience that. But it is keeping that "hour" at hand which reveals to us when the betrayer is at hand.

The Kiss of Judas

"And while he yet spake, lo, Judas, one the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people"(Matt. 26:47). Now we see developing the other side of the picture, which just hasn't made any impression on history. We see that same silly rabble in the world today, listening to the so-called news and being swayed by it. The "great multitude" in this story was made up of men and women who hadn't had the sense to devote some fidelity to Principle. That multitude never counts, and it never amounted to anything in this story; it just formed the noisy background which enhanced the calm and quiet of the master Metaphysician. "Rise, let us be going" – Jesus loved the situation because he knew it to be of Principle's impelling.

"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him" (Matt. 26:48, 49). That which betrays you always kisses you in that Judas way. If someone comes up to you and says, "You're no good," that doesn't betray you, because it wakens you. A mental dash of cold water or slap in the face stimulates manhood. But sometimes something comes up to you and says, "You're a jolly good fellow, you're a nice man, a good-living man, and you're quite a nice Scientist, but you're a bit old to try and put it over; you haven't got the faculties to grasp it all." That sort of thing kisses you on the face, soft-soaps you, says that you're nice and drags you down. That is the kiss of Judas. And so always watch when something kisses you softly, when a little

whisper comes and says something like “It’s not your job,” when you know that it is. That little whisper kisses you on the face;-it obscures your true identity. How opposite is the kiss which is the expression, the needed expression, of affection and love. How opposite is the kiss which is a man’s response to the feeling of love, so that he can’t help going up to someone else and holding their hand, or kissing them, or doing something just to be close, because the grandeur of the scene causes him to want to be close. That’s what Love does! Its grandeur, its greatness, its impulse, its magnitude, just unifies us with everybody and everything. What a different thing from the Judas kiss!

With his understanding, Jesus could have analyzed, uncovered, and annihilated all the Judas in Judas. But this was the time when divine motherhood was being called forth, and so he said, “Friend, wherefore art thou come?” (Matt. 26:50). It wasn’t a sloppy Christian saying, “Friend” – Jesus was analyzing the situation from the point of view of Science. See Mis.8:19-15; it’s a wonderful passage. Jesus said, “Friend,” because he saw that this unfortunate individual, Judas, was virtually his best friend. Jesus saw in Judas the touch of divine Love opening the petals of its holy purpose. Judas was going to experience that touch in a different way; it was going to call forth from him, too, either here or hereafter (but always here, whether it was here now or here after), the same essential quality of motherhood which every man must learn.

“Put Up Thy Sword”

“And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword” (Matt. 26:51, 52). It was Peter, lovely Peter, as John records, who were trying to protect his Master through human means. Mrs. Eddy says, “The notion that one is covering iniquity by asserting its nothingness, is a fault of zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody’s ears”

(Mis. 335:21-24). “Covering iniquity by asserting its nothingness” – that’s not the way to handle error. First of all, fill in the vacuum with the opposite of the error, which is being uncovered to you by your conscious sense of Love and Principle. Fill it in, first, through prayer,

and then live with your prayer. That's the test-living with your prayer! If you sit down and through the grace of the synonyms you see that because of Mind you have wisdom and intelligence, then the thing to do all day long is never to let any whisper come that you haven't got or cannot express that wisdom and intelligence; and so on with all the synonyms. It's living with what the synonyms have shown you which finally leads you to the point where you are the expression of those synonyms, the Christ man.

So it's not so much what you see, as placing yourself at the height which you have seen – that's the real test. Just saying that error is nothing is no-good unless you analyze it (see what it is), uncover it, and annihilate it. And then you must fill in all that so-called vacuum with the opposite glory of Principle. You can do that through the divine infinite calculus, anywhere and at any time, and it's the most wonderful thing on earth. Mrs. Eddy speaks here of "zealots, who, like Peter, sleep when the Watcher bids them watch" – it's at your daily work that you watch. Your daily experience will uncover for you all that you watched when you were thinking alone with God.

The Master Touch

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53). Jesus could, as often you can if you wish, have held up the demonstration. If your human love, your human yearning, causes you to put it off for a while, then history loses something in the race of progress. Jesus wouldn't do it. That was the master touch-to withhold the understanding which he knew he had, so that the demonstration might truly go on.

I remember once, when I was being taught to sail a boat, going out with somebody who had the master touch, a square-rigged master mariner. He let us go on till we were all in the sea! He withheld; he could easily have said, "Do this, do that," and saved the situation, but no! He knew the way that we were going to learn, and so he withheld his hand. And that was the master hand. If he'd been a beginner and had just learnt about it himself, he might have been eager to show what he knew by telling the other fellow. But when you get on in Science, you learn that greater lesson, which Jesus was here illustrating,-to withhold your mothering, so that the only Mother, that which gave you the power of motherhood, can be wakened in each one.

So Jesus went on, “But how then shall the scriptures be fulfilled, that thus it must be?” (Matt. 26: 54). Even with all your withholding and holding up, you’ll never hold up the demonstration finally. The tides of progress will push on.

“In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me” (Matt. 26:55). Do look straight at any error. Say some suggestion came to you that you couldn’t read the Scriptures intelligently: your answer would be, “Are you come out as against a thief? I’ve got intelligence; I use it in my business and in my home. My home is ordered, my business is ordered. I have the balance of intelligent thinking. And now you’re trying to suggest to me that I can’t apply it here. Are you come out as against a thief with swords and staves, trying to cut off my one chance of progress?” Talk to the error like that, analyze it, uncover it, and then see it annihilated.

The Disciples Fled

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled” (Matt. 26:56). Jesus knew that this would happen. He knew the impulse of divine Love. How often you and I run away! It’s always we who count, – you and God, me and God. For instance, let’s go back for a moment to that question of dipping in your hand on chance: we condemn the government if ever it takes a chance on something, but we have no right to do that until we ourselves have ceased acting on chance in our own affairs. We are the government, – that is, our understanding and expression of Principle governs our lives and our experience. We are our world, – that is, our outlook, our concept from Principle, is our world. We ourselves have probably been “having a bash” at something, taking a chance shot, not doing everything every moment systematically from Principle, with the power of Principle. So you see that it’s always we who count, and we should watch our part in the game and not the other man’s, unless he asks us to.

When the disciples fled, they were fleeing to find their own motherhood. When you see somebody running away, that’s because he knows what’s after him – his true selfhood is catching him up; and the faster he runs, the faster his true self is catching him up. Sometimes in the practice it will give you a sense of rest to realize

that the faster someone runs, the faster his true self is catching up with him. That's how the Master looked at it.

"And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled" (Matt. 26:57). These are the little fellows, who never made a mark on history. Gaudy paint on the background of that vast scene! But the real actors were there, and the wonderful dignity of the development of Science went on. Caiaphas probably thought that he was a big noise, and he certainly made a lot of noise. The fellow who makes a lot of noise is little tiddy Willie – you always know it. The feeling that you have got to develop your character, and the effort to hide that fact, makes you make a lot of noise. The man with real character is quiet, and smiles.

Peter Sat with the Servents

"But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end" (Matt. 26:58). Poor Peter! It's as if he was saying, "Here's the end. I've come to see it." There was something so thorough about Peter. It says that he sat with the servants – he wanted to get down and gossip with them. How often you and I do that! Peter sitting in the servants' hall to see the end – I think there is no picture of greater dejection than that. This disciple of a great Master had gone to sit where they were going to gossip about it. How like Peter, and how loved Peter is by true motherhood!

Two False Witnesses

"Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses" (Matt. 26:59, 60), and Mr. Doorly tells us that those two false witnesses symbolize the beliefs of life and intelligence in matter. Isn't that true? Don't those false witnesses come up to crucify your Christ, and say, "Look, you're too young," or else "You're too old," or if you're in your prime "You're too busy"? Life in matter! Then the belief of intelligence in matter comes to you and says, "You haven't got the power of reasoning, you haven't got the intelligence, so don't try," and it uses that word "concentration" and says, "You can't concentrate" – a word to be avoided, because consecration is really what we need. And then this false witness

temporarily crucifies the possibility of you and me, – a wonderful possibility endowed by divine Love.

These two witnesses proclaimed, “This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God” (Matt. 26: 61 -63). “But Jesus held his peace”-he saw that this noise, this rabble, this silly background, had nothing to do with him. Think of the words the high priest used! The more high-falutin the voice that error uses, the less it counts.

“Hereafter Shall Ye See the Son of Man...”

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Matt. 26:64). Jesus knew that even in Caiaphas that which was irritating him was the waking he was experiencing,-the impulse, the touch, of the same divine Love that was coming to Jesus. When you hear a man shouting Science down and going raving mad about Science, he’s getting very close to it. Paul was out persecuting, killing, and the next moment he was a character transfigured through, and consecrated to the work of divine Love. So never worry when people get “het up” and “tear their cloaks” and talk very big.

Jesus went on analyzing the situation from Science, and he said: “Hereafter shall ye see the Son of man sitting on the right hand of power.” He knew, as we should, that if we adhere faithfully to the things of Principle, we have the right to rest and to watch the power of Principle at work. If you look at the seven synonyms, – Mind, Spirit, Soul, Principle, Life, Truth, and Love, – you will see that on the right hand of Principle is Life, Truth, and Love, and if you rest your work on the realization given you by these three, the threefold essential nature of Principle, you will see, or feel, your Son of man sitting with power, – that is, your present conscious realization here and now will have a sense of rest and power. Also it will come “in the clouds of, heaven” – you will know that you know, even though to sense it may be cloudy. If you look on the left hand of Principle, you will see the synonyms Soul, Spirit, and Mind. We should realize that the rule and certainty of Soul is reflected in the discernment given

us by Spirit, down to the point of the detailed idea, which is manifested through Mind to act as a pillar of cloud to guide the faithful worker.

Sometimes our Son of man, our present reflection of divine consciousness, works with the subjective tone and exaltation of the essential nature of Life, Truth, and Love; – it sits, as it were, with power on the right hand of Principle. At other times this conscious realization works out with subjective certainty from Principle through Soul and on to the discernment and strength of separation given by the purity of Spirit, until it reaches the mandate of Mind, the power of the detailed idea, bringing the specific light required.

No wonder the high priest was to rend his clothes, when the false cloak of a sensual religion was torn aside by the clarity of this great Master's thinking.

INTERVAL

The Way

During the last few days i have seen a great deal in that wonderful story which we've been hearing about this morning, and I have seen this one vital fact: that Jesus all the time was teaching the way, – showing the way out of materiality into “the glorious liberty of the children of God.” How wonderful was Jesus' sense of divine Love caring for him, and how he reflected that divine Love in his patience with the disciples! This story, which develops so simply and yet with such a sense of power, has brought home to me again what a privilege we have, and also what a great demand Principle makes on us individually. If we are going to be any good in helping other people to see what Science really is, it will be because of our individual demonstration; that alone is what counts.

The more one ponders this story in Matthew, which illustrates Love in its Word aspect, the more one realizes that in it the Master was teaching his disciples and all mankind, for all time, the way out of all the limitations of materiality. And, of course, through that understanding of divine Love he finally ascended. That sense of ascension is so wonderful that we can hardly grasp its magnitude. Yet how great is the need for us to study these Gospels, and to ponder them and love them, because eventually everyone of us has to walk the way the Master went; we individually and all men, whether they recognize it at this moment or not, will eventually have to overcome sin, disease, and death, and ascend. Whether we do it

here or later, is up to us individually. But what we need to do, and I feel this more and more, is to remember that the Master didn't ascend just for himself; he was teaching us the way. And in doing some references to Love in the Word order, we shall see how the Bible and "Science and Health" show us the whole way; they are our only textbooks.

In the world to-day we hear of sin, suffering, disease, incurable disease, a war coming soon, all sorts of things getting worse, and there doesn't seem any way out. But I believe that the time is coming when men and women will wake up to the fact that no safety can be found in materiality. Nothing is certain in the material sense of things. But in those wonderful promises in the Bible and, those wonderful statements in "Science and Health" anyone can find the way out of all the sufferings and all the limitations "that flesh is heir to."

A Love of the Spiritual

There are many references to Love in Mrs. Eddy's writings, and we must remember that this Science is so vast, so wonderful, so lovely, and so infinite that on an occasion like this we can only just touch on certain points. I think that the great thing necessary for all of us is to have such a love of the spiritual that we love to study the Bible and "Science and Health," and in a higher way than we have done before. I feel that the love of the spiritual is so important, and not one of us can progress in Science without it.

I have picked out a few references, through divine Love's guidance, and this week I am going to show you some of the things which God has shown me and which have brought wonderful experiences into my individual life. Let us remember that our own approach isn't the only approach, for the whole subject is infinite. But if, through coming together like this, we get a real love of the spiritual, then we shall really have achieved something.

The Need for Fulfilment

Mrs. Eddy once wrote, "There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfilment of divine Love in our lives is the demand of this hour – the special demand" (My. 131:30-2). I feel that that is true today, and even more true than when Mrs. Eddy wrote it. There is a great need for every one of us to have fulfilment in our individual lives. If we

touch divine Love and really understand what divine Love is, how it works, and what it does, and the result of this understanding brings freedom from fear, hate, jealousy, envy, doubt, sickness, limitation, and so forth, then our friends who as yet don't believe in Christian Science will be attracted to the spiritual. So there is a great, great need for us to have this sense of fulfilment individually. Now, how are we going to bring this fulfilment of divine Love into our individual lives? Through intelligent ideas, – through Mind; through some sense of the divine infinite calculus, – through Spirit; through spiritual understanding, – through Soul; through Science and system, through Principle; through inspiration, – through Life; through the Christ consciousness, – through Truth; through perfection and universal Love. As divine Love becomes a reality in our lives, we shall gasp at the things which Love will do for us. To divine Love all good is natural, but to us in our present state of understanding it is lovely to think that wonderful things can develop in every way in the experience of each one of us.

The Specific Answer

A few months ago I had an experience which brought me a wonderful sense of how great divine Love is, and how worth-while it is to think about the perfection of divine Love. During this particular day my thought had been filled with a sense of perfection. I had made up my mind early in the morning that I was going to reflect perfection and think perfection more than I had ever done before. My thought at the end of the day was most inspired and so happy, so certain, so grateful about everything. Then at eleven O'clock at night the telephone went, and it was a call from someone who was in a very critical condition. In that home everyone loved Christian Science, but the friend who telephoned and asked me to help expressed great concern, because this man had suddenly been stricken so that his whole body from head to foot was very swollen and he was burning with fever. I was so full of that sense of divine Love that I just said, "I shall be delighted to help; ring me in the morning. "As I left the telephone, this is what came to me:" He is not puffed up, he is not swollen with conceit. "So I sat down and I began to think about that, and like a flash it came to me what was happening. This man loved Christian Science and he had been having a certain amount of success in the practice and it was wonderful to him. I knew that he had healed several people, and I saw that instead of giving all the glory to God and seeing that it was all God doing it, he had got

all puffed up with the sense that he had done it. And so I saw how wonderful was that idea which had come to me to help that individual. Because a physical problem is caused by a mental state, the moment you see the mental cause and reverse that mental state, the physical problem disappears quite naturally, and so that message which came to me—"He is not puffed up, he is not swollen with conceit" – was the exact thing needed to heal that physical problem. That answer came at a time when I was realizing very clearly that there is no material body to deal with; I remember thinking to myself, "How can no material body have no swelling and no fever?" All this happened in a few minutes, just as I am telling you. The answer came so quickly, so naturally, so beautifully!

At nine o'clock the next morning the friend rang me up to say that the patient had had a good night; there was hardly any swelling left in the body, there was no fever, and he was a new man. Later, that man telephoned me himself and said, "I'm one hundred percent! No need for more treatment." Now, that was a condition which had really looked alarming, but because of those ideas which came to me, and came so simply and so clearly, the whole situation was met practically instantaneously. An experience like that just makes one long more and more to dwell in the consciousness of divine Love.

What Love Is and Does

Before we go any further, I am going to read you some of the wonderful things which Mrs. Eddy says about Love. We have to remember that in this Word aspect there are always two things taking place: there's our approach to Love, and there is Love forever revealing itself.

Here are some of the things that Mrs. Eddy says: "Love alone can impart the limitless idea of infinite Mind" (S. & H. 510:18-19); "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud" (S. & H. 518:19-21); "Love inspires, illumines, designates, and leads the way" (S. & H. 454: 18-19); when she speaks of the city foursquare, she says, "Love is the light of it" (S. & H. 577: 20-21); "Clad in the panoply of Love, human hatred cannot reach you" (S. & H. 571:18-19); "Love hath shown thee the way of Life" (S. & H. 137:24-25); "Love imparts the clearest idea of Deity" (S. & H. 517:13-14); she speaks of "that recognition of infinite Love which alone confers the healing power" (S. & H. 366:18-19); "Love not hate, ...governs man"

(S. & H. 420:3-4); “Love propagates anew the higher joys of Spirit” (S. & H. 66:13-14); “It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers- earth with loveliness” (S. & H. 247:24-27); “Love has no sense of hatred” (S. & H. 243:25-26); “Love, the divine Principle, is the Father and Mother of the universe, including man” (S. & H. 256:7-8); “Love is the liberator” (S. & H. 225:21-22); “Love never loses sight of loveliness” (S. & H. 248:3); “Love enriches the nature, enlarging, purifying, and elevating it” (S. & H. 57:23-24); “Love supports the struggling heart” (S. & H. 57: 28); “Love alone is Life” (Mis. 388:10); “We have nothing to fear when Love is at the helm of thought, but everything to enjoy on earth and in heaven” (Mis. 113:25, 27); “Love opens the eyes of the blind” (Mis. 210:29-30); “Love looseth thee, and lifteth me, Ayont hate’s thrall” (Po. 79:14-15); “it is Love alone that feeds them” (My. 247:22-23); “Love gives nothing to take away” (My. 193:15-16); “Love unfolds marvelous good and uncovers hidden evil” (My. 288:2-3); “Love is Principle, not person” (No. 19:12-13); “Love is enthroned” (S. & H. 454:10); “‘God is Love.’ More than this we cannot ask, higher we cannot look, farther we cannot go” (S. & H. 6:17-18). Those are just a few of the statements which Mrs. Eddy makes about Love.

The Approach to Love

Now, how are we going to grasp that infinite sense of divine Love? First of all, we’ve got to approach divine Love rightly. We have to remember that this Word aspect is the ordered approach to God. We can’t approach God in a haphazard way; it must be in an ordered way, a scientific way, a definite way.

Let’s take a reference which will illustrate our approach to divine Love: “So-called mystery and miracle, which subserve the end of natural good, are explained by that Love for whose rest the weary ones sigh when needing something more native to their immortal cravings than the history of perpetual evil” (S. & H. 501:13-18). Now, first of all, we see in that sentence that to Love there is no mystery or miracle. In the consciousness of Love there isn’t anything which can’t be explained. And we who have studied and grasped in a small degree something of the sevenfold nature of God, and also something of that fourfold activity which we know as the Word, the Christ, Christianity, and Science, are enabled to-day to read the Bible in a way which makes it live and which makes it real. No longer are

there verses which seem a mystery; no longer are the miracles recorded in its pages just things of the past. So let us remember that in this wonderful understanding of divine Love there's no mystery and no miracle. Love is forever explaining everything.

But I feel that the great point which this reference brings out for us lies in these words: "that Love for whose rest the weary ones sigh." According to Webster, "sigh" means "to yearn," or "long for," and I feel that the great thing in approaching divine Love is to be perfectly honest in asking ourselves, Do we long to know divine Love more than anything?

Think of a child who has a sense of music developing in his or her mentality: if he or she hears a beautiful symphony, the musical instinct within that child makes it begin to long, to yearn, to be a musician. That is the beginning (S. & H. 420: 3-4); "Love propagates anew the higher joys of Spirit" (S. & H. 66:13-14); "It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness" (S. & H. 247:24-27); "Love has no sense of hatred" (S. & H. 243:25-26); "Love, the divine Principle, is the Father and Mother of the universe, including man" (S. & H. 256:7-8); "Love is the liberator" (S. & H. 225:21-22); "Love never loses sight of loveliness" (S. & H. 248: 3); "Love enriches the nature, enlarging, purifying, and elevating it" (S. & H. 57:23-24); "Love supports the struggling heart" (S. & H. 57: 28); "Love alone is Life" (Mis. 388:10); "We that yearning, that longing, that reaching out. I feel that that is so essential, and if we are going to have this wonderful story of infinite Love fulfilling itself in our individual lives there must be in us that same reaching out, that longing, that yearning. If we can honestly say with all our hearts, "I long to understand divine Love and all that it means," then we have really begun.

You can't fill a vessel already full; and so if you are satisfied with a material sense of things, then you are never going to get very far in the realm of Science. When we begin to see the hopelessness of anything, and of ourselves, without divine Love, then we are ready to reach out to the great heart of Love. If we really understood divine Love, if we really saw the allness of divine Love, we should never be afraid. There are so many of us who need that consciousness where fear never enters, so that when a problem arises we know that the answer will surely come to us from divine Love and that

divine Love will meet our need in every way. But our first approach must be that yearning, that longing. If anyone is satisfied in matter and he wants to have a good time in matter and not give time to study the spiritual, I feel that it's better for him to go and look for that good time in matter. The sooner he does that, the sooner he will wake up to the fact that it is only the spiritual which is worthwhile. And so today if we can be perfectly honest and really say with all our heart, "I long to understand divine Love," that is the right first approach to divine Love. But we shall never do that so long as we are satisfied with materiality.

I said to you yesterday that we can have a wonderful time through Science, and so we can. But why is it that we have struggle, and chemicalization, and delayed healing, and difficulties? Because we hang on with one hand to divine Love and with the other we hang on to all sorts of material theories and so-called attractions. When we get to the point where we put both hands into divine Love's, then we shall have a good time and we shall swing upward instead of down. I find in the practice that when I go into a home where they love spiritual things, where they love Science, and where there's a great effort to express divine Love, it is so easy and so lovely to help those people and the healings take place naturally and quickly.

Now, some of us come up against this lack of fulfilment and we are puzzled, but what we have to remember with this wonderful story of divine Love is that if we reach out to divine Love we shall be given an intelligent answer which will show us the way out of all our problems. We have to remember that this lack of fulfilment which so many of us have at times may be due to something which operated at our birth and which has to be handled, or it may be due to a belief of heredity which has been tacked on to us from generations past, or it may be due to something in our nature which resists what Principle demands; so often it's because we're not thinking perfection as divine Love demands. But as we reach out and long for the answer, we shall be shown the way; and whatever is delaying the healing will stand out perfectly clearly. In that case of healing which I have already told you about, I hadn't seen that family for a long time, and I didn't know much of what was happening, but divine Love showed me the way. And so it will always do if we reach out.

Turning to Love

Now we'll take another reference which will bring out this same lesson:

“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. Without this process of weaning, ‘Canst thou by searching find out God?’ It is easier to desire Truth than to rid one’s self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good.

“Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science” (S. & H. 322:26-9). Think first of all of the “arms of divine Love.” Surely that brings a sense of Love embracing its idea. There’s never a moment when Love is not embracing its idea, – when Love is not holding every idea in its own loveliness. Yet sometimes we don’t turn to that until things go wrong. When I am asked to go and help somebody who is in great trouble and whose life is in a chaotic condition, I love it, because when everything has gone wrong I can talk to that individual about divine Love in a way that I could never do otherwise. I feel that the greatest thing that can come to us is not a sense of ease in matter, through having health and happiness and prosperity, but an understanding of spiritual values, a love of the spiritual, a longing to come near to the great heart of Love, a longing not for material gain, but for the wonderful sense of being lifted up above the material. That is the way whereby we can always have wonderful health, wonderful happiness, progress, certainty, peace, life abundant, and everything that heaven stands for. And yet we often don’t seek it until things go wrong. I think that one of the great things for us to see here this morning that whether we believe it or not, everything in the material will fail us, everything that opposes God will utterly fail. So we must be awake enough to see that nothing in the material can bring us true safety, or true wealth, or true peace, or true happiness. And yet in this wonderful Science we can have all those things. Let us remember that Love’s will for each of us is that we enjoy everything on earth and in heaven. Yet often we won’t give up our material way of thinking until things go badly wrong.

Mrs. Eddy speaks in this passage of “the endeavor to forsake error of every kind and to possess no other consciousness but good.”

You and I need to long to have “no other consciousness but good.” I sometimes feel that we lack fulfilment because we don’t analyze our thoughts enough. We get up in the morning and dress and have breakfast, and then we go off either to school or business or we have our home duties, and we don’t take time to analyze what is taking place in our thinking. If at the beginning of every day we had that great urge, that great yearning, to possess only the consciousness of good and to think right through the day from the standpoint of perfection, from where Love is thinking, I believe that we should all have better results.

In the rush of today we often don’t stop to think. For instance, boys and girls at school today have such a sense of rush, and there’s so much to do, that they hardly get time to think. Suppose a girl or boy is suddenly faced with examinations and the suggestion of failure comes – “You’re not going to make it.” The only thing that is going to help that individual is to think as Love thinks. In Love everything is fulfilled, everything is perfect, everything is possible. So suppose this child at school, instead of being troubled or worried about what is taking place, begins to think, “Well, I am identified with divine Love, and therefore everything to do with me is already complete, perfect, fulfilled, wonderful.” Just imagine how that will help that child to deal with the examination! And then suppose that someone has a business which seems to be going all wrong: if that sense of perfection and fulfilment came into the consciousness of that individual, the results would be just amazing. So it is essential to see these two things: first of all, the great, great blessing which divine Love has bestowed on its idea, and second, our reaching out for, that blessing.

If we can honestly say, “I love the spiritual; I long to understand divine Love; may my every thought be good and perfect, may it be the reflection of divine Love!” we shall surely get somewhere. But the thing is that we don’t say it enough! We say it occasionally, but most of us don’t say it every day. It is so important that we start our day by analyzing our thinking, and looking at the picture of Science in an intelligent way. The way we think each day matters so much. If we think perfect, lovely thoughts about ourselves and about everyone, our whole day is going to be so different. Don’t let us be fooled by the mesmerism of materiality! Don’t let us be fooled by what the body says about us, when the body isn’t the real man at all!

Don't let us be limited by those suggestions of the carnal mind which come to us, but let us reach out for perfection!

Mrs. Eddy also speaks in this reference of the "wholesome chastisements of Love." How does divine Love, that knows only perfection, chastise? Let me ask you, How does the principle of music chastise? Well, if you play wrong notes and wrong chords, you have discord. And so in Science, if we have thoughts of perfection, thoughts of loveliness, thoughts that are divine, thoughts that are intelligent, thoughts that come from divine Love, then we have harmony. If in arithmetic you make wrong calculations, and you begin to say that $2 \times 4=7$, you have chaos. So although divine Love never knows about discords and chaos, still if we get outside of divine Love, and have unloving thoughts, we're just asking for trouble.

Think of this: if we really realized the grandeur of what divine Love is doing, the loveliness of the whole activity of divine Love, and if we always expressed that loveliness of divine Love, then we should always be happy, always be healthy, always progressive, always at peace, – we should always have the sense that divine Love is. When we see this wonderful picture, surely, if we are intelligent at all, we shall say here today, "I'm turning my back on materiality, and my one aim from now on is to love the spiritual, because I long to touch divine Love in all its loveliness." We've got to face that issue at some time or another. Mrs. Eddy says, "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self" (S. & H. 296:6-9). Well, I'd much rather have Science than suffering! And we don't have to suffer. We suffer only because we resist Science, we oppose it, and we don't obey the demands of divine Love. What a wonderful thing it would be if every one of us here today went out with that great longing which turns away from the material to love the spiritual, and if we said with all our heart, "I long to understand divine Love; I long to reflect the perfection of divine Love; I long to have the perfection of divine Love all my life," and then, over and above that, if we consecrated our lives one hundred per cent to that end, so that we loved to study, we loved hearing the story of divine Love and it was the first thing in our lives! If we do that, we shall have a sense of life that we have never known before. But it all starts with that sighing, that yearning, that longing, that reaching out to divine Love.

"We Are Hungry for Love"

Now we'll read another reference which brings out this wonderful sense of Love in its Word aspect. You see, in the Bible and "Science and Health" the way is so clearly marked out for us to gain the heaven, the perfection, of divine Love. "Meekly we kneel at our Master's feet, for even a crumb that falleth from his table. We are hungry for Love, for the white-winged charity that heals and saves; we are tired of theoretic husks, – as tired as was the prodigal son of the carobs which he shared with, the swine, to whom he fed that wholesome but unattractive food. Like him, we would find our Father's house again-the perfect and eternal Principle of man" (Mis. 369:19-26).

"We are hungry for Love" – that is what that great character, Mary Baker Eddy, wrote, and remember that she said of "Science and Health," "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated" it (My. 114:23-25). So there in a few words we are shown the way to approach divine Love: we have to be hungry for it. I believe that there are millions hungry for Love. I believe that the world is waking up to the fact that materiality can't do anything to help anybody. I am certain that there is coming a time when people will love to study the Bible as we are beginning to see it, and when the Bible will be loved and read and understood in its scientific aspect in a way that will be wonderful beyond words. The picture that we see in the world today is due to the mental chemicalization which is taking place as the chaos of materiality is uncovered through the advance of divine Science. You hear of physical scientists meeting together and after much discussion arriving at the point where they agree that they know nothing,-that the whole thing is a mystery to them. Yet here in this wonderful Science nothing is a mystery, nothing is impossible, nothing is too good to be true. But our approach, our starting-point, must be that hunger for Love. Unless we have that state of thought, we are not going to begin to understand what Christian Science teaches about divine Love. We must have that longing in our very hearts in order even to start. And if we have that longing, then divine Love will certainly give us all the ideas we need.

It was said of Mrs. Eddy that time and time again she prayed in this way, "O divine Love, just take me in!" So often I feel that way, when I see the greatness of Love, the loveliness of it, the power of it, the wonderfulness of it. If we have that consciousness of divine Love whereby we see that it is the one thing worth striving for, then we shall give up everything for it.

Mrs. Eddy says, “to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire” (S. & H. 3:14-16). As we go on, we shall see that this reaching out for Love, this being hungry for Love, brings us the most wonderful satisfaction and the most wonderful results, because once we have begun to reach out, the next thing is that through seeking we find the answer.

Let us always bear in mind what it is that we are doing this week: we are seeing Love in the Word, the Christ, Christianity, and Science. From our point of view we first of all see that we have to seek; then, through seeking, we find; then, through finding, we’re able to use the ideas which have come to us; and then eventually we are what Love is. From God’s point of view, we have the great fact in the Word that divine Love is forever revealing itself to us, forever revealing what it is and what it does and how it does it; in the Christ we see that as the revelation comes to us we find Love translating everything; in Christianity Love is forever reflecting itself and embracing every idea; and in Science we have the grand realization that Love forever is. When we arrive at Love in Science, it is the most wonderful picture of fulfilment, perfection, beauty, peace, and glory. But we can’t arrive at that wonderful picture unless we begin with a real longing for divine Love. The very fact that all you people have made an effort to come this week shows that in your hearts there is a longing, a yearning, for the understanding of divine Love. Maybe the reason why you have come is that you have a physical problem, or a home problem, or a business problem, or you feel that there is a lack of something, or a need of something, but that doesn’t matter. That is how we all start. The one thing that matters is that we have this reaching out. And if we seek, we shall surely find.

Seeking Love

Let us take another reference in which Mrs. Eddy has put in a very few words how we start to approach divine Love in the Word. She says, “Divine Science reveals the Principle of this power, and the rule whereby sin, sickness, disease, and death are destroyed; and God is this Principle. Let us, then, seek this Science; that we may know Him better, and love Him more” (Mis. 194:2-6). What a wonderful picture Mrs. Eddy paints there! She speaks of the overcoming of sin, sickness, disease, and death, and then she goes on to say, “Let us, then, seek this Science; that we may know Him

better, and love Him more.” Now if we, as I said yesterday, put aside for this week our problems, our difficulties, our grumbles, our limitations, our ifs and buts, and instead we really think about divine Love, because we long to know divine Love, then I can assure you that the result will be a wonderful sense of healing and fulfillment and freedom. I know that that is true, because I’ve seen it take place in the lives of so many people whom I have been privileged to come in contact with. There isn’t any limit to the good that can come to us through divine Love, but we must long for it, we must reach out for it in thought, we must “seek this Science,” as Mrs. Eddy says, not just so that we can get better or richer or freer, but “that we may know Him better, and love Him more.” That’s taking it right up into the highest sense we can possibly have, and it really coincides with one of Jesus’ sayings, which I have loved for many years: “seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

From the time that we open our eyes in the morning, we can begin to think about divine Love. Sometimes – we may wake up and have a positive sense of Love, – we may have that wonderful sense that we’re in the presence of divine Love, that divine Love is omnipotent, omniscient, omnipresent; on another morning we may feel a great need, and we may have that sense, “O divine Love, just take me in,” “O divine Love, just help me every moment.” It doesn’t matter what sense we have, so long as we do turn thought to divine Love. Why is there the need to do this? I meet many people in the practice who say things like this to me: “I can’t understand why I don’t get my healing,” or “I don’t understand why I can’t heal somebody else,” or “I seem to be so hedged in.” Well, the answer lies in what we are doing this week. If we’ll only stop thinking about ourselves and start thinking about divine Love! If we’ll only give divine Love a chance to talk to us individually! It’s all here; every idea that we need is right here. But sometimes we’re so filled with the problem and the difficulty that we just don’t let divine Love come in. So I want to help you to gain the sense of demonstration based on divine Love, for I have seen, through meeting various people, that so often we don’t make quicker demonstrations because we will not obey the demand of divine Love, -we will not stop to analyze our thinking, we don’t have enough of this longing for divine Love, and we certainly don’t keep thought on the perfection of being. Do you realize that if you are thinking about sin, about suffering, about death, about lack, about

fear, or about any of those things, in connection with yourself or anybody else, that is an ugliness coming into your mentality which eventually manifests itself upon the body? And so it's such a stupid thing to do, and we ought to know better than to go on talking and thinking on the wrong side. Let us remember that the only way to demonstrate health, happiness, progress, harmony, peace, or any of those lovely things which all men love, is to work from perfection, from the standpoint that "now are we the sons of God."

Listening to Love

If you suddenly find yourself attacked with sickness, pain, or cold, the first thing you often say to the person who is with you is, "Oh dear, I've got a dreadful pain," or "I've got a bad cold," or "I've let something in today." You immediately build up the claim. If in that instant you remembered your loyalty to divine Love and you mentally unsaw the error,-mentally cast it out and saw the truth about the situation, – you would get on top of that thing so much more quickly.

I remember that at one time I was seeing quite a lot of some people who very much disliked Christian Science, but whom I had to meet day in and day out through a duty I had. I knew that those people would have liked to see me ill. They always saw me happy and well, and they said, "That's what she believes her Science does for her." Well, one morning when I went to see these people, I felt all upside down, but I remembered very quickly the situation that I was faced with. I wanted to be loyal to divine Love, and so I went out with the thought, "The only thing that God knows about me is that I'm lovely,- that I'm always lovely, always healthy, and always happy." The first person that I met in this family asked me how I was, and I remember how gratefully I said, "I'm feeling fine, thank you." Now, I saw that situation as a temptation, because I knew that if I had met those people and I had been either not feeling too well or not looking too well, they would have rejoiced to see me like that. But I rose to the occasion through the ideas which came to me from divine Love, and in less than an hour all sorts of suggestions had entirely vanished and I was perfectly well.

Mrs. Eddy says, "All God's servants are minute men and women" (Mis. 158:19). So let us watch our "flock," and if we find that we are thinking along lines that are outside of Love let us remember quickly to reverse those thoughts. Divine Love gives us the ability and the power to think quickly and to think perfectly about everything, at every

moment, at all times. And the great thing in this reaching out to divine Love is to listen. I realize more and more why Mrs. Eddy wrote: "I will listen for Thy voice" (Mis. 398:1). If we will only listen to what Love is saying, we shall have much quicker demonstrations; but instead of listening to divine Love, we so often listen to the suggestions of fear, of worry, of hate, of sadness, of epidemic, of somebody dying, of war, of lack, of failure.

Now, if we individually have this sense of reaching out to divine Love, and then listening to divine Love, constantly praying "I will listen for Thy voice," we shall have ideas of perfection, of beauty, of fulfilment, of certainty, of loveliness, coming to us and we shall heal ourselves and the people who come to us better and more quickly. As we let our light shine, not only shall we ourselves have a certain sense of life, but also other people will see it and be blessed by it.

There isn't one of us here who doesn't long for such a sense of divine Love that we can go to someone who is suffering, someone who has perhaps been told that they have an incurable disease, and be able to say to that individual, "I can heal you." And how wonderful it would be if every one of us could heal that chronic case quickly and completely! Well, here's the way. Remember that Mrs. Eddy speaks of "that recognition of infinite Love which alone confers the healing power" (S. & H.366:18-19). As we look at this one great picture of all that Love is, all that Love does, and how it does it, and we remember that by reaching out, longing, listening, we touch the very heart of divine Love, then we shall be able to go to that relative, or that friend, or that stranger, and say, "I can heal you." And we shall be able to lift that individual up. I believe that unless we get this understanding of divine Love, which enables us to do these things, this Science will never develop for us. It's such an important issue!

I see more and more, as I go about helping people, the great need for us to help each other to get this understanding of divine Love. The way is certain, the way is simple, and yet it's profound. It's dynamic; you can't play about with it; you can't set about it half-heartedly. Divine Love demands our whole thought, our whole heart, our whole attention. Tomorrow we shall take Love in the Christ, and we shall see what happens as the natural result of longing, hungering, reaching out for Love we'll see how divine Love comes to us individually. It's all so certain, so positive! I often say to myself, "Just think of the time and money men are giving at this moment to the

study of material theories, and yet they don't get anyone anywhere. A new remedy comes out, like penicillin, and that is given to practically everyone for almost everything.. Then that dies out and something else takes its place. And so it is with all these things of materiality. And yet here in divine Science, if we touch the Heart of divine Love, if divine Love becomes near, dear, and real to us, we're going to be able to heal ourselves, heal other people, and be a blessing to everyone." If we understood divine Love here today, it's possible that we could avert the war that they tell us is coming. When you look at these situations, you see what an opportunity we have. What a privilege! But let us remember that we must have that longing that urge, that reaching out, for divine Love. Let our prayer to-day be, in the words of Mrs. Eddy's hymn (Mis. 389:8-9):

"Thou Love that guards the nestling's faltering flight! Keep Thou my child on upward wing to night."